Fenomena: Journal of the Social Sciences

Vol. 24 No. 1 (2025) : 27-38 Available online at https://fenomena.uinkhas.ac.id/index.php/fenomena/

Religious Tolerance in the 'Hajat Sasih' Tradition of Kampung Naga: An Ethnographic Perspective

Tonny Ilham Prayogo¹, Muttaqin², Alhafidh Nasution³, Muhammad Nurrosyid Huda Setiawan⁴, Nurazizah Jamilah⁵

^{1,2,4,5} Universitas Darussalam Gontor, Ponorogo, Indonesia ³ Islamic Revealed Knowledge and Human, IIUM, Malaysia

Email: goelham@unida.gontor.ac.id¹, muttaqin@unida.gontor.ac.id², an.alhafidh@live.iium.edu.my³, nurrosyidhudasetiawan@unida.gontor.ac.id⁴, nurazizah.jami5119@mhs.unida.gontor.ac.id⁵

DOI: https://doi.org/10.35719/fenomena.v24i1.194			
Received: September	Revised: April 24, 2025	Accepted: April 28,	Published: May 20,
11, 2024		2025	2025

Abstract:

The phenomenon of religious intolerance has recently become increasingly intractable and complex. Some records indicate that secondary-level institutions, state universities, and religious education institutions within communities are susceptible to radical ideologies. This research project aims to analyse the role of local wisdom, exemplified by the *Hajat Sasih* tradition observed by the *Kampung Naga* community, in fostering tolerance. The research method applied is quasi-qualitative, focusing on understanding the nature of tolerance and its implications for the formation of interfaith harmony in relation to the *Hajat Sasih* culture in *Kampung Naga*. To ensure the accuracy and reliability of the data, meticulous observation and in-depth interviews were employed as data collection techniques. The findings of this study can be summarised as follows: first, the community views the *Hajat Sasih* culture as a means of respecting and appreciating local wisdom. Second, the tolerance model applied is through the symbolism and meaning of the *Hajat Sasih* ceremony. Third, education in *Kampung Naga* facilitates the community's openness to external or foreign cultures while maintaining local customs.

Keywords: Religious Toleran, Kampung Naga, Hajat Sasih, Local Wisdom

Abstrak:

Fenomena intoleransi dalam beragama belakangan ini semakin menguat dan kompleksitas. Beberapa catatan telah diungkapkan bahwa lembaga jenjang menengah dan perguruan tinggi negeri serta lembaga pendidikan keagamaan di masyarakat terpapar paham radikalimse. Penelitian ini bertujuan untuk menganalisa dan menguatkan sikap toleransi yang dilakukan oleh kearifan lokal yakni masyarakat Kampung Naga melalui tradisi Hajat Sasih. Metode penelitian yang dilakukan oleh peneliti yakni kuasi kualitatif yang berfokus pada pemahaman toleransi dan implikasinya dalam pembentukan harmoni antar umat beragama dengan Kebudayaan Hajat Sasih di Kampung Naga. Teknik pengumpulan data yang diterapkan pada penelitian ini adalah observasi terhadap objek dengan hati-hati (meticulous observation) dan wawancara mendalam (in depth interview) yang digunakan untuk mendapatkan informasi yang akurat dari informan atau narasumber. Hasil temuan dalam penelitian ini yakni pertama, pandangan masyarakat terhadap budaya Hajat Sasih adalah menghormati dan menghargai adat kearifan lokal yang telah dijalankan oleh para sesepuh/leluhur. Kedua, model toleransi yang diterapkan yakni melalui simbolisasi dan makna upacara Hajat Sasih. Ketiga, peran pendidikan di Kampung Naga yang merealisasikan keterbukaannya terhadap dunia luar atau budaya asing dengan mempertahankan adat lokalnya.

