

*Environmental Empathy Through the Paradigm of Postmodernism Based on
Indigenous Peoples' Local Wisdom*

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Abstract

Environmental empathy can be viewed as a moral movement that aims to increase awareness and concern for various environmental problems and issues. This movement encourages changes in the behavior of people who were previously antipathic or indifferent to the environment to empathize with the environment. The purpose of this study is to know and analyze the reality of society in empathizing with the environment and the implementation of environmental empathy through local wisdom in Indonesia in the perspective of postmodernism which can also be a source of learning. This research uses a post-qualitative approach by conducting field research to various indigenous peoples. The results of this study can be understood as follows: (1) the reality of the community being able to maintain and empathize with the environment through the values of local wisdom that are still believed and carried out in everyday life so as to minimize problems or damage to the environment; (2) The implementation of environmental empathy through local wisdom in the perspective of postmodernism is carried out in various activities or traditions while still maintaining the previous culture that has an impact on environmental conservation. This view emphasizes the plurality of values and diverse views of society about the environment, but with a good goal of maintaining a balance of relations between humans and the environment (nature).

Keywords: Environmental Empathy, Local Wisdom, Postmodernism

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Introduction

Human behavior and perspectives on the natural world are key factors influencing environmental damage. In 2023, the Indonesian Ministry of Environment and Forestry (<https://www.menlhk.go.id>) highlighted the "triple planetary crisis" of climate change, pollution, and biodiversity loss. In response, the Indonesian government has focused on environmental protection and sustainable development, including initiatives like Asia-Africa climate change cooperation, tackling plastic pollution, and combating illegal wildlife trade (Kementerian Lingkungan Hidup dan Kehutanan, 2023). These environmental problems are also experienced by everyday communities, particularly those whose livelihoods depend on nature. Environmental degradation is evident in the form of damaged agricultural land and forests, pollution, loss of biodiversity, waste and clean water crises, global warming, and climate change, among other issues. Many of these problems are caused, at least in part, by human activities, which are significant contributors to environmental destruction (Bilqisti et al., 2023; Haris et al., 2016; Pranadji, 2005; Uar et al., 2016;). Environmental sustainability becomes threatened when human needs are driven by the concept of modernity, reducing nature to a mere material object to fulfill those demands (Marfai, 2019).

Given that various environmental issues are closely linked to human activities, addressing these problems requires fundamental changes in how humans think about and interact with the environment, as well as in their behaviors toward it (Keraf, 2010). Cause, the active role of humans is closely linked to the existence, capacity, and quality of social and community organizations that focus on environmental issues, as well as the level of public knowledge and awareness regarding environmental sustainability (Chandra, 2020). Nature must be viewed as something valuable, which in turn fosters positive behavior in interacting with the environment. A Minangkabau proverb states, "Alam Takambang Manjadi Guru" (nature expands to become a teacher), emphasizing that the environment should be regarded as a teacher, offering meaning and lessons for humanity, thus deserving of respect, proper care, preservation, and the ability to draw life wisdom from natural signs. In the study of environmental philosophy or ecosophy from a postmodern perspective, it is also understood that it is essential to interpret and explore the wisdom inherent in the environment, recognizing that it should not merely be seen as a tool to fulfill human needs, but that the environment holds intrinsic value and wisdom (Keraf, 2014). This is expected to educate humans and foster a relationship between humanity and the environment that is more ethical and empathetic, supporting sustainable living and ensuring the continuity of life on Earth.

The importance of empathy toward various environmental issues undoubtedly involves knowledge, attention, and responsibility for the condition and sustainability of the environment to address and overcome these problems. This concern is not overlooked in the field of education, where fostering empathy can serve as a key strategy to enhance educational success in Indonesia. By integrating empathy into the curriculum, it is possible to cultivate a more environmentally conscious and responsible generation, thereby contributing to both individual development and broader societal goals (Sumiati et al., 2021). Producing outstanding individuals by considering the continuity of human life and environmental preservation can be supported by creative pedagogy as "the way of thinking" (Supriatna et al., 2020). This study examines societal realities of environmental empathy and its implementation through local wisdom in Indonesia, viewed from a postmodernist perspective. It explores how indigenous communities empathize with the environment and develop unique paradigms, while also investigating societal behaviors that support

sustainable environmental practices, aiming to cultivate individuals attuned to environmental sustainability for the well-being of future generations.

