

Social Changes for the Indigenous People of Kampung Naga

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Abstract

This study aims to explain the social changes that occur in the traditional area of Kampung Naga, Tasikmalaya Regency, while the method used in this study is a descriptive method with a qualitative approach. This is partly due to the influence of the new culture brought by the visitors who come to Kampung Naga. Modern tools such as radio, television, and mobile phones are now often found in the Kampung Naga community area, basically they are starting to accept new technology which of course has many benefits to improve their welfare and livelihood. Although not all of these changes occur easily, this indicates that the people of Kampung Naga have undergone several changes as a result of the stipulation of Kampung Naga as a tourist destination, because the people of Kampung Naga do not close themselves off to the entry of new things as long as it does not harm even should provide benefits for them.

Keywords: Social Change, Traditional Area, Kampung Naga.

Introduction

In essence, human behavior always wants to update their knowledge and experience by learning new things that can trigger and stimulate their thoughts and behavior towards a much better development (Apriza & Darmawan, 2020). This of course can lead to new cultural exchanges, because with the level of social change that runs continuously, it will also have an impact on people's minds who think that the changed elements are no longer satisfactory and there are other factors that are more satisfying for the community. (Darusman, 2014). On the other hand, humans as social beings as well as cultural beings cannot live and fulfill their needs independently but must live in a social environment and interact with each other. According to the results of Datuk's research (2016) explaining that, after the process of social interaction is realized or not, in fact it can affect the existing patterns and orders of people's lives, because over time the elements from outside that have been adopted will gradually contribute. mixed and even impossible to change the existing social system, then it will create new socio-cultural changes in society itself.

Cultural change basically often occurs in a system of ideas that are shared by a group of people concerned and includes important aspects in the structure of their life order, such as rules, norms, values, language, and including the arts and technology that exist there (Guntari, 2008). 2016). Phenomena like this are usually found in traditional (customary) communities who are obedient to defending their ancestral cultural heritage. The existence of a counter to outside influences, does not mean that they are isolated and closed from various other cultures, but further inside them there is a fear / concern that if they already accept and live side by side, it can lead to polemics and changes that are detrimental, and at a certain point divide the previous culture (Hamdani, 2015).

In the journal Karwati (2017) explained that indigenous peoples are defined as

communities that have ancestral origins from generation to generation that live in certain geographic areas and have a distinctive value, ideology, economic, political, cultural and social system, even though they have a unique system. values, ideology, economy, politics, culture and social but they are actually inseparable from the concept of the state. That is, they still have to agree on a value system, ideology, economy, politics, social and culture that is the basis for every state policy to be obeyed.

Traditional community culture (customary) or better known as tradition, is usually passed down from generation to generation from their ancestors, where these changes can occur quantitatively and qualitatively, namely centered among their followers and affect the level of the tradition itself, or rather occurs because it is accompanied by an interaction (Musthofa & Setiajid, 2021). However, according to Ningrum (2012), in short, if the traditions of a traditional society are stronger than outside influences, there will be cultural acculturation, but if both are equally strong, it will result in a mixture of new cultures. However, another thing that can affect the structure of traditional community life is value, where this process directs behavior to be able to live in groups and not judge an important part of a culture, because in essence this value system is able to parse all forms of deviant behavior and result in on divisions between community groups (Ningrum, 2012).

The results of the research by Nurohman & Gunawan (2019) stated that society and culture are two concepts that have a functional link for the survival and dynamics of its citizens, where community life in its connectivity with living space and time has formed a pattern of life behavior in the form of culture. Furthermore, it was stated by Prahatmaja & Rohman (2017) that social life can take place in harmony if it is based on methods, habits, values, and norms that are continuous and bound by a sense of shared identity to form customs. Culture that is profitable and can function to maintain the existence of its people in the natural, biological and physical environment, will be passed on to the next generation until a tradition is formed.

