



Ethnopedagogy and Local Wisdom of Cireundeu Village: Social Transformation Strategies in the Society 5.0

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Abstract—This research aims to examine the role of ethnopedagogy in maintaining, developing, and transforming the local wisdom of Cireundeu Traditional Villages in the midst of the challenges of the Society 5.0 era. Cireundeu Village, which is famous for its food independence through the tradition of consuming cassava as a substitute for rice, realizes cultural practices that are rich in local wisdom, food security, and environmental sustainability. A qualitative approach was used in this study, utilizing case study methods involving observation, in-depth interviews, and literature reviews related to the topic. The results of the survey show that ethnopedagogy in Cireundeu Village not only functions as a means of cultural preservation but also as a local value-based educational strategy that is relevant to the principles of Society 5.0, namely the balance between technology, people, and the environment. The social transformation that has occurred shows the ability of society to adapt to modernity without sacrificing its cultural identity. Thus, the local wisdom of Cireundeu Village has the potential to become an ethnopedagogical learning model that can integrate traditional values with the challenges of the digital era, while strengthening the character of an independent, inclusive, and sustainable community.

Keywords—ethnopedagogy, local wisdom, Cireundeu Village, social transformation, Society 5.0

I. INTRODUCTION

The concept of Society 5.0 was first introduced in Japan in 2016 as a response to the Industrial Revolution 4.0, which was considered to be too focused on technological aspects. Society 5.0 embodies the concept of an intelligent society that can strike a balance between the use of technology and human values. [1]. The main goal of this concept is to create an inclusive, humanist, and sustainable society by integrating

digital technology, artificial intelligence, and big data in various aspects of social life. [2].

In the Indonesian context, the discourse of Society 5.0 needs to be understood critically. This culturally diverse country faces a significant challenge in maintaining its identity amid globalization. Therefore, an approach is required that not only relies on technology but also integrates local values as a moral and social foundation.[3],[4]. One relevant approach is ethnopedagogy, which is an educational practice rooted in local values, knowledge, and wisdom. [5].

Ethnopedagogy acts as a bridge between modernization and cultural preservation. By utilizing local wisdom as a source of learning, ethnopedagogy can cultivate a character that is rooted in the nation's identity. [6]. This is especially important in the era of Society 5.0, when technology has the potential to dominate human life without filtering social and cultural values. [7].

Several studies have shown that the application of ethnopedagogy can strengthen character-based learning, increase community participation in education, and strengthen national identity. [8], [9]. Additionally, this approach allows communities to develop their local potential independently and sustainably. [10]. A recent study by Moh Zaenal Abidin Eko Putro & Kustini in the article "Ecotourism of Cireundeu and Basic Sundanese' Way of Life" emphasizes that the people of Cireundeu utilize their local wisdom not only for education and food security, but also as a basis for sustainable ecotourism development. Thus, ethnopedagogical practices in Cireundeu have broad relevance, including the development of the local economy through ecotourism that respects Sundanese traditions. [11].

In the context of West Java, the values of local Sundanese wisdom, such as *silih asah*, *silih asih*, and *silih asuh* (honing each other, loving, and nurturing), have become relevant philosophical foundations in education. [12]. These values can be seen as ethnopedagogical principles that emphasize togetherness, empathy, and self-development.

Local wisdom is not just a tradition, but an adaptive strategy that enables the community to face life's challenges. For example, in the field of food security, people in various regions of Indonesia have traditional practices that have been



proven to be effective in maintaining the sustainability of life. [13], [14]. These practices are often more environmentally friendly and more appropriate to local needs than uniform modern solutions.

Cireundeu Village in Cimahi, West Java, is a real example of the application of ethnopedagogy in daily life. The people of Cireundeu consistently use cassava as a staple food, rather than rice, as a symbol of independence and cultural identity. [15]. This practice originated from the historical experience of difficult times when obtaining rice was challenging. Still, it actually gave birth to a tradition that continues to be passed down from generation to generation. [16].

The phenomenon in Cireundeu shows that local wisdom can be a source of alternative solutions in answering contemporary challenges. In the midst of the global food security issue, the people of Cireundeu demonstrate a locally based food security model that is independent, sustainable, and not dependent on specific commodities. [17].

