Ann PUBLISHER
Journal of Public Policy
(Social Politics Sciences)(Polisci)
e-ISSN 3047-1990
p-ISSN 3232-7369

Farmers' Local Wisdom In Food Security In Danalampah Village, Kuningan Regency, West Java (A Socio-Cultural Study)

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Abstract
Background. Research on local wisdom in the agricultural sector shows that cultural values play an important role in maintaining agricultural sustainability and food security. Farmers' local wisdom remains a guiding principle in agricultural practices despite social changes and advances in agricultural technology.
Aims. This study aims to identify the forms of local wisdom practiced by farmers in Danalampah Village related to food security, to describe the socio-cultural communication patterns that support its sustainability, and to explain the roles and challenges of local wisdom in the context of agricultural modernization.
Methods. This study employed a descriptive qualitative approach. Data were collected through in-depth interviews, participatory observation, and documentation. The research informants consisted of farmers, farmer groups, and village officials, all purposively selected. Data analysis was conducted through data reduction, data display, and conclusion drawing and verification.
Result. The results show that local wisdom is reflected in social values such as cooperation, deliberation, and social solidarity, as well as socio-cultural practices such as botram and Pranata Mangsa (Seasonal Regulations). These values are maintained through interpersonal and group communication patterns that are dialogic and communal.
Conclusion. Local wisdom plays an important role in maintaining agricultural production stability, agricultural sustainability, and social cohesion within the community.
Implementation. Agricultural modernization presents various challenges; the community adapts by combining local knowledge with modern information so that community-based food security remains sustainable.

Keywords: local wisdom; communication; socio-cultural; farmers; agricultural modernization.

INTRODUCTION

Indonesia has been dubbed an agrarian country since the agriculture sector plays a crucial role in supporting livelihoods and national development. Agricultural operations in

Indonesia are not only determined by technical and economic factors, but also influenced by cultural values that grow and develop in the social fabric. Local knowledge is used as a reference for land management, planting times, developing social solidarity, and a healthy interaction between humans and the natural environment in different areas (Prasetyo et al., 2025). Many studies show that agricultural approaches based on traditional wisdom contribute concretely to food security. The application of crop rotation systems, intercropping, and planting seasons based on traditional calendars have been helpful in maintaining agricultural production (Ariningsih et al., 2023). Research in Kampung Naga and Pacarejo Village also suggests that food security at the home level can be strengthened by farming methods that are based on local cultural values (Melati et al., 2025). This indicates that local wisdom is not only a legacy but a system of knowledge and social activities that is adaptive to the environment.

Local wisdom traditions in Danalampah Village Kuningan Regency are still inseparable to the life of the farmers. Values like mutual cooperation in the preparation of land, discussion before the planting season, camaraderie through botram activities in the rice fields, and understanding of the Pranata Mangsa (Seasonal Regulation) as a guide to determine the planting season show that agriculture is practiced in a collective social framework. These techniques are not just technical, they also reinforce the social ties and solidarity of farmers. However, with the changing social environment and agricultural modernisation, the preservation and transmission of traditional methods to the next generation has faced obstacles. Modernization, as defined by the employment of mechanical technology, chemical fertilizers, and a movement in economic orientation from subsistence to commercial farming, may have a tendency to move patterns of collectivity in a more individualistic direction. The circumstance poses a risk to the sustainability of the value of mutual aid and social practices such as botram, which was a way of communication of culture among farmers. These changes without adaptive management could compromise the transfer of local wisdom to the younger generation.

Local wisdom is developed over a long historical process and continuous social interaction within the community (Azaim et al., 2026). This is maintained by a continuous process of communication within the community which maintains these cultural values and traditions. Culture is conceived as a symbolic system that produces meaning of social reality (Geertz, 1963) and the survival of local wisdom is largely contingent on the manner in which that meaning is transmitted and collectively comprehended. From the cultural communication perspective, communication is not just a method of information transfer, but a social activity that preserves and reproduces meaning in a society (Littlejohn & Foss, 2011). This is in line

with Ghate's (2007) notion of communication as a ritual practice for enhancing connectedness and collective identity. In agrarian civilizations, farmers' meetings, community service and casual gatherings in rice fields can be considered as sites of symbolic communication, which reassert the importance of cooperation. (Wicaksono et al. 2021) revealed that cultural practices such as the Kawin Cai custom can be seen as communication that conveys ecological and social messages while also creating collective consciousness within the group. In addition, community service activities that have been carried out by Deden et al. (2021) in Kuningan Regency prove that the development of local food security also occurs through contacts, group debates, and communication processes within farming communities.