Method

This study employs a post-qualitative approach, conducting field research within various indigenous communities. Data collection techniques include observation, interviews, and documentation from various references. The study attempts to observe the views and activities of several indigenous communities in Indonesia, particularly the Baduy community in Lebak Banten, the Sinar Resmi community in Sukabumi, West Java, and the Kampung Naga community in Tasikmalaya, West Java.

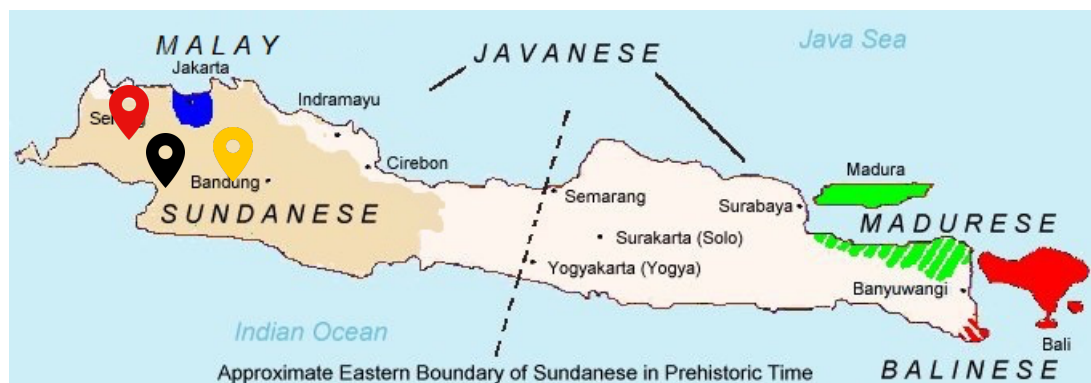


Figure 1: Research Location

Details:

- 📍 The Baduy village in Lebak Banten, Banten Province
- 📍 The Sinar Resmi village in Sukabumi, West Java Province
- 📍 The Kampung Naga village Tasikmalaya, West Java Province

Interviews were conducted with traditional leaders or community figures, as well as local residence, to obtain relevant data for the topic under discussion. The data is further supported by various sources, including books, journals, websites, and other documentation. Subsequently, the data is analyzed using qualitative data analysis, following stages of data collection, data reduction, data display, and conclusion. Within the tradition of post-qualitative research, the procedure focuses on the researcher's style, which is regarded as critical, idealistic, and postmodern/pragmatic. As a result, it is difficult to avoid subjectivity in the development of the research (Bungin, 2020).

Results and Discussion

Indonesia's indigenous communities, numbering in the millions, are key custodians of unique cultural traditions and ways of interacting with the environment. The United Nations highlights their importance globally, as these communities maintain distinct social, cultural, economic, and political characteristics that set them apart from dominant societies (United Nation, 2023). According to data from the Data Indonesia website (<https://dataindonesia.id>), based on information from the Alliance of Indigenous Peoples of the Archipelago (AMAN) as of August 9, 2023, Indonesia has 4.57 million indigenous people, with the largest populations in Kalimantan (1.40 million), Sumatra (1.27 million), and Sulawesi (1.05 million). Other regions include Bali-Nusa Tenggara (302,799), Maluku (285,728), Java (250,115), and Papua (10,543). Of the total, 2.34 million are male and 2.23 million are female.

Indigenous territories are crucial in understanding environmental empathy, as they reflect the attitudes of communities toward the environment. These areas highlight how indigenous peoples' empathy, rooted in local wisdom and values, influences their relationship with nature. According to data from the Kompas website (<https://www.kompas.id>), as of August 2023, Indonesia's indigenous territories cover 26.9 million hectares, with 1,336 maps registered across 155 districts. This is an increase of 1.8 million hectares from March 2023. Of these, 219 territories are officially recognized, covering 3.73 million hectares. Additionally, 123 indigenous forests span 221,648 hectares, with 12.9 million hectares of primary forest and 5.37 million hectares of secondary forest identified. A more detailed depiction of this can be seen in the image below:



Figure 2: Status of Indigenous Territory Recognition in Indonesia as of August 2023 From the Indigenous Territories Registration Agency (BRWA)

The Indonesian Constitution guarantees the existence of indigenous communities, as outlined in Article 18B (2) and reinforced by Article 28I (3), ensuring the respect for their cultural identity and rights. Indigenous communities continue to uphold and practice their local wisdom, customs, and traditions (Sekartaji et al., 2021). Among the many indigenous communities in Indonesia, this study will focus on analyzing several specific indigenous groups. It aims to observe the perspectives and activities of indigenous communities in Indonesia, particularly the Baduy community, the Sinar Resmi community, and the Kampung Naga community.

