

# Integrating Spiritual Values and Social Attitudes in the Traditional Communication Media of Kampung Naga's Indigenous Community

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## Abstract:

This study analyzes the integration patterns of spiritual values and social attitudes manifested through traditional communication media in the Kampung Naga Indigenous Community, Tasikmalaya. As a community that remains steadfast in upholding ancestral traditions, the Kampung Naga community utilizes various forms of traditional communication, such as the advice of elders, the Hajat Sasih ritual, taboos, oral stories, village spatial structures, and the practice of mutual cooperation as the primary instruments for passing on cultural values. The results of the study indicate that spiritual values, including respect for God and ancestors, a cosmological understanding of the interconnectedness of humans with nature, and the principles of simple living, are directly integrated with social values through collective rituals, customary rules, and daily interactions. Each form of communication not only conveys spiritual teachings but also shapes social ethics, strengthens solidarity, and maintains order in communal life. This consistent integration creates a harmonious, disciplined, and togetherness-filled lifestyle, while demonstrating the Kampung Naga community's efforts to maintain its cultural identity and ancestral values from generation to generation. Thus, this study confirms that traditional communication has a fundamental role in maintaining the continuity of spiritual and social values, and is the main foundation for the formation of social cohesion and cultural sustainability in the Kampung Naga Indigenous community.

**Keywords:** integration; spirituality; traditional culture.

## INTRODUCTION

Kampung Naga is a traditional community that remains well-preserved to this day. The community adheres to ancestral traditions and strives to maintain a way of life passed down through generations. They firmly reject any form of outside intervention that could disrupt the balance, cultural values, and order of life in the village. For the people of Kampung Naga, every traditional ceremony is not merely a ceremonial ritual, but rather embodies life values that are believed to be important to practice and maintain. One tradition that

remains intact is the Nyepi ceremony. This ritual is held regularly on Tuesdays, Wednesdays, and Saturdays, following established customary regulations. The Nyepi ceremony is believed to be a form of respect for ancestors and the surrounding environment. The community believes that performing this ritual brings peace and is a way to maintain harmony between humans, nature, and the supernatural forces that surround their lives. Therefore, if the ceremony is not carried out according to the regulations, they fear various forms of misfortune or accidents may befall the village community. This tradition has become an important part of maintaining the sustainability of traditional life in Kampung Naga (Hamid, 2018).

Although the residents of Kampung Naga are Muslim, the Nyepi ceremony is not a religious ritual, but rather a traditional tradition that serves as a form of respect for ancestors and spiritual stability according to the local community. Muslims in Kampung Naga continue to perform daily prayers, religious studies, and Islamic rituals. However, the discipline of carrying out customary law, including Nyepi, is independent and does not replace obligatory worship in Islam. The Nyepi ceremony is not part of Islamic law. The practice tends to be more of a cultural ritual, which functions as a means of mental/emotional self-cleansing without taboos such as not eating or total silence as in Nyepi among Balinese Hindus. Residents can still carry out normal activities throughout the day of solitude, only having to avoid traditional topics. "Traditional ceremonies are part of the religious and belief system manifested in the form of rituals that serve to strengthen social solidarity. Ludwig Feuerbach argued that religion is a projection of ideal human traits into a divine form. God, according to Feuerbach, is not an objective external entity, but rather a reflection of human desires, fears, hopes, and noble values (Suidat et al., 2021). In this case, humans create God according to the ideal qualities they desire, such as justice, goodness, and compassion. The people of Kampung Naga view God (in this case Allah in Islam) as the center of life's values: simplicity, balance, and gratitude.

In Feuerbach's view, the spirituality embraced by a traditional community is essentially a reflection of the social ideals they seek to realize in their daily lives. Spirituality is not understood as a dogmatic belief divorced from reality, but rather as a projection of ideal values that govern human relationships and their relationship with the environment. Thus, religious practices or rituals are not merely formal worship, but rather a means of establishing a harmonious social order in accordance with collective expectations. Meanwhile, Eliade explains that traditional societies live based on a sacred cosmos. For them, reality is inseparable from the sacred dimension that pervades the world. Therefore, social life is structured through the repetition of primordial actions considered sacred and serving as the foundation of cosmic order. Rituals or traditional ceremonies are understood as a way to recreate sacred events of origin, so that society feels reconnected to the cosmic order (Aizid, 2025). For traditional societies, these actions not only fulfill practical needs but also serve as a way to maintain balance between humans, nature, and the transcendent forces believed to govern life.

The meaning of religion for the indigenous people of Kampung Naga is inseparable from their lifestyle, which upholds tradition, local wisdom, and harmony with nature. For them, religion is not only interpreted as the implementation of formal Islamic rituals, but also as a set of values that govern human relationships with God, others, ancestors, and the surrounding environment. These values are then internalized in the form of local wisdom encompassing spiritual, social, ecological, and communal dimensions that form the basis of daily life. In practice, the people of Kampung Naga strive to maintain a balance between religious teachings, ancestral customs, and the demands of modern life. However, certain social actions deemed inappropriate or deviating from customary norms often give rise to diverse interpretations within the community. Behavior that deviates from common customs can be viewed as inconsistent with spiritual values and a way of life that has been passed down through generations (Supriatna, 2021). Therefore, practicing beliefs, maintaining harmonious social relationships, and preserving nature are essential parts of understanding religion. By implementing ancestral values in real actions, the people of Kampung Naga strive to maintain their cultural identity while maintaining order and harmony in living together.

