

## Food Security Model "Leuit Si Jimat" Ciptagelar Traditional Village in Dealing with The Negative Effects of Economic-Political Globalization

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### Abstract

Globalization is currently making the world flat, resulting in compaction, distance reduction, and homogenization of values. Strong values dominate weak values, leading to uniformity. Despite its positive impact, much value was lost, prompting Francis Fukuyama to call it "the end of history and the last of humanity." This situation encourages countries and cultures to protect themselves by reviving traditional values as a filter against negative global impacts. In the era of globalization, food security based on local wisdom, as implemented in the Kasepuhan Ciptagelar Traditional Village, is important. The traditional system in this village, related to food independence and sustainability, makes the community able to survive and develop. This local wisdom even makes their food reserves sufficient for the next 5 years. This pattern can be used as a model for global resilience amidst the current crisis. In Ciptagelar, customary obligations include building community leuits, which refer to the same model as leuit si Jimat as communal rice barns. Social solidarity in the Ciptagelar community emerges through equality of social status and attachment as Kasepuhan citizens, manifested in leuit si Jimat as a concrete symbol of social solidarity. Using qualitative methods, this research found that the occurrence of social solidarity in the community in Kasepuhan Ciptagelar emerged as a form of solidarity from equality of social status and attachment as Kasepuhan residents, in other words leuit si talisman as a concrete form of social solidarity.

**Keywords:** *Sundanese Economic Wisdom, Globalization, Global Political Economy.*

### INTRODUCTION

Globalization is the process of globalizing or globalizing "something" that crosses the territorial boundaries of nation states (Hedetoft, 1999). The actors are not only the State, but also non-State actors, such as MNC's, NGO'S, terrorism and individuals. It could even be in the form of goods, services, capital, information, cultural values, lifestyle and intellectual property rights (Halliday, 2001; Holton, 2011). In another sense, globalization is a phenomenon of the spread of all aspects of life to all corners of the world, making world boundaries blurry, and the spearhead is Multinational Corporations (MNC's) (Bardhan, 2013; Steger & James, 2019).

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Roland Robertson, defines globalization as: ...the compaction of the world and the enrichment of world consciousness as a whole. (Robertson, 1992) Meanwhile, Anthony Giddens explains that globalization can be interpreted as the intensification of world social relations that connect distant places so that events in one place can be influenced by events that occur in other places many kilometers away and vice versa. (Giddens, 1992). James Petras & Henry Veltmeyer (2001) state that "globalization is a discourse used by global capital actors as a tool to provide an umbrella for the movement and spread of capitalist ideology throughout the world. Through the discourse of globalization, development myths are fostered, the discourse of globalization is a global plan created to unite the nations of the world under the banner of global capitalism. According to Petras & Veltmeyer, the forerunner of this global design stems from the Bretton Woods system (implemented in 1944) which wanted to create a new world order. World Bank, IMF and international financial institutions (IFI) as well as companies.

Globalization is driven by the ideology of "Liberalism-Capitalism" through two catalysts, namely modernization (westernization) and free markets (free trade) (Watson, 2004). Meanwhile, the "Grand Design" creates a global state, by means of which the nation state is deliberately destroyed and directed to become a regional state. Regional countries are a stepping stone to realizing a global country, a global country/world state/world government is the ultimate goal of globalization (Silove, 2018).

In its development, according to Thomas L. Friedman, in his book " The World Is Flat ", globalization has gone through 3 (three) stages, namely: First, Globalization Volume I. 1492 to 1800, which was marked by the adventures of Christopher Columbus breaking the myth of an endless world. Second, Globalization Volume II. 1800 to 2000, starting with industrialization and the hegemony of multinational companies, has made the world small. Third, Globalization Volume III. 2000 until now, it is indicated that the world is shrinking, getting smaller, flattening and leveling without any obstacles (the flattening of the World). (Friedman, 2005)

In the economic field, globalization is often considered to be a global economic life, namely open, without recognizing territorial or territorial boundaries between one country and another (Anderson & O'dowd, 1999). Economic globalization views the world as one unit . The trade and investment side is moving towards liberalizing world trade and investment as a whole. Economic globalization is closely related to free trade ( Amin, 1997 ) . Free trade seeks to create a wider trade area and eliminate obstacles that result in international trade not running smoothly. Urata, 2002).