Furthermore, the values carried out by the people of Cireundeu also teach simplicity, cooperation, and respect for nature. These values align with the principles of sustainability that are now a global focus. [18]. Thus, Cireundeu not only represents local wisdom but also contributes to the discourse of sustainable development, including in the development of culturally insightful ecotourism.

Within the framework of Society 5.0, local wisdom, as practiced by the people of Cireundeu, can be leveraged to synergize with the use of technology. The value of food independence can be strengthened by agricultural technology and digital marketing, resulting in a broader socioeconomic impact. [19], [20].

The study of the integration of local wisdom with Society 5.0 is also critical to ensure that social transformation does not uproot society from its cultural roots. This integration will strengthen the nation's competitiveness while maintaining national identity in the midst of globalization. [21].

Thus, this research is relevant to examine the role of ethnopedagogy and local wisdom in building an adaptive, independent, and characterful society in the era of Society 5.0 [22]

II. METHOD

This study uses a qualitative method with a descriptive-analytical approach. The qualitative approach was chosen because it is suitable for understanding social and cultural phenomena in depth through the interpretation of the meanings contained in people's life practices. [23].

Research data was obtained through three main techniques. First, literature studies, namely examining various scientific works, research reports, and official documents related to ethnopedagogy, local wisdom, and the concept of Society 5.0. Second, field observations in Cireundeu Village aim to understand the daily practices of the community, particularly in terms of cassava-based food patterns, social interactions, and cultural practices. Third, in-depth interviews with community leaders, village officials,

and representatives of the younger generation to explore the meaning of inherited cultural values [24].

Data analysis is carried out through the stages of data reduction, data presentation, and conclusion. This analysis process is iterative, meaning it involves moving back and forth between empirical and theoretical data, resulting in a comprehensive interpretation. Triangulating sources, methods, and theories maintains the validity of the data. This triangulation aims to ensure that the research findings truly reflect the social realities that exist in the Cireundeu community. [25].

By using this approach, the research is expected to provide a holistic picture of how ethnopedagogy is practiced in Cireundeu Village and its relevance in building an adaptive society in the era of Society 5.0.

III. RESULTS AND DISCUSSION

A. Ethnopedagogy in the Context of Local Wisdom

Ethnopedagogy places local culture as a source of knowledge and values that are inherited from generation to generation. In the context of education, ethnopedagogy serves to strengthen identity, instill character, and provide contextual learning. [4]. In Indonesia, ethnopedagogy is developing as an approach that is relevant to ethnic and cultural diversity. [26].

The values of Sundanese local wisdom, such as *silih asih*, *silih asih*, *silih asuh*, reflect character-based education that is very relevant to apply in the modern era. [5]. This value forms the collective consciousness of the community, enabling them to live in harmony with one another. Recent studies have shown that ethnopedagogy plays a role in integrating character-based learning into the curriculum. [27].

Within the framework of Society 5.0, ethnopedagogy makes an essential contribution, as it not only educates people to be technologically literate but also ensures that social transformation occurs without losing cultural roots [2], [28]. This balance is essential so that technological advances do not damage social identity.

Previous research has shown that ethnopedagogical practices are effective in building students' character, strengthening a sense of nationality, and developing community independence [14]. Several other studies have also emphasized the ethnopedagogical function in social studies education, particularly in strengthening cultural literacy [29]. Therefore, ethnopedagogy can be seen as the central pillar of value-based education in the midst of globalization.

B. Local Wisdom of Cireundeu Village

Cireundeu Village in Cimahi, West Java, is one of the unique indigenous communities because it makes cassava a staple food. This tradition originated from socio-historical conditions in which people had difficulty obtaining rice, so cassava was used as an alternative, which was then passed down across generations [6].

Apart from being a cultural identity, cassava-based food practices reflect the concept of independent food security. This diversification of local food shows that the community



can create a food system that does not depend entirely on rice [7]. This is in line with the Indonesian government's policy of encouraging national food diversification.

Furthermore, the local wisdom of the Cireundeu people encompasses not only food but also the values of a simple life, cooperation, and respect for nature. This shows that food security cannot be separated from cultural resilience [9].

Thus, Cireundeu is not only an example of alternative food practices but also an ethnopedagogical representation that teaches independence, sustainability, and respect for one's own culture [10].

