



# The Local Wisdom of Cireundeu Traditional Village As Food Security Efforts towards SDGs 2030 Success in Social Studies Learning

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**Abstract:** Applying local wisdom values in a society is an effort to instill a sensibility or caring for others, expanding knowledge about the nation's culture. It is part of efforts to minimize the negative impacts of globalization, which can no longer be avoided today. These problems, of course, require solutions because the impact of globalization will be a severe threat to the nation's young generation if they are not based on an awareness of the importance of traditional values and traditions prevailing in their environment. The focus of this study is to highlight the strategy towards food security, which is the hallmark of the Cireundeu traditional village community. This qualitative research uses the inquiry method. The results obtained from the traditional community are proved to be able to maintain food security. It cannot be separated from the process of cultural inheritance that is preserved from generation to generation. These cultural values are considered to be able to develop in their culture and apply to all human beings. Thus, these local cultural values can be recommended as a source of social studies learning to make it more meaningful for students.

**Keywords:** Food security, local wisdom, social studies, SDGs.



## Introduction

Social studies learning has a big challenge in maintaining local traditional values, especially related to the local food wisdom of the Sundanese people, to maintain the nation's food security. The value of local Sundanese culture that is increasingly being forgotten is one example of the causes of social change caused by modernization and globalization. It has an unfavorable influence on most of the younger generation. These situations have caused them, students at school, experiencing cultural shock and unprepared almost in all areas of life, such as beliefs, philosophy, history to archeology and community economics, the environment, architecture, food, and clothing (Pujileksono, 2015).

The abandonment of Sundanese cultural values in everyday life, for example, is seen in the dominant use of Indonesian in communicating in the community compared to Sundanese, even though the Indonesian language used is mixed Indonesian. In addition, the younger generation is not familiar with the existence of local Sundanese food, which has now been eroded by outside foods that do not have good nutritional content junk food.

This condition can cause Sundanese local wisdom to be marginalized in their community because they are considered not to provide pride and added value to the Sundanese people. All of this is a result of the growing notion that to become global; one must leave one's own culture and switch to new cultural values that come from outside. It also causes the cultural values that we have cannot be brought to the surface because they are considered outdated and backward. To not lose identity and identity as a nation, an educational process is needed that can raise local potential in all its activities. This process is carried out through education in families, communities, and schools because "the environment in which children grow and develop is essential for their growth"(Rusdina, 2015). According to Durkheim, the goal of the educational process is to produce and develop physical, intellectual, and character conditions following the demands of the political society as a whole and the exceptional environment in which it will live and exist.

One of the efforts to bring students closer to their environment is through social studies learning based on Sundanese culture both inside and outside the classroom. The process is expected to be able to bring students closer to their cultural values. However, this process will not be successful if the social studies teacher does not have adequate readiness and knowledge about the value of



Sundanese local wisdom. The lack of accommodation in the Social Sciences Learning Curriculum will make it challenging for the student to truly comprehend the topics, even though it provides a place for material on local potential in the hidden curriculum. Local wisdom is part of the community to survive following environmental conditions, life needs, and beliefs that have been rooted (Widyanti, 2016).

Sumarmi and Amirudin (2014) explain that local wisdom is local knowledge used by the community to survive in an environment integrated with belief systems, norms, culture and is expressed in traditions and myths that have been held for a long time. Sundanese people have special foods as a form of local wisdom, one of which is "seupan" food (sweet potatoes, cassava taleus, or boiled bananas), usually used as snacks to wait for the main meal. This food is also a form of local wisdom of the Sundanese people in West Java. This food is chosen naturally from natural ingredients through a healthy processing process by avoiding or as little as possible the intake of foods that contain lots of cholesterol. Before rice became a staple food, it was estimated that the staple food of the ancient Sundanese people was hui or tubers. Even, the community's daily staple food is cassava or known as *rasi* (cassava rice).

The Cireundeu traditional village itself is located in South Cimahi City, Leuwigajah District, West Java which still maintains the values of local wisdom, one of which is consuming cassava rice or shortened to the constellation as the main ingredient. This culture has long been passed down by his ancestors, so that it gave birth to the notion "Mun ngalaksanakeun, kahirupan bakal dibere kabagjaan lamun ngalanggar bakal narusak (Sangsara)". With this understanding, although it sounds effortless, it supports sustainable development goals, namely preserving the environment and ending hunger, achieving food security, improving nutrition, and encouraging sustainable agriculture (Johnston, 2016; Saliem & Ariani, 2016).

