

## From Local To Sustainable Development On Food Security of “Kasepuhan Ciptagelar” in West Java, Indonesia

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### ABSTRACT

*This research aims to determine the extent to how indigenous peoples in West Java Province benefit from inclusive development in terms of food management during the Covid-19. Indigenous peoples have a distinct way of life, one of which is food access. Indigenous people's system of food fulfilment ensures that they never go hungry, even during the Covid-19, which devastated many other groups. This research is critical because, in the face of fluctuating food availability and accessibility during the COVID-19, researchers aim to examine how indigenous peoples' inclusive progress in food management will enable them to meet their food demands throughout the pandemic. This research takes a unique approach in that it will examine indigenous peoples' indigenous knowledge in food management, which has an effect on the occurrence of indigenous peoples' inclusive growth and fosters their independence in all parts of life. This research employed a qualitative methodology with a descriptive approach. Qualitative research is appropriate for research on indigenous peoples' inclusive development in food management in “Kasepuhan Ciptagelar” because it can elicit additional information, data, and facts that can considerably assist researchers in addressing research questions.*

**Keywords:** *Inclusive Development; Indigenous Peoples; Food Security*

## INTRODUCTION

*Food is the most important element in life because every human being is required to fulfill it. Without food, no matter how good the human resources are, they will not be able to survive (Laborde et al., 2020; Molotoks et al., 2021; Suharyanto, 2011; Suryana, 2008). However, the issue of food insecurity has often been a tragedy for the survival of living things from the past (Arndt et al., 2020; Farcas et al., 2021; Mishra & Rampal, 2020; Nchanji & Lutomia, 2021; Zurayk, 2020). The United Nations data release states that the world's hunger and malnutrition rates have increased sharply during the Covid-19 pandemic (Mishra & Rampal, 2020; Zurayk, 2020). The 2021 Global Hunger Index (GHI) report revealed that around 50 countries in the world are facing serious levels of hunger. In 2020, around 2.4 billion people are reported to have lost access to nutritious food. This means that most of the population is starving (Ghaedi, 2021; Harahap, 2021; Tempo.co, 2021). Therefore, the availability and accessibility of food is an issue that will never be separated in the discourse on food security.*

*Food security defined Food and Agricultural Organisation (FAO) as "Food security exists when all people, at all times, have physical and economic access to sufficient, safe and nutritious food to meet their dietary needs and food preferences for an active and healthy life" (Molotoks et al., 2021; Suharyanto, 2011). Food security is a multidimensional issue and very complex, covering social, economic, political, and environmental aspects. The political aspect is often the dominant factor in the decision-making process to determine food policy. Realizing sustainable food security has become a priority issue and agenda in various meetings held by various countries and international institutions (Suryana, 2014). The aspect of food availability is often a problem when the need for food is not limited while the availability of food is sometimes insufficient. Food access is increasingly difficult, especially during the Covid-19 pandemic, including Indonesia. Look at Indonesia's ranking in the 2020 Global Food Security Index, which fell from position 62 to position 65 out of a total of 113 countries. With a rating like that, it shows that*

*hard work should be needed to achieve food security or sovereignty (Hadyan, 2021).*

*All issues about availability and food accesibility demands an inclusive food management model (Khomsan et al., 2013; Perdanaputra & Prasodjo, 2019). Inclusive food management is one of the derivative concepts of inclusive development. Inclusive development seeks to involve all aspects that support development such as social capital, the economy, and even the cultural and traditional sectors which have been considered as obstacles to development (Gent, 2017). As a concept, inclusive development sees development not only centered on the economic sector but also sees how development can be distributed inclusively to groups that have been marginalized due to gender, race, ethnicity, political orientation or other factors.*

*There are several dimensions in inclusive development (Gent, 2017), namely (1) social inclusion, in the form of one's active involvement in society, (2) distribution, in the form of distributing social and material benefits between one group and another to minimize inequality, (3 ) the political dimension, in the form of the role played by political elites to process potential conflicts by formulating decisions about how resources are owned, managed and distributed, and (4) the environmental dimension, in the form of collective environmental management to minimize potential development failures such as crop failure, or natural disasters. In Indonesia, this inclusive development is reflected in the food system which cannot be separated from the agricultural system by certain indigenous peoples, as a form of local knowledge owned by a community and applied from generation to generation. One of the food management models that has received a lot of recognition is that of the Ciptagelar Traditional Village. Kasepuhan Ciptagelar holds strong traditional traditions in rice cultivation. The ancestral values in rice cultivation that have been carried out until now have proven to make Kasepuhan Ciptagelar never lack of rice availability.*

