

THE ROLE OF WOMEN IN FOOD SECURITY OF THE BADUY COMMUNITY IN THE ERA OF GLOBALIZATION AND MEDIA CONVERGENCE

Ima Maisaroh¹, Nina Yuliana², Najmudin³

^{1,2,3} Universitas Sultan Ageng Tirtayasa Banten, Indonesia

ninayuliana@untirta.ac.id,

ABSTRACT

Baduy women have a special and honorable position because they are directly related to the concept of Ambu and Nyi Pohaci (the Goddess of Rice) as the goddess of the source of Baduy life. With this identification, the food security of the Baduy family and community is determined by the role of women. The need for agricultural land/fields continues to be urgent, slowly among them in 2010-2012 the Baduy people were able to buy land outside of customary land covering an area of 900 hectares spread over 12 sub-districts designated as agricultural land expansion. Land expansion is needed to meet food availability as well as family economic income which has an impact on increasing welfare. The land is purchased from years of savings from financial management and women's creative industries. This study aims to determine the method/model of the role of Baduy women in food security for families and communities through qualitative research with activity theory and religious communication. The result is that Baduy women continue to use their traditional positions and roles by utilizing customary knowledge and skills which continue to be developed with concessions to the interpretation of customary law and are carried out according to social and economic motives to return to the big motive, namely the religious motive to buy land and carry out functions. worship as a farmer and the concept of Sunda Wiwitan belief.

Keywords: *Globalization, Food Security, Media Convergence.*

ABSTRAK

Perempuan Baduy memiliki posisi yang khusus dan terhormat karena dihubungkan langsung dengan konsep Ambu dan Nyi Pohaci (Dewi Padi) sebagai dewi sumber kehidupan Baduy. Identifikasi tersebut, maka ketahanan pangan keluarga dan masyarakat Baduy ditentukan oleh peran perempuan. Kebutuhan lahan pertanian/ladang yang terus mendesak, perlahan di antaranya tahun 2010-2012 masyarakat Baduy mampu membeli lahan di luar tanah adat seluas 900 hektar yang tersebar pada 12 kecamatan yang diperuntukkan sebagai perluasan lahan pertanian. Perluasan lahan dibutuhkan untuk memenuhi ketersediaan pangan juga pendapatan ekonomi keluargayang berimbang pada peningkatan kesejahteraan.Lahan dibeli dari hasil tabungan bertahun-tahun dari pengelolaan keuangan dan industry kreatif perempuan.Karena itu, penelitian ini bertujuan untuk mengetahui metode/model peran perempuan Baduy dalam ketahanan pangan keluarga dan masyarakat melalui penelitian kualitatif dengan teori activity dan komunikasi religious. Hasilnya adalah bahwa perempuan Baduy tetap menggunakan posisi dan perannya secara adat dengan memanfaatkan pengetahuan dan keterampilan adat yang terus dikembangkan dengan kelonggaran atas interpretasi hukum adat dan dijalankan sesuai dengan motif sosial dan ekonomi untuk kembali kepada motif besar, yaitu motif religious

untuk membeli lahan dan menjalankan fungsi ibadah sebagai petani dan konsep kepercayaan sunda wiwitan.

Kata kunci: Globalisasi, Ketahanan Pangan, Konvergensi Media.

INTRODUCTION

The customary rules of the Baduy community place men and women each having an important role and position. Even Baduy women have a distinctive superior function and role contained in the Ambu concept. at the macrocosmic level as the universe. The function and role of Ambu in both levels are as caretaker, and protector. These two roles make Ambu's figure in Baduy society highly respected.

Customary rules become the basis for women to carry out their roles as Ambu with dual roles, namely at home and in the fields. Customary rules place Ambu in a more respectable position, directly related to food defense is with farmers or fields by connecting directly to the concept of Nyi Pohaci or Nyi Pohaci Sang Hyang Asri (Nyi Sri) who is the source or carrier of life and is the center and focus of worship in the daily life of the Baduy community whose main livelihood is farming and growing rice. Therefore, specifically for work directly related to rice, Baduy women must do it.

All Baduy women's activities are carried out as worship or carrying out "religious" and customary teachings and recommendations (kitaina.id). According to the beliefs of the Baduy, ceremonies such as Ngaseuk, Mipit, Nganyaran, and Ngalaksa are the most important and most sacred activities (Setiani, 2006) related to planting rice as a basis for food security. From the traditional position of women, it can be concluded that the Baduy woman conceptualized by Nyi Pohaci has the meaning that women/Ambu determine the food security of families and communities. In addition, the role of Baduy women as Ambu in the household makes women help manage household finances by applying the principles of a thrifty and efficient household economy while ensuring that all family members get a decent life.

Saving in various forms is also a habit that Baduy women have lived since time immemorial. Baduy women carry out their roles with wisdom, intelligence in thinking, and acting (kabare.id). Another part of the role of the Ambu concept in the household is the role of a mother of education. They give birth and teach children with traditional values, carry on the message of their ancestors, and remain working mothers (erlinstinjak.wordpress.com). In particular, they live independently by farming and

farming (neutralnews.com), even though they have a lot of additional income from weaving products that have been used by well-known designers in the 2011 Paris Fashion Week event (ciptamedia.org).

