

## **EXPLORING THE LIFE OF LOCAL TRADITIONAL COMMUNITIES IN ENHANCING LEARNING MATERIALS OF SOCIAL STUDIES**

**(A Study from Kampung Cireundeu, Cimahi; Kampung  
Cikondang, Bandung Regency; and Kampung Naga,  
Tasikmalaya Regency)**

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### **Abstract**

There is much uniqueness that can be found in the community around the researcher's live. It explored in terms of geographic science, even though in it there are scientific values that are in line with geography where we are faced with the 21st century. The uniqueness in question including local wisdom in the arrangement of space and neighborhood, maintain forest sustainability, availability of water resources, food security, and resilience economy, is that not one of the priorities in our development. This paper discusses the interaction of humans with their symbiotic environment mutualism, based on research conducted in Cikondang Village, Bandung Regency, Cireundeu Leuwi Gajah Cimahi village and Naga Tasikmalaya village. In the community, there is a small portion of those in Indonesia who are still loyal who still uphold their customs. This study aims to analyze the values of related local wisdom with the concept of environmental management and describe it in the form of spatial planning (settlement, irrigation, rice fields, and forests), procedures for reading the phenomenon of natural change and the layout embodied in the rules regarding the environment (ethics environment). Awareness born of a society that is considered not modern is just saved a myriad of knowledge that we need to explore as part of the geography. Because they have succeeded in treating nature wisely because of the awareness that nature is entrusted to the next generation. The result of their loyalty in trying to maintain and manage the surrounding environment certainly produces

results and benefits not only for the community but the wider community also feels the benefits, for example, the maintenance of a forest impact on the availability of water for them as well as for the people of the city of Bandung channeled by the Regional Clean Water Company (PDAM), as well as other benefits that are interconnected and continuity will be discussed in this paper. Field findings are also expected to become teaching materials for enrichment in learning geography, for the deepening of the material and an example of an actual phenomenon.

**Keywords:** Local Life, Local Wisdom, Material Social Study

## INTRODUCTION

The role of education from time to time is increasingly apparent, in the period before the 19th- century education we are shackled by colonial primordially, restricted and supervised so that at that time we were can be said to be in the dark. Then in the early 19th century, our nation began pioneering to organize education, fighting for indigenous rights to enjoy education, at that time we also realize the importance of education for a nation, along with the struggle of our nation to be free from the shackles of colonialism. Educational leaders were born nation in line with the struggle of the heroes to win independence.

After independence, the demands of our education are still quite simple, giving priority the ability to read, write and calculate to the basic abilities of students but increasingly in the development order determine many elements of the system education that we have. Beginning it seems that increasing the role of our education with indicators that we are trusted to be a 'teacher' for neighboring countries. After the new order ends and starts from the reforms, the aims and objectives of our education are increasingly reinforced by one of them the birth of the National Education System Law No. 20 of 2003, demands for the role of education are increasingly strict and widespread.

Then the competency demands of students are very questionable when we are aware of we are lagging behind other nations. The stagnation of our nation's education has dropped, instead, it is below the education level of neighboring countries in

Southeast Asia, and then turmoil arose and became a milestone in the change of the national education paradigm.

In catching up, the 'fast' movement pursued by our education with gave birth to several rules and changes including changes in educational institutions. There is still much that must be addressed to catch up with the flow of globalization demonstrated rapid progress in the fields of science and technology. Big waves hit us, not only from the positive side but also from the negative impacts that follow threaten moral degradation, loss of character and decline in the sense of integrity of the nation as well as other threats that are multidimensional.

Now it is increasingly clear that the direction of education in the 21st century is rolled out by large nations, and we try to pursue it with various efforts and actions. One of them is the change of the education paradigm towards global education. The reality of life is increasingly sophisticated by the demands of instantaneous education; we can just get information knowledge and science only by moving the thumb from a cellphone, but the value his life is not necessarily we get from these efforts. New trends are likely great continued, but some aspects of our education will remain the same, because of reality of our lives are not as hard as the flow of information and communication through the internet. What we have to do pay attention to are many aspects such as geographical conditions, multicultural culture, social conditions uneven economy and so on which affects the education component and learning.

