



Local wisdom as a foundation for sustainable food security in traditional communities

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ABSTRACT

Background: Food security is essential for social and economic sustainability, relying on the management of natural resources and local culture. Kampung Naga and Kasepuhan Ciptagelar are indigenous communities in West Java that maintain food security through traditional, locally rooted agricultural practices. This study explores how local wisdom contributes to food security and how these practices can inform national policy. **Methods:** The methodology employed is a case study using a qualitative approach through literature review. **Findings:** The findings indicate that the local wisdom practiced in Kampung Naga and Ciptagelar—such as the use of natural technologies, cultivation of local rice varieties, and traditional irrigation systems—is effective in maintaining food security. This system is not only ecologically sustainable but also strengthens the social resilience of the community. The study recommends that national food security policies should recognize and integrate local wisdom values as a foundation for sustainable development. **Conclusion:** The indigenous communities of Kampung Naga and Kasepuhan Ciptagelar maintain food security through environmentally friendly traditional agricultural methods. These practices demonstrate that the integration of local wisdom and modern science can sustainably strengthen food security. **Novelty/Originality of this article:** This article introduces a unique perspective by highlighting how traditional ecological knowledge and local wisdom function as effective, sustainable models for food security amid modern pressures and climate change. Unlike most policy studies, it innovatively advocates the integration of indigenous agricultural practices into national food security strategies, demonstrating the viability of cultural sustainability as a pillar of regional and national resilience.

KEYWORDS: food policy; food security; local wisdom.

1. Introduction

Food security is defined as the condition in which food needs are met sustainably in terms of quantity, quality, and accessibility (FAO, 2021). According to Law No. 18 of 2012 on Food, food security encompasses sustainable availability, distribution, and consumption (BPS, 2023). This concept also includes the dimension of food stability in the face of disruptions such as natural disasters or economic crises (Smith et al., 2020). Food security is closely linked to land, water, and the assurance of a healthy and well-maintained environment (Sumarlina et al., 2021). Food is a vital element for the survival of every citizen. Citing the International Food Policy Research Institute in the 2017 Global Hunger Index, Indonesia was categorized as having poor food security with a score of 22.2. This data indicates a problem within Indonesia's food security system, which requires effective solutions (Prayitno, 2020).

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Currently, Indonesia faces serious challenges in fulfilling national food needs, including food insecurity caused by land-use conversion (Smith et al., 2020), climate change that affects agricultural productivity (IPCC, 2021), and dependency on imported strategic commodities such as rice (Kementan, 2022). One approach to improving food security is through the application of local wisdom in community-based governance of food availability using traditional methods aimed at preserving the environment while maintaining ancestral cultural values (Ayatrohaedi, 1995; Priandana et al., 2023). Two traditional communities, Kampung Naga in Salawu District, Tasikmalaya, and Kasepuhan Ciptagelar in Cislok District, Sukabumi, West Java, offer unique models in addressing food security issues through a local wisdom approach. Kampung Naga implements an agricultural system that aligns with seasonal cycles and customary traditions (Nurislamingsih et al., 2022; Sugiarto et al., 2022; Wiradimadja, 2018). The Kampung Naga community uses traditional rice barns as a buffer against crop failure, proving the effectiveness of traditional practices in adapting to climate change (Harsono, 2023; Hasibuan, 2021).

The Kasepuhan Ciptagelar Indigenous Community demonstrates food security through sustainable farming practices. They grow rice once a year using traditional methods, avoiding chemical fertilizers and relying on the soil's natural fertility (Fadli, 2022; Maulana, 2021). Their equitable food distribution system, supported by customary rice barns, enables self-sufficiency and independence from external dependencies (Prasetyo, 2022; Rahayu, 2023). These communities demonstrate that local wisdom plays a vital role in sustainable food security (Kartono, 2021). Their traditional food systems not only provide basic needs but also maintain ecosystem harmony (Wahyudi et al., 2020). However, such practices face threats from modernization and globalization, which often overlook local values (Sitorus, 2023). Without appropriate intervention, these systems risk extinction, reducing the diversity of approaches to national food security (Handayani, 2023). Studying these practices is crucial for safeguarding national sustainability (Hanafiah, 2023). Kampung Naga and Ciptagelar offer unique perspectives that could be adapted into national policies (Kusuma, 2023).