Kata Kunci: Toleransi Beragama, Kampung Naga, Hajat Sasih, Kearifan Lokal

Correspondent goelham@unida.gontor.ac.id (Tonny Ilham Prayogo)
Author:



How to cite:	Prayogo, T. I., Muttaqin, Nasution, A., Setiawan, M. N. H., & Jamilah, N. (2025).
	Religious tolerance in the 'Hajat Sasih' tradition of Kampung Naga: An ethnographic
	perspective. Fenomena, 24(1), 27-38. https://doi.org/10.35719/fenomena.v24i1.194
Publisher:	Centre for Research and Community Service (LP2M), UIN Kiai Haji Achmad Siddiq
	Jember

Introduction

Cultural Studies paradigms continually evolve due to several factors, including the increasing complexities of cultural practices, the changing perspectives of scholars, and critiques of existing paradigms. Additionally, new discoveries contribute to the ongoing development of this field (Belda-Miquel et al., 2019). In cultural anthropology, various paradigms have been proposed, including evolutionism, functionalism, structuralism, comparative culture, functionalism-structuralism, the relationship between personality and culture, cultural interpretation, variable analysis, cultural materialism, historical materialism, actor theory, ethnoscience, and postmodernism (Rahardjo, 2022; Stezhko, 2023). In contrast, cultural studies applies a typology of five paradigms: positivism, post-positivism, critical theory, constructivism, and deconstructivism (Kumbara & Suka, 2017). Naturally, the advancement of cultural practices within society presents challenges for scholars in this field. It is imperative that they produce informed, critical, and comprehensive studies that are relevant in the contemporary era.

An analysis of Indonesia's lengthy cultural evolution reveals a concerning development pattern. Surveys of Indonesia's ethnic and religious diversity reveal the existence of over 1,000 ethnic groups and sub-ethnic groups within its multi-ethnic society (Albury, 2021; Forkel & List, 2020). This demonstrates that human groups sharing the same culture initially developed biologically, subsequently expanded culturally, and ultimately gave rise to political aspects. Consequently, ethnicity can be considered a historical phenomenon predating modernisation (Causadias et al., 2018; Gellman, 2016). It became a focus in political science only when ethnic groups began organising as political forces seeking to influence government policy (Suryadinata, 2003).

Every cultural tradition is characterised by distinctive characteristics, exemplified by the Sundanese culture in *Kampung Naga*, a village in Tasikmalaya Regency, West Java Province. Geographically, the village lies in a valley at an altitude of 488 metres above sea level, representing a traditional settlement. The *Kampung Naga* region includes various land uses, including residential areas, rice fields, ponds, hills, and forests. Most residents in *Kampung Naga* live in stilted houses, with approximately 113 buildings arranged from west to east, and doors oriented north or south (Basith, et. al., 2023). The majority of *Kampung Naga*'s residents are farmers, yet they also possess expertise in crafting various artefacts from bamboo, wicker, cloth, and other materials. The provenance of *Kampung Naga* is debated, with several competing hypotheses. *Eyang Singaparna* is regarded as an ancestral figure or prominent figure within the community, and a tomb believed to be his remains an important site for local ceremonies and activities. Islam was also introduced to *Kampung Naga* are descendants

of the Galunggung kingdom, who adopted Sundanese as their primary language (Taylor, 1944).

In the academic realm, several studies have been conducted, including Abdul Basith et al. (2023) with the theme 'Kebudayaan Masyarakat Adat Kampung Naga'. This study discusses the diverse culture of the indigenous people of Kampung Naga, encompassing various activities and traditional equipment, all reliant on a largely unaltered natural environment. The residents of Kampung Naga are predominantly farmers, and the village is governed by a dual system comprising formal institutions and customary institutions (Basith, et al., 2023). Similarly, Yudhiet Dewantara, et al. (2023), explored 'Ritual Gastronomy and Cultural Identity Formation in Kampung Naga: an Ethnographic Investigation of the Role of Culinary in Religious Rituals and Cultural Practices'. This research discusses the role of gastronomic rituals in forming cultural identity, particularly through the transmission of cultural values, spirituality, and traditions through food and drink. It seeks to elucidate the relationship between food, religion, and identity (Dewantara et al., 2023). Furthermore, Anisa Novia Fridayanti et al. (2022) examine 'Divine Values in the Hajat Sasih Ceremony in Kampung Naga, West Java'. Their research discusses how divine values are expressed through the Hajat Sasih ritual, encompassing trust, beauty, goodness, moral, and religious value (Fridayanti et al., 2022). Yustika Ayu Sekartaji, et al. (2021) conducted a study titled 'Etnozoologi: Studi Kearifan Lokal Masyarakat Adat Kampung Naga Tasikmalaya', examining the relationship between humans and animals. This study describes the ethnozoological practices of the community in Kampung Naga, Neglasari Village, Salawu District, Tasikmalaya Regency. It reveals unique animal husbandry practices, demonstrating a mutualistic relationship in the management of animals for medicinal, dietary, traditional, and ritual purposes. This relationship represents a rich source of knowledge for the study of biology and can be presented in booklet form as a learning material (Sekartaji et al., 2021). Meanwhile, Aisah Astuti, et al. (2020) explored "Tradisi Hajat Sasih Mulud di Kampung Naga untuk Bahan pembelajaran Membaca Artikel," aiming to provide a basis for learning to read articles. A semiotic analysis, the study of signs and their meanings, reveals that the Hajat Sasih Mulud tradition in Kampung Naga is a ceremony reflecting gratitude to Allah for blessings in community life. The tradition is also characterised by a wealth of semiotic elements, comprising 42 signs divided into three categories: 13 icons, 10 indexes, and 19 symbols (Astuti et al., 2020). Notably, previous studies have not attempted to explain, describe, or illustrate the model of religious tolerance in *Kampung Naga* using ethnographic methods.