Table 1. The Values of Local Wisdom of the Cireundeu Community

Aspects of Local Wisdom	Form of Practice	Meaning and Value
Staple Foods	Cassava as a substitute for rice	Independence, food security, cultural resistance
Milieu	Natural land management without excessive chemicals	Sustainability, harmony with nature
Socio-Cultural	Cooperation in customary and economic activities	Solidarity, social cohesion
Spirituality	Traditional rituals in food harvesting and consumption	Respect for ancestors and nature
Education	Transfer of cultural values through family and community	Ethnopedagogy, local value-based learning

Table 1 illustrates that the local wisdom of the Cireundeu people is not only related to the food aspect, but extends to the environment, socio-culture, spirituality, and education. In the aspect of staple foods, cassava is a symbol of *cultural resistance* as well as a food security strategy that reflects independence. In the environmental context, land management without dependence on modern chemicals demonstrates ecological sustainability and harmony between humans and nature.

From a socio-cultural perspective, cooperation strengthens solidarity and social cohesion, which is a crucial form of social capital in addressing global challenges. Meanwhile, the spiritual practices of the Cireundeu people through traditional rituals affirm the transcendental relationship with nature and ancestors, thereby maintaining cultural identity while building ecological awareness.

Finally, the educational aspect affirms that the transfer of noble values through the family and community is a tangible form of ethnopedagogy. This demonstrates that local value-based learning remains relevant in the modern era and can serve as a foundation for integrating local wisdom with technology, in the spirit of Society 5.0. Thus, the table shows the close relationship between traditional values and global

challenges, while affirming that local wisdom is a sustainable source of knowledge

C. Relevance to the Society Era 5.0

The concept of Society 5.0 emphasizes the balance between technology and humanity [1]. In this context, Cireundeu's cultural values, such as cassava-based food independence, are relevant because they emphasize sustainability and social resilience.

The people of Cireundeu show that technology is not the only solution to global challenges. Local wisdom can be the basis for building a resilient social system. For example, cassava-based food diversification can be combined with digital technology to expand the market for local products [7]. Other studies also affirm the need for integration between cultural values and technological innovation [30].

With the existence of Society 5.0, Cireundeu's local values can be promoted through digital platforms as part of national food innovation. [11]. This will strengthen the position of regional cultures in the face of global challenges [31].

This research reinforces the view that Society 5.0 not only demands technological adaptation but also the revitalization of local cultural values so that social transformation takes place in balance. [3].

D. Synergy of Ethnopedagogy and Technology

Ethnopedagogy does not mean rejecting technology. On the contrary, it provides a value framework that ensures the use of technology is in harmony with culture [12]. In the context of food, for example, technology can be used to process cassava into a modern value-added product without losing its identity. [32].

The people of Cireundeu can leverage digital technology to market cassava-based products more widely. This not only preserves traditions, but also improves the economic welfare of the community [6].

This synergy aligns with the spirit of Society 5.0, which is oriented towards solving social problems through human-centered technology [1]. In other words, ethnopedagogy becomes a value filter that ensures that technology is actually used for human well-being.

Therefore, governments and academics need to develop education and empowerment programs that integrate local wisdom with modern technology [8]. This synergy will be an effective strategy for building a resilient, characterful, and adaptive society in response to global changes.

IV. CONCLUSION

This research emphasizes that ethnopedagogy plays a strategic role in maintaining the local wisdom of the people of Cireundeu Village. Cultural practices such as the use of cassava as a staple food, natural environmental management, cooperation, traditional rituals, and the transfer of cultural values through family and community, show that local wisdom is not only a cultural identity, but also builds social, economic, and food resilience. These values form the character of a society that is independent, adaptive, and able



to face the changing times without losing its identity. The synergy between traditional practices and ethnopedagogical frameworks strengthens the foundation of value-based education, so that people can internalize the principles of local wisdom while facing the challenges of the Society 5.0 era.

In addition, this study shows that the integration of ethnopedagogy with the use of modern technology can be an effective strategy in sustainable development. Digital technology can be used to market local products, expand cassava-based food innovations, and support environmental sustainability, without eroding cultural values that have been passed down across generations. Therefore, strengthening education based on local values, public policies that support local wisdom, and community empowerment are crucial steps to ensure that local wisdom is not only a cultural heritage but also the foundation of a resilient, inclusive, and relevant social transformation in the Society 5.0 era.

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