MOBILITY, LOCAL IDENTITY AND SUSTAINABILITY OF THE CIRENDEU INDIGENOUS COMMUNITY IN WEST JAVA

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ABSTRACT

In the literature, it is common to view indigenous peoples in terms of places and territories, local cultures, and unique origins. Such studies go further to identify knowledge and wisdom, and to address the question of sustainability of indigenous peoples, in terms of localities. What seems to be lacking in this spatial view is attention to motions. The aim of this brief article is to bring the mobilities paradigm to the literature on indigenous peoples by presenting a case study. The empirical question that guides our research is how the locality of indigenous peoples be assembled and maintained. Our research addresses this question by examining the localizing factors that form the Cireundeu Village's indigenous community in Cimahi, West Java. This community originated from the expansion of Kasepuhan Sunda Wiwitan Cigugur, Kuningan. We employ case study method to gather and analyze empirical data and make use of relevant information from secondary sources. Our findings indicate that there are circulations of things, people and information that form and maintain the locality of Cireundeu's indigenous people. Among these are ideas, technical skills and knowledge. While there is boundary that defines inside and outside, this boundary is maintained through circulations. The capacity of Cireundeus's indigenous people to adapt to changes seems to develop from their mobilities, instead of reliance on local fixities. With the findings of this research, we seek to contribute to the debates between spatial turns and mobility turns in social theories and argue for the relevance of mobilities paradigm in the study of indigenous peoples. We belief that a more inter-disciplinary understanding of indigenous peoples would lead to enriched insights into indigenous communities' social and cultural dynamics and provide a new approach to address sustainable development of communities within the increasingly interconnected world.

Keywords: Indigenous Peoples, Locality, Mobility Paradigm, Sustainability, Community Development

INTRODUCTION

Indigenous peoples are often perceived as communities deeply rooted in specific geographical territories; interactions with their local environment shape their knowledge, culture, and identity. Globally, there are an estimated 476 million indigenous people, representing 6% of the world's population (World Bank, 2023). In Indonesia, data from the Indigenous Peoples Alliance of the Archipelago (AMAN) indicates 4.57 million indigenous people, with 250,115 residing in Java (AMAN, 2023). Indigenous communities have long been recognized as custodians of traditional knowledge, often intrinsically linked to preserving nature and resources within their territories.

Indigenous peoples are frequently characterized as social and cultural groups with solid ancestral ties to the land and natural resources in their inhabited or ancestral territories. They maintain distinct social, economic, and political systems and unique languages, cultures, beliefs, and knowledge systems (World Bank, 2023; United Nations, 2024). A common understanding portrays them as living in harmony with their natural surroundings, developing localized knowledge passed down through generations via sustainable practices.

However, this perspective can make Indigenous communities assume they are static, isolated, and confined to their local spaces. This paradigm is often associated with a perceived inability to adapt to external changes. As Dewi and Wikrama (2023) discussed, introducing new technologies can lead to behavioral shifts within Indigenous communities, raising concerns about their capacity to adapt and avoid being left behind in an ever-changing world. Indigenous knowledge is particular to each community, shaped by their interactions with their environment, place-based experiences, and cultural transmission (A.M. Muira, 2023; Berkes, 2018). However, viewing indigenous knowledge and culture as solely embedded within a fixed local geography, a product of isolation and limited external contact, can be limiting. This paradigm constrains our understanding of indigenous peoples as dynamic entities influenced by their local spaces and broader networks of relationships with the outside world.

This article draws upon mobility studies to better comprehend this phenomenon, which highlights the movement of people, ideas, goods, and even ecosystems, demonstrating that no society is entirely insulated from external influences. The mobility paradigm offers a broader perspective for understanding the dynamics of indigenous communities. This new paradigm challenges the notion of space as a mere container for social processes, introducing the concept of space as dynamically and continuously created within social theory (Sheller, 2017).

Mobility extends beyond the physical movement of people; it encompasses the flow of goods, ideas, knowledge, and culture across local, regional, and even global boundaries (Sheller & Urry, 2006; Cresswell, 2014). In the context of Indigenous peoples, mobility can provide deeper insights into how these communities interact with their environment and the broader world through social, economic, and cultural networks. Mobility challenges the assumption of indigenous communities as static and place bound. Instead, it emphasizes their participation in dynamic networks of movement, where they exchange knowledge and resources with external actors.