This research employs a qualitative approach, based on a literature review. It utilizes a quasi-qualitative design that deviates from the post-positivist paradigm, situated between realist and interpretive approaches. The post-positivism approach aims to provide empirically-based arguments to substantiate theory, highlighting the need for a comprehensive and holistic research endeavour (Bungin, 2022). To obtain comprehensive information, researchers apply various methods, including in-depth interviews with participants and key informants, as well as observations of individuals in the research environments. According to post-positivism, the relationship between the researcher and the subject should be characterised by interaction rather than

distance (Rahardjo, 2023). The primary data for this research is drawn from *Kampung Naga*, which practises the *Hajat Sasih* tradition. This tradition offers insights into fostering religious tolerance and provides a model for the coexistence of diverse cultural and religious traditions (Fridayanti et al., 2022). Secondary data is derived from various sources, including academic journals, published books, unpublished manuscripts, and other scientific works relevant to the study of religious tolerance in the context of *Hajat Sasih* Culture. Both primary and secondary data were collected using documentation and preliminary data collection techniques. This study contributes to the ethnographic literature by elucidating tolerance practice within traditional traditions that have been infrequently examined. *Hajat Sasih* represents a distinctive aspect of Sundanese cultural heritage in *Kampung Naga*, characterised by the convergence of traditional rituals and Islamic beliefs. A comprehensive ethnographic analysis can facilitate a more distinctive understanding of how religious and customary practices coexist harmoniously.

Based on the above explanation, the following provisional conclusions may be drawn: first, the development of cultural studies paradigms occurs alongside increasing complexity in cultural practices. Furthermore, the five principal paradigms, namely positivism, post-positivism, critical theory and constructivism, also influence cultural studies. Second, culture must be transmitted across generations to ensure its sustainability. This research aims to identify tolerance models relevant to contemporary society that can overcome the challenges of globalisation and changing cultural values, particularly in the *Hajat Sasih* Culture in *Kampung Naga*.

Method

This research employed quasi-qualitative (Rahardjo, 2023), which aims to acquire an understanding of the typical *Hajat Sasih* tolerance model as practised in *Kampung Naga*. This approach elucidates the nature of tolerance and its implications for establishing interfaith harmony within the context of the *Hajat Sasih* tradition (Basith, et al., 2023; Sugiono, 2019). The term "quasi-qualitative" refers to a research analysis that applies quantitative methods in a qualitative manner (Mezmir, 2020). It allows the integration of quantitative techniques into a qualitative framework while maintaining the fundamental characteristics of qualitative research; hence, it is referred to as quasi-qualitative (Bungin, 2022).

This research adopts a post-positivism approach, a methodology situated between positivism and interpretive paradigms. The post-positivism approach aims to provide empirical substantiation for the tolerance model in the *Hajat Sasih* Culture in *Kampung Naga* (Rahardjo, 2023). Furthermore, researchers directly observed the behavior of tolerance models through the *Hajat Sasih* Culture in *Kampung Naga*, Neglasari Village, Salawu District, Tasikmalaya. The research focuses on all activities associated with the *Hajat Sasih* cultural rituals, including those conducted by practitioners and community members before, during, and after the rituals. For this study, the opinions of qualified traditional officials were also considered as data sources (Manan, 2021). Data collection techniques included meticulous observation and in-depth interviews to obtain accurate information from informants (Moleong, 2007). Literature data complemented the observations and in-depth interviews, providing relevant materials related to research objects. Subsequently, the data were

classified, verified, and interpreted.

