

Towards a sustainable future of Kampung Naga settlement: a tourist area in West Java, Indonesia

Titien Saraswati

Duta Wacana Christian University, Indonesia 55224

Email: titiens@staff.ukdw.ac.id

Abstract

Kampung Naga was a small traditional settlement, one of the tourism destinations in West Java Province, Indonesia. Tourists came to the settlement to see the traditional, indigenous village. This was a village tourism destination. Tourists would be greeted by a Kujang monument placed in the parking area. This settlement was famous for following the traditional way in their lifestyle and their traditional houses inherited by their ancestors. The houses that followed traditional methods to be built still exist well now. The houses are always built-in raised-floor structures, and the building materials are wood. Roof covering is made of *hateup* leaves and covered by *ijuk* or palm fibre, and so on. It seemed that its natural environment was kept ecologically and sustainably. Was that right?

With the massive development of electricity and the internet, the question above was still puzzling, specifically during the COVID-19 pandemic, such as in the following. The government stated clearly that the number of tourists visiting the settlement should be limited during the COVID-19 pandemic. The settlement was closed for nine months, from April to December 2020. Hence, the inhabitants' income already decreased to that before the COVID-19 pandemic for inhabitants who were involved and did the craftsmanship, tourist guides, and the emergence of virtual tours for Kampung Naga that we never expected. Moreover, the children attended online schooling, so the inhabitants owned and operated more cellular phones. In contrast, before the COVID-19 pandemic, cellular telephones were prohibited except for tourist guides, but they had to use cellular phones on the border of the settlement.

The research methods were observing the settlement directly, interviewing some related persons, and observing pieces of literature, such as books and journals related to the study. The study aimed to examine the sustainability of the Kampung Naga settlement to achieve a sustainable future in the vernacular context. A sustainable future or sustainable tourism meant that the Kampung Naga settlement would still meet the needs of present tourists and hosts of Kampung Naga while protecting and enhancing the opportunity for the future. The study concluded that the Kampung Naga settlement would still be sustained because the inhabitants strictly followed the values of their ancestors.

Keywords: Indonesia, COVID-19 Pandemic, Traditional Way of Life, Vernacular Houses, Sustainable.

1. Introduction

Kampung Naga is a small traditional settlement, one of the tourist destinations in West Java Province, Indonesia. This settlement is occupied by the Sundanese ethnic group and is located at Neglasari Village, Salawu District, Tasikmalaya Regency, West Java Province. It is about 60 kilometres from the city of Bandung, the capital city of West Java Province, or about 30 kilometres from the town of Tasikmalaya. Tourists come to the settlement to see traditional, indigenous villages. This is a village tourism destination, according to Inskeep (1991).

This settlement can be reached easily, and it is on the north part of the main road that connects the cities of Tasikmalaya and Garut. To go there, tourists or people should park their vehicles in the large parking area easily seen from the main road. Tourists will be greeted by a Kujang Pusaka monument (Figure 1), which is placed in the parking area. The souvenir stalls of Kampung Naga are there, too.



Figure 1: Kujang Pusaka monument
Source: Saraswati' Documentation



Figure 2: Block plan of Kampung Naga
Source: Saraswati, 2023

Then tourists should walk down following 439 steps, about 500 meters down, to the north. The slope of the steps is about 45 degrees (Figure 3). Tourists then should walk on the path along the Ciwulan River to reach the settlement. This settlement is also positioned on the fertile valley where the Ciwulan River flows in the south and east parts of the Kampung Naga settlement. This river comes down from Cikuray Mount on Garut Regency. Kampung Naga settlement is also restricted by forest on its east and west parts. The southern part of this settlement is paddy fields. The main entrance to this settlement is on the east, facing

the Ciwulan River (Figure 2). This Kampung Naga settlement is a village tourism located in a remote area, according to Inskeep (1991).



Figure 3: The steps to go down to the settlement

Source: Saraswati, 2023



Figure 4: The settlement seen from the far distance

Source: Saraswati, 2023

Kampung Naga settlement is a settlement which has a cluster of houses (Figure 4). The area of the settlement is about 1,50 hectares, but the land area of Kampung Naga is 10 hectares. The houses in the cluster are facing each other. There is an open space in the middle of the settlement for the children to play, traditional ritual ceremonies, and drying the paddy in the sun. All houses in this settlement have rooftops elongated east–west, with the door on the length of each house, that is, on the north as well as the south part of the house. Overall, these orientations make the settlement likely facing to the east.

