

THE INCULCATION OF VALUES AND FOOD SECURITY IN THE TURUN SAWAH TRADITION IN DENAI LAMA VILLAGE, PANTAI LABU DISTRICT

Annisa Nasution ^{a*)}, Sakti Ritonga ^{a)}

^{a)} Universitas Islam Negeri Sumatera Utara, Medan, Indonesia

^{*)} Corresponding Author: nstnasution37@gmail.com

Article history: received 21 January 2025; revised 02 February 2025; accepted 04 March 2025

DOI: <https://doi.org/10.33751/jhss.v9i1.11664>

Abstract. This study explores the inculcation of values and food security within the *Turun Sawah* tradition in Denai Lama Village, Pantai Labu District. Data were collected through interviews, observations, and documentation. The findings indicate that the *Turun Sawah* tradition plays a crucial role in preserving local culture, maintaining food security, and enhancing the community's economy through its agrotourism potential. As part of the agrarian heritage, this tradition not only reflects gratitude to God but also fosters values of solidarity, mutual cooperation (*gotong royong*), and cultural identity among younger generations. Despite significant challenges in engaging the younger generation—particularly in the face of globalization and shifting societal values—various creative approaches can be employed to ensure the sustainability of this tradition. Integrating traditional practices with modern technology, such as cultural festivals and agrotourism development, can enhance the interest of younger generations and the broader community. Furthermore, the *Turun Sawah* tradition significantly contributes to food security through crop diversification, supporting sustainable agriculture at the local level.

Keywords: Turun Sawah tradition; local cultural preservation; food security

I. INTRODUCTION

The tradition of descending rice fields is one of the agrarian cultures that still survive in Denai Lama Village, Pantai Labu District. This tradition is not only an important part of maintaining food security, but also a medium to instill social and cultural values to the community, especially the younger generation [1]. In the midst of modernization that often erodes local culture, this tradition is a symbol of the sustainability of ancestral values that connect communities across generations [2]. Denai Lama Village, as one of the areas where the majority of the population works as farmers, has a close dependence on the agricultural sector. The vast rice fields in this village not only function as a source of livelihood, but also as a space for social interaction that strengthens relationships between residents [3]. The tradition of descending the rice fields is a concrete manifestation of the value of mutual cooperation, which is at the core of the culture of the village community. In this tradition, all members of the community, from children to the elderly, are actively involved in various activities, such as planting rice, cleaning the fields, and harvesting together. This process not only produces food, but also strengthens social ties between residents [4]. In the context of food security, the tradition of going down to the fields plays a vital role. By involving the entire community, the food production process becomes more effective and efficient. In addition, the involvement of various generations in this tradition also ensures the transfer of knowledge about farming techniques from the older generation to the younger generation [5]. This knowledge

includes how to select superior seeds, good planting techniques, and crop management. This kind of knowledge transfer is very important to ensure the sustainability of the agricultural sector in the future.

However, in the midst of the increasingly strong currents of modernization, the tradition of descending rice fields faces various challenges. Modernization often brings changes to people's mindsets and lifestyles [6]. The younger generation, for example, tends to be more interested in jobs in the non-agrarian sector which are considered more economically promising. In addition, the development of more advanced agricultural technology also reduces the need for human labor, thus threatening the sustainability of the tradition of descending rice fields as a collective activity [7]. Nevertheless, the people of Denai Lama Village continue to strive to maintain this tradition through various means, such as packaging it in the form of cultural events and involving educational institutions to introduce the tradition of down sawah to children from an early age. The tradition of descending rice fields also has a rich cultural dimension. Apart from being an agrarian activity, this tradition is often accompanied by various rituals and traditional ceremonies that reflect the local wisdom of the community [8]. One example is the *tepung tawar* ritual, which is performed before the rice planting process begins. This ritual aims to ask the Creator for blessings and a bountiful harvest. In addition, the tradition also serves as a platform to introduce local culture, such as traditional music and dance, to the younger generation. Thus, this tradition not only functions as a means of food production,

but also as a forum for cultural preservation [9]. However, preserving the tradition of turun sawah requires support from various parties, including the government, educational institutions, and the community itself. The government, for example, can provide assistance in the form of training and the provision of agricultural facilities that support the sustainability of this tradition [10].

