

Sustainable Diet of People of Cireundeu Village as Social Studies Learning Resource

by

Anindyta Fitriyani¹, Dadang Sundawa², Muhammad Nur³

^{1,2,3} Department of Social Studies Education, Universitas Pendidikan
Indonesia, Indonesia

anindyta@upi.edu

<p>Article History Submitted: 30 September 2024 Revised: 1 February 2025 Accepted: 21 february 2025</p> <p>Keywords: <i>Cireundeu Traditional Village; Sustainable Diet; Social Studies Learning Resource.</i></p>	<p>Abstract</p> <p>A sustainable diet is a dietary approach rooted in sustainability principles, considering health, socio-economic, and ecological factors. The local community in Indonesia, specifically in the Cireundeu Traditional Village, Cimahi City, also practices a sustainable diet. Cassava rice is the primary sustenance of the inhabitants of this village. This research aims to evaluate the sustainable diet conditions of the Cireundeu Indigenous Village community and its benefits for social studies learning resources. The method employed is descriptive qualitative. The data collection techniques employed in this research are observation, interviews, and literature study, which are analyzed using data analysis techniques such as data reduction, data presentation, and conclusion drawing. The research findings indicate that the local wisdom of consuming cassava rice contains components of a sustainable diet. The relevance of the Cireundeu Traditional Village's sustainable diet as a learning resource for social studies education can be assessed through the themes and traditions of social studies education. The sustainable diet of the Cireundeu community can also be applied to various relevant themes or subjects in social studies, including the utilization of natural resources, sustainable development goals, economic activities, local wisdom, and economic policies during colonialism. Consequently, the sustainable diet of the Cireundeu Traditional Community is highly pertinent when employed as a learning resource for social studies.</p>
--	---



Introduction

Responsible consumption and production are among the Sustainable Development Goals (SDGs) that are anticipated to be achieved by 2030, given the global urgency to address consumption and production issues. This second objective serves as a warning to

the entire community to take sustainability into account during the production and consumption process. The consequences of consumption patterns, both on an individual and group level, are influenced by even the smallest actions taken today, which in turn impact the future. Consequently, society must be concerned about the consequences of its actions. Furthermore, the second objective of the SDGs is to promote sustainable agriculture, eliminate hunger, and achieve food security and excellent nutrition. It is anticipated that between 691 and 783 million individuals worldwide will experience starvation in 2022, as per UN reports. In 2022, there will be 122 million more individuals experiencing starvation than in 2019, before the pandemic, when the middle range (approximately 735 million) is considered (FAO, 2023). This suggests that to address global food-related issues, a diet that prioritizes sustainability is necessary.

Consequently, the term "sustainable diet" is defined in the Food and Agricultural Organisation (FAO) documents, a food and agricultural organization established by the United Nations. It is a diet that is culturally acceptable, easily accessible, economically fair, affordable, and provides adequate nutrition, while also optimizing natural and human resources. This diet contributes to food and nutritional security and a healthy life for present and future generations. A sustainable diet is a comprehensive approach that considers the physiological, environmental, social, and economic aspects of the production, distribution, and consumption of food (Downs et al., 2023). According to these definitions, a sustainable diet is a dietary pattern that is not only focused on short-term impacts but also on the long-term or life-cycle of future generations.

Food consumption activities should not be superficially consumed, by which is limited to the fulfillment of primary requirements. Furthermore, these activities necessitate the assessment of their effects to ensure that they are consistent with sustainability principles. Regulating one's daily diet by ingesting sustainable foods is a way to demonstrate concern for the health and environmental well-being of future generations (Kaur, 2022).

According to the BPS statistics on Food Consumption Patterns of Indonesian people in 2022, the predominant food group consumed is ready-made food and beverages, accounting for 37.95% of the total. In contrast, vegetables, fruit, cereals, and tubers all have a consumption rate of less than 10%. Upon analyzing this data and juxtaposing it with the fact that Indonesia is a nation endowed with copious natural resources, it is paradoxical to observe that Indonesian individuals exhibit a preference for consuming processed food over

food that is nonessential or minimally processed, which offers higher nutritional value, affordability, and environmental friendliness. Implementing a sustainable diet that promotes the consumption of food in a more varied manner, taking into account the processing flow to have a positive effect on the environment and enhance people's nutrition are important to create a better world. The aim is to emphasize the need to adopt a sustainable diet, therefore, encouraging people to consume a wider range of foods and also consider regional foods as viable options (Riyadi et al., 2023).

One potential strategy for promoting widespread acceptance of a sustainable diet is to incorporate it into educational curricula at schools, such as in social studies classes. The curriculum of social studies education should include material related to sustainable diet. This is because social studies education in the classroom should be particularly attuned to global concerns, as the younger generation must possess the ability to adjust to the current turbulent circumstances. Social studies education can contribute to raising students' awareness of consumption patterns that harm their health, economy, and the environment. The primary goal of social studies education is to provide students with opportunities to enhance their knowledge, skills, and values that will enable them to become informed and engaged citizens in a democratic society (Sapriya, 2020). Furthermore, it is imperative to address the subject of sustainable diet in social studies education. This is because social studies learning should not only focus on societal issues, but also be attuned to the diverse themes of culture, people, places, and the environment.

The Sustainable Diet of the Cireundeu Traditional Village community as a social studies learning resource can be utilized to achieve social studies learning outcomes, especially analysis related to the relationship between regional geographical conditions and community characteristics and understanding the potential of natural resources as well as learning about how the community tries to meet each other's needs and also understanding global issues. The Sustainable Diet of the Cireundeu Traditional Village community can be used as a social studies learning resource on material such as the use of natural resources, sustainable development goals, economic activities, local wisdom, and economic policies during the colonial period. Additionally, the NCSS has identified production, distribution, and consumption as three of the ten themes of social studies education. Therefore, students should be acquainted with the repercussions of food consumption patterns to actively participate in efforts to address them. Hence, there is a demand for social studies learning materials that may assist teachers in addressing relevant subjects such as sustainable eating.

