

## WISDOM OF LOCAL CULTURAL OF CIREUNDEU TRADITIONAL VILLAGE

### *KEARIFAN BUDAYA LOKAL DESA ADAT CIREUNDEU*

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#### ABSTRACT

*This research analyzes how the community of Cireundeu Traditional Village preserves its customs and maintains its culture, which can serve as a lesson for Indonesia's national culture. The study employs a qualitative method with a case study approach, using observation, interviews, and documentation for data collection. The results show that the cultural transformation of the indigenous people of Kampung Cireundeu can serve as a reference for Indonesian society in understanding how tradition can coexist with modernization. The culture of Cireundeu Traditional Village encourages people to live in harmony, respect the environment, and engage in interactive dialogue to resolve conflicts. Overall, it represents a form of socio-cultural transformation in Indonesia.*

**Keywords:** Civic Culture, Local Cultural Wisdom, Modernization, Cultural Transformation

#### ABSTRAK

Penelitian ini menganalisis bagaimana masyarakat Desa Adat Cireundeu melestarikan adat istiadat dan budayanya, yang dapat menjadi pembelajaran bagi pengembangan budaya nasional Indonesia. Penelitian ini menggunakan metode kualitatif dengan pendekatan studi kasus, melalui observasi, wawancara, dan dokumentasi sebagai teknik pengumpulan data. Hasil penelitian menunjukkan bahwa transformasi budaya masyarakat adat Kampung Cireundeu dapat menjadi acuan bagi masyarakat Indonesia dalam memahami bagaimana tradisi dapat hidup berdampingan dengan modernisasi. Budaya di Desa Adat Cireundeu mendorong masyarakat untuk hidup rukun, menghargai lingkungan, serta terlibat dalam dialog interaktif untuk menyelesaikan konflik. Secara keseluruhan, fenomena ini mencerminkan salah satu bentuk transformasi sosial-budaya di Indonesia.

**Kata Kunci:** Budaya Kewarganegaraan, Kearifan Budaya, Modernisasi, Transformasi

## INTRODUCTION

Indonesia is a diverse and heterogeneous country with various cultures, customs, ethnicities, and religions (Firdaus et al., 2020). This diversity forms the identity of the Indonesian nation. In this respect, preserving cultural heritage is one of the key ways to ensure that it can be known and understood by future generations (Logan, 2012). One of the government's current efforts to preserve culture is by supporting the sustainability of traditional villages across the country (Gao & Wu, 2017). A

central strategy involves integrating traditional villages into the tourism sector (Andayani et al., 2017). These rural areas play a strategic role, as they enable indigenous communities to preserve and express their customs while allowing the broader public to become more familiar with Indonesia's cultural diversity. Through tourism, local cultures can be promoted more widely, while also contributing to the economic empowerment of indigenous peoples (Zebura, 2016).

The era of globalization has caused cultural defects in traditional values and has

affected indigenous peoples in Indonesia in these changes (Aridiantari, P., 2020). In this study, the researcher tries to analyze the efforts that can be made so that traditional customs are not ageless by changing times, with the consequence that conventional values are transformed into local wisdom values and results. Below, the researcher shows the results of assistance and analysis regarding local wisdom culture as civic culture based on previous relevant research data in the Scopus database. The research was published in 2020, with two studies; then, in 2019, there were two studies; in 2017, there was one research; in 2016, there were two; last, in 2014, there was one research. The total number of research analyzed was 12 research documents indexed in the Scopus database, exposed found 12 essential research issues, which are more frequently studied, namely local wisdom (1) concerning students; (2) cultural awareness; (3) about digital literacy; (4) learning system; (5) student competence; (6) curriculum; (7) survey on cultural issues and local wisdom; (8) issues of culture and local wisdom in higher education; (9) on research and development; (10) national culture; (11) information society; (12) learning process. Based on these issues, the researcher focuses on examining the transformation of local cultural wisdom in the Cireundeu traditional village as a civic culture still under-researched by global researchers.

