

Local Wisdom of the Cireundeu Traditional Village as a Learning Resource in History Education

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Abstrak

Pembelajaran sejarah di tingkat SMA masih didorong oleh metode ceramah yang berpusat pada guru dan sumber belajar tekstual yang bersifat nasional-sentris, sehingga peserta didik cenderung tidak mampu memaknai relevansi sejarah dalam kehidupan mereka. Penelitian ini bertujuan untuk mengidentifikasi bentuk-bentuk kearifan lokal Kampung Adat Cireundeu, khususnya pada sistem ketahanan pangan lokal, serta menganalisis relevansinya sebagai sumber belajar sejarah pada CP Fase E Kurikulum Merdeka di SMA. Penelitian menggunakan pendekatan kualitatif dengan metode etnografi melalui observasi partisipan, wawancara mendalam dan studi dokumen yang dilaksanakan pada April 2026 di Kampung Adat Cireundeu. Hasil penelitian menunjukkan bahwa kearifan lokal Kampung Adat Cireundeu bersifat multidimensional, mencakup ketahanan pangan berbasis singkong dan rasi, sistem pewarisan budaya, ritual adat *Ngemban Taun*, serta tradisi *Nganteuran* yang telah berlangsung sejak 1918. Keseluruhan dimensi tersebut relevan dengan materi langkah-langkah penelitian sejarah dan sumber sejarah pada CP Fase E, serta memenuhi kualifikasi sumber belajar yang ekonomis, praktis, fleksibel, dan relevan.

Kata kunci: kearifan lokal, kampung adat cireundeu, sumber belajar sejarah.

Abstract

History learning at the high school level is still driven by teacher-centered lectures and nation-centric textbooks, so students often struggle to understand the relevance of history to their lives. This study aims to identify forms of local wisdom in the Cireundeu Traditional Village, particularly within the local food security system, and to analyze their relevance as a source of history learning in CP Phase E of the Independent Curriculum in high schools. The study employed a qualitative approach using ethnographic methods, including participant observation, in-depth interviews, and document analysis, conducted in April 2026 in the Cireundeu Traditional Village. The results show that the local wisdom of the Cireundeu Traditional Village is multidimensional, encompassing cassava-based food security and rasi, cultural inheritance systems, the traditional Ngemban Taun ritual, as well as the Nganteuran tradition, which has been practiced since 1918. All of these dimensions are relevant to the material on historical research steps and historical sources in CP Phase E and meet the criteria for economical, practical, flexible, and relevant learning resources.

Keywords: local wisdom, cireundeu traditional village, history learning resource.

INTRODUCTION

Indonesia is a country rich in cultural diversity and local wisdom spread across various regions. One such treasure can be found in the city of Cimahi, West Java, which is geographically located within Bandung Regency and West Bandung

Regency and is approximately a 60-minute drive from the center of Bandung. Within it lies a form of local wisdom in the traditional village of Cireundeu, which possesses unique characteristics. This traditional village is believed to still uphold the cultural heritage passed down

from its ancestors to this day. The uniqueness of the Cireundeu Traditional Village lies in its local food security, which demonstrates a form of local wisdom.

The phenomenon of local food security that has been passed down through generations in the Cireundeu Traditional Village is essentially a tangible manifestation of the concept of local wisdom, which has long been studied across various academic disciplines. Local wisdom itself is a concept rooted in profound values within community life. Abubakar and Anwar (2021) state that local wisdom is a set of values serving as a guide for life within a community, functioning to maintain harmonious relationships among people, between people and the environment, and between the environment and God. Based on these local values, people are regarded as virtuous and possess noble character in the eyes of God. In line with this, Purwanti Anggraini and Tuti Kusniarti (2017) explain that local wisdom encompasses all forms of actions and customs that contain positive values within a community; these actions and customs can also be referred to as a form of *“local genius”* in responding to every form of change arising from globalization. Thus, it can be said that local wisdom is a collection of values, actions, and customs that have developed within a community and serve as a guide for life to maintain harmony between humans and the

environment, and between humans and God.

