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The Tradition of Cassava Rice Eating: Communication Patterns of Sunda Wiwitan Indigenous Families in Cultural Heritage in Cireundeu Village Cimahi City, West Java

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Abstract

The people of Cireundeu Village are known to hold firm Sundanese wiwitan customs and traditions of ancestral heritage that contain local wisdom. The tradition of eating cassava rice has been carried out by indigenous peoples for a hundred years since 1918 for generations. The process of introducing and applying the tradition of eating cassava rice was started by this traditional family in carrying out the inheritance of giving culture to the village of Cireundeu.

This research uses a qualitative method with a case study approach to three indigenous families in Cireundeu village who have different beliefs and birthplaces. As parents in the family communicate the tradition of eating cassava rice or shortened constellations to children or young people as recipients of cultural heritage. The purpose of this study was to find out 1) Why the tradition of eating constellations was maintained and passed on to children. 2) How is the pattern of communication of indigenous families in applying the tradition of eating constellations to their children

The results showed that 1) Children are the younger generation who are expected to be the successors to the tradition of eating racial food (cassava rice) because it bequeathed this tradition so that children have self-identity, self-confidence, and pride in having a local culture that is characteristic of food security in the village of Cireundeu. 2) Communication patterns of inheritance of the tradition of eating constellations in indigenous families are carried out with an interpersonal communication approach (openness, empathy, equality, positive attitude and support) to children. The communication process occurs because of tolerance. Tolerance creates cooperative behavior, wise behavior and adapted behavior among family members

Keywords: food tradition, cassava rice, communication patterns, indigenous families

Introduction

The number of Cireundeu indigenous villages is 60 families or 800 people, most of whom are followers of the Sunda Wiwitan faith. Cireundeu village has an area of approximately 64 ha in which 60 ha is used for agriculture and 4 ha for settlements. Of the 60 ha it is divided into 3 forest areas, namely 1) *Leuweung Larangan* (forbidden forest) is a forest area that must not be cut down because it is used as water storage for the Cireundeu community; 2) *Leuweung Tutupan* (reforestation forest) is a forest area that may be used and logged but must be replanted with new trees; and 3) *Leuweung Baladahan* (agricultural forest) is an area of land that may be used by the Cireundeu indigenous people for gardening such as corn, peanuts, cassava, cassava, and tubers. (Halawa, Nurhayati, & Rochana, 2019).

In the agricultural forest (*Leuweung Baladahan*), cassava is widely planted, because cassava is a staple food source for the Cireundeu traditional village community. Eating cassava is a tradition of the indigenous people of the Sunda Wiwitan faith in Cireundeu village, in contrast to other indigenous peoples who usually eat rice. The tradition of eating cassava is the specialty and uniqueness of the Cireundeu village. According to the traditional elders, each region has *ciri sabumi ciri sadesa*, that is, the customary community, because the Sunda Wiwitan people in other traditional villages are also different. (Fadhilah, 2014).

The origin of the word *wiwitan* in Sundanese is the beginning (beginning), so Sundanese *Wiwitan* is the earliest Sundanese. The first teaching of Sunda *Wiwitan* appeared in 1885-2007 in Cigugur Kuningan village (Tendi, 2015). The Cireundeu indigenous people have links to the Sunda *Wiwitan* community in Kuningan, West Java. The concept of Sundanese *Wiwitan* teachings is known as *Pikukuh Tilu* which emphasizes the high awareness of human nature (human traits), the nature of nationality (the way to characterize nations) as well as serving those who should be (*Madep ka Ratu Raja*) (Ekadjati, 1995).

In 1918, the self-determination of the Sunda *Wiwitan* indigenous people in Cireundeu was even stronger when the ancestors of the Sunda *Wiwitan* indigenous people separated (differentiated) themselves from the surrounding community who were generally Muslim. The separation is not by dividing the area, but if you see groups of people who do not eat rice in Cireundeu, but only eat processed cassava, then we can be sure they are Sundanese *Wiwitan* indigenous people. This form of self-determination

was carried out by Sunda Wiwitan Cireundeu's ancestors because at that time, they were worried that in the future the next generation would have difficulty getting basic food. Therefore, in 1924 the Sundanese Wiwitan indigenous people in Cireundeu began to eat processed cassava and rasi (cassava rice) (Putranto & Taofik, 2014).