METHODS

The paradigm used by the researcher is the constructivist paradigm. That is the paradigm that according to Ritzer (1992: 5), "sees humans as creative actors from their social reality." Therefore, in viewing a phenomenon of human behavior it is very important to look at the general, intersubjective meanings - "ways of realizing action in society. expressed in the language and descriptions that shape institutions and practices" (Denzin & Lincoln, 2009: 149).

The qualitative approach, according to Amconbie, et al., seeks to understand phenomena that do not require quantification (Garna, 1999: 32), such as about individual experiences and their meaning in the context of their social environment (Patton, 2002: 33).

Communication ethnography looks at language, communication, and culture simultaneously. According to Ibrahim Abdul Syukur, communication ethnography is an approach that sees language in general as being associated with social and cultural values, so that a global understanding of the views and values of a society is obtained as a way to explain attitudes. and the behavior of its members (Kuswarno, 2011: 13).

The informant selection technique was chosen using the maximum variation sampling technique. The simplest technique, by randomly taking the necessary informants (Patton, 2002: 178), is to represent the very wide and varied realm of experience that exists regarding a phenomenon (Maykut & Morehouse, 2000: 174), because different informants may have different understandings, in different settings and at different times. The informants of this research were divided into two groups, (1). The activity actors, namely Outer Baduy women as main informants; (2). People who know about the activities, namely Outer Baduy men as additional informants.

According to Cresswell, the three main techniques of data collection in the ethnographic study of communication are participant-observer, interview, and document review (Kuswarno, 2008: 47). This opinion is in line with Given's (2008: 290-292) explanation, namely (a) participatory observation, (b)) deep interview

RESULTS AND DISCUSSION

Religious communication theory assumes that the meaning and purpose of life are determined by religious beliefs derived from scriptures, doctrines, and general religious experience. Religious communication means the process of passing symbols that discuss spiritual issues that aim to influence the mind and heart to believe in God and base their actions on it, the results of which can be seen in religious awareness and identity. This theory sees that messages, processes, and effects are used by communicators to influence the audience to adopt the communicator's thinking (Littlejohn & Foss, 2009: 850).

The theory of religious communication is used to explain that all Baduy women's activities in maintaining the economy and food security in the era of globalization and media convergence are now still carried out based on customary rules derived from traditional *pikukuh* which become holy books, doctrines, and beliefs so that the results still rely on awareness and religious identity.

The theory of religious communication is compared by researchers with the theory of activity which explains the origin and function of the mind/consciousness/activity. Humans always carry out ideal activities/minds (planning) before concrete activities. Therefore, according to Vygotsky, the basic unit of analysis of the "mind" is the "meaning of a word". And every activity (concrete reality) of communication is more than a simple reference because it reflects abstract concepts in linguistic (symbolic) references and their relationships with other concepts.

The use of activity theory is based on pre-research findings that based on the traditional *pikukuh* of the Baduy community, the resilience, and creative economy of Baduy women is rooted in the position of women in Baduy customs, which is related or is a collection and connected with the concepts of *Ambu* and *Nyi Pohaci* or *Dewi Sri*. This concept makes a person, in this case, especially a Baduy woman, to be active in that category.

Leontiev also said that activities relate to ways of thinking/attitudes that arise from social interactions (oral and written communication), which are influenced by needs, interests, and positions among other people who also participate in social activities. Baduy women until now are the result of interactions with Baduy men who have been regulated by customs and cultural intersections in the era of globalization and media convergence which includes the Baduy community.

Activity theory compares and connects three components, namely activities, actions, and operations, which involve motives/drivers for the birth of an activity. The motive comes from the crystallization of biological or social needs and is following the main purpose. Operation refers to the concrete conditions in which the activity is carried out. with Baduy women, the participation of Baduy women in the economy and food security is not only due to economic needs and existing social interactions but also because of the customs that have outlined this.

The role of Baduy women in food security and family economy in the era of globalization and media convergence, researchers see from the point of view of two interrelated aspects, namely aspects of religiosity and aspects of the activity. The aspect of religiosity underlies the pikukuh karuhun of the Baduy community. Pikukuh karuhun according to the focus of this research is described in the position of traditional Baduy women concerning food security and the economy which is explained directly with farming activities, planting rice, and home industry as a creative economy developed based on social and economic motives.

Traditionally, women and men should farm as their livelihood and form of worship. This obligation to the Baduy community is applied to the concept of gender equality. In one field men have a special position, and in another field, women have a special position. While on the other hand, there is a position where women and men have the same equality. Here is a big picture of the three positions of the relationship between men and women in Baduy.