The main thesis of this writing is that the people of Cireundeu Traditional Village has the potential to become a social studies learning resource that can effectively cultivate students' enthusiasm for embracing a sustainable diet. The inhabitants of Cireundeu Traditional Village have traditionally regarded *rasi* or cassava rice as their primary dietary staple. Hence, the conventional rural population is not reliant on rice, the primary dietary staple for most Indonesians. In 2019, the average rice intake per family amounted to 20,685,619 tons, equivalent to roughly 77.5 kg per person year. Paradoxically, Indonesia, being a predominantly agricultural nation, has been importing rice from other nations including India, Thailand, Vietnam, Pakistan, Myanmar, Japan, China, and others in recent years. The projected rice imports for Indonesia in 2023 amount to 3,062,857.6 tons, marking the highest level observed in the previous year. According to BPS (2024), Indonesia is projected to import 1.4 million tons of rice from Thailand in 2023. Furthermore, following the 2024 election, Indonesia experienced a surge in rice prices and a scarcity of rice in many retail establishments. Undoubtedly, issues about staple food or rice must be treated with utmost seriousness. Consequently, it is imperative to analyze and investigate eating habits that persist in the practice of consuming cassava rice as an alternative food. This analysis should be regarded as a demonstration of endeavors aimed at preserving national food security.

The custom of consuming cassava rice is characterized by its unique cultural qualities. Engaging in a thorough study of this tradition can offer a fresh viewpoint to mitigate the adverse effects of consumption patterns that lack sustainability. The Cireundeu indigenous community is renowned for its consumption trend of basic foods derived from cassava. As a result, Cireundeu has been recognized by the relevant regional and federal governments as a traditional hamlet that achieves food security (Tramontane, 2018). Learning that utilizes local wisdom is essential for teachers and can increase students' understanding and commitment in appreciating local culture (Handy et al., 2024). Social studies learning can utilize the environment outside the classroom as a source of information and knowledge to study and observe (Sudrajat, 2021). Accordingly, the researcher is interested in investigating the sustainable food practices of the Cireundeu Traditional Village population, which can serve as a valuable social studies learning resource.

Method

This study is a descriptive qualitative study conducted to comprehensively interpret the phenomena of perception, motivation, action, etc., using descriptions in the form of words and language within a specific natural setting and employing diverse scientific methodologies (Moleong, 2007). This study employs a qualitative research design that is presented descriptively. The method of inquiry is chosen to investigate the process of uncovering the local wisdom values associated with the consumption of cassava rice in the Cireundeu Traditional Village. The research participants are selected from the local community of the area. Researcher investigates data by employing data collecting methods such as observation, interviews, and documentation, leaving the research in its natural state. The study was conducted between February 8 and February 21, 2024, in Cireundeu Traditional Village, at Leuwigajah Village, located in the South Cimahi District of Cimahi City.

Researchers conducted observations by physically visiting cassava plantations in the Cireundeu Traditional Village and consuming cassava rice with people in the Cireundeu Traditional Village. Furthermore, the researchers conducted interviews with the residents of Cireundeu Traditional Village. The initial key informant in this study is Mr. Entri (40) an entrepreneur, and a fifth-generation inhabitant of the Cireundeu Traditional area. He actively contributes to the preservation of all Indigenous knowledge in this area. The second informant was recruited based on the suggestion of the first informant, Mr. Entis (44), a resident of the Cireundeu Traditional Village with profound knowledge of cassava plantations in the Cireundeu forest and the customs associated with cassava consumption. Researchers employ documentation data-collecting procedures from research articles related to the local wisdom of Cireundeu Traditional Village and social studies learning resources and United Nations reports to enhance, and validate field findings, and present the newest data. The employed methodology for data analysis is the Miles & Huberman model, namely comprising data reduction, data display, and drawing conclusions. In the context of this study, the conclusion pertains to the research aims, which include examining the state of the sustainable diet of the Cireundeu Traditional Village community and evaluating the advantages of their sustainable diet as a learning resource for social studies.

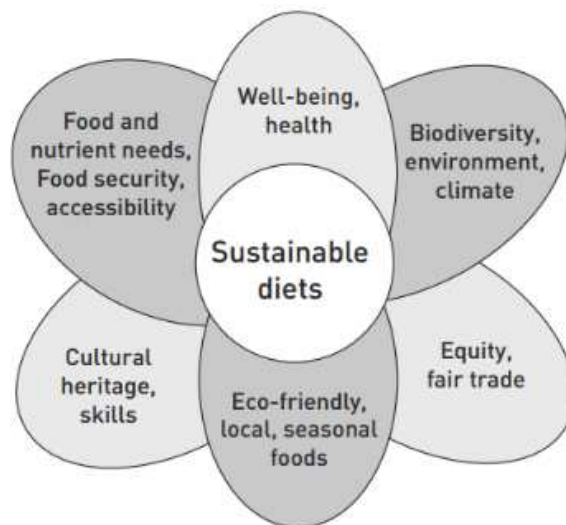
Result and Discussion

Cireundeu Traditional Village is in Leuwigajah Village, South Cimahi District, Cimahi City. The name Cireundeu is derived from the term "reundeu," which refers to a medicinal plant or herb that was abundantly cultivated in this village in the past. Cireundeu Traditional Village is renowned for its unique indigenous traditions or cultural practices. Approximately 75.83% of the Cireundeu indigenous population continues to practice Cireundeu customs (Tramontane, 2018). The predominant religious affiliation in this village is the Sundanese Wiwitan or Sunda Karuhun creed. The Sundanese Wiwitan belief system was established and advanced by Prince Madrais. It emphasizes the need to believe in God and uphold the beliefs and identity of the Sundanese people. They are committed to consistently implementing their beliefs by safeguarding the cultural and customary practices that have been transmitted from one generation to the next by their ancestors (Graha et al., 2022).

The presence of indigenous knowledge in the Cireundeu Traditional hamlet has garnered the community's interest and established this hamlet as a self-sufficient society. Rice is not the primary dietary staple for the inhabitants of Cireundeu Traditional Village. Cireundeu Traditional Village residents solely rely on self-produced cassava rice to fulfill their carbohydrate requirements. Having been in existence since 1918, this indigenous knowledge is a tangible expression of the dedication of the inhabitants of Cireundeu Traditional Village to preserve the cultural heritage passed down from their forebears.

