

FORMULATION OF VILLAGE GOVERNMENT STRATEGIES FOR THE PRESERVATION OF CULTURE AND LOCAL WISDOM IN CINTARATU VILLAGE, PARIGI DISTRICT, PANGANDARAN REGENCY

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Abstract

This study was motivated by the suboptimal formulation of the Village Government's strategy for preserving culture and local wisdom in Cintaratu Village, Parigi District, Pangandaran Regency. The objective of this study was to examine the formulation of the Village Government's strategy for preserving culture and local wisdom in Cintaratu Village, Parigi District, Pangandaran Regency. This study employed a qualitative research method involving six informants. Data were collected through a literature review, field studies (observations and interviews), and documentation. The data were analyzed using qualitative data analysis techniques by processing the findings from interviews and observations to draw conclusions that addressed the research problems. The findings indicate that the Village Government's strategy formulation for preserving culture and local wisdom has been implemented through the establishment of cultural preservation programs, the involvement of community members and traditional leaders, and the development of cultural activities aimed at safeguarding local values within the community. However, its implementation has not yet been fully optimal due to several constraints, including limited resources, the relatively low participation of some community members, and the declining interest of the younger generation in local culture. Therefore, stronger coordination, greater community participation, and the development of sustainable cultural preservation programs are needed to ensure that the culture and local wisdom of Cintaratu Village are preserved and passed on to future generations.

Keywords: Cultural Preservation, Local Wisdom, Strategy Formulation, Village Government.

A. INTRODUCTION

Indonesia is a country rich in cultural diversity and local wisdom that have grown and developed across its regions. This cultural heritage is not merely a legacy of the past but also a reflection of the noble values that guide people in their relationships with one another, the environment, and God. Local wisdom, which has evolved through the long-term experiences of communities, represents the identity and character of the nation by upholding the values of mutual cooperation, solidarity, tolerance, and social harmony. In this context, preserving culture and local wisdom is not limited to safeguarding traditional arts, customary

ceremonies, or regional languages, but also involves maintaining the social and moral values that form the foundation of a civilized society (Hermawati, 2025).

This perspective is consistent with the legal framework governing the preservation of culture and local wisdom in Indonesia, including Law No. 5 of 2017 on the Advancement of Culture, Article 32 paragraphs (1) and (2) of the 1945 Constitution of the Republic of Indonesia, and Law No. 11 of 2010 on Cultural Heritage, all of which emphasize the responsibility of both the government and society to protect, preserve, and develop local culture. Accordingly, cultural preservation constitutes an integral part of holistic human development, which focuses not only on physical and economic progress but also on spiritual, social, and moral dimensions. Preserving culture therefore means safeguarding the nation's roots so that they remain firmly connected to their fundamental values.

According to Siagian (2016), strategy refers to a series of fundamental decisions and actions designed to achieve specific objectives effectively and efficiently. Within the context of village governance, a cultural preservation strategy can be understood as a comprehensive plan developed by the village government to protect and promote traditional community values while ensuring their relevance in the modern era. Mardikanto (2019) further argues that cultural preservation encompasses efforts to protect, develop, and utilize cultural values in order to strengthen social cohesion and improve community welfare. Based on these perspectives, cultural preservation strategies implemented by village governments should extend beyond ceremonial activities to include education, community participation, and the use of information technology to introduce local culture to younger generations and broader audiences.

Therefore, efforts to preserve culture and local wisdom have a strong legal foundation within Indonesia's legislative system. Law No. 6 of 2014 on Villages grants villages the authority to regulate and manage community affairs based on traditional rights and local customs. This is further reinforced by Minister of Home Affairs Regulation No. 114 of 2014 concerning Village Development Guidelines, which stipulates that village development must take into account the socio-cultural potential of local communities. Consequently, village governments possess a clear legal mandate to formulate cultural preservation strategies as part of sustainable and culturally rooted village development.

Pangandaran Regency, which has been designated as a future tourism hub in West Java Province, still faces considerable challenges in improving both its management system and infrastructure. The natural attractions, cultural heritage, and traditional arts found in each district of Pangandaran Regency should be optimized to support the growth of sustainable tourism (Komariah et al., 2017).