The dynamics of the Cireundeu Indigenous Community in South Cimahi, West Java, Indonesia, exemplify this perspective. Renowned for their strong tradition of cassava consumption, a practice spanning decades, cassava represents not only a food source but also a symbol of cultural identity and inherited local wisdom (Priyanto & Desmafianti, 2022; Jabbaril, 2018; Nurhaniffa & Haryana, 2022). Through cassava, the development of the Cireundeu Traditional Village initially focused on food security, but it has expanded into tourism, broadening the community's connections with various external parties.

Therefore, while rooted in local traditions, the Cireundeu Indigenous Community actively participates in complex mobility networks. They interact with their local environment and the broader world through diverse social, economic, and cultural activities. Consequently, this research aims to enrich the prevailing spatial view of indigenous peoples by incorporating the mobility paradigm. Through a case study of the Cireundeu Traditional Village, we will examine how indigenous locality is formed and maintained, not solely through place-boundedness but also through various forms of mobility. In doing so, this research seeks to offer new insights into Indigenous communities' social and cultural dynamics and provide a novel approach to addressing sustainable community development within an increasingly interconnected world.

LITERATURE REVIEW

Enrichment of Spatial Perspectives through Mobility

The spatial turn views space as a constitutive factor in shaping social interactions, while the social turn sees space as a product of social interactions and structures. Despite their differences, both mobility and spatial turns aim to explain social phenomena. Emerging in the 1980s, the mobility paradigm expands upon the then-prevalent theories of space. John Urry's contribution to the sociology of space focused on mobile spatialization and relational space, encompassing the

distribution of agency among people, places, and material assemblages of connectivity.

The new mobility paradigm critiques traditional concepts of space in social sciences, challenging the centrality of space in understanding social phenomena and emphasizing the role of mobility and movement in human life. Two key concepts underpin the development of mobility theory: the mobility turn and the new mobility paradigm. The former highlights the significance of motion in understanding social phenomena, extending beyond physical movement to include the changes and transformations resulting from it (Urry & Sheller, 2006; Ole B Jensen, 2022; Peter Merriman, 2012; Tim Cresswell, 2014). This critique stems from a rejection of sedentarism, which, as Sheller and Urry (2006) argue, "treats stability, meaning, and place as normal, and distance, change, and placelessness as abnormal." The significance of 'multiple mobilities' in recent social action and synchronization has been transformed by the burgeoning 'new mobility paradigm,' evident in various centers, groups, networks, conferences, journals, and book series worldwide (Sheller & Urry, 2006).

Despite the increasing incorporation of spatial analysis, social sciences have often overlooked how the spatiality of social life presupposes (and often involves conflict over) both the actual and imagined movement of people between places, individuals, and events. The mobility paradigm dismantles sedentarist theories in geography, anthropology, and sociology, which normalize stability, meaning, and place while abnormalizing distance, change, and placelessness. It emphasizes that all places are connected through networks, however tenuous, extending beyond their boundaries, thus negating the concept of isolated 'islands.'

Furthermore, the critique of 'static' social sciences arises from those focusing on post-national deterritorialization processes, viewing the nation-state as no longer the primary container for society. The new paradigm stresses that all forms of mobility require specific infrastructures, often profoundly embedded and immobile (Graham & Marvin, 2001; Sassen, 2002).

Mobility Paradigm

According to John Urry and Mimi Sheller (2007), mobility encompasses the physical movement of people and the flow of ideas, knowledge, culture, and goods. This paradigm challenges the notion of indigenous communities as static entities isolated within specific spaces. Instead, it recognizes their participation in broader mobility networks, where they both influence and are influenced by the external world. Sheller (2017) outlines several characteristics of the mobility approach. First, social relations encompass diverse interactions, both remote and direct, influenced by material objects. Second, the approach examines five types

of mobility: physical travel, object movement, imaginative travel, virtual travel, and communicative travel. Third, diverse research examples are needed to define movement and offer new perspectives on power geometries. Fourth, mobility involves complex systems of movement and attachment, including the circulation of people, objects, and information. Fifth, the paradigm highlights how social practices can evolve from unexpected consequences of how people use and innovate with systems and spaces. Sixth, it analyzes interacting networks, relations, flows, and circulations, exploring how space is dynamically created in everyday life through entanglement with material objects.