In the context of the Cireundeu Traditional Village, the most prominent aspect of local wisdom is local food security, which has been practiced from generation to generation since 1918 to the present day. This system is manifested through two main traditions: the tradition of shifting cultivation in cassava farming and the tradition of consuming rasi rice made from cassava. These traditions are not merely dietary customs but integral components of a value system that governs relationships between humans and nature, fellow community members, and their ancestors. The indigenous community of Cireundeu, with its well-preserved way of life, reflects a balance between adherence to ancestral traditions and openness to the changing times, ensuring that these values remain highly relevant in various aspects of life, including the realm of education.

Local wisdom inherently holds great potential as a source of contextual and meaningful learning. As part of a cultural heritage passed down from generation to generation, the values contained within it can serve as a valuable learning resource, particularly within formal education. In the context of history education, local wisdom is not only relevant in terms of content but also serves as a bridge connecting students' experiences and knowledge with broader

historical narratives. Integrating values of cultural diversity rooted in local wisdom into school curricula must be urgently implemented through relevant subjects to foster more meaningful social interactions among students. To understand the extent to which this potential has been examined and where research gaps remain, it is necessary to first explore the contributions of previous studies relevant to this research.

A number of previous studies have made significant contributions to understanding the relationship between local wisdom, indigenous communities, and history education, thereby serving as an academic foundation for this research. First, Muis, Naipitu, and Saragih (2023) systematically documented that history education in Indonesia has long been perceived as a boring, monotonous, and irrelevant activity for students. This study indicates that the lecture method, which still dominates, has produced passive students who are unable to grasp the relevance of history in their lives. These findings provide strong justification that a change in approach to history education is an urgent and unavoidable necessity.

Second, Syahputra, Sariyatun, and Ardianto (2021) demonstrated that local history-based learning has a positive impact on enhancing students' historical awareness. The results of this study confirm that through local history-based learning, a form of educational activity

can be created that is enjoyable and rooted in the surrounding environment, thereby enabling students to better appreciate, understand, and love their own homeland. This finding serves as a crucial foundation, demonstrating that a locality-based approach is not only feasible but also proven effective in strengthening students' connection to the historical material they study.

Third, Widyanti (2015) conducted a study with the closest research focus. This study specifically examined the application of the local wisdom values of the Cireundeu Traditional Village community as a source of social studies learning, using a qualitative ethnographic approach. The findings revealed that the Cireundeu community's local wisdom regarding (traditional cassava-based food preservation) to maintain food security has been practiced since 1918 and has proven to be a meaningful learning resource, as it brings the learning process closer to students' real-life experiences.

Despite the contributions of these three previous studies, there remains a research gap that requires further in-depth examination. The studies by Muis et al. (2023) and Syahputra et al. (2021) each captured the challenges and potential of local history education in general without linking them to a specific object of local wisdom. Meanwhile, Widyanti's (2015) study, which used the Cireundeu Traditional Village as its subject, focused

on the Social Studies subject and did not address the specific dimensions of history learning, let alone link it to the Learning Outcomes (LO) of Phase E of the newly implemented Merdeka Curriculum. To the best of our knowledge, no study has specifically examined the local wisdom of Kampung Adat Cireundeu, particularly regarding the local food security system based on cassava and rasi, as a history learning resource aligned with Phase E Learning Outcomes in the high school history curriculum.

Building on the identified research gaps, this study offers a novel approach that substantively distinguishes it from previous studies. This study specifically examines the local wisdom of food security in the Cireundeu Traditional Village, manifested through the traditions of cassava farming and rasi consumption, as a source of historical learning directly linked to Phase E Learning Outcomes of the Merdeka Curriculum in high school, particularly regarding the steps of historical research and historical sources. Unlike Widyanti's (2015) study, which situated Cireundeu's local wisdom within the framework of Social Studies, this research delves deeper into the pedagogical realm of history education by articulating how these dimensions of local wisdom can be transformed into structured learning experiences aligned with the demands of the current curriculum. This novelty lies not only in

the specific and field-verified subject of study but also in its contextual approach rooted in an indigenous community that continues to actively practice its traditions to this day. Thus, this research does not stop at the level of cultural description alone, but goes further in formulating how these values of local wisdom can be used as a source of meaningful, accessible, and relevant history learning for students.

