

Governance of the Nutu Tradition in Kasepuhan Ciptagelar: Reflection on Sustainable Women's Economic Empowerment

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Abstract. The purpose of this article is to look at the governance of usable or replaceable resources in the context of the nutu tradition as a model for long-term women's economic empowerment in Kampung Gede Kasepuhan Ciptagelar. Kasepuhan Ciptagelar are a Sundanese social group in Banten with economic independence, particularly in food. They believe and live a life based on tatali paranti karuhun as the best form of life in the midst of life's dynamics and modernization. One manifestation of his belief can be seen in his attitude toward preserving farming customs and the use of non-mechanized tools, specifically lisung to process rice. They use a lisung to carry out the tradition of nutu (pounding rice). This tradition is based on siloka, meaning and value about humans and life, and has broad and deep dimensions. The nutu tradition features women as the main characters. This relates to the role of women in Sundanese culture, which is characterized by a binary opposition that is neither matriarchal nor patriarchal, including the pursuit of the family's economic degree. The narrative inductive research method was used, which is a hybrid of economics and socio-cultural science. The data collection technique is an in-depth interview with traditional elders (puun), both jaro and women from the local community. According to the findings of this study, the survival of the nutu tradition is linked to the issue of local community values and cultural interpretations in the form of (1) the concept of parents as a replaceable resource factor and (2) the concept of lineage, kinship, and brotherhood as a usable resource factor as a benchmark for women's economic empowerment. Kampung Gede Kasepuhan Ciptagelar's sustainability.

Keywords: Sundanese culture, Ciptagelar, Women's economy, Family, Sustainable

1. Introduction

Kasepuhan Ciptagelar are a Sundanese social group in Banten with economic independence, particularly in food. They believe and live a life based on tatali paranti karuhun as the best form of life in the midst of life's dynamics and modernization. The system or governance adopted reflects life activities based on tatali paranti karuhun. According to Luthfi (2018), governance can describe a group of people's relationship, how they interact internally in the context of the environment, and the system of principles, rules, and norms that govern their interactions. Governance can also refer to a specific process, structure, value system, product, or result. Governance is viewed as a societally acceptable

product that seeks to maintain balance. The system or governance should ideally be in line with the concept of sustainability. Sustainability is a biological system that is still capable of supporting biodiversity and productivity without limits. It is derived from the words 'sustain' and 'ability.' The governance adopted by the indigenous people of Kasepuhan Ciptagelar in the context of traditional society refers to local customs and culture. The customary order studied in this study is a governance contained in the nutu tradition, both during daily nutu activities and during rituals. Nutu is a set of activities that involve pounding rice into rice or rice flour. Activities are carried out with the aid of a non-mechanical tool known as a lisung. The pounding activity is carried out in Kasepuhan Ciptagelar in a semi-open structure known as a saung lsung. The traditional order in the Kasepuhan Ciptagelar indigenous community's nutu tradition, its representation can be found as a process, structure, and value system that they adhere to. The way they interact internally in the context of the environment and the system of established principles, rules, and norms is a fact of how a tradition-based governance system works. Investigating the activities of the nutu tradition in the Kasepuhan Ciptagelar indigenous community raises issues with broad and critical implications. Adat governs the division of tasks based on their nature, with women working in the saung lisung and men working in the fields. This means that nutu activities involve issues of women's rights and obligations. Food independence is one of the needs that the indigenous people of Kasepuhan Ciptagelar have successfully met. The huma farming system evolved into the traditional agricultural system with a sedentary pattern, also known as rice fields. Both of these farming systems are still present. They manage field, huma, and rain-fed rice varieties, as well as developing local lowland rice varieties. What's fascinating is that their farming life is linked to a specific belief in the rice plant. They believe that rice is more than just a plant and that it, like humans, has a soul. As a result, rice is not permitted to be traded; selling rice is equivalent to taking human lives. According to Nopianti (2016), rice is likened to a human being who must be protected. If humans live in the house, the rice must also have a home, which is known as a leuit or barn. Leuit Si Jimat is a symbol of their establishment in the food sector in the Kampung Gede area, where the research is located. Their attitude toward rice is a form of reverence for the rice entity, which is thought to be the embodiment of Sang Hyang Nyi Pohaci.