The houses of the settlement also follow the building regulations, such as the form of houses, the materials of the buildings, the orientation of houses, and so on. The houses that follow traditional ways to be built still exist. The houses are always created in the form of raised-floor structures. The building materials are made of wood; the roof covering is made of *hateup* leaves and covered by *ijuk* or palm fibre, and so on. To repeat, its natural environment seems to be kept ecologically and sustainably.

The COVID-19 pandemic has also already settled. The government of Tasikmalaya Regency states that the number of tourists visiting the settlement should be limited during the COVID-19 pandemic. The settlement has been closed for nine months, from April to December 2020. The children attend online schooling, and tourist guides conduct a virtual tour of the Kampung Naga settlement.

With such cases and incidences, the question is: Does the Kampung Naga settlement maintain sustainability? So, this study aims to examine the sustainability of the Kampung Naga settlement to achieve a sustainable future in the vernacular context. The objective is to find out the traditional way of life of the inhabitants in accordance to keep the sustainability of the settlement.

Review of Literature Theorising Sustainable Tourism and Vernacular Architecture

According to Inskip (1991), village tourism refers to tourists staying in or near a village, often traditional villages in remote areas, learning about the village and local cultural way of life and customs, and participating in some village activities. The villagers build, own, and manage the tourist facilities and services and thereby receive direct benefits from tourism. All of these called for simple lodging to be made, using traditional materials, methods, and styles, by the villagers and to be owned and managed by them. Local cuisine is served to the tourists.

Furthermore, Inskip (1991) also states that the definition of sustainable tourism can be thought of as meeting the needs of present tourists and host regions while protecting and enhancing opportunities for the future. It is also envisaged as leading to managing all resources to fulfil economic, social, and aesthetic needs while maintaining cultural integrity, essential ecological processes, biological diversity and life support systems.

According to Jackson (1984), the words vernacular settlement reveal that they are created by craftsmen, not by architects, and are built with local techniques and local building materials following the local environment, climate, tradition, and local economy. So, the vernacular building is not constructed aesthetically or stylistically. The vernacular building is very loyal or dependable with local forms of construction and rarely accepts innovation from outside the location. The vernacular building is also not aimed at pleasing to the eyes or beautiful, and very little is influenced by the history for the broad context. Furthermore, Jackson (1984) also states that the word timeless is often used to describe vernacular buildings. This says that vernacular building is not influenced by time. Even though the vernacular building will be repaired, renovated, or updated at a specific time, the form and the building materials will be the same, never changed. So it is impossible if the vernacular building is not updated or left for hundreds of years. Indeed, this will make the building damaged or destroyed. This is also confirmed by the research of Saraswati (2011) that the form and building materials will be the same from generation to generation.

According to Masner (1993), it is also similar that the availability of building materials is the character of vernacular building. Moreover, he also states that the vernacular meaning of the building should be assumed to describe local structures in a particular geographic area. The condition of local geology influences physical and aesthetic qualifications. For example, he states that the availability of timber or wood will result in different types of construction of the building in other areas. Where there is much more clay the houses will be built by bricks. On the villages and lowland areas with more water resources, many reeds can be weaved and used for roof covering or the building envelope. In addition, Masner (1993) also states that vernacular is about local materials influence to the appearance of the building and is not related to the function of the building. The procedure is related to design, that is, an efficient resolution of architectural problems in the most straightforward way. One crucial thing, accordingly, is that the real vernacular building is a building which is built from local materials available in the location. The influence of style or the use of the building, whether the building is a stable, a cottage, or a watermill, are not determinants to whether the building is categorised as vernacular.

Research Methodology

The methods used in this study were investigating literature on vernacular architecture and sustainable tourism, observing the settlement directly in 2014 and 2020, 2022, and later in early 2023. Asked questions to people visiting Kampung Naga, interviewed some inhabitants of the territory, and interviewed persons such as Bapak Ucu as the representatives of a traditional ruler in Kampung Naga. Some data were gathered during the COVID-19 pandemic in 2022 and early 2023.

