



Local Wisdom in Preserving Durian Gardens in Benawai Agung Village, Sukadana District, Kayong Utara Regency

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ARTICLE INFO

Article history:

Received November 7th, 2025

Revised February 26th, 2026

Accepted July 2nd, 2026

Available online August 29th, 2026

E-ISSN: 2622-5093

P-ISSN: 2622-5158

How to cite (IEEE):

D. Nuraini, Iskandar AM, and E. Roslinda, "Local Local Wisdom in Preserving Durian Gardens in Benawai Agung Village, Sukadana District, Kayong Utara Regency", *Journal of Sylva Indonesiana*, Vol. 09, No. 02, pp. 202-212 Aug. 2026, doi:[10.32734/jsi.v9i02.23409](https://doi.org/10.32734/jsi.v9i02.23409)

ABSTRACT

Durian orchards are a form of community land management through an agroforestry system in Benawai Agung village that still survives to this day as a heritage passed down through generations and as traditional knowledge, as well as a social, environmental, and economic science. This study aims to describe the varieties of durian fruit preserved by the community and explain the local wisdom of the community in preserving Durian Orchards in Benawai Agung Village. The method used in this study is a survey with interview techniques, using a questionnaire. Respondents were selected purposively, with a total of 88. The data analysis used was qualitative descriptive analysis. There are 11 types of durian fruit varieties in the durian orchard. In managing the orchard, the community is bound by prevailing cultural norms, such as prohibitions on burning and cutting down productive durian trees, and on littering in the orchard. Community mutual cooperation in cleaning the orchard during every harvest season, along with regulations governing durian orchard management, has been carried out sustainably, improving the welfare and sustainability of the durian orchard in Benawai Agung Village.

Keyword: Agroforestry, Benawai Agung, Durian Garden, Heritage, Local Wisdom



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<http://doi.org/10.32734/jsi.v9i02.23409>

1. Introduction

Local wisdom is a view of life and a set of local knowledge and life strategies developed by communities to address their needs and challenges. Local wisdom is any form of wisdom based on good values. Implemented and continuously maintained over a long period of time (from generation to generation) by a group of people in a certain environment or region where they live [1].

Local wisdom is a deeply rooted belief that is difficult to eradicate within a community group accustomed to surviving according to environmental conditions [2]. Local wisdom has various elements contained within it, including the following: Local Values, Local wisdom has local values that are agreed upon and carried out by the community for the common good. Each community can develop local values according to mutual agreement. Local values can also be expressed as language levels within the community [3].

Community beliefs or faith must be seen as capable of becoming life values in the form of wisdom values and as functioning to help solve various social problems and the community's own life. Elements of tradition, such as beliefs, should be considered a communication system that conveys messages about past rules, ideas, memories, recollections, or decisions that are believed in [4].

Conserving natural resources is crucial for maintaining water management and providing jobs to increase state revenue. Forest management requires the involvement of the government and communities surrounding the forest as stakeholders [5]. This study aims to explain the types of durian in the orchard and the local wisdom of the community in preserving Durian Orchards in Benawai Agung Village.

Local wisdom of the community in preserving and managing forest areas is one of the most important ways, local wisdom is a form of knowledge, belief, understanding, or insight as well as customs and has noble values that apply in community life to protect and manage the environment sustainably and are passed on to future generations. Where the local wisdom of the community in preserving the durian garden in Benawai Agung Village which is one of the durian gardens that is still maintained and preserved until now, forms of local wisdom in managing and preserving there is one area in the durian garden that has other plants such as jengkol trees, petai trees and coffee plants that are managed in part of the durian garden area, however not all durian gardens have these plants, only some.

Durian orchards in Benawai Agung Village still produce durian fruit to this day. The community plays a very important role in maintaining, managing, and preserving the durian orchard area, ensuring its sustainability and preservation for future generations. This study aims to explain the types of durian in the orchard and the community's local wisdom for preserving the durian orchard in Benawai Agung Village.

2. Methods

This research was conducted from December to January 2024 in Benawai Agung Village, Sukadana District, Kayong Utara Regency, West Kalimantan (Figure 1). The tools and materials used in this research included a camera to document research activities, stationery for field notes, and a questionnaire for data collection through direct interviews. The object of this study was the community's local wisdom for preserving durian orchards in Benawai Agung Village, Sukadana District, North Kayong Regency. The subjects of this study were the residents of Benawai Agung Village, Sukadana District, North Kayong Regency.