Based on this background, the writer wants to give an appreciation in determining our education paradigm to be more observant, I agree if our education follows the trend 21st-century education, however, does not have to abandon local values that contain seeds science as our identity, many other countries are developed but remain maintaining his identity as a nation has instead become the center of education for other nations.

Many uniqueness can be found in the community around us, researchers take the view that our predecessors save knowledge that has not been explored, especially from in terms of scientific geography, whereas in it there are scientific values that are in line with present and future life. The uniqueness in question includes local wisdom (local wisdom) in spatial planning and living quarters,

preserving forests, water resources availability, food security, and economic security, isn't that what? Become one of the priorities in our development.

The review of this paper discusses human interactions with the environment symbiotic mutualism, based on research conducted in Kampung Cireundeu Leuwi Gajah Cimahi, Kampung Cikondang, Bandung Regency and Naga Tasikmalaya village. The people there are a small portion in Indonesia who are still loyal to uphold the customs.

The approach used in this research is a qualitative approach with a descriptive ethnomethodology method that focuses on documenting processes related to the production and management of organized character from everyday reality emphasizing the naturalness of data sources. This study places the researcher in participatory observation; involve yourself in the life of the subject.

The informant is determined on the subjective research of the researcher (purposive), assuming that the selected informants are considered to represent a homogeneous society. The base informants as research sources included Kuncen, traditional leaders, traditional leaders, and elders, while the base informants were local government officials. Data is taken directly from the natural setting using data collection techniques through participant observation, in-depth interviews, documentation and relevant literature review. Inductive data analysis or idiographic interpretation, meaning that this research is more concerned with meaning and deep understanding in the context of space and time behind the data collected. Triangulation is done to get data from different sources with the same technique to increase the validity of conclusions.

## **LITERATURE REVIEW**

### **A. Humans and the Environment**

Human existence cannot be separated from their environment, both the natural environment and social environment. Components that exist around humans, as well as the absolute source of life, is the environment for humans. About the environment referred to in this study, as explained by Mutakin and Pasya (2002: 36) that natural environment as a geographical environment. Then Pasya (2002: 68) explain the Geography's view of the environment

which consists of the environment behavioral and environmental phenomena which means the study of interdependencies between human to human and between humans and their environment.

Existing resources become elements that are utilized for their lives, because of that various exploration and exploitation efforts carried out by humans against nature and cause positive and negative impacts (double impact) either directly or indirectly on other elements of a life. Positive impacts include any availability to meet the needs of human life, while the negative impacts are the damage caused by exploitation.

The occurrence of damage on this earth will be inevitable (doomsday), and God has determined the age of the earth (who knows when it happened). So the damage/destruction of the earth is inevitable, but that does not mean that we just give up. Damage that is what has happened and will happen may be motivated by human activity, as is warned of the Almighty in Q.S Arum: 41: "There has been visible damage on land and at sea caused by the deeds of human hands, so that God feels to them part of (the result of) their actions, so that they return (to the right path)".

The damage can be natural disasters or because of activities, it is a man who has accelerated the process of damage. Damage will continue to occur if humans still glorify their egos as intelligent beings and cultured beings, but have not realized that every existing one has limitations to always be sustainable or will suffer damage. Questioning the environment is a classic problem already long-faced and discussed by many communities everywhere.

