



The Values of Local Wisdom in Preserving Environment in Cireunde Traditional Villages

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Abstract. *Humans are very attached to the natural and cultural environment, this is because humans have the ability to cultivate their minds so that they can adapt to their environment. The traditional village of Cireunde which is located in the southern part of the city of Cimahi shows a place that still maintains the values of local wisdom in the midst of modernity. The purpose of this study is to provide understanding to humans so that they can maintain their environment so that disasters do not occur. This study uses a qualitative approach with naturalistic inquiry methods as the focus, where the researcher does not need to form certain theoretical conceptions or understandings about the field, on the contrary he can approach his field of attention with a pure mind and allow interpretations to emerge from and be influenced by events. real. The resource persons are traditional leaders, namely Pa Eman and the Cireunde traditional village community in Rukun Tetangga (RT) 02.03 and 05. The results obtained are the values of local wisdom, characteristics or cultural uniqueness owned by the Cireunde Traditional Village community, including their relationship with their ecosystem as well as the situation and view that these indigenous communities live side by side with other communities with different levels of welfare and are interesting to study.*

Keywords: *local wisdom, environment, human, culture*

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A. INTRODUCTION

Indonesia's diverse cultural treasures provide this country with many ethnic groups with different cultural patterns in each Indonesian ethnic group. Culture is the embodiment of human ability as individual and social beings to cultivate the mind's business to respond to the environment (Iskandar, 2017). The ability to cultivate the mind is not possessed by other living creatures, so that culture crystallizes the human ability to organize the journey of life (Maria, Rosyadi, Indrawati, & Astuti, 1995). West Java is a province that has the cultural values of local wisdom that are still often found, for example, by still having a lot of

rich cultural heritage and traditional noble values with the discovery of traditional villages and forms of culture in society and having positive social behavior has a philosophy of "*silih asih, silih asuh*", which literally means loving each other, giving knowledge and caring for each other among members of the community (Armiyati, 2015; Koenjraningrat, 2009).

The disasters that currently befall West Java, such as landslides or floods are examples of natural imbalances, which are mostly caused by human activities who cannot maintain and preserve local cultural wisdom in protecting their environment (Kemenparekraf/Baparekraf RI, 2021). So,

to be able to minimize the disaster, local cultural wisdom is needed. For example, in the past, parents used to always state that they were forbidden to go to the forest without asking the customary leader for permission, or that they were prohibited from entering the forest where the law was "*pamali*". This kind of thing is intended so that humans can protect and preserve nature as a form of local wisdom. Meanwhile, maintaining local cultural wisdom in the community is maintaining the noble cultural values of the ancestors by keeping the proverb or discourse as a cultural symbol of the community in interacting (Maryani & Yani, 2014).

In real life in society, local cultural wisdom is shown by patterns or customs carried out by the people of West Java which are part of the cultural heritage. For example, eating culture, dress culture, language culture, living equipment culture and cultural forms that can become symbols of local cultural wisdom in increasing the competitiveness of the people of West Java as a cultural heritage that has positive values in preserving the natural and social environment (Fitra, 2020). Cirende Village is an area located in South Cimahi City, Leuwigajah District which still maintains the values of local wisdom by showing patterns or customs of eating culture and protecting the forest as an effort to preserve the natural environment for the next generation. The people of Kampung Cireunde consume cassava rice (*rasi*) as the main ingredient. This culture has long been passed down by elders from the Cirende Society by giving birth to the notion "*Mun ngalaksanakeun, kahirupanna bakal dibere kabagjaan lamun ngalanggar bakal ngarusak*" (Widyanti, 2016). So that since then the understanding began to be embraced and cultured until now. This culture that has been embraced and cultivated is used as an anticipation in the future because the Cirende people think that in the future food will be difficult to obtain. So that they can easily adjust the food that will be consumed as a substitute staple food in the future (Graburn, 2001). This study of local wisdom values can be inherited to the next generation to protect the

natural environment and inherit local traditional culture.

