

Kampung Naga Community Education Development Pattern: Traditional Sociology Overview

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Abstract

Kampung Naga is one of the traditional villages or cultural villages in Indonesia, besides the kampung naga there are still many other cultural villages in Indonesia. However, this dragon village has an open society to global developments or the times. This can be seen in various aspects, namely the aspect of education where the children of the Naga village community are given the freedom to study outside the village or even outside the city. The thinking of the Kampung Naga community is very broad in thinking about the ideals and hopes of their children to be successful with the abilities and education they get in this formal education. In this study, the aim of this research is to find out how education plays an important role for the community of the Kampung Naga, and how the development of the Kampung Naga community from the aspects of education, health, livelihood and technology. The methods used are qualitative methods and literature. After making observations with various sources and coming to the location directly, the researchers get the results that the role of education is important for the people of the Kampung Naga to arrange a better life in the future for their children.

Keywords: Education, Development, Kampung Naga Community

Introduction

In the book Sociology An Introduction (Soejono Soekanto, 2017) Culture comes from the Sanskrit "buddhayah" which is the plural form of the word "Buddhi" which means mind or reason. Selo Soemarjan and Soelaeman Soemardi define culture as the work, taste, and creation of society. Culture is made up of many elements, including belief systems, language, knowledge systems, kinship systems, equipment systems, livelihood systems, and arts. Organizations are social units or social entities established by humans for a relatively long period of time, consisting of at least two people, having coordinated, orderly and structured activities, established to achieve certain goals, and having self-identities that differentiate one entity from another (As'ari et al., 2019; Sonia & Sarwoprasodjo, 2020).

As it is known, that Indonesia has many forms of society that live in it that have differences between one region and another, especially in West Java and Banten, there are several forms of society that still adhere to their customs and culture very well, including the Belduin community in Banten, the people of Kampung Dukuh in Garut and the people of Kampung Naga in Tasikmalaya.

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Kampung Naga is one of the traditional villages in Indonesia that still preserves traditions, customs, and culture passed down from their ancestors (Ismanto, 2020; Wiradimadja et al., 2018). Kampung Naga is often the object of anthropological studies regarding the life of its people. In the history of Kampung Naga, from time to time, many developments have influenced the culture of Kampung Naga, for example in terms of dress, communication, transportation education and others (Apiati et al., 2019; Illiyani, 2018). However, the residents of Kampung Naga still adhere to the traditions of their traditional beliefs from their ancestors, namely the Singah Singaparna from generation to generation (Nurohman 7 Gunawan, 2019).

Changes in society have existed since time immemorial. But nowadays these changes are going very fast, so as to confuse the humans who face them. Changes are often constant (Karwati & Mustakim, 2018; Sonia & Sarwoprasodjo, 2020). Changes that occur in world society today are normal symptoms. Its influence can spread rapidly to other parts of the world thanks to modern communication. New discoveries in the field of technology that occur in a place, can quickly be recognized by other people who are far from that place (Sudjatnika, 2018). Change will always apply to every human being and in society, at any time wherever they live and are. For that we try to explain social change and its forms further (Kurniawan & Suryono, 2018).

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Method

This study uses a qualitative approach and literature. The reason why we choose a qualitative approach is because by using qualitative methods we as researchers can participate in or participate in the objects we determine. Besides that we can understand social interactions which can be described through in-depth interviews, so that we will be able to understand the existing patterns of interaction, in the territories that we take as research sites (Rohaeni et al., 2021). This was done before the Covid-19 pandemic that broke out in Indonesia. The literature approach is a method by taking data sources from various literacy media such as journals, articles, and other print media.

Results and Discussion

Role of Education

The role of school education institutions in general is to prepare children to live in society. Education that is not obtained in the family will be obtained from school education. The role of school education is to provide education to children according to the interests and talents of the child, which will later increase into the children's profession (Rohmatulloh, 2021).

