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LEUIT AND THE FOOD PRESERVATION SYSTEM DURING THE PANDEMIC AS A FORM OF LOCAL WISDOM OF THE INDIGENOUS PEOPLE OF KASEPUHAN SINAR RESMI CISOLOK SUKABUMI WEST JAVA

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Abstract

This research discusses the system of food storage during the pandemic through rice storage in *Leuit* in the community of Kasepuhan Sinar Resmi Village, Cisolok District, Sukabumi Regency, also examines what tools, times and types are used to carry out the belief rituals they use in food storage, especially during the *Seren Taun* traditional ceremony.

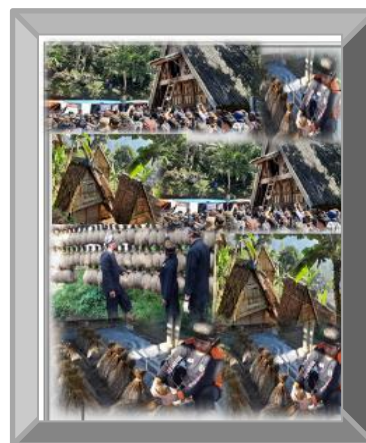
This research discusses how the food storage system during the pandemic through rice storage in *Leuit* in the community of Kasepuhan Sinar Resmi Village, Cisolok District, Sukabumi Regency, also examines what tools, times and types are used to carry out the belief rituals they use in food storage, especially during the *Seren Taun* traditional ceremony.

The results of this research can be described as a stable food storage system for hundreds of years, namely from the time of the ancestors until now and it was found what moral values are contained in the implementation of religious rituals or beliefs that they believe in. Another benefit of this research is that the community and local governments are expected to be able to provide information input and become one of the reference discourses in the food preservation system and the preservation of the inventory of cultural heritage of the community, especially the Sundanese in the southern West Java region.

Keywords: Leuit, Food Preservation System, Rice, Local Wisdom, Sinar Official Kasepuhan

The significant finding:

The food security system needs to be not only carried out during a pandemic or disaster in an area, but also implemented as early as possible as by indigenous peoples in Sinar Resmi village, Cisolok District, Sukabumi Regency, West Java.



ARTICLES

I. INTRODUCTION

The COVID-19 pandemic has posed a potential threat to the food crisis in Indonesia. Based on a rapid survey conducted by the Indonesian Institute of Sciences (LIPI) at the end of 2020 regarding policy strategies for handling the impact of the COVID-19 pandemic on household food security, around 64 percent of households in Indonesia have entered the food secure category.

The Covid-19 pandemic has had a negative impact on food security and food chain stability in many developing countries, especially for countries with a large supply of staples that depend on imports. Some countries are developing faster and are able to overcome the problems of inflation and food security

because they tend to rely on local food supplies.

The potential threat was voiced by the World Food and Agriculture Organization (FAO). According to FAO, the COVID-19 pandemic could have an impact on the world food crisis. The world's food supply chains are threatened due to countries' policies in suppressing the spread of the coronavirus, such as the imposition of lockdowns, social distancing, and travel bans.

The policies of each country in preventing the spread of covid-19 also have implications for both their food policies and their production capabilities. Some countries have difficulty maintaining their productivity. For example, Indonesia is said to be unable to maximize the

harvest period because it lost 200 thousand farm workers due to the lockdown.

Food is a basic need for every human being to be able to live. During this pandemic, food security is needed to carry out human life. Food security is a process for humans to live healthy lives and work productively to meet their needs (Saliem & Ariani, 2016).

Food is also a primary need for humans to continue their lives based on theory Abraham Maslow (Muazaroh and Subaidi, 2019).

There are four main dimensions to the discussion of food security. First, is the availability of food which is the supply side of food security determined by the level of food production, the level of stocks, and the difference between food exports and imports. Second, is food access which is measured by access physically and economically, which means that physically food must be affordable in sufficient quantities. Economic access to food, which means that consumers, especially food insecure people, have sufficient purchasing power to access food. Third, is the use of food, which is a dimension related to nutritional adequacy and food safety. Fourth, is stability, that is, stability from the first to the third dimensions of all time (Gross *et al.*, 2000; Uribe, Álvarez *et al.*, 2010).

