

Environmental ethics of Kuta traditional village community in preserving the environment and its future prospects

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Abstract

Environmental conservation is a major global issue, with Indonesia ranking low in the Environmental Performance Index 2022. This study focuses on Kampung Adat Kuta, a community in Ciamis, West Java, which upholds local wisdom in maintaining the balance of nature as one of the sustainable environmental ethics and its future prospects. The methods used in this research are literature study and bibliometric analysis. The results show that customary rules, such as respecting sacred forests, building houses according to the rules of the ancestors, and the prohibition of making wells, reflect local wisdom that supports environmental conservation. The people of Kampung Adat Kuta also uphold the concept of "pamali" as a norm to prevent potential environmental hazards. In addition, the results of bibliometric analysis show that the prospect of research related to environmental ethics in the community of Kampung Adat Kuta is still very broad. The bibliometric analysis resulted in four thematic clusters that reflect the complexity of environmental ethics issues in Kampung Adat Kuta involving aspects of sustainability, local values, and community participation. Overall, environmental ethics in Kampung Kuta help maintain the balance of nature and make a positive contribution to the sustainability of natural resources. Although further research is needed, these findings highlight the importance of local values in responding to the challenges of the environmental crisis and offer valuable insights for the development of environmental conservation policies at the local and national levels.

Keywords: environmental ethics; environmental sustainability; future prospects; Kuta traditional village;

1. Introduction

Environmental conservation has become one of the main issues in conversations at all levels, both national and international (Ginting, 2018). Environmental issues are global problems that occur in almost all countries, especially developing countries, including Indonesia. According to the Environmental Performance Index 2022 (EPI), Indonesia's environmental preservation is poor in the Asia Pacific region, and ranks 164th out of 180 countries with a score of 28.2 out of 100. This indicates that Indonesia is in a situation that must pay attention to the threat of environmental crisis (Rongrean, 2023). In the midst of the increasingly real challenges of the environmental crisis, it is important for Indonesia to find effective and sustainable solutions.

The environment is the most important asset for living things on earth, where humans depend on the state of the surrounding environment, namely in the form of natural resources that can support daily life. However, the environmental crisis faced by modern

humans is a direct result of environmental management that does not care about the environment, seen in the exploitation and pollution of the environment that is carried out without feeling guilty. Maintaining environmental sustainability requires a deep understanding, determination, and willingness to continue to carry out actions that do not damage the ecosystem (Ginting, 2018). One of the things that is closely related to maintaining environmental sustainability is the existence of environmental ethics. Environmental ethics is the moral policy of humans in dealing with their environment (Said and Nurhayati, 2020) Environmental ethics not only talks about human behavior towards nature, but also about the relationship between all life in the universe, namely between humans and humans who have an impact on nature and between humans and other living things or with nature as a whole. Therefore, environmental ethics are needed so that every activity concerning the environment is carefully considered, so that the environmental balance is maintained (Rukandar, 2022).

Local wisdom is an integral part of a community's culture that helps them adapt to the surrounding environment, fulfill their needs, and carry out beliefs that have been rooted in traditions with values that last a long time and are difficult to eliminate (Sufia et al., 2016). Local community wisdom can be a solution in environmental conservation. A case study in Kampung Naga, Tasikmalaya Regency, West Java, showed that local wisdom can help preserve the environment (Darusman, 2014). Another case study showed that environmental conservation based on local beliefs and traditional ceremonies can also help environmental conservation (Royyani and Walujo, 2017).

Indonesia, as a country rich in natural and cultural resources, has a number of traditional villages, including Kampung Adat Kuta. The location of Kampung Kuta is in Karangpaningal Village, Tambaksari Subdistrict, Ciamis Regency, which is about 45 kilometers from the city center of Ciamis. The local wisdom held by the people of Kuta Village has succeeded in maintaining the balance of nature and maintaining the order of social life. One that stands out is in terms of preserving forests, springs, and palm trees for their source of life (Firmansyah, 2017).