In general, indigenous peoples view life as a unified whole, in which the relationships between humans, nature, ancestors, and the spiritual dimension are interconnected and inseparable. For them, spirituality and social behavior are not merely individual beliefs or personal actions, but rather part of a shared value system passed down from generation to generation. These values form a guideline for life that governs how they understand the world and interact with their surroundings. Indigenous culture encompasses important elements such as religious systems, social systems, and time-tested local knowledge. Religious systems serve as moral and spiritual foundations that guide actions in daily life. Meanwhile, social systems regulate patterns of relationships between residents, including roles, responsibilities, and community ethics. Local knowledge born from long experience interacting with nature serves as a source of wisdom that shapes how they manage

the environment and maintain sustainability. Thus, all these cultural elements work in an integrated manner to shape the perspective and way of life of indigenous people as a whole, enabling them to live harmoniously within the cosmic balance they believe in (Koentjaraningrat, 2009).

The Hidden Connections explains that the spirituality of traditional societies reflects a deep ecological connection with their environment (Capra, 2002). Symbolic and religious systems in indigenous societies form an interpretive framework for understanding the world (Reinhardt, 2020). Meanwhile, social attitudes in indigenous communities stem from a spirit of collectivity. This is demonstrated through, first, mutual cooperation in daily life (housebuilding, farming, traditional ceremonies), second, deliberation as a way of making joint decisions. Third, a system of customary sanctions to maintain order and harmony, and fourth, the existence of values of togetherness and mutual assistance among community members. The Division of Labor in Society explains that mechanical solidarity (similar values and beliefs) is a characteristic of traditional societies (Durkheim, 2018).

Social values in traditional societies play a crucial role in strengthening social structures and maintaining harmonious relationships among community members. Through inherited customary rules, norms, and customs, communities maintain order and a sense of togetherness. These values serve as guidelines for actions, behavior, and conflict resolution, thus creating stability and social integration within relatively small communities. With strong social values, each individual understands their role and contributes to maintaining the balance of communal life (Soekanto et al., 2006). In addition to being manifested through daily practices, community spirituality and social attitudes are also conveyed through various cultural media that serve both symbolic and educational functions. Various cultural elements such as village spatial planning, traditional rituals, sacred symbols, and oral stories passed down from generation to generation serve as important tools for maintaining the continuity of these values. Through meaningful spatial planning, communities are taught about order and harmony with nature. Meanwhile, traditional rituals serve to strengthen spiritual connections and maintain social bonds among members. Traditional symbols also serve as reminders of norms, prohibitions, and ethical principles that must be adhered to. Oral stories, whether in the form of legends, wisdom, or ancestral tales, serve as a means of cultural education that strengthens understanding of a community's collective identity and values. Thus, all these cultural elements play a vital role in mediating and transmitting the community's spirituality and social attitudes.

Traditional communication media in Kampung Naga can be understood as spaces, rituals, customs, and face-to-face interactions that serve to unite spiritual and social values in everyday life. In the context of indigenous communities, media refers not only to modern communication technology but also encompasses various means of conveying cultural messages that have been passed down for centuries. One form is oral media, such as folktales, advice from traditional elders, pantun (literary poetry), prayers, and local mantras, which serve as vehicles for instilling moral and spiritual values. Furthermore, there are ritual media, namely traditional ceremonies that play a vital role in transmitting ancestral teachings to the younger generation. Through these rituals, people learn about etiquette, the meaning of sacredness, and a harmonious relationship with nature and ancestors. Other forms of media are symbolic, such as traditional houses, traditional clothing, village layout, and even forbidden forest areas, which serve as symbols of rules and reminders of ecological ethics that must be adhered to. Traditional communication media is also present in the form of daily practices or activities (Sonia & Sarwoprasodjo, 2020). Cultural values are instilled through concrete actions, such as a collaborative work ethic, a simple lifestyle, and sustainable environmental management. All of these elements contribute to maintaining cultural sustainability and social integration in Kampung Naga.

## LITERATURE REVIEW

Previous research on the integration of spiritual values and social attitudes in traditional communication media of indigenous communities shows that the process of transmitting values never stands alone, but is interwoven within a living and evolving cultural space. Various studies highlighting indigenous communities in Indonesia reveal that traditional communication media, such as traditional ceremonies, oral traditions, ritual symbols, and cultural spatial structures, serve as vehicles for strengthening collective identity. In the context of Kampung Naga, several studies illustrate that traditions are not only maintained as hereditary customs but also as social mechanisms that integrate spiritual beliefs with daily behavior. Studies of indigenous communication systems conclude that the spiritual values they hold dear are always present in every form of interaction, including the delivery of moral messages, customary rules, and ritual activities involving all community

members. Previous research also emphasizes that the integration of spiritual values and social attitudes plays a crucial role in maintaining harmony, regulating social action, and strengthening community solidarity. Thus, a review of previous studies provides a strong foundation for understanding how traditional communication media in Kampung Naga serves as an effective means of internalizing the values that shape the social and spiritual character of its people.