Meanwhile, educational institutions can play a role in introducing the cultural values contained in the tradition of turun sawah to the younger generation through a local culture-based curriculum. On the other hand, the community also needs to continue to maintain the spirit of mutual cooperation and a sense of togetherness that is at the core of this tradition [11]. Overall, the tradition of descending the rice fields in Denai Lama Village symbolizes the harmony between people, nature and culture. This tradition not only provides economic and social benefits, but is also a reflection of valuable local wisdom. By maintaining this tradition, the people of Denai Lama Village are not only maintaining the sustainability of the agricultural sector, but also preserving the cultural values that have become their identity. Therefore, a joint effort from all parties is needed to ensure that the tradition of descending rice fields survives amidst the challenges of modernization.

II. RESEARCH METHODS

This research uses a descriptive qualitative approach to describe in depth and holistically the tradition of descending rice fields in Denai Lama Village, Pantai Labu Sub-district. This approach was chosen because it is able to reveal the cultural meanings, social values, and processes contained in the tradition. Data collection techniques were conducted through three main methods, namely in-depth interviews, participatory observation, and documentation [12]. In-depth interviews were conducted with various parties who have direct or indirect involvement in the implementation of the tradition of turun sawah. Respondents included community leaders, farmers who actively participate, and the younger generation who are involved in the process of preserving this tradition. The interviews were designed to explore their views, experiences and interpretations of the tradition. The questions in the interviews were semi-structured, providing flexibility for the researcher to adjust the questions based on the interview situation and the respondents' answers [13].

Participatory observation was conducted to directly understand the process of the tradition of descending rice fields. Researchers were present in the activities of the turun sawah, observing interactions between residents, and documenting each stage of the activity. Through this method, researchers can capture details that are not always revealed through interviews, such as emotional expressions, patterns of social interaction, and cultural nuances contained in the activity. Observation also provides a comprehensive picture of the physical and social environment in which the tradition is set.

In addition, documentation was used as a supporting data source. Researchers collected photos, videos, and archives related to the tradition of descending rice fields, such as village historical records, government documents, and cultural

promotion materials. This documentation helps enrich the data obtained from interviews and observations, as well as serving as information validation material [14]. The data obtained from these three methods were analyzed qualitatively using a triangulation approach. Triangulation was conducted to ensure the validity and credibility of the data by comparing information obtained from various sources and methods. Data that had compatibility across methods were considered valid, while conflicting data were further examined to find possible explanations. Data analysis was conducted iteratively, involving a process of grouping information into key themes, such as social values, the role of the younger generation, and the challenges of preserving traditions. With this approach, the research is expected to be able to describe the tradition of descending rice fields in Denai Lama Village in a complete, in-depth and contextual manner. The descriptive qualitative approach allows researchers to capture the social and cultural dynamics at the core of this tradition, as well as providing insights that are relevant to efforts to preserve a agrarian culture in the midst of modernization.

II. RESULTS AND DISCUSSION

The tradition of turun sawah is one of the local cultural heritages that is full of noble values. Based on the interviews conducted, this tradition has many moral messages and important lessons that are relevant to be taught to the younger generation. The following is a more in-depth discussion of the research results that identify cultural values, the role of parents and communities, the changing attitudes of the younger generation, and the challenges faced in engaging them.

1. Values Instilled through the Turun Sawah Tradition

The tradition of turun sawah is not only an agrarian activity, but also a form of cultural expression that teaches gratitude, togetherness and preservation of traditions. Interviews with respondents show that this tradition is designed to strengthen the relationship between humans, nature and the Creator. As one interviewee explained:

"The younger generation understands the local culture... they can understand how gratitude is applied, not just from words."

The value of gratitude is the main core in this tradition. Through the kenduri turun sawah, people are invited to be grateful for the crops given by God. The kenduri is not just a ceremonial ritual, but also has a deep spiritual meaning. In this procession, residents hold a prayer together, as a form of recognition of the Creator's involvement in their daily lives. In addition, the tradition of descending the rice fields also teaches the importance of togetherness and mutual cooperation. All members of the community, regardless of age, participate in activities such as kenduri or field preparation. This process reflects the spirit of collectivity and solidarity that characterizes a agrarian society. As stated by one of the interviewees:

"This tradition teaches us to live together, to help each other. That's sometimes lost in modern life."

Harmonization between humans and nature is another aspect taught through this tradition. By paying attention to natural cycles and respecting the land as a source of livelihood,

the Turun sawah tradition conveys an important message about environmental conservation to the younger generation. In a modern context that is often characterized by environmental destruction, this value becomes even more relevant.