*This is interesting because in the midst of many people who experience food shortages, Kasepuhan Ciptagelar can still have a surplus in food availability even for the next five years. Local wisdom of agricultural cultivation in*

*Kasepuhan Ciptagelar about food availability is seen from adherence to ancestral traditions or implementing the teachings of tatali paranti karuhun (Ikmaludin et al., 2018). Agricultural cultivation carried out are rice fields and huma. The sustainability of indigenous peoples in Kasepuhan Ciptagelar is seen from the community's obedience to customary law or carry out ancestral teachings that regulate rice cultivation until its distribution can meet their food needs. (Ibrahim et al., 2021)*

*This research tries to see how the inclusive development of indigenous peoples in Banten Province in food management during the Covid-19 pandemic. This research is important because amid the issue of unstable food availability and accessibility during the Covid-19 pandemic, researchers want to study how the inclusive development of indigenous peoples in food management during the pandemic which allows them to meet their food needs.*

*This research offers another approach in research because we will see the local wisdom of indigenous peoples in food management which has an impact on the occurrence of inclusive development of indigenous peoples and encourage their independence in various aspects of life.*

## **METHODOLOGY**

*The method used in this study is a qualitative research method with a descriptive approach (Cresswell, 2013). Qualitative research is used as a way to explore issues regarding the inclusive development of indigenous peoples in food management in West Java Province because it can deepen information, data, and facts that will greatly assist researchers in answering the research questions that have been set. Data collection was carried out by making direct observations to the Ciptagelar traditional village and conducted in depth interviews with traditional kasepuhan leaders as well as the Ciptagelar indigenous people.*

## **RESULT**

*The Ciptagelar Kasepuhan Traditional Leadership Center is located in Sukamulya Village, Sirnaresmi Village, Cisolok District, Sukabumi Regency. Overall, there are approximately 568 elderly and 280 small villages spread over two provinces and three districts that is in Sukabumi Regency and Bogor Regency which are located in West Java Province. While in Banten Province there are indigenous people in Lebak Regency. Kasepuhan Ciptagelar is one of the traditional villages that is included in the traditional unit of Banten Kidul. Kasepuhan Ciptagelar itself originally came from a kingdom led by Prabu Siliwangi which was located in Cipatat, Bogor. Then, for reasons that are not explained, the traditional leaders in the kingdom split up to establish a village/ kasepuhan individually with different authorities and must always be preserved from generation to generation. The elders have the authority to continue to preserve the traditional farming system from generation to generation. This is what later became the forerunner of the Ciptagelar tribe which is very close and synonymous with good traditional farming systems (Khomsan et al., 2013).*

*Kasepuhan Ciptagelar has a tradition for its indigenous people to be obliged to plant rice. Kasepuhan Ciptagelar inherited by ancestors in the form of rice seeds that must be maintained from generation to generation and can't take it from anywhere else. This rice seed is what makes the rice production in Ciptagelar very different with rice yields in other areas. The tradition of planting rice in Kasepuhan Ciptagelar is also different from other traditional villages. When in another place, planting rice does not have a specific time and can be done at any time, but at Kasepuhan Ciptagelar there is a special time that is really set for the first day in planting rice which is determined from observations directed by nature in the form of constellations. There are five major events in one year, one of which is the Ngaseup ceremony (planting rice), Mipit (rice harvest), Naganyaran (cooks the first rice harvested this year), Pungukan is taking data from all residents of Kasepuhan Ciptagelar starting from the rice, condition of its citizens, up to the number of citizens. While the highlight of*

*the event is called Seren taun. Seren this year is a new year for the limit and the end for the indigenous people to hold a title in planting rice. For all indigenous people, a title in planting rice is enough once a year, and it should not be traded, it must be stored for daily life supplies. The agricultural system in Kasepuhan Ciptagelar always uses local seeds that have been used for generations. The reasons for using local seeds are: 1) traditional ceremonies require the use of local rice, 2) superior types of rice recommended by the government cannot grow well in humid and too cold areas, 3) local type of rice with long trunks so that it is easy to diet, easy to dry and store, lasts for more than 5 years and does not fall out, dan 4) preserving ancestral traditions, because until now there are about 43 types of bitter melon (staple rice) and 168 types of cross-breeded rice from pare rurukan (Ikmaludin et al., 2018).*

## **DISCUSSION**

*Indigenous peoples are often referred to as one of the most marginalized groups in Indonesia, both in terms of politics, economy, the right to practice their religion to the service of various rights as citizens. However, in recent decades indigenous peoples are also considered to have begun to find ways to strengthen their cultural identity. The revival of adat in Indonesia, according to Henley and Davidson (2008) in (Nusanto & Widiyanto, 2021) can not be separated from the four things that support; the influence of the international movement on the rights of indigenous peoples, political democratization in post-New Order Indonesia, and the long history of the existence of indigenous peoples as well as the various defense strategies that have been developed.*

