

The role of *pamali* as an environmental conservation principle in the indigenous community of Kampung Naga and its implementation in supporting sustainable tourism development

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Abstract. This paper aims to answer the question of whether indigenous communities can sustain their environment amidst the growth of tourism in their regions to avoid potential future disasters especially in Kampung Naga. The researchers employed a descriptive qualitative research approach to explain the research findings. Data collection was conducted through in-depth interviews with indigenous leaders of Kampung Naga and a literature review to enrich the findings. From the data analysis, it can be concluded that there are five types of Pamali practiced by the people of Kampung Naga which are *Pamali asup ka leuweung larangan dan Pamali nuar tatangkalan di leuweung larangan*, *Pamali mun geus nuar tatangkalan tue dipelakan deui*, *Pamali ngala lauk ku racun/portas da menggunakan setrum*, *Pamali lamun tandur jeung panen lain dina bulana*, and *Pamali Panen dina poe apes*. In practice, these local principles are also applied in the management of tourism and must be adhered to by tourists visiting Kampung Naga. The results of this research demonstrate that the *Pamali* principles can serve as tools for disaster mitigation practices while simultaneously supporting the implementation of sustainable tourism.

1 Introduction

The issue of tourism that incorporates the local culture as its attraction has been developing in line with the demands of sustainable tourism development, which emphasizes the synergy between economic, socio-cultural, and environmental preservation aspects [1]. The development of culture-based tourism as an attraction is expected to provide layered effects for the local community, particularly in terms of economic well-being, while also preserving culture as part of the national cultural heritage [2, 3]. This has become a priority for the Ministry of Tourism of the Republic of Indonesia, where the direction of tourism development should align with sustainability principles [4].

One of the unique and distinctive tourist destinations is "Kampung Naga," a traditional and culture-based tourism area located in the Neglasari Village, Salawu District, Tasikmalaya

Regency, West Java. Interestingly, amid the progress of time and modernity in the surrounding areas, the indigenous people of Kampung Naga continue to maintain a simple way of life closely connected to nature. Nevertheless, Kampung Naga is open to outside visitors who wish to explore their community. Several research studies have explained the conditions of Kampung Naga, such as research on the value of mutual cooperation, cultural and educational tourism, and environmental preservation values in the customary law of the Kampung Naga community [5-7]. This indicates that there is great potential for further research in Kampung Naga. "Pamali" is a profound concept in Indonesian culture that has significant implications in various aspects of community life, including the tourism sector. Pamali can be described as an unwritten social rule that governs individual behavior and interactions in specific community contexts. This concept is closely related to cultural values, norms, and traditional beliefs that have been passed down through generations. Pamali not only reflects local identity and wisdom but also serves as a tool to maintain social balance and harmony between humans and their natural surroundings [8]. Pamali varies from one region to another in Indonesia. Research on pamali can help in understanding the cultural diversity of Indonesia and how these differences affect the daily lives of people in various regions [9].

However, researchers have not yet discovered how the cultural conditions of the indigenous people of Kampung Naga relate to the development of tourism in their own area, particularly in terms of cultural capital. Cultural capital is of great importance to communities in guiding the sustainability of development. Some studies on cultural capital suggest that there is always an ideal dimension to community behavior, such as entrepreneurial cultural capital among coastal communities [10]. Matters related to cultural capital exist at an ideological level but have an impact on community behavior. In the context of the indigenous community of Kampung Naga, there is no explanation of the cultural capital they possess, which would depict their behavior in the development of tourism in the Kampung Naga customary area.

Therefore, the researcher conducted a study by exploring the cultural capital of the indigenous people of Kampung Naga in relation to the development of tourism based on local wisdom, especially the values they hold to support their place as a tourist destination. This will contribute significantly, particularly to the management of tourism development, especially for the indigenous community, and particularly in the aspect of environmental awareness. Following table showed how the previous research done with relevant topic in Kampung Naga ;

Table 1. Research Gap

No	Paper identity	Problem	Result	Gap
1	Harashani, H. (2018). Local Wisdom of Kampung Naga in the era of globalization. <i>Jhss (Journal of Humanities and Social Studies)</i> , 2(1), 51-54.	What are the forms of local wisdom of Kampung Naga community in facing globalization?"	Forms of local wisdom maintained during globalization can be identified through history, rituals, house architecture, and the arts.	There is no literature connecting the implementation of environmentally conscious "pamali" practices in tourism management in Kampung Naga and its relevance to the concept of sustainable tourism development.
2	Maryani, E., & Permanasari, A. (2019, January). Local wisdom of kampung naga in mitigating disaster. In <i>1st International Conference on Innovation in</i>	How do the local wisdom practices of the Kampung Naga community mitigate potential disasters?	In facing potential disasters, this research identifies three forms: house architecture, land use zoning, and land management practices.	