The Baduy indigenous community, living at the foot of the Kendeng Mountains in Banten Province, is divided into Baduy Luar (Outer) and Baduy Dalam (Inner). They maintain ancestral values centered on environmental preservation, rejecting modern developments and upholding *Sunda Wiwitan* teachings to protect the environment from external influences. The values upheld by the Baduy community (referred to as *pikukuh*) are categorized into four main areas: the value of life, the value of tradition and belief, the value of maintaining balance with nature, and the value of togetherness and cooperation (*gotong royong*) (Ardiyansah et al., 2023). The Baduy community has two groups with distinct lifestyles. The

Baduy Luar (Outer) is more open, using modern items like nails, iron, and instant noodles in their diet. They allow documentation and have more diverse practices. In contrast, the *Baduy Dalam* (Inner) maintain a traditional, nature-based lifestyle, avoiding modern conveniences and documentation. They rely on wooden and bamboo items and live without modern bathing facilities, using the river instead. Despite these differences, both groups share a common belief in preserving nature as the source of life for future generations.



Figure 3: Environmentally Friendly Bridge in Baduy (Personal Documentation, 2023)



Figure 4: House of the *Baduy Luar* Community (Personal Documentation, 2023)

The Baduy indigenous community serves as an exemplary model for the management and utilization of natural resources, demonstrating a balance between the well-being of the community and the preservation of forest ecosystems (Jasmine et al., 2023). The local wisdom of the Baduy community, which upholds traditions to protect nature, reflects the belief that the environment plays a crucial role in human life. Nature provides essential resources for daily needs, including economic, social, and cultural values. This deep respect for the environment has contributed to the preservation of the natural state of the region, including its forests (Mirajiani et al., 2022; Fitri, 2023). The indigenous forests in the Baduy region can be divided into three categories: (1) *Titipan* Forests, which include protected

forests and restricted forests, (2) *Tutupan* or Cultivated Forests, which consist of fields and gardens, and (3) Village Forests or *Dudungusan*, which are located within the settlements (Jasmine et al., 2023). The diagram of indigenous forests in the Baduy region is shown in the image below:

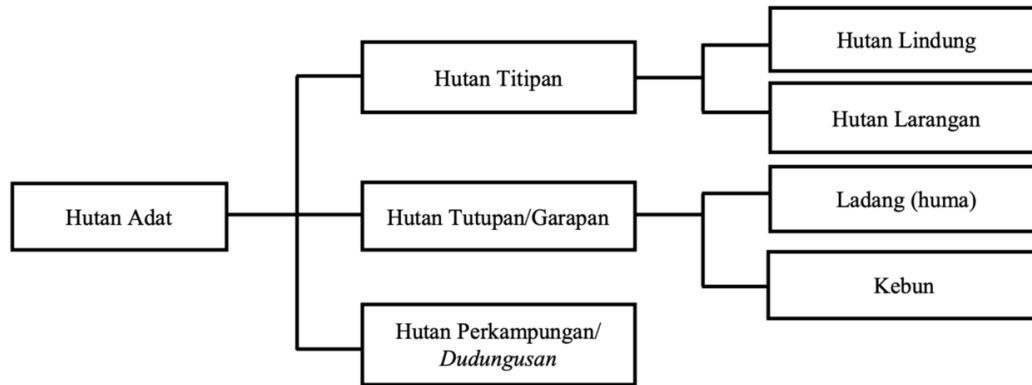


Figure 5: Division of Indigenous Forests in the Baduy Region
Source: Jasmine et al. (2023)

In managing agriculture, the Baduy indigenous community always adheres to the *pikukuh* (customary rules) that have been established. As a result, their farming practices are simple and traditional. They do not plow the land, do not create terraces, and instead use a method called *tugal*, which involves planting seeds using a sharpened piece of bamboo (Mirajiani et al., 2022). The use of pesticides is prohibited, and it is replaced with traditional remedies made from a mixture of various types of leaves combined with palm sap water (*nirah*) (Fitri, 2023). The Baduy community uses agricultural harvests efficiently for food, rituals, and reserves in rice barns (*leuit*). Surplus crops like durian, bananas, and cassava are sold for extra income. Their agricultural practices aim to preserve the environment, avoiding land alterations that could cause degradation. This environmental empathy aligns with postmodern ecocentrism. This theory emphasizes that ethical and moral responsibility applies equally to all aspects of the environment, asserting that human actions should align with the broader ecosystem rather than dominating or exploiting it (Keraf, 2010). The study conducted by Jasmine et al. (2023) also concluded that the management of natural resources in the forest ecosystem by the Baduy indigenous community is considered to be effective.