The design of economic globalization was initially considered to have positive intentions, namely improving the financial performance of countries that were considered economically underdeveloped by carrying out trade cooperation and industrial policies (Cohen, 2007).

However, the negative impact turns out to be inevitable when global policy adjustments cannot be made at the local level (Swyngedouw, 2004). The *win-win* situation to be achieved turns into an inevitable win-lose situation for local economic actors (Bowles, 2000).

In general, globalization affects the economy through two things, namely: First, through international trade in the form of exports and imports; and second, through capital flows in the form of loans and investments between countries (Petras, 1999). Exports open up new market opportunities abroad at higher prices, and this not only applies to large entrepreneurs, but also small entrepreneurs in rural areas (Fletcher, 2004). The opening of the ornamental plant export market in several East Asian countries, for example, has grown the economy and employment opportunities in rural areas in Cianjur and Sukabumi.

Globalization affects economic activities that occur throughout the world, in terms of: First, the occurrence of exports and imports from one country to another. This makes it easier for humans to obtain needs (Lipsey & Weiss, 1981). Second, the ease of access to online shopping means that we don't have to travel far to get what we need (Wang et al, 2015). Third, the development of types of business can help balance economic activities (Doner & Schneider, 2000). Fourth, people can easily get what they need from other countries with access to online shopping (Paul, 1996). Fifth, there is *cashless (non-cash)* payments which are easier and safer (Santiago et al, 2020). The positive values of globalization are important as an opportunity to improve the political and economic conditions of countries like Indonesia.

However, globalization does not only have positive effects, because in reality, there are quite a few impacts caused by globalization. The negative impact of globalization, apart from consumerist lifestyle behavior, business competition and lack of employment opportunities, is a change in people's economic behavior which tends to commercialize food with an export orientation, because it will get more value compared to domestic consumption (Gupta, 2011). If this trend continues without taking into account domestic availability, then over time developing countries, which in fact rely on the food sector for exports, will experience food shortages at home. Food exports are increasingly promising at a time when the world's population is exploding, which of course increases food needs (Barret et al, 2022).

Countries with large populations, such as China and the US, try to collect food needs from countries that can potentially provide their food (Welch & Graham, 1999). The US relies on MNCs to invest in the food sectors in Latin American, African and Asian countries, with the hope of facilitating imports for its domestic food needs, while China invests heavily in countries in Africa to create agricultural fields. new food, the results of which will be sent to China to meet its domestic needs, and even strengthened by launching the BRI (Belt and Road Initiative) (Andersom & Strutt, 2014).

For food producing countries, it is better to make protection efforts, so that economic development in the food sector not only benefits large countries, but they also get the greatest benefits from their natural products. One of the local wisdoms that can be used as a model is the granary (leuit) system implemented by the Kasepuhan Ciptagelar traditional village.

## **METHOD**

The utilized research approach is qualitative, employing descriptive data in the form of written or spoken expressions from individuals and actors that can be observed. This method aims to elucidate and analyze various phenomena, events, social dynamics, attitudes, beliefs, and perceptions held by individuals or groups toward certain subjects. In this article, a literature review was conducted using data from diverse sources such as journals, newspaper articles, and books, all relevant to the discussed topics (Creswell & Poth, 2016). The research process involved stages of data analysis, commencing with data collection, followed by data reduction and categorization, data presentation, and ultimately drawing conclusions. The qualitative data analysis was seamlessly integrated into these activities, addressing aspects such as food security issues in the traditional village of Ciptagelar and its correlation with the political economy of globalization.

## **RESULTS AND DISCUSSION**

In general, globalization has opened the boundaries between countries and thus relations between countries have become better, as well as opening up opportunities for interaction across national borders. However, it cannot be denied that the concept of globalization has disrupted the established life of a country or nation which already has its own characteristics. At least there are differences in the meaning of happiness and comfort, including in economic governance (Fjader, 2014). The happiness and comfort of people in the world will be disturbed if the concepts they believe in are forced to be replaced by other value systems.