Cintaratu Village, located in Parigi District, Pangandaran Regency, is one of the areas with significant potential to be developed as a cultural and artistic tourism destination. Its strategic location along the routes to several well-known tourist attractions in Pangandaran, including Batu Hiu Beach and Batu Karas Beach, provides considerable opportunities for tourism development. If properly preserved, its cultural heritage and local wisdom can serve not only as valuable tourism assets but also as important instruments for preserving local traditions.

Cintaratu Village continues to maintain several forms of traditional culture and local wisdom. Traditional performing arts such as Ronggeng Gunung, Ngupati, Kekeba, and Gusaran are still preserved as cultural heritage passed down through generations. In addition, the local community practices environmental wisdom through the protection of sacred forests

(*Leuweung Karamat*), sustainable management of rice fields, plantations, fish ponds (*balong*), rivers and irrigation channels (*walungan* and *solokan*), and residential yards that are harmoniously integrated with nature. This local wisdom is further reflected in customary rules and taboos (*pamali*) aimed at maintaining ecological balance and harmonious social relationships. Social values such as mutual cooperation, mutual respect, and community solidarity continue to serve as the foundation of daily life, strengthening social cohesion while preserving traditions amid modernization. Consequently, the culture and local wisdom of Cintaratu Village function not only as symbols of identity but also as guiding principles in decision-making, natural resource management, and the development of a sustainable community character.

The preservation of culture and local wisdom is an essential component of sustainable village development (Satria, 2025). Culture and local wisdom not only define community identity but also embody social, moral, and environmental values that shape community character. Without appropriate strategies, however, traditional practices and local wisdom are at risk of declining due to modernization and social transformation. Therefore, village governments need to formulate systematic strategies to protect and promote traditional arts, customary rituals, and environmentally sustainable practices based on local wisdom so that these cultural values remain alive and can be transmitted to future generations.

Village government strategies for cultural preservation may include various approaches, such as educating and mentoring younger generations, facilitating traditional arts and customary activities, strengthening customary regulations and taboos (*pamali*), and promoting natural resource management based on local wisdom. Furthermore, collaboration with local communities and other stakeholders is crucial to the successful implementation of these strategies. Through well-planned and coordinated implementation, village governments can preserve cultural heritage, strengthen community participation, reinforce local identity, and promote sustainable village development rooted in local wisdom.

Examples of successful cultural preservation can be observed in Bali and the Special Region of Yogyakarta. In addition to offering beautiful and well-preserved natural landscapes, the strong presence of local culture has become a major attraction for both domestic and international tourists. Several factors contribute to the success of cultural tourism development, including active participation by local communities and government support. Nevertheless, the most influential factor is the unique contextual characteristics of each region's culture, which create a distinctive and exclusive tourism experience (Permana, 2020).

Accordingly, the initial strategy for cultural development should involve identifying regional potential through cultural inventories and profiling. Pangandaran Regency, with its distinctive coastal and Sundanese cultural heritage, has considerable potential to become an attractive tourism destination if its cultural resources are packaged appropriately while preserving existing local wisdom.

Cintaratu Village is home to Jojogan Nature Tourism, located in Gunung Tiga Hamlet. Jojogan offers beautiful natural scenery and water-based recreational facilities and is currently managed by the local youth organization (*Karang Taruna*). The attraction has received visits from both domestic and international tourists. However, available information indicates that the number of visitors has declined over time. The village also possesses the cultural heritage of Ronggeng Gunung, which remains actively performed. Several community groups and individuals specialize in visual arts and traditional music. In terms of

cultural facilities, Cintaratu Village has the Dangieng Mustika Sari Art Studio located in Cintasari Hamlet. The studio is open to the public, allowing anyone interested in learning traditional arts to participate free of charge. The village also maintains local traditions such as Wawacan, Ngupati, Kekeba, Gusaran, and others. However, over time, some of these traditions have become less actively practiced.

The village government's strategy for preserving culture and local wisdom is fundamentally implemented through strengthening village policies, empowering local communities, and developing cultural potential as both social and economic capital (Triwardani & Rochayanti, 2014). Theoretically, Koentjaraningrat (2016) defines culture as a system of ideas, actions, and human creations that must be continuously transmitted across generations, making active community participation and institutional support essential for its preservation. This perspective is supported by previous studies indicating that local cultural preservation strategies include the development of cultural villages, increased community participation, and the integration of culture with tourism and the local economy (Susanti, 2021). Furthermore, Prabandani and Astuti (2025) found that community involvement in customary ceremonies, rituals, and traditional practices is the primary factor ensuring the sustainability of local wisdom.