In the case of West Java, Indonesia has several unique traditional villages (Tramontane, 2017). One of them is Cireundeu Traditional Village, located in Cimahi City. Established in 2001, it lies between Bandung and West Bandung Regencies and can be reached within approximately 60 minutes from the center of Bandung City (Sofiana, 2022). Cireundeu Traditional Village is still recognized as a

heritage site of its ancestors, making it unique in terms of its belief system and customs. Another distinctive aspect of Cireundeu culture is its food consumption pattern. In the 18th century, the village elder known as Mamak Haji Ali sought ways to free his community from colonial domination. During his search, he migrated to Cigugur, Kuningan, in the 19th century, where he met Prince Madrais. Believing that he had found the guidance he was seeking, Mamak Haji Ali began to study under Prince Madrais. Eventually, the elder's granddaughter, known as Ibu Anom or Ibu Enceu, married Prince Madrais. Around 1930, Prince Madrais visited Cireundeu Village and shared his teachings. Prince Madrais, who was also called Prince Sepuh, supported the aspirations of the Cireundeu people to achieve both physical and spiritual independence. Inspired by this vision, the community adopted cassava rice as their staple food, symbolizing independence from colonial economic systems that relied on imported or scarce rice.

Until now, the indigenous people of Cireundeu have continued to consume cassava, locally called rasi, as their staple food instead of rice. This change in food consumption began in 1918, when the rice fields experienced a severe drought. At that time, the ancestors advised and instructed the community to plant cassava as an alternative staple crop. Cassava can be cultivated in both dry and rainy seasons, and this choice also considered the fact that land for rice cultivation was becoming increasingly limited, as many paddy fields were converted into other types of farmland (Nurhaniffa & Haryana, 2022). Since 1924, the indigenous people of Cireundeu have consistently maintained this tradition of consuming cassava (Widyanti, 2015)

This research analyzes the historiography of how the Cireundeu

Traditional Village community preserves its customs and ensures their sustainability. These unique choices are rooted in their customs and belief systems. The data collected provide an overview of the current conditions of the Cireundeu community amidst diverse cultural practices. This study contributes to understanding the importance of preserving local wisdom in Cireundeu Traditional Village. By observing people who continue to uphold their traditions, this research highlights their ongoing commitment to sustaining cultural heritage and customary values

This tradition serves as a lesson learned in local wisdom and represents a performative expression of Indonesian national identity. The transformation of local wisdom exemplifies how traditional culture maintains its existence amid the challenges of modernization through the intergenerational transmission of cultural values. This research provides insights into the preservation and management of regional local wisdom, using the Cireundeu Traditional Village as a case study. At the same time, it highlights the position of culture in facing the threats posed by modernization.

## METHOD

This research employs a qualitative approach to explore phenomena in depth based on factual conditions in the field (Fadli, 2021). The study was conducted in October 2022 in Cireundeu Traditional Village. Data were collected through observation and interviews with members of the Cireundeu community. In addition, the research incorporated intertextual analysis using documentation and online information sources selected for their reliability, credibility, and relevance to the research objectives. The study focuses on the efforts

of the Cireundeu Traditional Village community to maintain their customs and ensure the preservation of their culture.

Preliminary observations were conducted to obtain initial information regarding the preservation efforts in Cireundeu Traditional Village. Researchers interviewed four informants: (1) Kang J, (2) Kang R, (3) Abah W, and (4) Abah A. In addition, the researcher attended a seminar on the food security of the Cireundeu Traditional Village community following the observation phase. Documentation activities were also carried out, including taking photographs and videos, which were later edited for publication through social media platforms, particularly Instagram. The data were analyzed using an interactive analysis technique consisting of several stages (Miles et al., 2018).