Therefore, schools are responsible for educating children to live in the community and are responsible according to the profession they choose. School provides knowledge, from basic knowledge, secondary knowledge, and continues to knowledge in higher education. In fact, the role of school education institutions is to provide abilities to students in

schools ranging from primary, secondary and higher education. In principle, education carried out in schools is to provide competency provisions for children so that later their children work in accordance with the competencies obtained at school.

Basically, educational institution programs are tailored to the needs of each institution. And educational institution programs are closely related to the needs of teachers, the number of students or students, facilities and infrastructure, financial holdings, curriculum, learning strategies, counseling guidance, educational supervision, and public relations (Nugraha et al., 2018).

Students should be given a more active role in various activities at school. They are not only participants, but also initiators of the implementation of an activity. They need to be involved in various decision-making within certain limits so that teachers and students both become subjects. This implies that students are expected to play an active role, be creative, and take initiative in the learning process at school.

Public relations is an important area in educational institutions. Society has a very important role in the existence, continuity, and even progress of educational institutions. One of the parameters for determining whether or not an educational institution is well developed is the community (Septianawati, 2019).

This means that whenever an educational institution wants to progress rapidly, it should involve the parameters of the community. Public trust is one of the keys to the progress of educational institutions. They will not only fully support by sending their children to the educational institution, but also influence others to do the same, namely sending their children to the educational institution.

As is the case in the village of the dragon, where this dragon village is known as a cultural village because of its uniqueness in its social and economic aspects. However, even though the village community is a cultural village community that is closely related to all cultural norms, this does not make the village people close themselves in the times (Sudarwani et al., 2021).

Education is also very important for the community, their children are still given access to formal education, namely school. In fact, there are also children of those who have entered or received education up to university. This is because they also think that the education they provide is not optimal or there is still a lot of knowledge that they do not know and of course it can be achieved by taking formal education, namely school.

Brief History of Kampung Naga

The history of Kampung Naga itself has no bright spot. It is not clear when and who was the founder and what was the background for the formation of Kampung Naga with this Sundanese culture. According to

the Kampung Naga community, there are several historical versions of the formation of Kampung Naga.

Kampung Naga is a traditional village that is still sustainable. The people still adhere to the traditions of their ancestors. They reject intervention from outside parties if it interferes with and destroys the sustainability of the village. However, the origin of this village itself has no bright spot (Maharlika & Fatimah, 2019).

There is no clear history, when and who was the founder and what was behind the formation of this village with a strong culture. The residents of Kampung Naga themselves call the history of their village with the term "Pareum Obor". Pareum if translated into Indonesian, namely die, dark. And the torch itself means lighting, light, lamp. If translated briefly, namely, Turn of lighting.

This is related to the history of the Kampung Naga itself. They don't know the origin of their village. The people of the dragon village told that this was caused by the burning of their archives / history at the burning of the dragon village by the Kartosoewiryo DI/TII Organization. At that time, DI/TII wanted the creation of an Islamic state in Indonesia. Kampung Naga, which at that time was more supportive of Soekarno and less sympathetic to the Organization's intentions. Therefore, DI/TII, which did not get the sympathy of the residents of Kampung Naga, burned the village down in 1956.

There are also several versions of history told by several sources, among them, during the reign of Syeh Syarif Hidayatullah or Sunan Gunung Jati, a servant named Singaparana was assigned to spread Islam to the West. Then he arrived in the Neglasari area which is now Neglasari Village, Salawu District, Tasikmalaya Regency. In this place, the people of Singapore called Kampung Naga called Sembah Dalem Singaparana. One day he got the knowledge or instructions that he had to meditate. In his presentation, Singaparana received instructions that he must live in a place which is now called Kampung Naga. However, the people of Naga village themselves do not believe in the truth of this historical version, because of the existence of the "pareumeun torch" earlier (Jamaluddin, 2021).

As has been explained in the history of Kampung Naga, there is no clarity or certainty in the history of Kampung Naga, this is because the archives or historical documents from Kampung Naga were burned by one of the irresponsible organizations who previously came to Kampung Naga, since currently

The people of Kampung Naga are reluctant to accept tourists or people who want to visit their area, this can be related to the Social Integration Theory as explained by Paul B.Horton, he provides a definition, namely the process of community development in which all racial and ethnic groups are able to play a role together in cultural and economic life.