The concept of a sustainable diet originated in the 1980s. Given the current circumstances, where production technology has advanced and consumption patterns are less regulated, it is crucial to seriously contemplate the implementation of a sustainable diet in the face of emerging global challenges that are awaiting resolution. A sustainable diet is a dietary approach that prioritizes sustainable principles and prudence in selecting the food to be consumed. According to Riyadi et al. (2023), a sustainable diet conveys a strong message about economic and environmental stability by offering readily available and inexpensive food that positively affects both the environment and human health. A local wisdom that incorporates sustainable dietary practices is the consumption of cassava, namely cassava rice, which is practiced by the community in Ada Cireundeu Village. An elucidation of the indigenous knowledge of the Cireundeu Traditional Village community about the consumption of cassava rice, in relation to the components of a sustainable diet as outlined by Lairon (2010).

Figure 1. Sustainable diet elements (Lairon, 2010)



The initial consumption of cassava rice by the inhabitants of Cireundeu Traditional Village dates to 1918, a period marked by global instability. Economic turmoil afflicted the Indonesian population, who were still under Dutch colonial rule at the time. During the food crisis, the residents of Cireundeu Traditional Village strategically saved rice in little containers. However, regrettably, the Dutch authorities took the rice to distribute it to forced laborers. Subsequently, the elders of the Cireundeu Traditional Village held the belief that Indonesia, a nation under colonization, was intentionally being subjected to poverty and starving conditions.

Hence, the Cireundeu Traditional Village elders aspire for a metamorphosis that would grant them physical and conceptual freedom. A popular Sundanese proverb during the period was "We exert our will, we seek something else," which essentially translates to restraining one's desires and seeking something else. Evidently, during that period, the residents of Cireundeu Traditional Village reached a consensus to seek substitute staple foods other than rice. The nutritional intake of the Cireundeu Indigenous community, utilizing cassava rice as their primary diet, is classified as good. This assessment is derived from an energy consumption level of 89.5% and a protein consumption level of 112.3% (Putranto & Taofik, 2014).

Figure 2. Proverbs related to food in the sauna in Cirendeudeu Traditional



A new food technology was introduced in 1924. Over six years, the elders of the Cireundeudeu Traditional Village community engaged in study and self-experimentation to identify basic meals that they deemed optimal. The older generations experimented with digesting maize, tubers, taro, and other agricultural products until 1924, when a culinary technique called 7D was uncovered. This technique involves peeling, washing, grating, squeezing, sun drying, pounding, and sifting. In 1964, Mrs. Omah Asnamah was recognized as a culinary hero from the Cimahi district for her discovery of this food technology. Subsequently, the tradition of processing cassava has been perpetuated up to the current time. This inherited heritage is a tangible expression of indigenous knowledge that is evident in the actions of local settlements, which are shaped by principles that are advantageous for their sustainability. Local wisdom refers to the perspective on life and knowledge together with the solutions employed by local communities to address different challenges and meet their needs (Fajarini, 2014).

The enduring cultural legacy passed down from the forebears of the Cireundeudeu Traditional Village community remains pertinent to present circumstances. This long-standing culture is progressively evolving and establishing its position in society, particularly in an age when diverse food issues are beginning to arise as a reaction to modernization. Cireundeudeu Traditional Village adheres to a proverb that guides food

consumption: "*Teu Boga Sawah Asal Boga Pare, Teu Boga Pare Asal Boga Beas, Teu Boga Beas Asal Bisa Nyangu, Teu Nyangu Asal Dahar, Teu Dahar Asal Kuat*" (Don't have rice fields as long as you have paddy, don't have paddy as long as you have rice, don't have rice as long as you can make rice, can't make rice as long as you can eat, don't eat (rice) as long as you are strong).

Equity and fair-trade are strongly believed by the people. The decisions on what to consume are intricately connected to ethical considerations about the impacts of these choices on environmental sustainability and human well-being. If certain foods abundant in resources are deemed necessary for human health, then the distribution and availability of those foods must be ensured fairly, leading to an imbalance. Requires attention (Fanzo, 2019). The residents of Cireundeu Traditional hamlet derive substantial economic advantages from cultivating their cassava plants, effectively eliminating the need to purchase cassava from outside the hamlet. Therefore, this community is classified as a food self-sufficient village since it is capable of independent operation in the food industry, meaning it does not rely on others. From the initial planting to the final processing and consumption, the residents of Cireundeu Traditional Village undertake all tasks independently. Another economic advantage arises from how villagers utilize cassava. Essentially, the residents of Cireundeu Traditional Village subsist on cassava rice, which they cultivate themselves, and generate their money by selling and processing starch. Subsequently, the Cireundeu Traditional Village's economy is generated by (MSMEs) independently. This settlement disproves the historical perception that cassava was a stigmatized food meant for impoverished populations.

Other local wisdom of the Cireundeu traditional village relates to their forest management practices. This local traditional knowledge can be considered as an embodiment of Sustainable Forest Management, which is forest management that is based on sustainable principles. To enhance the living standards of local stakeholders and achieve socio-economic and biophysical outcomes, community-based forest management is a valuable paradigm that enables communities to effectively manage forest resources using traditional knowledge and customary laws that have been passed down from generation to generation (Leo et al., 2022; Cadman et al., 2023).

Figure 3. The women of Cirendeuy Traditional Village are peeling cassavas (Informant Documentation)



Figure 4. *Leuweung Baladahan* (Producing Forest)



The community of Cireundeu Traditional Village partitions the forest into three distinct regions known as *leuweung baladahan* (producing forest), *leuweung tutupan* (conservation forest), and *leuweung larangan* (water reserve forest). The Baladahan forest serves as a designated location for the Cireundeu Traditional Village people to engage in cassava cultivation. This woodland region is the sole resource utilized to fulfill their life requirements. The residents of Cireundeu Traditional Village are prohibited from wearing shoes within the forest region, even when being engaged in labor on their property, Baladahan forest. This practice is their method of conserving their forest, even in the presence of trees that intersect their cassava planting area, they refrain from felling them. Implementing sustainable forest management (SFM) requires establishing social foundations and community empowerment patterns and systems based on local wisdom values. This approach allows empowered indigenous communities to not only benefit the community but also ensure the long-term viability of forest conservation functions (Gising, 2023).