## ACTUAL CONDITIONS OF INDIGENOUS LOCAL WISDOM: OVERVIEW

Before being recognized as a traditional village, Cireundeu was once used as a garbage disposal site for residents of Cimahi City (Armus et al., 2022). It was only in 2007 that Cireundeu officially gained recognition as a traditional village area. The name *Cireundeu* originates from the *reundeu* tree, which previously grew abundantly in the area (Aliadin et al., 2021). The *reundeu* tree is widely known for its medicinal properties; therefore, the village came to be called *Kampung Cireundeu* (Gustiani & Utami, 2017). Administratively, Cireundeu Traditional Village is located in Leuwigajah Village, South Cimahi District, Cimahi City, West Java Province (Hendiyani & Hardiawanti, 2020). The village is inhabited by approximately 367 households, or around 1,200 residents, consisting of about 650 men and 550 women (Jubba et al., 2021). Most

residents engage in cassava cultivation as their primary livelihood. The total area of Cireundeu Traditional Village is 64 hectares, comprising 4 hectares of residential land and 60 hectares of agricultural land (Gulfa, 2016).

Cireundeu Traditional Village can be reached in approximately one hour and thirty minutes from Cimahi Town Square or the Cimindi Flyover T-junction. From Cimindi, the route passes through Baros and Kerkof, continuing along the road leading to

Leuwigajah, the site of the former waste disposal area. Access to Cireundeu is now relatively easy, as the main road has been paved with concrete. A large parking area is available near the entrance of the Cireundeu settlement for four-wheel vehicles, while parking for motorcycles is located closer to the residential area. Although the village is situated in a slightly hilly terrain that can be challenging to reach, the local residents are known for their hospitality and openness to visitors.

**Table 1. Concept of the Cireundeu Traditional Village Forest Area**

<i>Leuweung Larangan</i>	<i>Leuweung Tutupan</i>	<i>Leuweung Baladahan</i>
Prohibited forest	The forest reforestation	Agricultural forest
(The forest, which the community protects by forbidding tree cutting, functions as a natural water reservoir for the Cireundeu traditional village).	(The forest designated for reforestation may be used for limited tree harvesting, provided that the community replants new trees to maintain ecological balance).	(The forest is utilized by the Cireundeu traditional village community for gardening, typically planted with corn, peanuts, cassava, and various types of tubers).

*Source: Based on field research, 2024*

The traditional inscription “*Wilujeng Sumping di Cireundeu*” on the entrance gate, meaning “*Welcome to Cireundeu Village*”, serves as a greeting to visitors (Hidayat, 2020). The Sapu Jagat Cannon Monument symbolizes the guardian spirit of the earth’s warriors and is accompanied by a smaller monument representing *Wangsit Siliwangi*, which embodies values of honesty, chivalry, defense of the people against authoritarianism, and compassion for others. This monument is located at the entrance to the Cireundeu Traditional Village (Hernandi, 2006). Beyond the Sapu Jagat Monument and the village gate, visitors will find *Saung Baraya* and *Bale Saresehan*, communal halls typically constructed from bamboo and wood, covering an area of approximately 200 square meters. These *bale-bale* function as

public meeting spaces and venues for performing arts (Untari et al., 2014). They are also used for *Wayang Golek* performances held annually in the month of *Sura* as an expression of gratitude to the Creator for bestowed blessings.

Bale Adat holds essential meaning for indigenous peoples. For example, the shape of its roof resembles a straight bullet, symbolizing that the people of Kampung Adat Cireundeu have a single goal directed toward God (Purnomo & Maarif, 2019). Inside the Bale Adat, there are also four different fabrics, each color representing one of the earth’s elements. In addition to the traditional bale, the Cireundeu traditional village also features Mount Puncak Salam (Naurah, 2019). This mountain, located 905 meters above sea level, is commonly used for meditation and other worship activities. The

community believes that meditation draws energy from nature and serves as an expression of gratitude toward it. This community has a traditional village concept that has emerged since antiquity (Halawa, O., 2019), area meditate is divided into three parts.

Most people in the Cireundeu traditional village embrace the Sunda Wiwitan belief. The term *Sunda Wiwitan* comes from the words *Sunda* and *Wiwitan*, meaning “origin” or “beginning,” reflecting the community’s connection to the ancestral Sundanese worldview. For the people of Cireundeu, Sunda Wiwitan is not only a religion but also a marker of their identity as Sundanese (Hakiki, 2015). This belief teaches harmony with nature and emphasizes proper conduct in daily life. Religion in the village serves as a *hageman*—a guiding force that ensures safety and balance between humans and their surroundings. Through everyday practices, people often express their faith indirectly and unconsciously, blending it with the cultural traditions that have long shaped their way of life (Adnan & Solihin, 2018).