	<i>Education (ICoIE 2018)</i> (pp. 95-100). Atlantis Press.		
3	Entin, E., Nurhuda, D. A., Nurjanah, N., & Isnendes, R. (2023). Kampung Naga Tasikmalaya Menjaga Alam Dengan Keyakinan Pada Norma dan Tradisi. <i>panalungtik</i> , 6(2), 133-148.	How do the values of the Kampung Naga community reflect in preserving the environment?	The community of Kampung Naga continues to uphold the values and traditions of their ancestors. This is reflected in two dimensions: the intangible dimension such as "pamali" and customary law, and the second dimension such as architectural forms and settlement patterns.
4	Siswanto, S., Sunarmi, S., & Soewarlan, S. (2024). Komodifikasi Budaya Kampung Naga Tasikmalaya. <i>Innovative: Journal Of Social Science Research</i> , 4(1), 408-415.	Can the cultural essence of Kampung Naga become a tourist commodity?	The values and cultural manifestations in Kampung Naga have successfully become tourist attractions. However, this research does not explain the forms of cultural commodification into tourism products.
5	Nurdiansah, N. (2017). Budaya Pamali Sebagai Landasan Pembelajaran Lingkungan Di Sekolah Dasar (Studi Kasus Pada Masyarakat Adat Kampung Naga Tasikmalaya). <i>Pedagogi: Jurnal Penelitian Pendidikan</i> , 4(1).	How can "pamali" be used as environmental education material in elementary schools?	The identification of forms of "pamali" related to environmental awareness and the concept of "pamali" can be explained in three main dimensions: pamali as unchangeable rules, pamali as guidance in life, and pamali not being governed by written rules.

As the previous research table relevant to this research topic shows, no studies have been found that examine the concept of pamali as a cultural capital of environmental awareness and its implementation in tourism management in Kampung Naga, Indonesia. Therefore, this research aims to fill the gap between previous studies to achieve the following research objectives: first, to identify pamali relevant to environmental conservation aspects related to disaster prevention mitigation. Second, to analyze the relevance of cultural capital implementation in tourism management practices in Kampung Naga

2 Literature Review

2.1 Concepts of Cultural Capital

In sociological studies, cultural capital is one of the four forms of capital in society. The concept of capital in this context differs from the economic understanding. Cultural capital, specifically, is a form of capital used to explain the relationship between social class and culture. Cultural capital is acquired from a young age and internalized within individuals due to the influence of parents and family [11]. Cultural capital is often possessed by communities with a socio-cultural system that has consistent cultural heritage practices, such as the "piil pesenggiri heritage" in the Lampung community, which relates to the cultural capital associated with the pride of the Lampung people [12]. Similarly, cultural capital can be seen

in "salam adil ka' talino, bacuramin ka' saruga, basengat ka' Jubata" among the Dayak community, reflecting essential aspects of Dayak values and behaviors in maintaining their relationships with God, humans, and nature [13].

The importance of the role of local communities in organizing community-based and cultural tourism is closely related to the cultural capital possessed by these communities. In the case of indigenous peoples, their culture is relatively closed and very traditional. Therefore, a very specific approach is needed to open or develop their areas as tourist destinations. Some factors that must be considered include cultural management, the cultural potential of tangible and intangible assets, and collaboration opportunities [14]. The cultural capital of the community can significantly influence the organization of tourism because this dimension is closely related to the community's idealism in implementing tourism practices in their area.

Aligned with the mission of maintaining social and cultural stability in community-based tourism development, sensitivity to the feelings of local communities is an important aspect to consider, from planning to evaluation and follow-up stages. In the context of cultural capital, it is important to understand how local wisdom can be preserved and even become the basis for existing tourism activities. For example, the principle of Tri Hita Karana in the Penglipuran community, Bali, has been adapted into the development of Penglipuran village as a tourism destination [15].