The data used in this study comprises primary and supporting data from primary and secondary sources. The primary data for this study is the local wisdom of the community in preserving durian orchards in Benawai Agung Village, Sukadana District, North Kayong Regency.

The supporting data for this research include a research location map, which will be used to determine the research location, and direct observations will be conducted to obtain the data needed for the research. Then, village data are used to determine the socio-economic characteristics of the community living in Benawai Agung Village. The data sources used in this research are both primary and secondary. Primary data is collected through direct field observation and interviews with respondents using an interview guide. The secondary data sources used in this study include literature reviews, journals related to this study, and data from the Benawai Agung Village office.

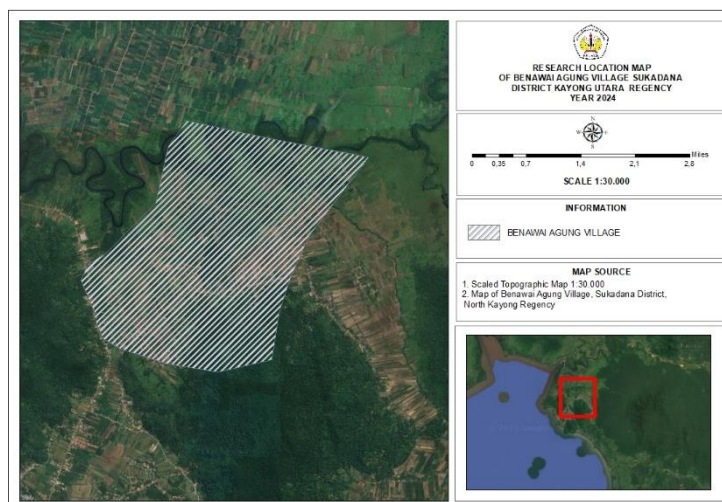


Figure 1. Research Location Map

The research variable in this study is the local wisdom of the community in preserving durian orchards in Benawai Agung Village, Sukadana District, North Kayong Regency. The parameters comprising local wisdom include the forms of local community wisdom. The parameter for preservation is the maintenance of durian orchards.

The data collection technique in this study uses the interview method with the help of a research questionnaire and will be conducted in-depth interviews with key figures, and then direct observations will be conducted in the field for sampling which will use the purposive sampling technique, the reason for sampling using purposive sampling is because not all samples have criteria that match the phenomenon being studied, based on the population of Benawai Agung Village there are 755 people, therefore the researcher uses the purposive sampling technique.

The criteria that will be used as samples in the research are the community who live in Benawai Agung Village and are involved in durian garden preservation activities, women representing the family card, people who know about the existence of durian gardens in Benawai Agung Village, and people who know about local wisdom, as well as being physically and mentally healthy.

This study uses a survey method with qualitative analysis conducted through interviews, using questionnaires and purposive sampling. The data collected in this study include both primary and secondary data.

The qualitative theme is derived from local wisdom research, namely conducting participant-based data collection in which researchers go into the field to conduct interviews with local communities, observe social behavior and community interactions with the surrounding environment, and document the results of observations. And conducting data processing, where raw data from interviews using questionnaires is converted into text that becomes a paragraph. Next is categorization, where connecting sentences into more structured categories; next is interpretation, with the aim of explaining the meaning that has been compiled; and next is the presentation of results, where the paragraphs compiled are re-examined with the results of interviews and observations.

Carrying out the submission of research permit letters to the head of Benawai Agung Village, Head of Semanjak Hamlet, Head of Munting Hamlet and Head of Pelerang Hamlet, the aim is so that the author can carry out research located in Benawai Agung Village, Sukadana District, North Kayong Regency and introduce himself at the Office of the Head of Benawai Agung Village, after that the author carried out observations and harvested durian fruit with the community directly and saw the process of processing durian fruit by the community to be made into typical durian fruit food, then the author conducted interviews with the Benawai Agung Village Community with the help of interview guidelines and processed the data obtained from the research results in Benawai Agung Village, Sukadana District, North Kayong Regency.