Because of the Burning of the Kampung Naga Archives, the Kampung Naga community united or integrated to defend or protect their territory so that similar incidents would not occur again in their territory.

The researcher managed to get some information when he went directly to the field (observation) where this information was obtained from an informant, namely information about the history of the name of the dragon village which was taken from its origins and since what year the Dragon Village was founded and who was the pioneer or founder of the village. the dragon itself.

The answers obtained from the informants were for the origin of the dragon village and who was the pioneer or founder of the dragon village itself was uncertain because there was no definite evidence to explain the history of Kampung Naga and from the Kampung Naga community itself explained that in a custom there was no can suppose (Suratmi & Kridawati, 2018).

In 1956 Kampung Naga was burned by the DI/TII organization under the Kartosuwiryo Government so that data and documents were burned, leaving no evidence at all. Therefore, the people of Kampung Naga only continue what is there, they do not find out what history was like. Because the most important thing for the people of Kampung Naga is that existing activities and activities are not lost, they are still carried out and their authenticity is maintained.

For the name of the dragon village itself, there are 3 sources, the first is taken from the access road to the dragon village in the form of a winding staircase resembling a dragon; the second opinion from the ancestors before finding the location of the village of the dragon, he traced a river, where the river was not straight but twisted like a dragon; and the last one comes from the Kirata language (roughly but real) where the location of the village is in lembang or in a cliff. If in Sundanese, the cliff is called gawir. So it can be said or called the Nagawir village.

Meanwhile, regarding the history of the original inhabitants of the dragon village, whether all of them are natives or migrants. So for the people who are left by the village of the dragon, not all of them are natives, some even the majority of the inhabitants of the Kampung Naga themselves are outside. But for the outsiders who live in the dragon village, they have ties with the inside.

In the historical development of Kampung Naga from time to time, many developments have influenced changes in Kampung Naga, for example in terms of clothing, communication, education, transportation, and others. However, the residents of Kampung Naga still adhere to the traditions of their traditional beliefs from their ancestors, namely Simbah Singaparna from generation to generation.

In this case, the developments that occur in the Kampung Naga community can be linked or linked with the theory of socio-cultural change where this change can be said to be one of the modus operandi of a society to survive or defend itself.

Therefore, society is never static, it always dynamically changes from one state to another due to various factors. As in the Kampung Naga community, which is not static but dynamic which also undergoes changes. Because basically the people of Kampung Naga are not people who close themselves or reject changes, but they also filter or filter out what changes deserve to be accepted which of course does not oppose the customary laws that apply in Kampung Naga.

Definition of Deelopment and Society

The word community comes from Arabic, namely syaraka which means to participate, participate, or musyaraka which means to socialize with each other. In English it is called a society which means a body or collection of people who live together as members of society. According to Emile Durkheim, society is an objective reality of the individuals who are its members. And according to Selo Soemardjan, people are people who live together and produce culture.

Development is a change that is progressive and continuous or continuous in an individual from birth to death. The changes experienced by individuals or organisms towards the level of maturity that take place both physically and psychologically. Development according to Monks et al is a process towards perfection that cannot be repeated. Development is defined as a change that is permanent and irreversible. Meanwhile, Seifert and Hofnung argue that development is a feeling that grows in a person and causes long-term changes, patterns of thought, social relationships and motor skills.

Community development is a process of active and sustainable community strengthening based on the principles of social justice, equal participation and cooperation. That each stage of development amidst social change can be followed by various other unpleasant facts.

The existence of development in a society is of course closely related to the existence of Social Interaction, in this study the researcher connects Social Interaction Theory with developments in which Social Interaction is dynamic social relationships that concern the relationship between individuals and groups of people. Due to the existence of good social interaction between the Kampung Naga community, there was a development in the Kampung Naga community which of course this development was a positive development such as developments in the aspects of education, health, livelihoods, and also technology.