Long before the formation and campaign of SDGs commenced, the Cireundeu traditional village has been developing a very visionary way of life in paying attention to food issues and self-sufficiency in food supply (Putranto & Taofik, 2015). Social studies learning has a vital role in conveying the values of local wisdom. It is, of course, environmentally sustainable in terms of realizing food security following the objectives of the SDG's which is a guide to student behavior to motivate them to realize food sovereignty which is one of the social problems. Based on the above background, the author is interested in



researching "the wisdom of the Cireundeu Traditional Village in food security towards SDGs 2030 in social studies learning" with a case study of the Cireundeu traditional village in West Java.

## Methods

This study uses a qualitative approach using naturalistic inquiry. The researcher approaches the study's object with a general understanding and less-subjective mind (grounded). It allows interpretations to arise from and be influenced by natural events (Creswell, 2014).

The research procedure carried out follows qualitative research: natural environment as a direct source of data, researchers go or are on-site to understand, study the behavior of the Cireundeu traditional village community for two months; humans as instruments to collect data; data analysis is carried out inductively by reducing data, presenting data, drawing conclusions or verification; research is descriptive-analytical.

The informants are the stakeholder in the Cireundeu traditional village. The community leader, Pa Eman, the most respected elder in the Cireundeu traditional village community, and the head of the local RW were interviewed. Researchers also used observation guidelines and notes for field observation. Structured or systematic questions using questionnaires or questionnaires, the respondents were also used to complete the data obtained by the researcher.

## Findings

Cireundeu village is one of the model villages where most of the population has abandoned their dependence on rice as their daily staple food. Cassava in Cireundeu village can be made into various kinds of food; this can be used as an example that can be implemented in other areas as tangible evidence of food security programs. Cireundeu's traditional village has differences from other traditional villages in the Sundanese. The Cireundeu traditional village is geographically located in the southern city of Cimahi; the research study locations are in RT 02, 03, and RT 05 RW 10. Physically, the Cireundeu traditional village is the same as ordinary villages, not like traditional villages in terms of buildings. The case is different from the dragon village, which has characteristics in terms of its house building (Widyanti, 2016). However, because the Cireundeu village still firmly maintains the customs and habits of its ancestors, for example, consuming cassava rice instead of rice and other



common Indonesian food as a staple, Cireundeu is called a traditional village. This village has 5 RT and 3 RW, with many people holding this belief, starting from health to prosperity in his life.

The principles of life guide the indigenous people of Kampung Cireundeu that they adhere to, namely: "*Teu nyawah asal boga pare, teu boga pare asal of boga beas, teu boga beas asal bisa nyangu, teu nyangu asal bisa dahar, teu dahar asal kuat*" which means not having rice fields as long as you have rice, you do not have rice as long as you can cook rice, you do not have rice to eat, you do not eat as long as you are strong. With another intention so that God's humans are not dependent on just one, for example, the Indonesian state's staple food, namely rice, but the views of the people of the Cireundeu Traditional Village have an alternative in staple food, namely cassava. Some people follow the culture that exists in the village as there is a belief and there is no social law if the community violates the trust in the village. Beliefs that have been made by the community such as, if carrying out their lives will be prosperous or happy, while those who do not carry out will be destructive (miserable). The residents of the Cireundeu traditional village are the original residents of the Leuwigajah Village and are married to fellow Cireundeu indigenous people. As time goes by, marriages occur with people outside the community, residents around Cimahi City, or other residents.

The subsequent development is the mixing of customs between indigenous people and non-customers. There are several research results obtained in the Cireundeu traditional village related to the values of local wisdom as an effort to succeed in food that can be used as social studies learning, namely:

- a. The values of local wisdom, characteristics, or cultural uniqueness possessed by the Cireundeu Indigenous Village community, including their relationship with the ecosystem as well as the situation and view that these indigenous communities' live side by side with other communities with different levels of welfare, are interesting to study.
- b. Topographically, the Leuwigajah Village area is an urban area marked by the loss of agricultural areas and the conversion of functions to settlements, industrial areas, and other businesses. Agricultural areas are only found in RT 02, 03, and RT 05 RW 10, with approximately 3.72 percent of the Kelurahan area.



