

Cultural Value of Cassava Food as a Tourism Attraction in Cireundeu Traditional Village

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Abstract

This study aims to describe the cultural value of cassava food as an attraction for tourists visiting the Cireundeu Traditional Village. The method used in this study is a qualitative method with a descriptive approach. Research data sources consist of primary data sources, namely from research data obtained through observation activities, interviews, and documentation directly to the field, while secondary data are obtained through literature studies related to the study under study. The results showed that the cultural value of cassava food in Cireundeu Traditional Village was divided into 3 parts, including cultural values regarding symbols related to cassava food, behavior related to cassava food, and embedded beliefs related to cassava food. The results of the next study explained the attractiveness of cassava food in the Cireundeu Traditional Village through the point of view of its cultural uniqueness, then originality, authenticity and diversity. From the results of this study, it is hoped that it can provide input for managers or all elements in the Cireundeu Traditional Village in order to develop cassava food culture into a leading tourist attraction in Cimahi City.

Keywords: *Cultural Values; Cassava Food; Tourist Attractions.*

A. INTRODUCTION

Cireundeu Traditional Village is a cultural tour located in West Java, Cimahi City. Most the people still consistently embrace the beliefs of their ancestors and continue to preserve their culture and customs to this day (Anisa, 2018). The Cireundeu Traditional Village has the characteristics of its people, making various snacks from cassava as their daily staple food, processed into cassava rice (rasi) and other types of food (Yahya, 2019). This processing makes it one of its own characteristics and a cultural tourism attraction that is able to attract tourists to visit and learn about the daily life of the Cireundeu Traditional Village community. As well as the activities of the Cireundeu Traditional Village community, starting from the procedures or rituals of planting cassava, harvesting cassava, and processing cassava to consuming cassava food which is also unique. Apart from traveling, visitors will get education about traditional arts, musical instruments, rituals, and knowledge about the staple food of cassava which aims to change the concept of thinking tourists that the staple food source is not only rice that comes from rice. Cassava is the primary commodity for the people of Cireundeu Traditional Village, apart from being a staple food because most of the people's livelihoods are cassava farmers. So that food security is maintained and continues. The Cireundeu culture knows the name 'mipit amit ngala menta', which means 'every activity that is carried out cannot be separated from saying goodbye', such as the ritual before harvest called the Mipit Ritual (Priyanto & Desmafianti, 2022).

Various traditions and local wisdom carried out by the people of the Cireundeu Traditional Village are important cultural values to be maintained and preserved as ancestral heritage. Because ancestral heritage is the most important thing to continue to present positive cultural values and prevent negative values caused by current globalization, especially in today's generations (Effendi et al., 2019). Cultural values themselves are considered as a system of views of life and behavioral deposits that are considered noble for the people who adhere to them, even though the transformation or change in the world is very fast, it is very important to continue to maintain culture by being able to adapt, adapt and take advantage of opportunities that arise to become superior without eliminate existing cultural values (Rajagukguk & Sofianto, 2020). Other efforts necessary to preserve culture include strong and harsh customary sanctions, maintaining or not changing spatial planning and traditional buildings that are characteristic and the role

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of traditional critical figures and related agencies or government (Andriyani et al., 2017). It is the same with the culture in the Cireundeu Traditional Village, especially the indigenous people who still maintain and preserve it by passing on consuming rasi (cassava rice) as a melting tradition or ancestral heritage. This is one of the potentials possessed by the Cireundeu Traditional Village.

The potential that belongs to the Cireundeu Traditional Village can be used as an attraction, especially in the culture of its indigenous people who consume rasi (cassava rice) processed from cassava and used as a daily staple food. Apart from that, forestry land is divided according to their respective functions, processions or rituals of planting cassava to harvesting and processing it into innovative products. This uniqueness is also a tourist destination for tourists, both national and international. However, there are some non-indigenous people who are not so aware of food consumption that they should be able to better understand the process of using cassava as food or primary staple consumption. The tourist attraction is a wealth that is owned by a tourist object in the form of uniqueness, rarity, authenticity or something different than the others and has its own quality in arousing enthusiasm and value for tourists (Baiquni et al., 2018). The most substantial component in the tourism destination's offering. As the energy that gives strength and encouragement to tourists as well as attracts tourists to travel motivation (Muaini, 2018). Of these potentials, if correctly managed and re-developed, it will become a tourist attraction for the Cireundeu Traditional Village and an attractive tourist destination so that it is better known by tourists.