One of the elements that can make people happy is the fulfillment of biological needs, especially food. Currently, the impact of globalization is food inequality. The UN Food and Agriculture Organization estimates that there are around 800 million chronically malnourished people in the world today, and many of them are children (Adeyeye et al, 2017). Although the world has made great progress in reducing hunger, feeding the world remains a challenge. The Earth's population is not only increasing, but becoming more urbanized, growing fastest in areas that are not well suited for food production. Meanwhile, farmers must adapt to various new production challenges due to climate change.

Smith (2013), stated that global food security is a big challenge, and to overcome it requires collaboration, with a multidisciplinary approach, because this problem is not a problem that can be solved in

parts, but needs to be approached holistically. In the global political economy, the role of food is very substantial, considering that food is one of the most important basic human needs. Apart from that, providing food for the entire community is a moral, social and legal obligation. Guaranteeing food security is also an effort to form better human resources to carry out national development, as well as a prerequisite for fulfilling other basic rights such as education, employment, and can even be used as a weapon, when conflicts between countries occur.

In this regard, the ancestors of the Sundanese people have taught them discipline in life so that the economy, both private and public, can be managed well towards a successful life. This philosophical foundation is a principle of life for Sundanese people who must always pay attention to family economic management so that in the future they do not experience bankruptcy or poverty. The main principle of the Sundanese economy is not just enough for today, but more than that, being able to meet future needs. The following are the values of indigenous peoples that reflect economic discipline.

### **Food Security of Ciptagelar Traditional Village**

The Kasepuhan Ciptagelar indigenous community is largely an agrarian society that relies on the agricultural sector. The main commodity in the agricultural activities of the Kasepuhan Ciptagelar indigenous community is planting rice. With the values that live among the Kasepuhan Ciptagelar indigenous people who really respect the rice plant, the Kasepuhan Ciptagelar indigenous community has succeeded in achieving food self-sufficiency, even the rice reserves of the Kasepuhan Ciptagelar indigenous community are predicted to be able to meet their food needs for the next few years (Widianingsih et al., 2023).

This value will be destroyed if we follow the rhythm of globalization which encourages opening up to a wider scope. The opening up of international interaction through international trade which guarantees higher prices will motivate them to sell or cash in their excess agricultural production outside their villages. This will of course change the "leuit" paradigm as an embodiment of food self-sufficiency, and will be accompanied by a decrease in appreciation for the value of rice. Rice, which was previously valued and respected, will later be seen as a production factor that can be monetized.

In Cipta, the rice harvest is only held once a year, because it is interpreted more in traditional philosophy as serving God. Planting rice is considered a ritual to marry the goddess Sri with the earth, and it is interpreted as a ritual of worship for the balance of nature. The way of cultivating rice in Ciptagelar is different from society in general, which harvests 3-4 times a year, which prioritizes rice as a commodity, without paying attention to the balance of nature. The land planting system also has different rules from the rice field mechanism in other places, namely that the land is used for planting rice once a year and

alternated with planting vegetables so that pest elements in the soil are not damaged and return to neutrality. The results of the rice harvest are stored in the leuit (barn). One family has one or several leuit, each leuit can hold between 500-1000 pocong (bunches) of rice. This symbolizes self-sufficiency and continuity of life, to maintain the existence of customs, so that when one day in another place there is food scarcity, in Ciptagelar the people have food security, because they have reserves for decades (Miharha & Ruslan, 2020).

With regard to food security, it is symbolized by the existence of a barn specifically to accommodate part of the residents' harvest, where each head of the family is required to store one bundle of rice in the barn, this barn is called leuit si talimat. With this Leuit Si Jimat, residents who need rice can borrow from the barn. Leuit the Talisman can hold around 8700 bundles (pocong) of rice. Leuit si Jimat is a rice barn located in the middle of Ciptagelar village. Leuit the Jimat also functions like a "bulog" which is intended for the community when they need rice loans. Since the last 17 years, the Kasepuhan Ciptagelar community has succeeded in becoming self-sufficient in rice. When in other places food prices rise due to inflation, the Kasepuhan Ciptagelar indigenous community remains safe with its independent food security (Nugroho et al, 2023).