Local wisdom is not merely about preserving tradition—it also offers simple yet effective innovations in modern contexts (Handoko et al., 2023). Kampung Naga and Ciptagelar provide valuable lessons on resource management that is efficient and environmentally friendly (Simatupang, 2022). At the national level, these lessons can inform policies that support sustainable practices and actively involve indigenous communities (Supriyadi, 2023). Such policies would not only enhance food security but also contribute to energy and water resilience (Nugroho et al., 2023). Indonesia must make local wisdom an integral part of its sustainable development strategy (Hanafiah et al., 2023). In this context, synergy between tradition and modernity is key to cross-sectoral resilience (Harsono, 2023).

Based on these considerations, it is essential to analyze how the local wisdom of Kampung Naga and Ciptagelar can be adapted into national policies (Kartono, 2023). This analysis includes identifying relevant elements for sustainable food, energy, and water security (Smith et al., 2021). Through this approach, Indonesia can develop inclusive and resilient policy models to address global challenges (FAO, 2021). This research also offers recommendations to place local values at the core of national development strategies (Stunting.go.id, 2023). Learning from Kampung Naga and Ciptagelar is a step toward a more sustainable future for Indonesia (Widodo, 2023). This success will require shared commitment among the government, indigenous communities, and other stakeholders (Harsono et al., 2023).

2. Methods

This study employs a literature review method to analyze local wisdom in Kampung Naga and the Ciptagelar Indigenous Community in supporting national food security. Secondary data were collected from various sources, including journals, books, policy reports, and relevant articles. A comparative approach was used to contrast local practices

with existing national policies. Content analysis was conducted to identify key themes such as sustainability, the adaptation of traditions to modernization, and their contribution to national policy. A critical evaluation of these sources was performed to ensure the validity and relevance of the data. The results of this analysis are expected to provide comprehensive insights into the integration of local wisdom within national development strategies.

3. Results and Discussion

3.1 Naga village

Naga Village is located in Neglasari Village, Salawu Subdistrict, Tasikmalaya Regency, West Java, at approximately 7°19'30" South Latitude and 108°22'30" East Longitude. Topographically, the settlement is situated at an altitude of 500–700 meters above sea level, characterized by steep and undulating hilly terrain (Suhardiman, 2015). The village has a population of 318 individuals, comprising 52 households who inhabit 110 traditional houses. Each house covers an average area of 36–42 square meters and is constructed using traditional Sundanese architectural techniques.

The architecture of the houses in Naga Village is unique and strictly governed by customary rules. The buildings are constructed from natural materials, with the main structure made of aren wood or other durable types of timber. The walls consist of woven bamboo (*bilik*), and the roofs are thatched with *ijuk* (sugar palm fiber) or *alang-alang* (wild grass). The floors are made of compacted earth or bamboo. Notably, nails are not used; instead, houses are built using traditional wooden joints. The settlement layout is highly organized, with 110 houses arranged in an orderly fashion, facing a specific direction in accordance with ancestral beliefs. Each house has a designated function and position based on customary law, including the *kuncen* house (the traditional leader's residence), which is strategically placed at the center of the village (Danasaputra, 2005).

The social and cultural system of the Naga Village community remains deeply rooted in ancestral traditions. Strict regulations prohibit the use of modern technologies within the residential area, including electricity, mobile phones, and other electronic devices. The indigenous people of Naga Village maintain a strong ethic of environmental stewardship. They believe it is their inherited responsibility, passed down from their ancestors, to preserve the natural environment for future generations (Gunara, Sutanto & Cipta, 2019; Bella et al., 2022; Rohman et al., 2022).