Based on the background, urgency, and research gaps outlined above, this study aims to identify the forms of local wisdom in the Cireundeu Traditional Village, particularly those related to the local food security system, and to analyze their relevance as a source of history learning for Learning Outcomes Phase E in high school. Through these objectives, this study is expected to make an academic contribution by enriching the body of research on history learning based on local wisdom, while also providing practical contributions to history teachers in designing contextual, meaningful, and non-national-centric learning. Furthermore, this study is expected to foster students' historical awareness of the historical and cultural values that exist around them, so that history learning is no longer viewed as something distant from reality, but rather as a learning experience that is close, alive, and deeply rooted in the students' own local identities.

METHODS

This study employs a qualitative approach using ethnographic methods, as outlined by Creswell (2016), who defines ethnographic research as a qualitative research procedure used to describe, analyze, and interpret patterns of behavior, beliefs, and language within a cultural group that evolve over time. This method was chosen because it is considered relevant for examining the *local genius* and local wisdom of the Cireundeu Traditional Village in a deep and holistic manner.

This study focuses on the values of local wisdom in the Cireundeu Traditional Village with the aim of analyzing their relevance in culture-based history education. Ethnography is particularly well-suited for studying a form of local wisdom, as it allows for a deep understanding of a cultural form that originates from within the community. Indigenous communities, as seen through their traditions, adhere to local values that are believed to embody a form of truth and sacredness, serving as a guiding principle for life passed down through generations (Hamlan et al., 2025).

Data collection was conducted through participant observation and interviews, carried out in April 2026. The research location was Kampung Adat Cireundeu, Jl. Saptobudaya, Kp. Cireundeu, Kel. Leuwigajah, Kec. Cimahi Selatan, Kota Cimahi, West Java. This

activity was conducted to directly observe the social and cultural activities of the community, such as food security practices, social interactions, and traditional rituals. Through this direct engagement, understanding of the values alive within the community becomes more comprehensive and remains rooted in its context.

In addition to observation, in-depth interviews were conducted with the spokesperson and traditional leader of Cireundeu, Kang Yana, to explore the meanings behind the cultural practices being carried out. These interviews provided an opportunity to understand how the community interprets its own history, including the values of struggle, self-reliance, and sustainability passed down from generation to generation.

To strengthen the findings, document analysis was used to supplement the data, including archives, local historical records, and relevant literature. The use of these documents helped connect the empirical field data with a broader theoretical framework. Simply put, the analysis techniques in qualitative research consist of three stages: data reduction, data presentation, and concluding with the drawing of conclusions (Miles and Huberman in Sugiyono, 2019)

RESULTS AND DISCUSSION

The Cireundeu Traditional Village, located in Leuwigajah Village, South Cimahi Subdistrict, Cimahi City, is a concrete example of an indigenous community possessing both historical depth and a wealth of cultural values worthy of being utilized as a source for historical education. The name “Cireundeu” derives from the reundeu tree, a plant used as traditional herbal medicine. In the past, this type of tree grew abundantly in the Cireundeu area, so the local community adopted it as the village’s namesake, eventually leading to its recognition as Cireundeu Village. Administratively, Cireundeu is indeed located within an urban area, specifically in Leuwigajah Village, South Cimahi District, Cimahi City, West Java. Although the village of Cireundeu is administratively part of the city, the term “village” refers to its social, cultural, and traditional systems, which remain intact to this day, rather than its administrative status. The traditional structure in Cireundeu Traditional Village is simple, yet it features a clear division of roles in preserving customs, the Sunda Wiwitan faith, and daily community life. The current elder of Cireundeu Traditional Village is Abah Widi, also known as *Ais Pangampih* the companion and guardian of the Cireundeu traditional community. The Cireundeu area spans 43.57 hectares of agricultural land, with 4 hectares

designated as residential areas. The population is estimated at approximately 800-1.200 people, divided into 60 households, and a portion of them rely on the cassava farming sector for their economic livelihood (Kang Yana, 2026).