Another wisdom they hold is preserving biodiversity and, more importantly, face climate change. Every household head in the Cireundeu Traditional Village owns a cassava plot that they oversee and cultivate. The projected land area, particularly in Baladahan forest or the woodland area specifically designated for commercial purposes, is 15 hectares. The Cireundeu Traditional Village community has implemented a management strategy to sustain their cassava requirements year-round while also prioritizing ecological considerations. When exploring the Baladahan forest, the cassava fields in Cireundeu

Traditional Village are categorized as either newly planted, ready for harvest, or not being cultivated at all. This categorization is based on the ability of the locals to distinguish between land suitable for cassava cultivation and land that is already saturated, necessitating the early abandonment of the former. Previously. The inhabitants of Cireundeu Traditional Village deeply acknowledge and honor the natural environment that has been entrusted to them. Their opposition to the present methods of natural extraction is vehement. The adoption of a sustainable diet presents a viable solution to address the pressing issues of obesity, malnutrition, and climate change, all of which pose significant risks to human well-being (Zulkefli & Moy, 2021).

Fifth, the food security, food accessibility and nutrients. During the past five years, Indonesia has successfully supplied enough food to fulfill the requirements of its population on a large scale. However, the average Indonesian still falls short of the nutritional guidelines set by experts in the field of nutrition. Consequently, achieving sustainable food security in Indonesia by 2025 will become progressively more challenging (Suryana, 2014). Preceding the advent of grinders, the inhabitants of Cireundeu Traditional Village were limited to producing a mere 50 kg of cassava rice for a single household. Nevertheless, it is currently capable of generating 1 quintal within a mere 20 minutes. Advancing technology has accelerated the process of converting cassava into rice. Consequently, the Cireundeu Traditional hamlet can now employ grinding equipment to guarantee a consistent supply of cassava rice in the hamlet. The Cireundeu Traditional Village community's effective management of cassava land, which is based on ecological principles and a rapid processing method, illustrates their ability to readily adapt to local wisdom. The village demonstrated that attaining food security can be accomplished by leveraging the cultural legacy of their ancestors, who aspire for future generations to fulfill their dietary requirements and coexist harmoniously with the environment.

Figure 5. Meal with cassava rice



In the health and wellbeing aspect, researchers conducted a study comparing rice with cassava rice. This study shows that the protein, fat, and other chemical components are nearly the same, but the distinguishing factor between the two is the reduced sugar concentration and increased fiber content in cassava rice. Processing and packaging of foods exacerbate the depletion of environmental resources.

Adopting a sustainable diet not only enhances food and nutritional security but also minimizes environmental effects and promotes good health for present and future generations (Alsaffar, 2016). The Cireundeu Traditional Village community acknowledges the exceptional abilities of the elders in ancient times in discovering alternate staple foods that had less sugar content and contained higher levels of fiber. In driving the dynamics of dietary change, value-based activities must be driven by inherent identity or social dynamics associated with perceptions of health risks and climate (Eker et al., 2019).

Social Studies is a compendium of diverse social science and humanities fields, so society serves as the primary focus of study in social studies education. Social studies, as a fundamental element of general education up to secondary school, is deemed significant since it enables students to comprehend the society and world they inhabit. Additionally, it facilitates their observation of socio-economic movements and transformations within spatial and temporal dimensions (Pathak, 2012). The social studies curriculum incorporates components from many social science disciplines, which have been combined and simplified to align with students' educational objectives. Consequently, social studies can be described as a fusion of pedagogical and psychological elements, incorporating simplifications from social science and humanities disciplines, thus transforming it into a unified subject (Pratiwi et al., 2021).

A topic that teachers can address and go into more extensively is the issue of dietary consumption patterns. The participation of students, who represent the upcoming generation, in advocating for sustainable values is crucial. This is because they are the individuals who will bear the adverse long-term effects resulting from current acts. A diet based on sustainable principles should be a subject of discourse in social studies education to ensure students grasp the significance of making judicious food choices. Failure to do so will result in unforeseeable and accumulating environmental, socioeconomic, and health repercussions.

A book called *Critical Pedagogies of Consumption* serves as a calling to action for educators to impart knowledge on responsible consumption to students during the learning process. In light of the escalating magnitude of economic growth, this book addresses the necessity of offering education about consumerism, as pupils are often influenced by their immediate surroundings. A significant portion of the younger generation are native digital

users who acquire knowledge about the consumption process through independent observation of their surroundings. In a capitalist-dominated world, it is perilous for younger generations to be deprived of even the most basic education in terms of engaging in economic activities, particularly consumerism. It is imperative to ensure that kids are informed about the immediate and ongoing repercussions of the choices they make. Through informal and incidental exposure to markets, students acquire knowledge about consumption, market behavior, and interaction with consumer capitalism. Consequently, we strongly encourage educators to establish more links between consumption, education, and learning (Sandlin & McLaren, 2010).

An ethno-pedagogical approach offers a viable method for educating students about sustainable consumption patterns by focusing on the values inherent in a particular culture. Indigenous knowledge encompasses perspectives, concepts, or principles of living that are beneficial for contemporary Indonesian society, such as the significance of being an environmentally conscious consumer or someone who possesses awareness, concern, and the choice to use eco-friendly products (Supriatna, 2016). Furthermore, the textbook for grade 9 Kurikulum Merdeka students, published by the Ministry of Education and Culture, emphasizes local wisdom as a valuable resource for guiding actions toward sustainable development. Social studies instructors can employ this ethno-pedagogical method in discussions on sustainable diets. For instance, they can offer an explanation and depiction of the Cireundeu Traditional Village, a local community that has adopted a sustainable diet distancing themselves from rice as their main food.

