



Melek Zaman, Bergerak Mapan: The Dynamics of Socioeconomic Change in Cirendeuh within the Framework of Pasundan Cultural Resilience

M. Raihan Ardiansyah^{1*}, Mochamad Arif Rahman², Rahmayanti Nur Malika³, Bella Carolina Hutasoit⁴, Guntur Bayu Julianto⁵, Aditya Firmansyah⁶, Nenden Siti Khodijah⁷

¹⁻⁷ Universitas Pasundan, Indonesia
email: raihan@gmail.com¹

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Abstract

Cirendeuh Traditional Village in Leuwigajah Subdistrict, Cimahi City, represents a distinctive indigenous community situated within the rapidly urbanizing Bandung Metropolitan Area. This study aims to analyze the dynamics of socioeconomic change in Cirendeuh and examine how Pasundan cultural resilience functions as an adaptive framework for responding to modernization. The research employed a qualitative descriptive approach with an ethnographic design. Data were collected through participant observation, in-depth interviews, and documentary analysis. The findings indicate a transition from a subsistence-based agrarian economy toward diversified economic activities, including cassava-based creative industries, cultural tourism, entrepreneurship, and digital economic practices. Despite these transformations, the community continues to preserve Sundanese values, customary institutions, local ecological knowledge, and the principles of Sunda Wiwitan. Cultural resilience operates through selective adaptation, enabling community members to engage with technological innovation, formal education, and market expansion while maintaining cultural continuity. The concept of Melek Zaman, Bergerak Mapan reflects an adaptive form of modernity in which economic progress, social mobility, and cultural preservation coexist. The study highlights the strategic role of cultural resources in supporting sustainable community development amid accelerating urban and socioeconomic change.

Keywords: Adaptive Modernity, Cirendeuh Traditional Village, Cultural Resilience, Pasundan Culture, Socioeconomic Change.



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INTRODUCTION

Modernization and globalization are increasingly understood not merely as economic processes but as transformative forces that reshape cultural identities, linguistic practices, and social institutions within indigenous communities across the world (Dwivedi, 2025). Contemporary scholarship has demonstrated that communities located in rapidly urbanizing regions frequently confront a complex dilemma between adapting to new socioeconomic realities and maintaining the cultural foundations that sustain collective identity (Sokk et al., 2024). Within the broader discourse of cultural studies and sociolinguistic resilience, indigenous societies are no longer viewed as passive victims of modernization but as active agents capable of negotiating change through locally embedded systems of knowledge and values (Wahdiniawati et al., 2023). Theoretical developments in cultural resilience further suggest that traditions survive not because they remain static but because they continuously reinterpret themselves in response to external pressures (Sulasman & Suryani, 2013). In Indonesia, this debate has become increasingly relevant as urban expansion penetrates formerly agrarian and customary territories, generating new forms of interaction between local culture and global modernity. One particularly significant case is Cirendeuh, situated within the Bandung Metropolitan urban corridor, where intense spatial transformation has altered economic structures while cultural continuity remains remarkably visible.

The socioeconomic transformation experienced by Cirendeuh reflects broader patterns of social mobility and structural change occurring within contemporary Indonesian society (Al Mughniy & Rembah, 2025). Over the past two decades, agricultural land conversion, population growth, and the expansion of commercial and residential infrastructure have gradually shifted the community's economic orientation from agriculture toward small-scale entrepreneurship, service industries, and

digitally mediated occupations (Ardiansyah et al., 2026). Previous studies have consistently highlighted the ability of Cirendeu's indigenous community to maintain distinctive cultural practices despite exposure to modernization, particularly through the preservation of cassava-based food traditions, customary governance, and local value systems (Andre et al., 2024). Research on cultural preservation has further emphasized that local wisdom functions not only as a symbolic heritage but also as a practical mechanism for regulating social behavior and collective adaptation (Juliansyah et al., 2024). Ethnoagricultural investigations reveal that traditional ecological knowledge continues to shape local resource management strategies even amid changing economic conditions (Primasongko & Raihandhany, 2023). These findings collectively suggest that cultural endurance in Cirendeu cannot be explained solely through resistance to change but must be understood as a dynamic process of selective adaptation.