### **B. Human Views and Its Relationship with the Environment**

All places on the surface of the earth are bound by the forces of nature and humans (natural resources and human resources). Movement of these symptoms occurs from place to place; air, seawater, plants and animals, and humans. Humans as intelligent beings have the ability to develop science and technology so they can interact and move in all forms of the environment freely. Ability Humans utilize the environment derived from the ability to adapt humans to his environment in an effort to survive, this was explained Mulyanto (2007: 31) that: This condition is caused by life so adapts well to conditions environment to preserve life. Certain forms of life

always adjust properly to their environment. Who is unable to act like that will not develop and will disappear.

The environment is part of the concept of space. In reality, interaction humans with the environment depend on human perception and interpretation environment, meaning that physical/social reality will bring up stimulus-response for humans. Humans living on this earth certainly interact with the environment, consciously unconscious

Humans are part of the environment. Life begins from the surrounding environment then begin to get to know the wider environment. One form of interaction with the way to cultivate the environment is to try to foster the environment. In line with human population growth continues to increase, the environment is increasingly felt limited in providing the materials they need, especially among humans inside the same environment occurs competition in fighting over living space and resources power.

The interplay between humans and the environment can affect environmental changes caused by a business and/or human activity, because it requires a balance in environmental management that is more or less used by humans because the environment itself has limitations according to space and time. Environmental balance that is affected by the growth of components in it, such as uncontrolled population growth, gradually need a new environment to expand settlements, manage excessive nature to meet needs (especially economic, industrial and etc.), even though the environment has limitations and this has resulted complex impact if the war is damaged it will take a long time to restore the environment to original condition. The point is Meadows etc. all in *The Limit to Growth* (Maris, 1982: 60) emphasizing the pressure on the world for economic growth to be limited or controlled consciously so that other impacts, especially on the environment) that have limitations.

### **C. Human Relativism on the Environment**

A variety of views, about humans with the environment so that it causes a variety of studies from various points of view of various fields of science. Ecology claims to be science the environment, but even other fields of science take part in the study. The reason the author discusses human views on the environment



because many once the basic human studies vary depending on the point of view of science they study.

Understanding relativism (in KBI, 2008: 1190) / n / the view that knowledge is limited both by the limited mind and the way to know the all-around limited. Relativism is a model of a pragmatic way of thinking, the reason is that it rules ethics are not universal because ethics are motivated by the culture in which each of the cultures has different rules.

Knowledge, from the perspective of cultural relativism, means that it is always local knowledge local wisdom). Determination of right and wrong with the knowledge that comes from a particular social and cultural context is carried out through contextualization and rejecting efforts the measure is determined based on social agreements in society. One of them is owned by the Sundanese people (people in Cikondang, Cireundeu, and the villages Naga and other traditional villages) in perception, exploring and exploiting the environment might be different from other communities in the world, at many cultures that exist in this world look different to the surrounding natural environment.

Geography remains consistent with the object of study, which is to see a single component natural with human components in certain environments on the surface of the earth, assessing natural factors and human factors that become a human-environment system (man environment system) to form spatial integration in the area concerned. Geography approach can be interpreted as a method or way

Analysis to understand various geosphere phenomena and phenomena, especially interactions between humans have on their environment.

Human awareness of environmental conditions continues to decline in quality and quantity inspires humans to pay more attention to the environment. According to Mutakin (2007: 6) there are eight assumptions regarding human respect for environment, namely:

1. The environment is experienced and understood as one environmental unit;
2. Humans as an integral part of the environment are more than just objects in them;
3. All physical environments are inseparable from the social

- system environment;
4. The influence of the environment on individuals varies depending on the behavior that is how it shows;
  5. The environment often operates below the level/level of awareness;
  6. There may be significant /significant differences between what is seen and reality the environment itself;
  7. The environment can be realized/understood as a set of images / mental images; Symbolic value environment.