Kampung Naga Community

As it is known, Indonesia has many forms of society which from one region to another have differences and in Java, especially West Java and Banten, there are several forms of society that still adhere to their customs and culture very well. However, even though they still adhere to their customs and traditions, it turns out that they also do not shut themselves off from the outside world even though it is different when compared to other communities.

Seeing this kind of phenomenon is certainly a natural thing if there is a desire to get to know the people of Kampung Naga more deeply, especially in terms of education, which currently seems to be an obligation for the community today apart from eating and drinking.

The homogeneity of society is not only based on customs but is united by common ancestry and the bond of living space as a living space. The customs for the people of the Kampung Naga have a unifying power (centripetal), so that they can weaken external forces which are seen as having centrifugal power for social life. Customs become a philosophy of life which is summarized in four traditions, namely: will, mandate, prohibition, and consequences.

Wasiat is an ancestral tradition that must be obeyed and preserved by all residents (seuweu siwi naga). Testament regarding the house with respect to the material, type of building, direction and size of the building, and the number of rooms. Building materials consist of: stone (face), wood/bamboo (poles, walls, and floors), palm fibers and tepus leaves (roof). The type of building is a traditional house on stilts measuring 8x5 meters which extends from West-East. The house consists of five rooms, namely: the front room, living room, bedroom, cave room, and kitchen.

Farming will be carried out in an orderly manner following ancestral customs. For the people of the dragon village, rice has economic meaning and belief value, so it is treated specifically. Farming activities begin and end with a ceremony. Farming traditions are concerned with rice seedlings, maintenance and harvesting. Rice seeds use buhun rice, do not use chemical fertilizers and pesticides, and the crops are stored in the rice barn. The will only applies in the dragon village area.

Community empowerment is a process of actualizing the potential contained in the community, both social and cultural potential as well as physical geography in order to have existence and independence. The concept of empowerment and development has the same meaning as an effort to increase welfare through the empowerment of community potential. The existence and independence of society comes from internal strength and is not destructive to the established life order. Community development is an effort to realize the potential of society so that it is able to meet the needs of life, improve resource management, improve science and technology, and adapt social governance to changes.

Developing Aspects in Kampung Naga Community

Which is allowed and which is not allowed. For the people of Kampung Naga, customary rules are fixed prices that must not be violated, changed or mixed with outside customs and cultures.

In several ways the people of Kampung Naga have been touched by new things, for example in terms of education, health, livelihoods and technology.

a) Education

Education in the community of Kampung Naga residents does not appear to be any different from education in other areas outside Kampung Naga. The education that the Kampung Naga community gets is carried out both formally and informally. The knowledge they acquire will be used for their daily life. But not all of the knowledge they get from outside can be applied all in their hometown (Kampung Naga), only limited to all knowledge which they think does not contradict their teachings and traditional traditions.

Through religious teachings and traditional beliefs, they get teaching and knowledge. Education is applied by parents from an early age, starting from learning to speak, walking, eating, until finally the child is able to do it independently. The basic thing that children learn from their parents for the Kampung Naga community and other indigenous peoples, is how to recognize themselves, their fathers, mothers and other families. Then spread to the surrounding environment. In this case, parents are required to always monitor the child's development in recognition of their environment.

The knowledge they get from the Naga traditional environment is in the form of education and pikukuh as well as how to grow crops or farm, how to cook, how to choose good wood, traditional medicine methods, how to weave, and so on.

This education was passed down by their parents from an early age and gradually, so that on average they are able to do well. The knowledge given is divided into education for men and for women, according to their nature and abilities. The education provided for men and women is knowledge about customs/pikukuh, agriculture, and others, although in it there is still a different task or measure between women and men. Besides that, they still get a lot of education from their environment.

However, for people who have never attended a "formal school", the knowledge they need can be obtained by not having to go through formal/school channels, reading and writing as well as arithmetic, for example, they can get it by asking visitors or people they visit. The business must still be guided by tradition, so that everything they get is not immediately used or enforced in their hometown. They choose and sort out which ones are good or in accordance with the teachings they adhere to, and which are not allowed, and which are contrary to their customs.