B. METHOD

The research method is the method used by researchers to solve problems. The procedure of the research method provides the sequence of work carried out in a study. Research technique that says what measurement tools are needed in carrying out research. This research itself uses a qualitative method using naturalistic inquiry as the focus, where the researcher does not need to form certain theoretical conceptions or understandings about the field, on the contrary he can approach his field of attention with a pure mind and allow interpretations to arise from and be influenced by events. real events, not the other way around (Creswell, 2014). By using a qualitative research approach with naturalistic inquiry, it is hoped that this research study will provide a pure interpretation in the field.

Qualitative research itself is defined by Bogdan and Tylor as "a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior". Direct interaction with the people of the Cirende Traditional Village is the main activity of researchers in collecting research data. This is a common feature in qualitative research, where research is focused on speech, delivery methods, and actions or attitudes shown by research subjects. As stated by Creswell that qualitative research design is research that produces descriptive data and analysis and interpretation in the form of written or spoken words from people and observed behavior. Thus, it focuses more on the words and actions of the research subjects, as well as the situations they experience and live in.

Research subjects or often referred to as informants or respondents are those who are used as actors to provide information or data in a study. The resulting qualitative research findings must come from the interpretations of the respondents or informants, which are approved or justified by them, not by the researcher. The individual who was used as the subject in this study was an elder from the Cirende

Traditional Village community itself, namely Pa Eman. From it, researchers can get all information about the local community, starting from the beginning of the formation of the Cireundeu Traditional Village, the belief system adopted by the community, the kinship system, local culture, staple food, livelihoods, to the reasons why the people of Cireundeu Traditional Village can still maintain their culture during modernization as it is today. In addition to the traditional village elders, other research subjects, namely the local village head, asked about the topography of the area. Starting from the location of the Cireundeu Traditional Village area, area boundaries, population.

This research was conducted in the Cireundeu Traditional Village, Leuwigajah Village, South Cimahi District, Cimahi City. This location was chosen as the research location based on several considerations, including:

- a. The uniqueness of the area is in maintaining the culture they have amidst the increasingly fast currents of modernization around the Cireundeu Traditional Village area itself.
- b. The values of local wisdom owned by the Cireundeu Indigenous Village community and the way of life (belief system adopted) of the local community.
- c. Its location not far from the Leuwigajah Final Disposal Site (TPA) does not make the Cireundeu Traditional Village lose its beauty. In this study, the researcher acts as the research instrument. Researchers as research instruments are not allowed to draw conclusions based on their own interpretation, but conclusions are drawn based on interpretations that are approved and justified by the respondents or research subjects. Therefore, in this study, the researchers themselves went directly to the research location to interact and adapt to the people of the Cireundeu Traditional Village to obtain information directly from the respondents (research subjects). The respondents selected by the researchers

as sources of information were determined based on instructions from the local community who were the individuals who could be trusted and knew in detail about the lives of the people living in the Cireundeu Traditional Village.

C. RESULTS AND DISCUSSION

The study locations are RT 02, 03 and RT 05 RW 10 Cireundeu traditional village, Leuwigajah Village, South Cimahi District, Cimahi City, the selection of the study location is based on the following considerations:

1. 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.
2. 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 an area of approximately 3.72 percent of the area.
3. 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.
4. The landfill which is in some parts of Leuwigajah is like a coin with two different sides, on the one hand it is rejected by some people because of pollution and its impacts but on the other hand it is a source of livelihood for other communities,

- especially residents of RT 01 and RT 04.
5. Cireunde Village is one of the locations in the Leuwigajah Village, South Cimahi District, Cimahi City and is located between the border of Cimahi City and Batujajar District, West Bandung Regency. The distance from the village of Cireunde to the Leuwigajah sub-district office is approximately three kilometers, four kilometers to the sub-district and six kilometers to the city or to the center of the Cimahi City Government, with a flat topography, wavy to hilly.
 6. The Cireunde traditional village area is surrounded by Mount Gajah Langu 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 ± 890 meters above sea level, briefly, you can clearly see the panorama of Cimahi City, Bandung Municipality and Bandung Regency which are in basins and expanses of lakes formed from ancient times.
 7. The soil conditions in Cireunde village and its surroundings include Latosol and red, yellow Podsolik soil types, with flat topography, undulating too hilly. The area of land commonly used for cultivation of cassava and other types of plants by the people of Cireunde village is about 25 hectares. In addition to the land 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 while Land ownership in this area is owned by individuals and the government.
 8. Administratively, Cireunde Village is in RT 02, 03 and 05 of the five RTs in RW 10, Leuwigajah Village, while the other 2 RTs are