Although existing scholarship provides valuable insights into the persistence of indigenous traditions in Cirendeu, significant conceptual and empirical limitations remain evident. Studies concerning local wisdom have predominantly focused on cultural preservation activities without adequately examining how socioeconomic restructuring simultaneously transforms cultural practices and meanings (Nurhaniffa & Haryana, 2022). Investigations of traditional customs often emphasize ritual continuity while paying limited attention to the linguistic, economic, and institutional mechanisms that enable such continuity under contemporary urban pressures (Leonardi et al., 2024). Research addressing indigenous rights and customary law has largely concentrated on legal recognition and community empowerment rather than exploring the interaction between cultural resilience and economic modernization (Fitri et al., 2025). Ethnographic studies of Sunda Wiwitan communities have generated rich descriptions of customary institutions, yet they seldom connect these institutions to broader processes of social transformation and urban integration (Nurfebrianti & Rojak, 2022). Media-based analyses have demonstrated how Cirendeu's identity is represented in public discourse, but they reveal little about how local actors themselves negotiate change in everyday life (Naufal et al., 2024). As a result, the literature remains fragmented, producing an incomplete understanding of how cultural resilience operates as a living framework through which modernization is interpreted, filtered, and incorporated.

This gap becomes increasingly important because the survival of indigenous communities in urbanizing environments depends not only on preserving cultural symbols but also on sustaining adaptive capacities that enable long-term socioeconomic stability. Studies on Sundanese religiosity indicate that cultural values continue to shape social behavior and collective decision-making even within rapidly changing environments (Miharja, 2022). Research on indigenous leadership in West Java similarly demonstrates that locally grounded governance systems can provide effective responses to environmental, social, and developmental challenges (Widianingsih et al., 2023). Emerging evidence from community-based development initiatives suggests that traditional values may serve as strategic resources for navigating modernization rather than obstacles to progress (Anggraini et al., 2026). Such observations raise an important analytical question regarding whether the socioeconomic advancement of Cirendeu is primarily driven by modernization itself or by the community's ability to reinterpret modernization through a culturally embedded worldview. Addressing this question carries substantial practical implications for policymakers, cultural institutions, and local governments seeking sustainable development models that avoid cultural erosion while fostering economic growth.

Against this scholarly backdrop, Cirendeu represents an exceptionally productive site for examining the relationship between socioeconomic transformation and cultural resilience within the Pasundan cultural sphere. The community presents a notable paradox in which substantial shifts in livelihood structures, technological adoption, and market participation coexist with enduring commitments to customary food systems, communal values, ritual traditions, and Sundanese linguistic practices. Primary interviews with customary elders and community members indicate that adaptation to digital technology, formal education, and contemporary economic opportunities is frequently mediated through inherited cultural principles that continue to regulate social life (Primary Source: Interviews with Cirendeu Elders and Residents). This observation resonates with broader arguments in ethnobiological scholarship that local knowledge systems often function as adaptive assets capable of supporting sustainable development under changing circumstances (Iskandar, 2018). Recent studies documenting the dynamics of social change in Cirendeu have acknowledged the coexistence of tradition and modernity, yet the underlying mechanisms through which cultural resilience shapes

socioeconomic adaptation remain insufficiently theorized (Razak & Supriatna, 2026). Consequently, a more integrated analytical framework is required to explain how Pasundan cultural values operate not merely as inherited traditions but as active social resources that influence contemporary trajectories of change.

This study aims to analyze the dynamics of socioeconomic change in Cirendeuh and to examine how Pasundan cultural resilience functions as a framework through which modernization is negotiated, interpreted, and institutionalized within everyday community life. Rather than treating cultural continuity and socioeconomic transformation as opposing forces, the research conceptualizes them as mutually constitutive processes that continuously shape one another. The study positions Cirendeuh as a critical case for understanding how indigenous communities can simultaneously pursue economic advancement and cultural sustainability within highly urbanized environments. Theoretically, it contributes to the growing literature on cultural resilience by linking sociocultural continuity with processes of economic adaptation and social transformation. Methodologically, it offers an interdisciplinary approach that combines literary, linguistic, sociocultural, and ethnographic perspectives to capture the complex interactions between identity, language, tradition, and development. Through this approach, the study seeks to advance a more nuanced understanding of how indigenous communities keep pace with the times while moving forward with stability.