Many studies have discussed local knowledge in agriculture so far. However, the studies related to the interaction of local knowledge with the pattern of cultural communication at the village community level are still restricted. So far, in Danalampah Village, there has been no research on the production, transmission, and maintenance of local values through the communication patterns of farming communities in the context of agricultural modernization. Initial findings show certain dynamism in the communication patterns and knowledge sources of the farmers. The Pranata Mangsa is the main guide for farmers in selecting the time of planting, which is conveyed through face-to-face conversations, discussions and everyday activities in the rice fields by senior farmers. Meanwhile, some younger farmers complement these activities with digital weather information and advice from agricultural extension specialists via technology and established communication channels. These different orientations are not only the expression of technical differences in agricultural techniques, but also show processes of adaptation and enrichment of the sources of knowledge within the agrarian community. So, communication is a meeting point of traditional experience and current information in the context of agricultural sustainability. The conditions in Danalampah Village are relevant to an understanding of the role of local wisdom, social systems and cultural communication patterns in supporting food security.

This study is about the application of local wisdom in agricultural activities, cultural communication patterns that support the sustainability of local wisdom, and the adaptation of these practices to the dynamics of modernization. So local wisdom is seen not just as a traditional heritage but also as a dynamic social practice which is always contested in the everyday interactions of the farming communities. This work conceptually contributes to the development of cultural communication studies in rural societies. The results of this study are

expected to be a reference for the community and stakeholders in Danalampah Village in practice to formulate strategies for strengthening food security that are still based on local values but are sensitive to current trends.

LITERATURE REVIEW

Cultural Ecology Theory (Julian Steward, 1955)

The theory of cultural ecology was first up by (Steward, 1955) to explain the evolution of human culture as a reaction to the natural environment. Steward stressed that physical variables such as climate, soil, and geography are of great importance in determining the social structure and the economic patterns of societies. This theory emphasizes the dynamic interaction of humans with the environment, since humans are not only influenced by nature, but also actively construct adaptation techniques through culture and technology, according to their ecological conditions. So culture can be considered the consequence of an ongoing process of ecological selection.

In rural civilizations, this notion is represented by traditional agricultural systems such as the Pranata Mangsa (Seasonal Regulation) in Central Java regulating planting and harvesting times based on seasons. The ecological system is a reflection of the ecological knowledge of the community acquired through long-term experience and observation. Cultural ecology theory also explains the variation in agricultural methods amongst communities in terms of the specific interplay between environmental conditions and local cultural legacy, even though they share the common fundamental purpose of meeting food demands. Therefore, this theory is a useful framework for understanding the adaptation and maintenance of the environmental sustainability of agrarian communities using local knowledge.

The Theory of Local Wisdom (Clifford Geertz, 1963)

The Theory of Local Wisdom is based on the cultural anthropological investigations established by Geertz (1963). Geertz stresses that culture is a system of meanings that shape people's behaviour in everyday life. In this paradigm, local wisdom is not only traditional knowledge but also values system that are embedded in social activities of a community. Local wisdom is created from the interactions between humans and the environment and is transmitted over generations through oral tradition, rituals and agriculture. This system shows the capacity of the community to adapt to natural and social changes, with ideals such as mutual cooperation, discussion and social solidarity being the basis for

structuring communal life. In agricultural operations local wisdom is shown in the time of planting seasons, water management and the use of organic fertilizers that are environmentally benign. Local knowledge has a clear rationality and adaptive logic.

Theory of Ritual Communication (James W. Carey, 2009)

The theory of ritual communication was articulated by James W. Carey in his book *Communication as Culture* (Carey, 2009). Carey differentiates between two models of communication: the transmission model and the ritual model. From a transmission point of view , communication is the process of transmitting information from a sender to a receiver . Whereas, the ritual approach sees communication as a process of creating, maintaining and reinforcing a sense of connection in a community. Communication is a symbolic process that produces and preserves social reality from a ritual point of view. Members of a community express meaning, reinforce beliefs, and create a collective identity. Communication is seen as a social practice that happens all the time in daily life.

From a socio-cultural standpoint, this theory posits that social and cultural realities are fluid and constructed through interaction and communicative behaviors. Social values, such as mutual cooperation, discussion, solidarity and respect for nature are developed and preserved by ongoing communication in the society. Ritual communication is seen in the form of contemplation before the planting season, community service in the rice fields, and botram activities in the context of local agricultural wisdom. These activities are more than technical or social gatherings but symbolic places to reaffirm the collective identity of farmers, to strengthen the value of unity and to pass local knowledge to the next generation. Local wisdom is kept alive through ritual transmission and acts as a social structure supporting food security.

The Theory of Food Security (FAO, 1996)

(Food and Agriculture Organization of the United Nations, 1996) Food security is the state of having adequate access to safe and nutritious food, physically, economically and socially, for every person. This philosophy is based on four fundamental pillars: availability, accessibility, use and stability maintained across time. Production and distribution chains are strongly related to availability, whereas accessibility is more focused on the capacity of households or individuals to get hold of food. Utilization concerns nutrition and health, and stability ensures that the first three pillars are consistent in the long run. This theory stresses that in the context of agrarian societies food security is not simply an economic concern, but is

also heavily influenced by the sociocultural structures that promote equal distribution. The concrete examples include the traditions of mutual aid and the village granaries, which have been effective as social safety nets for maintaining food reserves in times of famine.