## FINDINGS AND DISCUSSIONS

### A. Environmental overnance Traditional House

The traditional buildings that are still preserved consist of one house, complete with leuit, kitchen and *saung lisung*. The shape of the house on stilts (has a pit) measuring 8x12 meters and the roof of the palm tree, the roof covering made of *talahab* covered with *injuk/alang-alang/ tepus* leaves. Kabuyutan messages that must be considered include the roof of the house must not use tiles and the house must face north. For them the meaning if using the roof is the same as we live underground (the same as the dead) and the message contained is that humans do not forget the origin of humans who originally came from the ground and died will become land, know the human identity, and do not to become a proud, arrogant, and arrogant human being.

On the outside of the traditional house, there is a yard, leuit (building to store rice) and a latrine, the road to the house from the fence gate with neatly arranged rocks, outside the fence there is a *saung lisung*, complete with *lisung* and on the edge there is a pond. Outside the area of the traditional house there are forests, rice fields and karuhun relics that must be conserved which are managed by Kuncen and his workers and the results are kept in a file. The sacred forest, fields and rice fields are communal agricultural land.

### Settlement Patterns

Before the fire disaster, residential conditions were the same pattern, with houses that have the same type and the same house materials, but now those in the environment around Cikondang have



changed. Many types of houses have been using architecture and building materials that are not exemplified by their ancestors, but now the homes of residents have experienced changes from those exemplified by their ancestors, while other villages in this discussion are the same. The pattern of community settlements in Cikondang Village is concentric (centered) and clustered, adjacent to the orientation of the houses in the south facing north and vice versa from the north facing south. There are two rivers that border the East and West sides of the village, there are also public toilets / toilets in the West and there is a landfill in the East. Many fields are found in the South due to the relatively high topography, while rice fields are mostly located in the north outside the residential area.

The pattern of the village that was formed since the past until now is still relatively unchanged, there are some areas that are designed to create a good residential environment (as a clean zone), and rice fields as a boundary with a dirty zone (landfills, public toilets and rivers).

### Water Sanitation

Water is considered important for the people of village, therefore ancestors are very concerned about water management. The source of clean water is obtained from springs (*sirah cai*) which are sourced from mountains, therefore the community is very concerned about forests in order to maintain water sustainability and sustainability. Channeling clean water from the springs to the community using bamboo connected to it, or called a gutter. Every house has a pond in village for water disposal, meaning that the family wastewater is not immediately disposed of but collected in the pond first, fish dung is eaten so that the disposed waste water is not too dirty, then the water is discharged into the gutter and can be used to irrigate the ricefields.

This sanitation is ecological as well as economical and is for fire mitigation because the water supply is to facilitate extinguishing during a fire disaster, this is learning from past events that have experienced a house fire. Arrangement of rivers (dams) and *solokan* (ducts) is also considered. Being aware of the importance of maintaining the river because the river is beneficial for the common

good, means not only selfish because the water is partly used to flow through the fields.

### **Rice fields and fields**

Agriculture is the main sector of Sundanese people's livelihood, therefore the land use and arrangement are highly considered by the ancestors. This can be seen from the overall arrangement patterns, namely forests, settlements, rice fields and land which must be located in accordance and make comfortable for the people who live. the slope of the land and follow the contours of the land topography. At slopes  $> 30^\circ$  it is generally used for dry land agriculture and a rather flat area is used for wetlands with swale systems. The position of the paddy field is closer to the water source in the form of irrigation channels. The fields are made of plots but the map seems random, the arrangement is adjusted to the contour of the land. For water distribution techniques in paddy fields whose *zig-zag* position is on the left or right side of the rice fields so that the water is evenly distributed, in Sundanese is called *ngahuntu kala*. The arrangement is to prevent high levels of erosion and prevent landslides. The pattern of agriculture still uses traditional tools and procedures and planting time that still uses calculations based on signs in nature.

### **B. Customary Ceremonies Relating to the Environment**

Many traditional ceremonial activities related to the environment are still being carried out by the Cikondang community, including overtime, celebratory actions for irrigation channels, *paralon* intentions for clean water, *ngadeugkeun* in building houses, *mitembeyan* during the early planting of rice, commemoration of *wuku taun* as gratitude every 15th *Muharam* which is fiber with philosophy values illustrates the Human-Nature-God relationship. The ceremonies / celebration are a reminder to the community to always be grateful to Allah SWT, remembering the ancestors and maintaining the balance of nature as the environment in which we live.

