

# THE COMMUNICATION STRATEGY OF CIREUNDEU INDIGENOUS COMMUNITY IN PRESERVING FOOD SECURITY AND DEVELOPING ECOTOURISM

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## ABSTRACT

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Optimizing Food Security Maintenance: Utilizing Natural Resources at the Local Level, Illustrated by the Cireundeu Indigenous Village's Commitment to Local Wisdom in Safeguarding Food Security. As an indigenous community, the Cireundeu people employ specific communication methods to preserve and uphold their food security principles, making them a focal point for ecotourism. This research aims to understand how the Cireundeu indigenous community comprehends and implements the concept of food security. Additionally, it investigates how this concept is communicated to the younger generation to ensure sustainability and serve as an attraction for ecotourism. The research design employs a qualitative approach and ethnographic methods, with data collection techniques including observation and semi-structured interviews. The findings describe four food security concepts within the Cireundeu Indigenous Village and outline four communication strategies employed to sustain these principles and attract ecotourism. In conclusion, the research reveals that through food security concepts and communication traditions, the Cireundeu indigenous community is dedicated to ensuring adequate access to food security for all members and promoting ecotourism appeal.

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## 1. Introduction

Badan Pusat Statistik of Indonesia has as released data on Indonesia's population in mid-2022, totaling 275 million people, with an average population growth rate of 1.00% per year. Consequently, Indonesia ranks fourth in the world in terms of population. This data reflects the consistently high population growth in Indonesia over the years. With the increasing population, the demand for food also rises, considering factors such as quantity, diversity, quality, and safety. Apart from population growth, challenges in the Indonesian food sector stem from limited natural resources, inadequate infrastructure for food security, competition with imported products, among others (Suryana & Pudjiwati, 2018).

Food security has become a focal point in Indonesia, aligning with the second goal of the Sustainable Development Goals (SDGs) - ending hunger, achieving food security, improving nutrition, and promoting sustainable agriculture. Food instability can lead to hunger and poor nutrition, impacting public health negatively (Aninda & Rijanta, 2017).

Optimizing food stability can enhance the local utilization of natural resources, ensuring the preservation and protection of forests to maintain Indonesia's environmental sustainability (Pujiati et al., 2020). This is strengthened by indigenous communities with specific and unique approaches to environmental management, serving as best practices for the general public.

One such representation is the Cireundeu Indigenous Village in Cimahi, West Java, which adheres firmly to local wisdom, especially in environmental management. Cireundeu Indigenous Village is notably concerned about food stability and security (Anditasari et al., 2024). Unlike the typical Indonesian staple of rice, the Cireundeu community relies on "Rasi" or cassava as their staple food. Following the ancestral principle, "Teu boga sawah asal boga pare, teu boga pare asal boga beas, teu boga beas asal nyangu, teu nyangu asal dahar, teu dahar asal kuat" ("Without fields, there is no rice; without rice, there is no grain; without grain, there is no cooking; without cooking, there is no eating; without eating, there is no strength") (Saraswati & Gulfa, 2017), it is evident that the Cireundeu community has been thinking creatively and intelligently since ancient times, anticipating potential food crises.

Cireundeu Village serves as a model indigenous village that does not consume rice as its daily staple but instead opts for cassava (Nisa & Surtikanti, 2024). This choice has proven effective in averting food crises, as the Cireundeu community has not experienced difficulties, shortages, or food crises thus far (Jabbaril, 2021). The food security in Cireundeu Village presents a significant opportunity for local economic development based on indigenous wisdom (Priyanto & Desmafianti, 2023). As an indigenous village, Cireundeu has the potential to become a tourist destination in line with the current trend in Indonesian tourism, emphasizing back-to-nature principles, such as village or rural tourism (Primasonoko & Raihandhany, 2022). The uniqueness of relying on cassava as a staple food could serve as a best practice for the general public, encouraging them to explore alternatives to rice and avoid food crises.

Preserving the unique way of life in Cireundeu Village, upheld by the indigenous community, is essential for adaptation by the broader Indonesian society (Saraswati & Gulfa, 2017). Therefore, this research is crucial, considering that the Cireundeu community, still adhering to its traditions of consuming "rasi" (cassava), possesses a food security concept that can serve as a best practice for the general public. This aligns with the goals of the SDGs and remains a focal point in Indonesia.

The transmission of traditions within an indigenous community is carried out through communication to sustain these traditions. Communication plays a central role in perpetuating the traditions of indigenous communities, as it is through communication that culture, principles, values, attitudes, and other elements can be continuously passed down from one generation to the next, making cultural traditions a continuous process. Some researchers state that any break in the learning chain will result in the loss of culture (Samovar et al, 2016). Therefore, as an indigenous community, the Cireundeu people undoubtedly employ specific communication methods to preserve and uphold their food security principles, making them a focal point for ecotourism.