Data analysis is conducted using qualitative descriptive techniques to obtain the local wisdom of the community on preserving durian gardens in Benawai Agung Village, Sukadana District, North Kayong Regency. Data were collected through direct observation and interviews.

3. Result and Discussion

3.1. Respondent Characteristics

The characteristics of the informants used in this study will be described based on the informant's gender, age, and occupation, as follows:

Table 1. Gender distribution of respondents in Benawai Agung Village

No	Gender	Amount	Percentage (%)
1.	Man	39	44.32
2.	Women	49	55.68
	Amount	88	100.00

Based on Table 1, regarding gender, the number of male respondents was 39 (44.32%), while the number of female respondents was 49 (55.68%).

3.2. Respondent Characteristics Based on Age

The age characteristics of informants are known from field research data, as explained in Table 2.

Table 2. Age of respondents

No	Age	Man	Woman
1.	20-29	12.82%	18.37%
2.	30-39	23.08%	18.37%
3.	40-49	30.77%	46.94%
4.	50-59	20.51%	14.29%
5.	60-up	12.82%	2.04%

Based on Table 2, regarding the age of respondents it can be seen that the characteristics of respondents based on age groups are 20-29 with a total of 12.82% men and 18.37% women, while the 30-39 age group with a total of 23.08% men and 18.37% women, and 40-49 age group with a total of 30.77% men and 46.94% women, for the 50-59 age group with a total of 20.51% men and 14.29% women, and the 60-up age group with a total of 12.82% men and 2.04% women.

3.3. Respondent Characteristics Based on Education

Table 3. Informing Education Level

No	Education	Amount	Percentage
1.	Elementary	34	38.64%
2.	Junior High School	27	30.68%
3.	Senior High School	22	25.00%
4.	University	5	5.68%
	Amount	88	

Based on Table 3, regarding the respondents education level it can be seen that the characteristics of respondents based on education level, for the elementary school education level group there were 34 people with a total of 38.64%, and the junior high school education level group there were 27 people with a total of 30.68%, then the high school education level group there were 22 people with a total of 25.00% and finally the informant education level group as Bachelors there were 5 people with a total of 5.68%.

3.4 Respondent characteristics based on occupation

Respondent characteristics based on occupation will be explained in Table 4, namely as follows:

Table 4. Respondent's occupation

No	Job	Amount	Percentage
1.	Farmer	38	43.18%
2.	Housewives	6	6.82%
3.	Employee	18	20.45%
4.	Private sector	14	15.91%
5.	seller	12	13.64%
	Amount	88	100.00%

Based on Table 4, regarding the respondents' jobs, where it can be seen that the characteristics of respondents based on occupational groups, for respondents who work as farmers as many as 38 people with a total of 43.18%, and respondents who work as housewives as many as 6 people with a total of 6.82%, and respondents who work as employees as many as 18 people with a total of 20.45%, respondents who work as

private sector as many as 14 people with a total of 15.91%, while respondents who work as seller as many as 12 people with a total of 13.64%.

3.5 Durian Fruit Varieties

The types of durian fruit in Benawai Agung Village have names with their own characteristics. The names of local durian types are given directly by the local community according to the conditions under which the durian fruit was planted.

3.5.1 Durian Kelentet Nyamok

The name of the durian fruit is "mosquito-like" because when the durian trees are planted, they are often disturbed by the large number of mosquitoes roaming near the durian trees.

3.5.2 Durian Bulu Jarang Panjang

The name of the durian fruit is long hairy, which is given because it has the characteristic of short, not too long thorns.

3.5.3 Durian Jabrik Junai

The durian fruit Jabrik Junai was named after a Jabrik bird's nest found on the durian tree, so the community gave it a name based on the situation.

3.5.4 Durian Kucing Tidur

The name of the sleeping cat durian fruit is due to the shape of the durian fruit which has the characteristic of being similar to a sleeping cat.

3.5.5 Durian Sigenta

The name of the durian fruit Sigenta is given according to the conditions that occur because when the durian fruit falls to the ground, there is a vibration.

