Adaptation of indigenous communities in kampung cireundeu to the environment in maintaining local wisdom

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Abstract. This research aims to find out the adaptation of Cireundeu community to its environment and the efforts of the Cireundeu indigenous people to maintain local wisdom, traditional leaders and elders, data collection techniques used by participant observation, in-depth interview, and documentation. Data analysis techniques using qualitative-verification data analysis. The result suggests that 1). In adaptation to the environment, Cireundeu people understand very well that the conditions of the land they live in are not suitable for planting rice, so they choose to plant cassava. 2). Efforts to maintain local wisdom are assured if they continue to consume rice, then one day will experience hunger because the number of people who continue to grow and the availability of agricultural land is also small due to the establishment of residential areas, so they look for the main types of rice, namely (rice cassava) which will support their food security and maintain natural fertiliser is good for the type of cassava.
1. Introduction

Environmental awareness is one of the eighteen characters established by the Center for National Education Curriculum. Concern for the character of the environment is interpreted as attitudes and actions that always try to protect the natural environment to prevent environmental damage so that the natural environment is maintained for its preservation [1][2]. Geography education has an important role in the formation of character and national identity. Therefore learning that comes from the values of local wisdom (local wisdom) is very important for the development of students. Without an appreciation of the culture around it, cognitive development is not possible. So that students must be introduced to cultural elements that are broad and diverse but must develop the ability to reason with cultural values[3].

A cultural environment that starts with the closest environment, namely the family, then the community, which will be very influential in the development of the children's / students' technicalities [4]. One that can be developed as a Geography teaching material is related to the values of local wisdom found in the community environment. Indigenous people who still maintain traditional values, better known as local wisdom, still survive during the progress of the era, which requires rapid and instant mobilization.

Preservation of regional culture and the development of national culture through education both formal and non-formal education, by reactivating all the institutions and activities of education [5]. Learning that is based on environmentally sound character education is a guideline for behaving in processing food security that has the local wisdom is an effort to build a national identity and as a filter (filter) of foreign cultural influences [6]. To do the learning that is based on the values of the local wisdom of the Cirendeu community for students, it is certainly necessary to understand the meaning that exists in the values of local wisdom and a more interactive approach to students. The right understanding is expected that they can understand the challenges of food security for the life to come [7][8].

One of the food security activities of the indigenous people of Cireundeu Village is to consume rice from cassava (cassava) called cassava constellation. Because most of the livelihoods of the Cireundeu village indigenous people are farmers. Based on the habit of consuming cassava constellations, Cireundeu Village was given the title "Food Hero" by the Cimahi City government[9].

Cassava is considered a food that can provide strength, has nutritional value and certainly can save them from food insecurity cases that will occur in the future. Apart from that, indigenous peoples are skilled at processing various kinds of food with cassava as basic ingredients; cireng, kicipir, opak, saroja, egg roll, nastar cake, cassava skin jerky and others [10].

Cireundeu, Traditional Village community, has the advantage of adapting to the natural environment, so nature is no longer their enemy but is made a friend to live in harmony Cireundeu local community’s ability to read natural signs becomes a strength of local communities as a community practice.

2. Methods

The method used in this study is a naturalistic method because its research is carried out in natural settings, also called ethnographic methods, which decide the attention to documenting the processes related to the management of organized character from everyday reality emphasizing naturalness data source. This research places researchers in observation participation, researchers must build trust
and closeness with the community so that they can be accepted and learn to understand the natural life of indigenous village communities.

3. Results and Discussion

3.1 Community adaptation to the environment and technology
The indigenous people of Cireundeu village are very conserving nature. They consider nature to give something far more if we take care of it. The teaching of their beliefs also teach that they are harmonious and living harmonically with all living things which nature is part of a living being or by themselves indigenous people in Cireundeu village who appreciate that nature solely because they pay off that life is opened only between humans and humans, but also humans with animals and humans with nature. This is believed because according to them all the factors support each other.

A harmonious life between fellow citizens by not distinguishing between indigenous and non-indigenous communities is also the main attraction of this village. In the various event, the two types of people get along with each other and help each other. Besides that, it is also different from other villages, Cireundeu village is very following the times, starting from education, house building to technology. Indigenous people hold the principle of protecting the earth, which is the era, which means that they still maintain the culture that exists, but also keep up with the times. In dealing with the problems caused by the state of the natural environment, the people of Cireundeu understand very well that the conditions of the land they live in are not suitable for planting paddy, so they look for alternative food items that can be stapled daily by relying on cassava food security and processing it into staple food they are suitable for consumption regardless of harvest failure criteria which are often experienced when they are still dependent of paddy farming.

3.2 The efforts of Cireundeu Indigenous Community people to maintain local wisdom
Cultural inheritance carried out by the Cireundeu traditional village community is not only a local cultural inheritance that relates to the values that apply in indigenous communities but will also be instilled an awareness of the entire community on the importance of formal education. For them formal education is a mandatory thing, they believe that by getting an education, the community will be more intelligent and free from ignorance and poverty so that the parent in Cireundeu village are very concerned about education for their children. The form of concern is to send their children to formal schools both in primary school level and high school level.

Cireundeu traditional village community also argues that with the increase in the number of people, it will automatically require more food to support their lives. Human needs for food cannot be eliminated at all. If settlements slowly erode agriculture, then of course agriculture in the form of food will continue to decrease [11]. Based on this thought, they change their mindset about are the habit of consuming food by replacing food that is normally consumed by food provided by nature. Consume rice with cassava rice to be used as staple food every day [12].

4. Conclusion
Based on research carried out through observation and interviews, researchers obtained information about the Cireundeu traditional village that Adaptation of the Cireundeu indigenous people to their environmental conditions in this regard with regard to climatic conditions, water, soil, rocks and slope. They must continue to adapt to environmental conditions where the land cannot be planted with rice, so they choose to grow cassava and beans, usually they are enough from agricultural produce in their home yards. In accordance with the conditions of their natural environment which
are located far from the sea or river, the source of consumed animal protein comes from land animals, so that they are more familiar with livestock than fish.

The Cireundeu indigenous people believe that the difficulties of life are human responsibility as a result of habits that are not friendly to nature. In an effort to maintain the local wisdom, the Cireundeu indigenous people believe that if they continue to consume rice, then one day they will experience starvation because the number of people who continue to grow and the availability of agricultural land is less due to the establishment of residential areas, namely Cassava Constellation which will support their food security and still maintain good natural fertilizers for cassava species there. In writing, customary rules relating to the consumption of cassava for the daily food of indigenous people are not available, they are welcome to consume cassava constellations as needed. Consuming cassava constellation is a symbol of the identity of some people based on 1) the fact that cassava constellations are not consumed by all people, 2) the habit of consuming cassava constellations generally occurs because of heredity as a primary socialization process between families and not because of interactions with other communities. 3) people who consume cassava constellations for reasons of belief or belief, which require consuming foods that do not contain rice or non-rice rice, but not all Cireundeu indigenous people adhere to this belief.

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