Implementation of a sustainable diet and an analysis of the Cireundeu Traditional Village community as a social studies learning resource can be conducted using the social studies themes established by NCSS (2002). First, in the cultural aspect. The social processes and socialization within society can serve as valuable learning resources in the classroom for the social studies learning process. This approach aims to enhance students' knowledge, skills, values, and attitudes in the social environment. The learning resources provided in social studies learning can effectively represent reality or serve as a representative sample of societal events, so facilitating a more comprehensive understanding among students (Tejokusumo, 2014). The Cireundeu Traditional Village community's sustainable diet serves as a social studies learning resource that enables students to comprehend the historical development of the tradition of consuming cassava rice within the community. Such an approach can foster students' comprehension of the

historical context or extensive narrative of this practice. The inhabitants of Cireundeu Traditional Village use the history of cassava consumption as a means to transmit this tradition to future generations. According to the parents in the village, by recounting the history of cassava rice consumption, which includes the past struggle of their ancestors to find alternative food, it is expected that the younger generation will recognize the need to consume alternative foods apart from rice. By employing innovative packaging, educators can cultivate consciousness regarding the need to alter their existing dietary habits, while students who previously ingested processed food in their everyday routines can acquire the knowledge to opt for natural, locally sourced food (Supriatna & Maulidah, 2020).

Addressing the issue of food security in Indonesia requires a comprehensive strategy that integrates an ecological perspective on health nutrition, food security, and sustainable development (Alfarizi & Ngatindriatun, 2023). Sustainable nutrition The Cireundeu Traditional Village community aims to educate pupils about their exceptional self-sufficiency in terms of food provision. Assess sustainable dietary practices to enhance pupils' cultural literacy skills, the Cireundeu Traditional Village community offers a valuable cultural perspective. Cultural literacy extends beyond traditional knowledge of a culture and encompasses a thorough comprehension of that culture, which may also include practical aspects such as internalizing positive cultural values or adopting a culture that is deemed advantageous for students' lives. The introduction of culture within the context of cultural literacy to children is essential in order to facilitate their comprehension of the wisdom values inherent in the culture of their ancestors (Triwardhani et al., 2023).

Second, using people, places, and environment topics in social studies learning resources in social studies is the responsibility of a social studies teacher to establish an engaging, imaginative, and inventive learning environment and to capitalize on social events inside the school and the broader community (Dewi et al., 2019). Employ sustainable dietary practices The Cireundeu Traditional Village community comprises a valuable educational asset that encompasses the concepts of people, place, and environment. This is because the indigenous knowledge of cassava consumption is derived from the dynamic interplay between people and their surroundings. Implementing local knowledge through the use of cassava rice in social studies education explores the significance of the natural environment from an ecopedagogical perspective.

The ecopedagogical approach is underpinned by critical theory and critical pedagogy. It is rooted in the pressing need for environmental preservation and aims to empower students to adapt to their surroundings and engage in critical thinking to make informed decisions and effect positive change in reality (Supriatna, 2016a; Supriatna et al., 2018). Incorporating the community environment into social studies education can enhance the contextual and meaningful nature of the learning process. This is because the knowledge acquired by students can be applied in the actual circumstances of their lives (Kusani et al., 2019; Mantaka et al., 2017). Furthermore, students' ecoliteracy attitudes influence students' critical thinking abilities (Rudiana et al., 2022).

Third, aspect of health and personal development. A primary objective of social studies education is to cultivate robust individuals, physically, spiritually, and productively contributing to society (Woolever & Scott, 1988). Employ a sustainable diet. The residents of Cireundeu Traditional Village can elucidate the health rationales behind their consumption of cassava rice, motivating pupils to adopt a nutritious diet. This is a significant difficulty given the abundance of technological advancements, which offer numerous food innovations to choose from. However, none of these foods have adequate nutrition and fail to integrate sustainable principles. Cassava rice is rich in dietary fiber and low in sugar, thereby facilitating smoother digestion as reported by the residents of Cireundeu Traditional Village. Thus, it is expected that this indigenous knowledge can educate students to be more discerning in their food choices and to carefully evaluate the health consequences of their diet. In addition, it is anticipated that this indigenous knowledge can further enhance students' sense of pride in Indonesia, blessed with a very heterogeneous culture and a wealth of wisdom that can be used to enhance the quality of life. Furthermore, students will realize the need to preserve Indonesian local wisdom. One approach is to embrace its philosophical significance and apply it through behaviors that align with the ideals embedded in that local wisdom.

The advantages of the sustainable diet of the Cireundeu Traditional Village community to social studies learning can be attributed to their rich traditions in the field of social studies education. Several scholars have developed specific practices of social studies education, commonly known as social studies education traditions. One objective of social studies education that can be accomplished by the use of a sustainable diet is to enable the residents of Cireundeu Traditional Village to engage in rational decision-making and social action, as proposed by Woolaver and Scott (1988). Social studies, as a discipline focused on

rational decision-making and social action, seeks to educate students on how to make calculated (reflective and informative) decisions and act by those decisions. Such rational decisions necessitate advanced intellectual abilities to investigate and address personal and social issues. The rational decision-making technique also incorporates social actions based on the conclusions made. Through the acquisition of rational decision-making skills, students will develop into introspective and accountable individuals when confronted with personal and societal challenges. Moreover, these students will develop the ability to think by their values and principles, rather than being influenced by the perspective of others. Students may also engage in a collaborative commitment to logical decision-making as the most effective approach to problem-solving. Furthermore, students can also pledge to act by their choices to enhance the quality of their lives and society at large. Students will also possess the preparedness to engage as citizens who invariably make logical judgments and behave in alignment with those judgments (Woolever & Scott, 1988).

James Banks believes that social studies education in schools should be structured to facilitate students in developing abilities to identify and address human issues, examine and clarify their values, and make logical decisions that will empower them to contribute to their country's prosperity and become a generation capable of effective resolution of global challenges. James Bank's perspective on the objective of social studies education arises from the recognition that individuals must make daily choices, both in public and personal spheres, that will have an impact on their lives, their local communities, and maybe their nation and the world in the long run. Social studies education bears a significant obligation to refine students' decision-making skills due to its strong connection to interpersonal relationships and the absence of any curriculum area that explicitly places decision-making in social and personal matters as its primary objective, save for social studies education.

The primary duty for enabling students to develop vital decision-making skills that impact their interactions with others and the governance of their local communities and the nation should be assumed by social studies (Banks, 1977). Social studies education aims to cultivate a future generation capable of making logical judgments and acting in alignment with those conclusions. This can be accomplished by enabling students to engage in rational thinking, contemplate their values, and create opportunities for meaningful transformations. Sustainable nutrition in the community of Cireundeu Traditional Village could serve as a valuable resource for implementing social studies education that focuses on developing logical thinking abilities in decision-making.