3.5.6 Durian Tempoyak Pecah

The durian fruit, tempoyak pecah, is named for the way it breaks when it falls to the ground; therefore, it cannot be sold by the seed; it can only be made into tempoyak.

3.5.7 Durian Sipipit

This name was given based on the situation that occurred: when the fruit fell, it landed on a sparrow, which led the community to name it durian sipipit.

3.5.8 Durian Sicanggai

The name of the fruit is given according to the circumstances that occur; the Sicanggai durian is characterized by its long, sharp spines.

3.5.9 Durian Landang Tangkai

This name is given according to the situation that occurs; the durian landang batang has the characteristic of a long stalk.

3.5.10 Durian Duri Hitam

This name is given according to the conditions that occur; black thorn durian is a durian that has thorns, where the tips of the thorns are black.

3.5.11 Durian Sikuning

This name is given according to the conditions that occur; the yellow durian is a durian that has yellow skin (Figure 2).

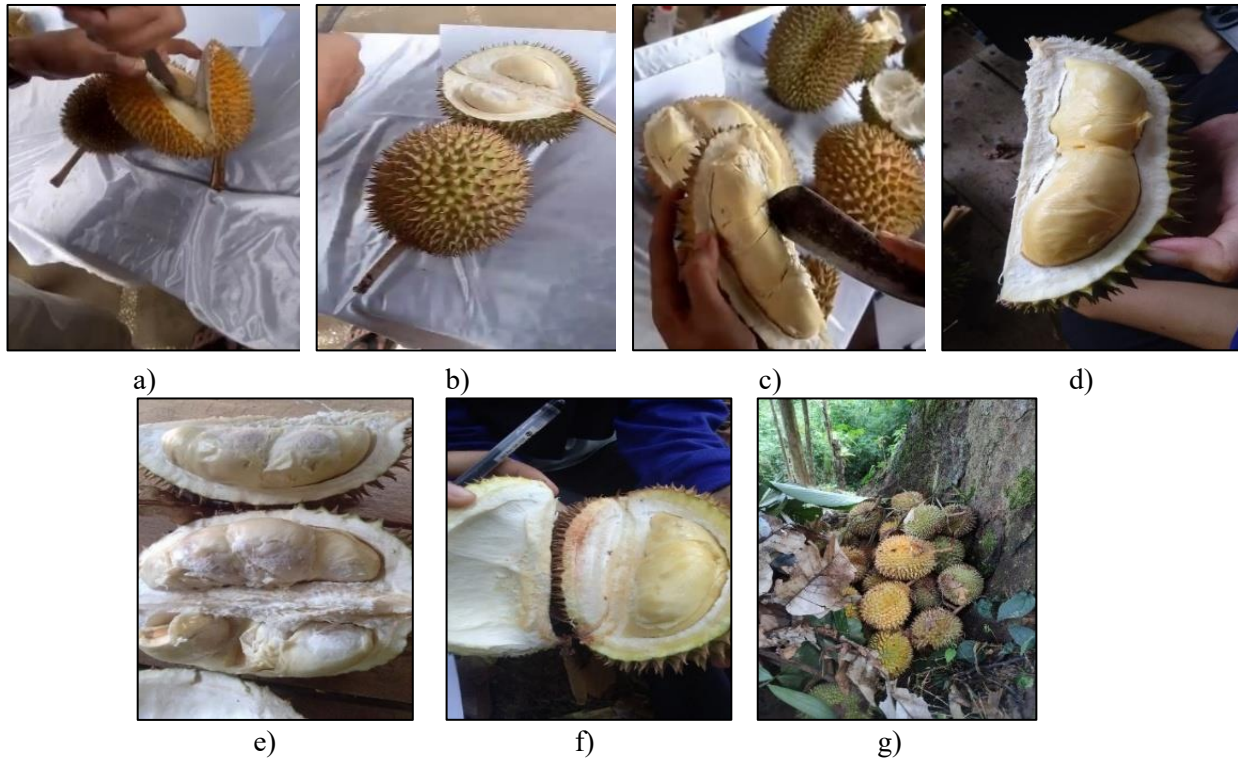


Figure 2. Types of durian fruit in the Benawai Agung village garden: a) Kelentet Nyamok; b) Bulu Jarang Panjang; c) Jabrik Junai; d) Kucing Tidur; e) Sigenta; e) Sipipit; g) Sicanggai.

