

## **Globalization and Rice Plant Cultural Value in Kasepuhan Ciptagelar Society**

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### **ABSTRACT**

The purpose of this research is to explore information related to local value of rice for Kasepuhan Ciptagelar community. The research location was conducted on Kasepuhan Ciptagelar indigenous peoples from June 20, 2018 to July 20, 2018. In detail the main issues in this study are described in the following questions: (1) What is the value of local rice culture for Kasepuhan Ciptagelar people, and (2) Why Kasepuhan Ciptagelar still maintain the value of rice culture in the middle of globalization ?. Methods in this study using ethnographic approach. Data collection was done by observation, participant observation, in-depth interview, documentation study, and literature study. All the information collected is recorded, recorded, immortalized using the camera and transferred into the night as a field note. Data analysis is done during the research process, the data obtained are then classified, analyzed, interpreted and described continuously in accordance with the topic, theme and sub-theme of the research problem. The results show that the local cultural values of paddy for Ciptagelar Indigenous Peoples are manifested in: beliefs and views related to the treatment of rice, activities or actions in the preservation of the value of rice culture based on ancestral traditions, and maintenance of rice traditions based on traditional technology inherited by their ancestors . This they do so that tatal paranti karuhun remain awake despite the flow of globalization increasingly coloring their lives.

### **INTRODUCTION**

Globalization is a social process and geographical boundaries do not become important to socio-cultural conditions in one's consciousness (Waters, 1995) The most prominent development in the era of globalization is the flow of information, as well as on the social.

Changing the value and culture of society by imitating or applying the modernization of life causes the value of local culture that grows and develops to be eroded. The impact of globalization on local culture can change the values of society from the homogeneous to pluralism and the change from closed society to an open society (Sri Suneki, 2012). It is also experienced by the people Kasepuhan Ciptagelar Strong globalization flow also entered the community life Kasepuhan Ciptagelar such as the use of electricity, transportation (motorcycles, cars) to the massive use of gadgets in various age groups. But there is one thing that they can not absorb due to the rapid development of incoming communication technology, namely in terms of relation to rice culture. For them rice is very exalted, a symbol of prosperity. Although the Kasepuhan community is friendly with technology, there are some restrictions in processing and growing rice. The Kasepuhan people do not use tractor machines and cook rice instead of using electric rice cookers, but rather stoves with firewood, traditionally. In addition, they are prohibited from selling rice or rice, so Kasepuhan Ciptagelar able to food self-sufficient until several years into the future. Rice is life, when a person sells rice or rice, it means they are selling their own lives. The tradition of rice cultivation and harvesting is full of ritual traditions is declining. Plant them simultaneously and see the signs of astronomy.

## **DISCUSSION**

The Kasepuhan Adat Ciptagelar, the author of MKAC, is one of the sub ethnic Sundanese who still preserve their ancestral heritage through rice culture. Kasepuhan Ciptagelar has been established since 1368 AD or has been aged 650 years, with a population of 1,139 people, the number of women as much as 589 and the number of male population as much as 550 people (Population Data Dusun Ciptamulya, 2018). The majority of people are Muslim and there is one who embraces Christianity, although in practice it can not be separated from the teachings of the ancestors that colored their religious life. The livelihood of the majority of farmers, the level of education MKAC average education to SD, which as many as 511 people. A total of 214 students received education up to junior high school, the next sequence was occupied by people who have not / not yet attended school as many as 117 people, then those who are studying high school level around 57 people and there are 2 peoples have received education S1 / S1 (Population Data Sukamulya Hamlet, 2018).

Geographically Kasepuhan Ciptagelar is located at 106° 29 '42 " - 106° 29' 55" East Longitude and 6° 48 '14 " - 6° 48' 01" Latitude South. Kasepuhan Adat Ciptagelar administratively included in West Java Province, precisely Sukamulya Village Sirnaresmi Village District Cisolok Sukabumi. Kasepuhan Ciptagelar distance from Sirnaresmi Village about 15 Km, from District Cisolok 30 Km, from the central government of Sukabumi Regency 103 Km and from Jakarta 180 Km to the South.