### C. Values of Environmental Management and Environmental Sustainability

That the natural environment is one of the factors that shape a culture, and from that it results in different environmental order values in society that are in accordance with their culture. The Sundanese have a view of life on their environment, according to Garna (2008: 186-187) that nature for humans is a world that provides an endeavor and maintains benefits for the process of life, that "*manuk hiber ku jangjangna, jalma hirup ku akalna*" (every creature has its way in order to carry on life) it is clear the ability of natural formations; and in relationships with others "*jawadah tutung biritna sacara-sacarana*" (respecting other people's habits even though we are with other people is different).

The author's environmental values are translated as valuable in the community as a form of environmental management to achieve environmental sustainability. The values of environmental governance in the Cikondang village are (efforts) environmental preservation, namely the processes, efforts, methods and actions of humans in processing natural resources that guarantee their wise use to realize environmental sustainability. Environmental preservation is environmental preservation is a form of environment that is sustainable; does not change, remains forever, is not damaged, reduces risk / impact, maintains balance, maintains environmental quality, continues to provide carrying capacity to human life. The geography view examines the values in the structuring of the environment, among others, they are drawn from the form of traditional houses with an eco-architecture nuance. Stage house for earthquake disaster mitigation and good air circulation in the house (health); home environment is an area of open land to facilitate water infiltration into the ground (groundwater potential = sustainability value); *leuit* and *saung lisung* (food availability = economic value); ponds (water sanitation = balance value). Traditional ceremonies / ceremonies related to the house include *ngadegkeun* (the value of trust), they view that the house is not just a shelter and has family members (social values) but a house as a place of worship, a place of birth and death, a place to make works and so on.

The values implicit in the settlement / village arrangement are functional values, where the village is divided into three zones, namely the clean zone, the dirty zone and the neutralizing / buffer zone; the form of a village is a patterned settlement grouped and facing each other in the north-south direction, it is socially very good for tightening the family ties (social values), there are educational facilities, government and religious facilities that support the life of the community, there is a pool, garbage disposal and public latrines which are dirty zones, villages surrounded by rice fields as community activity land which is a neutralizing zone / buffer zone (functional value).

The values depicted in the arrangement of rice fields and fields relating to environmental sustainability include sustainability values, adaptive values to the environment and fingertip values for humans, in agriculture the principle is to change / manage land and earning activities, then how to prevent land from being damaged by the environment and remain productive while available land is uneven / sloping land, allowing a high level of erosion. To prevent erosion and landslides, mooring in the arrangement of fields and fields on sloping land is made with a terracing system, the irrigation uses the term ngahuntu, which is the irrigation pattern in rice fields with zigzag leakage so that water leveling occurs on sloping land so that the water load is not concentrated on one point to prevent landslides. Values in traditional ceremonies relating to rice fields include mitembeyan, which is a prayer before planting and harvesting. In determining the time of planting and harvest is not arbitrary, but based on calculations and changes in phenomena that exist in nature. Values related to forests include seeing that forests are not just natural resources that can be extracted and managed to meet human needs (potential values).

#### **D. Environmental Education in Learning Social Studies**

Environmental education is a big attraction with regard to its emergence problems related to environmental damage/crisis in various areas hemisphere including in Indonesia. One of the basis of these is thoughts. Inheritance of wisdom values the environment will be effective in fostering students' understanding of the important environment for themselves and their communities and provides an



overview of the application of theory and existing geographical concepts. Through learning that is associated with the material Environment and Environmental Development, students are expected to have knowledge about the environment and have social sensitivity, which is an ability owned by someone as an expression of a sensitive sense of responsibility to be involved in solving environmental and social problems.