In addressing these challenges, the role of the village government is of critical importance. As the level of government closest to the community, the village government bears significant responsibility for protecting, developing, and preserving local culture. Its role extends beyond administrative and public service functions to include promoting public awareness of the importance of safeguarding cultural heritage. Therefore, appropriate strategies are required to ensure that cultural preservation efforts are effective and sustainable. Such strategies should involve all elements of the village community, including traditional leaders, village institutions, and younger generations, so that the cultural values inherited from previous generations continue to thrive and be passed on to future generations.

Preliminary observations indicate that the formulation of the village government's strategy for preserving culture and local wisdom in Cintaratu Village, Parigi District, Pangandaran Regency has not yet been optimal. This is reflected in the following issues:

- The formulation of the village government's strategy remains inadequate. The village government has not yet developed an integrated action plan for cultural and local wisdom preservation within village planning documents such as the Village Medium-Term Development Plan (RPJMDes) and the Village Government Work Plan (RKPDDes).
- The implementation of the strategy remains suboptimal. The village government has not established effective collaboration with traditional leaders, customary institutions, schools, and community organizations in implementing cultural preservation programs. Consequently, the strategy has not been implemented effectively, participatively, or in accordance with community values.
- The evaluation of the strategy remains insufficient. The village government rarely conducts regular evaluations of the effectiveness of cultural preservation programs, including assessments of community participation, the sustainability of traditional arts activities, and the impact of these programs on increasing appreciation for local culture.

Based on these issues, the researcher conducted a study entitled " Formulation Of Village Government Strategies For The Preservation Of Culture And Local Wisdom In Cintaratu Village, Parigi District, Pangandaran Regency

B. LITERATURE REVIEW

This study was motivated by the problem that the village government's strategy for preserving local culture and wisdom has not yet been implemented optimally. Therefore, this research adopts the perspective of government science as the primary analytical framework. This is consistent with the opinion of Syafiie (2019), who states:

"Government science is the discipline that studies how governance is carried out through administration (executive), regulation (legislative), leadership, and governmental coordination (both between central and regional governments and between the government and its citizens) in various governmental events and phenomena in an appropriate and effective manner."

Accordingly, the Village Government is expected to formulate and implement effective strategies for preserving culture and local wisdom in Cintaratu Village, Parigi District, Pangandaran Regency. Preserving culture and local wisdom plays a crucial role in maintaining national identity and strengthening community character, particularly at the village level, which represents the foundation of social life. Villages occupy a strategic position as custodians of traditional values that have been passed down from generation to generation. According to Koentjaraningrat (2019), culture is the entire system of ideas, actions, and human creations that become collectively shared through the process of learning. This means that culture encompasses not only traditional arts and customary ceremonies but also the ways people think, behave, and interact. Therefore, the preservation of culture and local wisdom must be managed through appropriate strategies to ensure that these noble values remain relevant and sustainable amid contemporary social changes.

Within the context of village governance, strategy serves as the primary mechanism for directing all available resources and potential toward achieving cultural preservation objectives. Siagian (2012) defines strategy as:

"A series of fundamental decisions and actions formulated by organizational leaders to achieve long-term objectives while taking into account both the internal and external environment."

Based on this perspective, village governments must be capable of formulating cultural preservation strategies that extend beyond ceremonial activities and instead emphasize sustainability and community empowerment.

According to Sedarmayanti (2018), strategic management consists of three main stages, namely:

Strategy Formulation

Strategy formulation is the initial stage of strategic management, involving the development of the organization's vision and mission, the identification of opportunities and threats within the external environment, and the assessment of internal strengths and weaknesses. This stage also includes establishing long-term objectives, developing alternative strategic options, and selecting the most appropriate strategy to achieve organizational goals.