Previous research on the Cireundeu Traditional Village discussed local wisdom as an effort to maintain food security which was used as a source of Social Studies learning (Widyanti, 2015). Research on the impact of incoming technology on local cultural wisdom on the life of the Cireundeu Traditional Village community, especially the younger generation, who are more open to the presence of technology (Fajarini, 2021). Research on rituals in the Cireundeu Traditional Village, namely the Suraan Ritual, contains ritual processions starting from opening to closing with various activities, tools, ingredients and dishes served in rituals which have meaning and content in each procession (Widyaputra et al., 2019). Research has made the Cireundeu Traditional Village a gastronomic tour of racism in order to maintain the existence of racism, identity, regeneration and strengthen food security (Anisa, 2018). Then, research on the all-around processing of cassava, be it from meat, and leaves, to cassava skin which is used as a food ingredient and raw material for dyes. One of them is the processing of cassava peels as an alternative raw material for colors in cloth, where direct experiments are carried out on cassava peels to become a color barrier paste on cloth (Fitriani & Ciptandi, 2017). Also, research on the food security of the Cireundeu Traditional Village community from an anthropological perspective, where Cireundeu is often used as an example of food defense, but the government still obtains products through imports without improving the agricultural sector for the realization of food sovereignty (Jabbaril, 2020). Other literature studies note that there has been no research that describes the cultural value of cassava food as a tourist attraction in the Cireundeu Traditional Village. Studies that have been carried out previously are in the form of cultural values from flying music performances in the Semende community (Septiana et al., 2016). As well as research on tourist attraction, namely the cultural value of Tasik Parahiyangan batik as a tourist attraction in West Java (Syarifuddin, 2017).

From the several literature studies described, there are differences with this study, namely where previous research described cultural values, in general, both in social life, religion, cultural traditions and the potential of a region. Meanwhile, this study describes cultural values, especially in cassava food. Cassava food is related to the symbol of the Cireundeu Traditional Village, so it becomes behavior in everyday life and a belief that has been ingrained since ancient times. These cultural values become an attraction for tourists who have their uniqueness, originality, authenticity and diversity in cassava food related to traditions, activities and daily habits, which have not been studied much before discussing culture in general. With the cultural value of cassava food as a tourist attraction, it can be developed into a

tourism activity that focuses on its symbol, namely on cassava food, by providing more tourist facilities, facilities and infrastructure. Based on the background that has been stated, the questions in this study are as follows: What is the cultural value of cassava food in the Cireundeu Traditional Village? What is the tourist attraction to the cultural value of cassava food in the Cireundeu Traditional Village? And, how to develop the cultural value of cassava food to become a leading tourist attraction in the Cireundeu Traditional Village? From the intended research objectives, it is hoped that the potentials that, if managed and re-developed properly, will make the Cireundeu Traditional Village one of the attractive tourist destinations and better known by tourists.

B. RESEARCH METHOD

This study uses a type of qualitative research design with a descriptive approach. Creswell, J. W (Hermawan & Amirullah, 2021) explains that qualitative is a method of interpreting and understanding the meaning felt by a person or group of people originating from social or humanitarian problems. Therefore, the problems discussed in this study describe the cultural value of cassava food as a tourist attraction in the Cireundeu Traditional Village which is the focus of the research. While the descriptive approach, according to Sugiyono, is a method for describing or describing the object under study by taking data or samples as appropriate (Kallesta et al., 2018). With a descriptive qualitative method, this research is expected to reveal facts globally regarding the attractiveness of cassava food cultural values that can be developed in the Cireundeu Traditional Village.

The procedure for this research, namely by using 4 stages, according to (Hermawan & Amirullah, 2021), first determines and determines the research focus, namely regarding the cultural value of cassava food as a tourist attraction. Second, determining the setting and research subject with the research setting, namely in the Cireundeu Traditional Village in Cimahi City, and the research subject who became the informant. The informant was determined by Kang Jajat as the key informant and main informant, Abah Widya as the main informant, and Neneng as an additional informant. Third, data collection, processing and analysis. Fourth, the process of presenting data is presented in the form of a life story which is a description of important events and experiences from the life of the Cireundeu Traditional Village community.

Data analysis in research uses the stages of Miles and Huberman (Suwendra, 2018), consisting of 4 stages: 1. Data Collection, carried out through interviews, direct observation at research locations by recording essential things that will be used as research guidelines. 2. Data Reduction, summarizing, sorting, and focusing on the main and important things, looking for themes or patterns, and separating those that are not needed. 3. Data Display, presented in tables, graphs, narratives, charts, matrices, networks, and so on. 4. Conclusion and Verification, making conclusions as the final result in the form of descriptions, descriptions of objects and phenomena that are used as writing in research.

In this study, the types of data analyzed by researchers included primary data obtained through observation, interviews, and documentation, while secondary data was obtained through library research activities. Observations according to Spradley contained several types and levels of participants. This study uses a descriptive mini-tour type and is selective with passive participants. Descriptive observation leads to nine dimensions, namely: space, object, action, event, time, activity, actor, feeling, and purpose. Mini Tour is observation through observation that aims to identify something that is directly related to the problem to be studied. Meanwhile, passive participants mean the presence of researchers to observe, record, and record the activities under study (Suwendra, 2018).

The data obtained is then tested through a triangulation test, according to researchers Hussien, Raharjo, and Sugiyono. Triangulation consists of several types. In this study the type of triangulation used is theoretical triangulation which is a test of data validity by confirming research data obtained from the

use of research theory, through observation, interviews, or documentation (Hermawan & Amirullah, 2021).