ordinary villages where residents make a living as scavengers when the TPA is still functioning. The main road to the traditional village of Cireunde 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 main public transportation facilities for the mobility of residents out of the village are ojeg and public transportation. Travel time to important locations and facilities from Leuwigajah village can be seen in the table below:

Table. 1
Cireunde Village Orbitation, Distance, and Travel Time

No	Orbitation	Distance	Travel
1	Wholeness	3 km	8 minutes
2	To Cimahi City	5.5 km	15 minutes
3	To the market	2 km	3 minutes
4	Go to Health Center	1.8 km	3 minutes
5	To Cibabat Hospital	4 km	10 minute

Source: Research data, 2019

Based on the description and table data above, the physical and social distance from the growth center of both the city of Cimahi, the sub-district and the market is not far, making it easier for all types of information and access from parties to enter the Cireunde Village area. Based on the research results obtained, the current economic development in Cireunde Village can be called sustainable development. This sustainable development is a pattern of Indonesia's national development which was implemented after 2000. The characteristics of sustainable development are generally focused on economic growth, equitable development, and ensuring national stability. The pattern of sustainable

development is a development movement that does not only prioritize high economic growth (Mulyana, 2009). This is in accordance with the Environmental concerning the main provisions which read: Sustainable development with an environmental perspective is a conscious and planned effort that integrates the environment, including resources, into the development process to ensure the ability, welfare, and quality of life of present and future generations.

Through local wisdom, environmental sustainability can be used as a way of life and knowledge as well as various life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs. Thus, environmental development is an integral part of overall economic development, according to (Mulyana, 2009), that environmental development must include the following objectives:

Fostering a good relationship between humans and the environment, conserving natural resources so that they can be used continuously, preventing quality degradation while working to improve the quality of the environment, so that the quality of life of the population is getting better, and guiding people from a position of damaging the environment to fostering the environment. Based on the statement above, human wisdom in maintaining and preserving the balance of the environment will provide benefits and can improve the quality of human life itself. One example of an environmental element that is directly related to human life is forest resources. Forest is an area that has a multidimensional role. In addition to the economic dimension and the ecological dimension, forests also have a role in the socio-cultural dimension. From the aspect of the economic dimension, forests play a role as the main source of fulfillment of wood commodities. In addition, in forest areas it is not uncommon to have natural resources in the form of plants that have a high selling value, such as rattan, orchids, and so on. Meanwhile, from the ecological dimension, Forests play an important role in local and global climate, water management (hydrology), land

conservation, biological wealth, all of which play a very important role in human life. Meanwhile, from the socio-cultural dimension, the forest has a role as an area that can provide jobs and the forest can also change the behavior patterns of people living around the forest. This is in accordance with what was stated (Gamborg & Larsen, 2003) that:

Forests are natural resources that have various functions, including protection forests, production forests, forest reserves and tourism forests. Besides that, the forest can also provide jobs that are located around the production forest, so that for the community around the forest area it provides benefits such as wood, forest products, and forest services such as forest tourism. Sustainable community life in its context in space and time has formed a pattern of behavior in the lives of its citizens. Humans are the key to change in their environment because humans and their behavior can affect the survival of all existing creatures. However, it is through this environment that human behavior is determined so that in fact there is a balanced reciprocal relationship between humans and their environment. A balanced relationship between the two will be able to provide a harmonious life that requires all those who are part of the environment not to damage each other. In fact, humans and their environment are a picture of a perfect systemic life which is basically for the benefit of humans themselves. Humans need plants for respiration because plants become permanent producers of oxygen throughout the ages. With plants humans eat and drink because in these plants water is perfectly stored in the soil and humans can use the plants directly. Therefore, for this harmonization of life to be created and maintained, we must behave and behave wisely towards the environment.