Etymologically and historically, the term “local wisdom” is a translation of “*local genius*,” a concept first introduced by Quaritch Wales, which is understood as the capacity of local culture to navigate the influence of foreign cultures when they interact (Putri et al., 2022). Furthermore, Njatrijani (2018) defines local wisdom as a way of life, knowledge, and strategies used by local communities to solve problems and meet their needs, as well as values passed down from generation to generation within a community. More than just tradition, local wisdom encompasses a system of values, norms, and collective knowledge that has been tested over time.

Field findings indicate that the community of the Cireundeu Traditional Village embodies a tangible form of local wisdom that is not merely conceptual but is actively practiced in daily life to this day. Based on an interview with Kang Yana (2026), the spokesperson and traditional leader of the Cireundeu Traditional Village, he emphasized that local wisdom in the Cireundeu Traditional Village encompasses food security through the consumption of cassava flour or cassava rice, a harmonious socio-cultural system,

the preservation of protected forests or taboos, as well as customs and traditions passed down through generations. The tradition of cassava consumption began during the Dutch colonial period, when the Cireundeu region experienced drought and difficulty obtaining rice. In those circumstances, the village elder of Cireundeu, Aki Haji Ali, sought a solution until he eventually met Prince Madrais in Cigugur, Kuningan. Aki Haji Ali had previously studied under and established a relationship with Prince Madrais. From these teachings, the value was derived that life must be in harmony with nature, self-reliant both physically and spiritually, independent of colonizers, and focused on maintaining food security. This statement indicates that the local wisdom developed in the Cireundeu Traditional Village remains comprehensive and is not limited to a single aspect of life. Rather, its philosophical teachings concern the freedom of life, self-reliance, and the resilience of the indigenous community. This finding aligns with the perspective of Khaeruddin et al. (2020), who state that multidimensional local wisdom can offer greater opportunities to serve as a comprehensive source for learning local history, not limited to specific aspects. Thus, the Traditional Village of Cireundeu meets the criteria as a subject of study that is historically rich and pedagogically relevant.

The most notable aspect of the local wisdom of the Cireundeu Traditional Village is its local food security system, which has deep and well-documented historical roots. Historically speaking, the community of the Cireundeu Traditional Village began transitioning from rice to cassava as its primary staple as early as 1918, and this shift was fully realized by 1924. The decision by the ancestors of Cireundeu to switch from rice to cassava was based on the belief that humans should not rely solely on a single food source, given the continuously growing population while the availability of food like rice could eventually decline (Widyanti, 2015). This line of thinking indirectly aligns with Thomas Robert Malthus's theory regarding the relationship between population growth and food availability, although the ancestors of the Cireundeu community formulated it simply based on real-world experience and local wisdom. This historical fact can serve as a starting point for history education, particularly to examine how local communities responded to the challenges of their time through distinctive and innovative strategies, even before the academic concept of food security was established. Kang Yana himself emphasizes the hope for the future that Cireundeu will serve as a concrete example for the broader public that food sources are not synonymous with rice, but rather with other carbohydrate

sources, given that the Cireundeu community has demonstrated for over 100 years that consuming cassava has not led to health issues, has enabled them to compete in education, and has resulted in a fairly good economic condition (Kang Yana, 2026). The alignment between Cireundeu's local wisdom and Malthus's theory serves as evidence that local knowledge derived from collective experience holds epistemological value equivalent to formal academic theories, and this is precisely what makes it highly compelling for historical inquiry.