Kampung Naga is one of the many indigenous communities in Indonesia and still adheres to the customs and rules that came from their ancestors, but the existence of Kampung Naga is also inseparable from social change and cultural modernization in which the process is caused by the swift currents. globalization and threatens the position and structure of pre-existing culture, while the forms of change and modernization are divided into economic aspects, the order of life and cultural patterns. Basically, the people of Kampung Naga do not close themselves to the changing times, but in accepting this incoming modernization they have a filter in the form of rules that apply to what modernization can touch and what not, or which areas may be affected by modernization. and which areas are not allowed. This is because for the people of Kampung Naga, this modernization must have clear, directed, structured goals and be able to have an impact on the existing life order (Rolitia et al., 2016).

Kampung Naga is one of the many indigenous communities in Indonesia and still adheres to the customs and rules that came from their ancestors. This village is administratively located in Neglasari Village, Salawu District, Tasikmalaya Regency, West Java Province. To reach this village requires more energy, because it is located in a valley, so you have to go down 439 stairs, but it will pay off halfway through the journey, the eyes will be treated to a cool view, green expanse of rice fields, the gurgling calm river water adds to sustainability. The nature that surrounds Kampung Naga, for the design of the house still has the same shape, namely the roof of the palm fiber and the walls are white (As'ari & Hendriawan, 2016). Kampung Naga maintains its customs when the surrounding community has changed along with the development of this ever-advancing era which has indirectly changed their lifestyle. The existence of Kampung Naga seems to be water in the middle of a desert full of sandstorms

called modernization, where the original culture of the ancestors is still very well preserved to this day.

Meanwhile, the results of Sonia & Sarwoprasodjo's (2020) research explained that the unique cultural life of the Kampung Naga community has an attraction so that Kampung Naga grows and develops as a tourist attraction in Tasikmalaya Regency, West Java Province. However, the development of tourism in Kampung Naga has resulted in social changes/transformations in the area, this transformation in fact involves many social groups, namely the local community, the tourism industry, and the government. The changes that have occurred in Kampung Naga from the past until now were created because of the interaction between groups that are bound in Kampung Naga, where this process is carried out with the views of the community that are in line and some are contradictory, this is due to different factors of interest, so that it can result in resistance from certain parties to the policies that have been set.

The ideal state of the traditional village is to maintain the existing cultural customs from their ancestors, and the Naga village community must also have awareness and a sense of responsibility to carry out the mandate inherited from their ancestors. But in fact, along with the entry of the globalization era that comes through tourism visits which continue to increase every year, many changes occur in the Naga village community such as in aspects of living equipment, technology, education, language, and livelihoods. For example in the health sector, nowadays the people of Kampung Naga have taken further medical actions such as going to the health center or seeing a doctor if the disease cannot be treated traditionally, as well as in terms of livelihoods, although the majority of the people of Kampung Naga are farmers, but nowadays This has begun to shift to other professions such as being traders, employees, midwives and also teachers (Qodariah & Armiyati, 2013).

The entry of modernization with all aspects of change that dissolves in the life structure of the people of Kampung Naga along with the rolling of batteries in 1999 has provided changes in their social and cultural life, besides that this process began to run slowly and threatened their position and resulted in shifts in values. traditional cultural values. This happens simultaneously with the increasingly rapid era of globalization which almost changes the old life into a new life. The forms of social change and modernization that occur in Kampung Naga can be seen from various aspects of people's lives, both in terms of economy and socio-culture. One of the most appropriate theories of the direction of social change in describing the current situation in the Kampung Naga area is the theory of unilinear evolution (single straight line) where according to this theory, both humans, society and including their culture experience a development according to certain stages, starting from simple forms, then develop in more complex forms to the most perfect stage. So based on the description and description of the background above, the researcher is interested in knowing more about how the social changes that occur in the Kampung Naga Indigenous Community are.

Method

The researcher used descriptive method as a research method, with a qualitative approach. The descriptive method itself is a procedure for identifying the problem being investigated by describing / describing the state (subject / object) of the research at the time of the research based on the facts that appear or as they are (Bungin, 2007). Meanwhile, according to Lexy, J. M. (2004) qualitative is a method that uses existing data, facts and theories to be able to understand the phenomena experienced by research subjects. In research that uses a

qualitative approach, the researcher as the most important instrument is equipped with knowledge and insight about the research subject, thus, the researcher is able to describe the research results subjectively and complexly, besides that the research results produced are factual, systematic and accurate. The use of qualitative research is considered very relevant in the study of public administration, especially research that tries to evaluate and understand society.