Timing, Spacing, and Acting

Some mobility scholars challenge the concept of space as a container, proposing a "relational" approach to space. Combining these views, the "mobility turn" emphasizes the importance of mobility over fixity and promotes a relational understanding of space and movement (Sheller & Urry, 2006; Cresswell, 2006; Hannam et al., 2006). The new mobility paradigm rejects ontologies differentiating between "places" and "people," highlighting their complex relationality connected through various performances. Places are no longer seen as fixed but as part of complex networks involving hosts, guests, buildings, objects, and machines that continuously come together to create specific performances at particular times and places (Hannam et al., 2006).

This aligns with Latour's (2005) assertion that non-human objects are not passive backdrops but active agents in social networks. Actions and activities are not solely the result of human-human or object-object interactions but involve dynamic and complex "zigzag" movements between human and object relations. Sheller (2004) emphasizes that mobility is always tied to location and realized through the mobilization of localities and the rearrangement of the materiality of places. In the mobility paradigm, not only humans move, but also material objects, information, and infrastructure that enable or facilitate mobility itself. These are formed through a series of actions, understood as continuous shifts encompassing timing, spacing, and acting (Latour, 1997).

This understanding can be tested through various mobility cases, such as discussing indigenous communities forced to relocate due to climate change (Kitara et al., 2024). The high frequency of relocation can threaten the cultural sustainability of communities like Tuvalu. The highlighted mobility is physical, linked to the effects of movement. Analyzing this case through the lens of timing, spacing, and acting allows us to connect it to the community's efforts to manage mobility, maintain social relations, set community boundaries, and actively shape and practice concepts like 'fale pili' in their lives. Mobility researchers often link mobility to the complex relationality of materials, humans, and objects. Similar

findings are evident in mobility literature discussing public transportation, urban infrastructure, border security, and migrant phenomena (Nelson, 2023; Butcher, 2019; Walters, 2024; Adebayo, 2022; Frith, 2012). Empirical studies often need help to frame these as mobility due to limitations in analytical tools. This research try to describe mobility with Latour's (2005) understanding offering a new lens to understand how societies, including Indigenous communities, interact with their environment and the wider world. While mobility studies face methodological challenges, this research endeavors to apply this framework, particularly Latour's insights, to analyze the mobility of the Cireundeu Indigenous community and its implications for forming and maintaining their locality.

Differential Mobility

The relational approach to space and understanding action as a series of continuous shifts are interconnected in articulating the world as a dynamic network of non-fixed relationships. In the relational approach, space is not a passive backdrop for action but is produced through actions and relationships between moving and interacting elements. Conversely, action is not solely the result of individual decisions but also a network of relationships involving various actors and objects within the space created by those relationships.

Massey (1994) discusses the complexity of mobility as a reflection of power or lack thereof in everyday life. She cautions against equating mobility with power, as it often reflects a lack of control over one's life (Frith, 2012). This is evident in cases like workers forced to commute long distances or refugees forced to migrate due to political or economic reasons. Frith (2012) addresses this in his study of differential mobility, highlighting the unequal access and ability to move among individuals or groups in society. In the relational approach to space, space is not merely a physical entity or passive container for action but is produced through dynamic relationships between interacting actors. Differential mobility underscores the differentiation of actions, emphasizing that differences in the ability and access to move create variations in how actions are performed and experienced. These differences in physical, social, or economic mobility extend beyond who can move and how far, affecting how actions are differentiated based on one's position within a more extensive relational network.

However, this research reconstructs the understanding of differential mobility in line with the adopted mobility paradigm. By adopting the mobility perspective, this research highlights that these differences are not just about variations in physical conditions or resources but also relate to timing, spacing, and acting. Each indigenous community faces different mobility conditions, influencing how they preserve their culture. Therefore, differentiation in this

research is not merely a passive difference but a result of the complex interaction between time, space, and action within the dynamic context of mobility.

In the context of indigenous communities, this differential mobility can manifest as marginalization and limited access to resources. Indigenous communities may face restrictions on their movement due to factors such as land dispossession, displacement, or discriminatory policies. This limited mobility can hinder their ability to access essential resources, maintain cultural practices, and participate fully in social and economic life. Therefore, understanding the dynamics of differential mobility is crucial in addressing indigenous communities' challenges and promoting sustainable development. It highlights the need to recognize and respect their rights to land, territory, and resources and ensure their meaningful participation in decision-making processes that affect their lives and livelihoods.