The data analysis process in quasi-qualitative research on the ethnographic study of the *Hajat Sasih* tradition in *Kampung Naga* comprises several stages. Data are collected through meticulous observation, in-depth interviews, and a comprehensive review of relevant literature. The subsequent phase involves classifying the data according to themes such as ritual stages, inter-religious interactions, and the role of tradition. Subsequently, verification is conducted through triangulation of observations, interviews, and literature to ensure accuracy. Once verified, the data are interpreted using a post-positivist approach to gain insight into the nature of religious tolerance in *Kampung Naga*, considering both objective and subjective dimensions. Although primarily qualitative, quantitative elements may be presented and qualitatively interpreted in order to identify patterns of religious tolerance. Ultimately, the study concludes with an analysis of the formation and practice of tolerance in *Kampung Naga*, reflecting on its social implications and contributions to the broader understanding of tolerance theory in local culture.

Results and Discussion Result

Preserving the *Hajat Sasih* tradition as an annual customary ritual demonstrates inclusive participation from individuals of diverse religious backgrounds. In-depth observations and interviews indicate that although most *Kampung Naga*'s residents adhere to traditional Islam, the ritual still accommodates symbolic involvement from Christian minorities and followers of local belief systems. This inclusivity reflects the community's deep-rooted cultural tolerance. Moreover, the religious-cultural syncretism in *Hajat Sasih* reveals a distinctive blend of Islamic principles and ancestral Sundanese spiritual traditions. These syncretic elements are evident in the ritual's symbols, language, and practices, which merge Islamic values with indigenous cosmological beliefs. Consequently, *Hajat Sasih* functions as a religious observance and a cultural expression, upholding harmony and interfaith coexistence while reflecting the community's commitment to preserving tradition and embracing pluralism.

Figure 1 *Explanation of the Hajat Sasih Tradition by Mr. Heri Permana*



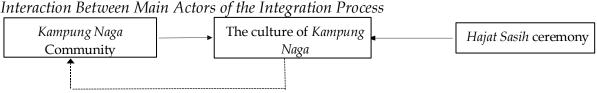
Note. Visualization of a key informant documenting the tradition.

Ethnographic data reveal that material culture serves as tangible manifestation, while immaterial practices constitute integral components, with intergenerational consensus demonstrating cross-generational participation - albeit youth engagement remains predominantly symbolic (Heri Permana, Secretary of the *Lembaga Adat Kampung Naga*, 2023). Consistent with Geertzian thick description, these findings provide not just an account of cultural practices but also reveal the webs of significance in which these actions are suspended, exposing native conceptualizations and the symbolic systems governing behavior (Geertz, 1973).

Our ethnographic documentation of the *Hajat Sasih* ritual reveals substantive interreligious cooperation, particularly in the collaborative preparations between Muslim practitioners and minority religious groups (Hindu and Christian). Quantitative data from authorized village archives (2023) substantiate that nearly three-quarters (72%) of religious minority participants perceived meaningful inclusion throughout ceremonial activities (Heri Permana, Secretary of the *Lembaga Adat Kampung Naga*, 2023). The ethnographic record documents role differentiation in ritual labor, with Hindu community members providing material contributions (handwoven ceremonial objects) while Christian adolescents assume organizational responsibilities.

The differences and similarities between the concepts of 'tradition' and 'culture' are not immediately apparent, as they share numerous similarities. However, several fundamental distinctions exist. First, tradition refers to immaterial entities (e.g. customs), whereas culture encompasses both immaterial (e.g. values, norms, social institutions, etc.) and material objects (buildings, clothes, or any object that can be seen and touched). Second, culture has a broader scope than tradition. Traditions are typically transmitted orally across generations, whereas culture can be transmitted orally or in written form, as writing is a fundamental aspect of human cultural production (al-Qurtuby & Lattu, 2019).

