

THE MECHANISM OF RICE MANAGEMENT THROUGH *LEUIT* BADUY LOCAL WISDOM TO MANIFEST FOOD SECURITY IN BANTEN PROVINCE

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Abstract

Community food barn program tends to be unable to fulfill the need for food reserves, both national and regional scale. Therefore, it is important to make a proper mechanism of food management for people in Banten Province. This research is conducted to manifest food security in Banten through agricultural independency, especially rice as the main crop. The specific target is to propose a mechanism of rice management in Banten to manifest food security. This study proposed a leuit model in Baduy customary law to be developed as an alternative for food management in Banten based on local wisdom. The concept of leuit has been proven as an outstanding food security system for Baduy people. It is expected to be a good reference for the regional government policy to manifest food security in Banten. The approach method applied in this study is sociological normative law or empirical juridical law. The researcher studied leuit Baduy to be developed in modern society by conducting a study of community rice barns exist in Banten.

Keywords: Food Security, *Leuit Baduy*, Rice.

I. INTRODUCTION

As indigenous people, Baduy people have their own customary law applied to each member of their community. Baduy people are modest people who have lived their daily life with local cultural wisdom to organize them for hundreds of years. They live harmoniously alongside nature and fellow human beings. Their livelihoods are cultivating, planting *huma* rice (planting rice in the farm), harvesting and storing it in each family's *leuit* (barn) at the edge of the village. [1]

The existence of *leuit* in the indigenous Baduy community is regulated in particular customary law, such as married people must have their own *leuit*, days calculation related to *leuit*, the procedures of making *leuit*, the design, size and also the distance of *leuit* to the house are regulated in such a way. There is a traditional ritual when storing the rice into the *leuit* called *salametan ngadiukeun indung*. There is also rule to take the rice out from the *leuit*. These stages are started from counting on the good days based on the *kolenjer* (Baduy calendar). All stages must be done following the given customary law, which is aimed that the rice stored in the *leuit* would be durable and well-consumed. The violations against these rules are believed to cause the poor quality of the rice stored in the *leuit*. [2]

Moreover, consistency and compliance on Baduy custom rules of *leuit* have resulted to manifest food security, in terms of food independency, food availability and access to food. Therefore, it is hoped post-harvest mechanism of rice management in Baduy such as community food barn program could be implemented in modern society in the near future. Nevertheless, its mechanism still cannot manifest food security due to various technical constraints occurred in the field.

It is important to study the mechanism of *leuit* management by the Baduy people to be adapted into modern society. The mechanism is stated in a binding policy to make both the government and the society work together to manifest food security.

II. RESEARCH METHOD

This research applied qualitative method by using primary and secondary data. Primary data were obtained from rice management studies in Baduy. The data were collected through interview and observation in Baduy society related to *leuit* and its management. Interviews were also conducted with competent parties, such as Agricultural Affairs Agency and Food Security Agency of Banten Province. Meanwhile, secondary data were obtained from primary, secondary, and tertiary legal materials by reviewing regulations related to food in the form of laws, regional regulations and other related regulations.

III. RESULT AND DISCUSSION

Leuit Baduy as Local Wisdom to Manifest Food Security

Baduy as a traditional society live their lives in accordance with wise advice from the *kokolot* (elder prominent figure), traditions and customary laws which in harmony with the surrounding nature, including food and agriculture. The process of handling post-harvest in Baduy society would be a good reference to conduct a local food based study of food security, especially rice which is a staple crop for most Indonesian people. Baduy people store their harvested rice in a barn called *leuit*.

Leuit is a place to store rice in Baduy society. There are two types of *leuit*, namely *leuit lenggang* in Baduy Dalam and *leuit gudangan* in Baduy Luar. *Leuit lenggang* uses *gelebeg* (rod to prevent rats or mice) whereas *leuit gudangan* does not. The size of *leuit* is varied from 7 (seven) inches and 5 (five) inches, but it must be in square shape. It means that the length of each side is 7 (seven) inches or 5 (five) inches. *Leuit* is made of certain wood. The roof of *leuit* is made of *rumbia/ijuk* (sago palm/palm fiber). Such fine architecture design would make the rice durable, not suffering from decay and consumable for tens or even hundreds of years. [3]

Based on the analysis, there are some points of explanation about *leuit* in Baduy tradition. 1) Head of family should own at least one *leuit*. There is also certain *leuit* managed by the *puun* (chief of the tribal council in Baduy). 2) *Leuit* is owned when someone is married or about to get married. Its ownership can be obtained from his effort or inherited from his parents. 3) *Leuit* must be built with certain design rules. 4) The rice stored in *leuit* is for customary needs and if a disaster or food shortage occurs; separated from the rice consumed for daily needs. 5) The rice that has been put into *leuit* cannot be taken without any permission from *puun* and *jaro* (head of the village) as it cannot be carelessly taken out from *leuit* for daily needs unless for customary events such as wedding or circumcision ceremonies, Seba Baduy, and when a disaster occurs.

Moreover, Baduy customary law concerns in regulating; 6) Rice is forbidden to be sold, but some crops such as banana, cassava and others may be traded. Baduy custom rules prohibit selling rice from Baduy areas, but they are allowed to buy rice from outside Baduy for their daily needs. 7) *Leuit* must be built far outside the village, at least 100 meters outside the *tajug* (village borderline) to prevent any damages of fire accident. Therefore, they still have food reserves. [4]

From the explanation above, Baduy customary law in managing rice as a staple food by using *leuit* method should be taken into account to manifest food security in Indonesia. Rice is the main source of carbohydrate for most worlds' population. No one doubts how important rice as the main source of staple food and for Indonesia economy. [5] As an agrarian country, agricultural crops in Indonesia such as rice should be stored properly and worth to consume, accessible, and also worth for local farmers.