- c. The Cireundeu Indigenous Community lives during the people of Cimahi City with social changes and all its dynamics are thought to have experienced an alarming regress of growth because of the influence of the surrounding development.
- d. Cireundeu Village is one of the Leuwigajah Village, South Cimahi District, Cimahi City. It is located between the border of Cimahi City and Batujajar District, West Bandung Regency. The distance from the traditional village of Cireundeu to the Leuwigajah Village office is approximately three kilometers, four kilometers to the sub-district, and six kilometers to the city or the center of the Cimahi City Government; with flat topography, wavy to hilly.
- e. Mount Gajah Langu surrounds the Cireundeu traditional village area and Mount Jambul in the north, Mount Puncak Salam in the east, Mount Cimenteng in the south, and Pasir Panji, TPA Leuwigajah, and Mount Kunci in the west. From the height of Mount Gajah Langu  $\pm$  890 meters above sea level, where the panorama shows the landscape of Cimahi City, Bandung city, and Bandung Regency, which are in basins of ancient lakes dried a long time ago.
- f. The area of land commonly used to cultivate cassava and other types of plants by the people of Cireundeu village is about 25 hectares. f. The soil conditions in Cireundeu village and its surroundings include red-yellow Latosol and Podsolik soil types, with flat topography, undulating too hilly. In addition to the area along the hill starting from Pasir Panji, Mount Jambul, Mount Gajah Langu, Mount Puncak Salam, Mount Cimenteng to the border with Batujajar District, it is estimated that an area of 800 hectares is used for public housing (Diskopindagtan, 2009). At the same time, the owners are divided evenly between the private and the government.
- g. Administratively, Cireundeu Village is in RT 02, 03, and 05 of the five RTs in RW 10, Leuwigajah Village, while the other 2 RTs are typical villages where residents make a living as scavengers when the TPA is still functioning. The main road to the traditional village of Cireundeu is 800 meters long with quite good conditions, transportation infrastructure in the form of a village road less than one meter wide that connects between residents' houses. The primary public transportation facilities for the mobility of residents out of the village are *ojeg* and public transportation.



From the results of the research obtained, it can be discussed about the traditional village of Cireundeu with its uniqueness that consuming constellation is a hereditary understanding of the ancestors of the Cireundeu community. However, it does not bind the citizens and gives complete freedom to everyone to follow or not follow this understanding. This custom is carried out based on the saying: "*mun ngalaksanakeun, kabirupana bakal dibere kabagjaan, lamun ngalanggar bakal ngarusak (sangsara)*," "if you do it, your life will prosper, and if you do not, you will get misery in life." In addition, the people of Cireundeu have the slogan, "You don't have rice as long as you have rice do not do not have rice if you have rice, you don't have rice if you plant rice, you do not plant rice if you eat, you don't eat if you are strong."

The people of Cireundeu have many unique philosophies of life. The nuances of polite life are in the breath of every villager, love the environment, Sundanese culture, and distinctive arts are still maintained and preserved. Some of the people still maintain their ancestral customs. Most of the Cireundeu Traditional Village residents make a living by farming cassava and tubers. The cropping pattern is adjusted to after harvest to harvest cassava every month. Each community has 3 to 5 plots of cassava gardens with different planting periods. Each garden plot has a different planting period, so that each plot will have a different harvest period. So, throughout the year, their fields always produce cassava. The people of Kampung Cireundeu use cassava from the roots to the leaves, as the roots can be processed into constellations (cassava rice), *rangginang*, *opak*, *cimpring*, *peyeum* or *tape*, and various cassava-based cakes. The stems can be used as seeds; the leaves can be made into vegetables or vegetables used as animal feed. Finally, the skin can be made into processed foods, usually vegetable *lodeh* or traditional Sudanese soup. In addition to their daily consumption, it can also be sold to tourists as souvenirs.