C. RESULTS AND ANALYSIS

Cultural Values of Cassava Food on Visible Symbols

The Cireundeu Traditional Village makes cassava food a culture passed down by their ancestors and is a daily staple food. This cassava food had become a symbol for the Cireundeu Traditional Village due to the culture of 'pouring Sampeu' or consuming cassava food since 1918, when the ancestors chose to stop consuming rice, and it has been passed down until now. The first time cassava was used as a staple food, or constellation, was in 1924. The philosophy of cassava food which is the symbol of the Cireundeu Traditional Village, namely, in Sundanese, cassava is 'sampeu' or 'sampeureun', which has a continuous meaning. Then 'kasampeur' is passed on to the next children and grandchildren. In addition, cassava is suitable for planting in Cireundeu because of its hilly geographical location, and it can be planted and harvested at any time, regardless of the planting season or harvest season. Cireundeu will not be 'famine' or lack of harvest because every month, planting and harvesting. This inheritance is also beneficial for the next life so that they do not depend only on rice for food.

The types of cassava used are karikhkil and garnawis. Karikhkil is cassava that was first processed into rasi. It has the characteristics of cassava, which tastes bitter (poisonous), and hard, and cannot be consumed directly but must be processed first. Besides being a good constellation producer, poisonous cassava also aims to avoid pests that can damage plants. Other types of cassava that are planted include karikhkil bodas, Sampeu bodas, Sampeu hejo, Sampeu beureum, Sampeu hideung, Apuy (cassava is consumed directly), Manalungan, Enjum, Sampeu Bobor and Sampeu Mantega (processed from tape) (Priyanto & Desmafianti, 2022).

Rasi is one of the processed cassavas used as a staple food. Processed rasi is cassava pulp that is processed properly and contains carbohydrates and other good ingredients. From rasi it is processed into various processed products, namely wet food and pastries, such as fried rasi, awug, tiwul, surandil, getuk, putri noong, tape, combro, eggroll, onion chips, misro, cireng, cassava skin jerky, saroja, kicipir, seasoning opaque, cheese sticks, simping and sponge cake. Processing cassava into constellations, peeling the cassava so that no skin remains on the meat, then washing it using clean water. Once clean, then grated and squeezed. After squeezing until the water content is reduced, then drying in direct sunlight for 2 days, if more than 2 days but the constellation still has a moisture content, it will result in a moldy constellation. If it is dry, pounding, filtering, and sifting to produce rasi which can be processed into the rice. In extortion, it needs to be done with special care and care because in the right extortion, it will produce good quality constellations. Processing rasi into rice, namely, adding plain water with a ratio of ½ kg of rasi and 500 ml of water. Mixed little by little while stirring evenly to form a dough that, when clenched by the hands, does not crumble. Next, it is steamed using a 'haseupan' or a steamer for +/- 15 minutes with boiling water. After 15 minutes or the rasi is cooked, removed, cooled and ready to serve (Priyanto & Desmafianti, 2022).

Other processing various processed products from cassava food, one of which is beef jerky with cassava skin. First choose cassava skin with good quality. Then, the skin is boiled, soaked in plain water, then finely ground. Once smooth, cook with a mixture of chicken or fish seasoned with beef jerky, cook until thickened like dodol. Immediately thin on a baking sheet and oven to dry. Finally, it is re-fried and packaged. Packaging of processed products using plastic and mica jars has a halal label. Constellation packs per 1/2 kilo, pastries are packaged in various sizes. The simple design is colored black, yellow, white, and red, which has its elements with the characteristics of Cireundeu and the previous SS (Serba Singkong) logo (Sagala Sampeu). Where the 4 colors symbolize the 4 elements of human life, consisting of the

elements of water, fire, earth, and wind, which has a meaning that humans were created from soil, there is an element of wind, namely breathing or spirit, almost 70% of the human element is water, and the element of fire is lust.

Cultural Values of Cassava Food on Behavior that Appears as a result of the Symbol

Farming is a behaviour that is a daily activity of the people of the Cireundeu Traditional Village because most of the people make a living as cassava, vegetables and tuber farmers. This behaviour is related to traditions related to cassava food, namely:

The tradition of growing cassava

This tradition needs to carry out rituals or permits, as is the form in Sundanese culture itself, namely 'mipit amit ngala menta' which means that in doing anything you need permission first. The goal is mutual respect between fellow living beings in the plantation, as well as a form of asking the creator to get the desired crop. With the name of the ritual 'sanduk-sanduk papalaku or amitan' and it is mandatory to do it without the need for offerings (Priyanto & Desmafianti, 2022). The tradition of caring for cassava that plays a very active role here is a farmer who is painstaking and has a sense of responsibility for the plants planted. Likewise, the farmers of the Cireundeu Traditional Village treat and care for cassava plants like caring for themselves and even more than themselves. Cassava farmers, every day always check the garden very painstakingly, pull out weeds and clean up pests that interfere with plant growth.

The tradition of harvesting cassava is by performing rituals at night the day before harvest

In preparing the offerings that the elders pray for, the goal is to get a good and suitable harvest because besides trying and working hard to look after and care for the plants, everything is at the will of the creator. On harvest day, water is prayed, offerings are brought to the plantation, and then the following ritual is carried out in the garden area that will be harvested. Rituals and harvests can be carried out by all indigenous peoples who farm without restrictions on people. Harvesting cassava is done like harvesting in general.