2. The Role of Parents and Community in Teaching Tradition

Parents and communities have a central role in preserving the tradition of turun sawah and teaching it to the younger generation. Interviews show that the example of parents is a key factor in ensuring that this tradition remains alive amidst changing times. One interviewee explained:

"The elder is an example, a role model for the younger generation, so that harmonization is maintained."

Through direct involvement in traditions, parents demonstrate the importance of cooperation, responsibility and respect for cultural values. Children who see their parents active in activities such as kenduri or rice harvesting indirectly absorb these values.

The community also acts as the guardian of the tradition. In every implementation of the turun sawah tradition, the local community becomes a forum that connects the younger generation with their cultural roots. This activity is not only a moment to learn, but also a means to strengthen a sense of belonging to the local culture. The community provides a space where cultural values can be taught and practiced together.

3. Attitude Change of the Young Generation

Although the impact of the turun sawah tradition on the attitudes of the younger generation is not yet fully significant, interviews show that efforts to engage them are beginning to show results. Interviewees mentioned that the tradition has succeeded in opening up young people's minds to the importance of local culture and the role of agriculture in their lives. One interviewee stated:

"The attitude is not so significant, because we are just starting to raise it again. But at least they understand the procession of kenduri turun sawah."

This awareness is an important first step to building connections between the younger generation and local traditions. In an increasingly modern and globalized world, the younger generation often loses touch with their culture. By introducing the tradition of turun sawah, they are invited to understand local values that have been overlooked.

In addition, this tradition also helps the younger generation understand the importance of agriculture as a source of livelihood. Many young people are beginning to realize that agriculture is not just a job, but also an integral part of their culture. This awareness will hopefully encourage them to appreciate and preserve agricultural traditions in the future.

4. Challenges in Engaging the Younger Generation

While the tradition of turun sawah has many positive values, involving the younger generation in this tradition is not without its challenges. One of the main obstacles is their lack of understanding of local culture. Many young people are growing up in an increasingly globally connected environment, so they are more familiar with foreign cultures than their own. One of the interviewees revealed:

"Many young people nowadays have little or no understanding of their own culture, thus losing their identity."

Lack of education about local traditions is also a major cause. In interviews, several interviewees emphasized the importance of integrating cultural values into formal education. Unfortunately, school curricula often do not provide enough space to learn about local culture, so traditions such as turun sawah lose their relevance in the eyes of the younger generation.

Another challenge is the dominance of technology in young people's lives. With the advancement of technology, many young people are more interested in the digital world than cultural activities. The tradition of turun sawah, which involves physical labor and direct interaction, is often considered boring or uninteresting by them. To overcome this challenge, there needs to be innovation in the way these traditions are introduced, for example through the use of social media or technology integration.

5. Teaching the Value of Cooperation and Gotong-Royong

The tradition of descending the rice fields reflects the value of mutual cooperation, which is the foundation of an agrarian society. In every stage, from the preparation of the rice fields to the kenduri and harvest, the community works collectively. All elements of the community, including parents, youth, and even children, are involved. A resource person explains:

"We involve all aspects, both the old and the young... so that harmonization is maintained."

This cooperation not only speeds up the work process, but also strengthens relationships between community members. Gotong-royong in the tradition of turun sawah reflects a spirit of solidarity that is very important to instill in the younger generation. Through direct involvement, children and youth learn about the importance of helping each other, respecting each other's roles, and working towards a common goal.

This tradition also teaches that cooperation is not only a tool to get the job done, but also an expression of human values. The younger generation involved in this tradition can see first-hand how togetherness can overcome common challenges, such as preparing rice fields before the planting season or celebrating a successful harvest through a kenduri. Thus, the tradition of descending the rice fields becomes an effective medium of social value education.

6. Link to Food Security

In addition to its cultural value, the tradition of turun sawah has a direct contribution to food security. Communities that carry out this tradition tend to develop sustainable agricultural systems that support food diversification. The resource person explained that in addition to growing rice, the community also utilizes the time and land to grow secondary crops, such as beans, corn, and vegetables.

"In between the spawning of the soil, people plant beans, corn, chili, and even vegetables."

This crop diversification not only serves to support the family's food needs, but also serves as a strategy to deal with the uncertainty of weather and crop yields. When the rice harvest fails, secondary crops can become food reserves that reduce the risk of hunger. Thus, the tradition of down sawah not only maintains cultural preservation, but also supports food stability at the local level.