In many traditional communities in Indonesia, there are actions to create community resilience to the environment, climate, and outbreaks of diseases such as covid 19. They keep paddies for themselves and do not sell them. Usually, after harvest, the paddies are dried and immediately placed in the *leuit*. The implementation can create food security, food independence, food

availability, and access to food communities to cultivate plant variation in the soil (Yulia *et al.*, 2018)

Kasepuhan sinar resmi is a traditional village that has a food security system that has been maintained since hundreds of years ago, the storage of rice in rice granaries (*leuit*) is a system of local wisdom and the preservation of culture and food for the people there.

Leuit is a place to store rice, according to abah Asep as the elder of Kasepuhan Sinar Resmi stated that "This earth is the mother, rice is the child. The best quality rice will be born from mothers who are cared for according to their abilities". This means that like a mother who is pregnant, rice in this village is only harvested once a year because quality takes precedence over quantity. Rice is considered as a source of life so it cannot be traded because it is the same as selling its life.

So basically, the local wisdom allows them to survive and carry out activities without social restrictions such as lock down, in contrast to people in urban areas who have to comply with lock down, quarantine and other rules. The availability of food that is stored in *leuit* is an extraordinary food security system. When the pandemic hit them, no one was starving, no work cuts, lock down systems and PSBB.

II. METHODOLOGY

This research uses a qualitative approach. The qualitative approach of researchers was chosen because this study aims to identify the threat of the Covid-19 pandemic to national food security through social phenomena that

occur from the point of view of the subject, where the researcher is the key instrument. This qualitative research process involves important efforts, such as asking questions and procedures, collecting specific data from informants, analyzing data inductively ranging from specific themes to general themes, and interpreting the meaning of the data

The type of research used is a type of qualitative description by identifying the form of the covid-19 pandemic threat to food security. Qualitative descriptive research seeks to describe, record, analyze and interpret the form of the threat of the Covid-19 pandemic to food security, in other words, this study aims to obtain information about the existing situation.

III. FINDINGS AND DISCUSSION

Kasepuhan residents are indigenous peoples who still firmly hold and carry out ancestral traditions with the supervision of Abah as *tutunggul* kasepuhan and as customary chairman, there is one thing that the indigenous people in Kasepuhan should not leave behind, be it in Sinar Resmi, which is farming. Farming is their daily livelihood, starting from farming in the fields, fields and gardens. There is the term kasepuhan *mupusti pare*, another *migusti* means to glorify instead of deify.

The belief in *tatali paranti karuhun* is expressed in various symbols in the form of taboos

An example is:

1. It is taboo to sell rice, There is the term kasepuhan *mupusti pare*, another *migusti* means to glorify rice but not to wash. Customary regulations prohibit selling rice as a staple food, also

processed products from rice are also prohibited from being sold, but people are allowed to sell rice if there is an excess reserve.

2. It is taboo to remove rice on the day of birth (*wedal*), The glory of rice should not be confused with the birthday of the kasepuhan citizens.
3. It is taboo to whistle around the village, Avoiding bad luck for yourself and the surrounding community.
4. It is taboo to cultivate rice fields on Fridays and Sundays.



Figure 1. Drying Rice

The belief of the Kasepuhan residents that should not be ignored is the respect for Dewi Sri who is believed to be the "Goddess of Rice". For example the view of Goddess Sri whom they call *Nyi Pohaci Sang-hyang Sri Ratna Inten Purnama Alam Sajati*; Dewi Sri only resides in rice once a year, causing rice planting to be done once a year.

The culmination of the tradition of the entire series of agricultural activities carried out every year is *seren taun* Great ceremonies in honor of ancestors and Dewa Sri with all forms of rituals and performances of cultural arts of the Kasepuhan citizens from very *buhun* (old) art to modern art are displayed for the community. Rice was carried, paraded and

accompanied by everyone, to be then stored in the communal granary of *Leuit Si Jimat*.

The *Seren Taun* ceremony as a form of gratitude from the kasepuhan residents for the success of the rice harvest. This annual ritual usually attracts the attention of the public from outside the cast.