From the fears and concerns of the ancestors of this generation of children and grandchildren, several principles were born that showed the determination of Sundanese Wiwitan indigenous peoples in Cireundeu, including: "*Teu Nyawah Asal Boga Pare, Teu Boga Pare Asal Boga Beas, Teu Boga Beas Asal Bisa Nyangu, Teu Nyangu Asal Dahar, Teu Dahar Asal Kuat.*" The meaning is that which does not have farming but has rice, which does not have rice but has rice, which does not have rice but can cook, which does not cook but can eat, which does not eat but is strong (Fadhilah, 2014). The essence of this philosophy is that they do not eat rice from rice at all, but only eat constellations (cassava rice) from cassava. Once they declare themselves Sundanese Wiwitan indigenous people, then they will not eat rice. They cannot even eat cakes and snacks made from rice flour, but they interpret it as a form of affection for people in this world and future generations regarding human anxiety about the availability of basic food sources or food security.

The indigenous people of Cireundeu have a life value of *hirup kudu jeung nu kagunganana, lamun jauh muncul sikap sagala wani* is mean life must be close to God if away from the sense of courage to make mistakes and damage to humans and nature (Adnan & Solihin, 2018). According to the head of tradition, life must be united (united) with God, "*ngahiji tapi teu ngajadi hiji, dina diri aya mustika*" is mean that inward man is united with God but physically separated. Humans will have a good and noble personality. Goodness and glory will bring people safely to *alam padang poe panjang tunjung sampurna* or another name for the end of time (Adnan & Solihin, 2018)

Harmony and peace in the Cireundeu traditional village community continue to be maintained for generations. Social relations and harmonious life between people are the teachings of Sunda Wiwitan which are maintained because humans as individuals are described by their behavior and language. Humans must be prosecuted "*kudu hade gogog, hade tagog* (must be good in language and behavior), and "*nyaur kudu diukur, nyarita kudu diungang*" (always in self-control in saying) thus someone will "*sacangreud pageuh, sagolek pangkek*" (firm conviction never breaks a promise) (Warnaen, 1988).

Sundanese society has the value of cultural wisdom in building human life by prioritizing harmonious human relations in people's lives, living in need of one another, not forgetting their identity and environment to improve the quality of humanity, which is contained in the concepts of *silih asih, silih asah, silih asuh* (Silas) (Saleh, Soejadi, & Lasiyo, 2013). The concept of Silas was identified, developed in the Sundanese culture of the past during the leadership of Prabu Siliwangi as the realization of 'great behavior' which later the elements were explored by Sukarno in the State Philosophy and the best place to learn, educate morals and establish personalities that began were family (Saleh, Soejadi, & Lasiyo, 2013)

Introducing and applying the tradition of eating cassava rice is done through the family because the family is the primary group in a society that has an important role in fostering cultural patterns in children from an early age (Fitriyani, Suryadi, & Syam, 2015). The family is the primary means of socialization for someone to get to know and learn about their culture and traditions. Parents must be able to convey the values upheld by the ancestors who created the tradition. This view is in line with what Goode (1995) revealed that cultural traditions are passed on to the next generation where the family functions as a successor channel that keeps the culture alive. (Fitriyani, Suryadi & Syam, 2015) .

Literature Review

The Concept of Cultural Inheritance

In society, the cultural elements are passed down from generation to generation, which requires time in the process of inheritance. The concept of inheritance of cultural values is identified with the learning process because humans will learn to accept old cultural elements and learn to select the right cultural elements for their lives (Niglio, 2014). Knowledge of cultural inheritance is a process of learning the culture that takes place throughout human life (Kodiran, 2004). Furthermore, cultural inheritance "is a process of transitioning values and norms that are carried out and given through learning by the older generation to the younger generation" (Niglio, 2014). The purpose of this cultural inheritance is to maintain the values, norms, customs and traditions of life for an individual to create an orderly, peaceful, harmonious condition in society.

In traditional and modern societies there are no fundamental differences in the process of inheritance or cultural learning because every human being will experience his cultural learning process taught from generation to generation (Kodiran, 2004). For

example, children will learn how to eat right, what foods can be eaten, talk politely, and get along with others properly.