In the past, the majority of the people of Kampung Naga only took education up to the elementary school level. This is because most of their mindset is still short, so they think that why go to high school if they finally return home. However, along with the times, now there are some residents of Kampung Naga who took their education to college.

The language used by the people of Kampung Naga is subtle Sundanese. after the influence of modernization, the people of Kampung Naga know Indonesian, but not many people in Kampung Naga can speak Indonesian. The influence of the inclusion of Indonesian is due to

the existence of information sources from television that use Indonesian, as well as from education in elementary schools that teach Indonesian. In addition, the influence of the arrival of tourists also influences the entry of Indonesian to this village, because tourists usually communicate in Indonesian.

There are some words or terms that should not be used and replaced with other terms, and this is because of their beliefs. One of the terms that should not be used is *crisp*, it must be replaced with *tuhur*. *Garing* means dry, while *tuhur* means dry too, but the condition of the object is just not wet or not damp. So the dryness does not reach the level of dryness or very dry. An object that is crunchy or dry, such as firewood, must be very flammable. As for the noble object, it may still be difficult to burn.

Based on the difference in meaning between *crisp* and *tuhur*, perhaps the necessity to replace the term *garing* with *tuhur* has something to do with the anxiety that always haunts the people of Kampung Naga.

The anxiety arises from the condition of their traditional houses which are made of relatively flammable materials. For example wood, bamboo, and fibers. Every time the word *crisp* appears, you might imagine an object that is flammable, including their own house. Therefore, in order to prevent such delusions from occurring continuously and not to cause anxiety, efforts were made to include the word *garing* in the taboo catalog, to be used by the residents of Kampung Naga, and as *tuhur* as a substitute.

Other terms that are prohibited from being used or pronounced in the Kampung Naga community are; *Singaparna*, and must be replaced with the term *Galunggung*.

Singaparna is a sub-district town in the Tasikmalaya Regency, about 23 km away from Kampung Naga to the east. Meanwhile, *Galunggung* is the name of a volcano located 11 km from the city of *Singaparna* to the north. Their reason why the name *Singaparna* had to be substituted by *Galunggung*, is because their ancestral name was known as *Sembah Dalem Singaparana*, which is similar to *Singaparna*, both in terms of spelling and sound. Furthermore, they argued that, if a child calls his father by his own name, according to custom the child is cologic, disrespectful, disrespectful and awkward (Ijad, interview, 28 November 2015).

b) Livelihood

When in 1980 the Kampung Naga area began to be crowded with visitors, the local community started trading. They make various handicrafts from batik, wood, bamboo and rattan and seeds as raw materials. Usually from these raw materials they can make various kinds of bags, key chains, bracelets and necklaces, hats, cooking utensils, clogs, displays, miniatures of their traditional houses and traditional musical instruments, such as *angklung* and *karinding*.

The handicrafts they sell are out of town and even abroad. In addition, some of the people of Kampung Naga also raise livestock such

as raising ducks, goats, chickens and fish. Some of their livestock products are sold and some are for food. As for the production of bamboo mats that have been marketed, including;