In a sustainable tourism approach, it must align with the sustainable development goals that focus on social and cultural aspects [1, 15, 16]. Tourism development must consider the social stability and cultural preservation of local communities. Additionally, there is the concept of culture-based tourism, which involves experiencing the local wisdom of the community [17]. In line with this vision, community and culture are essential elements in the planning and implementation of community-based and cultural tourism. The context of sustainable tourism not only emphasizes economic aspects but also social and environmental dimensions, which are highly relevant for traditional communities that uphold cultural values.

Several studies have found that traditional cultural values, besides being able to support sustainable tourism, also play a role in the conservation of the physical environment [18, 19]. For example, myths related to mystical aspects and customary rules can preserve flora and fauna in the sacred forest of leuweung gede [20]; imaginative myths serve as human behavior control in the effort to conserve traditional villages [21]. Similarly, in Kampung Naga, "pamali" becomes a traditional cultural value. Pamali is a profound aspect of Indonesian culture that influences behavior, social norms, religion, and daily interactions in society. Understanding pamali in the context of Indonesian culture has various meanings. Sudarsih describes pamali as a very important concept in Javanese society [8]. In his research, he investigates how pamali affects social norms, religion, and social interactions among the Javanese community. In his own words, Sudarsih emphasizes that "Pamali is an integral part of daily life in Java and reflects the cultural richness and values of Javanese society."

Pranoto explores the role of pamali in controlling social behavior in Indonesian society [22]. He describes how pamali is used as a social control tool to regulate community behavior. Pranoto explains that "In many cases, pamali is used to maintain social order and ethics in society." Widodo discusses the impact of globalization on pamali traditions in Indonesia. His research reflects how modernization and global influence have changed pamali practices in rural areas [9]. Widodo reveals that "Globalization has posed challenges to the sustainability of pamali practices, and it is important to understand how communities adapt to these changes."

Setiawan investigates the relationship between pamali and cultural identity in various ethnic communities in Indonesia [23]. This research highlights how pamali becomes an integral part of the cultural identity of certain ethnic communities. Setiawan explains that

"Pamali not only functions as a social rule but also plays an important role in preserving the cultural identity of ethnic communities." Utami analyzes the changing significance of pamali in urban society in Indonesia [24]. This research reflects how urbanization and social changes have affected the understanding and practice of pamali. Utami states that "Pamali, although still relevant, has undergone adaptation in the context of an increasingly modern urban society."

2.2 Community and Culture in term of Sustainable Tourism Development

Since tourism in Indonesia has become one of the most rapidly growing industries in the Southeast Asian region, the government, specifically the Ministry of Tourism, has been promoting various forms of tourism. These range from ecotourism, cultural tourism, traditional tourism, to luxury tourism. However, the current direction of tourism development must be firmly rooted in the principle of sustainability. This is essential to align with the goals of sustainable development [1, 15, 16].

In the approach to sustainable tourism, there is a focus on social and cultural aspects. Tourism development must consider the social stability and cultural preservation of the local communities. Additionally, there is the concept of culture-based tourism, which involves experiencing the local wisdom of the people [17]. In line with this vision, communities and culture are crucial elements in the planning and implementation of community and culture-based tourism. The context of sustainable tourism doesn't only emphasize economic aspects but also social and environmental dimensions, which is highly relevant for traditional communities that hold strong cultural values.

Regarding the development of community and culture-based sustainable tourism, both academics and practitioners cannot disregard the fundamental framework of tourism principles: "something to see, something to do, and something to buy" [25]. In this context, a tourist destination must offer attractions to see, physical experiences to engage in, and items or souvenirs to purchase. Therefore, in the framework of organizing tourism, both the tourism industry and indigenous communities must reach a consensus on the practice of tourism development.

2.3 The Relations of Cultural Capital and Sustainable Tourism Development

The importance of the local community's role in organizing community and culture-based tourism is closely related to the cultural capital possessed by these communities. In the case of indigenous communities, their culture is relatively closed and highly traditional. Therefore, a very specific approach is needed to open up or develop their areas as tourist destinations. Several factors that should be considered include cultural management, the cultural potential of tangible and intangible assets, and collaboration opportunities [14]. The cultural capital of the community can significantly influence the implementation of tourism because this dimension is closely related to the community's idealism in carrying out tourism practices in their area.

In the mission of preserving social and cultural stability in the development of community-based tourism, sensitivity to the feelings of the local community is a crucial aspect to consider, from the planning stage to evaluation and follow-up. In the context of cultural capital, it is essential to understand how local wisdom can be preserved and even serve as the foundation for the tourism activities in place. For example, the Tri Hita Karana principle in the Penglipuran community of Bali has been adapted to the development of the Penglipuran village as a tourism destination [15].