Utilization of Sustainable Diet Cireundeu Traditional Village Community in Social Studies Material in Kurikulum Merdeka can be examined using pertinent materials from classes 7, 8, and 9 Kurikulum Merdeka.

Table 1.

Classes, Themes, and Sub Materials Analysis to Implement Sustainable Diet of Cireundeu Traditional Village as Social Studies Learning Resource (Kurikulum Merdeka)

Classes and Themes	Sub Material
Class 7 Theme 02. Diversity of the Surrounding Environment Class 8 Theme 04. Global Cooperation	Sustainable Development and Sustainable Development Goals
Class 7 Theme 03 Environmental Economic Potential Class 8 Theme 01 Geographical Conditions and Conservation of Natural Resources	Changes in Indonesia's Natural Resources Utilization of Natural Resources
Class 7 Theme 03 Environmental Economic Potential Class 8 Theme 02 Plurality of Indonesian Society	Economic Activities Diversity of Community Economic Activities
Class 9 Theme 01 Humans and Change Class 8 Theme 03 Nationalism and National Ideology	Local Wisdom Ocean Exploration, Colonialism, and Imperialism in Indonesia

Sustainability of diet The Cireundeu Traditional Village community proves to be highly applicable in exploring several themes within the realm of social studies education. This suggests that the study of food consumption issues is highly appropriate for the multidisciplinary discipline of social studies. The Cireundeu Traditional Village community's sustainable dietary practices are pertinent to sustainable development goals, utilization of natural resources, economic activity, indigenous knowledge, and colonialism in Indonesia. Not all of these themes are exclusive to one class level; some are also found at other class levels, offering rich possibilities for social studies teachers who wish to investigate them. Sustainable diet Traditional village settlement of Cireundeu Further.

Viable dietary Using the information provided, one can analyze the Cireundeu Traditional Village community from economic, geographical, sociological, and historical viewpoints. Hence, the sustainable diet of the people of Cireundeu Traditional Village serves as a valuable social studies learning resource, offering students the chance to examine current food issues, scrutinize their eating habits, and compare them with indigenous knowledge. The Cireundeu Traditional Village community owns a sustainable diet, which

aims to cultivate conscientious and knowledgeable food consumers among students. Also, it seeks to empower them to become advocates for the need to adopt a sustainable diet.

Conclusion

The research findings indicate that the local wisdom of consuming cassava rice contains components of a sustainable diet. Implementation of a sustainable diet The Cireundeu Traditional Village community addresses three social studies education themes recognized by NCSS: culture, people, location and environment, and self-development and health. In addition to that, a sustainable diet of the Cireundeu Traditional Village community offers a valuable opportunity for implementing social studies education that focuses on promoting essential thinking abilities in decision-making and personal growth, in line with the fundamental values of social studies education. The sustainable diet of the Cireundeu community can also be applied to various relevant themes or subjects in social studies, including the utilization of natural resources, sustainable development goals, economic activities, local wisdom, and economic policies during colonialism. Consequently, the sustainable diet of the Cireundeu Traditional Community is highly pertinent when employed as a learning resource for social studies.

References

- Alfarizi, M., & Ngatindriatun, N. (2023). Perubahan Iklim, Covid-19, Perang Ukraina: Ancaman Ketahanan Pangan Indonesia Dan Mitigasinya. *Jurnal Pertahanan & Bela Negara*, 13(1). <https://doi.org/10.33172/jpbh.v13i1.2035>
- Alsaffar, A. A. (2016). Sustainable diets: The interaction between food industry, nutrition, health and the environment. *Food Science and Technology International*, 22(2). <https://doi.org/10.1177/1082013215572029>
- Amirin, T. M. (2012). Implementasi Pendekatan Pendidikan Multikultural Kontekstual Berbasis Kearifan Lokal di Indonesia. *Jurnal Pembangunan Pendidikan: Fondasi Dan Aplikasi*.
- Amorim, A., Barbosa, A. de H., & Sobral, P. J. do A. (2022). Hunger, Obesity, Public Policies, and Food-Based Dietary Guidelines: A Reflection Considering the Socio-

- Environmental World Context. In *Frontiers in Nutrition* (Vol. 8).
<https://doi.org/10.3389/fnut.2021.805569>
- Arga, H. S. P., Rahayu, G. D. S., Altaftazani, D. H., & Pratama, D. F. (2019). *Sumber Belajar IPS Berbasis Lingkungan*. UPI Sumedang Press.
- Banks, J. A. (1977). *Teaching Strategies for the Social Studies: Inquiry, Valuing, and Decision-Making (Second)*. Addison-Wesley Publishing Company.
- BPS. (2024). *Impor Beras Menurut Negara Asal Utama, 2017-2023*. Badan Pusat Statistik.
- Burlingame, B., & Dernini, S. (2010). *Sustainable Diets and Biodiversity. Sustainable Diets and Biodiversity Directions and Solutions for Policy, Research, and Actions*.
- Burlingame, B., & Dernini, S. (2011). Sustainable diets: the Mediterranean diet as an example. *Public Health Nutrition*, 14(12 A).
<https://doi.org/10.1017/S1368980011002527>
- Cadman, T., Maraseni, T., Koju, U. A., Shrestha, A., & Karki, S. (2023). Forest Governance in Nepal concerning Sustainable Community Forest Management and Red Panda Conservation. *Land*, 12(2), 1–23. <https://doi.org/10.3390/land12020493>
- Dewi, S., . T., & Sayidatun Nisa, A. N. (2019). Pengaruh Pemanfaatan Sumber Belajar Ips Terhadap Hasil Belajar Pada Siswa Kelas Viii Di Smp Negeri 29 Semarang. *Sosiolum: Jurnal Pembelajaran IPS*, 1(1).
<https://doi.org/10.15294/sosiolum.v1i1.30456>
- Downs, S. M., Payne, A., & Staromiejska, W. (2023). Sustainable diets: Their definition, measurement and promotion. In *Encyclopedia of Human Nutrition: Volume 1-4, Fourth Edition (Vols. 1–4)*. <https://doi.org/10.1016/B978-0-12-821848-8.00089-5>
- Drewnowski, A. (2022). Food insecurity has economic root causes. In *Nature Food* (Vol. 3, Issue 8). <https://doi.org/10.1038/s43016-022-00577-w>
- Eker, S., Reese, G., & Obersteiner, M. (2019). Modeling the drivers of a widespread shift to sustainable diets. *Nature Sustainability*, 2(8). <https://doi.org/10.1038/s41893-019-0331-1>
- Fajarini, U. (2014). Peranan Kearifan Lokal Dalam Pendidikan Karakter. *Sosio Didaktika: Social Science Education Journal*, 1(2). <https://doi.org/10.15408/sd.v1i2.1225>
- Fanzo, J. (2019). Healthy and Sustainable Diets and Food Systems: the Key to Achieving Sustainable Development Goal 2? *Food Ethics*, 4(2).
<https://doi.org/10.1007/s41055-019-00052-6>
- FAO. (2023). 122 million more people pushed into hunger since 2019 due to multiple crises, reveals UN report. Food and Agricultural Organization of the United Nations.
- Gising, B. (2023). Local Wisdom of the Karangpuang Indigenous People in Sustainable Forest Management in Sinjai District, Indonesia. *International Journal of Arts and Social Science*, 6(4). www.ijassjournal.com