Finding and Discussion

According to Rohman et al. (2022), this settlement was famous for following the traditional way of life of the inhabitants in their lifestyle as well as the vernacular houses that their ancestors inherited. The conventional method of life of the inhabitants could be stated in the following. The inhabitants respected and admired the cultural heritage of their ancestors, which was named *Wasiat Sepuh*, which meant the willpower of their ancestors. This *Wasiat Sepuh* had already been done by the inhabitants from generation to generation, even already attached to their everyday lives. This *Wasiat Sepuh* was messages in verbal communication from their ancestors. From *Wasiat Sepuh* came a regulation known as customary law, also in oral communication. So that the inhabitants had high cooperation (*gotong royong*), independence, and condensed values of spirituality. Even the children of Kampung Naga had already thought and given examples of moral values since they were kids.

Rukayah (2015) states that the inhabitants of Kampung Naga were one of the many who supported the local culture of West Java and could respond to the global culture wisely. Accordingly, the people of Kampung Naga were not allergic to any development as long as needed. But, it was not for anything that related to their traditional culture. Moreover, Pitria et al. (2022) state that the inhabitants believed they respected and admired their ancestors or *karuhun* by performing the custom. Something that their ancestors or *karuhun* never done was considered taboo if the inhabitants performed that. This meant violating the tradition and not respecting the ancestors. Thus, this would be a catastrophe.

There were two functional rulers in the Kampung Naga settlement. The first one (2 persons) ruled Kampung Naga as the representative of the government (the District of Salawu). They were *Rukun Warga* (RW) and *Rukun Tetangga* (RT) head. The other one (1 person) ruled Kampung Naga as a traditional ruler (*Kuncen*). Here, RT meant neighbourhood communities of about 20 – 40 households or families, whereas RW meant communities among 2 to 5 RTs. The two functions of rulers were working together. *Kuncen* ruled traditional regulation, while the head of RT and RW ruled according to the government's statute and law. The people then should follow those rulers. Whenever they talked or had problems with traditional code, they should speak and follow the *Kuncen*. On the other hand, if they had issues with the law and regulation of the government, they should talk and follow the head of RT and RW. *Kuncen* and the leaders of RT and RW should help and synergise with each other (Saraswati, 2015). The following was the discussion of the Kampung Naga settlement.

1. The Area of Kampung Naga

The settlement zone was enclosed by fences made of double bamboo weaving. This was a clear distinction between the area for the housing complex and another area without houses. Double bamboo fences restricted the size of a housing complex with 113 houses. Generally, these double bamboo fences were completed by other signs, such as fortunate vegetation, according to the inhabitants, that was *hanjuang* vegetation (Figure 5). The area inside the double bamboo fences surrounding the settlement could be named *kandang jaga*, according to Padma et al. (2001). This *kandang jaga* differentiated the place as clean and dirty areas, physically and non-physically. Everything inside the *kandang jaga* was considered pure and blessed (Figure 5), and outside the *kandang jaga* was considered unclean (Figure 6). To keep the blessed area, inside the *kandang jaga* should be cleaned and dried. Inhabitants were forbidden to throw their garbage and urinate in the cleaned area. They should guard the dirty area outside *kandang jaga*. The dirty area or the contaminated site meant the areas related to the water or watery conditions. Ruqayah (2015) also states another area that was prohibited area. This area was the one that considered sacred by the inhabitants.

Accordingly, Ismanto (2020) also states three areas in the Kampung Naga settlement: sacred, clean, and dirty. The sacred areas was the holy forest and the cemeteries complex on the north, the highest part of the settlement; the clean area was housing complex in the middle of the settlement and other buildings for public activities (mosque, *bale patemon* and *bumi ageung* for public activities); dirty area were all watery spaces, such as toilets, livestock stable, fishes's ponds located on the south, lowest part of the settlement next to the bank of Ciwulan River.



Figure 5: Inside *kandang jaga* (clean, dry) demarcated by fences
Source: Saraswati, 2023



Figure 6: Outside *kandang jaga* (dirty, watery)
Source: Saraswati's Documentation

Leuit was the building to keep the paddy or other agricultural cultivation, placed outside the settlement, outside *kandang jaga*, also made from wood and bamboo (Figure 7). *Saung Lisung* was a small building made of wood without a wall to pound the paddy, located a bit outside *kandang jaga*, placed on the upper part of the pond (Figure 8). There were three rice pounders inside, that could be used by anyone of the settlement (Figure 9). When the

women pounded the paddy, the crumbs of the paddy (or *sekam* in the Indonesian language) would fall to the pond under the *Saung Lisung* (Figure 10) building. The crumbs of the paddy were the food for the fish, so the settlement of Kampung Naga was relatively clean from the crumbs.