RESEARCH METHODS

This study employed a qualitative descriptive approach with an ethnographic research design to explore the dynamics of socioeconomic change in Cirendeuh and to examine the role of Pasundan cultural resilience in mediating adaptation to modernization. An ethnographic design was selected because it enables an in-depth understanding of cultural meanings, social practices, and community responses from the perspective of local actors within their natural sociocultural context. The research was conducted in Cirendeuh Traditional Village, RW 10, Leuwigajah Subdistrict, Cimahi City, West Java, Indonesia. Participants were selected through purposive sampling based on their knowledge, experience, and involvement in the community's cultural and economic activities. The informants consisted of customary leaders (Sesepuh/Aman), youth representatives, cassava-based micro-enterprise owners, community elders, and local residents actively engaged in socioeconomic and cultural practices. Data were collected through participant observation of everyday economic activities and cultural rituals, in-depth semi-structured interviews concerning livelihood transformation, modernization experiences, and cultural values, as well as documentary analysis of village archives, policy documents, and relevant scholarly literature. The combination of these methods facilitated data triangulation and provided a comprehensive understanding of the relationship between socioeconomic transformation and cultural continuity.

The primary research instruments included observation guides, interview protocols, field notes, and documentation sheets developed in accordance with the study objectives. To ensure credibility and trustworthiness, the study employed methodological triangulation by comparing information obtained from observations, interviews, and documentary sources. Member checking was also conducted with selected participants to verify the accuracy of interpretations and reduce researcher bias. Data analysis followed an interactive process consisting of data reduction, data display, and conclusion drawing and verification. The analytical process was carried out iteratively throughout the research to identify patterns of adaptation, cultural negotiation, and resilience within the community. Ethical considerations were carefully observed by obtaining informed consent from all participants prior to data collection, ensuring voluntary participation, maintaining anonymity and confidentiality, and respecting local customs, cultural norms, and indigenous knowledge systems throughout the research process.

RESULTS AND DISCUSSION

Socioeconomic Transformation in Cirendeuh: From Subsistence Agriculture to the Creative Economy

The findings reveal that the most visible transformation in Cirendeuh over the past two decades has occurred within the sphere of livelihood structures and economic orientation. Based on interviews with customary leaders and local residents, agricultural activities that once served as the primary economic foundation have gradually declined in significance due to increasing urban expansion and the conversion of agricultural land into residential and commercial areas. Several informants described how

cassava cultivation, which historically functioned as both a subsistence strategy and a cultural practice, is no longer capable of fully supporting household economic needs. Changes in spatial arrangements around Cimahi have generated new economic pressures that require residents to seek alternative income-generating activities. Similar patterns have been observed in studies examining socioeconomic change within the Cirendeuh indigenous community, where modernization has reshaped occupational structures while simultaneously introducing new opportunities for economic participation (Ardiansyah et al., 2026). Field observations indicate that adaptation to these changes is generally perceived as a pragmatic response to environmental and economic realities rather than as a departure from traditional values.

Interview data further suggest that occupational diversification has become a central feature of contemporary community life. Whereas previous generations relied predominantly on farming and small-scale agricultural labor, younger generations increasingly engage in entrepreneurship, tourism services, digital commerce, and various forms of informal employment connected to urban economies. This shift reflects a broader process of social mobility in which access to education, technology, and market networks expands the range of livelihood choices available to community members. The transition demonstrates characteristics of adaptive social change, whereby communities modify economic practices while maintaining social cohesion and collective identity (Al Mughniy & Rembah, 2025). Several participants emphasized that economic diversification emerged not because traditional occupations were abandoned voluntarily but because changing socioeconomic conditions required greater flexibility in securing household welfare. Such accounts illustrate that economic transformation in Cirendeuh is deeply intertwined with structural changes occurring beyond the community itself.

A significant aspect of this transformation concerns the changing economic role of cassava within local society. Historically, cassava served primarily as a staple food substitute and a symbol of food independence. Ethnographic observations indicate that its contemporary function extends far beyond subsistence consumption. Community members increasingly process cassava into various commercial products, including rasi, cassava chips, traditional snacks, and packaged food items marketed to consumers outside the village. The shift from subsistence production to value-added production demonstrates how traditional resources can acquire new economic meanings under changing market conditions. Research on the ethnoagricultural practices of Cirendeuh similarly highlights the adaptive utilization of local resources as a means of sustaining community resilience amid modernization pressures (Primasongko & Raihandhany, 2023). Economic innovation in this context emerges from the reinterpretation rather than the replacement of inherited cultural practices.