2.4 Pamali

Pamali is one of the profound aspects of Indonesian culture that influences behavior, social norms, religion, and daily interactions within society. This literature review explores the understanding of pamali in the context of Indonesian culture through key sources. Sudarsih describes pamali as a highly significant concept in Javanese society [8]. In her research, she delves into how pamali affects social norms, religion, and social interactions among the Javanese people. In her own words, Sudarsih emphasizes that "Pamali is an integral part of everyday life in Java and reflects the cultural richness and values of the Javanese community".

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Setiawan examines the relationship between pamali and cultural identity in various ethnic communities in Indonesia [23]. This research highlights how pamali forms an integral part of the cultural identity of specific ethnic communities. Setiawan explains that "Pamali serves not only as a social rule but also plays a significant role in preserving the cultural identity of ethnic communities". Utami analyzes the changing significance of pamali in urban communities in Indonesia [24]. This research reflects how urbanization and social changes have influenced the understanding and practice of pamali. Utami states that "Pamali, while remaining relevant, has undergone adaptation in the context of increasingly modern urban society."

3 Method

This research employs a qualitative research method with a descriptive qualitative design. This approach is used to obtain in-depth and high-quality data that is representative of the specific theme in the field of social humanities. The research is conducted using an ethnographic approach, where the researcher directly visits the research location to obtain authentic and representative data in accordance with the field conditions. The research process begins with general data collection, followed by the discovery of meanings or social facts in line with the formulated research questions.

Data sources in this research are divided into two categories: primary data sources obtained through interviews. The selection of interviewees is done using purposive sampling techniques to ensure that the informants are representative of the sought-after data. The number of informants in the research is determined in the following order: a. traditional community leaders, b. local tour guides, c. indigenous community members, d. tourists. In-depth interviews are chosen to obtain specific and representative data. To ensure the confidentiality of the research informants, the researcher guarantees the anonymity of the informants' identities. The researcher also ensures that the informants agree to be interviewed before the interview process begins and applies the principle of independence, where informants have the right not to answer any questions, they feel are unnecessary to answer.

Data analysis in the research is based on the Miles and Huberman data analysis framework, which includes data reduction stages involving the merging of field findings. The process includes selection, focusing, simplification, abstraction, and transformation of raw data collected in the field, which is continuously documented throughout the research

process. Data presentation involves the transcription of data into a narrative in the researcher's language. In this stage, the narrative is adjusted to reflect the original field conditions during the research. The research concludes with the configuration of a comprehensive summary of the research results, data processing, and confirmation of data sources. Additionally, triangulation is chosen as a method to address any doubts about the accuracy of field data compared to the research findings. Triangulation is applied when there is a discrepancy or inconsistency between the data obtained during the data reduction and presentation process. Triangulation in this research may involve confirming the data's accuracy based on different sources, methods, or timeframes. This step is taken before drawing conclusions if there is any information that does not align with field findings or if there is a discrepancy in the information.

4 Result and Discussion

4.1 Types of Pamali in term of Environment at Kampung Naga

Kampung Naga places a strong emphasis on its relationship with nature, as nature is an inseparable part of supporting the indigenous community's way of life. The village's environment is situated between rivers and mountains, yet, up to this point, it has not experienced natural disasters such as floods or landslides. This is of greater concern because the community's management practices and behaviours, governed by tradition, have become a culture adopted by both the residents of Kampung Naga and outsiders who visit, commonly referred to as "Pamali" [26]. The existence of pamali related to the environment as a value implemented by the Kampung Naga community, which results in minimal disasters, aligns with the concept of pamali found by Nurdiansah [27]. Nurdiansah states that for the Kampung Naga community, pamali means something that must not be violated, serves as a fundamental guide, and does not have a written script [27].