First, research conducted by Dirga Candra Styawan, Danella Fiorenza Zhafiri, Fleeta Margaretha Kusuma Wardani, Gandhi Adidaya, and Raharjo (2025) on "Implementation of Character Education in Kampung Naga in the Concept of Silih Asah, Silih Asih, Silih Asuh." This research shows that the spiritual values and social attitudes of the Kampung Naga community are integrated through traditions, rituals, and traditional communication media that continue to be carried out to this day. Each study confirms that spirituality based on Islamic teachings and local wisdom is reflected in social behaviors such as mutual cooperation, deliberation, respect for ancestors, and adherence to traditional norms. Traditional communication media, whether through bale patemon, traditional ceremonies, or daily interactions, are important means for the inheritance of values between generations. Previous research findings also show that the Kampung Naga community is able to adapt to modern changes without losing their spiritual and social identity. Thus, the overall study provides a strong basis that the integration of spiritual and social values is the core of the cultural resilience of Kampung Naga, as well as being a foundation for this research in understanding the role of traditional communication in maintaining the value system of indigenous communities (Styawan et al., 2025).

Second, research conducted by Mutiara Alia Nafilah, Egi Nurholis, and Sudarto (2024) on "Kampung Naga: Dynamics of Modernization and Cultural Resilience from the Perspective of Customs and Belief Systems." This research highlights how Kampung Naga is able to maintain cultural resilience amidst the current of modernization by continuing to make customs and belief systems the main basis in integrating spiritual values with the community's social attitudes. Values such as mutual cooperation, respect for ancestors, and the implementation of the Hajat Sasih ceremony are concrete manifestations of their attachment to tradition. In addition, traditional communication media, especially deliberations at the bale patemon, play an important role in strengthening social and spiritual values so that community harmony is maintained even though technology and outside influences begin to enter. The community's consistency in upholding the philosophy of "Ngawula ka agama sareng darigama" shows their determination to maintain a balance between local customs and Islamic teachings. With this foundation, Kampung Naga is able to strengthen its cultural identity while continuing to adapt to changing times without losing the essence of the values passed down from generation to generation (Nafilah et al., 2024).

Third, research conducted by Saptiani Indrawati, Mohamad Abduh, Agitsna Pradyta Maulidya, Siti Nurcholifia, and Andi Maulana Sidik (2024) on "Local Wisdom and Customary Obedience: A Qualitative Study of Culture and Government Systems in Kampung Naga." The study of local wisdom in Kampung Naga illustrates that the community's spiritual values are manifested through respect for nature and ancestors, which are then combined with social attitudes such as mutual cooperation and the tradition of deliberation and consensus. This practice of deliberation functions as a traditional communication medium that forms the basis for the formation of social integrity within the community. These values are continuously maintained through daily customary routines, demonstrating the ability of local culture to survive despite facing various external changes. The study also highlights the important role of traditional institutions in guiding and fostering the younger generation, so that they are able to maintain a balance between spiritual and social values. Through this guidance, harmony in community life can be maintained, while ensuring that the spiritual-social cultural heritage remains alive and relevant amidst the development of the times (Indrawati et al., 2024).

Fourth, research conducted by Muhammad Nur Ichsan, Adinda Arifiah, Firman Alamsyah, Rudin Hidayat, Efthariena (2025) on "New Normal: Changes in Interpersonal Communication Across Generations in Indigenous Communities (A Qualitative Descriptive Study of the Kampung Naga Community)." This research explains that the self-concept of the Kampung Naga community is formed through a process of inheriting ancestral values that consistently connects religious spirituality, cosmological elements, and social attitudes in everyday life. This integration is evident in traditional interpersonal communication patterns that are maintained even though the community has begun to recognize and adopt several modern elements. The connection between religious teachings, traditional beliefs, and cosmological views forms the foundation of their social order, so that every traditional interaction functions as an important medium for maintaining cultural identity. Through this traditional communication mechanism, inherited values remain alive and continue to be instilled in

the next generation. This process shows that the Kampung Naga community is able to adapt to change without abandoning the core of spirituality and social togetherness that have long been the hallmark of their community (Nur Ichsan et al., 2025).

Fifth, research conducted by Lelly Qodariah and Laely Armi (2015) on "Local Wisdom Values of the Indigenous Community of Kampung Naga as an Alternative Learning Resource." Research on local wisdom in Kampung Naga shows that the history and cultural character of its people form an integration between spiritual values and social attitudes through various religious and social institutions that function as traditional communication media. Traditional rituals, norms, and religious rules serve as a means of conveying moral messages and maintaining social order within the community. These values are rooted in Islamic teachings which are then combined with local traditions to create social harmony and cultural sustainability. In the study of the sociology of religion, the relationship between religious and social institutions is strongly evident in the daily lives of the Kampung Naga community, where both reinforce each other in shaping behavioral patterns, value systems, and communal identity. Through this mechanism, spirituality and social values are not only understood but also practiced consistently so that they remain relevant despite the changing times (Qodariah & Armiyati, 2015).

Previous studies have shown that the integration of spiritual values and social attitudes in the lives of the Kampung Naga indigenous community is always present through various cultural institutions and traditional communication media that continue to be maintained to this day. Whether through the concepts of *silih asah* (grooming), *silih asih* (compassion), *silih asuh* (caregiving), the practice of traditional deliberation, ritual ceremonies, or daily life, each study confirms that spirituality rooted in Islamic teachings and local wisdom is never separated from social behavior such as mutual cooperation, respect for ancestors, and adherence to customary norms. Traditional communication media serve as the primary space for the process of inheriting these values, enabling the younger generation to understand their cultural identity in a balance between religious teachings, ancestral cosmology, and social demands. Various findings also indicate that the Kampung Naga community is able to adapt to modernization without losing the essence of the spiritual and social values that shape communal harmony. Thus, this literature review strengthens the understanding that the integration of spirituality and social attitudes is the foundation of the Kampung Naga cultural resilience and serves as an important foundation for this study to examine more deeply how traditional communication media plays a role in maintaining this value system.