- Graha, P. H., Malihah, E., & Andari, R. (2022). Pendidikan Karakter Berbasis Budaya Lokal di Kampung Adat Cireundeu. *Jurnal Inovasi Penelitian*, 3(1).
- Hanani, R., Badrah, S., & Noviasy, R. (2021). Pola Makan, Aktivitas Fisik dan Genetik Mempengaruhi Kejadian Obesitas pada Remaja. *Original Research*, 14(2).
- Handy, M. R. N., Abbas, E. W., Mutiani, Jumriani, Putra, M. A. H. P., Rusmaniah, Ilhami, M. R., & Maulidah, D. (2024). The Relevance of Baayun Maulid Values as Learning Resources in Social Studies. *JIPSINDO*, 11(1), 1–9. <https://doi.org/10.21831/jipsindo.v11i1.62523>
- Jebeile, H., Kelly, A. S., O'Malley, G., & Baur, L. A. (2022). Obesity in children and adolescents: epidemiology, causes, assessment, and management. In *The Lancet Diabetes and Endocrinology* (Vol. 10, Issue 5). [https://doi.org/10.1016/S2213-8587\(22\)00047-X](https://doi.org/10.1016/S2213-8587(22)00047-X)
- Jumriani, J., Mutiani, M., Putra, M. A. H., Syaharuddin, S., & Abbas, E. W. (2021). The Urgency of Local Wisdom Content in Social Studies Learning: Literature Review. *The Innovation of Social Studies Journal*, 2(2). <https://doi.org/10.20527/iis.v2i2.3076>
- Kadiyono, A. L., Khoirunnisaa, S. J., Aprizal, W. A. N., Aldiansyah, G., Puspitasari, H., & Bagaskara, B. (2022). Pengembangan Desa Wisata Kampung Cireundeu Cimahi Sebagai Destinasi Ekowisata Dalam Upaya Meningkatkan Pertumbuhan Ekonomi Lokal. *The Center for Sustainable Development Studies Journal (Jurnal CSDS)*, 1(2). <https://doi.org/10.37477/csds.v1i2.411>
- Kaur, P. (2022). Explained: How to save our environment for our future generations through sustainable food systems? *Annals of Ayurvedic Medicine*, 11(1), 203. <https://doi.org/10.5455/aam.103794>
- Kusani, O. N., Tukidi, T., & Nisa, A. N. S. (2019). Pemanfaatan Lingkungan Sekolah Sebagai Sumber Belajar IPS oleh Guru-Guru SMP Negeri Kecamatan Sragen. *Sosiolium: Jurnal Pembelajaran IPS*, 1(2). <https://doi.org/10.15294/sosiolium.v1i2.36412>
- Lairon, D. (2010). Biodiversity and Sustainable Nutrition with A Food-Based Approach. *Sustainable Diets and Biodiversity Directions and Solutions for Policy, Research, and Actions*.
- Leo, S., Supriatna, J., Mizuno, K., & Margules, C. (2022). Indigenous Dayak Iban customary perspective on sustainable forest management, West Kalimantan, Indonesia. *Biodiversitas*, 23(1). <https://doi.org/10.13057/biodiv/d230144>
- Li, X., Ouyang, Z., Zhang, Q., Shang, W. long, Huang, L., Wu, Y., & Gao, Y. (2022). Evaluating food supply chain emissions from Japanese household consumption. *Applied Energy*, 306. <https://doi.org/10.1016/j.apenergy.2021.118080>
- Mantaka, I. N., Sendratari, L. P., & Margi, K. (2017). Pengintegrasian Kearifan Lokal Subak Abian Catu Desa Sambirenteng Buleleng Bali Sebagai Sumber Belajar Ips Di SMP. *Jurnal Pendidikan IPS Indonesia*, 1(2). <https://doi.org/10.23887/pips.v1i2.2828>
- Moleong, J. L. (2007). *Metode Penelitian Kualitatif*. PT Remaja Rosdakarya.