METHODS

This research employs a qualitative case study approach with depth understanding of how the indigenous people of Cireundeu in South Cimahi navigate their daily lives and interact with the outside world through various forms of mobility. The qualitative approach is chosen for its ability to explore and comprehend social phenomena in depth, especially within complex contexts such as Indigenous communities. The case study method allows for a focused analysis of the specific characteristics of this community, considering the unique dynamics they experience in preserving their traditions while engaging with the outside world through tourism.

Data collection involves several primary methods: literature review, observation, and in-depth interviews. The literature review establishes a robust theoretical framework for the mobility paradigm, indigenous peoples, and their interactions with modernity. The literature encompasses previous research on Indigenous communities and the concept of social mobility proposed by John Urry and Mimi Sheller (2007), which serves as the conceptual foundation for understanding how mobility offers a new perspective in Indigenous studies. The literature review also enriches the analysis with theoretical context on how Indigenous communities like Cireundeu maintain their cultural identity in dynamic situations.

Direct observation is conducted in the Cireundeu Traditional Village. This observation aims to directly understand the daily activities of the Cireundeu people, from their cassava cultivation as a primary food source to their interactions with the outside world through tourism. In-depth interviews are also

conducted with members of the Cireundeu community to gain insights into their perspectives on preserving traditions amidst the pressures of modernity. These interviews explore their views on maintaining their indigenous identity, the challenges faced in interacting with tourists and external parties, and their interpretations of the changes occurring within their community. Data analysis focuses on applying mobility theory to understand the dynamics within the Cireundeu Indigenous community and its implications for Indigenous people.

This research chooses Cireundeu Traditional Village (Kampung Adat Cireundeu), an Indigenous community in Leuwigajah, South Cimahi District, Cimahi City, West Java. This location was chosen due to the unique characteristics of the Cireundeu people, who have successfully maintained the tradition of cassava consumption as part of their cultural identity. The community also actively interacts with the outside world through various activities, such as tourism, research, and annual cultural events. The uniqueness of the Cireundeu Traditional Village as an Indigenous community situated within an urban environment makes it an ideal setting to explore the relationship between locality, mobility, and the sustainability of Indigenous communities. Despite being located near an urban life, the Cireundeu people uphold their customary values and traditions, such as cassava consumption as a staple food and the observance of traditional ceremonies like Seren Taun. Moreover, their involvement in tourism and research demonstrates the dynamics of mobility that enable interaction between this community and external actors.

RESULT AND DISCUSSION

This research explores how the mobility paradigm can be applied to understand social phenomena within Indigenous communities, specifically the Cireundeu Indigenous community. The findings reveal that the Cireundeu people cannot be viewed as static, isolated entities confined to a specific space. Instead, they are part of a dynamic mobility network, interacting with various external actors and factors. This discussion will be divided into several main sections, including the mobility paradigm in the context of Indigenous communities, a description of the Cireundeu Indigenous community, mobility within the Cireundeu community, and reflections on the mobility perspective concerning the Cireundeu people.

Mobility Paradigm in Indigenous Communities

Mobility within Indigenous communities extend beyond physical movement from one place to another, encompassing broader social, cultural, and material aspects. Physical mobility is evident in everyday activities like farming,

hunting, and relocation, which are integral to the indigenous way of life. However, this understanding of mobility can be deepened by considering the roles of human and non-human actors and the understanding of time, space, and action.

Everyday mobility in indigenous communities involves the circulation of individuals and groups in various contexts, such as migration, rituals, and social interactions. Daily activities like hunting and farming require physical mobility, while connections with the outside world through trade and tourism reflect social and cultural mobility. This mobility demonstrates the dynamic nature of Indigenous life, where they continuously move and adapt to new challenges. In this context, time represents the journey of life, while space is a dynamic and evolving network.

Non-human actors, such as animals, plants, and other natural elements, are crucial in indigenous communities. The migration patterns of hunted animals or the planting and harvesting cycles dictate the rhythm of life and movement for these communities. Material objects, such as farming tools, crops, and handicrafts, play a significant role in indigenous communities. These objects serve practical functions and hold a symbolic value that strengthens cultural identity. The circulation of these materials, whether through trade, exchange, or cultural inheritance, reflects how indigenous communities connect with the outside world and maintain their traditions amidst changing times. In this sense, time is understood as continuity and adaptation, while space becomes the arena for cultural interaction.