"Pamali" carries the meaning of prohibitions, wherein if these rules are violated, according to the beliefs of the community, they fear that calamity or immeasurable sanctions will follow [28]. Within Kampung Naga, nurdiansah stated there are five "Pamali" that govern their relationship with nature or human behavior towards the environment. This can be foundation of this research to connect it to sustainable tourism as follows:

4.1.1 *Pamali asup ka leuweung larangan dan Pamali nuar tatangkalan di leuweung larangan (the prohibition on entering sacred forests and cutting down trees)*

"Pamali asup ka leuweung" refers to prohibitions related to the forest area. There is a prohibition for anyone to enter the prohibited forest because the community believes that there are malevolent forces or spirits that govern the forest. Therefore, it can be interpreted that the inhabitants there would not appreciate any disruption to their habitat. Even if there are fallen branches or trees, the community is not allowed and is unwilling to take them, even if they could be used as cooking materials. The existence of these regulations is very strong because up to now, including tourists, cannot enter the forest gardens, let alone cut down trees. This reflects that the indigenous community of Kampung Naga is able to preserve local wisdom taught by ancestors even during globalization [29]. Tourists who recklessly enter restricted forest areas will face customary sanctions to atone for their wrongdoing.

On the other hand, "Pamali nuar tatangkalan di leuweung" means that there is a prohibition against cutting down trees in the prohibited forest area. There is a narrative about the reluctance of the indigenous community to collect even fallen branches and instead

choosing to purchase wood. This is due to the local belief in the potential consequences, such as calamity, that may arise from taking resources from the prohibited forest. These unwritten rules serve as a reference for the indigenous community, including tourists, entering Kampung Naga, reflecting the dimension of non-negotiable rules in the concept of pamali [27]. The non-negotiable strength of these rules in implementing pamali, including for tourists, represents a privilege held by Kampung Naga in the context of sustainable tourism development, which emphasizes respect for the local community [17].

4.1.2 Pamali mun geus nuar tatangkalan tue dipelakan deui (After cutting down a tree, it must be replanted)

This prohibition explains that it is not allowed to cut down trees without replanting them, which represents the concept of conversion. There is a principle of being responsible for the trees that have been felled. They have a cultural practice where, if one tree is cut down, it is obligatory to plant five more trees. Their concept is reflected in the proverb "bisa meulak teubisa nagala," which means that if a father cuts down a tree (without replanting), his children will not be able to see the trees enjoyed by their parents' generation. This principle is also related to the timing of tree felling, implying that if a father plants a tree, it is most likely that the tree will be felled by the grandchildren's generation, not the children's generation. Tourists, in this case, will not directly practice these pamali rules. However, during their visit, tourists will be taught about the customs of the Kampung Naga community regarding land management [18] and how cultural capital can be actualized in collaborative social practices [14]. Collaboration becomes an important part of perpetuating cultural capital practiced in the form of pamali for tourists because the presence of cultural capital for an indigenous community, manifested in the form of pamali, serves as an unwritten guide for tourism management in Kampung Naga [27]. Pamali ngala lauk ku racun/portas da menggunakan setrum (larangan mencari ikan dengan racun dan listrik).

This "Pamali" is related to the process of obtaining fish from rivers or ponds using natural methods, and it strictly prohibits the use of electrical fishing equipment or poisons. This condition reflects the indigenous community's close connection with nature and their sustainable way of making a livelihood that is environmentally friendly. The use of poisons can have detrimental effects on environmental sustainability, especially causing water pollution and the death of other marine organisms that should otherwise survive, such as fish fry. Meanwhile, the use of electrical tools in fishing can potentially cause electric shocks to fishers.

In their customary practices, the indigenous community is accustomed to catching fish using nets known as "keucrik" and "sirib." "Keucrik" is a conventional fishing net that is laid across the river or pond, while "sirib" is a large-sized fish-catching tool similar to a scoop, which requires the use of wooden supports to lift it. These two tools are commonly used in Kampung Naga for fishing. During visits, these activities also serve as a unique attraction for tourists because the setting of Kampung Naga is not artificially created for tourism purposes (31).

4.1.3 Pamali lamun tandur jeung panen lain dina bulana (The prohibition against planting crops during certain times)

There is a prohibition for the community not to plant rice and harvest it out of season. The planting season for rice is typically scheduled between January or February, while the harvesting period falls between May or June. In the second period, the indigenous community of Kampung Naga can start planting rice between August or September and harvest it between November and December. This "Pamali" holds a deeper meaning related to land

management practices. It emphasizes the importance of allowing gaps and regulating the cultivation process. This includes the potential for crop diversification during the gap between harvest seasons and planting, and vice versa.