It would undoubtedly be very difficult to accomplish efforts to attain sustainable food security if environmental and cultural factors are ignored. In many cases, the traditional farming practices that local communities maintain are already based on principles of environmental sustainability that fully accord with the FAO's vision. Therefore the food security theory is a very useful analytical tool in analyzing to what extent local wisdom may contribute to the sustainability of food supplies in a specific region.
The concept of local wisdom in the agriculture sector and its relevance to food security in Indonesia has garnered much attention for researchers. Several studies demonstrate that ancient agricultural systems are not just planting techniques, but also value systems, social structures and patterns of community interaction targeted at guaranteeing continuous production of crops. For instance, a research by Prasetyo (2025) entitled "Agricultural Models in Kampung Naga" revealed that the indigenous community was involved in farming activities by following cultural norms that had been passed down through generations. The study identified social processes of maintaining harmony between humans and nature in laws on planting dates, division of labor and customary restrictions. The commonality of that research and this research was that the two of them placed local wisdom as a knowledge system underlying food security. The distinction is that Prasetyo's research is more descriptive about the traditional agricultural system and has not yet discussed the patterns of cultural communication as a means of conveying these values.

Another study by Harudin (2025) which discusses the Muna community, underlines the relevance of mutual aid, harvest ceremonies, and community forums as social capital to improve food self-reliance. His findings confirm that the sense of collectivity of the community is crucial to the continuation of traditional agricultural practices. This research has a common point with my own study in that both consider the sociocultural factor as the basis of food security. However, Harudin's research is more inclined to community empowerment techniques, whereas my research is more focused on how the forms of cultural communication replicate and sustain the values of local wisdom under the assault of modernization. There are other related studies by Purnama Sari et al. 2018) in Pacarejo Village discusses traditional wisdom among farmers. They emphasize the role of farmers' associations and traditional farming practices in achieving food security at family level. This local knowledge

is passed on through shared practices in the field and first hand experience . This study is comparable in its agrarian village environment and the use of qualitative methodologies in capturing social dynamics of residents. However, their research still remains in the field of agricultural production management and tactics, and has not yet explored the elements of cultural communication as a symbolic process of meaning-making.

Wicaksono et al. (2021) in their research of the Kawin Cai tradition from the standpoint of cultural communication provide crucial insights into how cultural activities become places for symbolic communication. The agrarian traditions there reportedly are not simply rituals but a method of delivering messages of environmental care as well as reinforcing the community's collective identity. In this cultural communication technique, my research in Danalampah Village is similar to Wicaksono's study. The distinction is because Wicaksono's research does not directly link the symbolic messages to the dynamics of food security in rural areas. Another significant study is the investigation of (Syachroni et al. 2023) in Palembang. This study shows that traditional values-based natural resource management is a very successful way of sustaining ecological balance and community food sovereignty. What my research has in common with theirs is that focus on sustainability and on the ability of the community to adapt. The difference is in the scope of their research. The former is more macro-level and focuses on the natural resource governance as a whole, whereas the study in Danalampah Village is much more specific, dealing with agricultural routines and patterns of cultural communication within the farming community itself.

From the analysis of the diverse publications described above, a similar thread emerges, that is, studies on local agricultural knowledge in Indonesia have mostly validated its contribution to food security, ecological sustainability and social solidarity. However, research that actually combine the examination of local knowledge and patterns of cultural communication of the village community are still relatively few. This investigation in Danalampah Village was primarily intended to fill this gap. Its fundamental concern is the discovery of the way in which these values of local wisdom are formed, conveyed and preserved in the everyday encounters of farmers with the pace of agricultural modernization. It is envisaged that this study would improve the literature on cultural communication in rural countries and provide conceptual ideas on how to strengthen food security through authentic local values.

METHOD

The research used a qualitative method to explore in depth the essence, value system and sociocultural dynamics of the local wisdom of farmers in Danalampah Village. This method is used because it is necessary to capture the phenomena directly from the subject's point of view, considering that parts of cultural meaning and interpretation cannot be measured statistically (Moleong, 1989) The approach adopted for the research is qualitative and descriptive. The research method is expected to provide a comprehensive and detailed picture of the role of social practices and local wisdom in supporting food security at the village level, and also to be able to map the pattern of interaction among farmers, farmer groups, customary institutions and village officials in their sociocultural context (Sugiyono, 2021) This study focuses on the essential actors in local food governance, namely individual farmers, heads of farmers' groups and village officials. Purposive sampling was used by the researcher to recruit informants, which is a method of identifying key stakeholders based on their expertise on the subjects studied. For additional informants, snowball sampling was utilized to recommend and find informants related to the data expansion, such as members of different farmer groups or people interested in village policy making.