The expansion of cassava-based enterprises has also contributed to the emergence of community-driven creative economic activities. Interviews with women entrepreneurs revealed that household-scale production units have become increasingly important sources of income, particularly for families seeking alternatives to agricultural employment. These enterprises often combine traditional knowledge with modern packaging, branding, and digital marketing strategies. Observational data indicate that social media platforms and online marketplaces are frequently used to promote local products beyond the immediate geographical boundaries of Cirendeuh. Such developments illustrate how technological advancement can be appropriated as a tool for strengthening local economic capacities rather than eroding cultural distinctiveness. Similar findings have been reported in discussions concerning the integration of local wisdom and innovation in contemporary development contexts (Wahdiniawati et al., 2023).

Economic transformation is also reflected in the growing importance of cultural tourism as a complementary development sector. Informants reported a steady increase in educational visits, cultural tours, and community-based tourism activities centered on the distinctive traditions of Cirendeuh. Visitors are attracted not only by the uniqueness of cassava-based food culture but also by the opportunity to observe indigenous customs, local environmental practices, and traditional social institutions. Tourism has generated additional employment opportunities for guides, performers, small business owners, and service providers. The development of these activities demonstrates how cultural heritage can function as an economic asset while retaining its symbolic significance within the community. Previous studies examining cultural preservation in Cirendeuh similarly note that cultural visibility has become increasingly important in sustaining both local identity and community development initiatives (Juliansyah et al., 2024).

The findings further indicate that socioeconomic advancement has been accompanied by changing attitudes toward education. Older informants frequently described a period in which access to higher education was limited and formal schooling was not considered a primary pathway for social mobility. Contemporary circumstances reveal a different pattern, as increasing numbers of young people pursue secondary and tertiary education while remaining connected to community life. Several interviewees emphasized that educational attainment is viewed as an important resource for navigating modern economic environments and contributing to local development. This tendency reflects broader transformations occurring within indigenous communities that seek to balance cultural continuity with participation in wider social and economic systems (Razak & Supriatna, 2026). Educational mobility in Cirendeuh appears to function as an extension of community resilience rather than as a mechanism of cultural detachment.

Despite these changes, the data suggest that economic modernization has not fundamentally altered the collective orientation of social life within Cirendeuh. Community members continue to emphasize cooperation, mutual assistance, and collective responsibility in economic activities. Informants repeatedly referred to the importance of maintaining harmonious social relations while pursuing individual economic advancement. Such values influence business practices, labor arrangements, and community decision-making processes, creating a distinctive pattern of development that differs from purely market-driven models. The persistence of these social principles demonstrates that modernization does not necessarily produce social fragmentation when adaptive mechanisms remain embedded within local cultural frameworks. Similar observations have been identified in studies highlighting the continuing relevance of indigenous value systems in shaping responses to contemporary challenges (Dwivedi, 2025).

The overall findings indicate that socioeconomic transformation in Cirendeuh cannot be adequately understood through conventional indicators of economic growth alone. The transition from subsistence agriculture to creative economic activities represents a multidimensional process involving shifts in livelihoods, education, technology use, and community aspirations. Field evidence suggests that adaptation is facilitated by the capacity of residents to reinterpret traditional resources and cultural practices in ways that remain relevant to changing socioeconomic conditions. Economic stability is pursued through innovation, yet innovation itself remains closely connected to inherited cultural knowledge and collective social values. This pattern supports arguments that sustainable development within indigenous communities is more likely to emerge when local cultural resources are positioned as active components of socioeconomic transformation rather than as obstacles to modernization (Iskandar, 2018). The experience of Cirendeuh demonstrates that economic progress and cultural continuity can evolve as mutually reinforcing dimensions of community development.

Pasundan Cultural Resilience as a Mechanism of Selective Adaptation

The ethnographic findings demonstrate that cultural resilience in Cirendeuh operates not as a form of resistance to change but as a mechanism through which social transformation is selectively negotiated and integrated into community life. Interviews with customary leaders revealed that modernization is not perceived as an inherently disruptive force; rather, its acceptance depends on its compatibility with inherited cultural principles and collective values. Community members consistently emphasized that adaptation is necessary for survival, yet adaptation must not compromise the ethical foundations that define their identity as a customary society. This perspective reflects broader discussions on cultural resilience, which conceptualize resilience as the capacity of a community to absorb external pressures while maintaining its core social functions and cultural coherence (Sokk et al., 2024). Field observations indicate that this adaptive capacity has enabled Cirendeuh to engage with contemporary economic and technological developments without experiencing significant cultural dislocation.