Padma et al. (2001) state that on the hillside of the west part of the settlement next to the forest, there were cemetery complexes located in their area, which were sacred cemeteries of the ancestors, a graveyard for adults, and a graveyard for children. In the lower area on the south part of the settlement, there were paddy fields and groups of *balong* (the ponds to cultivate the fishes, which also meant curved lowland flooded by water or mud).



Figure 7: *Leuit*
Source: Saraswati, 2023



Figure 8: *Saung Lisung*
Source: Saraswati, 2023



Figure 9: Three pounders inside *Saung Lisung*
Source: Saraswati, 2023



Figure 10: Pond for fishes under *Saung Lisung*
Source: Saraswati, 2023



Figure 11: Sacred cemeteries complex on the west part of the hillside next to the forest

Source: Saraswati, 2023



Figure 12: Paddy field and the path to the settlement

Source: Saraswati's Documentation

From the above explanations and figures, all buildings (*Leuit* and *Saung Lisung*) and fences were made from wood or bamboo. The wood and bamboo can be taken from the available forest but not the forbidden forest. According to Masner (1993), the availability of building materials is the character of vernacular building. So *Leuit* and *Saung Lisung* can be categorised as vernacular buildings as well as the fences. According to Inskip (1991), sustainable tourism can be thought of as meeting the needs of present tourists and host regions while protecting and enhancing opportunities for the future. Here, tourists can see, learn, and experience the traditional way of Kampung Naga. Whereas the host or inhabitants of the settlement can experience the cleanliness of the area that is well maintained and the agricultural products and fish they retain for the future.

2. The Houses in Kampung Naga

According to Saraswati (2015), the inhabitants were a must to follow traditional regulations. The house should be a raised-floor structure made of wood and bamboo, even about 40 centimetres from the ground. The wall and the floor should be made from bamboo or wooden boards. Roof covering should use dry *tepus* leaves tied or *nipah* leaves, *ijuk* (palm fibre), or tall coarse grass or weeds cords. The inhabitants were prohibited to build the house with bricks, even though they could buy the bricks. Further, data in 2022 stated that people were allowed to stay for a while (1 or 2 days long) in the house, but they had to ask for an allowance from the *Kuncen* a long time before they came, and they should be ready with minimal facilities there. It was one of the characteristics of village tourism, according to Inskip (1991), staying in the settlement.

Saraswati (2015) also says that the orientation of the house should face north–south, while the elongation of the house should be east–west (Figure 13 and Figure 14). Due to smooth sustenance, the house should not have a door in one line with the other door on the opposite direction. Accordingly, the sustenance would come out directly through the other door in the opposite direction.

Furthermore, Saraswati (2023) also says that the house should not be painted except polished with building lime or building chalk. Using building chalk meant the chalk for the building was mixed with water so the colour would be white. Using building lime meant the wall would be durable, and the effect was clean. The row of houses was very close and not distant. Between the houses, there were narrow hallways for circulation among houses (Figure 15 and Figure 16). The land area of each house was about 30 to 60 meters wide.

With the use of local building materials in the structure of the house, the floor, and roof covering, these houses in the Kampung Naga settlement can be categorised as vernacular buildings, according to Masner (1993). Here in Kampung Naga, there are water resources so that many reeds can be weaved and used for roof covering (*hateup* leaves covered by palm fibre) and bamboo for the envelope of the building. Here, sustainable tourism can be achieved that tourists meet their needs by seeing, learning, and experiencing the vernacular houses. The inhabitants receive some income from their hospitality in their houses. Also, the building materials of the houses can be taken from the forest maintained by the inhabitants.