The strongest historical value that can be drawn from the traditional village community of Cireundeu is the principle of life they hold dear: *"If you have no rice fields, at least have vegetables; no cassava if you have rice, no rice if you can work, no work if you eat, no eating if you're strong."* This principle is not merely a philosophical expression but stems from the real history of the Cireundeu Traditional Village, which transitioned from rice to cassava—a result of a long historical journey shaped by the collective experiences of ancestors over more than a century. Romadi and Kurniawan (2017) emphasize that *folklore* in history education serves an educational function because it contains local wisdom values that can foster historical and cultural awareness among students and enhance their understanding of their social environment. In the context of

history education, this principle can be utilized as an entry point to encourage students to think historically that is, to understand how a value is shaped by the context of its time and passed down through generations as a tangible response to the challenges faced by society during that era.

The process of cultural transmission occurring in the Cireundeu Traditional Village takes place through unwritten mechanisms that consistently pass from one generation to the next. Based on an interview with Kang Yana (2026), the system of allocating cassava garden plots is directly passed down from parents to their children and grandchildren, accompanied by communal practices of crop rotation and harvest scheduling. Such inheritance mechanisms serve as a concrete example of what Njatrijani (2018) refers to as knowledge passed down from generation to generation within a community, where this knowledge does not require written texts to endure because it is integrated into daily life practices.

The cassava farming system in Cireundeu possesses its own unique characteristics that distinguish it from general agricultural practices. Kang Yana explained that every plot of land in Cireundeu has distinct geographical conditions, and this has even become the subject of a dissertation on land use in Cireundeu, which scientifically divides the

fields into several blocks with different soil types (Interview, 2026). The non-simultaneous planting system across families makes Cireundeu resilient to extreme weather conditions, as even during prolonged dry seasons, there is always cassava ready for harvest from one of the land blocks. Meanwhile, there are no specific taboos in cassava farming activities in Cireundeu, as the community prioritizes adaptation to the environment and prevailing weather cycles. This fact is historically significant because it demonstrates that Cireundeu's agricultural system is built on rational ecological principles, not merely on mystical prohibitions, thereby possessing high resilience in facing various natural challenges.

Beyond the agricultural dimension, ritual and ceremonial aspects are also an inseparable part of Cireundeu's local wisdom. Cassava farming in Cireundeu is not carried out haphazardly, as it involves prayer rituals and supplications before planting, as well as specific rituals during harvest, it is not permitted to simply pull the cassava out without the proper ceremonial process. Unlike general agricultural practices that involve simultaneous mass harvests, the people of Cireundeu have shifted to a family-based cassava harvesting system an agrarian innovation born from a collective consciousness that has taken shape over more than a century. The highlight of

their traditional calendar is the "mengemban tahun" or year-closing ceremony, celebrated every 1st of Sura according to the Sundanese Saka calendar. This ceremony holds the same significance as the Eid celebration for adherents of the Sunda Wiwitan faith, featuring a series of activities such as sungkeman (a traditional bow of respect), a procession of harvest produce, communal prayers, and traditional arts from the Cireundeu Traditional Village. In addition to this main ceremony, there is also the tradition of "pengantaran" or "*mawakeun*"—a time-honored custom among the Sundanese people, including those in the Cireundeu Traditional Village, of delivering cooked food in a special "rantang" to relatives, parents, or neighbors as a symbol of social bonds fostered through various cassava-based dishes (Kang Yana, 2026). Formal recognition of this cultural value was realized when rasi, as the staple food of the Cireundeu indigenous community, was designated as an Intangible Cultural Heritage (WBTb) of Indonesia by the government in 2021; traditions such as the Tutup Taun or *Ngemban Taun* traditional ceremonies also became an important part of the cultural heritage reflecting food security, the preservation of traditions, and the cultural identity of the Cireundeu community. In the context of history education, these rituals and traditions can serve as valuable study materials for students to understand how a community

builds collective identity through the commemoration of its history. Syahputra et al. (2021) emphasize that local history integrated into traditional rituals helps students develop historical awareness because they perceive history not as something static, but as something that remains alive within the community's cultural practices.