The nutu tradition in Kasepuhan Ciptagelar is a 653-year-old legacy that has been passed down from generation to generation. The time period is calculated in reference to Isfiaty (2021) since history wrote about the existence of the Kasepuhan community group in 1368. The use of customary order as the foundation for managing their nutu tradition has economic implications, particularly in terms of women's empowerment, which is linked to sustainability concerns. The explanation of the research problem focuses on the importance of the research, specifically the importance of a data base on the use of natural resources, environmental impacts, and the triggering factors for the level of usable or replaceable resources that can be used as a model for preserving the nation's cultural treasures, particularly Sundanese culture.

2. Method

The variable of perception becomes the variable that underpins the research's analysis phase. According to Iskandar in Jailani (2014), the element of perception is significantly related to a community group's participation in environmental sustainability, depending on the knowledge, experience, and benefits to be obtained, as well as the norms that exist in the environment in which a community group lives. In order to analyze the problem of customary-based governance in the nutu tradition in Kasepuhan Ciptagelar, it is necessary to first place the problem specifically based on the perception of the Kasepuhan Ciptagelar community by seeing and hearing what was seen and heard by cultural actors where the research was carried out, and then to draw general conclusions. As a result, the method used in this study is narrative inductive. The inductive method is used to draw general conclusions from specific observations. The established data collection technique for obtaining internal data is an in-depth interview technique conducted with traditional elders (puun), both jaro and women in the local community. The research lasted three months, from May to August of 2020. The Kampung Gede area was chosen as the research site because it is the hub of activity and the home of the girang elders (leaders)

of the Kasepuhan Ciptagelar indigenous community in Banten Kidul. Observations on the nutu tradition were focused on daily nutu activities and the nutu nganyaran ritual during the study. This is the first nutu ritual after the harvest, and it involves the entire Ciptagelar community, making it an important and main nutu ritual for the community.

3. Results and Discussion

The governance problem of the nutu tradition as a reflection of sustainable women's economic empowerment in Kasepuhan Ciptagelar is related to the triggering factors for the level of usable or replaceable resources. To do so, it is necessary to first comprehend it. In the context of this study, usable resources are defined as resources that are always present and whose existence is relatively constant, despite the fact that they are exploited on a large scale. Meanwhile, replaceable resources are defined as resources that can be reduced in the short term but will be recovered in the long run due to natural processes. Forests are examples of resources in this category. According to Heal in Hasanah (2014), the concept of sustainability has at least two dimensions. The first dimension is time, because sustainability is nothing more than what will happen in the future. The second dimension is the interaction between the economic system, natural resource systems, and the environment. Sustainable development is defined as development that meets the needs of the current generation without jeopardizing future generations' ability to meet their own needs. According to Hall in Wajib (2002), the assumption of sustainability is based on at least three basic axioms, the assumption of sustainability is based on at least three basic axioms: (1) Present and future treatments that place a positive value on the long term, (2) Recognizing that environmental assets contribute to economic well-being, and (3) Understanding the constraints that arise as a result of the implications that arise on environmental assets. This concept is perceived to be very normative, so the operational aspects of this sustainability concept face numerous challenges. The three axioms will be examined using the symbolic interactionism theory's four categories of actions (traditional action, affective action, value-oriented action, and goal-oriented action) during daily and ritual nutu activities.

The environment is central to all three axioms of sustainability. In the nutu tradition, environmental issues are complex and have cultural dimensions. The cultural dimension's content is implemented as a management system with personality, and this is what shapes the quality of an environment. Understanding environmental quality is important because it serves as the foundation and guideline for achieving environmental management objectives that are directly related to the governance of the nutu tradition in this study. Environmental quality is defined simply as an environmental condition that can provide optimal support for human survival in a given area. Environmental awareness is formed and developed in an individual, according to Notohadiprawiro in Purwoko et al (2016), by continuously exposing a person to everyday environmental problems in the form of real facts. It's simple to understand and to have a good time with.