A recurring theme emerging from interviews concerns the enduring relevance of the traditional philosophy, “Teu Boga Sawah Asal Boga Pare, Teu Boga Pare Asal Bisa Kejo, Teu Bisa Kejo Asal Kuat Nyatu.” Informants interpreted this philosophy not merely as a statement about food security but as a broader worldview emphasizing flexibility, self-reliance, and pragmatic adaptation. The principle encourages individuals to focus on sustaining life and collective well-being rather than becoming dependent upon specific economic forms or material conditions. Such a worldview contributes to a cultural orientation that remains open to innovation while avoiding rigid attachment to particular modes of production. Earlier studies examining local wisdom in Cirendeuh similarly identify adaptability as one

of the central characteristics underlying the continuity of customary practices in the face of modernization (Nurhaniffa & Haryana, 2022). The findings suggest that resilience is rooted not only in institutions but also in cognitive and philosophical frameworks transmitted across generations.

Observational data reveal that technological adoption within Cirendeuh follows a pattern of selective integration rather than unrestricted acceptance. Smartphones, internet platforms, and digital communication technologies are widely utilized by younger and middle-aged community members for education, entrepreneurship, tourism promotion, and market expansion. At the same time, the use of technology remains embedded within customary norms that prioritize collective benefit over individual gain. Several informants explained that digital tools are regarded as instruments that can strengthen community welfare when used responsibly and in accordance with local values. The relationship between technological adaptation and cultural continuity reflects findings from studies emphasizing that local wisdom can coexist with technological modernization when cultural institutions remain active and socially legitimate (Wahdiniawati et al., 2023). Technological change in Cirendeuh therefore represents a process of cultural negotiation rather than cultural replacement.

The resilience of Pasundan cultural values is also evident in the sphere of language and everyday communication. Participant observation indicates that Sundanese continues to occupy a dominant position in interpersonal interactions, family communication, community gatherings, and customary ceremonies. While Indonesian is frequently employed in formal educational and administrative settings, the sustained use of Sundanese contributes to the reproduction of cultural memory and collective identity. Language functions not merely as a communication tool but as a medium through which social norms, ancestral knowledge, and ethical principles are transmitted across generations. Studies focusing on cultural preservation in Cirendeuh similarly underline the importance of linguistic continuity in maintaining community distinctiveness amid increasing exposure to external cultural influences (Leonardi et al., 2024). The persistence of local language practices illustrates how cultural resilience operates at both symbolic and practical levels of social life.

Environmental management practices provide another important manifestation of selective adaptation. Interviews with customary authorities indicate that the traditional zoning system governing Leuweung Larangan, Leuweung Tutupan, and Leuweung Baladahan continues to be respected despite growing developmental pressures in surrounding urban areas. Community members view environmental stewardship as inseparable from cultural obligations and social responsibility. Observations reveal that decisions regarding land use are frequently informed by customary principles rather than purely economic considerations. Such practices resonate with broader understandings of indigenous ecological knowledge as an adaptive resource capable of supporting long-term sustainability (Widianingsih et al., 2023). The findings also support ethnobiological perspectives that regard traditional environmental management systems as dynamic forms of knowledge rather than static cultural relics (Iskandar, 2018).

The operation of customary institutions further strengthens the community's capacity to navigate change. Informants repeatedly highlighted the role of customary leaders in mediating tensions between tradition and modernity, particularly when new technologies, economic opportunities, or external influences enter the community. Customary governance functions as a mechanism through which collective decisions are evaluated against established cultural principles before being incorporated into everyday practice. Research on traditional governance systems in Cirendeuh has similarly shown that customary institutions remain influential despite increasing interaction with modern administrative structures (Andre et al., 2024). The legitimacy of these institutions contributes to social stability by providing culturally recognized frameworks for managing change.