In the Traditional Village of Cireundeu, customary rules and formal schooling coexist. The community can still participate in the national education system by attending formal schools such as elementary, middle, and high school, but traditional values are passed down through family education and the traditional community (Kang Yana, 2026). Traditional education in Cireundeu focuses more on the formation and transmission of culture, while formal schools are used to obtain general education and the formal educational credentials recognized by the state. Despite the richness and resilience of its local wisdom, the Cireundeu Traditional Village also faces serious challenges regarding generational renewal, specifically how to ensure the continuity of cassava farming traditions amidst the shifting priorities of the younger generation, who tend to gravitate toward formal employment after completing their education. Kang Yana acknowledges that the biggest challenge today is encouraging the involvement of young people, as their post-graduation

orientation especially after college tends to lead directly to formal jobs outside the community. Traditional leaders are currently devising various strategies to encourage and motivate the younger generation to remain involved in cassava farming practices, including by showcasing real-life examples of community members who successfully juggle both roles working outside the community while continuing to farm in Cireundeu. This challenge is not new in the history of indigenous communities and is particularly relevant for historical education, as it reflects the dynamics that have always been present in the process of cultural transmission across communities throughout human history. From an educational history perspective, this issue of regeneration can be utilized as material for critical discussion among students to analyze how a community struggles to preserve its identity and traditions amidst the pressures of modernization a major theme in social and cultural history that is relevant to students' real-life experiences today.

The resilience of the local wisdom of the Cireundeu Traditional Village is not only reflected in its rituals and customs, but has also proven capable of adaptively transforming into creative economic practices relevant to the demands of the times. Starting with a collaboration with the Ministry of Agriculture and UNPAD, Micro, Small, and Medium Enterprises (MSMEs) are now flourishing, managed by

the women of the Cireundeu Traditional Village through the processing of cassava into various marketable products. Through food diversification, the cassava processing yields a range of products including eggrolls, cireng, saroja, cassava skin jerky, onion chips, chistik, spiced opak, kicipir, and mokaf or tapioca flour all made from cassava as a direct embodiment of their ancestors' food security principles. This food diversification helps maintain local food security and boost the community's economy. Production runs regularly from noon until the afternoon using an order-based system and available stock, thereby minimizing waste and maintaining product quality. All of these MSME products are marketed digitally through the Shopee platform under the store name tokoserbasingkongkampungcireundeu. This demonstrates that the people of Cireundeu are not closed off to technological advancements but rather utilize them as a means to expand their marketing reach without sacrificing their cultural identity.

In addition to SMEs, the Cireundeu Traditional Village has also developed an eco-tourism-based educational tourism package managed through the Dewitapa program, or the Integrated Traditional Tourism Village. This program offers two package options: a *half-day* package with two activities priced at Rp130.000 per person and a *full-day* package with three

activities priced at Rp180.000 per person. The availability of these ecotourism packages serves as a highly strategic entry point for history education based on field visits, as it allows students not only to read about local wisdom but also to understand, observe, and experience cultural values in a tangible and contextual manner. Such an approach aligns with the concept of *experiential learning*, which emphasizes the importance of direct experience as the foundation for building meaningful and lasting knowledge.

When examined more deeply, history education has great potential to become a contextual and meaningful learning space when linked to the environment surrounding the students. Wiyanarti et al. (2020) state that local history can provide contextual learning experiences because it allows students to see firsthand the relevance between past events and the current social conditions of the surrounding community. From a historical education perspective, local wisdom is important because it contains historical traces that students can examine, analyze, and interpret, much like a historian does when understanding primary sources.

Based on a study of the local wisdom of the Cireundeu Traditional Village, local food security manifested through the traditions of cassava farming and the consumption of rasi—is highly

relevant to be taught in the curriculum on the steps of historical research and historical sources. This material discusses historical research methods consisting of five stages: topic selection, heuristics, criticism and verification, interpretation, and historiography. The local wisdom of Kampung Adat Cireundeu can serve as a concrete example in each of these historical research stages, particularly within the local context. This material aligns with the Learning Outcomes of Phase E of the Merdeka Curriculum in the history subject, where students are required to be able to explain the steps of historical research, analyze the local wisdom of the Cireundeu community as a historical source, and compile a simple report on the results of historical research based on local sources.