The nutu nganyaran ritual, also known as nutu rurukan, involves pounding new pare/pare from the current year's harvest. The event is typically held after the harvest period has ended and the harvested rice has been chopped and stored in leuit. Nutu nganyaran is the beginning of the cycle of time and space transition from the vertical dimension of the sky (upper world) to the horizontal dimension of the earth (underworld). The cyclical transition can be interpreted as the time when indung (rice form) transforms into pangawasa (rice form). The previous period was described as descending by Yoyo Yogasmana in an interview on November 5, 2020, namely when the father (sky) descends to the mother (land), which produces rice plants. Descendants are a way of life for Kasepuhan residents, as well as the time when rice entities began to transform into rice. In the Kasepuhan Ciptagelar indigenous people's thinking, the meeting of two vertical dimensions creates life. The implementation is focused on the saung lisung of the girang elders, specifically the saung lisung rurukan.

The presence of Ema Alit (wife of a happy elder), Ema Ageung (biological mother of a happy elder), and the wives of rorokan kicked off the nutu nganyaran event. The group proceeded to the Banten Kidul Indigenous Unity Meeting Hall for the opening ceremony. When nutu nganyaran was implemented, the role of women was seen to be very dominant. There were 1109 participants in 2017, 1611 participants

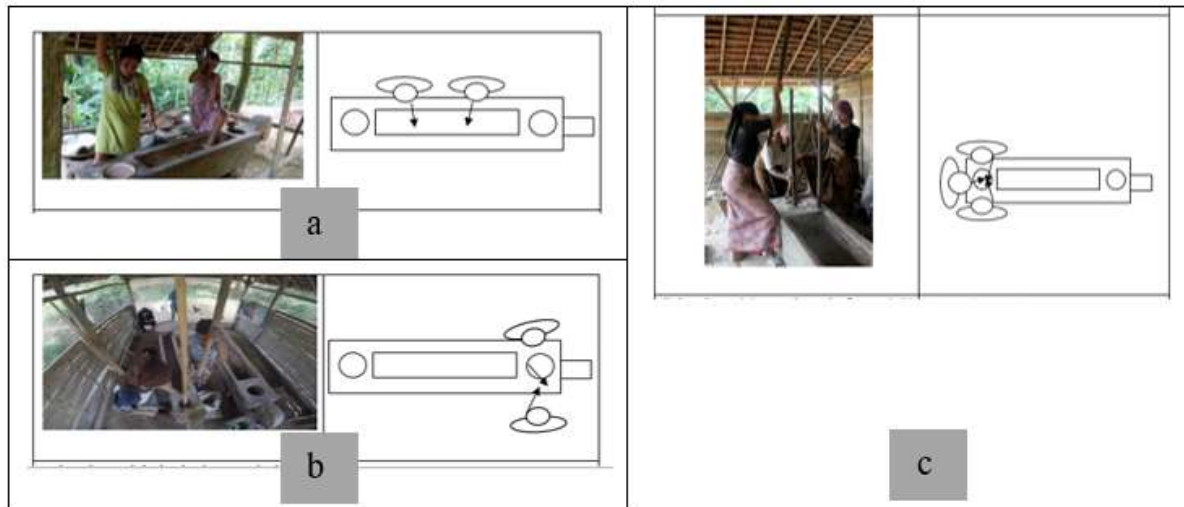
in 2019, and 1565 participants in 2020. The nutu nganyaran ritual will be held in the morning, and women from various villages and working overtime in Kasepuhan will come to Gede Village to participate in pounding pare anyaran. The women who pound are crowded into the saung lisung rurukan due to their high enthusiasm, desire, and existence, as shown in Figure 1.