Wisdom towards the environment can be seen from how we treat objects, plants, animals, and whatever is around us. This treatment involves the use of our minds so that from these treatments the results of our mental activities can be drawn. The accumulation of the results of cultural activities in responding to and treating the

environment is called local knowledge or commonly called local wisdom. This local wisdom describes the way we behave and act to respond to changes that are unique in the scope of the physical and cultural environment.

Nowadays, local wisdom has become a general trend of Indonesian people who have accepted regional autonomy as the best political choice. Generating regional values for the benefit of development becomes very meaningful for the regional struggle to achieve the best performance. So far, local wisdom lies with development interests that are centralized and top-down. Therefore, it is time to explore more local wisdoms as a tool or a way to encourage regional development according to the carrying capacity of the region in solving regional problems with dignity.

However, not a few people question the relevance of local wisdom during mankind's struggle to face globalization. Is local wisdom as a human knowledge system logical or just a myth? Is local wisdom really based on empirical reality or is it just the speculation of people who have certain interests. Local wisdom or often called local wisdom can be understood as a human effort by using his mind (cognition) to act and behave towards something, object, or event that occurs in a certain space. The above understanding is arranged etymologically, where wisdom is understood as a person's ability to use his mind in acting or behaving because of an assessment of something, an object, or an event that occurs.

Local specifically refers to a limited interaction space with a limited value system as well. As an interaction space that has been designed in such a way that it involves a pattern of relationships between humans and humans or humans and their physical environment. The interaction pattern that has been designed is called setting. Setting is an interaction space where one can arrange face to face relationships in their environment. A life setting that has been formed will directly produce values. These values will be the basis of their relationship or be a reference for their behavior.

Local wisdom is explicit knowledge that emerges from a long period of evolution

together with the community and its environment in a local system that has been experienced together. The evolutionary process that is so long and inherent in society can make local wisdom a potential energy source of the community's collective knowledge system to live together dynamically and peacefully. This understanding sees local wisdom not only as a reference for one's behavior, but further, which is capable of dynamizing people's lives that are full of civility.

Teezzi, Marchettini and Rosini (Sugeng Pujileksono, 2015) said that the end of the sedimentation of local wisdom will manifest into a tradition or religion. In our society, local wisdom can be found in songs, proverbs, sasanti, advice, slogans, and ancient books that are inherent in daily behavior. Local wisdom is usually reflected in the long-standing habits of people's lives. The sustainability of local wisdom will be reflected in the values that apply to certain community groups. These values become the grip of certain groups of people who will usually become an inseparable part of life that can be observed through their daily attitudes and behavior.

Cireundeu Village is a traditional village located in the valley of Mount Kunci, Mount Cimenteng and Mount Gajahlangu, but administratively, Leuwigajah Village, South Cimahi District, Cimahi City. The special thing about this village is that at the mouth of the Cireundeu Village Road, there is Hanacaraka's writing "*Wilujeng Sumping di Kampung Cireundeu*" with the meaning of welcome to guests in the Cireundeu Village area. Cireundeu Village itself does not position its village as a Tourist Attraction (ODTW), but focuses more on villages that still maintain old, deep-rooted traditions that were inherited by traditional elders.

The people of Kampung Cireundeu think that no matter how small the philosophy of life inherited by their ancestors, they must be preserved. Looking at it with the naked eye, there are two interesting things that are still maintained by the Indigenous Villagers of Cireundeu Village, namely the staple food and the 1 Sura tradition. According to the Tourism and

Culture Section (2010), the indigenous people of Kampung Cireundeu are guided by the principles of life they adhere to, namely: "*Teu Nyawah Asal Boga Pare, Teu Boga Pare Asal Boga Beas, Teu Boga Beas Asal Bisa Nyangu, Teu Nyangu Asal Dahar, Teu Dahar Asal Kuat*" which means you don't have rice fields as long as you have rice, you don't have rice as long as you can cook rice, you don't have rice to eat, you don't eat as long as you are strong. With another intention so that God's human creation is not dependent on only one,