Figure 6: Village of the *Baduy Luar* Community (Personal Documentation, 2023)
*The village of the *Baduy Dalam* community is prohibited from being documented.

For the next, Sinar Resmi indigenous community led by Abah Asep Nugraha, is in the Cisolok District, Sukabumi, and is part of the Kasepuhan Banten Kidul, a region known for its efforts to preserve its cultural heritage. This community is situated within the Ciletuh Geopark, an area monitored by UNESCO. Sinar Resmi Village spans 4,917 hectares, with 2,950 hectares dedicated to forest and 275 hectares allocated for agriculture. Unlike other Kasepuhan communities, Sinar Resmi has adopted a more modern and open approach to interacting with the government and broader society. The community remains deeply committed to promoting food security without compromising environmental sustainability, a commitment that earned them the prestigious “Adhikarya Pangan Nusantara Award” in 2016 for their role in food security, presented by President Joko Widodo. The traditional agricultural practices that promote food security demonstrated by the Kasepuhan community are closely intertwined with agricultural practices, social institutions, belief systems, and natural elements such as soil, water, air, sunlight, weather, and others (Rahmawati et al., 2008). The tangible manifestation of the values, thoughts, and practices of the Sinar Resmi community is reflected in their agricultural activities, which are regarded as a form of worship. As such, these activities are inseparable from ritual ceremonies, sacredness, and myths (Supriatin et al., 2022).



Figure 7: Agricultural Tools and Irrigation of the Sinar Resmi Indigenous Community (Personal Documentation, 2023)



Figure 8: Agricultural Land of the Sinar Resmi Indigenous Community (Personal Documentation, 2023)

The life principles governing the relationship between humans and the environment in the Sinar Resmi community are encapsulated in the philosophy of "Ibu Bumi, Bapak Langit, and Guru Mangsa." This philosophy can be interpreted as follows: The Earth, regarded as a living entity, is symbolized as a mother. Consequently, the community engages in agricultural activities only once a year as a form of reverence for "Ibu Bumi" (Mother Earth). The phrase "Masa, Ibu" reflects the cultural belief that a mother should not be forced to give birth twice a year, which informs the community's agricultural rhythm. Prior to cultivating the land, the community conducts rituals to seek permission and offer prayers to the Earth, demonstrating respect for the natural world. The concept of "Bapak Langit" embodies the local knowledge derived from celestial events (the sky) that influence agricultural practices. Meanwhile, "Guru Mangsa" refers to the practice of learning from the universe to determine the optimal times for planting and harvesting. This worldview is closely aligned with the postmodern perspective in the theory of biocentrism, which emphasizes that both humans and nature possess intrinsic value. According to this theory, humans have a moral responsibility toward the environment, which is regarded as a living entity. Therefore, all elements of nature, including the Earth, are endowed with inherent dignity and value, contributing to the broader ecological and ethical considerations of life on Earth (Keraf, 2010).

The community expresses gratitude for the agricultural harvest through the annual "Syukuran Seren Taun," a ritual imbued with philosophical significance. This ceremony is a way of giving thanks for the blessings of nature and the Earth's abundance, acknowledging the sustainable harvests that can be enjoyed by current and future generations. The harvested crops are utilized for consumption within the community, shared as alms with neighbors, offered during ritual ceremonies, and stored in rice barns called *leuit* as a food reserve for the family. In addition to its agricultural traditions, the Sinar Resmi indigenous community places a strong emphasis on environmental conservation, particularly in the protection of forests. The community divides its forest areas, known as *leuweung*, into three zones: "hutan titipan" (entrusted forest), "hutan tutupan" (protected forest), and "hutan garapan" (cultivated forest). This division ensures that the environment is sustainably managed, with each zone designated for specific purposes to maintain the balance and conservation of the ecosystem (Prabowo et al., 2021).