The intergenerational cultural inheritance process is carried out through socialization and enculturation processes within the family and community, namely; Socialization is the process of learning culture about social systems (Koentjaraningrat, 1990). In the process of socialization starting from childhood to old age learning patterns of action in interaction with various individuals around him who occupy various social roles in everyday life

In the process of socialization, a person will learn to understand, appreciate, adjust, and carry out social actions that are appropriate to the behavior patterns of his people (Kodiran, 2004). For example, a child who lives in an agricultural society will indirectly socialize with the lifestyle and work of his parents as farmers so that eventually a mindset is formed similar to his parents. Furthermore, since childhood children are socialized to several traditions in the community. For example, in the Cireundeu traditional village, the process of cultural inheritance that is ritualistic, such as the custom of visiting pilgrimages, implementing cassava eating and participating in *syura'an ceremonies*. Through activities will gradually be embedded in someone who results in the inheritance of a particular culture that lasts throughout his life

Enculturation is Culture, which is the process of a person studying and adjusting his thoughts and attitudes to the customs, norms, and regulations that live in his culture (Koentjaraningrat, 1990). Indirectly, an individual has begun to obtain a cultural inheritance in his life because of adjusting and behaving by the demands of cultural norms or customs that apply in his society. According to Koentjaraningrat since childhood the process of enculturation had already been started by the community members, starting in his family environment and playing with his friends. For example, says the word *sampurasun* when meeting with relatives or others and answers *rampes*.

The value of social solidarity will grow in someone if from an early age internalized in his personality. Norms are taught to individuals in the family environment, in social settings outside the family, and formally taught at school. In the process of enculturation, the individual tries to pass down cultural values that must be understood by others. This process of cultural inheritance is hereditary from the older generation to the younger generation

Interpersonal Communication in Family

The family has a responsibility towards other family members that are "talking". A close relationship is something important in a family (Budyanta & Ganiem, 2011). Communication in the family is very important. Communication that occurs between families can form, underlie, and also maintain the family itself, along with the image held by family members of the family (Ruben & Steward, 2013).

The family is an organization that involves an inner bond between fellow members. Effective communication in the family is needed to create harmony in a family. Communication is used as a bridge between family members to create a harmonious, harmonious family, and one goal (Fitriyani, Suryadi & Syam, 2015).

Good communication is built on trust, listening, and understanding. The more effective the way we communicate, the stronger the bonds that are established between family members. Communication in the family becomes fundamental, especially between parents to children. With communication, the relationship between parent and child or interpersonal communication can be established properly.

There are five positive attitudes of interpersonal communication between parents and children in the family, namely openness, empathy, support, positive and equality (Devito, 1990). Openness is an attitude to convey something and can receive input from parents or children. Openness is a willingness to open up, be honest, not lie, and not hide something truth (Sanad, 2017). In interpersonal communication, openness becomes one of a positive attitude, because, with openness, interpersonal communication will take place fairly, transparently and in two directions. This pollination gives room for children to be honest because the openness of children is very important for parents and parents must train children to be able to communicate well (Yuliasari, 2013). Parents act as advisors to find solutions to children's problems, with an honest attitude so the child has confidence, and even allows each member to freely express feelings, thoughts, and opinions in the family

Empathy is a person's ability to understand and feel something that is being experienced by others and can understand an issue from another person's point of view. People who empathize can understand the motivations and experiences, feelings, and desires of others. In essence, empathy is the effort of each individual to move his position to the position of other people to be able to feel, understand the opinions, attitudes, and behavior of others (Setyowati, 2005). Practicing empathy in the family to understand each other, understand and be sensitive to family members will cause

empathy in the family. If empathy is already present in every family member, family control will be easier to obtain, so that a peaceful and happy family is created. (Setyowati, 2005). One of them is to learn empathy is to develop listening skills. Hearing what is meant is not just knowing, but listening to information until it finds the meaning of the message. Good communication in the family when one family member listens to messages by showing empathy and has a better way of communicating with others (Masturi, 2010)

Effective interpersonal relationships are if there is a supportive attitude in communication (Novianti, Sondakh, & Rembang, 2017). This means that each party communicating commits to support the open interaction. Thus the relevant response is spontaneous and straightforward, not a sustained and dodgy response, narrative descriptive rather than evaluative exposure, and accommodative decision-making patterns, not interventions caused by excessive self-confidence that can channel support (Patriana, 2014). If communication in the family can run well, each family member will provide mutual support, so that the needs of the family will also be met.