Through this diversification, the younger generation is also taught the importance of managing natural resources wisely.

They learn that food security does not only depend on one type of crop, but on the ability to utilize land optimally and diversely. This tradition is a relevant learning tool in the modern era, where the challenges of climate change and urbanization are increasingly threatening food availability.

Furthermore, the tradition of going down to the rice fields is also a moment to introduce sustainable farming methods. In interviews, several interviewees mentioned that the community has begun to adopt practices such as the use of organic fertilizers and crop rotation to maintain soil fertility. This shows that the tradition of turun sawah is not only a legacy of the past, but can also adapt to technological developments and the needs of the times.

7. Special Activities to Educate the Young Generation

One important aspect of preserving the tradition of turun sawah is how the younger generation is encouraged to understand and appreciate local cultural values. While there is no specific agricultural program focused on youth, some villages have established cultural studios as informal education centers. These studios not only teach traditional arts, such as Javanese dance and gamelan, but also serve as a place to introduce the younger generation to the tradition of turun sawah.

The resource person mentioned that cultural centers are often the first place for children to get to know their cultural roots. In this activity, the younger generation is taught about the importance of the tradition of descending rice fields through stories, games and hands-on practice. One of the speakers said:

"We introduce this tradition to children through the cultural center. They are taught its history, its meaning, and even participate in some of the rituals."

Activities at these cultural centers include a variety of creative approaches to attract the younger generation. For example, some centres organize rice planting competitions or competitions to make traditional agricultural tools, such as caping and lesung. These activities not only provide practical experience, but also foster a sense of pride in local cultural heritage.

However, challenges remain. Younger generations who are more familiar with modern technology and urban lifestyles often feel that the tradition of turun sawah is irrelevant to their lives. Therefore, there is a need for innovation in the way this tradition is taught. One proposed strategy is the use of digital media to document and promote the tradition of turun sawah. For example, creating a short video on the procession of turun sawah or organizing a photo competition themed on agrarian traditions.

In addition, cultural centers can also serve as a bridge between local traditions and formal education. By collaborating with schools, cultural centers can integrate the values of traditional rice fields into the curriculum, for example through history or art lessons. This can give children a more holistic understanding of the importance of preserving traditions as part of their identity.

The tradition of turun sawah has an important role in preserving local culture, especially in the midst of the swift flow of modernization that is increasingly eroding traditional values. As part of agrarian culture, this tradition not only reflects gratitude to God for the harvest obtained, but also

instills the value of togetherness and strengthens cultural identity to the younger generation (Yuliana & Jumiati, 2020). In this context, the Turun sawah tradition can be seen as a cultural preservation tool that is also a medium of learning for those involved, especially in understanding the importance of preserving cultural heritage. The values contained in this tradition are relevant to the concept of "cultural sustainability" which emphasizes the importance of active community participation in maintaining and preserving their cultural heritage [10]. With this tradition, the local community not only remembers and commemorates the past, but also revives these values in a way that is relevant to life today. This makes tradition a means of connecting previous generations with future generations, providing an opportunity to introduce and strengthen cultural identity amidst the challenges of the times [11].

The role of parents and the community is very significant in preserving the tradition of turun sawah. As explained in interviews, they are the main drivers in carrying out this tradition, as well as serving as a living example for the younger generation to follow and preserve the customs that have been passed down through generations [15]. Parents not only act as cultural preservationists, but also as educators who provide direct learning to their children about the values contained in the tradition [16]. This is in line with the social learning theory proposed by Albert Bandura in 1977. In his theory, Bandura states that individuals learn through observation of the models around them. In this context, parents and the community act as models who provide direct examples of how the tradition of turun sawah is carried out and what values should be upheld. The younger generation tends to imitate the behavior and attitudes of adults they consider important in their lives, including in terms of preserving local culture [17].

However, one of the biggest challenges in engaging the younger generation in tradition preservation is their low interest in local culture. This is largely influenced by the development of globalization that brings various foreign cultural influences, which more often attract their attention than the existing traditions [18]. Globalization, with all its technological sophistication and modern lifestyles, often makes traditional culture seem old-fashioned or irrelevant to the younger generation. They prefer cultures that are more practical, efficient and often more prestigious [19]. To overcome this challenge, a more innovative approach is needed in introducing and presenting traditions to the younger generation. One way that can be done is by integrating traditional elements with a more modern and attractive approach, such as through agritourism [20]. Agritourism can provide a space for the younger generation to experience farming or rice fields in a fun and educational way. By combining tradition with more interesting tourism elements, it is hoped that the younger generation's interest in local traditions can increase, so that they feel a connection and pride in the culture they have inherited [21].