*In the field of inclusive development, The people of Kasepuhan Ciptagelar are proven to have made efforts which, without realizing it, created a situation of food security. First, the dimension of social inclusion. In the management of rice food production, Kasepuhan Ciptagelar there are two types of rice fields, namely Rurukan rice fields and private rice fields. Rurukan rice fields are shared fields that are cultivated by indigenous peoples whose harvests will later be used as savings for residents who are stored in*

*the imah gede environment. In addition to being used as food reserves, the harvested rice fields of Rurukan will be used for traditional purposes such as the big event of the traditional kasepuhan. Meanwhile, private rice fields are the private lands of indigenous peoples that are cultivated by each resident. The customary rule in rice cultivation is that when one resident marries, it is obligatory to plant rice so that each family has provisions in living a life where the rice food commodity is the main element in meeting needs. The harvests, both in the rurukan rice fields and private rice fields, based on customary provisions, may not be traded for any reason. Returning to traditional values that are believed by the community is that the harvest is a provision for each and it is necessary to prepare for its availability by making independent food reserves. Second, the distribution dimension. In the indigenous people of Kasepuhan Ciptagelar, rice is more than a food commodity, but a symbol of life for all indigenous peoples. In addition, they also use Leuit as a sacred rice barn, so that the indigenous people have never experienced food insecurity, especially rice. Traditional farming systems that are still used from production to consumption ensure that these indigenous peoples are supplied with abundant rice to meet their daily needs. (Khomsan et al., 2013; Perdanaputra & Prasodjo, 2019). When indigenous people lack rice to meet their needs, they can borrow from leuit which is a place to store food reserves in Kasepuhan Ciptagelar. Even though there is such a provision, the facts on the ground show that for more than 40 years the Ciptagelar indigenous people have never experienced a deficit and have even always had a surplus with the food reserve model that was created earlier. The availability of rice food in Kasepuhan Ciptagelar can even meet the food needs of all indigenous people for the next five years.*

*Third, the political dimension. At Kasepuhan Ciptagelar, Abah Ugi as a traditional leader really understands the need for harmonization of customs with the outside world in order to maintain existence. So that during his leadership, he tries to adapt aspects of technological progress to be optimized for indigenous peoples. In his explanation he emphasized that tourism activities, information*

technology (CigaTV television station, Swara Ciptagelar radio), communication (internet, cellular phones) until eco-friendly electricity with micro-hydro is acceptable as long as it doesn't damage customs and provides benefits to the kasepuhan community. Keeping customs in accordance with the order in addition to being the key to the existence of indigenous peoples, can also be a capital for the development of various cultural tourism activities in Kasepuhan Ciptagelar (Aulia & Adhitama, 2021; Dalil & Rahardjo, 2016; Nusanto & Widiyanto, 2021; Rosita & Prasetyo, 2019).

Fourth, the environmental dimension. According to Abah Ugi, who is the eleventh generation Kasepuhan Ciptagelar, the agricultural system in Ciptagelar village always uses local seeds that have been used for generations. In addition, the method of planting and fertilizing rice in Ciptagelar Village is also different from that of the outside community. Rice in Ciptagelar Village is grown naturally, with little or no use of pesticides, and does not use modern agricultural equipment, such as tractors. In the other side, during the rice planting process, there are always traditional ceremonies such as sapang jadian pare, pare ngidam, mapag pare beukah, mipit pare, and ngayaran, with the intention that the rice harvest produced is abundant and can meet the food needs of the community for the next 1 year (Khomsan et al., 2013).

Food security is one thing that is highly respected by the people of Kasepuhan Ciptagelar. To meet the food and nutritional needs of the Kasepuhan community, they do not only plant rice but also various types of vegetables and other horticulture. Food as a human right requires that everyone must have access to safe, nutritious and culturally appropriate food, sufficient both in quantity and quality to ensure a healthy life as a dignified human being karuhun (Ikmaludin et al., 2018).

### CONCLUSION

From Kasepuhan Ciptagelar, a lesson can be drawn that food security in the community can be pursued provided that certain aspects are met such as the active participation of the entire community, willingness to distribute some

resources when there are conditions of food insecurity, the important role of the political elite in managing their territory to the will to coexist with nature. This research opens up opportunities for the emergence of new research in the form of implementing a model that has been applied for generations in Ciptagelar to be applied in other areas in order to realize food security.

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