## METHOD

The research method used is qualitative with an ethnographic approach. The focus is on exploring the meaning, values, traditional practices, and socio-spiritual relationships carried out from generation to generation in their daily lives. This approach is taken to understand the deeper meaning of spiritual and social practices that cannot be measured numerically, but are understood through experience, symbols, values, and social interactions. A qualitative approach is suitable for exploring complex socio-cultural phenomena in the context of everyday life. A qualitative approach is suitable for exploring complex socio-cultural phenomena in the context of everyday life (Creswell, 2016). Ethnography is a method used to understand the culture of a community group from an insider's perspective (emic perspective), through direct observation, in-depth interviews, and field participation. The reason Kampung Naga is the object of this research is because the Kampung Naga community has a unique spiritual and social value system that is integrated into everyday life. Researchers need to experience the community's life directly to capture the nuances of customs and the meaning behind symbols or rituals. Meanwhile, the research focuses more on cultural values, social structures, religious practices, and the mechanisms of value inheritance.

The data collection process in this study was conducted through several complementary stages. The first stage was participatory observation, in which researchers directly engaged in community activities to understand their spiritual and social practices. Through this method, researchers were able to observe traditional rituals, forms of prohibition, pilgrimage activities, and social interactions such as mutual cooperation and deliberation, which are part of the daily life of the local community. The second stage was in-depth interviews. This technique was used to explore residents' understanding, experiences, and interpretations of the spiritual and social values they practice. Interviews were conducted with traditional elders, community leaders, and residents deemed to understand the village's traditions and social structure, allowing researchers to obtain richer and more in-depth data. The third stage was documentation. During this stage, researchers collected various written materials, photographs, audio-visual recordings, and

related documents depicting traditional rituals, social systems, and cultural symbols. All of these forms of documentation helped strengthen field findings and provide a comprehensive picture of the cultural life of the community studied (Mulyanie et al., 2023).

This research was conducted in Kampung Naga, located in Neglasari Village, Salawu District, Tasikmalaya Regency, West Java Province. This village is known as an indigenous community that strictly maintains ancestral traditions, making it a relevant location for studying the spiritual and social values of indigenous communities. The data analysis process was carried out after all field information was collected through observation, interviews, and documentation. The researchers began by analyzing and organizing the raw data to identify emerging patterns. The next step was to group the findings into main themes, such as ritual practices, customary prohibition systems, forms of mutual cooperation, and social values that support community life. Furthermore, the researchers also analyzed the meaning of various cultural symbols, collective behaviors, and narratives conveyed by informants to understand the relationship between spiritual beliefs and social actions. Through this categorization process, the researchers were able to see the relationship between existing cultural elements and how each element functions in maintaining harmony in the indigenous community. The final stage of analysis was carried out by compiling interpretations and drawing conclusions regarding how spiritualism and social attitudes are implemented in the daily lives of the Kampung Naga community. This conclusion provides a comprehensive overview of how they interpret traditions, maintain balance with nature, and build social solidarity within the community (Sonia & Sarwoprasodjo, 2020).

## RESULTS AND DISCUSSION

Kampung Naga is a traditional community that continues to uphold its ancestral traditions. Its people live by strong customary rules and are committed to preserving these values from outside influences that could alter or damage their historical identity. Previously, this village was known as "Pareum Obor." Literally, "pareum" means dead or dark, while "obor" means light or illumination. Combined, these terms describe a state of "extinguished light," closely related to the story of Kampung Naga's past. This nickname arose because the community is unsure of the exact origins and history of the village, as if any trace of enlightenment about their past had been lost. Kampung Naga is located in Neglasari Village, West Java. Its location is quite strategic, being close to the main route connecting Garut City and Tasikmalaya City. Despite its proximity to modern centers of activity, the village remains surrounded by a tranquil and sacred natural atmosphere. The Kampung Naga area is situated in a fertile valley and surrounded by a sacred forest. This forest is considered sacred because it contains the tombs of ancestors revered by the residents. The well-preserved natural environment, coupled with the community's determination to maintain its traditions, makes Kampung Naga an important example of traditional cultural preservation in West Java (Rahmawati, 2021).

Based on initial observations, the indigenous people of Kampung Naga have a very firm stance in the face of change, especially technological developments such as the use of electricity. They believe that installing electricity could create social inequality among residents. Therefore, their daily needs are still met using traditional methods. Drinking water, for example, is taken directly from natural springs without being channeled through modern installations. Meanwhile, washing, bathing, and other needs are carried out in the river that flows around the settlement. The beliefs of the Kampung Naga people are also closely linked to customary rules passed down through generations. They believe in the existence of forbidden forests, areas that may not be damaged by cutting down trees or killing animals within them. For them, nature is fundamentally virtuous and harmless, so it will not cause disaster as long as humans maintain its balance. Violation of customary rules is considered an act that violates sacred values, or what they call *pamali* (Busroh, 2017). In addition to adhering to customary rules, the people of Kampung Naga also perform various rituals as an expression of their spiritual beliefs. These rituals are an important part of maintaining a harmonious relationship between humans, nature, and ancestors, as well as maintaining their cultural identity amidst changing times.