The people of Cireundeu consistently practice the teachings of their ancestral beliefs, customs, and culture as a form of deeply held religiosity. Recognizing the value of these traditions, the government has designated Cireundeu Village as a traditional village, comparable to Naga Village (Tasikmalaya), Kasepuhan Cipta Gelar (Southern Banten, Sukabumi), Dukuh Village (Garut), Urug Village (Bogor), and Mahmud Village (Bandung). These villages share roots in the Javanese-Sundanese belief system (*Agama Djawa Sunda* or ADS), which is also found in areas such as Cigugur, Kuningan, and Cirebon (Adiwijaya & Octaviani, 2018).

Another unique aspect of life in the

Cireundeu traditional village is the people’s preference to live close to their relatives. This closeness reflects their desire to maintain harmony and cooperation in daily life. In moments such as childbirth, community members help one another, for instance by providing transportation or other forms of assistance. When a family member passes away, neighbors and relatives work together to dig the grave and prepare the burial. However, those who follow different religions usually do not take part in the burial rituals, as each faith observes its own beliefs and customs.

In marriage, the Cireundeu people follow three criteria in choosing a partner. The first is *Syahadat* (belief), which means that both partners must share the same faith, namely Sunda Wiwitan. The second is *Sah Adat* (legitimate according to tradition), which requires approval from both families as well as recognition within customary law. The third is *Sa Adat* (same tradition), meaning that both partners should come from similar cultural backgrounds, particularly within Sundanese customs (Netty et al., 2018).

In general, the Cireundeu community is open and inclusive. During wedding ceremonies, they also invite people of other religions or beliefs. However, guests of different faiths usually visit a day before the main ceremony, so that on the wedding day itself, the gathering is attended mostly by family members, relatives, and close friends.

In addition, the people of the Cireundeu traditional village preserve various forms of traditional art, such as *karinding*, *gondang*, and *angklung buncis*. These performances are usually presented during traditional ceremonies and ritual events (Pratama et al., 2021). One such ceremony is *Satu Sura*, which follows the Sundanese *Saka* calendar. People from other religions also take part in the preparations



and often attend to witness the course of the event.

The *Satu Sura* ceremony is one of the most important days for the people of the Cireundeu traditional village. It serves as an expression of gratitude for the blessings bestowed by the Almighty upon the community (Widyaputra, 2019). In the early 2000s, villagers dressed in distinctive traditional attire for this ceremony: men typically wore *pangsi*—a black button-up shirt with loose black trousers—while women wore a *kebaya* or a white blouse (Rohmana, 2014). During the ceremony, the people of Cireundeu prepare mountain-shaped offerings filled with fruits and various symbolic items, each carrying its own meaning and philosophy (Nanda, 2022). These offerings are then brought to the *Bale Adat* or Traditional Hall, the central gathering place for the entire community, where participants listen to sermons delivered by village elders or traditional leaders (Nugraha et al., 2015)..

While most Indonesians consume rice as their staple food, the people of the Cireundeu traditional village eat *rasi* (cassava rice) as a substitute. *Rasi* serves not only as their primary source of sustenance but also as a symbol of self-reliance and economic resilience within the community. Cassava has become central to both daily life and local prosperity. It is processed into various traditional products such as *opak* (cassava crackers), *rengginang*, egg rolls, cakes, *simping*, and even jerky wrapped in cassava skin. These products are carefully packaged and sold as local specialties, providing an important source of income for the Cireundeu community (Putranto & Taofik, 2014).

The transition of the Cireundeu community's staple food—from rice to *rasi* (cassava rice)—began in 1918, although it was not yet adopted by all residents at that

time (Hidayat, 2019). According to local stories, the ancestors feared that rice production would not be sufficient to feed the growing population in the future. In response to this concern, by 1924 the community collectively shifted from consuming rice to cassava, marking a complete and deliberate transformation in their staple diet (Priyanto & Desmafianti, 2022).