Figure 13: The length of the houses orientated in an east-west direction, the houses facing each other
Source: Saraswati, 2023



Figure 14: The length of the houses orientated in an east-west direction, the houses facing each other
Source: Saraswati, 2023



Figure 15: Narrow hallway between houses

Source: Saraswati, 2023



Figure 16: Narrow hallway behind houses

Source: Saraswati's Documentation

3. Education and Income

According to Pitria et al. (2022), most people worked as farmers as their primary income, whereas others worked as traders, labourers, and tourist guides. For other income, they worked as craftsmen from wood or bamboo (weaving bamboo) and sold as souvenirs for visitors or tourists. Most of the agricultural products and vegetation available were consumed by themselves, and the remains were sold outside the settlement.

This condition categorises the settlement as vernacular because they still use agricultural products and vegetation for food, and souvenirs are also from weaving bamboo. View from sustainable tourism, it can be inferred that it is meeting the needs of present tourists (souvenirs) and the host region of Kampung Naga (consumed agricultural products and vegetation) while protecting and enhancing opportunities for the future, such as giving the inhabitants more jobs as craftsman and tourist guides.

Pitria et al. (2022) state that most inhabitants only passed from elementary schools. Accordingly, they were less enthusiastic about their economic activities. Some inhabitants only needed clothes, food, and a house, even though they were able to buy electronic tools such as television, radio, and cellular phones, with the accu (accumulator) as the power. They did not have luxurious needs; they only needed enough meals to simplify their lifestyle. Because of this, the quality of their economy could be categorised between the middle to the lower economic, with everyday life was very simple.

There was no formal education institution inside the settlement. So the children should go outside the settlement for schooling, to Neglasari village. This village had 11 formal education institutions: kindergartens, elementary schools, junior high schools, and senior

high schools. They should leave and go up out of the settlement for about 15 minutes, then walk to Neglasari village.

There were also few people with educational backgrounds from junior and senior high schools. The parents had a lack of awareness of formal education for their children. So, only non-formal education significantly affected the children's morality and culture. These non-formal education include arts, weaving bamboo, and religious Islamic education (all inhabitants hold Moslem/Islamic religion). Because the youngsters had limited education, they were reluctant to go outside the settlement to gain jobs. There is nothing to be discussed about sustainable tourism here.

4. Visitors or Tourists

In 2019, the number of domestic tourists visiting Kampung Naga was 42.371 persons, whereas from January to March 2020, the number was 7.767 persons, according to the latest survey in 2022. The inhabitants also followed the socialisation from the government on how to behave during the COVID-19 pandemic. They also had been vaccinated.

During the COVID-19 pandemic, the government of Tasikmalaya Regency stated clearly that the number of tourists visiting the settlement should be limited during the COVID-19 pandemic. The settlement was closed for nine months, from April to December 2020. These incidences made the income of the inhabitants lower than that before the COVID-19 pandemic, such as for inhabitants who were involved and did craftsmanship and inhabitants who became tourist guides. Craftmanship meant that the inhabitants made tourists' souvenirs to be sold from wood and weaving bamboo (the souvenirs can be seen in Figure 18 later). Moreover, the children there attended online schooling, so there were more cellular phones owned and operated by the inhabitants, whereas, before the COVID-19 pandemic, cellular telephones were prohibited except for tourist guides. Still, they had to use cellular phones on the border of the settlement. The inhabitants were enthusiastic about greeting people who came to their settlement because it was so quiet during the COVID-19 pandemic. Before that situation, the tourists were always crowded when visiting the settlement. Thus, they missed a situation like that before the COVID-19 pandemic.

According to Bapak Ucu (the representative of the traditional ruler), approximately 80% of the inhabitants were already vaccinated with a second dose of the vaccine in Neglasari village. For health protocols, the inhabitants rarely wore masks during the COVID-19 pandemic, but they always washed their hands with soaps and kept distant from others. They wore masks when they had to go outside their settlement. During the COVID-19 pandemic, the number of tourists should be limited to about 20 persons accompanied by one tourist guide. Before the pandemic, one tourist guide accompanied one visitor's tourist bus. Bapak Ucu also said whenever the pandemic was over, the settlement conditions would be as before the pandemic. This was because the inhabitants still followed and maintained all the regulations inherited by the ancestor, *Wasiat Sepuh*. Pitria et al. (2022) state during the COVID-19 pandemic, one of the tourist guide organisations created a virtual tour of the Kampung Naga settlement in collaboration with the State University of Jakarta and one junior high school in Jakarta as the participants. This was due to the government's appeal to make the most of online communication media. That's why the

inhabitants' income decreased, such as for those involved and did the craftsmanship to make souvenirs of Kampung Naga, and inhabitants worked as tourist guides.