Figure 2



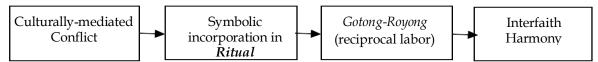
Note. The integration process is formed by the reciprocal interaction between the Kampung Naga Community, its overarching Culture, and the Hajat Sasih Tradition, which is its concrete practice.

Third, tradition in general cannot be verified through academic process, yet, it is accepted as historical fact by the general public. In contrast, culture is a historical phenomenon that can be empirically verified, as it is the product of human creativity that can be studied and demonstrated. Another distinction lies in the transmission process: tradition is passed on through practical experience and action, whereas culture is transmitted through formal learning. Through continuous transmission

across generations, culture can eventually become a tradition and a habit widely practised in society (al-Qurtuby & Lattu, 2019). Therefore, these observations indicate significant distinctions between tradition and culture. However, distinguishing between tradition and culture is challenging, as both are intertwined and practised concurrently in the same community. Consequently, tradition is often considered as an inherent component of culture.

The tradition structurally embeds religious tolerance via a tripartite framework: (1) material co-production through culturally-mediated conflict resolution, (2) symbolic incorporation in ritual practice to maintain sociocultural continuity, and (3) the institutionalization of *gotong-royong* (reciprocal labor) as a mechanism for interfaith harmony.

Figure 3 *The Model Tradition Structurally Religious Tolerance in Hajat Sasih*



Note. The structural model of religious tolerance in Hajat Sasih through a tripartite framework: material co-production, symbolic incorporation in ritual, and the institutionalization of gotong-royong for interfaith harmony.

Discussion

The *Hajat Sasih* ritual tradition in *Kampung Naga*, Tasikmalaya, serves as a cultural expression embodying deeply rooted values of spirituality, communal cohesion, and ancestral reverence. It illustrates how indigenous belief systems and social structures are maintained and negotiated through ceremonial practice (al-Qurtuby & Lattu, 2019; Asad et al., 2023; Foley, 2020; Liu & Chen, 2024). This ritual not only reinforces the cultural identity of the indigenous community but also serves as a vital mechanism for fostering interreligious tolerance (Bambang, 2013). Although all residents of *Kampung Naga* embrace Islam, they continue to practice ancestral traditions with deep reverence, reflecting a harmonious acculturation of Islamic teachings and indigenous belief systems (Ismanto, 2020). Education, both formal and informal, is crucial in transmitting these values to younger generations, ensuring the continuity of the tradition amid modernization (Pratika et al., 2021).

In Kampung Naga, the Hajat Sasih tradition continues to be preserved by the local community. Its sustainability is influenced by various interconnected factors (Heri Permana, Secretary of the Lembaga Adat Kampung Naga, 2023). A key factor is the ancestral values that remain highly revered are transmitted across generations, serving as guiding principles in daily life. Additionally, Kampung Naga's relatively remote geographical location helps shield the tradition from external influences. The community also upholds religious norms with deep sincerity while remaining openness and inclusivity toward external developments. The harmony between spirituality and openness allows the community to live in balance. The primary motivation for preserving the Hajat Sasih tradition is the desire to maintain social

harmony among its members. For the community, upholding tradition ensures peace and unity in communal life (Heri Permana, Secretary of the *Lembaga Adat Kampung Naga*, 2023). Thus, this tradition serves as a cultural safeguard, protecting the community from social fragmentation caused by modernization or interventions that disregard local values.

The preservation of the *Hajat Sasih* tradition significantly influences the social dynamics of *Kampung Naga*'s community, with its intrinsic tolerance empirically demonstrated to simultaneously mitigate potential conflicts and cultivate interfaith mutual respect (Suganda, 2006). Therefore, the community is encouraged to adopt a balanced approach to religious practice, encompassing both secular and spiritual dimension, and to recognise its importance in daily lives. Notably, interfaith tolerance has become an integral aspect of Indonesian Islamic tradition, encompassing both religious and cultural dimensions within the Indonesian context.