3.6 Local Wisdom of Benawai Agung Village

Local wisdom is a view of life and knowledge possessed by local communities that is passed down from one generation to the next, and is an inseparable part of the community's culture. From the results of research and observations in the field, it can be seen that the local wisdom of the community in preserving durian gardens in Benawai Agung Village, Sukadana District, North Kayong Regency, has been discovered, which will be explained as follows:

3.6.1 Cultural values

Cultural Values are something in the form of values that have been embedded and agreed upon by society in the form of habits as a form of behavior and response to a situation after or before it occurs [6]. The cultural values found in Benawai Agung Village maintain the heritage value of durian gardens that have been passed down from ancestors to grandchildren and continuously to the next generation, maintaining the legacy of durian gardens that exist until now has a value of togetherness respects each other in maintaining and preserving durian gardens so that they remain sustainable.

3.6.2 Norms

Norms are behavioral guidelines for living together within a community. Norms serve as guidelines and benchmarks for appropriate behavior in social interactions within a community [7]. The norms that exist in Benawai Agung Village are: It is not permitted to burn in the durian garden, it is not permitted to cut down productive durian trees and outsiders who wish to enter the durian garden area are required to obtain permission first from the original owner of the durian garden and not to litter, not to open land without permission, not to take durian fruit that is not their own and the community is not permitted to catch fauna in the durian garden and to respect and appreciate each other among the community.

3.6.3 Ethics

Ethics also discusses values considered important in human life, such as honesty, integrity, responsibility, justice, and respect for human rights. Ethics plays a vital role in shaping human behavior and actions in interactions with others, the environment, and the world around us. Ethics also considers the social, political, and economic implications of human actions, as well as ways to achieve good goals in individual and societal life [8].

Ethical values in Benawai Agung Village prohibit inappropriate behavior, such as urinating or defecating carelessly in durian groves. and then respect each other, because we live interacting with each other, therefore, we as humans must maintain ethics in terms of our speech and behavior towards others.

3.6.4 Trust

Traditional beliefs are used to maintain balance in the universe, and the occurrence of such actions reflects discriminatory beliefs, where certain beliefs are not recognized by the state [9]. The emic perspective explains a phenomenon in society from the perspective of the society itself [10]. In the interview results in Benawai Agung Village, the people believe in the existence of guardians in the durian garden, therefore the people will not take the early fruit and the late fruit from the harvest of the durian garden according to local people's beliefs, the early fruit is the late fruit for the guardians in the durian garden, and the people are not allowed to burn fish and burn shrimp paste while in the durian garden if they have violated this, they will be given a warning from the guardians of the durian garden, thus the people of Benawai Agung Village still believe in the prohibitions and taboos that have existed for a long time.

According to the ethical perspective, it is the use of an outsider's point of view (in this case, the researcher) to explain a phenomenon in society [10]. According to the researcher during the interview in Benawai Agung Village, the early fruit and the late fruit are not taken or left alone, which is the local wisdom of the community in maintaining sustainability and indirectly the fruit can also be for the animals in survival, because in the durian garden there are also several animals such as birds, orangutans, bentang, kelasi and monkeys, the animals in the durian garden area are highly protected so that they do not become extinct, therefore the community is very careful, protects and maintains the durian garden so that it remains sustainable forever.

3.6.5 Customs

Customs are hereditary habits that are repeated and have become traditions or characteristics of a region [11]. The customs in Benawai Agung Village are that the community cleans the durian garden before every harvest. This activity has become a traditional custom for the people of Benawai Agung Village every year because, from ancient times to the present, it has never been missed during the durian harvest season.

3.6.6 Customary law

The existence of customary law as an important foundation of a legal system is essentially a unity or collection of various ideals and human methods that attempt to overcome real and potential problems arising from daily interactions that concern the peace of society itself. The more complex a society's structure, the broader and deeper customary law's influence in regulating human life.[12] The customary laws in Benawai Agung Village are as follows: If durian trees belonging to others are damaged by the community, whether intentionally or unintentionally, the community must replace the number of trees damaged. If there is one of the community who carries out indiscriminate land burning in the durian garden area and causes the fire to enter the durian garden area belonging to other people and causes the garden land and durian trees belonging to other people to be damaged or experience which means they will no longer be able to bear fruit, therefore the community who has carried out indiscriminate burning will be subject to the law in the form of carrying out maintenance on the durian garden as before the fire and replacing the number of durian trees belonging to other people and planting them in the durian garden that has been damaged by the fire.