In addition to being a means of cultural preservation, the tradition of descending rice fields can also be seen as a form of non-formal education oriented towards character building. In

the implementation of this tradition, the younger generation is taught about important values such as mutual cooperation, cooperation, gratitude, and collective responsibility [22]. Such values are important aspects in the moral and social development of the younger generation that are not only useful in the context of the tradition, but also in their daily lives. Non-formal education through this tradition strengthens the character building of individuals who care about the environment and the surrounding community [23]. For example, the young generation's involvement in the preparation of the kenduri that is usually held after harvest teaches them about collective responsibility and solidarity. They learn to work together with others in an atmosphere of intimacy and kinship, and appreciate the results of hard work done together. This learning is very useful in building a sense of responsibility and social attitudes that will be applied in various aspects of their lives in the future [24].

In addition, the tradition also creates an opportunity for the younger generation to learn more about nature and the process of farming, which may no longer be found in increasingly modern urban life. In the implementation of this tradition, they can learn how to farm properly, get to know different types of plants, and understand how agricultural yields are affected by seasons and natural conditions. This gives them a deeper understanding of the importance of protecting the environment and the sustainability of natural resources. Thus, the tradition of turun sawah is not only a means of preserving local culture, but also plays a role in environmental education that can increase the awareness of the younger generation of the importance of protecting nature and the environment [25].

The importance of involving the younger generation in the preservation of these traditions shows that local culture not only needs to be maintained, but also needs to be renewed to remain relevant in the eyes of the next generation. The integration of tradition and technology, as well as collaboration between parents, communities and the government, will create a conducive environment for the younger generation to appreciate and preserve their cultural heritage. In this way, the tradition of turun sawah will not only be a part of the past, but can also evolve into a more sustainable future, while maintaining cultural identity and social sustainability [26].

The tradition of turun sawah has a significant contribution to food security, which is not only limited to food production but also to the utilization of diverse natural resources. Through this tradition, people optimally utilize land by planting various types of crops, such as corn, beans, and vegetables. This crop diversification serves to increase the yield of food production, while reducing dependence on just one type of crop. In this way, the tradition of turun sawah becomes a concrete example of the application of the concept of sustainable food security at the local level. This is in line with the principles of *sustainable agriculture*, where the use of natural resources is carried out efficiently and sustainably to meet people's food needs without damaging the ecosystem. Through wise land management and planting a variety of crops, communities can create food reserves that are more resilient to price fluctuations or crop failures from one type of crop. Thus, this tradition not only plays a role in maintaining the food

security of local communities but also supports the sustainability of the agricultural system in the region [27].

Aside from being part of cultural preservation, the tradition of turun sawah also has the potential to be developed into agritourism that can increase community income. This agritourism concept combines agricultural activities with an educational tourism experience, allowing visitors to learn first-hand about how to farm while enjoying the beauty of nature and local culture. Villages that carry out this tradition have begun to integrate traditional farming activities with elements of local culture to create an attractive tourist attraction. By involving tourists in farming activities such as rice field work, they not only enjoy the beautiful natural scenery, but also learn about sustainable farming methods and the importance of maintaining local wisdom. The advantage of this agritourism development is an increase in income for the communities involved, both from the agricultural sector and from tourism activities. This provides an opportunity for the younger generation to stay connected to tradition while benefiting economically from the activities they undertake. Agritourism also has the potential to open new markets for local agricultural products, such as harvested vegetables, fruits, and herbs, which can be sold to tourists or marketed more widely through other distribution channels [25].

The preservation of the tradition of turun sawah is not only relevant in a local context, but also has a wider impact in a global context. In many agrarian countries, similar traditions are used to educate communities about the importance of maintaining ecosystem balance and agricultural sustainability. Traditional practices such as turun sawah, which prioritize community cooperation, wise use of natural resources, and respect for nature, can serve as examples of good practices that can be adapted by other countries in order to achieve sustainable development goals. These traditions help educate communities on the importance of preserving the environment while ensuring food security that does not rely solely on industrial farming methods. The preservation of this tradition can also contribute to poverty alleviation in areas that still rely on the agricultural sector as the main livelihood. Through sustainable utilization of natural potential, people in agricultural villages can improve their quality of life in an environmentally friendly way and create more stable employment opportunities. Thus, the tradition of turun sawah can be part of a global effort to achieve food security, environmental protection, and poverty alleviation simultaneously.

