

## **The Food Consumption Behavioral Values Utilization of the Indigenous People of Cireundeu to Improve the Students' Local Food Diet Pattern**

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**Abstract:** The 3f (fun, food fashion) concept has been very attached among the community, especially for students. The concept of fun, food and fashion gradually became an identity and lifestyle of the people. It often becomes a place to express oneself to be seen by others. The students who are viewed from their growth phase classified as teenagers are often targeted by the concept of fun, food and fashion. Adolescence is a period when teenagers do not have yet a strong stance to hold in their life, unstable and easily influenced by others as they are still on the stage of finding their identity, as a result teenagers easily follow the developing fashion and trends, especially in the imported or modern food field. Cireundeu traditional village local wisdom is one of the traditional villages which still hold the cultural values firmly in the midst of technological advances and the times. One of the uniqueness of the Cireundeu traditional village is cassava (local food) used as the indigenous people staple food. The food culture system (food) includes the production, distribution, and consumption of food implied to meet human, social and cultural needs in order to carry out life and improve oneself, family, and society welfare. The local food-based culinary tradition is a form of local wisdom as an illustration of community life patterns which are able to present a collectivity identity and socio-cultural representation in conceptualizing food and food social function in the midst of the crush and influence of the foreign cultures food modernization. This research uses the literature study method, whose definition is a collection of various theories relevant to the chosen problem. This paper has used data sources from the relevant literature.

**Keywords:** Cireundeu traditional village, local food, local wisdom

## Introduction

The growing globalization has had a tremendous impact on behavior and lifestyle of the Indonesian people. The concept of fun, food and fashion gradually became an identity and lifestyle of the people. It often becomes a place to express oneself to be seen by others. The students who are viewed from their growth phase classified as teenagers are often targeted by the concept of fun, food and fashion. Adolescence is a period when teenagers do not have yet a strong stance to hold in their life, unstable and easily influenced by others as they are still on the stage of finding their identity, as a result teenagers easily follow the developing fashion and trends, especially in the imported or modern food field. The results of Setyaningsih's research (Setyawati, 2016. Pg. 276) show that there is a relationship between nutritional knowledge and the frequency of eating fast food at SMU Negeri I Semarang. 80.4% of the 46 samples studied, had good nutrition knowledge and 41.3% of them often consumed fast food 3-5 times a month.

Nutrition is commonly found in the middle and upper economic levels families. The increasing of their economic prosperity and the number of fast food served, encourage them to consume a lot of sugar and fat, eventually it will lead to excess nutrition of these people. Another impact of the increasing economic prosperity and food consumption behavior changes is the increasing number of overweight people. It occurs not only in adults but also in adolescents (Semiloka Pre WKPG, 1997).

Basically, producers know that students have potential material that can be used by advertising marketers, especially food and beverage advertisements that use an idol as a model in order to attract the students' attention more easily. As a result, students who become fans of the idol will buy the products provided without thinking of their nutrition. (Khomsan, 2003). Uncontrolled students' consumption behavior can harm themselves and their surrounding environment as well. The students consumption patterns, eating instant food and drinks, cause many problems to their health and environment due to the instant foods or drinks packaging waste. The tendency of citizen who like fast food more than

traditional one because of their assumptions that it is more modern. They assume that traditional food is out dated food, unrelated to today's life progress and has no commercial value. In fact, the fast food basically contains high protein, calories (especially fat and simple sugars), salt, cooking spices, preservatives, coloring agents and low fiber.

Environmental problem caused by human consumption waste is a problem that is often becomes a topic of a discussion, however this problem still exists and has not been resolved yet and even becomes more complex. The proliferation of food and beverage packaging using plastic makes the accumulation of plastic waste difficult to control. The wrong plastic waste processing causes a new problem to the surrounding environment, as once has happened in East Java; using plastic waste as a fuel. The impacts of plastic burning to human being often occur in the form of visual disturbances, decreased consciousness, cancer trigger, and respiratory problems. In addition, the surrounding environment is also affected by the plastic burning; plants extermination, drinking water poisoning, global warming, and fires. Taken from the electronic media [Ayobandung.com](http://Ayobandung.com) (2020). The Cimahi Environmental Service noted that in a year the community's plastic waste production reaches 14,000 tons. If plastic waste is left unchecked, it will certainly affect the surrounding environment.