Picture 1. Nutu Nganyaran

Figure 1 depicts the nutu atmosphere at the 2020 Nutu Nganyaran ritual at Kasepuhan Ciptagelar. Figures A, B, and C depict the atmosphere and activities that take place in the saung rurukan. Picture D depicts the atmosphere and activities that occurred at Ema Ageung's Saung Lisung.

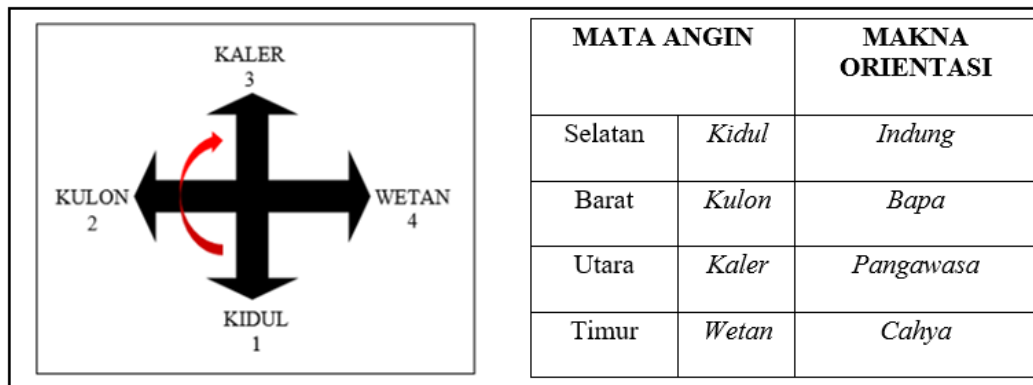
Clothing is one of the requirements for attending the Kasepuhan Ciptagelar traditional rice cultural ritual. When pounding, the women must wear the side. According to the findings of the analysis, the management of the clothes worn is an action related to the large role of women in carrying out life in the world. The analysis also discovered that the role of women in nutu activities was related to the importance of lineage, kinship, and brotherhood. Taking rice from Nutu nganyaran and handing it over to the family transforms women into symbols of life. In addition to clothing, there are important aspects of women's empowerment when participating in nutu activities, such as the position when pounding against the mashing tool, known as the lisung. Based on cultural aspects of the Kasepuhan Ciptagelar community, the masher's position is related to the shape and direction of the face lisung. The lisung has a front element called the lisung, and the back is the flat side of the box shape that serves as the lisung's body. The people of Kasepuhan Ciptagelar believe that Hulu lisung faces south (kidul) or north (kaler). Figure 2 depicts a woman's pounding posture.



Picture 2. Position of the rice pounder

Figure 2 depicts the position of the rice pounder in response to the mortar's laying. A. The pounder in a side-by-side position. B. A top-down view of the pinders facing each other. C. The 3 pinders are positioned in relation to the location of the lisung that leads to the south or the ball.

Aki Karma explained Panca Opat, a calculation that is traditionally referred to in Kasepuhan Ciptagelar, in an interview conducted on November 6, 2020. The cardinal directions are referred to as Panca Opat. Each cardinal direction has a cultural meaning that is referred to as the community's customary order in life. Kidul Kaler, which means Idung Pangawasa, is the cultural meaning that becomes the reference for managing the Nitu tradition. This finding relates to the significance of women's roles as life guardians. The Panca Opat concept is depicted in Figure 3 below.



Picture 3. The Panca Opat Concept

Figure 3: The Panca Opat concept as a model for managing the Kasepuhan Ciptagelar indigenous community's nutu tradition.

4. Conclusion

The survival of the nutu tradition is linked to governance, which is linked to the issue of local community values and cultural interpretations in the form of (1) the concept of parenthood as a replaceable resource factor and (2) the concept of kinship, kinship and brotherhood as a usable resource factor as a benchmark for women's economic empowerment. Kampung Gede Kasepuhan Ciptagelar's sustainability.

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