The tradition of consuming cassava food

The tradition of consuming cassava food is because in the process of planting, harvesting and processing cassava into food, it goes through a process that is not easy and takes time, so the indigenous people of Kampung Cireundeu apply a way of consuming that is not arbitrary either. In the manners of eating, it is better to take food in moderation because if it is not used up and leftover food will be wasted by taking as many servings as needed, usually for adults 2 times and children more than 2 times due to growth. It is associated with a process that is not easy before it becomes food, as well as a form of respect for cassava farmers and processors. Thus, in this way, the food consumed will run out according to the portion and will not be wasted.

The tradition in which cassava food is the main ingredient is the Sundanese Saka Year Tradition

The tradition of ceremonial natural products in other traditional villages is called the Seren Taun tradition. The difference is in the main food ingredients used and implementation time. Other villages use rice as the main ingredient in the month of Rayagung, while the Cireundeu Traditional Village uses rice for one entire month in Sura and uses food. The tradition of ceremonial natural products obtained and a form of gratitude for God's favours to humans. Traditions from ancient times with the same procession carried out from generation to generation until now. Followed by all the Cireundeu indigenous people, with the agenda on the 1st the Sura was opened jointly at the customary bale, on the 2nd to the 20th Sura the

ceremony (selamatan) took turns in their respective homes. The main event from 21 to 23 Sura is the main event, namely performances, performing arts and ceremonial natural products. From the 24th to the 29th Sura is the ceremony for houses that have not survived, and finally on the 30th Sura is the closing ceremony.

The marriage tradition

The marriage tradition is that a native of the Cireundeu traditional village marries a person outside the traditional village and wants to switch food, it is obligatory to do the 'disalamatkeun' tradition. The procession was carried out by related parties at a private house inviting village elder figures and providing tumpeng food from rasi. The purpose of this tradition is so that there are no misunderstandings between residents who consume cassava as their staple food. So indigenous people know from a form of socialization along with the gifts they get.

Cultural Values of Cassava Food Against Embedded Beliefs

The belief embedded and becomes a reference for the community is applying cassava as a staple food consumed. Apart from being inherited, it is also based on several beliefs, among others: first is society considers the environment very important because it cannot be separated from human life. As the saying goes, "The universe is called 'order of waruga jagat' and humans 'order of waruga manusa'. Therefore, humans really cannot be separated." By being equipped with the nature they have, the community considers it very necessary to maintain nature by not being greedy towards their own area. There must be a period of life when the future will come that will experience life, so the current generation is the heir who must protect the natural environment. Nature that is well maintained is beneficial for the preservation of nature so that it is not lost and is not misused by irresponsible parties. Protecting nature can also maintain a source of income as a necessity for food and life, especially for the community as cassava farmers earn income from cassava farming.

Second is beliefs regarding cassava food consumption, by not consuming rice does not mean that the life of the Cireundeu indigenous people differs from other communities. They can live a normal, healthy life and carry out activities like the general public. According to Abah Widya, it can be said that so far, no people have suffered from dangerous diseases originating from cassava food, nor are they worried about the increase in staple food ingredients that often occur in Indonesia. It can also be used as an example for other communities to be able to take advantage of the natural resources they have, apart from paddy rice. So that people believe that consuming cassava food is still good to do now and even preserved. In fact, from the results of an interview with Kang Jajat, Cireundeu Traditional Village was used as an example of a food security village, and was the reason for the emergence of the idea of a slogan that used to be '4 Healthy 5 Perfect' to become 'B2SA', namely Diverse, Nutritious, Balanced and Safe (Priyanto & Desmafianti, 2022).

Third is beliefs regarding abstinence against cassava food. The community believes in not consuming rice, especially for indigenous peoples who are taken for granted. The exception is those who are married to non-traditional people from Cireundeu Village and want to switch food from cassava to rice or rice, so they have to perform a ritual. Including women of indigenous people who marry men outside the tradition, of course, when a woman is already married, she only cooks rice even though she doesn't participate in consuming it. She is still required to perform traditional rituals.

Fourth is trust instilled in the next generation. Trust is instilled in children from an early age starting from daily habits or environmental factors and introduced starting from customs and habits to the culture of consuming cassava food. Reminding children that it is forbidden to consume rice; this habit can grow their own beliefs. In addition to the influence of the environment, by instilling, introducing and getting used to starting from the minor things, children gradually carry out what they are accustomed to. After being

introduced, it is better if the children of the younger generation are briefed and included in every traditional activity to tourism program activities. So that direct activities in the field can make the younger generation more flexible and accustomed to and continue the tradition.

Cireundeu Traditional Village Uniqueness as Tourist Attraction

One of the uniqueness of a tourist attractions of the Cireundeu Traditional Village is its culture. According to Nugroho (2019), cultural uniqueness is found in the uniqueness of customs and traditions. Villages that have been more than 100 years old do not consume rice at all, but consume cassava as their staple food, as a characteristic of the customs of the Cireundeu Traditional Village. The cassava eating pattern is different from other places, and cassava is the main staple in every custom and traditional activity.

The uniqueness of the Tutup Taun Saka Tradition is highlighted in the natural products they plant, one of which is cassava, as a form of self-awareness that human life depends on nature, a form of gratitude to the creator. It is mandatory to have whole cassava in the decoration, which is a symbol, as well as processed cassava food products, especially tumpeng with various types as one of the conditions that must be provided. Some huts are decorated with fruits and natural products (beubeutan) that form a cone. The procession brought offerings containing all the culinary products made from processed cassava. Whole, rather large cassava covered in white cloth was placed on a stretcher. As well as various types of tumpeng, which are made from natural products and rasi rice. Processed results in decorations consumed by all participating communities after the tradition is finished.

