

**Food Resilience During Pandemic Covid-19 Based on Culture in Agriculture**

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**ABSTRACT**

*The COVID-19 pandemic has an impact on human life in fulfilling food through agricultural activities. The purpose of this study is to find behaviors in the Sundanese culture perspective of the manager of the Sundanese cultural village in Bogor, West Java. The research method used is descriptive qualitative method. Meanwhile, the data collection method was carried out by three events, namely observation, documentation and in-depth interviews. While the data analysis using triangulation. The results of the study indicate that the construction of traditional food barns to store food is a step to achieve resilience because food needs are met. After that, food production follows the paranti line, namely agriculture that follows the way of ancestral rice farming and pest control is carried out organically so that it helps production but avoids food production failures in the future. Then the application of tritangtu in life so that the trust is always applied for progress.*

**Keywords :** *Pandemic covid-19, culture, food, kampung budaya*

**ABSTRAK**

Pandemic covid-19 berdampak terhadap kehidupan manusia dalam memenuhi pangan melalui aktivitas pertanian. Tujuan penelitian ini menemukan perilaku-perilaku dalam budaya sunda perspective pengelola kampung budaya sunda Bogor Jawa Barat. Metode penelitian yang digunakan yaitu metode kualitatif descriptive. Sementara metode pengambilan data dilakukan tiga acara yaitu observasi, dokumentasi dan wawancara mendalam. Sedangkan analisis data menggunakan triangulasi. Hasil penelitian menunjukkan bahwa pembangunan lumbung pangan tradisional untuk menyimpan bahan pangan sebagai Langkah untuk mencapai ketangguhan karena terpenuhi kebutuhan pangan. Setelah itu, produksi pangan mengikuti tali paranti yaitu pertanian yang mengikuti cara Bertani padi leluhur dan pengendalian hama dilakukan secara organik sehingga membantu produksi namun menghindari kegagalan produksi pangan pada masa yang akan datang. Kemudian penerapan tritangtu dalam kehidupan sehingga amanah selalu diterapkan untuk kemajuan.

**Kata kunci:** *Pandemic covid-19, Pangan, culture, Kampung budaya*

## **INTRODUCTION**

The adverse effect of the outbreak of covid-19 is not restricted the impact of covid-19 to their health. It continue to another detrimental impact like the fragility of our food system during disturbances situation (Béné, 2020). Pandemic covid-19 impact to food crisis because agriculture is one sector that can't circumvent from this outbreak. It lead to scarcity of food locally and nationally. There are numerous factor why it can occure encompasses the farmer unable to production their cropt due to lockdown and social limitation for mitigating covid-19 outbreak. Even it can triger the huhе of food price because there is lack of rice and agiculture product as well as there is barrier in transportation. It make human vulnerable to confront the circumatences without resiliences of social and food as well as economic resiliences. Since covid-19 combat the human life in the world, scarcity of food and starvation as the phenomena where the societies can't be avoided. It is need food resilience and the other sort of resilience where it can be implied to scale of the power of community for facing havock and calamity.

Resiliences is the power of human to confront the misery condiction but the human can overcome the disaster both nature and human ailment disaster. Typically, food resilience is the power for preferring adequate of food, appropriate food for all during unforeseen circumstances and disruption (Tarra et al., 2021). Resilience the ability for adjusting to unfortune circumtances (Elysia & Wihadanto, 2018). Resilience can be measured how long the impact perturbances to individual until it reach expected behaviour (Natrass & Lusseau, 2016). The resilience can release when the communities able to oversome the stressor condition, admitting the adaptation in change circumatences and functioning after period of dysfunction (Oliveira & De Morais, 2018). Meanwhile community resilience can be defined as respon of community to schock, exstream even, and other change(Faulkner et al., 2018). The community reach resiliences because they trust that their subsistences have been adjusted by Allah and believe that Allah shelter human as well as using mutual assisting in the community catastrophe (Akbar et al., 2017).