3.6.7 Special rules

Special rules are additional rules agreed upon by the community for the management and utilization of potential forest products and for access by outsiders. Such as restrictions for communities that want to take forest products [13]. The special rules in Benawai Agung Village are that it is prohibited to open land without permission; opening land without permission will result in damage to the durian plantation area and cause all the plants to be damaged, so that the existing plants will no longer be productive.

The forms of local wisdom that exist in Benawai Agung Village are forms that have long existed and continue to apply from the past until now and are still valid so that the durian gardens in Benawai Agung Village are maintained and protected from damage and remain sustainable in the future.

3.7 Local Wisdom Values of the Community

The values of local wisdom embedded within a community become an inseparable part of its life. This can be observed through the community's daily behavior. These local wisdom values are also social values found within a community [14]. The following are the local wisdom values found in Benawai Agung Village.

3.7.1 Mutual cooperation

These mutual cooperation activities can indirectly strengthen ties and social harmony among people. As stated [15]. The Benawai Agung Village community works together to preserve the durian groves and help those in need. They are prohibited from littering or burning trash in the groves, as this can trigger damage, such as fires, which could lead to the extinction of the durian trees.

3.7.2 Religious values

Religious values are values derived from a society's belief system. Religious values are closely related to beliefs in God as creator and in the relationship between humans and God. The term "religion" cannot be separated from the term "religion," because, as a nation with the Pancasila ideology, Indonesia recognizes religion as part of its societal belief system [16].

Durian orchard is a creation of God Almighty and the existing resources can support most of the community from the existing fruit, the religious values applied by the people of Benawai Agung Village are helping each other in the process of harvesting durian fruit, not only that, the community also respects each other in every ethnic and cultural difference in order to create harmony and peace in social life and help each other towards people who need help, this is our sense of empathy as social beings.

3.7.3 Value of art

The artistic value in Benawai Agung Village is that whenever a durian fruit is borne, the community weaves it into a durian harvesting tool, often known as ambong and penankin. The ambong tool is made of rattan, and the other tool, often called penankin, is made of bemban wood but can also be made of rattan. The tool is used to harvest durian fruit. This weaving is often made by the community and has been passed down from generation to generation.

3.7.4 Historical Value

The historical value in Benawai Agung Village is that the community always protects and maintains the sustainability of the existing durian orchards because durian orchards are a legacy that has been passed down from the time of our ancestors to the present and beyond, therefore the community always protects and cares for the growth of durian trees so that they are not damaged and remain sustainable forever, the community also looks after each other which has become their traditional custom.

3.7.5 Prohibitions

The prohibitions in Benawai Agung Village are as follows: The community does not take the first and last durian fruit and is prohibited from burning fish in the durian orchard and speaking arrogantly, urinating and defecating carelessly in the durian orchard and is prohibited from behaving in an impolite manner, the community is also prohibited from hunting animals in the durian orchard area and must maintain ethics.

3.8 Durian Orchard Maintenance by the Benawai Agung Village Community

From the community's perspective, durian gardens are very extensive and produce many fruits with various distinctive flavors and various names. Durian trees are also beneficial to the community because the fruit can support the community's economy. The local community's role in preserving the durian orchard in Benawai Agung Village includes maintaining the trees so they continue to grow well. The following are some of the things the community does to maintain the growth of the durian trees:

3.8.1 Planting durian tree seedlings

The community plants durian tree seedlings, fertilizes the durian trees, maintains the durian orchards, and harvests the durian fruit (Figure 3).