Researchers classify study data as primary or secondary to combine the empirical and theoretical domains. Hall (1997) observes that the suitability of data collection procedures is important since it will establish the quality, validity and basis for the analysis of the research, thereby creating dependable findings. The main data collection was conducted directly in the field with in-depth interviews with key informants to explore the meaning of local wisdom and participatory observation by following the rhythm of agricultural activities (such as planting and community meetings) to factually capture social behavior. Meanwhile, secondary data were obtained through literature analysis and recording, collecting physical evidence in the form of images of activities, scientific journals, customary papers, village archives, and pertinent legislation. All data were obtained utilizing semi-structured interview guidelines, field notes and recording devices for accurate data collection.

The data analysis approach of this research was performed in three continuous steps and was done using the Miles and Huberman Model (1994). The first stage was data reduction- the process of sifting, summarizing and focusing the raw data on the core of the research relating to local wisdom and food security. The second stage is data display, which includes the presentation of data in the form of thematic narratives, matrices, tables, or concept maps to assist visualization of the interactions among elements, such as patterns of communication and

cultural transmission amid the tide of modernization. The last stage is conclusion drafting and verification. It comprises an interpretation of the significance of the data findings to establish conceptual patterns. “Conclusions are not jumped to but are cross-validated continuously in increments until they fit the realities on the ground.

Data triangulation increased the reliability and correctness of the findings in this investigation. Qualitative Data Analysis: 2nd Ed., 1994), which is a three-stage process. Data reduction means selecting, summarizing, and focusing on the important data from the interview, observation and documentation. This stage is sifting out relevant material to the research subject such as local wisdom, social practices, and local policies that enhance food security. Data presentation is the presentation of data in the form of matrices, tables, concept maps and thematic narratives to describe the relationship of research elements such as local wisdom, patterns of cultural communication, challenges of modernization in the practice and transmission of local values. This presentation of data enables the researcher to detect communication patterns, processes of cultural transmission and dynamics of social interaction among farming communities in the context of social transformation and modernization. Conclusions and verification: The researcher examines the analyzed data to uncover patterns and conceptual links between the variables. Conclusions are produced in phases and are continuously verified until genuine findings are obtained commensurate with the context of the area.

In this study, triangulation of data increased the reliability and validity of the findings. Nurfajriani (2024) said that triangulation is an important way to minimize ambiguity and bias in conclusions by combining information from diverse sources, methods, or perspectives. Triangulation is a methodological strategy to validate the data in this cross-comparison and to ensure that the final results are complete, credible and representative of the actual field conditions.

DISCUSSION

Danalampah Village is an agricultural area with a rice paddy farming technique which still maintains traditional characteristics. Farming in this area is not only about food production, but also relates strongly to social, cultural and religious values that form the collective identity of the local community.

Figure 1. Rice fields in Danalampah Village, Kuningan Regency, West Java
Source: Researcher's documentation, 2025

The expanse of rice paddies that follow the natural contours of the land is a sign of a rural character that still follows traditional farming practices. There are ridges and a rudimentary irrigation system among these rice fields that allow the continuous production of rice as the main crop. The rice fields are not just a producing space but also a social zone, where farmers socialize. In this place, traditions such as mutual aid, farmers' meetings and various forms of local wisdom blossom, fostering solidarity and the collective identity of the farming community in Danalampah Village.

Forms of Local Wisdom Among Farmers in Danalampah Village

The results of the research show that the local wisdom of farmers in Danalampah Village is expressed in ecological knowledge, social values, and cultural traditions that have been passed down from generation to generation. Such local knowledge is drawn from the empirical experiences of farmers interacting with the environment, such as their knowledge of soil qualities, rainfall patterns, and planting-season cycles.
Agriculture is considered an attempt to maintain a balanced relationship between humans and nature for local populations. This is mirrored in the land management approaches that are careful of over-exploitation and consider production sustainability. These findings are in line with Julian Steward's Cultural Ecology Theory, which suggests that culture is an adaptive human response to natural conditions.
Culture can be defined as a human response and adaptation to the biological environment. In agrarian societies, local wisdom is not only manifested in ecological knowledge, but also in social values, such as cooperation, discussion and social solidarity. Moreover, there are

additional societal values, such as the Botram agricultural ceremony and the Pranata Mangsa system, which is a traditional agricultural calendar. These ideals serve as a framework for decision-making in agriculture, organizing the division of labor and resolving disagreements among farmers. Hence, local knowledge is a social value system that governs all elements of rural life in the community.

The following outlines various forms of local wisdom that are still practiced by the farming community in Danalampah Village. These practices not only serve as guidelines for agricultural activities but also reflect cultural communication processes and social values passed down from generation to generation.