The processing of cassava into *rasi* has been practiced for more than a century by the people of the Cireundeu traditional village. The villagers process cassava by grinding, soaking, and filtering it to produce *aci* or sago. The dried sago pulp is then made into *rasi*, also known as cassava rice (Muslikah, 2013). In addition, cassava is used to make a variety of traditional snacks. This reliance on cassava has made the community self-sufficient in terms of food, so fluctuations in rice prices do not affect the social and economic stability of the Cireundeu people.

Because *rasi* serves as their main food source, the people of Cireundeu do not consume rice. This does not mean that they forbid eating rice; rather, they faithfully preserve and follow the ancestral teachings passed down through generations. According to local belief, eating cassava keeps one full for a longer time compared to rice (Susilowati et al., 2022). In general, the Cireundeu people eat twice a day (Fadhillah, 2022). Recognizing this consistent pattern of self-sufficiency, the government has identified the Cireundeu traditional village as a model for a food-independent community (Wahyuni et al., 2019).

## **SOCIAL LEARNING AND LOCAL CULTURAL WISDOM IN THE CIREUNDEU TRADITIONAL VILLAGE**

The people of the Cireundeu traditional village uphold their ancestral beliefs, culture, and customs. They live by the principle

*“Ngindung ka waktu, mibapa ka jaman”* (Putri et al., 2022), which means they remain rooted in their traditions and identity while adapting to the changing times. *Ngindung ka waktu* reflects the idea of maintaining their inherited customs and values, whereas *mibapa ka jaman* expresses openness to modern developments such as technology, television, and mobile communication (Febriani, 2019).

This worldview is reinforced by the Sundanese proverb *“Ulah poho kana kulah getih sorangan,”* which means “do not forget your roots or homeland.” It emphasizes the importance of remembering one’s origin and identity. Another local expression, *“Batur diumul, sorangan dipohokeun, cul dogdog tinggal igel,”* reminds people to preserve and practice their own culture while respecting others. These sayings reflect the Cireundeu community’s deep respect for their ancestral heritage and national culture.

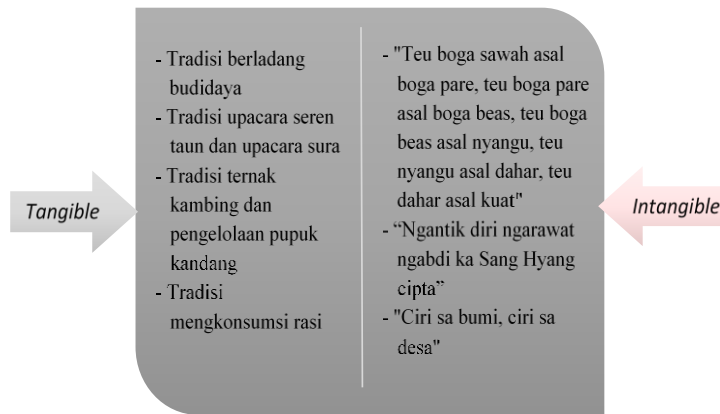
In the spiritual dimension, the followers of Sunda Wiwitan worship *Gusti Sikang Sakang Sawiji-wiji*—the Supreme Creator of all life. They believe that every human being will ultimately return to their origin, expressed in the phrase *“Mulih ka jati, mulang ka asal”*—returning to the true self and the Creator (Adhitama, 2020).

Local wisdom is not considered old-fashioned or backward; rather, it reflects the community’s ability to uphold and adapt their customs and traditional values amid rapid social change and the era of instant mobility (Rumkel, 2013). In general, forms of local wisdom can be categorized into material and immaterial aspects—ranging

from tangible cultural practices to intangible values and ideas (Nesi & Rahardi, 2019). Such wisdom has developed through a long historical process of preserving customs across generations (Ramadhan, 2013). The sustainability of a traditional village’s culture depends on its capacity to maintain these customs while simultaneously adapting to external influences, including the effects of Westernization and other cultural interactions (Azizah & Muhfiatun, 2018).