Cireundeu traditional village local wisdom is one of the traditional villages which still hold the cultural values firmly in the midst of technological advances and the times. One of the uniqueness of the Cireundeu traditional village is cassava (local food) used as the indigenous people staple food. The food culture system (food) includes the production, distribution, and consumption of food implied to meet human, social and cultural needs in order to carry out life and improve oneself, family, and society welfare. The local food-based culinary tradition is a form of local wisdom as an illustration of community life patterns which are able to present a collectivity identity and socio-cultural representation in conceptualizing food and food social function in the midst of the crush and influence of the foreign cultures food modernization. Based on the problems that have been described previously, the researcher wants to see The Food Consumption Behavioral Values Utilization of the Indigenous People of

Cireundeu to Improve the Students' Local Food Diet Pattern.

### **Methods and Research Design**

The method used in this paper is literature study. Literature study is a collection of several theories which are relevant to the problems raised by the researcher. The literature study itself is related to theoretical studies as well as a collection of references that cannot be separated from the study of scientific literature (Sugiyono, 2012). The data sources used in this research are appropriate literatures such as books, journals or scientific articles related to the chosen topic. Arikunto & Jabar (2010) and (Riskha Ramanda, et al, 2019) in their books explain that the data collection technique used in a study is to find data in the form of notes, books, papers or articles, journals, and so forth.

The data analysis technique used in this library research is content analysis method. As the aim of the technique is to maintain the immutability of the study process, to prevent and overcome misinformation (human misunderstandings caused by the lack of researcher's knowledge or librarians), therefore it needs cross checking and rereading the references. This research report was prepared on the principle of simplicity and convenience. This principle was chosen considering the researcher's limited ability who has not been able to carry out an in-depth and detailed literature review. In addition, the purpose of using it is to make the readers understand the essence of the research on ecological wisdom in traditional societies more easily.

### **Result and Discussion**

Cireundeu is taken from the name of "reundeu tree," a herbal medicinal tree. Previously, there were a lot of reundeu trees in the village, therefore the village is called Cireundeu. Cireundeu traditional village is located in Leuwi Gajah village, south Cimahi district. The history of the Cireundeu traditional village in Tramontane (2017, p. 13) mentions that the prince of Madrais who was a descendant of the Gebang Sultanate lived in Cireundeu and met Haji who was the traditional leader of Cireundeu in the 1930s. Prince Madrais taught moral

values related to the way to be a good person in life. Based on that lesson, there are two taboos for the Cireundeu indigenous people; not taking someone's right and compelling our belief to others. Sourced from the Cimahi City Government website, in the 18th century a Cirendeue elder had the awareness not to be colonized, then he wandered to look for the answer. In the 19th century he arrived at Cigugur Kuningan and met Prince Madrais. Having met the Prince Madrais, he thought that he had found the answer and the person he was looking for.

The indigenous people have been consuming cassava which is called 'rasi' as a staple food for generations. It began in 1918 when the rice fields were drying up. Then the ancestors suggested and ordered to plant cassava as a substitute for rice because cassava plants can be planted in the dry season as well as in the rainy season. As the availability of land for growing rice is getting smaller, many of the rice fields have turned into buildings.

The indigenous people of Cireundeu have been consuming cassava since 1924. They process cassava by grinding, depositing and filtering it into starch or sago. Dried sago pulp is also made into cassava rice or 'rasi'.

Basically, the existence of humanity in traditional societies can be seen from the values contained in their local wisdom. According to Fadhilah (2014, p. 14) states that matters relating to food ingredients and their processing cannot be separated from the belief and socio-cultural systems. The indigenous people of Cireundeu have a belief named Sunda Wiwitan. For indigenous people, Sunda Wiwitan is a belief in nature, his ancestors or animism and dynamism. Most of them are still holding the Sunda Wiwitan belief.

The Cireundeu indigenous people adhere to a life principle that runs in harmony with the humans' life and other creatures on the earth. They choose to take advantage by consuming their agricultural products as food. This consumption of local food is also supported by historical stories of them, who are taught by their ancestors not to depend on rice and imported food (Wahyuni et al, 2019. P. 10). The consumption pattern of indigenous people here is their consuming

cassava as a staple food. The use of local food, cassava, as their main food has proved that their economy wheel is running. Cassava is processed not only to be a staple food, but also into various snacks such as opak, egg roll, cireng, simping, cake, and even dendeng kulit singkong which are packaged and sold as souvenirs.

The consistency of indigenous people in consuming ‘rasi’ as their staple food has made them never consume rice. It does not mean that they forbid rice from paddy, but they preserve and follow the message of their elders. The feeling full because of consuming cassava is longer than that of rice, therefore they eat just twice a day.