- 1) Dudukuy (a type of caping), there are two types of dudukuy, (a) dudukuy galabag with a diameter of 60-90 centimeters, made from thinly knitted bamboo, the width of the keys is about 5-8 centimeters and 1-2 millimeters thick and the length is adjusted to the size the diameter of the object to be made. This dudukuy galabag is very necessary in the rainy season.
- 2) The existence of this traditional object has been pushed by various types of umbrellas; (b) dudukuy cetok, the shape and material is not different from dudukuy galabag, the difference is that it is smaller in size, has a diameter of about 30-35 centimeters. Dudukuy cetok is mainly used for working in rice fields, fields and is a typical tool for calf buffalo shepherds with a multipurpose function, first to protect the head from the hot sun, second to nurture river water or rice field water or balong / pool water when bathing. buffalo, and the third function is also used to carry food (rice and side dishes) provided by the owner of the fields who pay to plow or smooth the land under his cultivation.
- 3) Kitchen utensils, such as boboko (various types of baskets), aseupan (steamer, rice cooker), nyiru (imitating, paddy or rice winch).
- 4) Rice drying equipment, such as giribig and tampir. Giribig is woven bamboo (rather fine) with thin knitted pieces 1-2 millimeters thick, 1-2 centimeters wide and the overall shape is a rectangle with the smallest size 2 by 3 m squares, without a frame, so that it can be rolled when not in use. Tampir, the materials and weaving techniques are exactly the same as the giribig, the difference is the shape, which is circular or round with a diameter of 1-1.5 meters, using a frame made of thicker bamboo slats, so that the objects can be arranged if not used.
- 5) Building materials, such as booths, a type of woven bamboo with dimensions: chopping thickness of 1-1.5 millimeters, width between 4-5 centimeters, overall rectangular shape with a size of 2.5 times 5 or more square meters. This product is used for home walls or ceiling of the house. The existence of this traditional building material has also been urged by the very advanced construction of houses, namely brick and cement houses.
- 6) Other types of woven crafts that have artistic value are adopted from outside.

The livelihoods of the people of Kampung Naga from 1990 to 1999 began to vary, namely farming, trading, raising ducks, goats, chickens, and fish, and some even became Civil Servants (PNS). In 1995 there were five residents of Kampung Naga who became civil servants, namely Ms. Huya, a teacher at Karang Nunggal, Tasikmalaya Regency, Ms. Oneng, a midwife in Bandung, Mrs. Elis, an elementary school teacher in Cikuray, Tasikmalaya Regency, as

well as Mr. Ade Suherlin who was a key member of Kampung Naga and Mr. Ucu as the representative of Kuncen Kampung Naga.

c) Health

Apart from education and livelihoods, Kampung Naga residents are not "taboo" in receiving health services. It turns out that they are also open to modern health services. Not a few of them often go to puskesmas and even hospitals.

However, the distance between their places of residence and far away health care centers is still a problem. Not only that, access to and out of Kampung Naga which is quite "winding" has to pass approximately 439 steps, which is quite difficult for Kampung Naga residents who must immediately need modern health services. According to the deputy kuncen of Kampung Naga, if there are residents who seek treatment at the puskesmas, they often have to carry or even carry people who are sick through the steps.

Kampung Naga has two paraji, namely paraji for circumcision, and paraji for dukun beranak. Usually, the circumcision paraji is used to circumcise boys from Kampung Naga. Before 1980 the people of Kampung Naga were familiar with circumcision paraji. However, nowadays they no longer use circumcision paraji, but instead use mantri. Mantri are usually invited or brought to Kampung Naga. Because when compared to circumcision paraji, mantri is more practical, fast and smooth, and doesn't use a knife anymore like before, but is sedated first and already uses scissors.

Nowadays, the traditional birth attendants rarely help with the birth process of the women of the Kampung Naga community. Not a few residents of Kampung Naga give birth using the services of a midwife.

In the 1970s, health care and complaints to pregnant women from the Kampung Naga community still did it traditionally, namely still relying on paraji or traditional birth attendants to check their pregnancies. However, nowadays complaints to pregnant women are now assisted by midwives during delivery, namely by being brought in or called. The people of Kampung Naga have known midwives since the 1990s. This midwife was brought in from Neglasari Village, and from Kampung Naga, several people also became assistant midwives. The price to pay a midwife in Kampung Naga is around IDR. 400,000.00 to 500,000.00 have a birth certificate, but it is cheaper to pay the dukun beranak paraji, which is around IDR. 200,000.00 and with only minimal food (Endut, Interview, 24 December 2015).

The people of Kampung Naga do not shut themselves off from the entry of new things as long as it is not detrimental and provides benefits to them, such as the midwife's assistance to a dukun beranak when the mother gives birth, because this is considered very helpful for the paraji and provides benefits to the mother giving birth.