The concept of food security in the form of "leuit si talisman" in the Kasepuhan Ciptagelar traditional village in Sukabumi, West Java. For the Ciptagelar community, leuit si Jimat is a form of resistance to the commercialization of the agricultural economy. Apart from the fact that traditional communities have traditionally considered it taboo or forbidden to commercialize agricultural products, especially rice, they also think that by not buying and selling their rice harvests, their lives will always be prosperous. enough food enough to eat. A simple hope born from a simple society (Komariah, 2016). Starting from this thought, Leuit was then built as a house for harvested rice. Apart from being a place to glorify rice for Sanghyang Sri, the leuit concept is also used to maintain the food security of indigenous communities who only carry out a big harvest once a year. The long time span between one harvest and the next means that indigenous peoples do not sell their harvests, but simply store them in leuit as provisions for their daily needs (Widianingsih et al, 2023).

When there is a prolonged dry season (famine), sometimes there are community members who lack rice stock in their leuit so they have to borrow it. The existence of the leuit si talisman, which is a type of collective leuit, is considered capable of overcoming basic problems that require urgent human assistance. This concept of helping each other is what is unique about the existence of communal leuit in Kasepuhan Ciptagelar.

In the global political economy, the role of food is very substantial, considering that food is one of the most important basic human needs. Apart from that, providing food for the entire community is a moral, social and legal obligation. Guaranteeing food security is

also an effort to form better human resources to carry out national development, as well as a prerequisite for fulfilling other basic rights such as education, employment, and can even be used as a weapon, when conflicts between countries occur.

The commitment of countries in the world in ensuring the provision of food for their people has been stated in several international conventions such as in the Universal Declaration of Human Rights in 1948 which states that the right to food is an inseparable part of human rights, as stated in Article 25 of the declaration. Apart from that, the 1966 International Covenant on Economic, Social and Cultural Rights also recognizes the right of every individual to adequate food and the right to be free from hunger as stated in Article 11 of the covenant (Assembly, 1966).

The discourse regarding food security in the following years experienced various developments. Until the mid-1990s, food security continued to be in the international spotlight. The international community has also agreed to establish international goals and actions in food security, where these actions and goals are aimed at efforts to reduce the number of hungry people. Domestic food supply is also inseparable from international trade, so that a country's national food security is also influenced by international trade policies or agreements. In the current era of globalization and free trade, the agricultural and food commodity sectors are characterized by the issue of trade liberalization in various trade negotiations between countries, both multilaterally and regionally. Since the Uruguay Round of the GATT (General Agreement on Tariffs and Trade) in 1986, the agricultural sector has not escaped the attention of GATT policy formulators. Until the end of the Uruguay Round in 1994 along with the formation of the WTO, the issue of trade liberalization in the agricultural sector continued to color international trade negotiations, both multilateral and regional in the form of free trade areas (Rausser & Rausser, 1995).

Trade in the agricultural sector is also specifically regulated by the world trade organization or WTO (World Trade Organization). Since 1995, WTO member countries have agreed to an agreement that specifically regulates international trade in the agricultural sector, this agreement is known as the Agreement on Agriculture. However, contrary to this concept, in the traditional community of Kasepuhan Ciptagelar Traditional Village, food (rice) is not to be commercialized, they also think that by not trading their rice harvest, their lives will always be prosperous, with enough food to eat. A simple hope born from a simple society. (Dwiartama, 2020) Even in the Baduy traditional community, it is even more extreme, if you can still buy rice, then the rice produced by humans cannot be consumed, so rice is savings.

This policy is based on philosophy *Ngeureut Neundeun-Nyokot Ninggalkeun*. This term has a noble meaning for someone who wants to be successful in the economy. Ownership of property must be divided into two functions, that is, when we cut (*ngeureut*; literal meaning) we must also be ready to save (*neundeun*; literal meaning). Likewise, when

we nyokot (take; literal meaning), we must also be able to leave (leave behind; literal meaning). This terminology has a powerful meaning that a Sundanese person must always think and act visionarily. Looking to the future full of good hope is a necessity embedded in the philosophical meaning of this message.