Strategy Implementation

Once the strategy has been formulated, the next step is to implement it through concrete organizational actions. Strategy implementation involves establishing annual objectives, developing supporting policies, motivating and directing personnel, and allocating resources to ensure that the chosen strategy can be executed effectively. This stage also includes creating organizational structures, work cultures, and management systems that facilitate successful strategy implementation.

Strategy Evaluation

The final stage is strategy evaluation, during which organizational leaders assess whether the implemented strategy has been executed according to plan and whether it effectively achieves organizational objectives. Strategy evaluation includes reviewing the internal and external factors underlying the strategy, measuring organizational performance based on predetermined indicators, and taking corrective actions when necessary, such as revising strategies, reallocating resources, or improving implementation processes to ensure optimal achievement of objectives.

Based on this theoretical framework, this study assumes that the preservation of culture and local wisdom will be successful if the village government is able to implement a comprehensive and participatory strategy. Through an appropriate strategy, local cultural values will not only be preserved as cultural heritage but will also become social and economic assets that strengthen the village's identity amid the challenges of modernization and globalization.

Based on the conceptual framework described above, the research framework is illustrated in Figure 2.1.

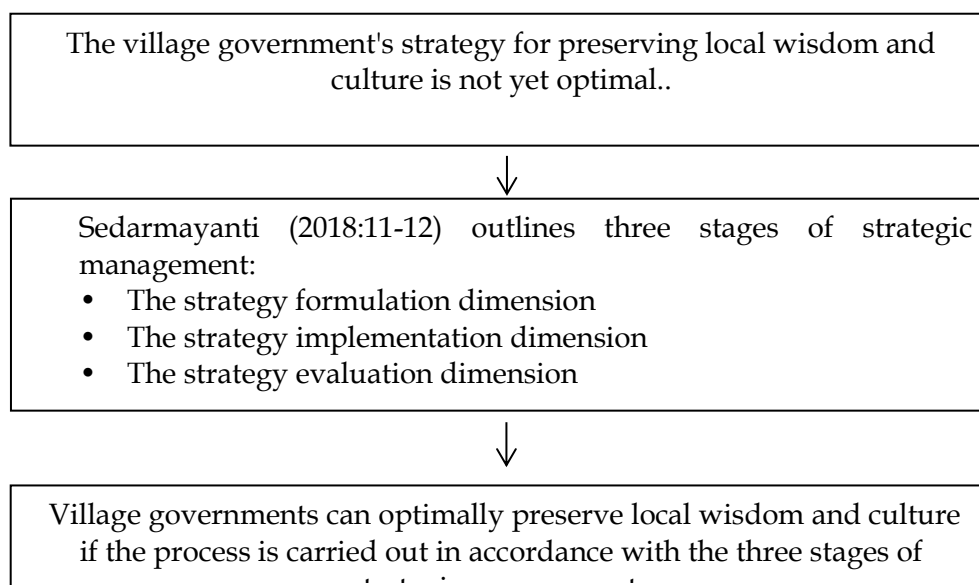


Figure 1. Conceptual Framework
Source: Processed by the researcher, 2026

C. RESEARCH METHODOLOGY

This study employs a qualitative approach with a descriptive research design. The qualitative approach was selected to gain an in-depth understanding of social phenomena,

meanings, and the informants' experiences within the context of the field setting. Through this approach, the researcher can comprehensively explore information regarding the implementation of the activities serving as the study's focus, thereby obtaining a holistic picture of the actual conditions. According to Creswell and Poth (2018), qualitative research is an approach used to understand and explore the meanings that individuals or groups attribute to social or human problems. Therefore, the qualitative approach is deemed appropriate for generating data that is in-depth, contextual, and aligned with the research objectives (Creswell & Poth, 2018).

The informants for this study were selected using purposive sampling—a technique involving the selection of informants based on the consideration that they possess knowledge, experience, and direct involvement regarding the research subject. The informants consisted of the Head of Cintaratu Village, Cintaratu Village officials, a traditional leader from Cintaratu Village, a Cintaratu Village artist, and community representatives from both Cintasari Hamlet and Sukamanah Hamlet, resulting in a total of six informants. This selection process was intended to ensure the provision of in-depth, accurate, and relevant information aligned with the research focus. As stated by Patton (2015), purposive sampling is an informant selection technique carried out intentionally based on the informants' ability to provide information that is rich and relevant to the issue under study (Patton, 2015).