## 2. Method

This research adopts a qualitative approach using ethnographic methods. Ethnography involves studying people and their cultures from the inside, by observing and interacting with them in their natural settings (Surwendra, 2018). The focus of this study is to understand how the Cireundeu indigenous community comprehends and implements the concept of food security, and how this is communicated to the younger generation to ensure sustainability and promote ecotourism. Data collection was conducted over three months through purposive sampling, involving interviews and observations of key participants, including the head of the Cireundeu indigenous community.

The research was carried out in Cireundeu Indigenous Village, Cimahi City, West Java, known for using *rasi* (cassava rice) as a staple food, distinguishing them from the wider Indonesian population that relies on rice. This unique cultural identity helps the community remain resilient in the face of potential food crises.

Data collection combined direct observation of the community's behaviors and semi-structured interviews, providing flexibility to explore participants' views on food security and communication methods. Data analysis followed Spradley's model (Sugiyono, 2013), which consists of four stages: domain analysis, taxonomic analysis, componential analysis, and cultural theme analysis. The findings revealed key aspects of how the Cireundeu community maintains food security and communicates it to future generations, with a focus on ecotourism.

### 3. Results and Discussion

#### A. Concept of Food Security in the Traditional Village of Cireundeu.

##### 1. Ecological Sustainability

Ecological sustainability is reflected in the profound understanding held by the indigenous community of Cireundeu towards the local ecosystem. Through wise agricultural practices and the prudent utilization of resources, they maintain a vital ecological balance. These sustainable strategies have long-term goals, with food sustainability as the primary focus.

The Cireundeu indigenous community wisely comprehends the dynamics of the ecosystem around them, organizing agricultural practices and resource management. Spatial principles serve as the foundation, reflected in the concept of "tata lampah, tata wayah, and tata wilayah." Tata lampah involves the system of organizing behaviors and rules related to the environment (environmental ethics) and traditional ceremonies that bind the customary rules for the community. Tata Wayah is a system related to natural phenomena, such as the calendrical system in rice harvesting, and others. Finally, Tata Wilayah involves organizing residential areas, population dwellings, irrigation systems, fields, and forests (Razak et al., 2022). Based on interviews with the traditional leader, it is specifically mentioned that Cireundeu Traditional Village divides the forest into three parts: *Leuweung Larangan*, a forest where trees must not be cut down as it serves as a water reservoir for the Cireundeu indigenous community; *Leuweung Tutupan*, a forest used for reforestation, allowing tree utilization, but requiring replanting with new trees; and *Leuweung Baladahan*, a forest used for cultivation by the Cireundeu indigenous community, typically planted with corn, peanuts, cassava, and tubers. This is aimed at ensuring that natural resources are maintained in a balanced and sustainable condition.

In agricultural practices, sustainable approaches are reflected in the method of cultivation. According to interviews with Mr. AA, a member of the Cireundeu indigenous community, there is no large-scale harvest that damages the environment or depletes resources. Instead, a more distributed approach is employed. New crops are planted simultaneously with those ready for harvest, providing a continuous harvest cycle throughout the year. This approach avoids waiting for a year for a major harvest, reducing the risk of famine and food uncertainty.

The Cireundeu indigenous community has a forward-looking perspective in managing natural resources and food security by maintaining ecological balance and implementing sustainable practices. According to Richardson (2010), sustainable practices and ecological balance ensure support for life and food availability for the long term. This

approach teaches the importance of maintaining harmony with the environment, so that future generations can also enjoy the benefits of a sustainable ecosystem.

## **2. Local Knowledge System Related to Food**

The Local Knowledge System related to food refers to the knowledge held by the indigenous community of Cireundeu regarding various aspects of food, including traditional farming techniques, a deep understanding of agricultural seasons, and the processing of agricultural products. Based on interviews with the traditional leader, this knowledge system can be observed in how the indigenous community manages the production process of cassava into consumable food. From harvesting to presentation, each step involves careful considerations, such as accounting for weather conditions that affect the drying process of cassava into "rasi" (cassava rice). Dry weather with sufficient sunlight accelerates this process, sometimes taking only one or two days.

It is important to note that such local knowledge is not only about practical techniques but also encompasses cultural values and local wisdom passed down from generation to generation (Jabbaril, 2021). Therefore, the local knowledge system related to food is not just a technical process but an integral part of the identity and traditions of the indigenous community.