Their interaction with nature demonstrates that the survival of indigenous communities is inseparable from the sustainability of these non-human elements. This non-human mobility underscores the importance of coexistence between humans and nature, where time is understood as natural cycles and space as a specific geographical environment. Through the mobility paradigm, indigenous communities are understood as part of a dynamic global network, where they not only survive but actively participate in exchanging material, human, and non-human elements. They are not isolated entities but active agents constantly moving, adapting, and interacting within a vast space and time. This paradigm views indigenous communities not as static groups but as active participants in the dynamics of global movement.

Cireundeu Indigenous Community

The Cireundeu Traditional Village case study demonstrates how this community interacts not only with its local environment but also with the outside world through dynamic activities. Daily activities include farming, cassava processing, and tourism management. Cassava has been a staple food for the

Cireundeu people since the 1850s. They reside in a fertile hilly region near Puncak Salam, where each family cultivates 3 to 5 plots of cassava, planted in rotation to ensure year-round harvests and food security.

To maintain environmental sustainability and natural resources, the Cireundeu community implements a Traditional Village concept that divides their territory into three main parts: Leuweung Larangan (forbidden forest), Leuweung Tutupan (reforestation forest), and Leuweung Baladahan (agricultural forest). Leuweung Larangan, a strictly protected forest, serves as a water reservoir for the community. Leuweung Tutupan, spanning 2 to 3 hectares, is used for reforestation, ensuring ecological balance. Leuweung Baladahan is a productive agricultural land where they cultivate corn, peanuts, cassava, and various tubers.

Cassava, a primary product of Leuweung Baladahan, is integral to the Cireundeu people's lives. One principle reinforcing this culture in sundanese language is "Teu Nyawah Asal Boga Pare, Teu Boga Pare Asal Boga Beas, Teu Boga Beas Asal Bisa Nyangu, Teu Nyangu Asal Dahar, Teu Dahar Asal Kuat," emphasizing self-sufficiency and not relying solely on rice as a staple food. Cassava is processed into various products with innovations from the indigenous community and academics.

> *"...after 2008, research academics, particularly from the FTIP UNPAD faculty, if I am not mistaken, came here, focusing on food technology, closely collaborating with Cireundeu. Then, Akang continued with intensive meetings. At that time, the research involved ten students, specifically on food and cassava rice..." (Y, Indigenous Community Interview, 2024).*

Because of Ibu Omah Asmanah's innovation, cassava is now processed into "rasi" or cassava rice, resembling rice in appearance and texture (Nisa & Surtikanti, 2021). The collaboration and research in Cireundeu have aided the development of cassava products, as stated by the informant (Y, 2024). Besides rasi, cassava is also processed into various delicacies like opak, rangining, kicimpring, tape mutiara, and awug, demonstrating their local wisdom in utilizing natural resources sustainably.



Figure 1. Various Certificates of Cireundeu's Collaboration with Academics, Communities, Private Sectors, etc.
Source: Author Documentation, 2024

The Cireundeu community's success in processing cassava has become an attraction, opening opportunities for tourism development in the Traditional Village. Various parties, including UNPAD, Bappedalitbang, central and local governments, academics, private sectors, and communities from various regions, have contributed through programs and assistance that promote tourism and educational activities in the traditional halls.

> *"...the mayor responded positively, it seems Cireundeu will be made a pilot project for educational tourism development, it used to be called Dewi Tapa, Kembangan Tourism Village eco edu tourism, finally, because it has an educational element..." (Y, Indigenous Community Interview, 2024).*

The development of the Traditional Village accompanies the growth of tourism and innovation, with the establishment of a cassava-based cooperative, meeting halls, and an auditorium to support these activities. This dynamic includes the influx of various innovations and technologies from external parties into the Cireundeu Traditional Village. Education-based tourism in Cireundeu has a significant positive impact on the community's existence in the global eye. By focusing on education, visitors enjoy the natural beauty and cultural uniqueness and gain a deep understanding of the values, traditions, and local wisdom of the Cireundeu people. This creates a meaningful experience for tourists while raising global awareness and appreciation for Cireundeu culture. Thus, education-based tourism serves as a source of income and an effective means to introduce and preserve their cultural heritage to the world. The principle of 'Ngindung ka Waktu, Mibapa ka Jaman' becomes their guide in the face of change. The phrase shows that they still maintain ancestral customs and traditions while being open

to the times. This principle allows them to adapt and evolve, balancing cultural preservation and progress.