Furthermore, it can also be observed how the Naga Village indigenous community demonstrates empathy and maintains a relationship with the environment. The term "Naga" or "Nagawir," meaning cliff, signifies that this indigenous village is in a cliffside area. The Naga Village is situated in the village of Neglasari, Salawu District, Tasikmalaya Regency, West Java. The total land area of Naga Village is 1.5 hectares, with most of it being used for housing in the form of triangular roofed homes made of palm fiber, yards, ponds, and the remaining area used for rice field agriculture, which is harvested twice a year. In building its relationship and empathy with the environment, Naga Village also has a forbidden forest (*hutan larangan*) designated as a protected forest to maintain the natural balance in the surrounding area (Purnama, 2021). All agricultural activities in Naga Village are still carried out using traditional tools, such as when plowing rice fields, planting, repelling pests, and harvesting, with the reason being to avoid damaging the environment (Nurislamingsih et al., 2022). The indigenous community of Naga Village utilizes their agricultural produce not only to fulfill their daily needs but also to share with neighbors, support ritual ceremonies, and store in rice barns (*leuit*) to ensure food security. The settlement pattern in Naga Village is characterized by stilt houses made of wood, strategically constructed to adapt to the terrain. This design helps mitigate the risks of landslides and earthquakes, reflecting a thoughtful integration of environmental considerations. Such practices are part of a broader strategy to

create a sustainable relationship between humans and the environment, promoting resilience to environmental changes while preserving the community's social and cultural integrity without causing harm to the surrounding ecosystem (Nurdin et al., 2023).

The indigenous community of Naga Village also teaches environmental preservation through a guiding philosophy that states, "It is better not to cut down trees than not to plant them." This implies that before the community can cut down a tree, they must first plant one. This principle reflects a deep concern for and empathy towards environmental sustainability. From a postmodernist perspective, this philosophy aligns with the concept of deep ecology, which emphasizes the need for environmental ethics to be translated into tangible, concrete actions. In this context, the community's practices embody a commitment to ecological responsibility, ensuring that their actions contribute to the long-term well-being of the environment (Keraf, 2010). Indeed, the tangible actions and practices undertaken by the community are inherently tied to broader concerns that involve the collective interests of the entire ecosystem. These practices are not merely driven by individual or isolated motivations but are deeply embedded in a communal responsibility for environmental stewardship. They underscore the interdependent relationship between human needs and ecological balance, reinforcing a commitment to environmental sustainability. The community's efforts reflect a conscientious approach to safeguarding the environment, ensuring that the preservation of natural resources aligns with the welfare of both present and future generations.



Figure 9: The Traditional Village of Kampung Naga Community
(Personal Documentation, 2023)

The actions undertaken by the three indigenous communities discussed above underscore a fundamental alignment with the principles of environmental preservation and sustainability. When specific values or regulations become ingrained within a social group, they essentially institutionalize, and individual behavior is subject to the influence of these norms. Violators of these collective agreements face customary sanctions that have been mutually established by the community. For more detailed understanding can be obtained through the following table:

Table 1: Analyzes the Perspectives and Activities of Three Local Wisdom Communities

Kampung Baduy communities	Sinar Resmi communities	Kampung Naga communities
<ol style="list-style-type: none"> 1. The Baduy community lives by traditional values, keep away modern physical development and utilizing nature sustainably. 2. Within this community, there are two subgroups: <i>Baduy Luar</i>, which is more open to interactions with outside societies, and <i>Baduy Dalam</i>, which is more closely connected to tradition and nature. 3. Environmental empathy in this community is reflected in their values, such as practicing mutual assistance, and constructing residence without using iron nails. 4. Members of this community engage in simple and environmentally friendly farming, make us of traditional methods and natural fertilizers for pest and disease management. 5. This community manages customary forests by categorizing into three zone to protect environmental sustainability. 	<ol style="list-style-type: none"> 1. The Sinar Resmi community sustains its commitment to local cultural values while adapting to modern elements. 2. This community shows excellence in maintaining food security without harming the environment and has received recognition as a sustainable food village. 3. They embrace the philosophy of "Mother Earth, Father Sky, and Teacher of Seasons" (<i>Ibu Bumi, Bapak Langit, dan Guru Mangsa</i>), which underscores their respect for nature as a living entity. 4. Agricultural practices in this community that involves rituals and respects for nature, in line with principles of biocentrism in the relationship between humans and the environment. This perspective explains that humans have a moral responsibility to preserve nature as a vital component of life. 	<ol style="list-style-type: none"> 1. The Kampung Naga community also sustains its commitment to local cultural values while adapting to modern elements. 2. This community roundly preserves traditional agricultural practices to mitigate environmental degradation. 3. They manage a forbidden forest that serves to protect the ecological balance, reflecting their commitment to environmental conservation. 4. The architectural structure is consists of stilt houses made of wood, designed to adapt to the land conditions to prevent landslides and seismic impacts, thereby to create a balanced system between humans and the environment. 5. This community practices environmental preservation through the philosophy: "It's better not to cut down trees than not to plant them," meaning that if they want to cut down a tree, they must first plant a new one.