Compared to other indigenous rituals in Indonesia, such as *Bali's Nyepi*, the *Hajat Sasih* tradition similarly embodies values of peace and spiritual reflection (Poerwanto, 2000; Karim et al., 2022). Both traditions emphasize the importance of inner tranquillity and harmonious relationships among humans, nature, and the social community (Astuti et al., 2020; Fridayanti et al., 2022). Their collective implementation, requiring full societal participation, establishes these traditions as effective mechanisms for reinforcing social bonds (Suganda, 2006), thereby contributing to social harmony within community life. The parallels between *Hajat Sasih* and *Nyepi* demonstrate that tolerance and local cultural preservation play a strategic role in strengthening intergroup solidarity (Keraf, 2010). Thus, the preservation of indigenous traditions across Indonesia is a key element in fostering social stability within multicultural societies.

Given the strategic value of *Hajat Sasih*, more concrete policies are needed to support its preservation. One recommended approach involves integrating local wisdom values-such as tolerance and social harmony-into the educational curriculum of surrounding regions (Usman, 2008; al-Attas, 1979). Education, in this context, involves recognising the fundamental concepts of Islamic worldview and implementing them in response to emerging challenges. Furthermore, developing community-based tourism that foregrounds *Kampung Naga*'s cultural values could serve as a dual strategy for heritage preservation and local economic empowerment (Sinaga & Chandra, 2021). Thus, the tradition is not merely preserved as a symbolic artifact but is actively integrated into contemporary community life, ensuring its relevance as both a cultural practice and a lived social reality.

Conclusion

The customary institution and practices of *Kampung Naga* have established a programme that welcomes outsiders, based on principles of tolerance. This endeavour is essential in promoting diversity, characterised by friendliness, politeness, inclusivity, and a willingness to collaborate despite differing beliefs. The view of the *Kampung Naga* community, the culture of tolerance, and the educational transmission of the community's tolerance model represent strategic steps to enhance

understanding and interpretation of religion. These efforts are not limited to local residents in remote areas. Given the pressing need for inter-religious tolerance, particularly in *Kampung Naga*, fostering collaboration between the local Customary Institution and the residents is imperative.

To realise the benefits of this effort, activities such as the *Hajat Sasih* tradition are conducted by the *Kampung Naga* community as a form of gratitude for the harvest of crops, respect for nature and ancestors, and expression of tolerance and togetherness. The success of this tolerance model depends on the involvement of traditional institutions, which provide a structured framework for its implementation. The *kuncen*, in this context, serves as a role model, exemplifying the values and practices that underpin the model. The tolerance taught through the *Hajat Sasih* culture is therefore beneficial to all citizens of *Kampung Naga* and, more widely, to Indonesians, fostering a pleasant and inclusive religious and cultural milieu. Mutual respect for cultural diversity cultivates wise and creative attitudes that promote harmony among the people of *Kampung Naga*, who live in a context of multiple cultural, social and religious backgrounds.

Although the findings provide a strong foundation for understanding the tolerance model of *Kampung Naga*, this study has limitations that future research should address. For instance, the data are largely descriptive and focused on local traditions, which may not fully capture modern influences or differing interpretations within younger generations. Further studies should explore how the tolerance model is perceived and adapted across age groups and whether it can be transferred or modified for communities outside *Kampung Naga*. Additionally, comparative analysis with other traditional communities in Indonesia could help identify universal and unique features of local tolerance mechanisms. Employing qualitative and participatory methods would further strengthen findings by providing deeper insights into lived experiences and collective memory related to tolerance practices.

Acknowledgments

The authors would like to express their profound gratitude to the resource persons, lecturers, student supervisors, and other parties who played a pivotal role in the scientific article research. Without their invaluable support and contributions, this study would not have been possible. The authors extend their gratitude to the UNIDA Gontor Library, which provided the necessary facility support throughout the research process, enabling the implementation of scientific article research. The author would also like to express gratitude to Dr. Muttaqin, S.H.I., M.Ag, Cand. Dr. Alhafidh Nasution, MIRKH and Muhammad Nurrosyid Huda Setiawan, MIRKH who acted as resource persons and supervisors, providing invaluable input, advice, and information that facilitated the smooth running of this study. Research assistance was provided by Nurazizah Jamilah, who participated in data collection and critical discussions that informed the study's development. Finally, the author would like to express gratitude to all those who have assisted in the completion of this study, though they cannot be mentioned individually. May Allah SWT reward the kindness and generosity of all those who have helped.