Figure 2. Upper Hall during Seren Taun 2024.
Source: Author Documentation, 2024



Figure 3. The Center Hall during Seren Taun 2024.
Source: Author Documentation, 2024

Despite increased tourism activity, the Cireundeu people remain steadfast in preserving their traditions and culture through customary ceremonies like Kurasan, Kliwonan, Seren Taun, and monthly meetings. Active community participation in these activities is critical to maintaining their cultural identity. Amidst this dynamic, the Cireundeu people also actively advocate for their rights as citizens, demonstrating that mobility signifies adaptation to change and proactive efforts to maintain their existence and identity amidst modernization.

> *"...there are always community meetings every month, Kliwonan activities once a month, and Kurasan can happen once a week. There is also art practice here, so everything our ancestors have done is still preserved until now..." (Y, Indigenous Community Interview, 2024).*

There are procedures to be observed when visiting Cireundeu, particularly when entering the forest areas. This aims to protect the three main areas of Cireundeu: Leuweung Larangan, Leuweung Tutupan, and Leuweung Baladahan. Visitors are not allowed to wear footwear during the climb and are prohibited from wearing red clothes while hiking in the mountains. These rules demonstrate respect for the customs, traditions, and local culture that contribute to the uniqueness and appeal of the destination. Colors are interpreted with emotions or good and bad things so that they are associated with purity, goodness,

intentions, and good attitudes when visiting nature (Y, Indigenous People Interview, 2024). Additionally, the Cireundeu people prohibit activities like hunting or capturing wild animals in the Forbidden Forest, a crucial measure in maintaining the ecosystem's sustainability. This directly contributes to preserving clean water sources, soil fertility, and the continuity of food sources for the indigenous community.

This section underscores the importance of understanding indigenous communities as static entities tied to locality and as dynamic actors within a broader mobility network. Their ability to manage natural resources sustainably, adapt to change, and preserve their cultural identity amidst modernization offers valuable lessons for sustainable community development worldwide. This study also confirms that physical and social mobility does not necessarily equate to the loss of identity or traditions. Instead, mobility can be a means to strengthen identity, expand social networks, and enhance the well-being of indigenous communities.

Mobility within the Cireundeu Indigenous Community

One of the main findings of this research is that mobility can be utilized as a tool to maintain cultural identity amidst external changes. There are circulation of material things to arrange places (spacing) related to how the Cireundeu Indigenous community manage and divide their space for various purposes that support their lives and cultural identity. The space for cassava gardens, which is an integral part of their daily lives, is strictly guarded to ensure the sustainability of traditional agriculture. The cooperative formed to manage cassava processing creates an organized space to improve their products' efficiency and economic value. The halls and auditoriums allocated for tourism activities also show how space is utilized for interaction with outside visitors while maintaining cultural character.

In addition, the cultural narrative passed down from generation to generation regarding the importance of cassava consumption as a staple food is part of how the community maintains its cultural space. They adapt to the modern environment without sacrificing traditions, integrating cultural education into tourism activities to ensure visitors understand and appreciate their culture. Maintaining relationships with other Sunda Wiwitan Indigenous communities strengthens their love for their own culture, while the limitations imposed on relationships with outsiders protect their cultural integrity.

Meanwhile, action to manage time (timing) reflect essential moments in the history of the Cireundeu community that influence how they maintain and develop their culture. Adopting the culture of eating cassava as a symbol of their

identity was a strategic decision made at the right time, allowing them to distinguish themselves in a broader context. This narrative is passed down from generation to generation, affirming the importance of this tradition in every phase of the community's life. Both of these are shown from the active actions (acting) of the Cireundeu community in managing their mobility to ensure that development remains in line with the Sunda Wiwitan culture. All their efforts, whether in developing cassava products, carrying out tourism activities, or interacting with outsiders, are carried out with the awareness to stay within the corridor of their culture. Placing specific places for specific activities, such as traditional ceremonies or tourist visits, ensures that every action they take is done by considering cultural boundaries. The narrative that is continuously maintained and their routine activities serve as reminders and strengtheners of cultural identity, ensuring that every aspect of their lives remains relevant to the traditions they adhere to.