Positive attitude (positiveness) is shown in attitude and behavior. In attitude, namely, the parties involved in interpersonal communication must have positive feelings and thoughts (Yuliasari, 2013). A positive attitude is shown by several kinds of behavior including respecting others, thinking positively towards others, not being overly suspicious, believing in the importance of others, giving praise and appreciation, commitment to collaborating. The best effort shows a positive attitude by building warmth and joy in the family. When gathering with family must be used by telling stories and introducing cultural history let alone family history. Joking and cheerfulness create a spirit of warmth in the family. Communication will help the family environment to channel a positive attitude. This positive attitude can be realized by talking to each other, loving, appreciating, and so forth.

Equality is the recognition that both parties have interests, are equally valuable and valuable, and need each other. The equivalence in question is in the form of recognition or awareness, as well as willingness to place themselves on a par with communication partners (Patriana, 2014). Equality, namely placing oneself on a par with others, realizing that there are different interests Recognizing the importance of the presence of others but not forcing the will Communication will be a bridge between husband and wife or parents and children although they have different beliefs, the key is to understand each other's similarities and differences, there will be a sense of respect

then consistency, examples of equality that have been fostered very well in traditional villages in Cigugur Kuningan with the slogan *hirup teu sapangkalan tapi kudu sapengertian* which means that understanding is above the difference with the goals of harmony, peace, and prosperity (Indrawardhana, 2014)

Methodology

By the objectives of this study, this study uses a qualitative method with a case study approach. According to (Cresswell, 2014), a case study is a qualitative approach whose research explores real-life, limited contemporary systems or various cases through detailed and in-depth data collection involving various sources of information through interviews, observations, and documents or reports and reporting case descriptions or case themes. The case study method was chosen on the grounds that the researcher conducted research with a unique Cireundeu traditional village with the tradition of eating constellations or cassava rice in families of different religions as the case, and the unit of analysis was communication within the adat family, as (Denzin & Lincoln, 2009) states that Case study is a research strategy where researchers investigate carefully an event, activity, process, group or individual at the research location.

According to Yin (1994: 21) the use of "how" and "why" questions in case studies, because both questions are considered very appropriate to obtain in-depth knowledge about the symptoms being studied. The form of the question "how" asks the process of occurrence of an event, while the question "why" looks for reasons why certain events can occur. To obtain reasons why an action is carried out by the subject, the researcher must explore it from within the subject. It should be noted that case study researchers want to understand the subject's actions from the research subject's point of view, not the researcher's side (Yin, 2011).

Result and Finding

The location of Kampung Cireundeu is in RW 10 of Leuwigajah Village, and the Sunda Wiwitan indigenous people occupy RT 02 and 03, while the majority are Muslim. The liaison between the two RTs is Bale Sarasehan, a meeting place for indigenous peoples, as well as holding ritual activities. Cireundeu village has traditional elders and followers, that is there are elders, *Ais Pangampih* and *Panitren*.

The Cireundeu village kinship system is the same as a family system in the Sundanese ethnicity that is bilateral, that is, the lineage is drawn from the father and

mother together. The system is known in Sundanese as *pancakaki*. In Sundanese customs, the father is the head of the family. Other family ties are strong ties where there are terms that indicate kinship. First, relatives who are related to generation seven and below or vertical, namely children, *incu* (cucu), *buyut/ piut, bao, canggahwareng* atau *janggawareng, udeg-udeg, kaitsiwur* atau *gatungsiwur*. Second, relatives who are not directly and horizontally related, such as children from uncles, aunts, or uwak, children of grandparents, children from *piut*. The three siblings are related indirectly and directly as well as vertically such as a niece from a sister, a niece from a sister, and so on. There are also other kinship system terms based on ego, for example, Mother can be called *Ema, Ma*. Whereas you are called *Father, Pa*. for an older brother called *Akang, Kang* and for an older sister called *Ceu, Eceu*. (Ekadjati, 1995)