Leuit Baduy Rice Barns as an Alternative Food Management in Banten Province

Speaking of food management, Banten Government has issued Regional Regulation No.2 of 2017 concerning Food Management. It is written in article 6 about strategies in implementing some policies to deal with food shortage by developing and empowering food barns. Food utilization is also regulated in article 13 regarding the strategy to meet the need for food by developing facilities, infrastructure, and technology for production, post-harvest handling, processing and storage of rice. Another strategy is by

encouraging and facilitating the reinforcement of food distribution agencies and community food barns in every district and city throughout Banten Province.

The rules concerning community food storage facilities are in line with the *leuit* in Baduy tradition. However, there are some constraints particularly in Banten to manifest food security program. It is necessary to review Baduy customary law as a reference of food management system in manifesting food security. Baduy customary law is one of the various customary laws in Indonesia and has been applied to regulate indigenous Baduy people for hundreds of years from generation to generation. [6]

There are some points of difference among the rules applied in Baduy: **First**, *Leuit* in Baduy is used to store paddy (not milled rice) whereas community food barns are used to store rice in which they have different durability. **Second**, Rice in Baduy is forbidden to be sold to secure food stock. However, in Regional Regulation No.2 of 2017 concerning Food Management in article 19 stated that staple and local food from local farmers are prioritized to meet the needs of the community and can be marketed outside Banten area.

Rice is a crucial commodity for Indonesia, as staple food, and also as the main livelihood for millions of farmers. In some areas, rice is also associated with customs or culture. [7] As explained before, Baduy custom rules prohibit selling rice from Baduy areas, but they are allowed to buy rice from outside Baduy for their daily needs. Some agricultural crops such as banana, cassava and others may be traded. This is the implementation of post-harvest staple food management. In article 42 there is prohibition to sell rice outside Banten Province in the form of wet or dry grain for farmers who are subsidized by the regional government. There is also a prohibition to sell the crops through whole seller. However, it is difficult to implement the rule which is only applied to those who get subsidies from the government; not a rule to support food security.

Third, In Baduy, *leuit* is built in certain architecture design. Meanwhile, the regional regulation regulates the placement of community food reserves with the development of community food barns. Food barn is one of the social institutions in the community which have played such an important role in food procurement during the famine season. The food barn is not only effective in serving the need for food of its members during the crisis, but also serving the financial needs of its members from the barns management. [8]

Most of the food barns in almost every village do not have standardized physical buildings to store the rice for a long period. Moreover, the barns have not been supported by professional managerial and workers and they only rely on supports from the government. However, the government's efforts to distribute capital and guidance still cannot stimulate the farmers to be more active. As a result, many village barns are unable to implement its functions. [9]

Food procurement program should process kind of food storage warehouse which is well-managed by local government agencies, state-owned enterprises, regional government, and local community. It is particularly different from that of in Baduy. Baduy people already have their own culture and tradition in the form of *leuit*. Regional Regulation article 40 regulates that farmers are not allowed to trade their crops without being guaranteed by whole selling system and they should have food reserves in their own barn.

Fourth, there is similar concept between *leuit* and community food barn for disaster management anticipation. The difference is on the mechanism to load the granary which will affect its sustainability. Baduy people have their rice from the harvest and they initially sort the rice for traditional ceremonies and for daily consumption. Therefore, it should be regulated that the rice stored in the barn is subsidized rice from the government that will be distributed to those in need in accordance with the relevant regulation on food distribution.

Government subsidies are kind of responsibility for social welfare. On the other hand, it may cause dependency among the farmers. However, in Baduy, the rice stored in *leuit* is harvested from their own cultivated field. As a result, Baduy people already have independency to produce their food.

This regional regulation also regulates prohibition to trade subsidized rice in the form of wet or dry grain outside Banten and for farmers who receive subsidized seeds, fertilizers, and agricultural tools are not allowed to sell their crops through whole selling system. For those who violate the regulation will be charged a maximum of six-month imprisonment or IDR 50,000,000 (fifty millions rupiah) of maximum fine. This is classified as law violation.

The prohibition is different from the customary law of Baduy which forbids the people to trade the harvested rice from Baduy fields by any system. It is aimed to prevent food shortage and for food reserves during disaster. Regarding the concept of *leuit* as disaster prevention, it is important to locate the *leuit* far from the settlements. This rule does not explicitly regulate the sanctions or penalties. However, the violation of this rule would bring damages, for instance is fire accident in Cisaban village back in 2017, destroyed hundreds of *leuit* there. Food security program cannot be achieved if the rules are violated.

The mechanism of food management written in the regional government regulations is similar to the principles in Baduy although there are some fundamental differences that inhibit the manifestation of food security. Despite the Baduy tradition of *leuit*, it is worth to try to implement the similar concept in Banten area. *Leuit* Baduy has been proven to be a good manifestation of food security based on local wisdom that can be implemented in modern society.

IV. CONCLUSION

The mechanism of rice management by using *leuit* Baduy can be an alternative to manifest food security in Banten Province. It can begin with amending Regional Regulation No.2 of 2017 concerning Food Management, by adding some regulations in line with the Baduy customary law. Firstly, the kind of rice to be stored in *leuit* or barns is not milled rice (paddy). Secondly, the barn is designed as *leuit* in Baduy to avoid damage inside it. Thirdly, the rice is cultivated in Banten and it is only for food reserves during disaster, not for daily consumption. Last but not least, the harvested rice should not be sold outside Banten using any system. However, both government and society may bring in or buy some rice from other areas outside Banten.

ACKNOWLEDGEMENT

My sincere gratitude goes to University of Sultan Ageng Tirtayasa and Islamic Development Bank for funding this research.

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