The ability to manage assets between those used (ngeureut/nyokot) and those invested (neundeun/ninggalkeun) is always inseparably linked. This indicates that a person's economic survival today can be met with consumption that is appropriate to today's needs, not excessive and prioritizing desires that are euphoric and seem excessive or wasteful. Meanwhile, we must also prepare for the future or tomorrow we will go through with our asset ownership as part of investment management. A comprehensive understanding of the two economic management terms, namely the usage system and the investment system, is the main message on how someone is able to survive in the face of changing times in the future.

The difficulty in managing assets in an effort to maintain our economy is the lack of clarity in terms of separating needs and wants. This is what makes someone not have clear economic concepts in life (Ellram et al, 2008). So, in the end, most of us are based on the principle 'what happens later, not how later', this wrong principle, even this wrong principle will result in bankruptcy and misery in the future. Therefore, the concept of 'Ngeureut Neundeun-Nyokot Ninggalkeun' is a solution to the sloppy economic management of human life in the past, present and future.

The rice produced by the Ciptagelar community is stored in leuit, used as savings. One family has one or several leuit, each leuit can hold between 500-1000 pocong (bunches) of rice. For the needs of the village as a whole, there is a barn specifically to accommodate some of the residents' harvests where each head of the family is required to store one bunch of rice in the barn, the barn is called leuit si amulet. With this Leuit Si Jimat, residents who need rice can borrow from the barn. Leuit the Talisman can hold around 8700 bundles (pocong) of rice.

Regarding rice as savings, it refers to the *Saeutik philosophy of Mahi-Loba Nyesa*. This concept teaches us that in any condition we have enough to meet life's needs. Saeutik mahi is the equivalent of 'a little is enough' and loba nyesa is 'a lot left over'. In terms of terminology, this concept explains to us that a lot does not always mean enough and a little does not mean less. A little is enough is optimal economic management, according to function and always understanding the meaning of usefulness in spending. While there is a lot left over, it tells us that when we have sufficient assets, we are able to leave or set aside for the future.

Saeutik mahi-loba nyesa suggests that as a person who has good economic planning, he always calculates carefully that the benefit aspect is a benchmark for financial management, both income and expenditure. This relates to how a person should not spend more than their income or in other terms the stake is bigger than the pole. In a

difficult economic setting, it is when we are faced with poor conditions. Here we will be tested to what extent our skills are able to use or manage it well. use that expenditure only for items that have a high priority in terms of benefits. It's different when we have a lot of finances or our assets are abundant, dividing it will be easier. However, the saeutik mahi-loba nyesa message still prioritizes the benefits in both conditions (a little or a lot).

The philosophical message from this terminology is very clear that life must be well planned. without a good plan it will be miserable and uncompetitive. Good life planning is when all the actions we take have measurability and regularity in predicting the risks and benefits that will be obtained. So, whatever happens as a result of the planning we do will be able to be resolved well.

Strengthening food reserves in the Kasepuhan Ciptagelar traditional village, symbolized in the form of Leuit Si Jimat, in international political economic studies, falls into the category of a nationalist or realist approach (*economic nationalism*), assuming that state development is based on political superiority rather than economics, the market must be the link for fulfilling interests political. This perspective holds that economic activities must be subordinated to development goals and national interests, whether in the form of policies from the state or based on regulations set by traditional elders.

The traditional policy of the Kasepuhan Ciptagelar village in the form of "leuit" governance as an effort to manage food is the main analysis and food self-sufficiency which is an economic goal should be subordinated to customary interests in the form of a policy to make leuit si Jimat and other community rice barns a representation of food security. At least the negative impacts of globalization in the form of consumerist lifestyle, business competition and lack of job opportunities, can be overcome by customary policies. By protecting global values, the economic independence of a region will not change consumer behavior.

The Kasepuhan Ciptagelar indigenous people have made agriculture (rice fields and fields) the only source of livelihood for their community, so they remain steadfast in their behavior as farmers, not "*moving cai moving pileumpang*". If you don't experience a change in behavior, you definitely don't experience a change in lifestyle. The Kasepuhan Ciptagelar indigenous people are required to fulfill their daily needs without relying on external sources which are uncertain, so that their consumption does not move beyond what is permitted by custom. They don't want a lot, but only need what is needed, by saying "*teu hayang but need*" (not really fulfilling desires, just needing what is needed). This will not cause the Kasepuhan Ciptagelar Indigenous People to behave in a consumptive manner.