There is a series of circulations of materials, people, and even information in indigenous peoples' activities. Mobility views indigenous communities as part of a broader network, where they are influenced by and influence global flows. Mobility allows indigenous communities to remain relevant amidst global changes without relinquishing their cultural identity. This perspective opens up new possibilities in studying Indigenous communities, where mobility is crucial in understanding their social and cultural dynamics.

Reflection on Mobility in the Case of Indigenous Communities

Mobility in the Cireundeu indigenous community offers a complex picture of how tradition and modernity interact globally. As we try to understand this dynamic, several important questions arise: What do these indigenous people genuinely need to thrive? Does tourism truly bring benefits or pose new challenges? How do the Sunda Wiwitan people, who strongly uphold their identity, remain open to tourism? Moreover, finally, can mobility provide insights to address the existing paradox? Many argue that empowerment is about providing access to resources or training and respecting and integrating local knowledge and traditions. For instance, successful development programs typically involve the active participation of indigenous communities in planning and implementation, ensuring that every step taken aligns with their cultural values. Thus, empowerment becomes a collaborative process that strengthens self-reliance and cultural preservation, not merely modernization.

However, challenges arise when considering the impact of tourism on the Cireundeu community. On the one hand, tourism can be a significant source of income, opening economic opportunities through handicraft sales, tour guide services, and improved local infrastructure. On the other hand, tourism can also

bring social and cultural pressures, such as the commercialization of traditions or changes in the social order due to interactions with tourists. The question is, does tourism truly improve their lives? Some community members might experience economic improvements, while others might perceive threats to their cultural identity. A striking paradox emerges when observing the attitude of the Sunda Wiwitan people in Cireundeu towards tourism. They tend to be reluctant to mingle with other Sundanese communities that are more open to external influences yet simultaneously embrace tourism as part of their lives. This seems contradictory: isolating themselves on the one hand but opening to economic and cultural interactions on the other. However, understanding mobility in this context makes it evident that the Cireundeu community is not truly isolated. They engage in mobility strategically, accepting tourism as a tool to strengthen their economy without sacrificing their cherished cultural identity. Mobility allows them to adapt to external changes while preserving their traditional core and managing inequalities in access and benefits of such mobility.

The Cireundeu indigenous community manages various differential mobilities, ensuring that tourism development involving external parties supports actions to protect their cultural identity. The Cireundeu community demonstrates how time is understood cyclically through the rhythms of nature and traditions, while space is seen as a dynamic network enabling interaction and adaptation. Their actions in embracing tourism while maintaining distance from broader influences reflect a survival strategy, where they choose steps that allow them to remain relevant without losing their cultural essence. However, in this process, it is necessary to be wary of attempts by external parties to marginalize or restrict resources, which could affect the balance and sustainability of their mobility.

CONCLUSION

This research highlights that Indigenous communities are not geographically or socially isolated entities but are connected to broader networks through various forms of mobility, including the circulation of things, people, and information in everyday life. Mobility plays a crucial role in maintaining and developing the cultural identity of the Cireundeu Indigenous community, allowing them to remain relevant in an ever-changing world without sacrificing local values and traditions. Mobility also helps them maintain economic independence through agricultural activities and cassava trade while strengthening connections with the outside world through tourism and external collaborations. The mobility of ideas and knowledge enables cultural preservation, exemplified by the Seren Taun event, where cultural exchanges with guests from various regions enrich local traditions. Reflections on mobility

within the Cireundeu Indigenous community reveal them as a dynamic and adaptive community. Effective empowerment must respect and involve local traditions, while tourism can be a beneficial tool if managed wisely. The paradox in their attitude towards tourism highlights the complexities of mobility they face but also demonstrates that mobility can provide insights into understanding and addressing these challenges. Thus, the Cireundeu community survives and actively participates in a broader global network, maintaining its identity while adapting to changing times and managing the disparities in mobility access they encounter. This research demonstrates that mobility can be a tool for indigenous communities to navigate the challenges of globalization, enabling them to leverage global flows, innovate, and adapt to change without sacrificing their cultural identity. This study makes a significant academic contribution by introducing the mobility paradigm as a powerful analytical tool for understanding the dynamics of Indigenous communities' lives. It also has practical implications for policymakers and practitioners in designing programs that support the well-being and cultural preservation of Indigenous communities, considering the dimensions of mobility in their lives.

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