The implication of the results of research in learning in schools is as a development science, that this is one of the heavy tasks so we must continue to see conditions the environment, how to use it properly, reviewing the changes that occur as well as efforts that must be given in preserving the environment to remain sustainable. We as educated people in the field of social think further, not just the development of knowledge about how to use it properly, reviewing the changes that occur as well as efforts that must be given in preserving the environment to remain sustainable, but the rest is how to provide (transformation) knowledge and knowledge to students with models, methods, strategies, and approaches that are good for the purpose meaningful and accomplished learning.

Diagram 1. Research Results & Implications for teaching social studies using the Group Investigation Method

Learning Activities	Basic Steps Learning	Student Learning Activities
1. Prepare a Learning Plan	The teacher conveys SK-KD and learning objectives	1. Listen to SK-KD and learning objectives
2. Exploration of Learning Materials for Human Interaction with the Environment is linked to the wisdom of the local community	Exploration of Problems	2. Record the issues that must be discussed
3. Formation of groups	Formation of Discussion Groups	3. Students form a 4-person discussion group
4. Encourage group discussions and monitor learning activities	Group discussion	4. Students discuss in small groups and confirm to the teacher if there are things that are not understood
5. Present the results of the discussion	Presentation Results of group discussions	5. When finished, student representatives from each group present the results of the discussion
6. Making conclusions and interpretations	Conclusion and Meaning	6. In class discussions, students conclude and express the meaning of their learning outcomes.

Implementation in learning we can use a variety of learning models such as observation or learning outside the classroom if the time allows, but if time is limited, can implement it through cooperative strategies through discussion methods using the Group Investigation learning model to demand students are able to solve problems themselves/groups and be able to conclude and take meaning from what he learned.

The material that can be integrated from the results of the study is in class VII social studies in the material Human Interaction and Environment. What must be prepared as a first step is to develop a lesson plan (RPP) by developing the existing SKKD and preparing material and determining issues for student discussion. When the implementation of learning begins with the delivery of competency standards and basic competencies and learning objectives to be achieved. Also, the teacher conveys the material of human



interaction with the environment by giving examples of Sundanese phenomena in treating their environment and expressing problems in the surrounding environment such as floods. Students discuss in small groups with a predetermined time limit and its implementation is monitored by the teacher. After finishing the discussion, student representatives from each group shared the results. At the end of the lesson, in-class discussions students and teachers conclude and interpret values that can be drawn from the results of their learning.

### CONCLUSION

These values are applied by the Sundanese indigenous community of Cikondang Village, Bandung Regency, Leuwi Gajah Cimahi Village and Naga Tasikmalaya Village in their daily lives in tangible and intangible forms. local wisdom, i.e. values that are passed down through generations are still being implemented, including reflected in the regional layout (houses, settlements, irrigation, rice fields and fields and forests), the ordinances that are shown are based on natural phenomena and the ordinances embodied in the rules regarding the environment (environmental ethics) and traditional ceremonies which are still carried out by the Cikondang Village, Bandung Regency, Cireundeu, Leuwi Gajah, Cimahi and Naga village, Tasikmalaya. The existing environmental governance values include adaptive values to the environment, disaster incentive values, ecological balance, and harmony values, sustainability values, trust values, social values (social and cultural). The implication of the results of the research is to provide information to students about the forms of human interaction with the environment and the values of environmental governance that can be implemented in social studies/equivalent.

In reality, Cikondang Village, Bandung Regency, Cireundeu, Leuwi Gajah, Cimahi and Naga village, Tasikmalaya has indeed changed, is no longer a traditional village, this is due to contact with other cultures; not closed to the entry of values from outside and following the changing times; community education; people's desire to move forward and be future-oriented; high tolerance; as well as heterogeneous populations amidst ongoing social change and development, they will try to preserve their customs for the common good.

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