Table 1. Functions and Roles of Women in Baduy Society

No.	The position is traditionally male-only	Positions that are specifically for women	The traditional balance of positions
1.	Family leader	The first child is considered more valuable if it is a girl. Because of the noble nature it has, namely nurturing, nurturing, and protecting	Lojor teu wins in pieces, cottage teu meunang joins up

2.	Group leader	Ceremonies related to rice such as ngaseuk, mipit, nganyaran, and ngalaksa must be performed by women because they are the most important and sacred activities. This is a high degree and honor of Baduy women	Men and women cooperate, both in the fields and at home. Both economic problems, and child care.
3.	village leader	Has two very important and sacred roles, namely Ambu and Nyi Pohaci	If the wife of a customary holder dies, then the husband must automatically step down from his position, because there is no balance and harmonization
4.	tribal leader	Women are in a more respectable position than men	
5.	Leader of ceremonies of salvation, initiation, marriage, death, rice planting, rice harvesting, and worship		

Source: Baiq Setiani. 2006. Functions and Roles of Women in Baduy Society

From the table above, it can be seen that the important function of women in Baduy society among the functions and positions of Baduy men is related to the concept of specificity described in the concept of Ambu, Nyi Pohaci and the concept of balance between women and men. The concept of specificity is the concept of women. Baduy in society and customs that are only owned, and can only be carried out by Baduy women. The concept of Ambu (mother) is intended for all Baduy women, while the main concept is the chosen Baduy woman, which is related to agriculture (Nyi Pohaci).

The role of Outer Baduy women in food security is traditionally created as a blessing and a line of necessity. That is if Baduy women are at the current point, where all are active not because of purely economic and social needs, but rather an integration of religious motives as a function and role. integrity. That women are active at home, sincere, and patient as housewives who must be able to teach the values of trust and

fulfill the external needs of the family, both for children and husbands, together or alone. Among these tasks, namely taking care of so that food security in the Baduy family and community is maintained. Based on the concept of religiosity of Baduy women in pikukuh karuhun above,

- 1) The simplicity of life that Ambu tries to keep
- 2) People who always try to meet their own needs
- 3) The religiosity of buying rice for daily fulfillment
- 4) Simple menu and cooking method

The role of Outer Baduy women in the era of globalization and media convergence in creating food security for the Baduy community is a synergy between religiosity and modernization which results in cultural acculturation in the Baduy community both in terms of productivity and consumptiveness. Where in practice and elaboration, Baduy women have a more creative level of productivity that can support food defense, and the family and community economy is more established and continues to grow.

The strength of the intersection of culture and technology is used as an opportunity for Outer Baduy women to continue to carry out their traditional concepts such as in the pikukuh karuhun who developed the traditional concept by becoming a modern and successful female home industry player. The result of business success as a microcosm Ambu in the household to buy land which is used for farming, being a farmer, and being the land for carrying out the Ambu Nyi Pohaci concept.

In Outer Baduy, women's opportunities to carry out these roles and functions have become more open, broad, and egalitarian because of the following:

- 1) *Pikukuh Karuhun* who tries to hold on tight
- 2) Cultural acculturation in the Outer Baduy
- 3) Outer Baduy women's consumptive style
- 4) Changes in the form and function of the house

Baduy women carry out all their activities in the context of worship and carry them out following the roles and functions of women in adat by continuing to develop them under the interpretation of applicable customary law. Utilizing traditional skills and knowledge as a form of the commodity that has a high selling value. Accompanied by a desire to always be creative and innovative by creating or selling product variants that add economic value, utilizing the interpretation of customary law that continues to

expand productively to support or sharpen existing traditional knowledge and skills in global business practices by, for example, attending school. pursue packages and use smart cell phones as a medium that will lead to global business opportunities.

CONCLUSION

Based on the results of the research and discussion above, it can be concluded that, traditionally, Baduy women have special functions and roles associated with the concepts of Ambu and Nyi Pohaci. These two roles directly refer to how food security and the economy of families and communities are directly under the traditional roles and functions of women. In Baduy society, this is a special function that is special, although on the other side of the integration of this role is the existence of cooperation or a balanced position between Baduy women and men.

The role of Baduy women in food security and the family economy always refers to the religious basis of the Baduy indigenous people. In carrying out their roles, Baduy women always try to stick to the principle of simple living and fulfill their own needs, except for the fulfillment of rice which must always be bought at the stall. The reason for buying this rice is also related to the problem of religiosity of Baduy traditional beliefs. The religiosity motive for buying rice is because the harvested rice is the most sacred ceremony, namely the marriage of Nyi Pohaci with the God of Earth in a sacred procession, and the results are only used for sacred matters (traditional ceremonies) and regeneration or seeding or replanting rice seeds that have been planted. done sacredly. Apart from sacred ceremonies,

In the era of globalization and media convergence, the role of Baduy women in food security and the family and community economy has experienced significant development by making maximum use of cultural acculturation from the use of electronic and other modern goods to support creative industry businesses that generate assets of up to hundreds of millions of rupiah. However, once again, although in this era there is a consumptive side of Baduy women, the strength of the religiosity motive which is integrated with strong social and economic motives makes the productivity side of Baduy women above average compared to the consumptive side. The methods and models used by Outer Baduy women in food security and the economy of the Baduy family and community are to stick to the basics of religiosity,

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