The shift of the staple food of the indigenous people of Cireundeu Village from rice to cassava rice began around 1918, which was pioneered by Mrs. Omah Asnamah, the son of Mr. Haji Ali who was then followed by his brothers in the village of Cireundeu. Mrs. Omah Asnamah began to develop this non-rice staple food, thanks to her pioneering work, the Government through Wedana Cimahi gave an award as a "Food Hero", precisely in 1964. Most of the people adhere to and adhere to a belief called Sunda Wiwitan. This Sunda Wiwitan teaching was first brought by Prince Madrais from Cigugur, Kuningan in 1918. One of the biggest ceremonies by the people of the Cireundeu Traditional Village is 1 Sura.

For the people of the Cireundeu Traditional Village, the celebration of 1 Sura is like Eid for Muslims. Before 2000, during celebrations they always wore new clothes. However, after their custom was developed so that at the time the men wore black *pangsi* clothes and headbands made of batik cloth. Meanwhile, women wear white kebaya. Mountains of fruits that are shaped like coconut leaves, rice cone constellations, crops such as spices and cassava which are mandatory complements for downloading Korean dramas in this ritual. In addition, the art of harp flute, *ngamumule* Sundanese culture and *wuwuhan* or advice from elders or traditional leaders become harmonious in the 1 Sura ceremony.

Kampung Cireundeu is one of the model villages where most of the residents have 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 real evidence of food security programs. Cireundeu traditional village has differences with other traditional villages in the Sundanese. Physically, the Cireundeu traditional village is the same as ordinary villages in general, not like a traditional village in terms of buildings, unlike the dragon village which has characteristics in terms of its house building. However, because the Cireundeu village still strongly maintains the customs and habits of its ancestors which are the socio-cultural values of the Cireundeu people, for example the habit of eating constellations (cassava rice), namely cassava, which is used as a staple, therefore Cireundeu is called a traditional village. This village has 5 RT and 3 RW with most people holding this belief. Starting from the belief in terms of health to prosperity in his life.

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. The indigenous people of Cireundeu Village are guided by the principles of life that they adhere to, namely: "*Teu Nyawah Asal Boga Pare, Teu Boga Pare Asal Boga Beas, Teu Boga Beas Asal Bisa Nyangu, Teu Nyangu Asal Dahar, Teu Dahar Asal Kuat*" which means not having rice fields as long as you have rice, you don't have rice as long as you can cook rice, you don't have rice to eat, you don't eat as long as you are strong. With another intention so that God's human creation is not dependent on only one,

Residents of the Cireundeu traditional village are native residents of Leuwigajah Village and are married to fellow Cireundeu indigenous people. As time goes by, marriages occur with people outside the community, both residents around Cimahi City or with other residents. The next development is the mixing of customs between indigenous people and non-customers. In terms of social stratification, it is said that social stratification in a community can be formed naturally in the

process of community growth, or through formation by the community itself for certain purposes. Social stratification can also be formed based on lineage, level of education, type of work, wealth owned, and other elements that become a balance in the community. The social stratification in everyday life in the Cireunde indigenous community is starting to fade, although basically the stratification still exists and is recognized. The social stratification that occurs in the Cireunde traditional village is based on:

a. Descendants

In the Cireunde traditional village community, heredity is a factor in the formation of social stratification. This is because residents who are descendants of previous elders or traditional leaders, although not one direct descendant will usually continue this position in this village. Therefore, the people in the Cireunde Traditional Village view more highly the descendants of the traditional elders.

b. Economic Capability

In general, the residents of the Cireunde indigenous community have a sufficient level of income to meet the minimum household needs. Some of the community members have high opinions and are reflected in the assets they have and often become funders for community activities in the community, so that some of these wealthy citizens later become respected and become community leaders in the Cireunde traditional village.

c. Activities in Society

In its development, the traditional village of Cireunde is an open area visited by various community groups outside the community. In their interactions with the outside world, in addition to traditional elders, there are naturally spokespersons or activists who bridge the community with guests or outsiders, so that residents who become spokespersons are important and their opinions are heard. People who become activists in this community have a higher

education than the average citizen of the Cireunde traditional village community.