This research is limited to analyzing the local wisdom that exists in the community of Kampung Adat Kuta in previous research articles as environmental ethics by preserving the environment. The purpose of this research is to provide information regarding the environmental ethics of the Kuta Traditional Village community and identify trends and themes related to such research recently.

2. Methods

The method used in this research is literature study research and bibliometric analysis. Literature study in this research is a series of activities related to methods of collecting library data, reading and recording, and managing research data objectively, systematically, analytically, and critically (Putri et al., 2020). Meanwhile, bibliometric analysis involves descriptive and statistical assessment of a particular field, subject or concept. This analytical approach aims to monitor progress, measure development, and indicate potential areas for future research (Opejin et al., 2020). With this analysis, it is expected to obtain a comprehensive and accurate picture of the environmental ethics of Kuta traditional village in preserving the environment and its research trends. The stages carried out in making the review article, namely determining the topic, searching for article references, determining a new title, consulting with the supervisor, searching for articles again, and compiling the review article. The preparation of this article uses the Google Scholar database. The search keywords used are a combination of environmental ethics, Kuta Traditional Village, and preserving the environment. Bibliometric analysis uses Publish or Perish software to collect data from the Google Scholar database, then analyzed using VOSviewer.

3. Results and Discussion

3.1. Environmental Ethics of the Kuta Traditional Village Community

The characteristics of customary law communities characterize their uniqueness and the continuity of their traditions. They live together in groups in accordance with the provisions

of customary law and have an attachment to ancestral origins or common residence. A close relationship with the land and the environment characterizes them. In addition, the use of a certain area for generations is also an important aspect of the life of indigenous peoples (Pradina et al., 2021). The same applies to the distinctive cultural life of the Kuta Village Community, where this community firmly maintains and implements their traditions. These traditions are overseen by kuncen and adat leaders who play a role in maintaining the authenticity and continuity of their culture. The people of Kuta Village live based on local wisdom that is bound by customary rules (Hilman, 2014). In Kuta Village, the values of customs and traditions are upheld and maintained diligently, because it is believed by the local community that it is an inseparable part of their lives. One aspect that is highly upheld in customs and traditions is environmental conservation efforts (Ratih & Suryana, 2020). Thus, the Kuta Traditional Village community has an important role in preserving the environment and natural resources in Karangpaningal Village, Tambaksari District, Ciamis Regency, West Java.

The people of Kuta Traditional Village strongly uphold the mandate of the ancestors, which is referred to as "karuhun". Violation of the rules or what is known as "pamali" will result in consequences that must be faced. This karuhun mandate is passed down continuously to the next generation and has been maintained without change for centuries (Agiati, 2018). Pamali (taboo) is a rule or norm that binds the lives of indigenous people (Maridi, 2015). Pamali is reflected in the main principles explained by the customary leader or kuncen as customary norms that must be followed and believed to be true (Aulia & Dharmawan, 2010). Pamali are local wisdom values owned by the people of Kampung Adat Kuta (Ratih & Suryana, 2020). In Kampung Kuta, these traditional principles still apply as social rules that direct human behavior in interacting with nature or each other. The pamali culture in Kampung Adat Kuta emphasizes regulations regarding sacred forests, preservation of house shapes, prohibition of making wells, and prohibition of burying corpses (Aulia & Dharmawan, 2010).

The community of Kampung Adat Kuta applies very strict regulations in an effort to preserve nature, especially in maintaining the sustainability of the Leuweung Gede forest which has a vital role as a source of life for the community (Ratih & Suryana, 2020). Leuweung Gede, a forest that is considered sacred, has been preserved from the past to the present. The Kuta Village community's belief in the existence of supernatural beings in the forest makes it considered sacred. Several strict taboos apply to those who wish to enter Leuweung Gede, including the prohibition of wearing footwear, spitting, damaging, or utilizing forest resources (Agiati, 2018). Various rules also apply, such as the prohibition of wearing official clothes, black clothes, carrying bags, wearing footwear, gold jewelry, or creating noise. Women who are menstruating are also prohibited from entering this sacred forest. To enter the Leuweung Gede forest, it is required to get assistance and ask for help from the kuncen, who is a traditional leader who is believed to have the ability to connect with ancestors who live in the Sacred Forest. In addition, activities such as cutting down trees, taking branches, plants, or catching birds in it are strictly prohibited (Aulia & Dharmawan, 2010; Agiati, 2018). Locals obtain firewood for cooking from wood and tree branches in fields and gardens, while utilizing Leuweung Gede's forest resources is prohibited. Violating this prohibition can result in sanctions in the form of reprimands or calamities (Agiati, 2018).