In the period 1980-1999 the Kampung Naga area began to be crowded with visitors. It can be seen that every day there are always

visitors who come to Kampung Naga, either just to enjoy the natural conditions that are still beautiful and clean, or do cultural research activities. In fact, almost every week there are always groups of students or groups of students staying at Kampung Naga.

So that with the arrival of many visitors this can provide great benefits for the people of Kampung Naga. Visitors who come to Kampung Naga usually buy the merchandise they offer, such as handicrafts and traditional musical instruments from Kampung Naga, namely *karinding* as souvenirs for families or his relatives. The price of the merchandise offered ranges from IDR. 5000 to IDR. 50.0000.

The main attraction of Kampung Naga is its very calm and peaceful atmosphere, where the people still adhere to tradition and maintain local wisdom values, something that is difficult to find in modern villages today. As a traditional village, the uniqueness can be seen from the structure of the houses that are built.

All buildings have the concept of a house on stilts, supported by large boulders in every corner of the building, which only sticks no more than five centimeters into the ground as a foundation. "The buildings in Kampung Naga are always likened to the shape of the human body, the roof is the head, the building is the body, and the supporting stones are the legs."

They also adhere to the principle of mutual cooperation as a guide for people's lives, this is intended because they think that the attitude of mutual cooperation is the most important and foremost thing that must be maintained in life.

This is because not a single job can be completed individually except with the help of others. For example, in a marriage ceremony, residential house construction or rehabilitation, circumcision, or a party carried out by someone, voluntarily and without coercion other people will participate in helping people who have a desire so that they can ease the burden on that person, so that they can carry out their needs as expected.

To make a house building, almost all people work together in the process, so that the construction process does not use construction workers. Since childhood, the residents of Kampung Naga have been educated to live together with fellow residents because they are all brothers who come from *Moyang Sembah Dalem Eyang Singaparana*.

d) Technology

Before the entry of the *accu* into Kampung Naga, the lighting tools used by the local community were *cempor damar* which used kerosene, or cotton which was given coconut oil and then burned or burned castor fruit. In 1999 *accu* began to enter the Kampung Naga area. Some houses have televisions and radios.

However, television in Kampung Naga uses an accumulator and the television used is still tube television (black and white). In addition, there are several people in Kampung Naga who already have laptops, because

now some of the residents⁶ of Kampung Naga have continued their education to a higher level. The people of Kampung Naga are already familiar with communication tools, namely mobile phones. Kampung Naga guides are still free to call in the middle of the village to communicate with potential guests.

An indication that the process of social change is taking place in the Kampung Naga community is that they are starting to accept new technology that has benefits to improve their welfare. With sms, for example, it is easier for residents to sell their agricultural products, agricultural products, and handicrafts.

The cellular service provided in the Kampung Naga area is basically a public service to support the development of Kampung Naga as a traditional village and a tourist village. Therefore, cellular services function as a means of support prepared to support the communication¹⁷ of visitors to Kampung Naga. Even the behavior patterns of the people of Kampung Naga have shifted, as has the clothes and daily tools used by the community. This is recognized as westernization, one of which is brought on by television.

Conclusion

It should be noted that the existence of Kampung Naga is very interesting because of its unique culture and history. The existence of Kampung Naga itself turns out to be¹² icon for West Java, especially the people of Neglasari Village. Thus, based on the results of this study, several things can be concluded, namely:

The history of the emergence of Kampung Naga is still only based on word of mouth. Because there is no documentary evidence or strong evidence to know the history of the emergence of Kampung Naga. One of the stories that is circulating is, because of the location of the location of Kampung Naga itself. Before arriving at Kampung Naga, the road access is very twisty, resembling a dragon.

As time goes by and the increasing number of outsiders visiting their village, of course the people of Kampung Naga have experienced changes and social development. Even so, the people of Kampung Naga still maintain the culture of their ancestors that has been passed on to them. During its development, the Kampung Naga community has developed in several aspects. Among them are in terms of education, health, livelihoods and technology.

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