To ensure the continuity of this tradition and increase the interest of the younger generation, innovative measures that are relevant to the times are needed. One approach is to package the tradition of turun sawah in the form of an annual cultural festival that involves active community participation. This festival can be a platform to introduce this tradition to the wider community, including the younger generation, in a more fun and accessible way. In addition, modern technology such as social media can be used to promote the festival, reaching a larger audience and attracting the attention of the younger generation who tend to be closer to technology. The use of social media can help spread information about the benefits of

preserving traditions, as well as invite people to participate in activities related to turun sawah. In this case, the digital approach can be a bridge to connect local traditions with the wider world, while inviting the younger generation to appreciate their own culture again.

In addition, the role of the government and educational institutions is crucial in designing local culture-based educational programs, especially in schools. Education that involves aspects of local culture will help the younger generation understand the importance of preserving their cultural heritage from an early age. Such educational programs could include learning about local agricultural traditions, the values contained in the tradition of turun sawah, as well as its benefits to food security and environmental sustainability. The government, educational institutions and communities should work together to create a curriculum or training based on local cultural practices that students can participate in. With a curriculum that teaches the importance of maintaining local traditions and the sustainability of nature, it is hoped that the younger generation can grow into individuals who are more aware of their role in preserving culture and the environment.

With these efforts, the tradition of turun sawah can be maintained and even develop into one of the pillars of food security and community economy. More than that, this tradition can become a symbol of local wisdom that provides valuable lessons on how humans can coexist with nature in harmony, while still maintaining a rich cultural identity. In the future, this tradition will not only be part of the past, but will be part of a more sustainable and meaningful future for local communities and the world.

III. CONCLUSIONS

The tradition of turun sawah is a form of local wisdom that has an important role in cultural preservation, food security, and non-formal education for the community. As an agrarian cultural heritage, this tradition not only reflects gratitude to God, but also instills values of togetherness, mutual cooperation, and cultural identity that are relevant for the younger generation. In the context of food security, this tradition supports crop diversification and sustainable utilization of natural resources, in line with the principles of *sustainable agriculture*. However, the preservation of these traditions faces challenges, especially in attracting the younger generation who tend to be more interested in modern culture. To overcome these challenges, innovations are needed, such as packaging the tradition in the form of cultural festivals, utilizing social media for promotion, and integrating local culture in formal education. With collaboration between the community, government, and educational institutions, the tradition of turun sawah can continue to be preserved and developed. Overall, the tradition of turun sawah is not only a symbol of cultural identity, but also a practical solution for environmental sustainability, food security and economic empowerment. Its preservation is a shared responsibility to maintain the noble values passed down from generation to generation