This kinship system is a symbol of Sundanese hospitality ties (*pancakaki*) that are following religious teachings that teach people to spread salvation. In the Cireundeu indigenous community, there was a marriage between kinship, meaning that they married and were still of one descendant because they rarely migrated or were far from their village. This marriage system also aims to maintain the traditions and traditions of Kampung Cireundeu. Besides, residents of Kampung Cireundeu also have a cooperation system in various joint activities that are still felt among their citizens, whether the residents are Sunda Wiwitan or not. Every decision making among the residents of Kampung Cireundeu especially for Sunda Wiwitan is done by way of deliberation. There is no leadership election for indigenous elders and others because everything happens from natural selection.

In this study, there are family groups in the Cireundeu traditional village community which can be classified as follows: 1) The original family group of Cireundeu village and the followers of Sunda 2, wife and child with different beliefs. Concerning the tradition of eating cassava rice, family classifications attract researchers to analyze their family's communication patterns when applying the tradition of eating cassava rice to their children. The informants consisted of the head of the family and selected family members. Below are three families based on different types:

Tabel 1 : Traditional Family type in Cireundeu Village

Family Type	Name (Inisal)	Status	Age (years)	Gender	Lengt of stay	Religions	Birth / Origin	Which is Eaten
A	AA	Husband	55	L	55	Sunda wiwitan	Kp.Cireundeu	Rasi
	YL	Wife	46	P	20	Islam	Cilacap	Rice and Rasi
	IY	Child	19	L	19	Islam	Kp.Cireundeu	Rice and Rasi
	NS	Child	15	P	15	Islam	Kp.Cireundeu	Rice and Rasi
	AM	Child	11	P	11	Islam	Kp.Cireundeu	Rice and Rasi
B	JJ	Husband	50	L	21	Islam	Cililin	Rice and Rasi
	SS	Wife	47	P	47	Islam	Kp.Cireundeu	Rasi and Rice
	WD	Child	20	P	20	Islam	Kp.Cireundeu	Rasi and Rice
	HN	Child	17	L	17	Islam	Kp.Cireundeu	Rasi and Rice
C	OG	Husband	38	L	10	Sunda wiwitan	Garut	Rasi
	ID	Wife	35	P	10	Sunda wiwitan	Garut	Rasi
	WR	Child	14	L	10	Sunda wiwitan	Garut	Rasi
	UJ	Child	9	L	9	Sunda wiwitan	Kp.Cireundeu	Rasi
	NY	Child	3	P	3	Sunda wiwitan	Kp.Cireundeu	Rasi

Source : Research Result, 2019

In a traditional family type, A consists of five family members. AA (55) is a native of the traditional village of Cireundeu, a follower of the Sunda Wiwitan faith. AA was entrusted to become a committee in the management of adat, namely as public relations in the traditional village of Cireundeu. His wife named YL (46) is a Javanese Muslim, they have three children namely IY (19) a high school in Bandung, so they are far from family and passively follow the traditions in Cireundeu village, then NS (15) middle child of AA family and their youngest child AM (11) they sit in elementary and junior high school but actively follow the tradition of even holding Sundanese dances and often dancing at traditional ceremonies.

Based on interviews with AA and YL that since they were married in their families human values have been instilled because they realized their families had different beliefs, related to the tradition of eating racial food (cassava rice), AA and YL had communicated with equality and openness, especially in applying the constellation tradition to her children. Pollution is related to honesty when AA tells us that this tradition has a rich history of the Cireundeu customary village, with this openness children can empathize with respect for the ancestral struggle that has found alternative food so that indigenous people survive today. Supporting and respecting AA's position as YL's father and three children by eating rice and constellations. In essence, the tradition of eating constellations does not impose on children but through a process of self-confidence, so that when eating the constellations, they are proud and feel they have

a culture. Even though there are differences, the family is the main one to remain harmonious according to the value of *sareundeuk saigel sabobot sapihanean* is meaning that although there are differences but still united this is where giving birth tolerance in the family.