The social stratification in the Cireunde traditional village community places the traditional elders at the highest strata. The position of traditional elders in the past will be continued by their descendants if the traditional elder who led at that time died. But at the present time the elders or traditional leaders are chosen or appointed based on the dedication concerned in the community. The authority of traditional elders in making decisions makes the figure of an elder serve as a respected role model for community members. Then the social stratification that occurs has something to do with the economic level or income of residents, where residents who have more wealth become respected by other community members.

The settlement pattern of the Cireunde traditional village residents as in general the Sundanese people in the past gathered in one village that was close to each other, while the main agricultural land, namely rice fields, was in another block. At present the pattern has not changed, it's just that the distance between one house and another is very close without a vacant land barrier in between, as well as the distance to the garden is getting closer. For residential houses, the shape of the house has evolved from wooden stilt houses to modern houses made of stone.

In the Cireunde traditional village community, there are several formal organizations such as the RW level PKK whose membership includes some women from the Cireunde traditional village community and is led by a chairman, the wife of the RW chairman. This PKK member at the RW level actively participates in various activities organized and handed down from higher-level institutions such as the PKK at the village level, PKK at the city level or from the Cimahi City Government. The various activities carried out by the PKK Organization revolve around improving and improving family welfare, such as modifying cassava food ingredients into various forms of food that are more diverse and attractive. Other organizations are business groups that receive various

assistance for economic development activities. This group is an organization that in recent years has institutionalized and carried out various economic activities such as agriculture and animal husbandry. The two organizations above are formal organizations formed by the government as a means of community participation in development provided by the government.

Another organization is *Lingkung Seni Purwa Wirahma*, the Cireundeu branch which is active in preserving the ethnic arts of the Sundanese people, such as *Angklung buncis* (Sundanese Characteristic Culture), Kacapi Suling, Karinding and Sundanese Gamelan. This Art Circle emerged on the initiative of several Cireundeu community leaders in anticipation of the diminishing appreciation of community members for Sundanese arts, whereas on the other hand Sundanese art is part of the community's religious rituals. Membership of the organization is very diverse ranging from children, youth to adults. *Lingkung Seni* rarely performs outside the community, however, routine training is still carried out as a form of appreciation for the arts; in community terms this activity is called "ngamumele".

With the diversity of backgrounds of the Leuwigajah residents, there is an associative process, especially in the RW 10 area, between residents of RT 02, RT 03 of the Cireundeu traditional village and RT 01, RT 04 and RT 05, for example the taboo on cooking rice and eating the processed products has now shifted, they still remain do not eat processed rice and glutinous rice but are willing to process them, especially when celebrating or helping other residents who are celebrating, but with an attitude that still respects rice.

The institution of indigenous peoples as a social entity has legal rules and norms that bind the entire community in it. Social institutions are a set of norms at all levels that revolve around a basic need in people's lives. Institutions lead to a set of norms and values that are believed by the community as an order in behaving to meet their needs (Sugeng Pujileksono, 2015). In this regard, according to Lammers, social institutions function to: (1) provide behavioral

guidelines for individuals/society, how they should behave or behave in dealing with problems in society, especially those concerning needs, (2) maintaining integrity with the existence of guidelines that mutually accepted, (3) providing guidelines for the community to exercise social control in terms of monitoring the behavior of its members; (4) meet the basic needs of the community (Rusdina, 2015). Thus, the institution is a conception and not something concrete. This distinguishes institutions from institutions (organizations) which are more concrete in nature with structures that are formed and arranged intentionally for certain groups.

Another institution is "bale", etymologically bale means halls which are usually open spaces where people gather, but in a wider context bale is a symbol that is institutionalized and represents in community life. In the "bale", various important matters related to the interests of the community are discussed and decided, such as the internal and external affairs of the community. The traditional "bale" institution in the Cireundeu customary community is more focused on handling problems related to the daily lives of residents, and activities related to ritual issues as well as local customs.