The conditions in Kuta Village reflect the community's awareness of the multipurpose value of forests. Forests are considered to have environmental protection functions and other uses, such as water regulation, soil fertility protection, flood and erosion prevention, religious value, and as a habitat for animals. Customary forest management is carried out with the aim of preserving trees, by allowing tree growth and development to take place naturally. Forest resources are considered an essential natural asset to protect Kuta Village from the risk of landslides and other environmental hazards (Hilman, 2014).

Houses in Kampung Adat Kuta have a relatively uniform shape because they follow customary rules in building houses, both in terms of shape and building materials that must be used (Pradina et al., 2021). The inheritance of rules through buildings in Kuta Village not

only reflects proper environmental ethics, but is also a manifestation of physical culture that is considered sacred by the community. All houses in this village have a stage shape and are made of wood, without using walls, and the roofs are made of thatch or palm fiber (Pradina et al., 2021). Furthermore, the shape of the house in Kuta Village is bound by a rule in the shape and building materials used, the criteria of the traditional house can be seen in Table 1. Cooking places use stoves, and MCK (Bathing, Washing, Toilet) facilities come from one common place and are sourced from springs. The use of water in Kampung Adat Kuta is regulated by using jerry cans for ablution, cooking, and urination, while bathing, washing, and defecation are carried out in a pond provided for the entire indigenous community (Pradina et al., 2021).

Table 1. Criteria for Traditional Houses of Kuta Village in 2010 (Aulia & Dharmawan, 2010)

No.	Criteria	Description
1	House model	Stage without walls.
2	Shape	Square/rectangle must not be sikon-shaped (angled).
3	Roof	Made of thatch and or palm fiber.
4	Ceiling	All ceilings are made of woven bamboo (bilik).
5	Wall	The walls of the house are made of bilik (woven bamboo slats) or plywood.
6	Pole	Wooden poles support the roof frame.
7	Door	It has one front door located at the front and one back door at the kitchen.
8	Window	The windows are rectangular with wooden or glass shutters.
9	Floor	The floor is made of wooden planks.
10	Cooking Place	It uses a stove (hawu) and there are parako, and paraseuneu.

Furthermore, the tradition in Kuta Village also involves the belief that when a resident dies, they are not allowed to be buried in Kuta Village. Instead, the remains must be taken to Cibodas. This is based on the belief of the Kampung Kuta community to prevent soil pollution with harmful substances from the corpses and to maintain the sanctity of the land in their village (Agiati, 2018).

The local wisdom possessed by the residents of Kampung Kuta has a positive impact on environmental preservation. Actions such as digging sand or soil for construction purposes are strictly prohibited, due to the belief that building with wall materials can cause an increase in the earth's temperature. In addition, the activity of digging wells to obtain groundwater is also prohibited, and residents are required to take water from springs through a piping system to prevent potential landslide hazards. In addition, the prohibition of taking fish from the lake is emphasized, and if residents want to consume fish, they are only allowed to take from ponds. The abundance of springs in Kuta Village makes it fertile, creating community characteristics in the form of rice fields and ponds (Darusman, 2016).

The implementation of local wisdom in water resource management in Kuta Village is reflected in the "pamali" rule that prohibits residents from making wells. This prohibition aims to ensure the efficient and sustainable utilization of water resources for the life of the Kampung Kuta community. Restrictions on well-making also aim to maintain groundwater quality, ensure cleanliness, and care for soil that is prone to erosion. Local wisdom in the "pamali" culture has a positive impact on the preservation of natural resources in Kampung

Kuta, as evidenced by the Kalpataru award received in 2002 for their contribution in preserving the environment (Agiati, 2018).