The primary livelihood of the Naga Village community is agriculture and farming (Rosidi, 2010). They cultivate agricultural land surrounding the village using traditional, environmentally friendly methods, without relying on chemical fertilizers or modern technologies. Their farming practices are highly dependent on natural cycles and seasonal patterns, reflecting a deep connection between the community and their surrounding environment (Koentjaraningrat, 1993; Priandana et al., 2023). The sustainability of their local wisdom-based food security system serves as an indicator of how well the indigenous knowledge in Naga Village has been preserved. According to Rahmatullah, Z.G. (2021), their food security system relies on natural technologies, which distinguish Naga Village and make it particularly noteworthy. One prominent example of local wisdom is the *leuit*, a granary measuring approximately 4 square meters located to the west of the mosque, used to store rice. After each harvest, the community donates 2–3 kilograms of rice to the *leuit* as a food reserve to anticipate crop failure or other emergencies (Priandana et al., 2023).

The *leuit* is a central component of food security in Naga Village (Nugroho, 2023). It stores harvested rice to support the community during periods of food scarcity (Amanah, 2018). Every household has access to the *leuit*, which is managed communally based on the principle of *gotong royong* (mutual cooperation) (Azam, 2021). This tradition reduces dependence on external markets and strengthens community solidarity (Bella et al., 2022). The government could consider adopting this model as part of national food security

strategies (Gunara, Sutanto & Cipta, 2019). Additionally, the system encourages the consumption of healthier, locally produced foods (Handoyo et al., 2022).

The villagers cultivate native rice varieties that have been preserved for more than 50 years. The rice they produce is high in quality, golden in color (Mulyanie & Efendi, 2015), and known for its exceptional durability—capable of being stored for up to 50 years. The rice is also believed to have medicinal properties, particularly in managing diabetes (Priandana et al., 2023). Planting is carried out simultaneously in January and July, allowing for two harvests per year. The people of Naga Village adhere to a traditional rice cultivation system based on ancestral seasonal cycles (Nurhasanah et al., 2021), ensuring long-term productivity without degrading the soil (Nurulislamiyah, Komariah & Yudha, 2022). Water for irrigation is sourced from nearby rivers and managed collectively. While some residents use subsidized fertilizers provided by the government, others rely on organic fertilizers derived from animal manure and rice husks (Priandana et al., 2023).

Post-harvest, rice is manually pounded using mortars by the village women. This process typically yields about 2 kilograms of rice per hour. There are six pounding stations in Naga Village, located in the southern and northern parts of the settlement (Priandana et al., 2023). Each station accommodates up to three women working simultaneously, with the process involving two rounds of pounding (Purnama, 2021). In general, men work in the fields, while women are responsible for rice processing. The community prioritizes subsistence over profit, preferring to store rice for household consumption rather than sell it, to prevent hunger (Prayitno, 2020; Priandana et al., 2023).

Farmers in Naga Village still plow their fields using buffaloes. This traditional method is considered more effective in loosening soil than modern plowing machines (Priandana et al., 2023). Fields plowed by buffaloes are more resistant to hardening during the dry season, allowing for easier irrigation and better soil fertility despite high temperatures (Rahmatullah, 2021). Farmers believe that machine-plowed fields tend to become clogged when water is scarce during the dry season. Their irrigation system relies solely on rainfall and river water, without the use of water pumps or mechanized irrigation (Priandana et al., 2023).

In Naga Village, farmers deliberately avoid planting hybrid or imported rice, choosing instead to cultivate local Sundanese varieties such as *Pare Ageung* and *Pare Alit* (Priandana et al., 2023). This practice is intended to preserve indigenous rice strains from extinction (Rohman et al., 2022). They also determine planting and harvesting schedules based on the traditional Sundanese calendar, which guides all agricultural activities (Priandana et al., 2023).