Social Values (Mutual Assistance, Deliberation, and Social Solidarity)

Some of the social values that reflect the local wisdom of the agricultural community in Danalampah Village form cultural communication patterns and regulate the ties between the members of the community, notably mutual cooperation, deliberation, and social solidarity. These three values are seen as an integrated system of meaning inherited throughout the generations and sustained in everyday life in spite of the dynamics of societal change. The field data show that the understanding of gotong royong is a value of togetherness that has been integrated in the social structure of the society. This value shows a structure of collective and participatory connections in which each individual is considered an intrinsic part of the community. In the aspect of cultural communication, gotong royong acts as a social emblem of togetherness and improves social connection among members of the community.

The interview results also indicate that discussion is interpreted as an expression of local wisdom that highlights the significance of communication in establishing mutual understanding and societal consensus. This value emphasizes the ideals of openness, equality and respect for the sharing of points of view in the process of exchanging ideas. Deliberation is a space of cultural communication which contributes to maintaining the balance and harmony of social connections among farmers. societal solidarity, by contrast, is a value that links the acts of mutual cooperation and deliberation into wider societal bonds. Social solidarity is constructed via continuous social interaction and is expressed in empathy, compassion, and a sense of belonging. This value acts as a social glue for mutual cooperation and reflection in the paradigm of modernization and social change, while strengthening the cultural resilience of the farming community in Danalampah Village. Therefore, the findings of interviews and observations show that these three values are a whole inside the system of

local knowledge that supports the patterns of cultural communication and maintains social interactions in the face of change.

Sociocultural Value

Sociocultural values are a system of norms, beliefs, symbols and social practices that are developed within a community and serve as guidelines for the regulation of behaviour of individuals and groups. These values are created in the course of social interaction, and transmitted from generation to generation as part of the cultural system. In anthropology, culture is defined as a system of meaning that guides human actions in social life (Geertz, 1992). In communication studies, meantime, sociocultural ideals are repeated through everyday communication practices that form and preserve social reality (Littlejohn & Foss, 2011). Sociocultural values are not only conventions that guide behavior, but also a collective base that consolidates the identity and social cohesion of a community. Some of the sociocultural values are agrarian rites and Pranata Mangsa system which are still kept by the farming community of Danalampah Village and serve as guidance in agricultural life.

The agrarian rites such as Botram are seen as part of local wisdom, which is based on the strong interaction between human beings, nature and the belief systems that exist in the farming communities. Rituals are perceived not only as symbolic acts but also as ways of promoting social harmony and keeping a balanced interaction between humans and the environment in farming activities. Field data reveal that agrarian rites are considered a cultural legacy that has existed since the emergence of sedentary farming systems. These methods are linked to attempts to understand natural cycles such as planting and harvesting seasons, which are greatly influenced by environmental circumstances. Agrarian rituals, in this sense, are a form of cultural communication by which the community's aspirations, prayers, and collective values for the sustainability of communal life are expressed. In the community of Sundanese people in Danalampah Village, agrarian rites are considered as traditions passed down from generation to generation that have changed with time.

The interview findings indicate that the traditional values based on local beliefs still exist even when there is acculturation with other cultural factors. The result has been simpler ritual forms that still carry important social and symbolic implications. Botram is one such agrarian ceremony that is still acknowledged and observed. The tradition of Sundanese in West Java is called 'Bram' (to have a communal lunch seated on the ground with each bringing food to fortify closeness and brotherhood). The food is put out on banana leaves. The word "botram"

is derived from the Dutch word boterham (sandwich) and was then adopted into the local culture to refer to the act of dining together in open space such as garden or rice fields (Sorey, 2015)

Figure 2. Botram Activities of Farmers in Danalampah Village
Source: Researcher's documentation, 2025

Botram is a custom of communal dining that expresses principles of togetherness, equality and thankfulness, farmers see it as. From the observations, botram is not only a social activity, but also a sign of unity and a statement of gratitude for the gift of nature. While the practice is not always linked to particular planting or harvesting times, nor is it considered a formal sacred ceremony, it still offers a space for symbolic expression, such as an expression of gratitude, reinforcement of social solidarity, and preservation of harmonious relationships among community members. The agricultural rituals are not just confined to formal religious rites, but also include symbolic and social behaviors that help preserve agrarian values and depict the harmonious relationship between humans, nature and the community (Geertz, 1963) from the perspective of cultural studies.

According to research results, botram functions as a channel of cultural communication which maintains social ties among farmers. It has become informal in passing on the virtues of sharing and togetherness from one generation to the next. Although Botram is not often incorporated into a series of official agricultural rituals, it is seen as an agrarian ritual practice, because it reflects the harmonious relationship among humans, nature, and the social community in Danalampah Village. The Pranata Mangsa is a traditional Javanese agrarian knowledge system used as a guide for planting and harvesting time and other agricultural activities according to the natural cycles. This method divides the year into numerous Mangsa

(seasons), identified by signs such as variations in weather, intensity of rainfall, wind direction, animal behavior and the state of certain plants. Thus, the Pranata Mangsa is not just an agricultural calendar but also an ecological guide that reflects the harmonious relationship between humans and the natural world.