Then, in the marriage tradition, where a member of the Cireundeu indigenous people marries someone other than Cireundeu's custom and wants to switch to consuming cassava, there needs to be a ritual to be held or greeted. The tradition is carried out only by the perpetrators including elders or village leaders. Likewise, women from the Cireundeu traditional village marry outsiders, so when they are going to cook rice frequently, they also need to carry out a ritual ceremony first.

In addition to the tradition, there is a culinary uniqueness of the Cireundeu Traditional Village, the staple food of which is cassava. The self-planted cassava is then processed into rasi (cassava rice) as a substitute for paddy rice. The cassava used is the dregs of the hard and bitter type of cassava, but it still contains as much as 30-35% in it due to the squeezing process which does not use clean water in total. In contrast to other cassava processing places, the starch is extracted, so it is squeezed using total clean water and squeezed until the water content is completely gone. Rasi is also processed as a snack for pastries by grinding the rasi into flour and then processing it like ordinary pastries. Because of the uniqueness of cassava which is used as a staple food, it can make tourists curious and want to know about the constellation from planting to consuming it. The Cireundeu Traditional Village is also used as an example of a place that can survive the food crisis so that it can be an example or a guide for other village communities.

Authenticity of Cireundeu Traditional Village Tourist Attraction

Originality is something that reflects authenticity or purity, that is how far the product is not mixed (contaminated) and does not adopt a different value from the original (Astuti, 2018). According to Wiwin (2019), the originality of tourist destinations is influenced by several factors, such as space, where the space here is in the form of a place to store cassava which has been processed into constellations. Where in storage it uses a bamboo container which was used by ancient people, called 'tolombong' which is covered with leaf. It aims to maintain the humidity of the constellation so that it can last longer. Another room in the form of drying the constellations is placed in a place called 'panagan' made of bamboo, built on a high place in front of the house to avoid animals that will mess up the constellations. When the night

constellations are moved to a particular room where the constellations are placed which are built from bamboo, then the constellations are stored in piles.

The cultural heritage factor is passed down directly by elders or ancestors to the Cireundeu indigenous people, namely consuming rasi (cassava rice), traditions related to natural products and protecting the environment. Switching food from rice to rice to rasi has been passed down to indigenous peoples since the Dutch colonial era around 1918. Where when the colonialists controlled the rice harvest so that the people did not get food supplies. At that time, a community leader known as Mama Ali thought to switch to food and no longer consume rice. The main goal is to be independent physically and spiritually, where the food source of rice for the people is controlled by the Dutch. As a struggle, this culture is made into a form of 'ngajen' which means appreciating what the ancestors have done, becoming a tradition entrenched in society and continues to this day.

Cassava was made into a constellation for the first time and was discovered by Mrs Omah Asnamah, where it was then consumed as the primary food inherited and is still being carried out today. Therefore, Mrs Omah was nicknamed the 'Food Hero' who received an award from the Cimahi Wedana. Inherited traditions and beliefs are also important things for indigenous peoples to do apart from respecting their ancestors as well as gratitude for the blessings bestowed by the creator through natural products. The landscape condition of the Cireundeu Traditional Village is that it has a hilly geography. This is the reason why cassava is very suitable for planting in the Cireundeu area. There are several forests which are divided into three areas, namely Prohibition Forest, Tutupan Forest and Baladahan Forest. Baladahan Forest includes forests planted with cassava, with a total forest area of approximately 50 hectares. Agricultural activities carried out directly by the indigenous people themselves have been passed down from generation to generation. Because most of the majority of people are farmers. Farming also makes people's livelihood not just a source of food. Indigenous peoples at least have their own plantation land, even if only in the yard of the house. Apart from being a cassava farmer, h grows various types of tubers, beans, corn and others. Any type of plant, according to the people themselves, can be grown in hilly land, and they can consume it. Planting regulations have their way, one of the regulation is hilly plantations with plots according to the slope area with small or large plots. For the edge the area is planted with grass for the needs of livestock, bananas or any plants that can be harvested at any time. The distance between plants is 80cm to 1 m because cassava as a plant is greedy for nutrients so the soil is easily infertile, so the distance is exaggerated. The cavity of each space, planted with peanuts or hanjeli is referred to as 'tumpeng sari', which utilizes 1 piece of land planted with other plants. The use of the fertilizer itself, namely organic fertilizer from animal manure, is also the people's choice as a natural plant fertilizer that has been used since ancient ancestors until now.

Authenticity is associated with antiquity or cultural exoticism of values combined with natural traits (Novra & Ariani, 2020). The authenticity that makes the Cireundeu Traditional Village a tourist attraction consists of several components, namely the creation of cassava as a staple food was not on purpose but through an incident experienced by the elders of the Cireundeu Traditional Village during the Dutch colonial period. When the rice harvest was controlled by the colonialists, a food transition was created. The goal is to be able to fight against the invaders to be independent physically and spiritually. In 1918, the idea of 'pouring Sampeu' emerged, and it was practiced by the people, so they no longer made rice as a staple food. Likewise with the traditions that are still carried out today, this happens for a reason as a form of appreciation and respect for what has been achieved by the elders or ancestors of indigenous peoples. Like the proverb in Sundanese 'hananguni hanamangke, Tanah hananguni Tanah hanamangke'. The history of consuming cassava and the traditions and beliefs of the Cireundeu Traditional Village is not written down but from stories and teachings from parents who convey that history must be preserved. So that the history of the life of the Cireundeu people is directly conveyed and continues to be carried out.