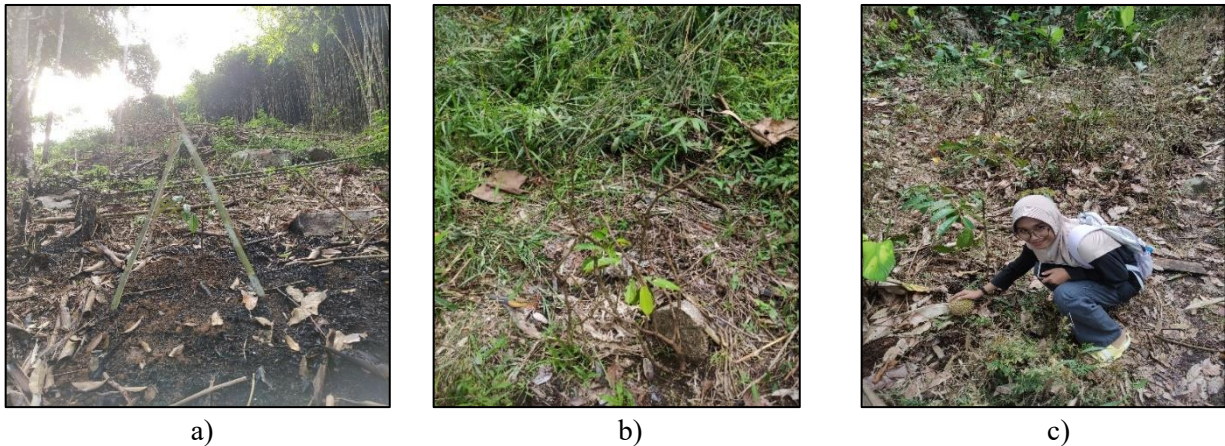


Figure 3. planting durian fruit; a) planting of durian seedlings by the community; b) planting durian seedlings naturally by natural parents; c) durian fruit harvesting.

3.9 Sanctions Against People Who Violate Certain Rules

Sanctions are actions taken against someone who violates the values prevailing in society [17]. The sanctions that will be imposed on people who violate the established rules are as follows:

If there is a problem that results in conflict, the problem will be resolved through deliberation, and there are also traditional customary punishments, namely social punishment for people who violate certain rules, for example, people who have cleared their land by burning without permission and caused a fire in the neighboring garden belonging to another person, the punishment given is in the form of replacing the number of trees that have been damaged, this punishment has been passed down from the past until now. Furthermore, there are criminal penalties. This punishment will be given if the community has made a mistake and the issue cannot be resolved through deliberation, indicating the problem is very serious.

3.10 Tools Used When Harvesting Durian Fruit

The durian fruit harvest carried out by the people of Benawai Agung Village is to harvest the durian fruit that has fallen to the ground, then the durian fruit is put into a tool that has been provided by the community, but before harvesting the community will clean their garden land first, this is done every harvest season and has become a traditional custom for the community from generation to generation. The tools used are as follows: The community always uses ambong to harvest durian fruit, which is woven by the community itself from rattan, and the community also uses penankin, which is the same tool as ambong. But the material used to make penankin is different; penankin is woven from bemban wood and can also be made from rattan, as well as other tools such as machetes, flashlights, and boots.

4. Conclusion

The durian orchard in Benawai Agung Village is a legacy that has been passed down from ancestors to children and grandchildren to the next generation, even the durian orchard is now like a durian forest because the community really appreciates and respects the legacy that has been passed down by their ancestors, with that the community always maintains and manages the durian orchard to maintain its sustainability and the sustainability of the durian orchard that is protected and does not experience extinction. This is continuously done to maintain it. The community also holds to taboos and existing rules that must not be violated; if anyone breaks them, they will be sanctioned. From the results of this study, it is explained that the local wisdom of the community in preserving durian gardens in Benawai Agung Village, Sukadana District, North Kayong Regency is the cultural value of the durian fruit varieties and the heritage value of durian gardens from generation to generation until now, the existence of norms in the form of not being allowed to burn in the durian garden, not being allowed to cut down durian trees that are still productive, not throwing garbage carelessly, Furthermore, there are ethics in the form of a prohibition on urinating and defecating carelessly when in the durian garden area and the existence of customs in the form of the community cleaning the durian garden area every coming harvest season.

Acknowledgment

The author would like to express his gratitude to all the people of Benawai Agung Village who have supported the author in carrying out the research until it is completed, the author would like to express his gratitude to all parties involved in helping, supporting, funding and facilitating the author.

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