Additionally, the local knowledge system possessed by the Cireundeu indigenous community enables them to process agricultural products efficiently and maximally. Efficient and maximal processing of agricultural products refers to creative practices in turning agricultural products into various value-added items. These not only meet local consumption needs but also serve as a source of income for Micro, Small, and Medium Enterprises (MSMEs). This approach illustrates how the Cireundeu indigenous community intelligently utilizes their agricultural produce.

The people in Cireundeu have shifted from the conventional understanding of agricultural products solely for daily consumption. Their creativity in processing agricultural products goes beyond conventional limits. Currently, agricultural products are transformed into various processed items with higher added value. This practice is not only beneficial for local consumption but also opens business opportunities for MSMEs (Finaldin et al., 2023).

The importance of diversifying the processing of agricultural products is reflected in the various products produced, such as traditional cakes in the traditional hall and various MSME products. According to Mrs. AB, a member of the Cireundeu indigenous community, one concrete example of creative processing of agricultural products is the transformation of cassava skin into "dengdeng kulit singkong," a distinctive feature of the Cireundeu region. By utilizing materials that are usually overlooked, the community has created economically valuable products and helped expand the market for local MSMEs.

Based on an interview with Mrs. AD, a member of the indigenous community, the utilization of agricultural products for MSME processing brings dual benefits. First, the community can meet food needs and enhance nutritional value through diverse processed products. Second, through MSMEs, the community can participate in a broader and sustainable economy. By maximizing agricultural yields through creativity and innovation, Cireundeu illustrates how food processing can be a means to achieve food security and local economic development.

## **3. Local Food Independen**

Food independence refers to the ability of the Cireundeu Traditional Village to manage and sustainably own agricultural land to secure local food supplies and reduce

dependence on external food aid or imports (Nurhaniffa & Haryana, 2022). This concept illustrates how land ownership can be a crucial foundation in achieving food security at the local level.

Based on interviews with the traditional leader, ownership of agricultural land provides strategic advantages for the community, as observed in this area. Through owning several plots of land, farmers have consistent access to various agricultural resources. This allows them to engage in sustainable and continuous cultivation, enabling harvests to be organized at more frequent intervals, even daily.

By owning multiple plots of agricultural land, the community creates food independence that allows them to manage production more efficiently. According to Mr. AA, a member of the Cireundeu indigenous community, in his interview, he stated that each wisely managed piece of land can yield alternating harvests, ensuring a sustainable food supply. This approach contributes to more organized harvest planning, reducing the risk of famine or food uncertainty.

In this context, land ownership is not only about economics but also about food sustainability and food sovereignty. Through the optimal use of agricultural land, the Cireundeu indigenous community demonstrates how food independence and food security can be achieved by utilizing existing resources sustainably.

#### **4. Mutual Care and Preserving Traditions**

Mutual care and preserving traditions in the context of food availability depict a collaborative spirit and appreciation for local culture (Holil & Widiyanarti, 2018). In Cireundeu, these values form a solid foundation to ensure food availability and maintain the continuity of the community.

According to the traditional leader's expressed sentiments in the interview, the need for food in Cireundeu is considered a collective responsibility. The spirit of "silih asah, silih asih, silih asuh" (mutual assistance, mutual love, mutual care) becomes a guiding principle for helping, caring for, and supporting each other. This principle builds a strong social support network where community members assist one another in meeting food needs.

The tradition of sharing among members of the Cireundeu indigenous community creates a strong sense of togetherness. Having unique characteristics in food consumption indicates a belief that everything needed is available in their environment. This not only reduces dependence on external food sources but also strengthens relationships among members of the Cireundeu indigenous community.

These values serve as a reminder of the importance of mutual care and sharing in supporting food availability. This tradition not only fulfills physical needs but also nurtures a social network that enhances the sustainability of the indigenous community. By preserving these traditions, the community in Cireundeu demonstrates their commitment to ensuring that every member of the indigenous community has adequate access to food and support in all aspects of life.

### **B. Communication of the Cireundeu Indigenous Community in Maintaining Food Security and Developing Ecotourism**

#### **1. Communication in a Conformity-Oriented Family**

Communication within the family is characterized by a strong orientation towards conformity, where family members strive to align with the norms and values existing in the Cireundeu Traditional Village. This communication interaction arises from a solid

foundation of growing familial bonds, shaping behavioral patterns that become habits and underlie traditions in maintaining food security. In his research, Dyess (2017) states that in intergenerational exchanges, communication in conformity-oriented families reflects obedience to parents and other adults. Conformity communication patterns emphasize a climate of homogeneity in attitudes, values, and beliefs. This is evident in Cireundeu Traditional Village, which inherits traditions and concepts of food security, creating a homogeneity of identity.