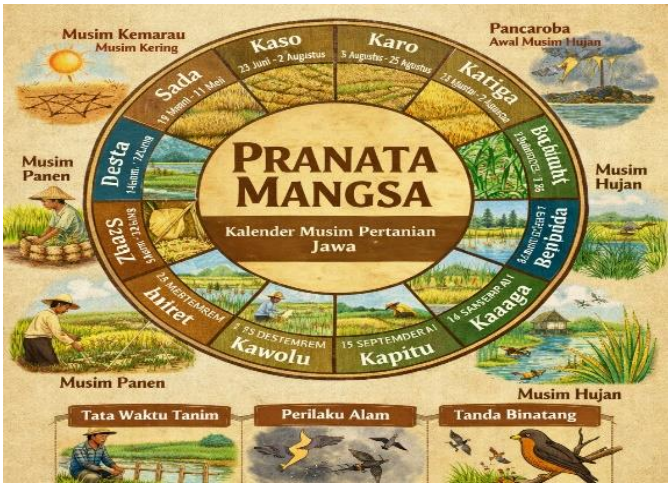

Figure 3. Illustration of the Traditional Javanese Pranata Mangsa
Source: sclm17.blogspot.com (Pranata Mangsa – HISTORY),

The mangsa system is a local wisdom which is born from the experiences of the agricultural communities empirically . The system is transferred from one generation to another by oral tradition, daily practice, and social contact. This knowledge has been incorporated into the cultural system that regulates food production and influences communication among farmers. From the cultural communication perspective, the Mangsa system can be considered as a symbolic system in which the signs of nature are interpreted and communicated in a collective way through discussion, advice from traditional leaders and informal conversations in the rice fields and other social places (Lincoln, 1990) Based on interviews with farmers and community leaders in Danalampah Village, the Mangsa system is still known and used as a reference in selecting when to plant, although the application is no longer as rigid as before. Informants said this knowledge was passed down from their parents and village elders through stories, guidance and practical experience from early agricultural work. Natural signs—such as changes in rainfall intensity, soil conditions, and the arrival of particular insects—are still taken into account before the planting season begins. But farmers also complement traditional expertise with modern information, such as weather forecasts and advice from agricultural extension officers. This condition shows that

the Pranata Mangsa system is not being abandoned but is adjusting to the times.

In agricultural practice decisions are still influenced by the seasons and natural conditions. The observations indicate that before rice is planted, the farmers have informal discussions to decide when to plant it, considering the rainfall and the state of the soil. While tractors and high-yield seeds are now standard, the first choices about the timing of sowing are still informed by local knowledge. This indicates that seasonal patterns are not always present in written calendars but are internalized in the mindsets and behaviors of farmers. Symbolic communication is also included in social communications in the farming process, which is used to exchange knowledge about seasons and natural conditions in words, and to increase common understanding and social consensus in agricultural management.

Patterns of Communication Based on Local Wisdom Among Farmers in Danalampah Village

Research findings reveal that the local expertise of farmers is perpetuated through interpersonal and collective processes of cultural communication. Informal interpersonal communication occurs in the process of daily contacts among farmers, whether in the rice fields or in other social settings. Agricultural knowledge and empirical experience are transmitted in a natural way in these interactions. Meanwhile, deliberations of farmers' groups and village gatherings are places of collective communication. These forums are social legitimization places, where local wisdom values are developed, negotiated and mutually agreed upon. These communication patterns suggest that local wisdom is not transmitted individually but through a recurrent, continuous process of social communication. Gotong royong is also prominently reflected in the patterns of communication among farmers especially during the preparation of rice fields, planting and harvesting. Observations reveal that this communication is interpersonal and spontaneous with direct conversations in the rice fields without any formal organization. Farmers talk to each other to arrange their work schedule, to assign work orally, and to provide help without being asked.

Figure 4. Community Service Activities by Farmers in Danalampah Village
Source: Researcher's documentation, 2025

Researchers also found communication often starts with a simple greeting or a joke, or a direct invitation, such as “keenjing hayu sasarengan ka sawah” (let’s go to the rice fields together tomorrow). This occurrence reveals that not only is mutual collaboration echoed in physical acts but also created via egalitarian, friendly and collaborative communication. It is a habit that everyone has agreed to do without any written contract because it is known through everyday dealings. Assisting one another has become a habit.

Consultation seems to be the main mode of group communication especially in the farmers’ group meetings and informal meetings at the village hall or residents’ houses. Deliberation is employed to express aspirations, exchange information and to jointly decide on planting dates, fertilizer application and allocation of irrigation water. The pattern of communication in discussion is dialogic, with fairly equal speaking chances; persuasive, with consensus preferred over compulsion; symbolic, with language often containing local idioms and customary words. Observations demonstrate that decisions are not taken unilaterally but through discussion until consensus is obtained. This means that the musyawarah is a cultural communication medium that fosters the unity and sense of belonging values among farmers.