Evidence of the existence of a ceremony or ritual has been around for a long time from Kang Jajat's story of experience, where when there was a ceremony, there was always a drink served. In the Dutch era, the drink was in the form of alcohol, but nowadays, it is replaced with soft drinks. The reason drinks are still provided is as a sign of historical evidence.

The people of Cireundeu Traditional Village have pride in the traditions that are owned and passed down by their ancestors. The way indigenous peoples recognize traditions is by continuing to carry out, maintain and even preserve these traditions. And keep it from the threat of changing times. Where is their job to maintain, develop and preserve the values that have been passed down so that starting from staple foods and traditions to beliefs that exist in the Cireundeu Traditional Village, they have been used for generations and even been preserved for the following generations. Such as not consuming rice, carrying out traditions with rituals for every activity to be carried out, and belief in protecting and respecting the environment that has been passed down by their ancestors. Cassava in Sundanese 'sampeu' or 'sampeureun' means continuing, therefore, cassava and its traditions must be continued from generation to generation.

Even though the times are modern, the customs, traditions, and beliefs of indigenous peoples have never faded. The Cireundeu indigenous people still consume cassava as their staple food, carry out small or large (core) traditions, and protect the environment where they live to preserve it. Even so, indigenous peoples accept the inclusion of increasingly sophisticated technology and live life according to the times, but do not abandon the teachings they inherited as is the case in processing cassava which still uses traditional equipment today. It has become a tradition maintained through routine activities so that it becomes a habit by providing counseling, direction, and insight to the next generations. The meeting provides an understanding of customs, food security, about nature. The meeting is divided into several meetings for elders, youth, and children, which are held in rotation once a week or once a month. The culture that is carried out is still the same as taught by the ancestors, without adding or even reducing the things that must be done. One of them is various types of food that are prohibited for consumption by indigenous peoples if the ingredients come from rice, rice flour, or the like. They prefer to process it themselves and consume the natural products they grow.

Diversity of Tourist Attractions in Cireundeu Traditional Village

The diversity that becomes a tourist attraction is in culture and processed products. According to Nugraha & Hidayah (2022) culture in diversity as an attraction consists of various attractions, namely in the form of heritage and cultural attractions. The types of attractions presented are educationally related to the knowledge of cassava history, planting, harvesting, processing cassava into constellations, product innovations of processed cassava, traditions carried out by indigenous peoples, and others. The attractions of the tour packages offered are the reception of tourists at Bale Atikan explaining the history of the Cireundeu Traditional Village, the origins of the constellations, the layout of the plantations, and the rules that must be obeyed while in the Cireundeu Traditional Village. Climbing (hiking) to a cassava plantation requires removing footwear and seeing the plantation while explaining the types of cassava and other plants. When there are farmers who are gardening or hoeing, tourists are invited directly to learn how to hoe. Back to the bale and production of cassava rice using a simulation, tourists are involved in the process. Then it produces cassava rice and processed pastry products from the pureed constellation. The last one tasted processed cassava rice which had been produced together. In addition, learn to make puppets from cassava leaf fronds which can be brought by tourists as free souvenirs. Tourists participate in the processing of educational facilities in the form of direct cassava processing simulations. Tourists only prepare themselves to learn, listen to directions, and follow the rules given.

Table 1. Cassava Food Simulation Facility

Tool Name	Utility	Tool Name	Utility
<p><i>Kuda-Kuda</i></p> 	Traditional cassava grater	<p><i>Saringan</i></p> 	Filter as a separator for coarse and fine cassava pulp
<p><i>Tahanan</i></p> 	Cassava juice reservoir	<p><i>Rasi Mills</i></p> 	Machine for grinding cassava into flour
<p><i>Tanggok</i></p> 	Cassava dregs retainer	<p><i>Seeng</i></p> 	Cassava rice cooker
<p><i>Kain Penyaring</i></p> 	Cassava dregs filter	<p><i>Haseupan</i></p> 	Steamer place or cassava rice mold
<p><i>Jubleg dan Halu</i></p> 	Dried cassava pulp pounder	<p><i>Hawu</i></p> 	Burner or firebox

Source: Author own documentations, (2022)

Cassava food education infrastructure, namely in the cassava garden privately owned by the Cireundeu indigenous people, a gathering place for briefings, a place for simulating cassava processing and rice processing in open spaces, a place for processing types of processed cassava cakes in the production room as well as a place for tasting processed culinary products and sales souvenir cassava products. They are also facilitated in the form of clean water, toilets, adequate lighting, and an adequate simulation location equipped with seats in the open.