Parents communicate not only verbally but also non-verbally through their actions. Mulyana (2017) states in his book that nonverbal communication carries more emotional content than verbal communication. Similar to the Cireundeu indigenous community involving children in traditions related to food security, these values are integrated into daily communication. The role of parents as role models and the normalization related to food security is an integral part of family communication. Parents indirectly convey these values to children through their actions, shaping the understanding and views of children about food and food security.

Parents serve as role models for the younger generation in building habits related to food. In this context, as explained by Mrs. AB, a member of the Cireundeu indigenous community, in her interview, the Cireundeu indigenous community, acting as parents, follows a daily eating pattern that directly influences the habits of their children. By consuming "Rasi" (traditional food) every day, children grow accustomed to eating this food without questioning why. According to AC, a child of Mrs. AB and a member of the Cireundeu indigenous community, children's questions about food choices become rare because they are accustomed to seeing their parents follow the same pattern.

The Cireundeu indigenous community provides insight into how daily habits and parental role models have a strong impact on shaping eating norms and family eating habits as a whole. Thus, values and practices related to food security are not only inherited through words but, more importantly, through real actions and concrete examples shown by parents.

Consequently, the habits and role models provided by parents to their children elicit positive responses and strong involvement from the younger generation in preserving agricultural traditions. Response is a form of feedback in the communication process (Dixit, 2018). The majority of the younger generation tends to be interested in and supportive of the agricultural sector, where the presence of parents as role models and active participants greatly influences their choices.

Conformity communication patterns not only strengthen relationships within the family but also have a broad impact on the Cireundeu Traditional Village by forming groups or associations that play a crucial role in managing Cireundeu's tourism destination. The familial togetherness extends into the tourism management group, bringing harmony in cooperation and actively preserving local culture and values through responsible and sustainable tourism activities. Thus, conformity-centered communication has a positive impact on both family dynamics and the development of the region's tourism potential. Through family communication focused on conformity to positive ecological and cultural values, families can act as agents of change in the sustainable development of ecotourism.

## **2. Moral Messages Through Folklore and Cultural Heritage**

Folklore and Cultural Heritage color the life of the Cireundeu indigenous community with abundant richness. In their culture, folk tales, history, legends, and ancestral proverbs play a crucial role in preserving knowledge and values related to agriculture,

food, and environmental sustainability. The indigenous community recognizes the immense potential of utilizing these stories as a powerful means to convey messages about food security to the younger generation. Quoting from an interview with the traditional leader, one ancestral proverb firmly upheld by the Cireundeu indigenous community to maintain food security is "Kudu aya mahluk cicing, aya mahluk nyaring, jeung aya mahluk eling," which means there must be creatures like plants that need to be preserved to maintain food and natural resource stability, then creatures with loud voices signify preserving speech and ethics, and creatures with awareness mean being conscious of one's behavior. In the view of the traditional leader, these folk stories and cultural legacies also contain important concepts related to the balance of nature. This concept reflects the importance of maintaining the balance of ecosystems and biodiversity, ultimately connected to food security and sustainability.

Folk tales become effective tools in transferring knowledge and values to future generations (Çelik, 2018). Quoting from an interview with the traditional leader, these stories have a strong historical dimension, allowing important messages to be conveyed in a profound way. By sharing these stories with children, the community aims to pass down the knowledge heritage from previous generations.

Arts such as *angklung buncis*, *gondang*, and *karinding*, which are part of the cultural heritage and traditional wealth, serve as effective communication tools in developing the appeal of ecotourism for various groups, creating a unique attraction for many. Moreover, folk tales that reveal various aspects of community life and land distribution in the Cireundeu Traditional Village become an attraction that sparks the interest of tourists to delve deeper into the unique life and culture of the Cireundeu Traditional Village. Therefore, in the Cireundeu indigenous community, folk tales and cultural heritage are not just entertainment or narratives but crucial mediums for conveying knowledge, values, and profound messages about food security and sustainability to the younger generation.

### **3. Ritual Communication, Traditional Ceremonies, and Traditions**

Communication through Rituals and Traditional Ceremonies plays a crucial role in preserving knowledge and cultural values related to food and establishing a connection with nature (Mulyana, 2017). In this tradition, traditional ceremonies related to agriculture or hunting not only serve as formal ceremonies but also act as powerful communication mediums to convey profound messages about sustainability and gratitude.