The Cireundeu traditional village community consists of Sundanese indigenous people who have successfully preserved their ancestral customs and beliefs despite the influence of Westernization. Their way of life remains peaceful and harmonious, reflecting the enduring values passed down through generations (Jabbaril, 2020). Although Kampung Cireundeu is geographically close to the urban centers of Cimahi and Bandung (Syakira, 2021), the community continues to uphold its traditions, consume *rasi* (cassava rice) as a staple food, and practice the Sunda Wiwitan belief system. These practices reflect not only cultural resilience but also the community’s commitment to food sustainability as part of their local wisdom.

The strong influence of socio-cultural factors in shaping Cireundeu’s food culture illustrates how local wisdom guides everyday life. Local wisdom can be categorized into two forms: tangible and intangible. Tangible local wisdom includes cultural artifacts, heritage sites, and socio-religious practices, while intangible local wisdom encompasses the values, meanings, and philosophies embedded in these traditions (Nerosti, 2019)



Source: Based on field researcher, 2024

**Figure 4.** The traditional value of Cireunde traditional village

The explanation:

1. *We don't have rice fields as long as we have rice; we don't have rice as long as we have cooked rice; we don't have cooked rice as long as we can eat; we don't eat as long as we remain strong.* — This saying reflects the community's philosophy of self-reliance and gratitude. It emphasizes that sustenance does not depend solely on material possessions but on the ability to make use of what is available.
2. *"Humans must always take care of everything in this universe as a form of devotion to the Creator."* — This expression highlights the moral and spiritual responsibility to protect nature as part of one's faith and respect for divine creation.
3. *"Keep up with existing developments but still maintain the character and customs of our village."* — This saying teaches balance between adaptation to modernity and the preservation of traditional identity.
4. Figure 4 illustrates that the values of local wisdom in the Cireunde traditional village community exist in both material and immaterial forms (Logita, 2018). The community

maintains strong adherence to customs passed down through generations. These cultural practices embody a distinctive form of *social learning*, in which knowledge is intertwined with cultural action (Csibra & Gergely, 2006; Schusler et al., 2003).

5. Social learning is a continuous process that occurs through everyday interaction within the community. It involves observing others, sharing experiences, and developing collective strategies to respond to challenges. This process facilitates the acquisition of skills, beliefs, and problem-solving capacities through communication and collaboration among members. In the Cireunde context, social learning is not only experiential and reflective but also deeply rooted in cultural dialogue — where actors exchange judgments, emotions, and strategies that shape their shared understanding.
6. Through this interaction, individuals both teach and learn from one another, creating a reciprocal flow of knowledge. Objects and actors in this process mutually influence each other, enabling the diffusion of experience, wisdom, and innovation embedded in indigenous



practices. Over time, this collective learning strengthens the community's ability to address environmental and social issues, demonstrating how social learning functions as a form of *social technology* within the Cireundeu traditional village.

The tradition of social learning in Cireundeu's traditional village requires the community to make face-to-face transactions that bring up an interactive dialogue between them. To achieve this goal, it appears that there is a participatory relationship in the cultural learning process that is sought by the Cireundeu traditional village and the central government so that local wisdom, values, and knowledge can continue to be preserved and maintained for various understandings of the local community, development goals, environment, and national culture.

## THE INSTITUTIONAL MODEL OF CIREUNDEU VILLAGE

A traditional village can be understood as an area inhabited by a customary law community that possesses original rights to regulate its own territory and social life. The Cireundeu Village government, located in Leuwigajah, South Cimahi District, represents one of the few villages that still practices such traditional governance. Its organizational model retains elements of customary regulation, as reflected in the structure and terminology of its administrative units, which continue to use traditional village government affairs as the basis for governance.

The Cireundeu traditional village is managed through a local governance structure consisting of neighborhood and hamlet units, led by traditional authorities known as the *Elders* (Maulana, 2019). At

present, the position of Cireundeu Elders has reached its fifth generation (Fadhilah, 2014). The enduring traditions of Cireundeu are supported by both a structure of local customary leaders and a formal village institution that together uphold communal rules and collective agreements established through deliberation. The leadership structure, which commands deep respect within the community, includes the *traditional elders*, *pangampih*, *panitren*, and the broader body of indigenous members who participate in village governance.