There are three paths to reach Kasepuhan Ciptagelar, the first line route is Pelabuhan Ratu-Cikakak-Pangguyangan-Ciptarasa-Ciptagelar. In this first line is the fastest path to Kasepuhan Ciptagelar with a distance of  $\pm 20$  km, but the field is quite heavy compared to the second line. While the second line passes Pelabuhan Ratu-Cimaja-Cicadas-Sirnaresmi-Ciptagelar. In this second line is  $\pm 34$  Km to reach Kasepuhan Ciptagelar. The third line passes Pelabuhan Ratu-Cimaja-Cicadas-Gunung Bongkok with the most distant distance of  $\pm 45$  km, because it rotates into the province of Banten.

In customary government, Kasepuhan Ciptagelar is the administrative center of Banten Kidul Indigenous Unity which oversees 566 villages, so that when conducting activities related to customs or custom ceremonies, then all citizens included in it will come to participate. In practice, wealthy citizens (farmers), both in huma (fields) and in the fields) must also carry out a series of customary rituals performed by each citizen.

There is a series of indigenous activities related to rice management and treatment, among them: *Turun Nyambut, Nyacar, Tebar, Ngaseuk, Ngangler, Tandur, Tutup Nyambut, Pamageran, Panyiraman, Panyimburan, Mipit, Mocong, Ngunjal, Ngadiukkeun, Nutu, Nganyaran, Ponggokan*, dan ditutup dengan *Seren Taun*. All these activities must be implemented by all citizens Kasepuhan Ciptagelar for those who are married. If it is pulled back the existence of this rule is one of the manifestasi of agricultural systems that they still embrace until now, that is *tani turi*. As expressed by one of the Rorokan<sup>1</sup> Lines below:

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<sup>1</sup> The ranks of the Deputy Leaders are directly under the command of the Chief of the Kasepuhan (Abah Ugi) who is in charge of certain affairs, his assignments based on the lineage. There are 7 main stem rows, including: Rorokan Jero, Rorokan Padukunan, Rorokan Paraji, Rorokan Rendang Kande, Rorokan Pamakayaan, Rorokan Paninggaran, and Rorokan Pangabasan (interview with KY, Wednesday 18 July 2018 at 18:12 WIB)

*“Tata cara makaya di dieu mah nyaeta tani turi, nuluykeun amanat wasiat ti nini aki, ragrag ka ibu bapa dina sagala rupina kudu tata tertib, beres.”*

(Interview with KK on Sunday, July 15, 2018 at 07.20 WIB)

The farming system used here is the farming system of turi, which is to continue the will and mandate of our predecessors, from grandparents, descendants to the fathers, so that in its implementation must be orderly and none of the hereditary legacies are left to be executed)

The incessant development of communication technology that slowly able to lead the affected communities to a change in the order of life, is not a scourge for MKAC. This is because of the strong grip, namely to maintain the customs karuhun which then transformed into their guidance in the face of the rapid development of the era. As stated by MA (interview result on Wednesday, 20 June 2018 at 20.30 WIB):

*“Zaman mah teu kengeng katinggaleun, nu penting adat dipertahankeun,”* (We should not be left behind by the development of the times, the most important and the most important is to maintain the customs so that the balance and go hand in hand).

#### **A. Value of Rice Culture for Kasipuhan Ciptagelar Community**

The cultural value in it consists of concepts that live in the mind of a society about something that they consider noble, with it will also affect the actions or ways and tools they use (Koentjaraningrat, 2009: 85). Thus speaking of cultural values will be closely related to the three forms of culture, namely 1) as a complex of ideas, ideas, values, norms, rules; 2) as a complex of activity as well as the patterned actions of humans in society; and 3) culture as an object of human works (Koentjaraningrat, 2009: 186-187).

##### **1) Ideational Value of Rice Culture for MKAC**

The presence of conceptions and views which are considered noble in MKAC manifested in the myth of Dewi Sri or Nyi Pohaci. For MKAC it is mentioned in Sulamjana's story. Dewi Sri is an exalted figure in the life of MKAC. Etymologically

the goddess comes from the word *dwi* (two) and *sri* (*seri* / balanced), into two balanced figures. Namely in his life humans live because of rice. Vice versa, rice will live because of human hands, namely in treating, managing and cultivating rice. Thus it will also affect the equipment or technology systems used in rice-related management. As to which the following exposure. The ideational value of other rice cultures can be witnessed in the confidence that is imprinted on every MKAC, as expressed by IT:

“Mun abi gering, siga nyeri sirah ujug-ujug terus abi tinggal datang ka juru pare, diteangan tuluy beberes menta dicageurkeun. Sanggeus kitu teu lila leungit rieutna.” (results of interview on Saturday, July 14, 2018, at 14:35 pm) (If I get sick like a sudden headache, I immediately look for the cause of my pain and come into the *pandaringan* and apologize for the mistakes made, usually related to the way / treat the rice (the term here is called *beberes*). After that is done then the pain in the head will soon disappear).