Results And Discussion

Kampung Naga is one of the traditional villages located in Neglasari Village, Salawu District, Tasikmalaya Regency, where the people there still hold tightly to the customs and traditions that were born by their ancestors. The Naga village community is known to be very closed to various things regarding intervention from outside parties if it interferes and destroys the sustainability of the village. They also close themselves to the advancement of technology. But even so, they became known by many people because of the technology as a result of modernization.

In some ways the people of Kampung Naga have been touched by new things, for example in terms of education, health, livelihoods, and technology. Education in the Kampung Naga community does not appear to be different from education in other areas. The education obtained by the people of Kampung Naga is carried out both formally and non-formally, where the knowledge they gain will be used for their daily lives, but not all the knowledge they get from outside can be applied to everything in the Kampung Naga environment, in the sense that it is only limited. and is considered not contrary to the teachings and traditions of the customs that exist there.

The educational process implemented by the indigenous people of Kampung Naga is indeed not much different from the application of education in general, where these activities have been running even from an early age, they are taught how to talk, walk, eat, until finally the child is able to do it independently. The basic things learned by a child who lives in the Kampung Naga community are generally still classified as the same as other communities, but in certain contexts the children there cannot be separated from the traditional teachings that are unique and have been handed down since time immemorial by the community. its predecessors (Kurniawan & Suryono, 2018; Sidiq et al., 2021).

In the past, the majority of the people of Kampung Naga only studied up to elementary school level, this is because most of their mindsets were still short, and thought that, why go to high school, if they finally go home too. However, now everything has changed, along with the times, the people of Kampung Naga have transformed and made many changes, one of which is by daring to continue their education even to college, many of their descendants have experienced changes and social movements, some have even become teachers, entrepreneurs and several other professions, they get it because they have taken a much higher education.

The language used by the people of Kampung Naga generally uses smooth Sundanese, but after the influence of modernization, the people of Kampung Naga are now starting to know Indonesian, but not many people of Kampung Naga can use Indonesian fluently. The influence of the entry of the Indonesian language is due to the existence of sources of information from television media, which mostly use Indonesian language, besides that the educational process also helps the people of Kampung Naga in recognizing Indonesian, because there they are required to learn Indonesian as one of the compulsory subjects required to learn Indonesian. must be studied every day, coupled with the influence of tourists who come to visit Kampung

Naga, because they usually communicate using Indonesian.

In addition to education, the residents of Kampung Naga are not 'taboo' in receiving health services, where they are quite open in terms of modern health services, not a few indigenous people of Kampung Naga often seek treatment at the puskesmas and even hospitals, however, the distance between places they stay with a health care center that is far away remains an obstacle. Not only that, the access to enter and exit Kampung Naga is quite 'winding' and must pass through approximately 439 stairs, making it quite difficult for Kampung Naga residents who must immediately require modern health services. According to the representative of the kuncen Kampung Naga, if there are residents who seek treatment at the puskesmas, they often have to carry or even carry sick residents through the stairs.

Basically, in the traditional environment of Kampung Naga, there are two parajis who have been assigned even from a long time ago, namely the paraji for circumcision, and the paraji for the dukun beranak. However, along with the changing times, they no longer use the services of paraji circumcision, and have replaced them with a mantri, where this process is usually done by inviting him or being brought to Kampung Naga. Because when compared to paraji circumcision, the mantri is more practical, fast and smooth and doesn't use a knife anymore like before but goes through the process of being sedated and already using scissors.

Then the existence of paraji (traditional birth attendants) now rarely helps the process of giving birth to the women of the Kampung Naga community, because not a few of them carry out the birthing process assisted by much more professional medical personnel, namely the midwife. In the 1970s, the handling of health problems and complaints among pregnant women in the Kampung Naga community was carried out traditionally, namely by relying on the services of parajis or traditional birth attendants. However, when the era of change has entered into the life structure of the people of Kampung Naga, now the process has begun to shift and has been replaced by a midwife, namely by being brought in or called. The people of Kampung Naga have known midwives since the 1990s, and the presence of these midwives was brought in from Neglasari village, and there were even some residents of Kampung Naga who eventually worked as assistant midwives. However, the price to pay a midwife in Kampung Naga seems quite expensive, which is around Rp. 400,000 to 500,000, that's already with a birth certificate, much different from paying a paraji (dukun) which is around Rp. 200,000 and even then, added with only modest food. The people of Kampung Naga do not close themselves to the entry of new things as long as it is not harmful and provides benefits for them, such as the midwife being assisted by the midwife when mothers give birth, because this is considered very helpful, and the process is much more professional so that the people there can be quickly addressed.