Source: Researcher (2024)

The table above illustrates how the cultural realities within indigenous communities frequently reflect local wisdom in understanding and preserving ecosystem balance. This relationship often manifests as a deep empathy toward the surrounding natural environment. These communities do not merely exhibit ethical responsibility and concern for the environment; they also empathize with nature, perceiving themselves as an integral part of

the ecosystem. This represents a form of ecological wisdom grounded in local cultural practices. Such ecological wisdom reflects the community's careful approach to managing and treating nature, ensuring its protection from environmental degradation (Julaeha et al., 2019). The presence of environmental empathy within indigenous communities is frequently the outcome of local wisdom, shaped by years of experience and a deep understanding of the human-environment relationship. Recognizing and valuing these principles of local wisdom can serve as a source of inspiration for advancing environmental preservation and sustainability initiatives. The application of sustainable development principles that are relevant to the environment can be implemented through the approach of ecopedagogy (Supriatna et al., 2018). This approach highlights the importance of incorporating environmental awareness, sustainable practices, and ethical responsibilities into educational systems, encouraging a greater understanding of the relationship between humans and the natural environment. By adopting ecopedagogy, communities can cultivate more sustainable practices and raise ecological awareness among individuals and groups. Sustainable development also requires ecological intelligence to design and implement policies, strategies, and sustainable practices. To this end, the form of ecological intelligence in understanding, realizing, and actualizing the importance of living in harmony with nature can be supported by two pedagogical approaches: ecopedagogy and ethnopedagogy (Supriatna, 2016).

In the context of Cultural Ecology, this theory can also be understood as an approach within postmodernism, which examines the dynamic relationship between human culture and the environment. It highlights the crucial role of culture in shaping how societies engage with and manage their surroundings, particularly in terms of environmental preservation and the sustainable use of natural resources. The implementation of Ecological Wisdom, Ecopedagogy, and Postmodernism can generate three important ideas, namely: 1) the three communities exhibit ecological wisdom embedded in their cultural practices and traditions, where environmental empathy emerges as a result of long-standing experiences that foster a harmonious relationship with nature; 2) the principles of sustainable development can be effectively implemented through the lens of ecopedagogy, which strengthens ecological awareness and emphasizes the importance of living in harmony with the natural world. This approach cultivates a deeper understanding of the interconnectedness between culture, humanity, and the environment, aiming to promote environmental conservation; and 3) the theory of cultural ecology, viewed through a postmodern framework, allows for an exploration of the intricate relationships between culture, humanity, and the environment, emphasizing how local wisdom shapes awareness and attitudes toward environmental stewardship. It can be concluded that the integration of ecological wisdom, ecopedagogy, and postmodern perspectives provides a comprehensive understanding of how communities can maintain a balance between culture and the environment. Through a deeper understanding of the relationship between humans and nature, more sustainable approaches to natural resource management and environmental preservation can be developed. By valuing and implementing local wisdom and strengthening ecological consciousness, we can create a future where harmony between humanity and nature prevails, with sustainability serving as the foundation for all aspects of life.

Conclusion

The study, viewed through the lens of Postmodernism, underscores the pluralism of perspectives, and rejects the notion of a singular narrative or universal truth. In this regard, environmental empathy grounded in the local wisdom of indigenous communities can be

interpreted as a form of subjective truth, one that is recognized and actively lived by these communities. Such an understanding emphasizes the importance of appreciating diverse perspectives on the human-environment relationship, all of which are informed by moral ethics and empathy aimed at preserving and safeguarding the environment in the pursuit of sustainable development, without causing harm to nature. Moreover, this includes the recognition that experiences and empathy toward the environment can vary according to social identity, cultural background, and the local context of an indigenous community. Considering this, the study is of considerable significance, contributing valuable insights into how humans relate empathetically to the environments they inhabit. Furthermore, the research holds potential for expansion and could be more widely implemented in educational settings to further enrich the discourse.

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