While the type B family has the opposite position, where JJ (50) head of a family who is not a native of Cireundeu village, he is also a migrant from Cililin, Bandung regency. JJ's wife, SS (47), is a child from the custom of Cireundeu village who believes in Sunda Wiwitan. In the course of their marriage, the SS finally decided to embrace Islam following the religion of their husband, with the approval of the traditional elders, the SS were allowed to change beliefs, move to eat rice and be allowed to stay in the village of Cireundeu. JJ was given the task of being the head of RT 02 in RW 10 of Cireundeu village, JJ was very active in fighting for cultural traditions in Cireundeu village and maintaining social relations with surrounding communities outside the village. Although the SS is now a Muslim, it still follows the Cireundeu traditional village traditions such as helping to manage constellations and carry out shura rituals. JJ and SS and their children also eat constellations when there is a celebration.

Based on interviews with JJ explained that previously had experienced obstacles when marrying SS, but JJ with patience and confidence there would be a good chance. This attitude of JJ has a value of *landungan kandungan laer boboga'an* which means wise and equality with the decision of his wife and children to support the tradition which is communicated in the form of tolerance to his wife and children eating constellations or participating in traditional community celebrations with the aim that the SS and their children still respecting the dignity of his ancestors. JJ also empathizes with the SS position where the relationship is so close to the parents' family and the land of his birth. Although in the end, the SS embraced Islam of their own free will and the JJ and SS family relations with the Cireundeu customary family remained good and mutual tolerance.

Finally, this type of C family is a migrant family, OG (38) and ID (35) come from the Garut of city, they moved and settled in Cireundeu village until they have three children. OG and ID have the same belief, namely the Sundanese wiwitan trust. Although they have the same beliefs there are differences in tradition, but OG and ID have a cultural attitude to *pindah cai pindah tampian*, which can adapt to the environment of the Cireundeu village community and follow the rules and norms where we live. Equality or *kabula Kabale* (flexible) and support for cultural traditions, the

acceptance of the Cireundeu indigenous village community is also tolerance and friendship. OG and his wife are active in activities or traditional traditions, including inviting their children to participate in celebrations and rituals. Since settling in the village of Cireundeu, they changed their eating patterns from rice to constellations, it is a form of tolerance to the tradition of the people of Cireundeu village, such as the principle *where the earth is trampled where the sky is upheld*.

Based on an interview with OG explained that his family felt the family atmosphere of the Cireundeu Kampung community, felt they were recognized as being part of the Cireundeu adat village community, where the Cireundeu adat village had cultural uniqueness and the community was still obedient in carrying out the customary values and cassava eating traditions inherited from His ancestors thus did not mind OG and his family following the tradition of eating constellations and even there is the pride of the Cireundeu village which still maintains Sundanese arts and culture and even food security.

Inheritance of cultural traditions to eat constellations is carried out through families because cultural inheritance is a process of transitioning values and norms that are carried out and given through learning by the older generation to the younger generation for generations (Niglio, 2014). The purpose of cultural inheritance, in general, is the introduction of values, norms, and customs in life. The creation of an orderly, harmonious state of affairs in society and finally because human age is limited.

Based on the results of interviews with traditional elders, the strong reasons and the purpose of inheriting this cassava eating tradition to children as the next generation in the Cireundeu traditional village are 1) to have an identity means that the self-identity of the Cireundeu customary community as adherents of the Sundanese wiwitan teachings that maintain the ancestral heritage. Although times have changed but do not forget where their origins came from (*purwadaksi*), 2) having confidence means having the tradition of cassava or rice does not make a sense of pride or shame, but it becomes a pride because the results of ancestral struggle to find alternative staples other than rice for sustainability live the Cireundeu community. Confidence will bring respect to ancestors 3) have a local culture and the characteristics of the Cireundeu village are the tradition of eating racial food (cassava rice) and becoming a food security village of Cimahi City.

As research findings in the interpersonal communication process in families type A, B and C in applying the tradition of eating constellation is tolerance. This tolerance

value is realized in the collaborative attitude of AA informants in applying the tradition of eating constellations with the family. Then the wise attitude of the JJ informant with his family's decision and the adaptation and flexible attitude of the OG informant to the environment, community and traditions of the Cireundeu village.