Based on the story experienced by IT illustrated that how to treat rice and derivatives, such as rice, flour or anything related to rice there are certain rules that bind to all MKAC activities. The same thing is also experienced by one of the men in MKAC, namely PU as the following quote:

"I used to wander when I was sick, checked to the doctor but not caught the disease. Finally I came home *kampong*, then by *kokolot* here told to trace the cause of the illness. Then one of the *kokolot* who was here asked me, "what are you doing in town?". Then I replied, work at the restaurant so waitress ". Well, that's the cause, the *kokolot* said to me. "

Mr. PU's experience has something to do with MKAC's belief that in *Kasepuhan Ciptagelar* selling rice and its derivatives is prohibited. For them selling rice is the same as selling their lives and selling their lives. So that after each harvest, the rice they get is only consumed for their food needs, then stored in *leuit* (rice barn), and give each other rice or rice that peak occurs at *Nganyaran* ceremony. Each citizen give each other *pare* / rice (new rice, from this year's harvest).

## **2) The Value of Rice Culture in the MKAC Action / Activity Form**

The value of rice culture in the form of activity in the life of MKAC among them can be witnessed during the rituals associated with the tradition in the care and care of rice. In this tradition there should be no missed ritual activity, such as when preparing the land for planting rice (for example, there is *urun nyambut, nyacar*) the process of planting rice (for example, *tebar* or *ngaseuk* if in the *huma*) as well as when rice begins to bear fruit, until the rice is ready to be harvested (*mipit*). as well as when rice begins to bear fruit, until the rice is ready to be harvested (*mipit*). When rice is yellow and ready to be harvested, then all MKAC must perform ritual activity first. This ritual procession can not be separated from the name steamed at the time of the ceremony will take place as a form of permission application and the request of safety to *karuhun* for all the process of traditional ceremony run well, smooth, safe, and no obstacles accompany. Steam activity can be done by various sexes, such as during the ceremony *Mocong* performed by the *Kasepuhan*, then the leader of the ritual is *Rorokan Pamakayaan* (who takes care of agriculture) However, if the steamed it during the procession *Nutu Nganyaran* (rice harvest this year for the first time), then those involved in the ritual is the wife of the leader *Kasepuhan* assisted with *Rorokan Pamakayaan* and Assistant *Rorokan Pamakayaan*. But if the ritual procession is done by the citizens, then the leader of the ritual is a husband. To perform steam activities required the conditions that must be met, namely *menyan* and *parupuyan* (incense and special container place to put incense). Usually the one who prepares this requirement is a husband. As for example when going to activity *nutu nganyaran* citizens, there is a ritual activity called *nutu repeh* (before rice turned into rice, women who carry out this ritual is prohibited to issue a word). Usually *nutu repeh* done before the morning, or after dawn call to prayer. A wife who will perform the processu *nutu nganyaran* must do *bebersih* or bathing, then preening using powder, eyebrows, lipstick, using perfume, and use clothes such as *kemben* closed by *karembong bodas* (white shawl). Then the husband arranged and prepared three *pocong* (tie) of rice in a container named *sahid*, then close the three bundle of rice with *batik motif rereng* or floral motifs, there is also a white cloth (*boeh*). Then, the husband began to burn incense with the start of the *jampe* (prayer) and then the incense in the *parupuyan* is rotated around the rice three times, so that the smoke that comes out of *parupuyan* begins to spread. Before the steam activity takes