Accessibility is also one of the components where access to Bale Atikan is not difficult to reach because there are directions and a location map. The access to the cassava plantation land is quite steep to climb with steep, uphill, and slippery road conditions. This is one of the reasons for the rule of not using footwear. Going to the cassava garden needs the supervision and direction of the guide because there are no directions, and people who do not know the way will find it a little difficult to find their original way. Then head to a different road access processing site, so you can get to know the Cireundeu village area better. Access around the cassava processing simulation location is neatly arranged and with safer road conditions.

The diversity of processed products, according to Rohmawati (2015) consists of 4 components, namely product form, the Cireundeu Traditional Village known as Rasi can be used as special souvenirs. Apart from cassava rice it is also innovated by mothers into wet food and pastries which use mashed cassava flour with a variety of shapes. Wet food with a conical shape, namely awug, oval-shaped gemlong, and others. Meanwhile, pastries such as flute-shaped egg rolls, flower-shaped saroja, circle-shaped scallops, and others. These products have a variety of flavors with various choices according to the type of product. The egg roll product has 11 flavors, namely original, sesame, milk chocolate, tiramisu, pandan, strawberry chocolate, palm sugar, chocolate, green tea chocolate, blueberry chocolate, and cheese. Jerky skin 2 flavors, chicken and fish flavors with spicy and regular seasonings. Saroja 2 flavors, spicy salted peanuts, and sweet sesame. As well as other products with 1 flavor. For the durability of processed cassava products, they have a long shelf life if processed in the right way, especially in the drying process, which is carried out until it is scorched so that it can last for 1 year with good storage as well. The diversity of products has a specialty, namely in the ingredients used with all-around cassava ingredients. Apart from being used as a staple food, cassava is also processed into various kinds of pastries and cakes and various other types of preparations, with the constellations being mashed into flour.

Developing Cultural Values of Cassava Food in the Cireundeu Traditional Village

Adding Facilities and Infrastructure for Special Cassava Food Education Tour Packages

Cassava food is a symbol of the Cireundeu Traditional Village, so it is necessary to add a large cassava monument at the traditional village's entrance. So that independent/non-packaged tourists can quickly identify, recognize and find tourist sites and remember that the monument is a hallmark of the Cireundeu Traditional Village. For example, the monument at the Office of the Research Institute for Various Nuts and Tubers (Balitkabi) in Malang City Figure 1. Added the monument of cassava karikhil, the first cassava to be processed into rasi.



Figure 1. Balitkabi Malang Cassava Statue

Source: Author own documentation (2022)

To make it more interesting, additional unique places to provide this information and education educational facilities on cassava, The following is an overview of the form of the museum's tourist information program related to cassava. For example, multimedia facilities as information by providing

concise information through pictures and explanations, such as in tourist destinations at The Bagong Adventure, East Java (Figure 2). Providing information facilities can introduces types of cassava by providing various types of cassava information, so that tourists cn see, feel, and feel the differences in each type of cassava in the Cireundeu Traditional Village. Information can contain the history of cassava, types of cassava planted and used, differences, advantages, and benefits of cassava, as well as important figures in the Cireundeu Traditional Village So that tourists can imagine clearly and not guess from the pictures on the information boards about the types of cassava.



Figure 2. Digital Multimedia The Bagong Adventure, East Java

Source: Author own documentation (2022)

The history of Cireundeu Traditional Village who played an important role in introduced indigenous people to tourists. Apart from going through stories and pictures, it is even better to vary it by making placards that are designed as attractive as possible. For example, the Torch Park tourist destination in Madiun City (Figure 3) displays a placard with the image and name of the hero. Figures as leaders or elders of the Cireundeu Traditional Village can also be included, It is suggested to added plaques of Mama Ali and Ibu Omah Asnamah as local figures



Figure 3. Name Plaque for the Madiun Torch Park Heroes

Source: Author own documentation (2022)

Cassava garden simulation facility because it is not planted and harvested every day. For tourism activities, it requires learning media to be better understood. So it is necessary to add a particular room for the simulation as in the original cassava garden. An image that can be used as an example. An example of a human body relief building at The Bagong Adventure East Java (Figure 4). The space built resembles a plantation, along with the facilities and infrastructure for cassava farming. Apart from that, making a miniature cassava plantation area as a whole, such as a miniature layout and layout for planting cassava in the Cireundeu Traditional Village, is the same as in the original plantation.



Figure 4. Relief of the Human Body of The Bagong Adventure, East Java

Source: Author own documentation (2022)

Cassava Food Production Simulation Room

The actual condition of Cassava food production room space is limited between peeling cassava, washing, grating, extorting, drying, and smoothing cassava dried in the direct sunlight. Adding simulation media for production tools so that tourists can feel and try all the processes in the simulation. As well as training facilities for tourists who want to learn more about cassava food. The aim is to be able to enjoy tourism activities to the fullest, provide knowledge and get involved in carrying out activities directly, or at least it can be applied to the life of tourists. Several initiatives can be done by the local communities such as: Improving access to cassava plantation land, access to the plantation from the customary bale is about 800 meters away. Heading to the plantation past the residents' housing with paved roads, entering the plantation with dirt roads, uphill, on footpaths, and when it's raining, it becomes muddy and slippery, these conditions can cause discomfort, and guides feel a little difficult watching tourists. Access to plantations is broader and more flexible in walking. Therefore, improvements are needed, such as making roads safer, signposts, partitions between roads and plantations, and tidying up vegetation that hinders travel.