Food security must be seen by the government as something serious because it can concern the lives of many people, especially in times of precarious times. The government must remember that at the end of the day we can't just eat money.

The government has forgotten the motto of self-sufficiency that President Soeharto once proclaimed. Indonesia underestimates the agricultural sector too much, causing various foodstuffs to still be imported. In fact, according to Bulog, Indonesia's rice reserve stocks are mostly imported.

Service programs in agriculture have sprung up but without a stimulus to grow your own crops, self-sufficiency will certainly be difficult to realize.

Kasepuhan Sinar Resmi has become a model for the Government on how to run the economy, especially in agriculture. The government should further promote programs that support food self-sufficiency by increasing the effectiveness of existing land and opening up new agricultural land. Agriculture should also be seen as a sector of high economic value.

The availability of rice food that is used as stock is stored in *leuit*, a rice granary. *Leuit* is built near people's houses, measuring an average of 4 x 5 meters. Each house usually has two *leuits* capable of accommodating 2,462.4 kg of rice (Khomsan et al., 2014). With such a quantity, the people of Kasepuhan Sinar Resmi arely experience a crisis or food shortage.

Conceivably, the harvest period is only once a year, but its availability can be for three years.

The food component of the Kasepuhan Sinar Resmi is almost entirely obtained from local agriculture. In other words, obtaining and consuming natural products. Staple foods such as rice, are certainly a major and superior commodity, which is more than that of sacred value. Rice must not be traded; of them, for them. In addition to rice, other commodities such as corn, cassava, or sweet potatoes, they are self-produced and consumed.

The sacredness in rice is not only frills or jargon, but it is really proven, that they can live with an abundant stock of rice. Food safety is guaranteed to the maximum. More than that, not only the needs of the stomach are met, the happiness in simplicity they also have. Live free, simple, and happy

Rice Planting System

There are several data on the stages of rice planting from pre-planting to harvesting, the ceremonies carried out during the rice planting stage and cultural vocabulary related to the Rice Field Farming System in Kasepuhan Sinar Resmi.

1) Pre-planting rice

Before planting, the kasepuhan or *incu putu* community makes land first depending on their respective abilities and abilities. After making the land, the land is cleared in three stages, there are *nyacar*, *ngahuru* and *ngaduruk*. *Nyacar* can be interpreted as mowing, in the case of cleaning this means to cut the already tall grass and cut the trees that are in the way. Then "*Ngahuru*" and

"*Ngaduruk*" are the activities of burning the pieces and their remains clean.

2) Rice planting

After cleaning, *Ngaseuk* or seeing the field after it is clean and continued with the stocking of rice seedlings which is equated with the birthday of the owner of the seedling or seed (male). After planting, a week after the seeds are stocked, *salamat pare sapangjadian* is carried out, which is a ceremony or diving to commemorate the 1st week that rice is planted as a form of gratitude to the Almighty for his blessings and grace.

From the *salamat* ceremony, during the planting process, the things that were done were only ordinary things such as *ngored*, regulating the waters in the swamp and other things whose purpose was to maintain the fields / rice fields so that the rice was maintained. If *pare* / rice already looks bunting or already wants to *nyiram* then another *salamat* is done called *salamat pare nyiram* or *mapag pare beukah* where the rice already wants to bloom.

If the weather is good, in Kasepuhan Sinar Resmi from *salamat pare nyiram* about 1 month to be ready for harvest. And when it is ready to harvest, there is another *salamat* called *salamat carita mipit*.

3) Post Planting / Harvesting

After the rice is harvested, the rice is cut and then pumped or chained or dried in the sun to dry until completely dry. Continuing after complete drying, about 1 month is done which is called *Mocong Pare* or

replacing the ties of the bitter gourd rope. For *Mocong Pare* there is no provision on what size rope is used. After being tied, the rice is put into leuit.



Figure 2. *Mocong Pare*

Under the existing provisions, every community or *incu putu* is encouraged to give *Zekat*. *Zekat* is as close as rice that has been hooped to the Parents, to Abah by 50 to 1. That is, if the rice owner has 50 rice bonds, then he must issue alms as much as 1 rice *pocong*. Finished issuing *zekat*, 2 – 3 days later *Nutu Nganyaran*, however, this activity is not accompanied by safety and this is an activity that is only carried out by the housewives of each house. For the community, it is carried out on the 2nd or 3rd day just cooking rice from rice which was just picked up for the first time and accompanied by a congratulation called *Nyangu Pare Anyar*.