The principles of environmental ethics are designed with the aim of providing guidelines and guidance for humans in living a life in line with nature, both in their direct actions towards the environment and in their relationships with fellow humans that can have an impact on nature (Jurnal and Mulyani, 2020). Thus, it can be stated that the concept and understanding of environmental ethics in Kampung Kuta can be explained through awareness, wisdom, and concern for the environment. This is an integral part of the beliefs of the people of Kampung Adat Kuta as an indigenous community in Ciamis. Such awareness, wisdom, and concern for the environment prove that solutions to environmental problems can be found in communities that still uphold ancestral customs or have alternative views on human relationships with the natural environment. The role of environmental ethics in the Kuta indigenous village community in maintaining environmental sustainability is more clearly presented in Table 2.

Table 2. The Role of Environmental Ethics in the Kuta Traditional Village Community in Maintaining Environmental Sustainability

Environmental Ethics in the Kuta Traditional Village Community	Role in Maintaining Environmental Sustainability	Reference
Respect for sacred forests or sacred forests.	Maintaining the sacred forest, which has a vital role as a source of life for the community.	(Ratih and Suryana, 2020)
Applying customary rules in the form of building houses that must be the same as those built by the ancestors.	Efforts to prevent disaster risk in Kuta Village, including preventing landslides and floods.	(Pradina et al., 2021)
The existence of the "pamali" rule which is a mandate from the ancestors.	Awareness of mutual rights and obligations in maintaining and preserving natural resources.	(Agiati, 2018)

This approach reflects teachings from ancestors about environmental sustainability in the region. When linked to the theory of environmental ethics in general, the people of Kampung Adat Kuta avoid excessive human self-confidence because they do not consider themselves superior to the natural environment. Instead, they are more concerned with a lifestyle that is not detrimental to nature that emphasizes harmony and harmony of human relationships with nature.

3.2. Future Prospects

To obtain data on the environmental ethics of the community of Kampung Adat Kuta that has prospects, we conducted a search in the Google Scholar database through 2019-2023. The search results then selected the collected journal articles to ensure that the articles were in accordance with the topic, abstract, and keywords used. The search results obtained for articles that fit the topic were 180 articles. The data was obtained using the keywords 'Environmental Ethics', 'Kuta Traditional Village Community', and 'Prospects'. The network visualization display is presented in Figure 1. The results of the bibliometric knowledge map show that the prospects for research on environmental ethics in the Kamung Adat Kuta community are still broad. The community of Kampung Adat Kuta in Indonesia still has many opportunities to be explored more deeply, especially in terms of sustainability.