- Muzakkir, M. (2021). Pendekatan Etnopedagogi Sebagai Media Pelestarian Kearifan Lokal. *JURNAL HURRIAH: Jurnal Evaluasi Pendidikan Dan Penelitian*, 2(2).
<https://doi.org/10.56806/jh.v2i2.16>
- Nanayakkara, J., Margerison, C., & Worsley, A. (2018). Senior secondary school food literacy education: Importance, challenges, and ways of improving. *Nutrients*, 10(9).
<https://doi.org/10.3390/nu10091316>
- NCSS. (2002). National Standards for Social Studies Teachers. <https://www.socialstudies.org/sites/default/files/NCSSTeacherStandardsVol1-rev2004.pdf>
- Pathak, R. P. (2012). *Teaching of Social Studies*. Pearson Education.
- Pratiwi, A. D., Kosilah, & Asnawi. (2021). *Konsep Dasar IPS*. Yayasan Penerbit Muhammad Zaini.
- Putra, M. A. H., Handy, M. R. N., Subiyakto, B., Rusmaniah, R., & Norhayati, N. (2022). Identifikasi Nilai Budaya Masyarakat Sungai Jelai Basirih Selatan Sebagai Sumber Belajar IPS. *PAKIS (Publikasi Berkala Pendidikan Ilmu Sosial)*, 2(2).
<https://doi.org/10.20527/pakis.v2i2.6221>
- Putranto, K., & Taofik, A. (2014). Pola diversifikasi konsumsi pangan masyarakat adat Kampung Cireundeu Kota Cimahi Jawa Barat. *Jurnal Sunan Gunung Djati*, 8(1).
- Riyadi, N. S., Farhan Muhammad, T., Aulia, T., Rakhmah, N., & Chusniyah, T. (2023). Sustainable Diet sebagai Intervensi Pengurangan Konsumsi Fast Food Berlebihan. *Jurnal Flourishing*, 3(2), 48–55.
<https://doi.org/10.17977/10.17977/um070v3i22023p48-55>
- Rudiana, Y., Ruhimat, M., & Sundawa, D. (2022). Pengaruh Sikap Ekoliterasi dan Pembelajaran Berbasis Proyek terhadap Kemampuan Berpikir Kreatif. *JIPSINDO*, 09(02), 177–191. <https://doi.org/10.21831/jipsindo.v9i2.52305>
- Ruhimat, M. (2019). *Manusia, Tempat, dan Lingkungan*. Penerbit Ombak.
- Rusmawati, E., Hartono, D., & Aritenang, A. F. (2023). Food security in Indonesia: the role of social capital. *Development Studies Research*, 10(1).
<https://doi.org/10.1080/21665095.2023.2169732>
- Sandlin, J. A., & McLaren, P. (2010). *Critical Pedagogies of Consumption*. Taylor & Francis.
- Sapriya. (2020). *Pendidikan IPS Konsep dan Pembelajaran*. PT Remaja Rosdakarya.
- Smith, L., Barnett, Y., Lopez-Sanchez, G. F., Shin, J. Il, Jacob, L., Butler, L., Cao, C., Yang, L., Schuch, F., Tully, M., & Koyanagi, A. (2022). Food insecurity (hunger) and fast-food consumption among 180 164 adolescents aged 12-15 years from sixty-eight countries. *British Journal of Nutrition*, 127(3).
<https://doi.org/10.1017/S0007114521001173>
- Sudrajat. (2021). Potensi Candi Asu sebagai Sumber Belajar IPS di Sekolah Menengah Pertama. *JIPSINDO*, 8(2), 150–164.
<https://doi.org/10.21831/jipsindo.v8i2.43702>

- Supriatna, N. (2016a). *Ecopedagogy Membangun Kecerdasan Ekologis dalam Pembelajaran IPS*. PT Remaja Rosdakarya.
- Supriatna, N. (2016b). Local Wisdom in Constructing Students' Ecoliteracy Through Ethnopedagogy And Ecopedagogy. <https://doi.org/10.2991/icse-15.2016.28>
- Supriatna, N. (2018). Prosa dari Praha Narasi Historis Masyarakat Konsumen Era Kapitalisme Global. PT Remaja Rosdakarya.
- Supriatna, N., & Maulidah, N. (2020). *Pedagogi Kreatif*. PT Remaja Rosdakarya.
- Supriatna, N., Romadona, N. F., Saputri, A. E., & Darmayanti, M. (2018). Implementasi Education for Sustainable Development (Esd) Melalui Ecopedagogy Dalam Pembelajaran Tematik Terpadu di Sekolah Dasar. *Primaria Educationem Journal* |, 1(2).
- Suryana, A. (2014). Menuju Ketahanan Pangan Indonesia Berkelanjutan 2025: Tantangan dan Penanganannya. *Forum Penelitian Agro Ekonomi*, 32(2). <https://doi.org/10.21082/fae.v32n2.2014.123-135>
- Sztompka, P. (2004). *Sosiologi Perubahan Sosial*. Prenada Media.
- Tejokusumo, B. (2014). Dinamika Masyarakat Sebagai Sumber Belajar Ilmu Pengetahuan Sosial. *Geodukasi*, 3(1).
- Tramontane, P. M. (2018). Tinjauan Konsistensi Masyarakat Kampung Adat Cireundeu Dalam Melestarikan Adat Istiadat Leluhur. *ULTIMART Jurnal Komunikasi Visual*, 10(2). <https://doi.org/10.31937/ultimart.v10i2.769>
- Triwardhani, I. J., Mulyani, D., & Pratama, R. (2023). Literasi Budaya Lokal bagi Anak di Desa Jatisura. *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 7(2). <https://doi.org/10.31004/obsesi.v7i2.3962>
- UNICEF. (2022). *Marketing of Unhealthy Foods and Non-Alcoholic Beverages to Children*.
- Vedgen, H. (2016). *Food Literacy* (H. Vidgen, Ed.). Routledge. <https://doi.org/10.4324/9781315708492>
- Vila, D. R. (2020). Towards sustainable diets: A multidisciplinary approach. *Nutricion Hospitalaria*, 37(Ext 2). <https://doi.org/10.20960/nh.03356>
- Wang, R., Zhang, Y., & Zou, C. (2022). How does agricultural specialization affect carbon emissions in China? *Journal of Cleaner Production*, 370. <https://doi.org/10.1016/j.jclepro.2022.133463>
- Widiastuti, E. H. (2017). PEMANFAATAN LINGKUNGAN SEBAGAI SUMBER PEMBELAJARAN MATA PELAJARAN IPS. *Satya Widya*, 33(1). <https://doi.org/10.24246/j.sw.2017.v33.i1.p29-36>
- Woolever, R. M., & Scott, K. P. (1988). *Active Learning in Social Studies Promoting Cognitive and Social Growth*. Scott, Foresman and Company.
- Zulaikha, M. (2017). Ketahanan Pangan Dalam Peningkatan Pembangunan Ekonomi Serta Kaitannya Dalam Pandangan Islam. *Jurnal Ekonomi Dan Keislaman*, 4(1).

Zulkefli, N. F., & Moy, F. M. (2021). Development and validation of a sustainable diet index among Malaysian adults: Protocol. *Sains Malaysiana*, 50(6).
<https://doi.org/10.17576/jsm-2021-5006-16>