From the above explanation, it can be inferred that the inhabitants' income is mainly decreased. Only a few tourists will buy souvenirs, and not all tourist guides will have the jobs.

5. Health

The health of the inhabitants was well enough. Only a minimal number suffered from illness. This is because the inhabitants had a simple everyday life and used or consumed natural food from agricultural products and vegetation available, as well as fishes they looked after within their settlement. The inhabitants still had traditional medicine to cure and protect their health. With the development of science and technology, changes already happened, such as going to the doctor or physician to get medicine and going to the nurse to give birth to the baby in Neglasari village. When there was no recovery from the illness, they went to the doctor in Neglasari village.

Even though the inhabitants rarely wore masks during the COVID-19 pandemic, they always washed their hands with soaps and kept distant from others. Health protocols during the pandemic, such as using masks, were ineffective because there was close interaction between the settlement's inhabitants, and the accommodation was clean and clear. Health protocols by tourists were considered more effective. According to Bapak Ucu, the inhabitants tried to prevent illness by consuming traditional vegetation, also used for traditional medicine treatment. The inhabitants cured their health with traditional medicine before they went to the doctor for "modern" medicine outside the settlement. Traditional medicine used natural vegetation in their settlement for minor illnesses. Those with severe pain would be taken to the hospital or clinics outside the settlement.

From the above explanation, sustainable tourism can be achieved by meeting the needs of present tourists for health protocols and also for host regions where traditional medicine and food are available. Also, these are protected and enhance the opportunity for the future.

6. Electricity and Internet

The electricity was already settled in 2009, but only on the border of the settlement. Inside the Kampung Naga settlement, they did not want to use electricity. For artificial light, they used a "petromax lamp" (Figure 17). This "petromax lamp" was a brand of lamp with fuel to ignite the lamp from kerosene, paraffin, or *spirits*.



Figure 17: Five “petromax lamps”
Source: Saraswati, 2023



Figure 18: Souvenirs to be sold
Source: Saraswati, 2023

The cellular phone was also prohibited inside the settlement. Only certain persons were allowed to use cellular phones when related to the guests or tourists, but they should use cellular phones outside the border of the settlement, and they had to seek the signal there. From this explanation, no indication could be drawn about sustainable tourism.

From the above explanations, the question is: Why do the inhabitants still follow the customary regulation or customary law, which is old enough, inclusively, the customary regulation for vernacular buildings and settlements?

Back to *Wasiat Sepuh* on the Finding and Discussion on page 5, this *Wasiat Sepuh* had already been done by the inhabitants from generation to generation, even already attached to their everyday life. This *Wasiat Sepuh* was messages in verbal communication from their ancestors. From *Wasiat Sepuh* came a regulation known as customary law, also in oral communication. Even the children of Kampung Naga had already thought and given examples of moral values based on *Wasiat Sepuh* since they were kids.

Let's review Rukayah (2015) again. She states that the inhabitants of Kampung Naga were one of the many who supported the local culture of West Java and were able to respond to the global culture wisely. Accordingly, the people of Kampung Naga were not allergic to any development as long as needed. **But, it was not for anything that related to their traditional culture.** Further, she states that the inhabitants of Kampung Naga settlement were one of the communities that still faithfully held traditional customs and values. The value was the realisation of the custom regulations of taboo as a form of obedience to their ancestors. These are in the form of recommendations and prohibitions **based on taboo** or *pamali*. This

is because of the *Wasiat Sepuh* customary regulation based on *pamali* or taboo. **Something that their ancestors never done was considered taboo if the inhabitants performed that.** This meant violating the custom and not respecting the ancestors. In turn, this would be a **catastroph**e in Kampung Naga.

Then, from the above explanations from numbers 1 to 6, discussions are still running as in the following during the COVID-19 pandemic.

1. The area of Kampung Naga

The wood and bamboo for the buildings, as well as for the fences, could be taken from the forest available in the settlement. The inhabitants maintained the forest. Based on the above explanation, sustainable tourism meets the needs of the inhabitants while protecting and enhancing opportunities for the future by preserving the forest for building materials. Tourists are not allowed to come, as the government appeals.