### Forms of Traditional Communication Media Used by the Kampung Naga Indigenous Community

Traditional communication media in the Kampung Naga indigenous community is understood as the primary means of transmitting cultural values, regulating social interaction patterns, and maintaining customary

mechanisms that maintain order in community life. It is through these traditional media that cultural identity is maintained from generation to generation, while also serving as a bond that strengthens relationships between residents. Each message conveyed is not only informative but also imbued with moral values, ethics, and life guidance according to ancestral teachings. The earliest and most important form of communication used by the Kampung Naga community is oral tradition. Through direct speech, elders convey customary rules, historical stories, moral messages, and certain prohibitions that residents must adhere to. This oral tradition is seen as the most effective way to maintain the purity of ancestral teachings because the messages are delivered directly, repeatedly, and within the context of strong social relationships (Nurjaman et al., 2021). Thus, oral communication is the primary foundation for maintaining cultural continuity and ensuring that every member of the community understands and practices the traditional values that have been passed down through generations.

Oral communication is the primary medium in the lives of the Kampung Naga community. Through oral tradition, various traditional messages are continuously passed down. One form is the advice of traditional elders or elders. They convey advice, customary rules, prohibitions or taboos, and stories about ancestors. The function of this transmission is not only to provide information, but also as a means of transmitting spiritual values, strengthening collective morals, and guiding daily life. Furthermore, the community also maintains a tradition of oral storytelling, which includes fairy tales and carita karuhun (ancestor stories). These stories describe the origins of Kampung Naga, its founding figures, and life values such as simplicity and harmony with nature. These stories are passed down continuously from one generation to the next. Another form of oral communication is the use of refined Sundanese with the undak-usuk basa system. The choice of language variety serves as a means of ethics and social norms, for example, polite language is used to respect elders, while casual language is used with peers. Language in this context functions as a means of communication and education of good manners. Apart from speech, traditional rituals and ceremonies are also important communication media because they contain spiritual, social, and symbolic elements that strengthen the cultural identity of the Kampung Naga community.

Traditional rituals in Kampung Naga serve an important role as a means of symbolic and spiritual communication. For example, Hajat Sasih is a thanksgiving ceremony that not only addresses the Creator but also strengthens a sense of togetherness among residents. Ngirim Doa (Sending Prayers) serves as a form of communication with ancestors, while lifecycle ceremonies such as birth, marriage, and death mark important phases in community life. Through these rituals, all residents come together, traditional identities are affirmed, spiritual values are passed on, and social solidarity is strengthened. Thus, rituals function as a shared "symbolic language." In addition to rituals, communal social spaces such as the traditional hall or bale patemon also serve as important communication channels. These spaces are used for deliberations, traditional discussions, and decision-making. It is in these spaces that traditional democracy takes place, residents listen to the guidance of elders, and various issues are resolved peacefully. The village's spatial layout also serves as a form of nonverbal communication. The uniformity of houses, building orientation, and territorial divisions, including the lembur (living area), leuweung larangan (prohibited area), and leuweung tutupan (closed area), reflect the values of simplicity, equality, and harmony with nature (Wulandari et al., 2019). Traditional symbols, such as bamboo houses with thatched roofs, rice barns (leuit), traditional clothing, and the presence of leuweung larangan (prohibited area), convey cultural messages without words. Meanwhile, mutual cooperation (gotong royong) or sabilulungan (community service) serves as a medium for social communication through collective action.

Concrete examples of the practice of mutual cooperation in Kampung Naga can be seen in activities such as working together to repair residents' homes, assisting with celebrations, and cleaning the village environment. Through these collective actions, the values of togetherness, social awareness, solidarity, and humility are not only taught verbally but are directly practiced, thus becoming firmly embedded in daily life. Furthermore, prohibitions, taboos, and taboos also serve as a means of normative communication. These rules are not merely prohibitions, but serve as moral guidelines for all residents. For example, it is forbidden to speak harshly, damage forbidden forests, or alter the shape of traditional houses. In this context, taboos serve as a mechanism for conveying moral values from the older generation to the younger. On the other hand, traditional arts and crafts also serve as a medium for cultural communication. Although not always displayed, weaving, bamboo crafts, traditional music, and the manufacture of agricultural tools reflect creativity, closeness to nature, and cultural continuity. Etiquette for visiting and daily interactions also plays a crucial role. How to speak, sit, greet, and eat together are forms of social etiquette communication, such as respecting guests,

serving simple food, and using polite language. These practices demonstrate the values of someah, respect, simplicity, and togetherness (Suidat et al., 2021).