The traditional system of the Cireundeu village requires community members to engage in face-to-face interactions that foster open and interactive dialogue, often facilitated by traditional leaders. These direct exchanges strengthen communal ties and encourage participatory relationships in collective decision-making. Such interaction is essential to the community's learning process, enabling shared understanding of development goals and social responsibilities. Based on this, the Cireundeu traditional village can be seen as a model of social learning—where social problems are addressed through dialogue, mutual understanding, and cooperation rather than conflict.

From the perspective of the Cireundeu community, the potential for problem-solving lies within groups, communities, and local organizations where intense communication takes place among members. In these interactions, individuals share experiences, judgments, opinions, actions, strategies, and emotions through both direct and reflective dialogue. The structural system of the Cireundeu traditional village is therefore grounded in communication and collaboration—dialogues that occur both implicitly and explicitly within daily social life.

In this process, the roles of actors and the cultural objects surrounding them are interdependent. They exchange information, understand, and support one another through ongoing interaction. This mutual exchange enables the diffusion of experiences, knowledge, and innovations embedded in cultural practices. Through continuous learning, the community collectively strengthens its capacity to solve environmental and social problems, demonstrating how knowledge and cooperation evolve together in the Cireundeu traditional village.

The following figure (Figure 6) illustrates the process of transforming the local wisdom values of the Cireundeu Traditional Village.



*Source: abstracted opinions from field research, 2024*

**Figure 6.** The cultural values of the Cireundeu Traditional Village community

The process of transforming local wisdom values among the Cireundeu people was initiated by their ancestors or elders who sought spiritual truth through wandering. Their traditions are rooted in ancestral values emphasizing the protection and care of nature through concrete actions, such as planting cassava and other beneficial plants in their yards. The cultural

values upheld by the Cireundeu community—living simply, respecting the environment, and prioritizing interactive dialogue in solving daily problems—have shaped and continue to influence the socio-cultural behavior of Indonesian citizens. The Indonesian government recognizes and promotes these traditional values and knowledge as a form of civic culture that fosters responsible citizenship (Fadhillah M. F. et al., 2022; Putra, A. S., & Ratmanto, T., 2019; Hidayat, O. T., 2019). Citizenship, as cultural behavior, upholds the belief that nature must be protected through real actions, such as cultivating useful plants and maintaining harmony with the environment. By encouraging these traditional values, Indonesia seeks to strengthen its national identity and resilience against the challenges of modernization

## CLOSING

In conclusion, maintaining the character values of the Cireundeu traditional village community through the preservation of identity and cultural practices contributes significantly to the discourse on civic culture in Indonesia. The Cireundeu community demonstrates that social problems can be resolved through face-to-face interaction and collective dialogue, guided by ancestral wisdom. Their traditions, inherited from elders, emphasize that nature and the environment must be protected through concrete actions such as planting cassava and other useful plants around their homes. These practices reflect a deep respect for the environment and a commitment to social harmony.

The transformation of these traditional values continues to this day and is recognized by the Indonesian government as part of the cultural citizenship behavior that strengthens the nation's identity, as mandated in Article

18B of the 1945 Constitution. The values embodied by the Cireundeu people illustrate how local wisdom can serve as a cultural foundation for national resilience against modernization and globalization.

This research provides an accurate depiction of the current condition of traditional village communities and enriches our understanding of regional local wisdom management in Indonesia, particularly through the economic and cultural practices of the Cireundeu community. The study also recommends that the government, as a regulator, facilitator, and dynamic actor, integrate local wisdom models like Cireundeu's into broader strategies for sustaining cultural transmission to younger generations amid modernization challenges.

Nevertheless, this research faced several limitations. More in-depth study is needed on the process of converting cassava into *rasi* (cassava rice), especially given that cassava contains natural toxins such as hydrogen cyanide (HCN), which is higher in the bark. Time constraints during interviews also limited data collection, while limited infrastructure and difficult access to the research site posed additional challenges. Future researchers are encouraged to address these obstacles to obtain more comprehensive and accurate data for future studies on traditional village resilience and local wisdom.

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