As for the application of the values of the local wisdom of the Cireundeu Traditional Village in history education, this can be implemented in various ways, such as by inviting students to learn directly in the field by observing how the indigenous community of Cireundeu applies their cultural values, discussing these observations in the classroom, and exploring other potential opportunities within their surrounding environment to create added value for both the students and their community. Direct, hands-on learning that immerses students in the daily life of the Cireundeu traditional community is expected to stimulate their

creativity, helping them identify opportunities or potential they can develop within their own environment.

The selection of the local wisdom of the Cireundeu Traditional Village as a history learning resource is academically justifiable because it meets the criteria for the effective use of learning resources. Learning resources encompass all sources such as messages, people, materials, tools, techniques, and settings utilized by students in educational activities and can enhance the quality of their learning (Anastasya Arun Sari, 2025). Deliati and Sri Nurabdiah Pratiwi (2022) explain that the use of media as a learning resource has several advantages, including, first, cost-effectiveness whether there are costs associated with using a learning resource; the Dewitapa Ecotourism package offers visit access at an affordable cost starting from Rp130.000 per person for a half-day package. Second, technical expertise: teachers must be proficient in operating specific tools used as learning resources. Third, practicality and simplicity: resources must be easily accessible, easy to implement, and not difficult or scarce. The location of the Cireundeu Traditional Village within the city of Cimahi makes it easily accessible to students from nearby schools. Fourth, it is flexible, meaning that something utilized as a historical resource must not be rigid or fixed but must be adaptable for development, capable of supporting educational

objectives, and not easily influenced by external factors. The rich dimensions of Cireundeu's local wisdom encompassing the history of food security, traditional rituals, cultural inheritance systems, regeneration challenges, and cassava-based MSME practices, providing ample space for teachers to develop various learning approaches. Fifth, "relevant" means aligned with instructional objectives and other instructional components; all these contents are directly linked to Competency Profile (CP) Phase E. Furthermore, the learning modules based on Cireundeu's local wisdom have been developed through academic research by Indonesian teacher training universities and implemented in history classroom practices. This demonstrates that this local wisdom is not only culturally valuable but has also been proven as a contextual and relevant learning resource within formal education. Based on the results of the study on the local wisdom of the Cireundeu Traditional Village, it can be concluded that the existing forms of local wisdom must be conveyed to students the younger generation currently pursuing their education at the Senior High School (SMA) level in Cimahi City and its surrounding areas. However, in its implementation, an interpretation of the local wisdom of the Cireundeu Traditional Village must first be conducted before it is conveyed and

integrated into classroom learning activities through history lessons.

CONCLUSION

The Cireundeu Traditional Village possesses a wealth of local wisdom that is not only culturally valuable but also holds historical depth relevant for integration into history education at the high school level. The local wisdom within it includes the consumption of cassava, a harmonious socio-cultural system, the preservation of protected forests or taboos, and customs passed down through generations. The philosophical principle "*teu boga sawah asal boga pare...*" and the *Ngemban Taun* ceremonial tradition demonstrate that the collective identity of the Cireundeu community has been shaped by a long historical experience and passed down through robust unwritten mechanisms. This fact provides an opportunity for students to practice historical thinking, understand how values are shaped by their historical context, and realize that history is not static. The local wisdom of the Cireundeu Traditional Village is highly relevant to the content and learning objectives (Learning Outcomes) of the history curriculum. This historical learning resource can serve as a in preserving the local culture of the Cireundeu Traditional Village and as a historical learning resource. Furthermore, through this historical resource rooted in the local culture, students are expected to be

motivated to study the local histories around them, thereby fostering a sense of national historical consciousness

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