### **Spiritual Values Contained and Manifested through Traditional Communication Media**

The people of Kampung Naga are known for their strong adherence to ancestral customs, making traditional communication, whether in the form of advice, customary deliberations, ritual ceremonies, taboos, household symbols, and daily practices, the primary means of transmitting spiritual values (Taufik & Maimunah, 2025). These spiritual values are derived from:

1. Values of God (Religiosity). Traditional communication in Kampung Naga always contains recognition of God Almighty, manifested through prayer, gratitude, and an attitude of surrender. The implementation of these divine values is seen from prayers and remembrance before and after work. The Hajat Sasih ritual (annual gratitude ceremony). The advice of traditional figures who emphasize effort and trust.
2. The Value of Harmony with Nature. Kampung Naga upholds the concept of harmony between humans, nature, and God, a strong principle in Sundanese culture ("silih asah, silih asih, silih asuh"). This is embodied in the prohibition on changing the village structure without consultation. Rules regarding the use of forests and rice fields prohibiting damage, and traditional communication filled with moral admonitions about preserving the earth.
3. The Value of Respect for Ancestors (Karuhun). One of the core elements of traditional Kampung Naga communication is conveying messages, mandates, and ancestral taboos. These include advice from the kuncen (traditional elders). Prohibitions (pamali) are explained through stories or symbols. A ceremony is held to visit Bumi Ageung (the ancestral heritage site).
4. The Values of Togetherness and Mutual Cooperation. Traditional communication in Kampung Naga fosters social cohesion and strengthens solidarity. This is manifested in customary deliberations (community discussions). Mutual cooperation in building houses or repairing public facilities. Pantuns, expressions, and proverbs emphasize harmonious living. Meanwhile,
5. The Values of Simplicity & Self-Control. The people of Kampung Naga hold strong principles of simplicity, avoiding excess, and always maintaining self-control. This is manifested by not freely using modern materials; there are many taboos related to certain technologies. Communication with elders emphasizes a life of sufficiency, not greed, and rituals that teach self-cleansing (cleansing the heart).
6. The Value of Intergenerational Responsibility. Traditional communication media (admonitions, stories, rituals) guarantee the sustainability of customs. This is manifested through the kuncen's message to the younger generation about preserving customs and nature. Knowledge of village spatial planning is passed down orally. The story of the origins of Kampung Naga is told at every ceremony.

### **The Social Attitudes of the Kampung Naga Indigenous Community Are Reflected in Traditional Communication Practices**

The social attitudes of the Kampung Naga indigenous community are clearly evident through the traditional communication patterns they consistently practice in their daily lives. For them, communication is not merely a means of conveying messages, but also a means of maintaining togetherness, creating harmony, and affirming adherence to customary rules. In every form of interaction, whether through deliberations, traditional ceremonies, or advice from elders, mutual respect and appreciation for the values passed down from their ancestors are always evident. During deliberations, for example, residents speak calmly, give each other opportunities, and prioritize collective decisions over personal interests. This way of communicating reflects a social character that upholds harmony, politeness in speech, and a commitment to maintaining community harmony. The spirit of mutual cooperation, a strong identity of the Kampung Naga community, is also evident through verbal and nonverbal communication as they work together. Whether repairing a house, preparing for a celebration, or engaging in community service, every action is accompanied by a spirit of togetherness and mutual assistance. Thus, traditional communication reflects their social values, which emphasize solidarity, togetherness, and a sense of collective responsibility.

In various communal activities such as building houses, preparing for the Hajat Sasih ceremony, and working in the rice fields, the residents of Kampung Naga always communicate with a strong sense of solidarity. These interactions demonstrate that working together is seen as both a moral obligation and a form of social service. The values of togetherness that are fostered are not only evident in their actions, but also in the way they encourage and selflessly help one another. Oral taboos, or pamali, are also an

important part of social communication. Each customary prohibition not only limits behavior but also conveys a message to avoid actions that could harm others or disrupt the village's balance. Thus, *pamali* serve as moral guidelines built through intergenerational communication. The advice of elders is another medium that demonstrates how social values are maintained. In each piece of advice, the elders always link spiritual teachings with social ethics, such as honesty, patience, empathy, and responsibility for maintaining community harmony. The language they use is gentle, polite, and full of manners, reflecting the culture of respect that is a strong characteristic of the Kampung Naga community. Overall, traditional communication practices in this community reflect the social attitudes they hold dear: living in harmony, respecting each other, upholding simplicity, and maintaining a balance in interpersonal relationships. Communication not only serves to convey messages but also plays a vital role in shaping the social character of each member of the community (Hudain et al., 2025).

### **Forms of Implementation of Spiritual Values in the Daily Life of the Kampung Naga Community**

In their daily lives, the people of Kampung Naga consistently apply the spiritual values inherited from their ancestors. These values are not only present in traditional ceremonies but are embedded in every daily activity they undertake. For them, spirituality is not merely a formal ritual, but a way of life that is integrated with work, social interactions, and environmental governance. The spiritual values of the Kampung Naga community are also reflected in their deep respect for their ancestors. In daily life, this respect is manifested through adherence to traditional rules and various taboos that serve as guidelines for behavior. Each taboo is not seen as a restrictive prohibition, but rather as a moral code that maintains order and harmony in village life. Various regulations regarding spatial planning, speech, and dress codes are adhered to as a form of respect and loyalty to their ancestral cultural heritage. Interactions between residents are always colored by spiritual values such as simplicity, humility, and sincerity. This attitude is strongly evident in their habit of helping one another without expecting anything in return. In *gotong royong* activities, whether building houses, repairing communal facilities, or preparing for the *Hajat Sasih* ceremony, all residents work with a spirit of togetherness. For them, mutual cooperation is not just a social activity, but also a form of worship that strengthens bonds between community members and fosters closeness to God. Thus, spiritual values truly serve as a foundation that guides behavior and strengthens social bonds within the Kampung Naga community (Hamdani & Kumalasari, 2025).