2. The houses in Kampung Naga

Tourists could stay in the settlement at certain times (1 to 2 days long). This was the indicator that sustainable tourism met the needs of present tourists before the pandemic. But during the COVID-19 pandemic, no tourists would come and stay there, as the government appealed. Besides, the conditions of houses still meet the needs of the inhabitants during the pandemic while protecting and enhancing the opportunity for the future for the materials of the buildings that can be taken inside the environment they maintained. It can be inferred that sustainable tourism can be achieved partly.

3. Education and income

Because the youngsters had limited education, they were reluctant to go outside the settlement to gain jobs. There is nothing to be discussed about sustainable tourism here.

4. Visitors or tourists

From the explanation on number 4 on page 11, it can be inferred that the inhabitants' income is decreased. Not many tourists will come and buy souvenirs, and not all tourist guides will have the job. While sustainable tourism can be defined as meeting the needs of present tourists and host regions while protecting and enhancing opportunities for the future, here in Kampung Naga settlement, the needs of tourists are achieved even only partly, but not for the inhabitants as hosts of this region. Tourists still have the opportunity to see what they want to see and buy souvenirs even if not so many tourists come. On the other hand, the inhabitants or the host of the region can not find their needs for their income, only maintaining local vegetation for souvenirs. So, sustainable tourism here can not be achieved fully during the pandemic.

5. Health

Here, sustainable tourism can be achieved by meeting the needs of present tourists for health protocols during the COVID-19 pandemic and for host regions where traditional medicine is available. Also, it is protected and enhances the opportunity for the future by planting the same vegetation for the inhabitants' health and food. Here, sustainable tourism can be achieved during the pandemic.

6. Electricity and internet

As mentioned on page 4 on page 11, the electricity and internet could be named online schooling for the children and a virtual tour of the Kampung Naga settlement. Online education made more inhabitants own cellular phones, while before the COVID-19 pandemic, cellular telephones were prohibited except for tourist guides. Virtual tours of the Kampung Naga settlement allowed tourists to see and learn from the settlement. This could be considered meeting the needs of present tourists during the COVID-19 pandemic. However, it is not meeting the needs of the inhabitants of the host region of Kampung Naga, as they will not receive more income. No tourists come, nobody buys the souvenirs. Sustainable tourism was only partly achieved during the pandemic.

From the above discussion, numbers 1 to 6 can be inferred on Table 1 in the following.

Table 1: Sustainability of Kampung Naga settlement during the COVID-19 Pandemic

Source: Saraswati's Analysis

No.	Discussion of	Aspects of Sustainable Tourism during the COVID-19 Pandemic			Sustnbl tourism during C-19 pandemic
		Meeting the needs of present tourists	Meeting the needs of host regions	Protect & enhance opt. for the future	
1.	The area	Experience cleanliness of the area	Maintain the forest	Maintain forest for future	Partly
2.	The houses	Cannot stay there	Conditions of houses still sustained	Bldg materials inside env they maintain for future	Partly
3.	Education & income	-	-	-	Nothing
4.	Visitors/ tourists	Not many buy souvenirs	Income decrease	Souvenirs from local vegetation maintain	Partly
5.	Health	Health Protocols	Traditional food & medicine available	Maintain & plant vegetation for health & food	Okay
6.	Electricity & Internet	A virtual tour to see & learn about the settlement	Income decrease	-	Partly

From Table 1 above, it can be inferred that only some aspects of sustainable tourism can be achieved during the COVID-19 pandemic.

7. Conclusions

From the above discussion, the conclusion can be drawn as follows. Kampung Naga settlement will still be sustained before the COVID-19 pandemic because the inhabitants strictly follow their ancestors' values. The **traditional way of life** of the inhabitants following the sustainability of Kampung Naga can be found as their ways of life (1) to the area of Kampung Naga, (2) to the houses in Kampung Naga, (3) to the education and income of inhabitants of Kampung Naga, (4) to visitors or tourists to Kampung Naga, (5) to the health of the inhabitants of Kampung Naga. These can be achieved before the COVID-19 pandemic.