Before entering the battery into Kampung Naga, the lighting equipment used by the local community was damar (cempor) with a little help of kerosene, or cotton that was given coconut oil and then burned or could be replaced with castor fruit. However, around 1999 the batteries began to enter the Kampung Naga area, and some houses there already use television and radio, but the existence of television in Kampung Naga is still quite ancient because its shape is still tube and black and white. In addition, there are several Kampung Naga people who already have laptops, because many Kampung Naga residents have continued their education to a higher level. The people of Kampung Naga are also familiar with communication tools, namely mobile phones, where Kampung Naga guides can still freely call in the middle of the village to communicate with potential guests (Sukandar, 2020).

An indication that the process of social change that is taking place in the Kampung
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Naga community is starting to open up and be able to accept technological tools and its nature is very helpful to improve their welfare wheel, another function with the help of mobile phones, residents are easier to sell agricultural products, produce, and the results of their handicrafts. The cellular service provided in the Kampung Naga area is basically a public service to support the development of Kampung Naga as a traditional village and tourist village. Therefore, this cellular service can function as a supporting facility that is prepared to support the communication of visitors who want to come to Kampung Naga. Even the behavior patterns of the people of Kampung Naga have shifted, as well as the clothes and daily tools used by the community, this is recognized as westernization, one of which is brought by news on television.

When in 1980 the Kampung Naga area began to be crowded with visitors, the local community took the initiative to trade, where they made various handicrafts derived from raw materials for batik cloth, wood, bamboo and rattan and seeds. Usually, the results of these raw materials can be made into various kinds of crafts ranging from bags, key chains, bracelets and necklaces, hats, cooking utensils, clogs, displays, miniature traditional houses and traditional musical instruments. The handicrafts they sell even reach out of town and even abroad, but on the other hand, most of the indigenous people of Kampung Naga still work as farmers and raise animals such as ducks, goats, chickens, and fish.

In fact, the transformation of the attractiveness of Kampung Naga began to experience many physical changes along with the development of tourism activities in this area, where promotional efforts began to be carried out by various parties who did have an interest in developing the Kampung Naga area so that in the future it could be known by many people, especially as a destination. cultural tourism, where the involvement of the government, indigenous peoples, and travel agencies work hand in hand in promoting Kampung Naga, because when compared to the situation in the past, the Kampung Naga complex is only a community that is thick with Sundanese culture, but along with the times and developments. Kampung Naga technology is becoming widely known and transformed into a tourist area rich in artistic and historical values.

As for the role of travel agents in bringing tourists (both foreign and domestic) to visit Kampung Naga, it turned out to have a significant impact on the positive image of the uniqueness found in the Kampung Naga area, where the positive image is packaged in a tour package that can be enjoyed by tourists. the participants. In this case by naked eye, there is a process of human movement (visitors) to and from Kampung Naga that occurs on weekends or weekdays, where the attractiveness value of Kampung Naga increases and is able to attract the interest of many people to always visit there. If it is pulled backwards, the only people who move to and from Kampung Naga are the local people, but along with the unavoidable movement of the times, the interaction between the host and the guest is more than just a meeting between two different cultures. different, but there is a desire for the host to be able to accommodate the needs of the tourists who come. On the other hand, for visitors, there is an expectation of added value from the purchased tour package to what can be seen from a visit to Kampung Naga.