Mutual helping rely on willingnes in financial, institusional, political power for sharing the resources during crisis (Jewett et al., 2021). It is connected significantly to other discovering such as the mutual assisting connected to the tradition where the community help the other person willingly without hoping to accept reward further (Bahagia, Rahmadanti, et al., 2021). The form of mutual assisting when our nighbor undergo life disruption include distributing rice, collecting money based on community, and visiting the people who experience life calamity for giving the spirit (Bahagia, Mangunjaya, et al., 2021). Even mutual assisting can be conducted through the social value such as mutual giving and giving temporary shelter like offering house space to other to lighten the burden that person face (Bahagia et al., 2022). It is linked to increase the spirit of people when they are categorized as vulnerable community. Community is very importance for supporting the resiliences. In this research, the research will not follow the previous research but it will discover the another method for releasing resiliences through culture typically sundaness in last time ago. The goal of this research to find out about the food resiliences through agriculture friendly environment in the management perspective of kampung budaya bogor jawa Barat for attaining sustainable agriculture without devastate the environment as boosting the

production. The another is to discover about life fundamental principle where it can be viewed through the design of Sundaness house where it build in kampung budaya.

## **METHODE**

The research about the Resilience Confront to pandemic covid-19 based on Culture in Agriculture was conducted in kampung Budaya Bogor Jawa Barat. The method use in this research is qualitative desriptive. This method is implemented because the research has strong links to social and religion. Quantitative researchers attempt to remain independent of the phenomena they study with the aim of generalizing findings, whereas qualitative researchers immerse themselves, viewing meaning as more context- and time-specific and, in most cases, not generalizable (Stephen D. Lapan et al., 2012). The sample collection technique in this study uses the purposive sampling technique. The are two respondents namely Abah Maki Sumawijaya and Abah Ukat. Two of the samples have the ability to answer the goal of question because they have built a Sundanese cultural village in Sindangbarang Bogor, West Java. Meaning that, as a practitioner, they understand the culture which it links to resilience of community through discovering the local knowledge has been practiced in previous time ago. Data are gathered through numerous methods including in-dept-interview, observation and documentation.

In-dept interview is held to two respondents namely the head of culture in Kampung Budaya and the head of Kampung Budaya Bogor, West Java. The question is adjusted to measure resilience through agriculture friendly environment. The production of agriculture based on applying local knowledge in local culture can adapt to environment change. The question is about why taliparanti has stringent link to successfully in cultivating of paddies as the main sources of human need. The other question is to offer the question which is regarded with the protection of the paddies based on organic method enable to encourage the safety of paddies during the huge of pest. It leads to keep the paddies from insect attack and save the environment from devastate. Lastly the question also rises about the life philosophy of sunnda house design which is strong related to overcome life catastrophe. The observation is conducted to support the other data sources such as in-dept-interview, the goal of observation directly to understand as there is activity in cultural village or around cultural village but they are still committed to release taliparanti.

Even to ensure whether as there is activity or no longer is conducted anymore. Lastly, documentation also applies in this research to look for numerous articles which is related or other articles in journal which it enable to boost the finding. When in-dept-interview is held, there are some software and electronic appliance which it is used in collecting the data including recorder. The voice of respondents is recorded when in-dept-interview was conducted. The researcher utilizes masks and health protection such as faceshield for assessing health amid the covid-19 outbreak. Additionally, the researcher also use zoom and videocall whatsapp. The researcher released analyzing data by mixing some of the data methods including data that came from observation, documentation and in-dept-interview. It is mentioned as a triangulation technique. Triangulation is essentially a multi-method approach that is used by researchers when conducting research, collecting, and analyzing data. The basic idea is that the phenomenon under study can be well understood so that a high level of truth can be obtained when approached from various points of view. Analisis data dengan triangulasi menggunakan berbagai sumber metode pengambilan data (Michael D.

Myers, 2014) the researcher believes that it can produce the best data for the research because trying to envisage from numerous sources.

## RESULT AND DISCUSSION

Resilience can be interpreted as the ability of the community to make solutions to various problems including environmental, economic and social problems. Based on interviews with respondents, there are several things that are classified as resilience in dealing with environmental problems including pest disasters, floods, and food shortages as well as the covid-19 outbreak. The measure of resilience includes being resilient in the face of hunger by meeting food needs. An interview with Maki Sumawijaya's father in the cultural village said that one of the Sundanese culture is storing food in traditional barns so that it is a way to avoid environmental disasters at any time. Another way to ensure food needs through agricultural activities is to follow the way of farming with taliparanti or farming by paying attention to the cultural concepts and behaviors in the culture that have been carried out.