REFERENCES

- [1] I. S. Amalia, A. Ropii, A. S. Mutiara, E. Sukmawati, and E. Diyanti, "Penyuluhan Stunting dan Pembuatan Mp-ASI Berbasis Pangan Lokal pada Ibu yang Memiliki Balita pada Daerah Lokus Stunting di Desa Kutawaringin Kecamatan Selajambe Kabupaten Kuningan," *Jurnal Pemberdayaan dan Pendidikan Kesehatan (JPPK)*, vol. 2, no. 02, pp. 68–75, Jun. 2023, doi: 10.34305/jppk.v2i02.739.
- [2] A. Hamzah, L. O. Alwi, S. Salahuddin, I. A. Wunawarsih, Y. Jayadisastra, and W. O. S. A. Hisein, "Pemberdayaan Masyarakat Melalui Diversifikasi Inovasi Pengelolaan Hasil Pertanian dalam Mendukung Ketahanan Pangan dan Pertanian Berkelanjutan," *Jurnal Pengembangan Inovasi dan Pembangunan Masyarakat*, vol. 1, no. 2, pp. 69–73, Dec. 2023, doi: 10.56189/jpipm.v1i2.23.
- [3] B. Tamam, "Tempe: Pangan Lokal Unggul (Superfood) Khasanah Budaya Bangsa," *Indonesian Red Crescent Humanitarian Journal*, vol. 1, no. 1, pp. 41–48, Jun. 2022, doi: 10.56744/irchum.v1i1.14.
- [4] E. S. Hadi, "Penerapan Nilai-Nilai Kearifan Lokal Dalam Budaya Masyarakat Desa Pakisrejo Tangunggunung Sebagai Sumber Pembelajaran IPS," *INSPIRASI: JURNAL ILMU-ILMU SOSIAL*, vol. 17, no. 1, pp. 254-260, Jun. 2022, doi: 10.29100/INSP.V17I1.1570.
- [5] E. Saepudin, "Partisipasi Masyarakat pada Program Desa Mandiri Pangan di Kabupaten Bandung," *Sosiohumaniora*, vol. 20, no. 1, p. 86, Mar. 2018, doi: 10.24198/sosiohumaniora.v20i1.9895.
- [6] "Indeks Ketahanan Pangan Indonesia 2018," Indonesia, 2018.
- [7] K. Afriani, A. H. Permana, I. Widiana, P. A. Agustin, I. A. Nurhalisa, and H. Az Zahro, "Pembuatan Aneka Produk Olahan Pangan Berbahan Dasar Ikan Lele," *Jurnal Pengabdian Masyarakat AKA*, vol. 2, no. 1, Jul. 2022, doi: 10.55075/jpm-aka.v2i1.99.
- [8] S. Jumianto, A. Machmud, and K. M. Rahayu, "Efisiensi Pemanfaatan Maggot BSF (*Hermetia illucens*) dalam Budidaya Ikan Nila (*Oreochromis niloticus*) dalam Mendukung Ketahanan Pangan," *EduBiologia: Biological Science and Education Journal*, vol. 3, no. 2, p. 78, Jul. 2023, doi: 10.30998/edubiologia.v3i2.17850.
- [9] A. Zahara, E. Hanum, and F. Halim, "Lagu Meusare-Sare, Potret Menjaga Ketahanan Pangan di Aceh," *Jurnal Pendidikan Geosfer*, vol. 8, no. 1, pp. 135–148, Jun. 2023, doi: 10.24815/jpg.v8i1.31964.
- [10] D. Delfiyanti, "Pengaturan Investasi dalam Rangka Ketahanan Pangan di Asean dan Implikasinya bagi Indonesia," *UNES Law Review*, vol. 6, no. 1, pp. 2624–2632, Oct. 2023, doi: 10.31933/unesrev.v6i1.1046.
- [11] N. Prawoto, "Model Pengembangan dan Pemberdayaan Masyarakat Berbasis Kemandirian untuk Mewujudkan Ketahanan Ekonomi dan Ketahanan Pangan (Strategi Pemberdayaan Ekonomi