The family or kinship system in the Sundanese is bilateral, that is, the lineage is drawn from the father and mother together. In the Sundanese family, the father acts as the head of the family. Strong kinship ties in the Sundanese greatly affect the customs, in the Sundanese people are known for the existence of *pancakaki*, namely as terms to show kinship. For example, first, siblings who are related to the seventh generation and below or vertically. Namely children, *incu* (cucu), *buyut/piut*, *bao*, *canggahwareng* atau *janggawareng*, *udeg-udeg*, *kaitsiwur* atau *gatusiwur*. Second, siblings who are related indirectly and horizontally, such as children of uncles, aunts, or *uwak*, children of grandparents or siblings, children of brothers from *piut*. The three siblings are related indirectly and directly as well as vertically such as the nephew of the child of the older brother, the nephew of the child of the younger brother,

and so on. There are also other terms of kinship system based on ego, for example Mother can be called Ema, Ma. While you are called Father, what, *Pa.* for older brothers it is called *Akang, kang* and for older sisters it is called *Ceu, Eceu*. This kinship system is a symbol of the typical Sundanese relationship in accordance with religious teachings that teach their people to spread salvation. This kinship system is a symbol of the typical Sundanese relationship in accordance with religious teachings that teach their people to spread salvation.

Most of the residents of the Cireundeu Traditional Village make a living by farming cassava and tubers. To harvest cassava every month, the cropping pattern is adjusted to after harvest. Each community has 3 to 5 plots of cassava gardens with different planting periods. Each garden plot has a different planting period, so 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), *ranggening*, *opaque*, *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 can also be used as animal feed. Finally, the skin can be made into processed foods, usually used as a vegetable *lodeh* or cassava skin *jerky*. In addition to their own consumption, the results can also be sold to tourists as souvenirs (Putranto & Taofik, 2015).

Rasi is made by peeling and then chopping cassava tubers, the pieces are rinsed with water 3 times to remove cyanide which is toxic. 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 up to three years. When you want to serve it, just mix it with cold water so that it

forms lumps like grains of rice, then steamed before the milling machine (Fadhilah, 2014).

The way the Cireundeu people maintain the culture of consuming constellation is by instilling culture into the child from an early age by his parents, but in this case a mother plays an important role compared to a father. Because mothers are more likely to be close to their children. Consuming constellation is a hereditary understanding from the ancestors of the Cireundeu community, but it does not bind citizens, and gives full freedom to everyone to follow or not follow this understanding. This is carried out based on the notion of "*mun ngalaksanakeun, kahirupana bakal dibere kabagjaan lamun ngalanggar, bakal ngarusak (sangsara)*". This understanding in Indonesian means "if you do it, your life will prosper and if you don't do it, you will get misery in life".

Sundanese culture in the village of Cireundeu is very strong and its existence is still maintained, and this culture is well inherited to the next generation of the people of Kampung Cireundeu. Cultural preservation is done by teaching Sundanese dance culture, as well as mastering Sundanese musical instruments such as *angklung* beans, *gamelan*, harp, and flute.

D. CONCLUSION

The people of the Cireundeu village are still cultivating the consumption of constellations in accordance with the understanding that is believed by them for generations. However, the people of the Cireundeu village do not limit their community activities in following this understanding. This refers to the principle of "*mun ngalaksanakeun, kahirupana bakal dibere kabagjaan lamun ngalanggar, bakal ngarusak (sangsara)*". Not only that, the people of Cireundeu really appreciate the differences that exist so that their environment becomes a special attraction for outsiders who want to know and participate in community activities. there directly. The people of Cireundeu village can accept these outsiders and are flexible to outside cultures without losing their own cultural peculiarities. Cultural education of the

Cireundeu people has been instilled in the community from an early age, in the form of learning the Sundanese script and various Sundanese arts, namely dances and traditional musical instruments (angklung buncis, gamelan, flute). However, regarding formal education in Cireundeu village, it is considered not good enough, because it is seen from the facilities and infrastructure. Some recommendations that can be offered regarding the values of local wisdom in the Cireundeu village are: Studying cultural values has great benefits for the successors of culture, this is an effort to inherit culture and culture to the next generation so that they do not become extinct. found in the Cireudeu traditional village community can serve as an example of cultural preservation during rapidly changing rural and urban communities.

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