D. RESULT AND DISCUSSION

The formulation of the village government's strategy for preserving culture and local wisdom is fundamentally driven by the awareness of the importance of safeguarding community identity and cultural heritage amid the challenges of modernization. This process begins with a comprehensive understanding of the cultural conditions that continue to exist within the community, including traditions, social values, and local wisdom that have been passed down through generations. Based on this understanding, the village government can identify both the cultural assets that should be preserved and the challenges that need to be addressed, such as the declining interest of younger generations and the increasing influence of modern lifestyles.

In formulating the strategy, the village government does not act independently but actively involves various community stakeholders, including traditional leaders, community leaders, and youth representatives. Such participation is essential because cultural preservation is fundamentally a shared responsibility rather than solely the government's obligation. Through discussions and community deliberations, ideas, aspirations, and expectations are collected and transformed into realistic strategic actions that reflect the village's actual conditions. Consequently, the resulting strategy focuses not only on maintaining cultural traditions but also on ensuring that they remain dynamic, meaningful, and relevant for both present and future generations.

• The Village Government Conducts Participatory Mapping of Cultural Potential and Local Wisdom

To examine whether the village government conducts participatory mapping of cultural potential and local wisdom, the following research findings are presented.

Based on the interview results, it was found that the Cintaratu Village Government has conducted participatory mapping of cultural potential and local wisdom by involving various community stakeholders, including traditional leaders, artists, village officials, and community representatives from each hamlet. This process has successfully identified several

cultural assets that continue to thrive, such as mutual cooperation (*gotong royong*), customary ceremonies, and traditional arts that characterize the village. However, several obstacles remain, including the absence of systematic cultural documentation, limited human resources, and the relatively low involvement of younger generations. To address these challenges, the village government has improved coordination, developed a simpler data collection system, and encouraged greater community participation, particularly among youth, to ensure that cultural preservation becomes more effective and sustainable.

Observational findings also indicate that the mapping process has been implemented through direct community participation, as evidenced by village deliberation meetings, focus group discussions, and the active involvement of community leaders in identifying existing cultural practices. The observations further revealed that traditions such as mutual cooperation, customary activities, and local arts continue to be practiced in daily life, although they have not yet been systematically documented. Several constraints were also identified, including insufficient cultural archives, limited participation of younger generations, and inadequate facilities to support cultural activities. Nevertheless, the village government has initiated improvements by strengthening coordination, updating cultural records, and encouraging broader community involvement to promote more systematic and sustainable cultural preservation.

Therefore, based on both interview and observational findings, it can be concluded that the implementation of participatory cultural mapping in Cintaratu Village has been reasonably successful, as demonstrated by the involvement of various community groups in identifying local cultural resources. However, the implementation has not yet been fully optimal due to the lack of systematic documentation, limited resources, and uneven community participation, particularly among younger people. Consequently, more focused and sustainable efforts are required to improve cultural documentation, strengthen coordination, and encourage broader community participation to enhance the effectiveness of cultural and local wisdom preservation.

• **The Village Government Formulates Priority Programs for Cultural Preservation Based on Community Needs and Aspirations**

To examine whether the village government formulates cultural preservation priorities based on community needs and aspirations, the following findings are presented.

The interview results indicate that the Cintaratu Village Government has formulated priority programs for preserving culture and local wisdom by considering community needs and aspirations collected through village deliberation meetings and proposals submitted by each hamlet. The priority programs generally focus on supporting customary ceremonies, strengthening the tradition of mutual cooperation, and developing local artistic activities that remain active within the community. Nevertheless, several challenges persist, including limited financial resources, insufficient community participation in expressing aspirations, and inadequate documentation of community proposals. To overcome these challenges, the village government has established program priorities, strengthened coordination among village officials, and encouraged greater public participation through community consultation forums to ensure that preservation programs are more responsive and sustainable.

Similarly, observational findings show that the process of determining priority cultural preservation programs has been conducted through village and hamlet consultation meetings involving community members directly. Activities such as customary ceremonies, mutual cooperation initiatives, and traditional art performances were found to originate from

community needs and aspirations. However, several shortcomings remain, including uneven community participation, limited village funding, and inadequate documentation of deliberation outcomes. Despite these limitations, the village government has undertaken corrective measures by improving coordination, establishing clearer program priorities, and encouraging greater community participation so that preservation programs can be implemented more effectively according to local conditions.