References

- al-Attas, S. M. N. (1979). Aims and objectives of Islamic education. Hodder & Stoughton.
- Albury, N. J. (2021). Linguistic landscape and metalinguistic talk about societal multilingualism. *International Journal of Bilingual Education and Bilingualism*, 24(2), 207–223. https://doi.org/10.1080/13670050.2018.1452894
- al-Qurtuby, S., & Lattu, I. Y. M. (2019). *Tradisi dan kebudayaan Nusantara*. Lembaga Studi Sosial dan Agama (eLSA) Press.
- Asad, R., Vaughan, J., & Ahmed, I. (2023). Integrated Traditional Water Knowledge in Urban Design and Planning Practices for Sustainable Development: Challenges and Opportunities. *Sustainability (Switzerland)*, 15(16). https://doi.org/10.3390/su151612434
- Astuti, A., Ruhaliah, R., & Kosasih, D. (2020). Tradisi Hajat Sasih Mulud di Kampung Naga untuk bahan pembelajaran membaca artikel: Kajian semiotik. *Lokabasa*, 11(2), 115–126. https://doi.org/10.17509/jlb.v11i2.29143
- Bambang, A. M. (2013). Akulturasi Islam Sunda (Kajian terhadap tradisi Hajat Sasih). *IBDA*: *Jurnal Kajian Islam dan Budaya,* 11(1), 61–75. https://doi.org/10.24090/ibda.v11i1.68
- Basith, A., Yuningsih, Y., Sholihah, S. S., Bayyinah, L., & Umdatussaliq. (2023). Kebudayaan masyarakat adat Kampung Naga. *Sintesa: Jurnal Ilmu Pendidikan,* 18(2).
- Belda-Miquel, S., Boni, A., & Calabuig, C. (2019). SDG Localisation and Decentralised Development Aid: Exploring Opposing Discourses and Practices in Valencia's Aid Sector. *Journal of Human Development and Capabilities*, 20(4), 386–402. https://doi.org/10.1080/19452829.2019.1624512
- Bungin, B. (2022). *Post-qualitative social research methods: Kuantitatif-kualitatif-mixed methods*. Penerbit Kencana.
- Causadias, J. M., Vitriol, J. A., & Atkin, A. L. (2018). Do we overemphasize the role of culture in the behavior of racial/ethnic minorities? Evidence of a cultural (Mis)attribution Bias in American psychology. *American Psychologist*, 73(3), 243–255. https://doi.org/10.1037/amp0000099
- Chaeratunnisa, E., Shafira, S., & Jamaludin, U. (2023). Pola pendidikan masyarakat adat Kampung Naga sebagai alternatif sumber belajar di sekolah dasar. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 8(3). https://doi.org/10.23969/jp.v8i3.11335
- Dewantara, Y., Nurbaeti, N., & Gunawijaya, J. (2023). Ritual gastronomy and cultural identity formation in Kampung Naga: An ethnographic investigation of the role of culinary in religious rituals and cultural practices. *Gema Wiralodra*, 14(3), 1447–1459. https://doi.org/10.31943/gw.v14i3.560
- Foley, W. A. (2020). Language diversity, geomorphological change, and population movements in the Sepik-Ramu basin of Papua New Guinea. In *Language Dispersal*, *Diversification*, *and Contact* (pp. 142–155). Oxford University Press. https://doi.org/10.1093/oso/9780198723813.003.0008
- Forkel, R., & List, J.-M. (2020). CLDFBench: Give your cross-linguistic data a lift. In C. N., B. F., B. P., C. K., C. C., D. T., G. S., I. H., M. B., M. J., M. H., M. A., O. J., & P. S.