However, during the COVID-19 pandemic, sustainable tourism cannot be fully achieved. Only some aspects of sustainable tourism can be done, as in Table 1 above. For a sustainable future, which means after the COVID-19 pandemic, the author predicts that the conditions of Kampung Naga settlement will return to normal. This is based on Bapak Ucu's statement on page 11 that whenever the pandemic is over, the settlement will be as before the pandemic. This was because the inhabitants still followed and maintained all the regulations inherited by the ancestor, *Wasiat Sepuh*. To repeat, the *Wasiat Sepuh* customary regulation is based on *pamali* or taboo, as Bapak Ucu states. Something their ancestors never did is considered taboo if the inhabitants perform it. This means violating the custom, not respecting the ancestors. In turn, this will be a catastrophe in Kampung Naga.

Thus, a sustainable future in the vernacular context of the Kampung Naga settlement, even though only partly, can be achieved. Then, the traditional way of life of the inhabitants, according to the conditions before the COVID-19 pandemic, are their ways of life (1) to the area of Kampung Naga, (2) to the houses in Kampung Naga, (3) to the education and income of inhabitants of Kampung Naga, (4) to visitors or tourists to Kampung Naga, (5) to the health of the inhabitants of Kampung Naga.

Acknowledgement

I want to thank the people of Kampung Naga, especially Bapak Ucu, who have already accepted the team to survey the Kampung Naga settlement and the surveyor. Without them, this study will not be finished and published.

References

- Inskip, E. (1991). *Tourism Planning. An Integrated and Sustainable Development Approach*. New York: Van Nostrand Reinhold.
- Ismanto (2020). Tinjauan Aspek-aspek Kampung Naga (Review of some aspects of Kampung Naga) *Al-Tsaqafa Jurnal Ilmiah Peradaban Islam* pp 213-220.
- Jackson, J. B. (1984). *Discovering the Vernacular Landscape*. New Haven: Yale University Press.
- Masner, M. (1993). *Is There a Modern Vernacular?*, in *Companion to Contemporary Architectural Thought*, pp 198-201, London and New York: Routledge.

- Padma, A., Aksana, B., & Wahyuningsih, C. et al. (2001). Kampung Naga. Permukiman Warisan Karuhun (Kampung Naga. A Settlement Inherited from Karuhun). Bandung: FORIS.
- Pitria, P., Hilman, I., & Indrianeu, T. (2022). Karakteristik Masyarakat Kampung Naga dalam Menghadapi Kunjungan Wisatawan pada Kondisi Adaptasi Kebiasaan Baru (The Characteristics of the Inhabitants of Kampung Naga when Face the Visit of Tourists on the Adaptation of New Habit of COVID-19 Pandemic) *Jurnal Geografi: Geografi dan Pengajarannya* pp 107-130.
- Rohman, M. H., Anggraini, P., Amalia, C.N., Akbar, I.A., & Tamami, S.I. (2022). Pengaruh Kebudayaan Masyarakat Kampung Naga terhadap Kondisi Lingkungan dan Kehidupan Masyarakat (The Influence of Kampung Naga's Culture to the Environmental Condition and the Life of the Inhabitants), dalam *Majalah Pembelajaran Geografi*, Vol. V no 2.
- Ruqayah, F. (2015). Pola Asuhan Anak dalam Penanaman Nilai-nilai pada Masyarakat Kampung Naga (Parenting Style in Introducing the Values to the Children on Kampung Naga Settlement). *Kawalu: Journal of Local Culture*, vol. 2 no. 1 (January – June) 2015, pp 63 – 80.
- Saraswati, T. (2011). Managing the Threats to Vernacular Quality of 'Loses' in Java, Indonesia. *ISVS e-Journal* vol. 2 no. 1, pp 65-79.
- Saraswati, T. (2015). The Role of Power in the Existence of Vernacular Buildings in Kampung Naga, Indonesia. *Proceedings of the International Joint-Conference of SENVAR – iNTA – AVAN 2015* pp 3-22 to 3-30. Johor Bahru, Malaysia: University of Technology Malaysia.
- Saraswati, T. (2023). Arsitektur Permukiman Kampung Naga di Jawa Barat (The Architecture of Kampung Naga Settlement in West Java), in *Ensiklopedia Arsitektur Nusantara Seri-1 Jawa Bali Nusa Tenggara (The Encyclopedia Nusantara Architecture Series-1, Java Bali Nusa Tenggara)*. Yogyakarta, K-Media.