A real example of this ritual communication is the traditional ceremonies related to agriculture. Through these ceremonies, knowledge of traditional farming practices and the connection between humans and nature can be preserved and passed down from one generation to the next. The "*Tutup Taun, Ngemban Taun*" ceremony involving the gathering of the Cireundeu indigenous community reflects gratitude to the creator for the agricultural results obtained in a year.

The perspectives of the traditional leader, neighborhood chief (ketua RW), and Mr. AA, as a member of the Cireundeu indigenous community, in their interviews reflect a deeper meaning of this ceremony. They express that the ceremony of presenting agricultural yields is a tangible expression of gratitude and thanksgiving. Whether the harvest is good or bad, the message to convey is that gratitude must still exist. It is not just about respecting the natural cycle and the gift of the land's produce but also about maintaining a positive attitude and appreciation for what nature has provided. Thus, through ritual communication and traditional ceremonies, the community not only preserves their knowledge and values but also expresses feelings of gratitude and a deep

connection with the environment and natural resources that support life. Furthermore, the traditional ceremony "*Tutup Taun, Ngemban Taun*," which is open to the public, becomes a magnet for ecotourism for those interested in experiencing participation in this cultural tradition.

Another ritual is the "*Tradisi Kurasan*" meeting. *Tradisi Kurasan* is a discussion meeting between the traditional leader and other community members actively interacting and verbally communicating to share in-depth knowledge about various aspects related to agriculture and food security. Based on the interview with the traditional leader, the primary focus of "*Tradisi Kurasan*," which is an integral part of their cultural heritage, is to share information about the types of plants most suitable for growing in their area, effective methods of planting and caring for plants, and the optimal time for the growth process.

Beyond mere technical exchange, communication in this meeting also aims to strengthen and preserve local traditions related to the concept of food. In their book, Samovar et al. (2016) state that communication plays a vital role in passing down cultural identity to the next generation. *Tradisi Kurasan* is an inseparable part of their identity and culture. Despite the continuous development of technology, participants feel it is important to maintain their traditions. The presence of traditional rules in *Tradisi Kurasan*, regularly conducted, indicates that despite the impact of modern technology, traditional values remain relevant and have a place in society. This meeting also provides a space for various age groups from parents to children and youth to exchange views and knowledge, resulting in a more comprehensive understanding of the concept of food and the traditions that accompany it. The traditional leader and the neighborhood chief agree that despite ongoing technological advances, face-to-face communication-based *Tradisi Kurasan* still holds value and importance in preserving their local wisdom and culture.

#### **4. Utilizing Social Media for Marketing Communication Effectiveness**

The use of social media has become a highly effective means of conducting modern communication. In his interview, the traditional leader mentioned that, despite his initial reluctance towards change and digitalization, he realized the positive impact they bring. In this context, communication is focused through social media platforms, bringing broad impacts in information dissemination. The rich and diverse culture, including the concept of food security held by the Cireundeu indigenous community, is highlighted as one of the main features.

Through social media, this communication creates channels that allow cultural information, such as the concept of food security that defines the identity of the Cireundeu indigenous community, to spread globally. This information also serves as an introduction to the ecotourism attractions in Cireundeu Village. Based on an interview with Ms. AB, a member of the Cireundeu indigenous community, Cireundeu Village is considered an educational tourist destination related to local resilience. Therefore, the local community leverages this potential to attract tourists and introduces it to various layers of society worldwide through social media.

Social media not only facilitates the delivery of information but also invites active participation from the general audience (Gaile, 2013). With more intensive interaction, this communication can encourage deeper cultural dialogue and build awareness of the importance of preserving and appreciating cultural and environmental heritage (Mele et al., 2021). Thus, the use of social media in this context has significant potential to expand the reach of communication, educate, and promote cultural and environmental preservation.

#### 4. Conclusion

From the presented discussion, it can be concluded that Cireundeu Indigenous Village embraces four key concepts of food security: ecological sustainability, local knowledge related to food, food self-sufficiency, and mutual care along with preserving traditions. In passing down these food security concepts to the younger generation to ensure sustainability and become an attraction for ecotourism, the Cireundeu Indigenous Community communicates them through four main forms: family communication oriented towards conformity, communication through rituals, traditional ceremonies, and customs, moral messages through folklore and cultural heritage, communication through rituals and traditional ceremonies, and the utilization of social media for effective communication.

By integrating the concepts of food security and traditions in communicating with the younger generation, the Cireundeu indigenous community demonstrates their commitment to ensuring that every community member has adequate access to food security and natural resources in their daily lives. Moreover, this communication also serves as an ecotourism attraction, opening opportunities for the indigenous community to share their cultural and natural richness with the world at large

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