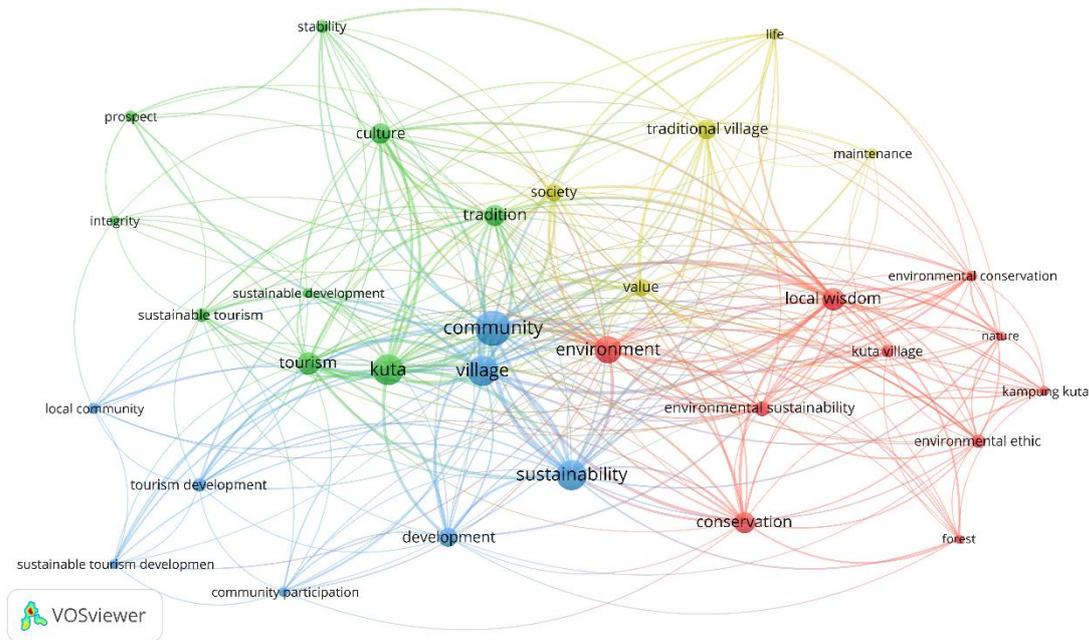


Figure 1. Visualization of research publication network trends based on titles and abstracts
(Source: Author's Vosviewer analysis of title and abstract)

Colors are used by VOSViewer to represent the cluster to which a node has been assigned, making it easier for users to spot similar nodes in the visualization (Van Eck and Waltman, 2014). The terms are grouped into four clusters, as shown by the four colors in Figure 1, to reflect how they are related in the literature. The theme of the green cluster is environmental sustainability, with terms such as "tradition", "tourism" and "sustainable development". The yellow cluster theme is the value of practices in environmental maintenance, with terms such as "traditional village", "value", and "maintenance". The blue cluster centers on "community" and includes other terms such as "village", "sustainability", and "development". The theme of this cluster is local community participation and development. Finally, the theme of the red cluster is local wisdom and environmental ethics, including terms such as "environmet", "conservation", and "environmental ethic".

4. Conclusions

The Kuta Traditional Village community has a representation of local wisdom in protecting and maintaining environmental sustainability. The people of Kuta Traditional Village have local wisdom values that reflect environmental ethics which are believed to be the highest guidelines in the behavior of the Kuta community. Customary rules, such as regulations regarding sacred forests, preserving the shape of houses, prohibitions on making wells, and prohibitions on burying corpses, reflect local wisdom in protecting the ecosystem. In addition, the people of Kampung Adat Kuta are very concerned about pamali (taboos) in protecting the environment, which are believed to cause disasters if violated. Thus, all aspects of culture and local wisdom in Kampung Adat Kuta contribute positively to environmental conservation and sustainability of natural resources. Through an understanding of environmental ethics, this community not only maintains the traditions of their ancestors, but also maintains the balance of nature for generations to come.

Based on the results of the bibliometric analysis of research on environmental ethics in Kuta Traditional Village in the 2019-2023 period, it can be concluded that the prospects for research related to environmental ethics in the community are still very broad. The bibliometric analysis resulted in four thematic clusters, namely environmental sustainability, practical values in environmental maintenance, the role of local communities in development, and local wisdom and environmental ethics. The findings reflect the complexity of environmental ethics issues in Kampung Adat Kuta, involving aspects of

sustainability, local values, and community participation. Although more in-depth research challenges are needed, these results open up opportunities for a more comprehensive understanding of the contribution of Kampung Adat Kuta in maintaining environmental sustainability through the practice of environmental ethics.

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Author Contribution

Conceptualization, A. Nisa and H. K. Surtikanti; Methodology, A. Nisa; Software, A. Nisa; Validation, H. K. Surtikanti; Formal Analysis, A. Nisa; Investigation, A. Nisa; Resources, A. Nisa; Data Curation, A. Nisa and H. K. Surtikanti; Writing – Original Draft Preparation, A. Nisa; Writing – Review & Editing, A. Nisa and H. K. Surtikanti; Visualization, A. Nisa.

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Ethical Review Board Statement

Ethical review and approval were waived for this study due to no personal data was collected in this study.

Informed Consent Statement

Not applicable.

Data Availability Statement

The data is available upon request.

Conflicts of Interest

The authors declare no conflict of interest.

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