The term tali paranti or tali karuhun, based on the Sundanese sawér-sawér, is defined as the secret of the life of the karuhun which must be cecekelan or gripped. The grip must be carried out by the next generation. Therefore, before the word tali paranti or tali karuhun always begins with the word nurut kana or obeys. So if you say it is as follows: according to kana tali paranti (Isnendes, 2019). Even Taliparanti is related to the farming method which has been passed down from generation to generation by previous ancestors but is still practiced today. This paranti rope will ensure that all rice plants will be safe from pests and epidemics and other environmental disturbances. When using the paranti rope, the rice plants will not be attacked by pests and diseases, including pests such as birds and rats.

Another way is to use a calintung, this tool is made of bamboo so it looks like a propeller. This method includes using plant pest and disease control methods through traditional approaches. One way is to install propellers on each side of the rice field. The sound of calintung with high frequency makes rice plants free from pests and diseases. The pests are disturbed and do not disturb the rice because the sound of the bamboo disturbs the pests. When strong winds arrive, the blades of the bamboo will spin and make a sound. The stronger the wind, the louder the sound. The sound of the calintung is so loud that it is painful for the pests. Another way is ditembeian or ceremony, when the first time planting rice, the land is discussed by the customary head.

Hey earth, I'm taking rice seeds, please grow them, grow them, grow them, and spread the fruit. This way is not understood by people today because the earth in principle can be invited to communicate. With nature, we must be close to humans because the earth understands because the earth is God's creation. Another way to support life in the Sundanese community is the Tritangtu approach or the Sundanese political system in the past (rama, rishi and pandita). This tritangtu relates to the application of tritangtu in the state. Tritangtu is a traditional Sundanese way of thinking. Tritangtu comes from the Sundanese language, where the word tri or tilu means three and tangtu means sure or certainly. Tritangtu means three definite provisions. Traditional Sundanese people interpret tritangtu as a philosophy of life (Rusmana, 2018).

Tri tangtu, pikukuh tilu, or tilu law, is a concept or philosophical thinking idea whose rationality is used to maintain harmony in life, both vertically and horizontally. (Muttaqien, 2013). In broaden meaning, tritangtu can be mentioned as the guidance of

state life or in narrow meaning is related to customary life (Saringendyanti et al., 2018). Rama: The representation of the element of God which is manifested in Rama's task, namely the spiritual field, namely this Rama is a human who has left worldly and external interests, so that he can maintain a high and wise sense of compassion. Resi: Representation of natural elements which are providers for the interests of life, so Rishis are experts or teachers in various fields including: education, agriculture, military, arts, trade, health and so on. Their mission is to hone (Heryana, 2010). Tritangtu is related to disaster control, including the covid-19 outbreak. The forms of traditional wisdom capable of mitigating disasters consist of: the mandate to live simply, peacefully and together; wills in building houses, farming and about forests; and the taboo of actions and taboos of things (Rahmatullah & Saraswati, 2021).

Based on these findings, there is a connection with the resilience of the community to deal with the COVID-19 outbreak with a Sundanese cultural approach in the past. Nature-friendly agriculture such as controlling by not using chemicals can guarantee the sustainability of nature. When nature is well maintained, plants planted such as rice can face environmental problems so that crop production can be maintained when nature is still functioning. When pests and diseases attack food crops, production failures can occur so that when there is a COVID-19 outbreak, humans are not strong enough to deal with it. Food production fails due to pests that can attack at any time so they cannot guarantee food needs. Traditional farming systems such as using calintung can ensure the sustainability of environmental sustainability so as to ensure sustainable food production. During the Covid-19 outbreak, economic problems became a major problem because many people lost their jobs, businesses were not sustainable and it was difficult to find work. The principle of tritangtu has been practiced in ancient times, the application of tritangtu as a manifestation that every mandate must be carried out properly.

## CONCLUSION

Resilience based on culture includes food resilience through cultivating organic farming. In this activity have to involve local knowledge like tali paranti in agriculture for avoiding the failure in production because tali paranti has a proof that it can protect the paddy from pest attack. In addition, controlling pests and diseases by traditional methods such as calintung includes organic methods that benefit humans. After that there is a view in the tritangtu that regulates human life and nature. This method includes mitigation or efforts to control outbreaks, including the Covid-19 outbreak. The existence of organic farming makes production sustainable so that when there is an epidemic, production can continue without increasing problems due to pests. Likewise, agriculture that uses calintung includes efforts to increase resilience because the food produced has minimal chemical pesticide content, thereby increasing the resilience of the community to face the COVID-19 outbreak because they eat healthy food.

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