The role of traditional elders plays a crucial role in maintaining the continuity of spiritual values in Kampung Naga. Through their advice, guidance, and exemplary behavior in daily life, values such as patience, discipline, respect, and careful speech are continuously instilled in the younger generation. This process ensures that spiritual values are not only manifested in actions but also consistently passed down through verbal communication and the elders' concrete actions. Overall, the spiritual values of the Kampung Naga community are closely interwoven with all their daily activities. These values do not stand alone but are integrated with a simple lifestyle, a harmonious relationship with nature, deep respect for ancestors, and social interactions that prioritize harmony. This integration makes spirituality the primary foundation for actions, behavior, and relationships with others. This integration of spiritual values and daily practices enables the Kampung Naga community to maintain their cultural identity intact. Through tradition, exemplary behavior, and communal awareness, these values remain alive and are passed down from one generation to the next.

### **The Integration Process Between Spiritual Values and Social Attitudes Takes Place Through Every Form of Traditional Communication Media in Kampung Naga**

In the Kampung Naga indigenous community, spiritual values (the relationship between humans, God, nature, and ancestors) do not stand alone but are always integrated with social attitudes (mutual cooperation, politeness, and social harmony). The integration process occurs through customary communication patterns that occur in daily life, rituals, and oral traditions. The integration mechanism takes a more specific form, namely through *Wejangan* (Advice from Elders) (Imam et al., 2024). *Wejangan* is the primary communication medium in conveying values. The integration that occurs in Spirituality: Elders instill the concepts of surrender, gratitude, and respect for ancestors. In this aspect, Social: At the same time, they emphasize living in harmony, not being arrogant, helping each other, and protecting the village. The integration process begins with elders setting a spiritual example, demonstrating simplicity and serenity. Then, the advice they impart is

not merely "religious" but also linked to good social behavior. The community practices this in collective work, deliberation, and daily life. As a result, religious values directly guide social behavior.

Taboos in the Kampung Naga community are conveyed through stories containing spiritual messages, yet their implications for social life are very clear. By adhering to these taboos, residents are encouraged to maintain politeness, order, and harmony in daily interactions. Thus, the spiritual aspect functions as a controlling mechanism that consistently shapes community social behavior. The integration of spiritual and social values is also reflected in the structure and symbols of traditional houses. The building's shape, the choice of natural materials, and the layout of the settlement are not merely physical constructions, but symbolic means of communication that embody ancestral values. Spiritually, traditional houses are built based on certain cosmological rules, such as building orientation and material types that must be in harmony with nature. Meanwhile, socially, simple and uniform spatial layouts encourage interaction, togetherness, and a moderate lifestyle (Khoirina & Fidiyani, 2025). The integration process is evident in how spiritual rules determine the house's architecture, while the design without complex partitions creates openness in social relations. Gathering spaces, which serve as centers for shared activities, strengthen communication and traditional values. The end result, traditional symbols and architecture not only show cultural identity, but also shape social attitudes through simplicity, closeness, and harmony.

Kampung Naga is an example of an indigenous community that has consistently maintained its traditions and cultural identity. Its existence today demonstrates how ancestral values remain alive through daily practices, rituals, and the traditional communication systems used by residents. The people of Kampung Naga go beyond simply practicing their customs; they also use them as a framework for their lives, integrating spirituality, social life, and ecology. The original term "Pareum Obor" describes the village's past, when knowledge of its origins and history was nearly lost. Nevertheless, the community's perseverance in preserving its traditions and natural environment has ensured its sustainability, both culturally and ecologically. A prominent aspect of Kampung Naga's life is the harmonious relationship between humans, nature, and ancestors. This harmony does not arise by chance but is the result of deeply internalizing spiritual values passed down through generations. They view nature as a sacred entity with rights and obligations that must be protected. The forbidden forest, for example, is protected not only for its trees and animals but also because it is believed to be the abode of ancestral spirits. By enforcing these rules, communities directly practice spiritual principles that combine divinity, respect for ancestors, and ecological responsibility.

Spiritual values are also reflected in the way the Kampung Naga community views daily life. Routine activities such as bathing, washing, and fetching water are carried out traditionally, not merely as a lifestyle choice, but as a manifestation of the values of simplicity, self-control, and harmony with nature. All of these actions are considered part of worship, with each step having spiritual significance. The connection between daily practices and spiritual values makes the community consciously place social and ecological life within a moral framework that is integrated with traditional cosmology. They not only live to meet physical needs but also to maintain harmony with the environment and strengthen social ties. Traditional communication media are the primary means of maintaining these values. Oral communication or speech from elders serves a dual function: as a source of knowledge about history, rules, and taboos, as well as a tool for moral and spiritual education. This speech is contextual, meaning that each message is delivered with attention to the social situation, the status of the listener, and the context of the ritual or daily activities (Muslim, 2020). In practice, traditional messages are always accompanied by concrete behavioral examples, so that spiritual and social values are not only understood intellectually but also implemented through action. Oral traditions, ancestral stories, and advice from elders strengthen the younger generation's awareness of the importance of preserving cultural identity while internalizing moral values in social life.