The government as a social group that helped initiate environmental development in the traditional area of Kampung Naga, of course, has several sections or work units that are directly involved with the development of the economic sector in Kampung Naga. In this research, the work unit analyzed is the Department of Culture and Tourism Kab. Tasikmalaya, where this government work unit has the task of being directly related to tourism activities in Tasikmalaya Regency, especially the Kampung Naga destination. As the holder of the tourism regulator in Tasikmalaya Regency, this government work unit is tasked with managing the

attractiveness of tourist attractions in the region (Tubaka et al., 2021).

The management of Kampung Naga tourism by the local government of Tasikmalaya has implications for policies relating to the elements forming a tourist destination, which consists of elements of tourist attraction, facilities, infrastructure, accessibility and hospitality of the local community. The transformation of the travel industry is the main driving factor in making Kampung Naga a well-known cultural tourist attraction. Without the existence of tourist travel activities with a travel route (itinerary) through Tasikmalaya Regency, it could be that Kampung Naga is not as famous as it is today.

By making Kampung Naga as one of the tourism villages in West Java Province, then of course there is a fairly high modernization effect on tourism economic activities, one aspect that can be viewed from the movement that occurs between the Kampung Naga community and the tourists is the existence of the transaction process between sellers and buyers, where the people of Kampung Naga are increasingly creative and innovating, one of which is through making various very interesting crafts, then the results can provide benefits for the surrounding community, but not a few of the handicrafts are sold even out of town and abroad. through the use of modernization in the field of technology which can now be enjoyed by all indigenous peoples of Kampung Naga.

Aspects of information technology also affect the popularity of Kampung Naga, because with internet facilities, Kampung Naga is now increasingly exposed and widely recognized by people outside the West Java area, so this process can at least bring in tourists who want to visit Kampung Naga, because with the increasing the visitors, the more opportunities for the people of Kampung Naga to sell their handicrafts. In addition, there is also encouragement from the local bank in socializing and collaborating with the Kampung Naga community in terms of funding and managing tourism activities so that in the future it can run according to the direction of the local government (Mudzakkir, 2011; Prawira et al., 2021). However, modernization in the transportation sector apparently has not been very visible in the Kampung Naga area, where the limited public transportation to Kampung Naga has hampered tourists who want to visit there, whereas on the other hand, with easier access to transportation to Kampung Naga, it can increase the number of tourists who later will affect their income.

The entry of modernization with all aspects of change into the community of Kampung Naga along with the entry of batteries in 1999 has provided changes in their social and cultural life, and slowly began to form a new cultural pattern in which this process is considered more advanced and provides many benefits for them. The birth of a new culture that is developing in the Kampung Naga community is currently starting to result in shifts towards traditional cultural values, this is due to social contact with tourists which forces local residents to communicate well and openly, which is like what we know that most tourists who come to Kampung Naga are people who come from outside the West Java Province, and there are even tourists from abroad so that people there must be familiar with the use of Indonesian and even English or other foreign languages.

The dynamics of human civilization in its history have always grown and developed dynamically in line with the changes that occurred in every history of human life itself. As creatures who continue to seek and perfect themselves, humans always try and struggle to meet their needs to survive in the midst of the progress of the times that continue to develop, such as the current situation in Kampung Naga, the progress of communication, transportation, regional openness, smooth running of the community. the flow of information and so on

succeeded in bringing them closer to the flow of modernization which brought many benefits, but on a certain side the indigenous people of Kampung Naga still adhered to traditional values that had been passed down from generation to generation by their ancestors.

Conclusion

Kampung Naga has been one of the tourism assets in Indonesia for many years, which has been visited by many domestic and foreign tourists. Its uniqueness is that its authenticity is still maintained and is not affected by the world around it, but basically the people of Kampung Naga do not close themselves to the changing times and are ready to live side by side with the modernization process that has begun to enter their structure and culture. Behind that all the people of Kampung Naga certainly do not want if the flow of change destroys and disrupts cultural values that have previously grown and are believed to be the ancestral heritage of their ancestors, then everything that will come and enter the Kampung Naga environment, will be processed and filtered through regulations that apply to what is allowed to be touched by modernization and what is not, or which areas are allowed to be affected by modernization and which areas are not. Along with the entry of the modernization era, one of which is caused by the activity of tourism visits which continue to increase every year resulting in many changes that occur in the Naga village community groups such as in aspects of living equipment, technology, education, language, and livelihoods.

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