Tolerance is a characteristic of the life of Indonesian people and is a characteristic of Sundanese life. This is proven by the Sundanese philosophy of life, *namely Silih Asah, Silih Asih, and Silih Asuh, Sundanese people also know the principles of Nu Far Urang Deukeutkeun, Geus Deukeut Urang Layeutkeun, Geus Layeut Urang Paheutkeun, Geus Paheut Silih Wangikeun.* "It means that those who are far away must be brought closer, those who are close and then familiar who are close and then united in the heart, have united in the heart so that they love each other," adat said that it should not force other people to embrace the flow of beliefs they profess, all embraced in unity without discriminating the key is tolerance. According to traditional elders, the tolerance value has long been carried out by the Cireundeu community, one example in the preparation of the serentaun ceremony is the celebration of the closing year of the Cireundeu indigenous people, in addition to the indigenous people helping the mutual assistance to carry out the event, and vice versa the indigenous people helped when the mosque was built in the village cireundeu.

This Tolerance Value continues to be embedded in the Cireundeu traditional village community, especially since the era of the internet and technology has now penetrated the space of time, any information can be known in social, political, economic and other aspects. The indigenous community of the village realizes that communication media is important, therefore the communication behavior of the indigenous people cannot be separated from gadgets and cellphones as a search and delivery of information, so that the Cireundeu indigenous village community has the principle of "*Ngindung ka waktu, Mibapa ke jaman.* While the connotation means we must respect the time and age even though we are firmly against the changing times. Simply put, they follow the times, but still, uphold their identity as Sundanese Wiwitan people. Tolerance is part of communication. Let alone the family, even in the times of their tolerance

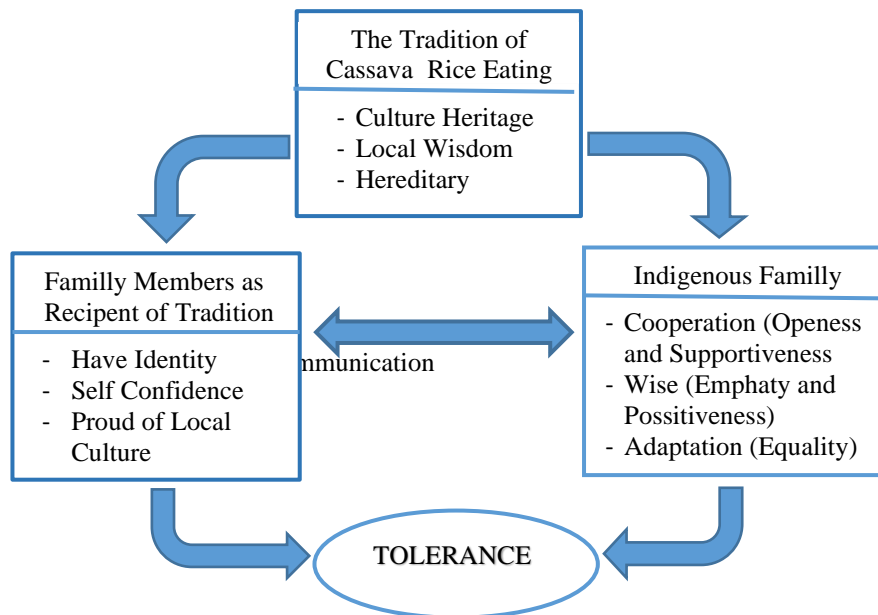
Conclusion

1. Inheritance of the tradition of eating constellations (cassava rice) in Cireundeu village is carried on for generations in the next generation so that the children of the

Cireundeu traditional village have identity, confidence and local culture that must be maintained.

2. In the process of inheriting the tradition of eating constellations (cassava rice) in families A, B and C, it occurs due to the tolerance value in communication. Tolerance is in interpersonal communication behavior, which gives birth to an attitude of cooperation with openness and support, a wise attitude with empathy and positivity and an attitude of adjusting to the equality of fellow family members.
3. The communication pattern of cassava eating tradition in the traditional family of Cireundeu village from the findings of the study is described as follows;

Picture 1 :
The Communication Patterns to The Tradition of Eating Cassava Rice in Indegenous Family of Cireundeu Village



Source : Research Result, 2019

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