After the series above is over, Abah Asep and the community are just waiting for *Seren's* time. To fill the rice fields or fields while waiting for *Seren Taun*, usually the land is filled with plants and filled with fish.

Leuit

The customary system in Kasepuhan Sinar Resmi is a privilege because they can realize their food security and independence without government assistance. Food stocks are stored in *leuits* (granaries) in the form of grain or rice. When the harvest period comes,

residents will set aside the harvest to reserve future needs and use it for customary purposes.

Leuit is a place to store rice (rice granaries) that have been "pocongged" or tied. The *leuit* is box-shaped with a triangular roof with a symbol in the form of a circle at the upper end of the *leuit* roof. The *leuit* door is at the top so to enter the *leuit* or put rice into the *leuit* must use a ladder. The symbol of the circle at the upper end of the roof of the *leuit* has the meaning that everything that exists in the world will return again to God, expressed by the symbol of a circle rotating in the absence of an end that also reflects the cycle that exists in nature. The size of the *leuit* varies according to the economic conditions or capabilities of the owner.

At first *leuit* was as far away from the house as possible (at least 50 m) but as the population of the land area increased less and less, this caused that now the location of the *leuit* group is only about 10 m from the residents' homes.



Figure 3. *Leuit*

The main function of *leuit* is **1) As a rice storage**, each family must have *leuit*, even though it does not have a private rice field. **2) The symbol of prosperity**, meaning that the number of *leuits* owned by a family is a sign of the prosperity of the family, the more the number of *leuits* owned indicates that the family has a lot of sustenance.

The uniqueness of rice stored in *Leuit Si Jimat* is able to last for decades and can even

still be used as rice seeds for planting in rice fields.



Figure 4. *Leuit Si Jimat* at the time of the *SerenTaun* Ceremony

Pandemic Period in Kasepuhan Sinar Resmi

When the covid pandemic hit the world, and economic and food stabilities declined, the kasepuhan Sinar Resmi in the face of this difficult time was still carried out as usual as if there was no pandemic.

They do not feel food difficulties or food shortages at all, such as the affected residents in big cities. But despite it all, social distancing programs, wearing masks and a clean and healthy lifestyle are still carried out.

Although some residents are affected by symptoms, it can be overcome by self-isolation and using natural or herbal medicines. The strength and realization of the implementation of customs, culture and local wisdom that they carry out can prevent all forms of disasters and outbreaks that occur, because since hundreds of years they have continued to maintain and preserve this custom until their children and grandchildren. Based on the local village government stated that none of the residents died from covid.

IV. CONCLUSION AND SUGGESTION

Based on the results of the research above, it shows that the food security system needs to be carried out not only during a pandemic or disaster in an area. However, the food security system can be implemented as early as possible as is done by indigenous peoples in Sinarresmi village by preparing for food supply from an early age, namely storing rice into *leuits* or rice barns.

It is recommended for the relevant governments in order to improve the food security system in the future.

Covid-19 pandemic, the government can implement an OIM system (observe, imitate and modify) based on the system from several neighboring countries that can survive in terms of food security during the Covid-19 pandemic.

System food security that is suitable to be carried out in Indonesia such as conducting self-help with a system that is suitable for carrying out rich help the poor. This research is one of the efforts to preserve culture to:

- 1) To know, understand, and appreciate the achievements or achievements of the ancestors of a society or nation.
- 2) Become a source of inspiration to build a better future without repeating the mistakes of the past, and
- 3) Making depositors that can be used to improve the welfare of the community because cultural residence is a witness to the history of the journey of the Indonesian nation from time to time with various conditions of world development.

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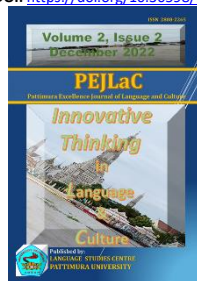


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