4.1.4 Pamali panen dina poe apes (The prohibition against planting forest or garden produce during mourning periods)

In addition to regulating the planting and harvesting schedules, there is also a prohibition that prevents the community from harvesting rice on inauspicious days. These inauspicious days include times of mourning in the community, such as when there is a death in the family or among neighbours, or days with a dark historical significance, like conflicts or mass killings. The rationale behind this "Pamali" is to allow the community to focus on mourning and to pay respect and tribute to their ancestors [30]. The implementation of these prohibitions has significant implications for both the community and the environment in Kampung Naga. The prohibition against entering the prohibited forest area is crucial for preserving the forest's function from generation to generation. If these rules are easily violated, such as taking all the branches in the forest or massive deforestation, there is a risk that the once lush forest area will become barren. This could not only disrupt the tourism activities but also jeopardize the community's survival due to the increased risk of disasters [7]. In this context, their relationship with nature plays a role in disaster mitigation and maintaining ecosystem balance for the benefit of all.

4.2 The implementation of Pamali in tourism activities at Kampung Naga

In the organization of tourism activities in Kampung Naga, among the five identified "Pamali," one type of "Pamali" related to the prohibition of entering the prohibited forest is applied to all visitors. This can serve as a learning experience for tourists on how to manage land. On the other hand, pamali holds customary law value, with violations constituting breaches of tradition, dissuading any local community members from daring to transgress. Pamali has an impact on water catchment areas for the Kampung Naga community [27]. This is even conveyed by the traditional leader when welcoming tourists. This measure is taken because there is the potential for visitors to explore the Kampung Naga area on their own. There are customary sanctions in place if tourists enter the forest, especially if they take anything from it. In the concept of sustainable tourism development, social stability is one of the essential pillars in maintaining the sustainability of tourism activities. The presence of tourism can be a catalyst for change, but if the local community is still very comfortable with their local beliefs and does not compromise sustainability values, then tourism does not need to intrude deeply into the community's social system, this becomes a debate in this research: whether the commodification of cultural values in the management of Kampung Naga can become a tourism product.

Regarding the "Pamali" implemented along with the customary sanctions for violations, in the context of developing tourism in the traditional area, it can be said that modernization is not needed. On the other hand, the presence of the tourism system and tourist visits create interesting patterns of interaction, where environmental awareness values are often acquired by tourists when visiting, rather than imparting knowledge about environmental awareness, Tourists can learn local values in the context of pamali from everyday activities that are not artificially created, such as fishing processes that do not involve poisons or electricity, as a form of intangible tourism attraction [31].

As for the other four "Pamali," although not directly implemented on tourists, they serve as doctrines that are also socialized to those visiting Kampung Naga. The implementation is very clear: "Pamali" that can be applied to tourists will be directly enforced, while those

related to the local community are sufficiently socialized to visiting tourists. In the process of introducing the principles of local wisdom to the indigenous people of Kampung Naga, the traditional leaders always emphasize the narrative of "Rohman-Rohim," which is an Arabic terminology meaning compassion and kindness. This principle conveys the idea that if we treat the environment well, the environment will, in turn, be kind to humanity. In an indirect way, this principle is closely related to the concept of sustainable development in terms of environmental conservation.

5. Conclusion

"Pamali" in maintaining the relationship between humans and nature in Kampung Naga represents the local wisdom of the indigenous community of Kampung Naga. It can serve as one of the attractions in tourism, especially in the context of sustainable tourism. As a destination, Kampung Naga can introduce local values with a global perspective, ranging from prohibitions on entering and harvesting from the prohibited forest to the way of obtaining natural resources in an ethical manner, as well as precise timing in the cultivation process. In practice, "Pamali" is implemented for anyone within the traditional village environment. For tourists, the prohibition that is emphasized most is related to not being allowed to enter the traditional forest. This aspect of "Pamali" adds to the uniqueness and cultural richness of Kampung Naga as a sustainable tourism destination, where visitors can learn and appreciate the indigenous community's values and their harmonious relationship with nature. This research implied theoretical principles of sustainable tourism development dominated by respect for indigenous communities, enabling them to collaborate in tourism management according to their customs. Tourists must be willing to comply with these principles. Researchers acknowledge that the model of applying local cultural values as tourist attractions and its implementation in managing tourism in Kampung Naga still needs further exploration, such as approaches to tourist reception communication, destination conflict management, which presents new opportunities for future research.

6. Acknowledgement

The researcher expresses the utmost gratitude to the Faculty of Social Sciences Education for providing the opportunity to conduct research in Kampung Naga through the Research Funding Grant for Young Lecturers. May this opportunity inspire us to further develop our expertise and become proficient lecturers in research.

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