- (Eds.), LREC 2020 12th International Conference on Language Resources and Evaluation, Conference Proceedings (pp. 6995–7002). European Language Resources Association (ELRA).
- Fridayanti, A. N., Sumadi, T., & Casmana, A. R. (2022). Divine values in the Hajat Sasih ceremony in Kampung Naga, West Java. *Proceeding ICHELSS*, 571–580.
- Geertz, C. (1973). The interpretation of cultures. Basic Books.
- Gellman, J. I. (2016). Mystical Experiences of God and the Culture of Science. In *Reason, Faith and History: Philosophical Essays for Paul Helm* (pp. 165–176). Taylor and Francis. https://doi.org/10.4324/9781315603865-10
- Ismanto, I. (2020). Kampung Naga Tasikmalaya; Tinggalan budaya eksotik dan edukatif. *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam, 17*(2), 213–220. https://doi.org/10.15575/al-tsaqafa.v17i2.10454
- Karim, A., Bakhtiar, A., Sahrodi, J., & Chang, P. H. (2022). Spiritual leadership behaviors in religious workplace: the case of pesantren. *International Journal of Leadership in Education*. https://doi.org/10.1080/13603124.2022.2076285
- Keraf, S. (2010). Etika lingkungan hidup. PT Kompas Media Nusantara.
- Kumbara, A. A. N. A., & Suka, I. G. (2017). *Wacana antropologi: Membaca ulang teks kebudayaan menuju transformasi diri dalam multikulturalisme*. Pustaka Larasan dan Prodi Antropologi Fakultas Ilmu Budaya Universitas Udayana.
- Liu, C., & Chen, M. (2024). Language as a means of expression rather than purpose: Chinese postgraduate students' translingual ideologies in English academic writing. *International Journal of Multilingualism*. https://doi.org/10.1080/14790718.2024.2341875
- Manan, P. A. (2021). *Metode penelitian etnografi untuk UIN, IAIN, STAIN, PTAIS & perguruan tinggi umum* (C. I. Salasiyah, Ed.). AcehPro Publishing.
- Mezmir, E. A. (2020). Qualitative data analysis: An overview of data reduction, data display, and interpretation. In *Research on humanities and social sciences*. core.ac.uk. https://core.ac.uk/download/pdf/356684456.pdf
- Moleong, L. J. (2007). *Metode penelitian kualitatif*. PT Remaja Rosdakarya.
- Permana, H. (2023). Wawancara "Kegiatan upacara Hajat Sasih Kampung Naga."
- Poerwanto, H. (2000). Kebudayaan dan lingkungan dalam perspektif antropologi. Pustaka Pelajar.
- Pratika, S., Megawati, A. S., & Maulana, I. R. (2021). Kesiapan nilai tradisional masyarakat Sunda dalam revolusi industri 4.0 menuju society 5.0. *Jurnal Masyarakat dan Budaya*, 23(2). https://doi.org/10.14203/jmb.v23i2.1118
- Rahardjo, M. (2022). *Bagaimana paradigma penelitian ilmu sosial dan humaniora?* Fakultas Humaniora UIN Maulana Malik Ibrahim.
- Rahardjo, M. (2023). Apa itu kuasi kualitatif. Arsip Pribadi.
- Saifuddin, L. H., Azra, A., Hidayat, K., Wahid, A., Dzuhayatin, S. R., al-Haidar, H. H. J., & Dewi, O. S. (2021). *Membincang moderasi beragama: Sebuah intisari serial webinar*. PPIM UIN Jakarta.
- Sekartaji, Y. A., Hernawati, D., & Meylani, V. (2021). Etnozoologi: Studi kearifan lokal masyarakat adat Kampung Naga Tasikmalaya. *Florea: Jurnal Biologi dan Pembelajarannya, 8*(2), 103. https://doi.org/10.25273/florea.v8i2.9504

- Sinaga, F. J., & Chandra, F. A. (2021). Modernisasi melunturkan kepercayaan masyarakat Suku Jawa yang mengarah pada kehidupan sekuler. *Dawuh: Islamic Communication Journal*, 2(2).
- Stezhko, Y. (2023). Philosophy of postmodernism as a marker of modern linguistic methodology of research on interlinguistic communication. *Filosofija, Sociologija,* 34(3), 261–268. https://doi.org/10.6001/fil-soc.2023.34.3.6
- Suganda, H. (2006). Kampung Naga mempertahankan tradisi. PT Kiblat Buku Utama.
- Sugiono. (2019). Metode Penelitian Kuantitatif Kualitatif dan R&D (24th ed.). Alfabeta.
- Suryadinata, L. (2003). *Penduduk Indonesia: Etnis dan agama dalam era perubahan politik*. LP3ES.
- Taylor, J. G. (1944). Indonesia: Peoples and histories. Yale University Press.
- Usman. (2008). Filsafat pendidikan: Kajian filosofi, pendidikan Nahdlatul Wathan di Lombok [Disertasi Program Pascasarjana, UIN Sunan Kalijaga].