Water resource management in Naga Village is conducted through a natural irrigation system that utilizes local river flows (Septiani et al., 2020). The community protects a sacred forest that serves as the main source of clean water for both irrigation and domestic use (Sumarlina et al., 2022). Cutting down trees in this forest is strictly prohibited, in accordance with ancestral customs (Windasti, Widyajayantie & Pantouw, 2024). This tradition ensures ecological balance and year-round water availability (Priandana et al., 2023). Naga Village demonstrates that traditional wisdom-based water management can function sustainably and serve as an inspiration for other regions facing clean water crises (Prawiro, 2015).

The local wisdom of Naga Village highlights that traditional resource management systems can offer sustainable models. These practices establish harmony between human needs and environmental preservation (Prawiro, 2015). However, they require formal protection to withstand the pressures of modernization (Prayitno, 2020). Government recognition of such indigenous knowledge can facilitate its integration into national policy. Collaborative efforts between the government and local communities are essential to strengthen national food security.

3.2 Kasepuhan ciptagelar

Kasepuhan Ciptagelar is a traditional Sundanese community located in Sirnaresmi Village, Cisolok Subdistrict, Sukabumi Regency. Geographically, the area is situated on the

slopes of Mount Halimun Salak, at an altitude of approximately 900–1,200 meters above sea level, with coordinates 6°43'30" South Latitude and 106°10'45" East Longitude. This mountainous location provides a fertile and verdant environment, with well-preserved protected forests. The origin of Kasepuhan Ciptagelar is closely tied to the historical continuity of the Sundanese people in the Halimun region. According to oral traditions and anthropological research, the community descends directly from indigenous Sundanese groups who resisted the influence of colonialism and the spread of Islam during the 16th and 17th centuries. The community is led by a traditional leader known as the *Abah* or *Sesepuh*, who holds a central role in preserving the community's customs, spirituality, and social order (Suhardiman, 2015).



Fig. 1. Traditional houses of the Naga village indigenous community with *Ijuk* (palm fiber) roofs (Saputro & Wibisono, 2023)

The population structure of Kasepuhan Ciptagelar is unique. The community consists of approximately 287 households, with a total population of around 1,500 people. The majority are traditional farmers who rely on rice cultivation and forest resources. Agricultural practices are deeply rooted in ancestral rituals and beliefs, such as the *Seren Taun* ceremony (the annual harvest festival), which is one of the most important rituals in their cultural life (Permana, 2010). The architecture and spatial layout of the Kasepuhan Ciptagelar settlement are heavily influenced by their belief systems and life philosophy. Houses are built using traditional Sundanese construction methods with natural materials such as wood, bamboo, and *ijuk* (palm fiber) roofs. Each house is oriented and arranged according to customary laws, emphasizing harmony with nature and spirituality. The absence of modern technology within the settlement reflects their commitment to preserving ancestral culture (Danasaputra, 2005).

Leadership in Kasepuhan Ciptagelar is familial and highly hierarchical. The *Abah* or *Sesepuh* has full authority over all aspects of community life, from agricultural practices and social relations to traditional rituals. Leadership succession follows a patrilineal system, with spiritual integrity and leadership capabilities considered essential in selecting a successor (Rosidi, 2010). Despite facing the challenges of modernization, *Kasepuhan Ciptagelar* remains steadfast in upholding and preserving their ancestral traditions. The community enforces strict customary regulations, including prohibitions against modern technology, forest conservation obligations, and the continuation of traditional rituals. These practices make Kasepuhan Ciptagelar a prominent example of cultural resilience among Indigenous communities in Indonesia, demonstrating their ability to sustain heritage values in the face of globalization (Koentjaraningrat, 1993).



Fig. 2. Settlement of the Ciptagelar indigenous community (Saputro & Wibisono, 2023)

The Indigenous community of Kasepuhan Ciptagelar maintains a traditional rice farming system based on a customary calendar, which ensures optimal harvests without degrading soil ecosystems. Most of the villagers rely on rice farming as their primary source of food and income, with cultivation patterns that are strongly influenced by local environmental conditions (Saefulloh, 2016). This system avoids the use of chemical fertilizers and emphasizes natural soil fertility (Winangun, 2012). Such practices are relevant to national policies promoting sustainable agriculture in areas vulnerable to land degradation (Permana, 2010).