This is expressed through communication patterns of empathy and support, especially when farmers are faced with crop loss, pests or uncertain weather. Farming activities or meetings in the fields provide a platform for farmers to share experiences, exchange stories and debate alternative methods to foster communication. These contacts generate a social space where farmers understand one other’s conditions and build a sense of community inside the agricultural industry.

Field observations show that communication that mirrors social solidarity is characterized by

expressions of care, convincing advice that is not condescending, and direct involvement through physical aid and nonverbal communication. Such communication techniques reveal interdependence among farmers, where communication becomes not only a channel for information transfer but also a social mechanism that promotes emotional attachments and social cohesion among agricultural communities.

The Botram agrarian ritual in Danalampah Village is a ritual of community meals by farmers in the rice fields and all across the village. This event is not only a social activity, but also a place of cultural communication. It plays a vital part in life of an agrarian community. In the ritual, communication happens directly through face-to-face meetings in a casual, friendly and community context.

The beginning of the Botram ceremony sees farmers and their kin coming together, regardless of socioeconomic standing. They sit in a circle or close together, exchanging food they've brought from home. One farmer exclaims, "Hayu urang dahar heula, kaburu tiis sanguna" (Let's eat first before the rice becomes cold) and the other farmers follow suit by opening their packed lunches. This act of sharing food is a meaningful kind of non-verbal communication that reflects the principles of togetherness, mutual collaboration and gratitude for the agricultural bounty. These ideals are understood collectively but not explicitly.

In addition to face-to-face discussion between farmers, this practice also involves senior farmers, who are believed to be more experienced. These are those who, according to the findings of interviews, often provide advice and information regarding planting times and indicators of seasonal change. Messages are delivered through stories and personal experiences, which are more palatable to the younger generation, instead of rigid orders to the younger generation. Therefore, the transfer of agricultural knowledge in the Botram ritual is not merely verbal communication but also through shared behaviors and direct observation in the sociocultural environment.

The Botram ceremony is also a sign of communication between humans and nature. The time of the ceremony is in accordance with the agricultural cycle, indicating a collective consciousness of the cycles of nature. By means of this rite, the community does not only improve social cohesion but also re-establishes its harmonious link with the environment. Although industrialization has begun to affect agricultural methods, the communication of the Botram ceremony is being maintained as it is believed to be useful in maintaining the cohesion of the community and agrarian values. Thus, Botram acts as a cultural communication medium that supports the exchange of meaning, the transmission of values, and the consolidation of

social bonds in the agricultural community. The Pranata Mangsa or Seasonal Regulation is still known and applied as a traditional guide to determine planting schedules and land management methods. This information is transmitted orally and via experience in the rice fields. “The Pranata Mangsa (Seasonal Regulation) is inherited from the ancestors and passed down from parents to children by participating in agricultural activities. This suggests that knowledge is conveyed through interpersonal conversation in a setting rather than formal instruction.

The interview results suggest that farmers talk informally before they decide on the timing of planting on the basis of natural phenomena such as rainfall, soil, weather changes etc. Decisions are made by discussion and consensus, not individually, on agriculture. These findings indicate that the Pranata Mangsa (Seasonal Regulation) is an agrarian knowledge system and a medium of cultural communication that strengthens the ideals of community, prudence, and social solidarity . In cultural communication, the Mangsa system depicts the patterns of interpersonal and communal communication which are dialogic and adaptive to natural situations. The simultaneous agreement on planting times also shows the effort to maintain balance between humans and the environment as well as strengthening social solidarity. Communities have started to use up-to-date weather information but the Mangsa system remains the primary source of reference. This suggests that local wisdom is dynamic and may be adapted to current knowledge without losing its core principles.

The Role and Challenges of Sociocultural Communication Based on Local Wisdom in Maintaining Food Security for Farmers in Danalampah Village

Farmers’ local expertise contributes to the maintenance of food security for the community of Danalampah Village. This translates into land management strategies, planting times, and cooperation patterns among farmers. Agriculture is not just about producing more, but also about ecological balance and resource sustainability. Hence, food security is seen as the sustainability of the entire agricultural system holistically. Local wisdom, such as the Pranata Mangsa system and the ability to read natural indications, is still used as the basis for decision making in agriculture. One farmer’s opinion suggests that fertilizers and pesticides are not the main reasons for the success of a crop, but natural conditions must be understood. This indicates that local wisdom offers an ethical and pragmatic basis for preserving stability in food production in the face of environmental instability.