The indigenous people of Kampung Cireundeu is so devoted to their custom and beliefs. They initially used rice as a staple food. The reason for switching to cassava happened when there was a shortage of food during the Dutch colonial period, especially rice. Therefore, followers of this belief system must fast by replacing rice with cassava rice for an indefinite period. The purpose of fasting is to be free physically and mentally, test the beliefs of adherents of a belief, and always remember God Almighty. The shift of the staple food of the indigenous people of the Cireundeu village from rice to cassava rice began around 1918, which was pioneered by Mrs. Omah Asmanah, the son of Mr.



Haji Ali, whom his brothers then followed in the village of Cireundeu. Mrs. Omah Asnamah began to develop this non-rice staple food; thanks to her pioneering, the Government, through *Wedana* Cimahi, gave an award as "Hero Food" in 1964, to be exact. During the regency of Mr. Memed in Bandung, Cireundeu's casava staple food often represents the Regency in non-conventional staple food exhibitions. He had great attention to this kind of alternative consumption and promoted Cireundeu's style to the public.

*Rasi* is made by peeling and then chopping cassava tubers; the pieces are rinsed with water three times to remove toxic cyanide. Next, the cassava is grated. The grater is squeezed, then the water is left overnight until it clots to form aci. Furthermore, the aci is separated to be sold again as starch and cassava. The dregs that still leave a little cassava juice are used as constellations. Then the dregs are dried in the sun to dry. After the dregs are dried, then ground or ground until smooth. Under these conditions, the constellations can be stored for three years. When you want to serve it, mix it with cold water to form lumps like rice grains, then steam. Before grinding machines, mashing cassava was done using a traditional tool, namely a mortar, by pounding it. The Cireundeu people maintain the culture of consuming constellation by instilling culture into the child from an early age by his parents. However, a mother plays an important role compared to a father in this case. Because mothers are more likely to be close to their children. Sundanese culture in the traditional village of Cireundeu is firm, and its existence is still maintained. This culture is well inherited by the next generation of the people of Kampung Cireundeu.

Cultural preservation is done by teaching Sundanese dance culture and mastering Sundanese musical instruments such as *angklung buncis*, *gamelan*, traditional harp and flute. The efforts that have been made by the Cireundeu community, especially in building and maintaining food security by switching from rice to cassava, are part of cultural values or local wisdom values that can be universal and the goals of sustainable development (SDGs) (Bappenas, 2020). This condition can also be applied to other communities in all regions of Indonesia. The decision not to depend on one type of food is the right decision. Through these efforts, Indonesian people, in general, can avoid food crises and get balanced nutrition from a variety of foods consumed.

The local wisdom of the Cireundeu indigenous people can be developed as a source of social studies learning for students. By formulating learning resources from conditions closer to students' daily lives, it is hoped that social studies





learning will be more meaningful. Implementing local wisdom values in social studies learning in the Cireundeu traditional village can be done in many ways. For example, by inviting students to learn directly in the field, seeing how indigenous peoples implement their cultural values, discussing them in class, and trying to explore potentials. Other potentials in the surrounding environment have added value for them and their environment. Learning directly by involving them in the life of the Cireundeu traditional village community is expected to trigger the creativity level of students in seeing opportunities and potentials that they can develop in their environment following the goals of the SDGs.

### **Conclusion**

Until now, the people of Cireundeu village still cultivate consuming constellations following the understanding they have believed for generations. However, the people of Cireundeu village do not limit their community activities in following this understanding. This refers to the principle “*mun ngalaksanakeun, kabirupan bakal dibere kabagjaan lamun ngalanggar, bakal ngarusak (sangara).*” Not only that, the people of Cireundeu appreciates the differences that exist so that their environment becomes a unique attraction for outsiders who want to know and participate in community activities there directly.

The people of Cireundeu village can accept the outside community and are flexible to outside cultures without losing their cultural peculiarities. The cultural values of the Cireundeu indigenous people are pretty relevant to the conditions of Indonesian society today. Especially for the Sundanese people, if these values are used as a social study learning resource, it will be fascinating. It also makes it easier for teachers and students to understand how to deal with various food problems that are often experienced with the shortage of rice. Through this food security, it is hoped that social studies learning will be able to provide understanding to the younger generation about the importance of building awareness to take advantage of the potential of nature so that it is free from dependence on imported food ingredients.

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