The farming system combines traditional and modern methods through a sustainable approach that enables resilience amid changing conditions. Ciptagelar farmers actively utilize local natural resources by integrating environmentally friendly cultivation techniques that reduce dependence on external agricultural inputs. Despite limited access to modern agricultural technologies, the community maintains food security through an efficient, community-based system (Saputro & Wibisono, 2015).

The dominant rice varieties in Ciptagelar are local types adapted to the region's topography and climate, such as *Ciherang* and *Inpari* rice (Sumarlina et al., 2021). These varieties are selected for their resistance to pests and diseases and their ability to thrive in soils with moderate fertility. Most farmers prefer varieties that are drought-resistant and pest-tolerant—an important consideration given the shifting weather patterns resulting from climate change. Additionally, Ciptagelar farmers apply intercropping techniques by growing rice alongside other crops such as maize, vegetables, and soybeans, which improves overall yield and reduces the risk of crop failure (Bekti et al., 2022). This system also supports dietary diversity and strengthens household economic resilience.

Harvested rice is stored using traditional rice barns, or *leuit*, constructed from bamboo and wood, which help preserve rice quality by protecting it from moisture (Saputro & Wibisono, 2015). In Ciptagelar, *leuit* serve as collective food storage systems that ensure food availability for the community over the long term (Nurhadi et al., 2023). These barns are often built communally by farmer groups to safeguard harvests during the post-harvest period. While some farmers also use more modern storage facilities for larger capacities, such facilities remain limited. The existing storage system helps reduce post-harvest losses and ensures year-round food availability. Nevertheless, expanding the storage capacity is necessary to support broader food distribution, even though the current system is relatively effective (Saputro & Wibisono, 2015).

Irrigation in Ciptagelar is managed collectively through a communal work system (*gotong royong*), utilizing natural springs from the surrounding mountains (Wasilah et al., 2023). This irrigation system is crucial to maintaining adequate water supply for rice cultivation, especially during dry seasons. Community-based water management allows Ciptagelar residents to regulate water flow more efficiently (Wasilah et al., 2023). Active community participation in managing irrigation fosters a strong sense of responsibility for

the sustainability of the system. A well-functioning irrigation system also reduces dependence on increasingly unpredictable rainfall.

Besides rice, the Ciptagelar community also cultivates various other food crops, such as chili, tomatoes, and bananas, supporting a diverse food consumption pattern (Wulaningsih et al., 2022). These crops are planted through intercropping systems that enhance agricultural diversity. With this variety, the community can mitigate the potential risk of rice crop failure. Crop diversity also serves as a strategy to improve household food security by utilizing all available local resources. Thus, non-rice food crops also play a significant role in sustaining food security in Ciptagelar.

The main challenges to food security in Ciptagelar include limited capital and restricted access to more advanced agricultural technologies. Nevertheless, the community addresses these constraints by maximizing local potential and practicing environmentally sustainable agriculture (Iskandar, 2018). Various government and non-governmental programs supporting sustainable farming have provided farmers with agricultural tools and training. Further improvements in agricultural infrastructure—including irrigation and transportation systems—could strengthen Ciptagelar's food resilience. With such efforts, Ciptagelar serves as a valuable model for other regions aiming to enhance food security based on local wisdom (Tauchid et al., 2022).

4. Conclusions

The indigenous communities of Kampung Naga and Kasepuhan Ciptagelar, which uphold local wisdom, have proven to play a significant role in maintaining their food security. By employing traditional agricultural methods that prioritize environmental sustainability—such as the use of natural technologies, the cultivation of local rice varieties, and traditional irrigation systems—these communities have successfully sustained food security despite the challenges posed by modernization and climate change. These agricultural practices, rooted in local wisdom, not only fulfill household food needs but also preserve cultural traditions and ancestral values passed down through generations. The success of this local wisdom-based food security system demonstrates that a more holistic and integrated approach—combining modern scientific knowledge with traditional wisdom—can enhance food security at both local and national levels.

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