- Pada Masyarakat Dieng di Propinsi Jawa Tengah),” *Jurnal Organisasi dan Manajemen*, vol. 8, no. 2, pp. 121–134, Mar. 2012, doi: 10.33830/jom.v8i2.276.2012.
- [12] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: CV Alfabeta, 2017.
- [13] S. Sugiyono, *Metode Penelitian Kualitatif: Untuk Penelitian yang Bersifat Eksploratif, Enterpretatif, Interaktif, dan Konstruktif (Cocok untuk Mahasiswa S1, S2, S3, Dosen dan Peneliti)*. Bandung: CV Alfabeta, 2020.
- [14] J. Moleong, *Metodologi Penelitian Kualitatif*. Bandung: PT. Remaja, 2019.
- [15] H. D. Putra, A. Lionardo, and A. Agus, “Implementasi Kebijakan dan Pemberdayaan Masyarakat terhadap Peningkatan Ketahanan Pangan di Kota Palembang (Studi Dinas Ketahanan Pangan Kota Palembang),” *Tanah Pilih*, vol. 2, no. 2, pp. 85–99, Oct. 2022, doi: 10.30631/TPJ.V2I2.1233.
- [16] E. Rosdiana, N. sjamsijah, S. Rahayu, and D. Hartati, “Urban Farming Sebagai Usaha Menjaga Ketahanan Pangan Berkonsep Sayuran Hijau,” *J-ABDI: Jurnal Pengabdian kepada Masyarakat*, vol. 2, no. 9, pp. 6181–6188, Jan. 2023, doi: 10.53625/jabdi.v2i9.4835.
- [17] Q. Utami and I. Suprapti, “Faktor Modal Sosial terhadap Ketahanan Pangan Rumah Tangga Petani Jagung Lokal Desa Guluk Guluk Kabupaten Sumenep,” *AGRISCIENCE*, vol. 1, no. 1, pp. 138–150, Aug. 2020, doi: 10.21107/agriscience.v1i1.7972.
- [18] K. Kariyasa and A. Suryana, “Memperkuat Ketahanan Pangan Melalui Pengurangan Pemborosan Pangan,” *Analisis Kebijakan Pertanian*, vol. 10, no. 3, p. 269, Aug. 2016, doi: 10.21082/akp.v10n3.2012.269-288.
- [19] R. Nuraeny, S. N. Azizah, and A. N. Salam, “Apakah Kebijakan Pemberlakuan Pembatasan Kegiatan Masyarakat Darurat (PPKM) Berpengaruh Terhadap Ketahanan Keluarga Pedagang Di Kebumen,” *Jurnal Indonesia Sosial Teknologi*, vol. 2, no. 9, pp. 1627–1639, Sep. 2021, doi: 10.36418/jist.v2i9.236.
- [20] N. Neni, “Masyarakat Adat Jawa Barat Sebagai Benteng Terakhir Ketahanan Pangan,” *Jurnal Pengabdian Masyarakat Akademisi*, vol. 1, no. 1, pp. 24–33, Feb. 2022, doi: 10.54099/jpma.v1i1.83.
- [21] I. Jaya, “Peran Dinas Pertanian dan Ketahanan Pangan dalam Program Subsidi Bibit Sapi terhadap Perkembangan Perekonomian Masyarakat,” *Jurnal Administrasi Publik (JAP)*, vol. 8, no. 2, pp. 131–147, Sep. 2022, Accessed: Mar. 03, 2025. [Online]. Available: <https://e-journal.upr.ac.id/index.php/JAP/article/view/5671>
- [22] R. Muttaqin, F. Usman, and A. Subagiyo, “Faktor – Faktor yang Mempengaruhi Ketahanan Pangan di Kecamatan Bungah Kabupaten Gresik,” *Planning for Urban Region and Environment Journal (PURE)*, vol. 11, no. 2, pp. 149–160, Jan. 2023, Accessed: Mar. 03, 2025. [Online]. Available: <https://purejournal.lub.ac.id/index.php/pure/article/view/398>
- [23] G. Prayitno, B. Maulida RF, and A. T. Nugraha, “Modal Sosial, Ketahanan Pangan dan Pertanian Berkelanjutan Desa Ngadireso, Indonesia,” *Region: Jurnal Pembangunan Wilayah dan Perencanaan Partisipatif*, vol. 14, no. 2, p. 229, Jul. 2019, doi: 10.20961/region.v14i2.30018.
- [24] W. A. Saputro, A. P. A. Santoso, and D. A. R. Amalia, “Ketahanan Pangan Rumah Tangga Kota Surakarta di Masa Pandemi Covid-19,” *Agri Wiralodra*, vol. 13, no. 2, pp. 38–44, Sep. 2021, doi: 10.31943/agriwiralodra.v13i2.37.
- [25] A. Alifatin, R. Harini, E. R. Raharjeng, and B. Kurnadi, “Membangun Pola Hidup Sehat melalui Pemberdayaan dan Konsumsi Olahan Sayuran Sehat Menuju Desa Sehat Terpadu,” *Jurnal Pemberdayaan Masyarakat Mandiri Indonesia (Indonesian Journal of Independent Community Empowerment)*, vol. 1, no. 1, pp. 18–29, Dec. 2019, doi: 10.35473/jpmmi.v1i1.21.
- [26] T. Widyanti, “Penerapan Nilai-Nilai Kearifan Lokal dalam Budaya Masyarakat Kampung Adat Cireundeu Sebagai Sumber Pembelajaran IPS,” *JURNAL PENDIDIKAN ILMU SOSIAL*, vol. 24, no. 2, p. 157, Apr. 2016, doi: 10.17509/jpis.v24i2.1452.
- [27] K. K. Nisa, M. Muryanti, A. Saputro, and Q. Y. Sari, “Rasionalitas Petani pada Tradisi Wiwit dalam Upaya Merawat Ketahanan Pangan dan Kehidupan,” *Jurnal Sosiologi Dialektika Sosial*, vol. 7, no. 2, p. 102, Sep. 2022, doi: 10.29103/jsds.v8i2.8679.