With regard to business competition, in economic logic, when the products produced are similar there will be business competition, but in the Kasepuhan Ciptagelar indigenous community there will be no business competition, because the community does not sell their

products. They consume the rice produced from their paddy fields and fields themselves, and *save the excess* in private barns and also group barns. Only then, if they need goods and also consumption needs that are not available in their environment, they can sell them outside the village and buy them according to their needs. Selling products is not done simultaneously, so that there is no competition between them.

Regarding employment opportunities, there will be no shortage because they each have their own cultivation, which has been passed down from their ancestors. The human life cycle has been regulated by custom.

The food security model, which is a manifestation of the economic independence of the Kasepuhan Ciptagelar indigenous community, can be used as a model by countries in the world in facing the negative effects of globalization. There are at least two things that can be implemented as a policy: First, prioritizing industry that is based on the primary needs of citizens, and adapting it to national advantages, especially food and clothing needs. Even if product diversification occurs, it is a derivative of the primary products above. Of course, it must be accompanied by a state policy to promote nationalism and the history of the nation in a back to basics effort towards the excellence of the nation. As the world population grows, basic needs, especially food, will become increasingly crucial. The FAO estimates there are around 800 million chronically malnourished people in the world today, that's approximately one in nine, and many of them are children. Therefore, the need for food has become an inevitable need, and competition for it is increasingly fierce, and even tends to be controlled by global powers. So, in the future, countries that have food power will have high bargaining power.

*Second*, there needs to be a policy to create food warehouses, which are able to anticipate people's food needs over a long period of time, without exporting before, for example, food reserves meet the needs of people in the country within a certain period. For example, what the Kasepuhan Ciptagelar indigenous community did was to accommodate food supplies for more than the next 17 years. Don't be too tempted to nominalize food on the global market, because the current monetary system is not real, because the value of money is not comparable to the price of money, especially paper money. Like the story of the prophet Yusuf, when he was about to face a long drought, by making food storage barns, so that his people would not starve.

## **CONCLUSION**

From the presentation presented, several conclusions can be drawn as the novelty of this study, including: First, the globalization that has taken place today has given rise to a spirit to re-examine traditional values and then globalize these values. One of the interesting things to be put forward in the era of globalization is the strength of the foundation of food security based on local wisdom in the economic philosophy of the Kasepuhan Ciptagelar Traditional Village which has a

traditional system that has been maintained from generation to generation, related to food independence, as an effort to fulfill the family's living needs, starting from planting rice. until you save it. This local wisdom is what makes the community able to survive, develop and be sustainable (sustainable development), in the form of a "leuit" barn which is symbolized as "leuit the talisman". Second, the Kasepuhan Ciptagelar indigenous community is an agrarian society that relies on the agricultural sector (rice cultivation). The Kasepuhan Ciptagelar indigenous community really respects rice and harvesting is only done once a year, because it is interpreted more as part of the traditional philosophy of serving God. Planting rice is considered a ritual to marry the goddess Sri with the earth, and it is interpreted as a ritual of worship for the balance of nature. The way of cultivating rice in Ciptagelar is different from society in general, which harvests 3-4 times a year, which prioritizes rice as a commodity, without paying attention to the balance of nature. The land planting system also has different rules from the rice field mechanism in other places, namely that the land is used for planting rice once a year and alternated with planting vegetables so that pest elements in the soil are not damaged and return to neutrality. The results of the rice harvest are stored in the leuit (barn). Third, strengthening food reserves in the Kasepuhan Ciptagelar traditional village, symbolized in the form of Leuit Si Jimat, in international political economy studies, falls into the category of nationalist or realist approach (economic nationalism), assuming that state development is based on political superiority over economics, the market must be the link between fulfilling political interests. This perspective holds that economic activities must be subordinated to development goals and national interests, whether in the form of policies from the state or based on regulations set by traditional elders.

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