At this stage, the indigenous peoples are able to carry out economic activities such as; production, distribution and consumption only by utilizing cassava from their agricultural harvests. Material processing and distribution in the Cireundeu traditional village can be seen in the following table:

Pengolahan Komoditi Pangan <b>Food Commodity Processing</b>	Pola Distribusi Pangan <b>Food Distribution Pattern</b>	Bentuk dan Hasil Budaya Pangan Lokal <b>Forms and Results of Local Food Culture</b>
Pengolahan singkong secara manual <b>Manual cassava processing</b>	Internal Khusus untuk kebutuhan sendiri <b>Especially for your own needs</b>	- pembuat rasi (rasi making) ) - opak singkong - rangging - isrud - ciwel - sorandil - awug

Pengolahan singkong secara mekanik <b>Mechanical processing of cassava</b>	Internal Khusus untuk kebutuhan sendiri <b>Especially for your own needs</b>  Eksternal Komersil ( <b>Comercial</b> )	- katimus - pembuatan rasi - kerupuk aci - opak singkong - rangginging - aci singkong - tape gendul - peuyem mutiara - isrud - ciwel - sorandil - kecimpring - awug - katimus - gegetuk
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(Fadhilah, 2014. P. 27)

From the table above, it can be seen that the indigenous people economically independent. They produce processed cassava products not only to be consumed by themselves, but also to be sold with many variants. Consuming local food is an effort to save the earth. The rise of fast food and junk food affects human health. It also destroys the nature due to its packaging waste.

Currently, the students' consumption culture is far from consuming local food. The faster of modernization current, the faster social changes in life. Students tend to follow all the current developments both in culture and social life that have made the traditional values eroded. The absence of the filter has resulted many values changes in life.

Today's food consumption culture tends to the foreign food consumption cultures choosing which is more practical. This practicality makes students continuously consume it because it is considered very effective and efficient. Contrary to its practicality, the students' habit of foreign food consumption cause health, environmental and even economic problems. These problems are interrelated and difficult to separate. Consuming instant food continuously results in students' health problems. In addition, the impact of consuming instant food and beverages tends to damage the environment because the plastic

waste produced difficult to overcome and even take years to decompose. Economic problems, of course, this makes the economic wheels of local food traders die, considering that students constantly choose to consume instant food.

Stone and Barlow (2005) in their book ecological literacy state that in America trying to change the food service of a district only is not enough. School food service and local food system only are difficult to change because they are embedded in larger educational, economic, and political systems which reflect much larger trends including centralization, industrialization, standardization, and globalization. It is like in Indonesian schools today. It needs various parties cooperation to implement the local food consumption diet pattern. It can be started at home, in a family, which is supported by the school so that the local food consumption pattern can be applied continuously. It would prefer supporting the efforts of creating whole-school curricula that begin with complement meals serving rather than classroom arguing about lessons on nutrition and health. This curriculum serves as a laboratory for teaching science, mathematics, arts, social studies, and many other subjects. Sustainability issues must be approached from multiple directions and at multiple levels.

### **Discussion and Recommendations**

The development of globalization has had a tremendous impact on Indonesian people's behavior and lifestyle. The citizen's tendency to fast food because of their assumptions about it. They think that the fast food is more modern than traditional one. The local wisdom of the Cirendeu traditional village is one of the traditional villages which still hold the cultural values firmly. The villagers are still consuming cassava called 'rasi' as a staple food for generations. Basically, in a traditional society, the existence of humanity can be seen from its local wisdom values contained. The Cireundeu indigenous people adhere to a principle of life that runs in harmony with the human life and other creatures on earth. Because of their consistency in consuming 'rasi' as a staple food, they have never consumed rice. At this stage, they are able to carry out economic activities such as, production, distribution and consumption only by utilizing cassava from their agricultural harvests. They produce processed cassava

products not only for their own consumption, but also to be sold with many product variants. The fast food and junk food rising is not only bad for our health, but also can destroy the nature due to its packaging waste. Currently, the students' consumption culture is far from consuming local food. The faster current of modernization, the faster social changes in life. Today's food consumption culture tends to foreign cultures food consumption choosing which is more practical. School meal services and local food systems are difficult to change because they are embedded in larger educational, economic, and political systems which reflect much larger trends including centralization, industrialization, standardization, and globalization. Local food consumption can be started from home, in a family, which is supported by the school, therefore its patterns can be continued continuously.

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