The role of local wisdom also can be seen in the structure of cultural communication of farmers. Information on weather conditions, pest infestations and planting times is conveyed

through direct interactions in the rice fields and during communal activities. These communication methods help to build a communal understanding which leads to synchronized planting and harvesting periods, therefore improving the food security of the village. This communication builds a communal solidarity which becomes important social capital in coping with diverse agricultural dangers. However, this study results also discovered certain obstacles in maintaining the traditional knowledge against agricultural modernity. Traditional traditions are being gradually replaced by modern agriculture technology, chemical fertilizers and access to digital information. Some of the younger generation are inclined to lean more on quick technology than on the oral wisdom transmitted by local people. This condition could compromise the viability of local wisdom, if not balanced by a process of adaptation.

Village leaders, together with farmers, also help to keep alive traditional wisdom as part of a strategy to preserve food security. Additionally, village administrators are expected to mediate between foreign agricultural policies and the local farming practices of the community while carrying out their administrative duties. The communal decision-making process continues to embed local values through consultation forums of farmers and farmers' group gatherings.

Village leaders seem to be trying to promote the adoption of agricultural systems sensitive to traditional cropping patterns and local ecological circumstances. This method represents an understanding that the modernisation of agriculture cannot be applied universally, but must be customized to the social and cultural circumstances of farming communities. However, it is observed that village administrators have difficulties in reconciling the demands of modernization with the preservation of traditional wisdom. Increased output targets, the utilization of new agricultural equipment, and the adoption of digital-based aid programs, typically demand uniform standards of implementation. In this case, the officials of Danalampah Village tend to use persuasive technique in fostering conversation between farmers and external stakeholders. This function highlights the strategic importance of village leaders in adapting and changing local wisdom, to prevent agricultural modernity from displacing the cultural values that have long anchored the village's food security.

Moreover, the findings in the field show that the farming community in Danalampah Village has not fully abandoned indigenous wisdom. Instead, they are engaged in the balancing of traditional and modern knowledge. "As the weather has become more and more unpredictable, we've learned to marry the advice of past generations with information from outside sources," one farmer said. This remark shows that local wisdom is the major foundation of decision

making and modern technology is used as a complement to ensure the stability of food production. Thus, the results of observations and interviews reveal that the local wisdom of farmers in Danalampah Village plays a critical role in preserving food security, both in sustainable agriculture and in the pattern of cultural communication that builds social solidarity. Agricultural modernization does not always come to replace the local wisdom but to start a process of adaptation and transformation. Local wisdom still functions as a cultural basis in the framework of the survival and adaptation of the farming communities to the dynamics of the changing times.

CONCLUSION

The results of this study reveal that the local wisdom of farmers in Danalampah Village still exists and is interwoven with the agricultural system and social life of the community. This local wisdom contains ecological information relating to the seasons and environmental conditions. This local wisdom is also manifested in social values, such as mutual aid, discussion, and solidarity, as well as socio-cultural activities, such as the Botram agricultural ceremony and the Pranata Mangsa system. These behaviors together form the collective identity of an agricultural society that perceives agriculture not only as an activity for food production but as a part of a cultural system that preserves balance between people, nature and community.

Farmers communicate with one another and for collective purposes through everyday discussions, deliberative spaces, and common ritual activities based on local expertise. Communication is not only a medium for transmission of technical agricultural knowledge but also a channel for transmission of values, creation of common meanings and consolidation of social cohesiveness. The Botram ritual and the Mangsa system are venues of cultural communication in which experiences can be exchanged, information negotiated, and community decisions on planting times and land management made. Therefore, sociocultural communication has a strategic role in preserving local wisdom in Danalampah Village.

Agricultural modernization is a process that faces a number of obstacles in the midst of the modernization of agriculture including the adoption of modern technologies, the use of chemical inputs and changes in the values of the younger generation. Traditional wisdom has not been fully cast aside by farming communities. They are modifying and harmonizing traditional knowledge with modern understanding. Local wisdom is the essential basis for ensuring rural food security, with contemporary technology serving as a supporting

instrument. This shows that sociocultural communication is the basis of the agrarian community in Danalampah Village as a support to maintain the sustainability of the agricultural system and the cultural identity of the agrarian community.

Suggestions

First, the transmission of local wisdom must be strengthened through more structured communication platforms, such as frequent farmer group meetings that involve the younger generation. This step is important so that the values of mutual cooperation, deliberation, the Botram ritual, and the Mangsa system are not only practiced on a case-by-case basis but also understood reflectively as part of the cultural identity of the community and as a strategy to maintain the food security of the village.

Second, the village government and agricultural extension workers are supposed to reconcile indigenous knowledge with modern agricultural technologies. The agricultural policies and plans should not only be the productivity but also the social characteristics of the society. The interactive and dialogic approach should be constantly cultivated so that the modernization of agriculture does not shake the local values which have been the basis of social solidarity of farmers for a long time.

Third, additional studies are required to broaden the study of transforming cultural communication in the digital age, including exploring how social media, weather applications, and communication technologies shape the interaction patterns of farmers. This study is relevant to understand the extent to which local wisdom can adapt to technical change without losing the symbolic significance and collective values that support food security in rural communities.

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