The findings also reveal that cultural resilience extends beyond ritual preservation and encompasses broader processes of identity maintenance. Community members consistently articulated a strong sense of belonging grounded in shared history, customary values, and collective memory. This identity is continuously reproduced through rituals, oral traditions, communal activities, and everyday social interactions. Previous studies concerning indigenous rights and customary law in Cirendeuh suggest that the preservation of cultural identity remains closely connected to the continued relevance of local institutions and collective norms (Fitri et al., 2025). The resilience observed in Cirendeuh is therefore not merely cultural in a symbolic sense but also institutional and social in character.

Viewed from a broader analytical perspective, the experience of Cirendeuh challenges deterministic assumptions that modernization inevitably leads to cultural erosion. The findings indicate

that adaptation and preservation are not mutually exclusive processes but can operate simultaneously through mechanisms of selective acceptance, cultural filtering, and institutional mediation. Community members engage with technological innovation, formal education, market expansion, and social mobility while maintaining strong attachments to inherited cultural values. Similar patterns have been identified in studies examining the interaction between tradition and modernization within indigenous and religious communities facing contemporary transformations (Anggraini et al., 2026). The Cirendeuh case demonstrates that cultural resilience functions not as a barrier to development but as a strategic framework through which development is interpreted, negotiated, and sustained across generations.

“Melek Zaman, Bergerak Mapan”: A Sociocultural Interpretation of Adaptive Modernity

The findings indicate that the phrase “Melek Zaman, Bergerak Mapan” represents more than a developmental slogan within the Cirendeuh community; it reflects a sociocultural orientation through which modernization is interpreted and incorporated into everyday life. Interviews with community members reveal that being “aware of the times” is not associated with unconditional acceptance of external influences, but rather with the capacity to understand social, economic, and technological changes while maintaining cultural integrity. Informants frequently emphasized that knowledge, technology, and education are considered beneficial when they contribute to communal welfare and do not undermine customary values. This orientation differs from modernization paradigms that assume progress requires the gradual abandonment of traditional cultural systems. Observations suggest that community members perceive cultural identity and modern competence as complementary rather than contradictory dimensions of social development. Such a perspective challenges linear models of social change and supports arguments that indigenous communities possess their own culturally grounded pathways toward modernity (Razak & Supriatna, 2026).

One of the most significant factors supporting this adaptive capacity is the existence of strong social capital embedded within community relations. Field data demonstrate that interpersonal trust, collective responsibility, and mutual cooperation continue to regulate social interactions despite increasing engagement with market-oriented economic activities. Informants repeatedly referred to the principle of *sabilulungan* as an important foundation for maintaining social cohesion amid socioeconomic transformation. Community initiatives, including cultural events, local enterprises, and educational activities, are frequently organized through collective participation rather than individual competition. Such findings resonate with sociological perspectives that identify social solidarity as a crucial resource enabling communities to navigate periods of rapid structural change (Al Mughniy & Rembah, 2025). Economic advancement in Cirendeuh therefore appears to be inseparable from the maintenance of cooperative social relationships.

The operation of social capital is closely connected to the continuing authority of customary leadership within community life. Interviews reveal that the Aman or customary elders continue to play an influential role in guiding collective decisions concerning cultural preservation, environmental management, and responses to external developments. Their authority is not primarily coercive but derives from cultural legitimacy and communal trust accumulated across generations. Community members frequently consult customary leaders when confronting issues that involve potential tensions between tradition and modernity. Studies examining governance structures in Cirendeuh similarly note that customary institutions remain important actors in mediating the relationship between local wisdom and contemporary challenges (Andre et al., 2024). The persistence of such leadership structures contributes to the stability of community norms despite increasing exposure to external influences.

Another important finding concerns the role of Sunda Wiwitan as a cultural framework shaping perceptions of development and social progress. Informants consistently described human relationships with nature, society, and the Creator as interconnected dimensions that must remain balanced. This worldview influences attitudes toward economic activities, environmental stewardship, and social obligations. Rather than viewing economic growth as an autonomous objective, many participants framed prosperity in relation to collective harmony and ethical responsibility. Similar tendencies have been identified in studies of Sundanese religious and cultural behavior, which emphasize the integration of spiritual, social, and ecological values within everyday practices (Miharja, 2022). The findings suggest that local belief systems continue to provide meaningful interpretive frameworks through which contemporary transformations are understood.