In addition to oral communication, traditional rituals play a crucial role as symbolic and spiritual communication channels. The Hajat Sasih ritual, for example, serves not only as an expression of gratitude to God and ancestors but also as a moment to strengthen social solidarity. Preparation for the ritual, through mutual cooperation, fosters a sense of togetherness, mutual respect, and collective responsibility. The entire series of ritual activities emphasizes the inseparability of spiritual experiences from social life. This process demonstrates how the people of Kampung Naga understand spirituality as the foundation of social action, where adherence to customary rules and moral values guides interactions between residents. Customary prohibitions or taboos, known as *pamali*, are also an effective means of communication. *Pamali* not only restrict behavior but also serve a moral and social function. In conveying these rules, children and the younger

generation are introduced to these rules through meaningful stories. By adhering to *pamali*, residents not only demonstrate spiritual obedience but also maintain community harmony. The process of internalizing values through taboos shows that every customary rule has a dual dimension: a spiritual aspect that connects humans with God and ancestors, and a social aspect that regulates citizen interactions to remain orderly, polite, and in line with community norms.

The social values of the Kampung Naga community are reflected in mutual cooperation, deliberation, and daily interactions. The traditional deliberations held at the *bale patemon* demonstrate how traditional communication serves as a means of social learning. Residents speak calmly, give each other space, and emphasize shared interests over personal ones. This process teaches social skills, patience, and empathy. *Gotong royong* is a tangible form of solidarity, where verbal and nonverbal communication strengthens social bonds. In every collective activity, residents learn to respect the roles of others, contribute selflessly, and put the common good above individual interests. This form of communication also emphasizes the value of intergenerational responsibility, as every member of the community, including the younger generation, is involved in collective activities and taught to respect customary rules and taboos. Furthermore, traditional symbols such as bamboo houses, *leuit* (a traditional house), traditional clothing, and the spatial arrangement of the village serve as forms of nonverbal communication that convey cultural values (Suidat et al., 2021). The building orientation, natural materials, and architectural uniformity emphasize the principles of simplicity, openness, and social harmony. These symbols not only demonstrate cultural identity but also shape social behavior, as simple spatial arrangements encourage interaction, togetherness, and self-control. Through these symbols, spiritual and social values are continuously and naturally transmitted to each generation.

The spiritual values inherent in daily life are also evident in the deep respect for their ancestors. Routine activities, such as cleaning the village, working in the fields, or participating in traditional rituals, are always accompanied by an awareness that these actions demonstrate respect and moral responsibility. The values of simplicity, sincerity, and humility serve as guidelines for social interactions. The residents of Kampung Naga understand that maintaining a balanced relationship with God, nature, and ancestors is the primary foundation of good behavior. Thus, spirituality is not merely a formal ritual, but a guiding principle for every decision, action, and social interaction. The integration of spiritual and social values in Kampung Naga occurs simultaneously through various forms of traditional communication. Advice from elders, rituals, taboos, mutual cooperation, and traditional symbols work together to instill awareness of the importance of living in harmony, responsibility, and mutual respect. Each communication medium does not stand alone but rather reinforces each other, so that spiritual values directly shape social behavior, and social actions become tangible manifestations of spiritual values. This process ensures that Kampung Naga's cultural identity remains strong despite the pressures of modernization and the changing times. Overall, the Kampung Naga community demonstrates that cultural preservation does not depend solely on documents or physical artifacts, but on the continuity of social and spiritual practices within the community (Nurjaman et al., 2021). Through traditional communication, rituals, taboos, mutual cooperation, and customary symbols, spiritual and social values are deeply integrated into daily life. This integration produces a society that not only adheres to customary rules but also maintains harmony, simplicity, and solidarity. Kampung Naga thus serves as an important model for understanding how indigenous communities can maintain cultural identity while fostering a harmonious, civilized society grounded in strong spiritual values.

## CONCLUSION

The integration of spiritual values and social attitudes into the traditional communication media of the Kampung Naga Indigenous community is a comprehensive, consistent, and mutually reinforcing process. Spiritual values derived from the teachings of their ancestors, belief in God, and cosmological views on the harmony of humans with nature are not only present in the realm of belief, but are manifested concretely through various forms of traditional communication. These communication media include the advice of elders, the *Hajat Sasih* ritual, taboos, oral stories, village spatial planning, and the practice of mutual cooperation, which is an integral part of daily life. Each form of traditional communication not only serves as a means of conveying spiritual messages but also serves as a guideline for the community's social behavior. Through advice, elders instill values such as gratitude, surrender, simplicity, and respect for ancestors, which are directly linked to social ethics such as living in harmony, not being arrogant, helping each other, and maintaining village order. In the *Hajat Sasih* ritual, spiritual values are manifested through prayers and

sacred symbols, while the social aspect is seen through the togetherness of residents who work together, share food, and strengthen solidarity. Similarly, taboos, although conveyed through spiritually nuanced stories, serve as moral guides that maintain social order and harmony among residents. The spatial layout of the village and the structure of traditional houses also serve as symbolic communication media that integrate spirituality with social values. Cosmological rules that determine building orientation and the use of natural materials are accompanied by social functions that encourage interaction, openness, simplicity, and togetherness. Through a process of inheritance that occurs orally and practically, spiritual values merge with social norms to form an ethic that guides the community's daily behavior. Thus, spirituality becomes not merely a dimension of belief but develops into a moral foundation that maintains social harmony, strengthens cultural identity, and ensures the continuity of Kampung Naga customs from generation to generation. This integration is what keeps the Kampung Naga community harmonious, and deeply rooted in their local wisdom.

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