Based on the interview and observational findings, it can therefore be concluded that the implementation of this indicator has been fairly satisfactory, as evidenced by community participation in decision-making and the adjustment of programs to local needs and aspirations. Nevertheless, several obstacles remain, including budget limitations, unequal community participation, and insufficient documentation of proposed programs. Consequently, further efforts are needed to strengthen coordination, enhance community participation, and develop more focused priority programs to ensure that cultural preservation can be implemented more effectively and sustainably.

- **The Village Government Develops a Cultural Preservation Action Plan Integrated into Village Development Planning Documents**

To determine whether the village government has developed a cultural preservation action plan integrated into village planning documents, the following findings are presented. The interview findings reveal that the Cintaratu Village Government has begun integrating cultural preservation action plans into village planning documents, including the Village Medium-Term Development Plan (RPJMDes) and the Village Government Work Plan (RKPDDes). This integration is reflected in the allocation of funding for customary activities, support for local art groups, and the gradual implementation of cultural programs. However, the action plan remains insufficiently structured and detailed, and not all cultural assets have yet been accommodated within the planning documents. Challenges include limited financial resources, the absence of a specific planning framework for cultural preservation, and limited public understanding of village planning documents. In response, the village government has strengthened coordination, improved planning procedures, and promoted community participation to develop a more comprehensive and sustainable cultural preservation action plan.

The observational findings likewise indicate that cultural preservation initiatives have begun to be incorporated into village planning documents, as reflected in the inclusion of cultural activities within the RKPDDes and the implementation of programs such as customary ceremonies, mutual cooperation activities, and traditional art performances. Nevertheless, the observations also demonstrate that the action plan remains relatively general and has not yet comprehensively covered the cultural potential of every hamlet. Additional constraints include limited funding, insufficient documentation, and limited public understanding of village planning documents. Despite these challenges, the village government has made efforts to improve coordination, gradually develop cultural programs, and increase community participation to ensure that cultural preservation initiatives become more systematic and sustainable.

Therefore, based on both interview and observational findings, it can be concluded that the implementation of this indicator has been reasonably successful, as demonstrated by the incorporation of cultural programs into the RPJMDes and RKPDDes. However, implementation remains less than optimal because the action plans are still relatively general, insufficiently detailed, and have not fully accommodated all cultural resources across the

village. Moreover, budget limitations, inadequate public understanding of planning documents, and insufficient coordination continue to hinder implementation. Consequently, further efforts are required to develop more systematic action plans, strengthen community participation, and improve the integration of cultural preservation programs into village development planning.

Overall, the findings regarding the strategy formulation dimension of the village government's efforts to preserve culture and local wisdom in Cintaratu Village, Parigi District, Pangandaran Regency indicate that implementation has not yet reached an optimal level. This is evidenced by weaknesses in systematically mapping cultural potential, establishing program priorities that fully reflect the needs and aspirations of all community groups, and developing action plans that are comprehensively integrated into village planning documents. Furthermore, limited financial resources, uneven community participation, and insufficient coordination among stakeholders have constrained the effectiveness of strategy formulation. Nevertheless, the village government has demonstrated a commitment to improvement by increasing community participation, establishing clearer program priorities, and integrating cultural initiatives into village development planning. These efforts are expected to contribute to more effective and sustainable strategic planning for the preservation of culture and local wisdom in the future.

E. CONCLUSION

Based on the research findings, it can be concluded that the formulation of the Village Government's strategy for preserving culture and local wisdom in Cintaratu Village, Parigi District, Pangandaran Regency, has been carried out through the establishment of cultural preservation programs, the involvement of the community and traditional leaders, and the development of cultural activities aimed at safeguarding local values. However, implementation has not been fully optimal due to constraints such as limited resources, low participation among some community members, and a lack of interest in local culture among the younger generation. Therefore, there is a need to strengthen coordination, increase community participation, and develop sustainable cultural preservation programs to ensure that the culture and local wisdom of Cintaratu Village are preserved and passed on to future generations.

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