Another thing to be highlighted is establishing community relationships with tourism destinations. In building a tourist destination, especially in a village, the support, input, and participation of the community will make the tour more productive. Therefore, involving the community is needed in the product of tourism activities to be one way to establish close relationships with the community. With human resources, the community can be invited to work together by providing energy, services, and self-creativity that can be developed and become new tourism products.

There are several tour packages available for tourists visiting the Cireundeu Traditional Village are already available, however only for agencies with a minimum of 40 people/package in a day. There is still no choice of packages for families or personal tourists. Therefore, an example that can be used as an alternative in the development of tour packages in the Cireundeu Traditional Village, namely the addition of tour packages, especially on cassava food culture education for independent tourists, families, agencies, and foreign tourists. It is also important to developing tourism marketing by utilizing digital marketing strategies, these initiatives can enhance destinations better known and in great demand by various groups. Then Managers can increase and reactivate existing social media accounts and more frequently update news or activities carried out in Cireundeu Village. Non-digital marketing through direct marketing, such as brochures distributed to travel exhibitions, word of mouth or experiences of tourists who have visited, and others. Collaborating with advertising services and attending mandatory seminars as resource persons is one way of marketing that can be done.

Culinary product marketing by selling processed cassava food products in collaboration with online sales. This method can also increase selling power to tourists and can introduce processed products typical of the Cireundeu Traditional Village. The existence of training and understanding is also necessary for the Cireundeu indigenous people to be able to manage digital tourism product marketing and online sales of

processed products. During the recent pandemic, culinary business products are in great demand and are marketed online, which makes the buying and selling process easier.

In term of sustainability, types of processing of cassava products in the Cireundeu Traditional Village are vary, but there are no culinary types that are of great interest to the millennial generation. The millennial generation is the target market for tourism and culinary businesses and is very easy to develop according to current tastes and trends. Apart from enjoying traditional preparations, modern preparations also need to be added to increase choices for tourists. Adding types of preparations, especially for the millennial generation where culinary tourism is more in demand at this time by this generation. For example, product innovations in making pasta food made from cassava. This type of food has a great demand by the millennial generation, where the pasta is prepared using cassava flour.



Figure 5. Pasta Food

Source: Author own documentation (2022)

Tourist destinations should be enjoyed and participated in by all tourists, especially tourists with special needs who actually can also get cassava food education. Before COVID-19 pandemic, there had been coaching for tourist guides with special needs. However, this had to be stopped due to the pandemic, and there has been no process regarding its continuation. Continuing Development of the Disabled Tourist Service Program and coaching activities really needs to be redone so that the initial plans for the activities of tourists with special needs that are made continue and can be implemented in the Cireundeu Traditional Village. Lastly, tourist destination can run smoothly with funding and assistance from the government and assistance from programs that develop facilities, facilities, and infrastructure, such as national program for rural independent community empowerment. The program is in the Tourism sector by developing facilities, facilities, and infrastructure at the Cireundeu Traditional Village tourist destination. This assistance can be an encouragement for managers to continue to develop their tourism potential as a tourist attraction. As well as much-needed encouragement and cooperation with related parties in this development.

D. CONCLUSION

The cultural values of cassava food in the Cireundeu Traditional Village include embedded symbols, behavior, and beliefs. The symbols consist of cassava food as a symbol of the Cireundeu Traditional Village, the philosophy of the Cireundeu indigenous people regarding cassava food, types of cassava planted by the community, processed products from cassava, processing methods and packaging of processed cassava products. The behavior consists of traditions of planting cassava, traditions of caring for cassava, traditions of harvesting cassava, traditions of consuming cassava food, traditions of Tutup Taun Saka Sundanese, and traditions of marriage. As well as embedded beliefs consisting of public trust in the environment, beliefs about consuming cassava food, beliefs about abstinence from cassava food, and beliefs instilled in the next generation.

The tourist attraction of the Cireundeu Traditional Village, which is related to the cultural values of cassava food, includes uniqueness, originality, authenticity, and diversity. Uniqueness consists of uniqueness in customs and traditions, such as the Sundanese Tutup Taun Saka tradition, wedding traditions, and culinary uniqueness. Originality consists of space, cultural heritage, landscapes, and agricultural activities. Authenticity consists of being created, historical, recognized as authentic by the community, used for generations, not contaminated by modernization, and traditions that are maintained and are not influenced by an outside culture. Furthermore, diversity consists of attractions, facilities, infrastructure, and accessibility. The diversity of processed products consists of product shape, taste variations, durability, and product diversity features.

Develop the cultural value of cassava food by adding facilities, tourism facilities, and infrastructure specifically for cassava food education, improving access to cassava plantation land, building community relations with tourist destinations, developing tour packages, marketing tourism products, developing culinary millennials, continuing service program development tourists with disabilities and funding to support facilities.

Suggestions that can be given are to be able to realize the training of the younger generation by involving them in tourism activities, through the development of tourism programs that are packaged differently to the cultural values of cassava food that educate by adding facilities, infrastructure and improving accessibility as well as working with related parties so that the cultural values of the Cireundeu Traditional Village are realized which are of a higher quality and become a superior tourist attraction while preserving and not changing or even eliminating the existing culture.

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