place, the wife handed seupaheun in the form of money, gambir, apu, and betel leaf and also do carita to her husband. This is done as a permission to the husband for the activity of nutu nganyaran that will do in order to obtain ease and safety. Carita also ends with a two-time greeting, and closed with nyeupah or mengang. In a different room the wife has been waiting for the completion of his husband's steam activity. *Nutu repeh* begins when the wife begins to scavenge the rice that has been stored in sahid and has been steamed by the husband. The istripun walked to saung lisung (where pounding rice) with a sieve in his right hand. Arriving at saung lisung, the wife also issued the first rice harvested, the rice huma and began to chew panglay and ngabura rice that will be pounded as many as three times the bursts. Before the pestle touches the rice, the rice is stroked first with affection, then the pounding activity begins. The pestle punch that touches the dimple gives a distinctive rhythm, as a sign that in the village there is a nutu nganyaran. Soon other women came one by one to help the nutu nganyaran. After the rice is separated from the stalk, then the owner of the ritual nutu repeh sifting rice-rice to separate from the remains of the stalk. Then the rice that has been separated or called the ward is re-inserted into the edge of the dimple round, then pounded back or commonly called ngabebek, after the ngabebek process was finished paddy was cleaned again with ditampi then felt until the rice turned into pure white. Then put in sahid and closed by cloth.

After three bundles of rice are pounded and become rice, brooms or stalks are removed, then put benyeur and tied back edges. This broom is made into three bundles, and then put into the place where rice is stored. Remnants of stalks, bran, and bran taken a little and then placed on the spell, then thrown away by the ritual mama with a little ditampi until exhausted. He also ngabura against rice that has been tackled (so). Rice was taken to the floor goah (the room located in the kitchen, a place to store food, one of which rice). The procession of nutu repeh was completed, and the ritual mepunya could communicate again with the women who help nutu in saung lisung.

### **3) The Value of Rice Culture in the Form of Equipment Used**

Abstinence for MKAC to raise rice with energy other than human, or machine as well as in processing or cooking rice. This is related to the philosophy of rice as a carrier of life,



fertility, and well-being. While machines or other modern technological equipment are inanimate, and unable to provide life or life.

Since rice is planted, bearing fruit, then harvested and processed into rice until it becomes rice all done with the help of traditional technology. Like when preparing agricultural land, only use aseuk for paddy fields, then for rice farming using the power of animals and human labor through hoes. Likewise during harvest, the tool used is etem (ani-ani). When the rice has been harvested, to separate it from its skin, or make it into rice is done with the help of traditional technology that is halu and lisung. Likewise when rice is about to be cooked must use hawu, torch, seeng, aseupan, dulang, pangarih, and boboko. This is related to philosophy:

*“Hawu teh hawa, atawa nu mere hawa, nu matak pami nyangu dina hawu mah ngebul. Hartina aya kahirupan. Ari hawa teh nyaeta Siti Hawa, Siti Hawa teh awewe kan?. Nu matak dina urusan nyangu mah hak prerogative awewe”.*

(Hawu or stove is air, or that gives air, so if you cook rice on a stove it will appear smoke. That is life There is Eve is Siti Hawa, Siti Hawa is a woman right? So in the matter of cooking rice is the prerogative of woman).

Based on the above description related cultural values in the form of ideas, activities and objects of cultural products on MKAC are still interconnected and interconnected ideas between ideas that live in their culture with action or activity. Likewise between the two with the cultural value of MKAC works.

## **B. Maintaining Rice Culture Amid Globalization**

Based on the three forms of rice culture values above, it is one of the MKAC's strategy to fortify their indigenous culture from outside cultural influences. This they do so that the tradition of agriculture that they have been doing for generations to be maintained until the grandchildren- great-grandparents, although on the other side of life they can not be shred, that their lives are now filled with currents originating outside their culture. However, with a strong tradition in managing rice that should not be cultivated using modern technology makes MKAC remain balanced in cultural life, especially in the field of inheritance of



tradition and economic system in the management and distribution of rice for them. With the retention of leuit, saung lisung and pandaringan is an effort to maintain family and community food security.

## CONCLUSION

Based on the above explanation, it can be concluded that there are three values of local rice culture for MKAC, they are manifested in: 1) Confidence and views related to the treatment of rice, such as the belief in the treatment of rice should not be arbitrary. Rice for them is life, so the rice for MKAC can not be sold because when someone sells rice he has sold his life; 2) The value of rice culture for MKAC on activities or actions in the maintenance of paddy should adhere to the ancestral tradition; and 3) MKAC in processing and maintaining rice should be based on traditional technology inherited by their ancestors. This they do so that tatal paranti karuhun remain awake despite the flow of globalization increasingly coloring their lives.

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