The expansion of cultural tourism offers a particularly illuminating example of how cultural values regulate economic development. Although tourism generates additional income and enhances the visibility of Cirendeudeu within wider society, community members maintain clear boundaries regarding the representation and commercialization of their traditions. Visitors are expected to respect local customs, sacred spaces, and behavioral norms while participating in cultural activities. Informants explained that economic opportunities should not compromise the dignity of cultural practices or reduce traditions to mere commodities. This position reflects a broader effort to maintain control over cultural representation in the face of increasing public attention. Previous research on media narratives surrounding Cirendeudeu similarly demonstrates that community identity is actively negotiated rather than passively consumed within contemporary cultural discourse (Naufal et al., 2024).

The resilience of customary norms is also visible in the persistence of indigenous legal and social mechanisms. Interviews indicate that many social issues continue to be addressed through culturally embedded processes emphasizing consensus, kinship, and communal responsibility. While state legal systems are recognized, customary approaches remain relevant in regulating social relationships and resolving disputes. Ethnographic studies concerning inheritance practices among Sunda Wiwitan communities have documented the continuing importance of customary principles in maintaining social harmony and cultural continuity (Nurfebrianti & Rojak, 2022). The findings suggest that adaptive modernity in Cirendeudeu does not require the replacement of indigenous institutions but instead involves the coexistence of multiple normative systems operating within the same social space.

From a theoretical perspective, the Cirendeudeu experience illustrates a form of adaptive modernity in which cultural resilience functions as an enabling rather than restrictive force. Cultural values, customary institutions, and collective identities do not impede engagement with education, technology, entrepreneurship, or broader economic networks. Instead, these elements provide normative guidelines that shape how modernization is interpreted and implemented. This pattern aligns with cultural theories emphasizing that traditions survive through reinterpretation and contextual adaptation rather than through rigid preservation (Sulasman & Suryani, 2013). Comparable findings have emerged from studies examining community development initiatives grounded in local wisdom, where cultural continuity strengthens rather than weakens adaptive capacity (Anggraini et al., 2026).

Viewed collectively, the findings support the argument that “Keeping Pace with the Times, Moving Forward with Stability” captures a distinctive developmental trajectory characterized by the integration of innovation and cultural continuity. Modernization within Cirendeudeu is neither rejected nor accepted uncritically; it is filtered through locally meaningful values, institutions, and social relationships. Community members actively engage with contemporary opportunities while maintaining a strong commitment to cultural identity and collective well-being. This adaptive strategy reflects broader patterns of cultural resilience observed in indigenous communities confronting modernization pressures across different contexts (Dwivedi, 2025). The Cirendeudeu case ultimately demonstrates that sustainable socioeconomic advancement can emerge through the creative negotiation of tradition and modernity, allowing communities to remain culturally grounded while participating in an increasingly interconnected world.

CONCLUSION

This study demonstrates that the socioeconomic transformation occurring in Cirendeudeu is characterized not by the erosion of indigenous culture but by the emergence of adaptive strategies that enable the community to engage with modernization while preserving its cultural foundations. The findings reveal a significant shift from a subsistence-based agrarian economy toward diversified economic activities centered on cassava-based creative industries, cultural tourism, entrepreneurship, and broader participation in contemporary economic networks. These transformations have contributed to improved livelihood opportunities, educational attainment, and social mobility without fundamentally disrupting the collective values that continue to regulate community life. The Cirendeudeu experience illustrates that economic advancement and cultural continuity can coexist when development processes are grounded in locally meaningful social and cultural frameworks.

The study further finds that Pasundan cultural resilience functions as the primary mechanism through which modernization is selectively interpreted, negotiated, and incorporated into everyday practices. Traditional philosophies, customary institutions, local ecological knowledge, Sundanese linguistic practices, and the values embedded within Sunda Wiwitan collectively provide normative

guidance for responding to external changes while maintaining cultural coherence. Rather than operating as barriers to development, these cultural resources serve as adaptive assets that strengthen community capacity to navigate social, economic, and technological transformations. The concept of Melek Zaman, Bergerak Mapan therefore reflects a distinctive model of adaptive modernity in which openness to innovation is balanced by a strong commitment to cultural identity, social solidarity, and environmental stewardship. The case of Cirendeuh contributes to broader discussions on cultural resilience by demonstrating that sustainable community development is more likely to be achieved when culture is positioned not as an obstacle to progress but as a strategic driver of long-term socioeconomic stability and collective well-being.

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