

The Role of Women In Baduy: Food Security In The Era of Globalization and Media Convergence

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Abstract— *Food security Bedouins in Indigenous construct by both religious and culturally identical in Baduy female figure. Construction Identification is done with a special and honorable position in the concept Ambu Baduy women (mother) and Nyi Pohaci (Goddess of Rice) as the goddess of Bedouin life source. Such identification, making food security of family and Bedouins are determined by the role of women in activities at home and the fields with farming as a form of worship Baduy. The result is t2010-2012 cope Baduy able to buy land outside the customary land area of 900 hectares of farmland which impact on food security and greater prosperity. Through the activity theory and communication of religious obtained the discovery that Baduy women continue to use the position and role of customary to harness the knowledge and skills of customs are constantly being developed with leeway on interpretations of customary law and carried out in accordance with the social motives and the economy to return to the motive large, which is the motive of religious to buy land and carry out the functions of worship as a farmer and the concept of trust Sundanese wiwitan.*

Keywords— *Food Security, Women Baduy, religiosity*

I. INTRODUCTION

Djuwisno said, "customary rules Baduy have set the human relationship with nature so that humans and nature coexist and sustainable". So, including generating the concept of food security related to the role and function of Bedouin women. Customary rules put women have superior functionality and distinctive role contained in the two concepts and Nyi Ambu Ambu Pohaci.

Concept demonstrates the role and function of women in the level of the microcosm (Domestic) as mothers and the macrocosm level as the universe. Ambu has a dual role, namely in households (microcosm) and in the field (the macrocosm).

Ambu related fields (macrocosm) is connected directly to the concept of Nyi Pohaci is the source of life and become the center of religious worship Baduy with growing rice farming as the basis for food security. Therefore, especially for jobs that relate directly to rice should be made by Bedouin women. And all activities performed as worship or live the teachings and suggestions of "religion" and custom, talk about globalization and the convergence of media, custom rules distinguish Baduy In and Out. Outer Baduy women can take advantage of globalization and the convergence of the media concerning the creative industries,

primarily in the marketing of the product, and economy and now, the impact of these changes very rapidly.

II. LITERATURE STUDY

A. Women in Traditional Baduy

The special task carried Baduy women is a series of following "religion" and custom, The combination of specific tasks that relate to Nyi Pohaci like Ngaseuk ceremony, Mipit, Nganyaran and Ngalaksa as important and meaningful activities that most sacred combined with the nature of the Ambu perform its role with wisdom, intelligence in thinking and acting such as household finances frugal and efficient and still ensure a decent life, saving in various forms (generally pure gold), and stay in the role as mother education. They give birth and teach their children the values of tradition, ancestral forward messages, and a mother who continues to work.

Bedouins living in Kanekes, Leuwidamar subdistrict, Lebak district of Banten province. Baduy tribe would not untouched by development, but can adapt to the outside world and overcome the challenges of the times. Rangkuti (1988) explains, Bedouins also deal with social change - culture, such as the internal needs of the community needs due to the increase in population. In 1891 there were three villages in Inner Baduy and 1 Outer Baduy. Today (2009) there were 55 villages in the outer Baduy. Outer Baduy Baduy Dalam and initially have the same function, that is imprisoned in maintaining the harmony of the earth (as mandated by the ancestor), to take place changes and adaptations. Following the decision, then the Outer Baduy only be guardians and advocate Baduy Dalam in carrying out its functions. Outer Baduy is allowed to have custom clearances. For example, in farming, Inner Baduy should not plant crops such as wood albasiah plantations, oil palm, and others. While the Outer Baduy allowed, At the water treatment plant sap, sugar production should only be done by Baduy Luar, while the Baduy In just work it into the water wine. Likewise with the expansion. Therefore, talk of globalization and the convergence of media, the rules custom gave leeway Outer Baduy women to take advantage of globalization and the convergence of media. Therefore, the use of electronic goods such as smartphones greatly affects social change, cultural and economic.

B. Theory Overview

Religious Communication Theory. Religious communication theory assumes that the meaning and purpose of life is determined by religious beliefs are derived

from scripture, doctrine, and general religious experience. Religious communication means transfer process symbols that discuss spiritual issues aimed at influencing the minds and hearts to believe in God and basing its actions on the matter, the results are visible on the consciousness and religious identity. (Littlejohn & Foss, 2009: 850). Communication theory religious is used to explain that all activities Baduy women in maintaining the economic and food security in the era of globalization and the convergence of media now remain to be implemented based on customary rules derived from pikukuh customary be scripture, doctrine, and confidence, so that it rests on the awareness and religious identity.

Activity theory. The activity theory explains that the origin and function of the mind/consciousness/behavior are by design. Humans always do an ideal activity/mind (planning) before the concrete activity.

Therefore, according to Vygotsky, the basic unit of analysis "mind" is the "meaning of a word" and connectedness with other concepts that influenced the needs, interests, and positions, among others also participated in social activities. Said Ambu and Nyi Pohaci or Dewi Sri contains a concept that makes women Baduy, move in that category in the interaction and intersection of roles with men Baduy that has been regulated by custom and the intersection of culture in the era of globalization and the convergence of media covering the Bedouins in motives just because of economic necessity and social interconnections that exist, but also because customary already outlined so. The use of activity theory is based on pre-research findings that based on Baduy traditional customs, the resilience and creative economy of Baduy women are rooted in the position of women in Baduy adat, which is related or is a collection and is connected to the concepts of Ambu and Nyi Pohaci or Dewi Sri. The concept, making someone in this case especially Baduy women, move in that category.

Leontiev also said that activities are related to ways of thinking / attitudes arising from social interactions (oral and written communication), which are influenced by needs, interests, and positions among others who also participate in social activities. In the practice of women in Baduy society, the position of Baduy women up to now is the result of interactions with Baduy men who have been governed 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 the motives / drivers of the birth of an activity. The motive comes from the crystallization of biological or social needs and in accordance with the main objectives. Operation refers to the concrete conditions under which the activity is carried out. In relation to Baduy women, the activities of Baduy women to participate in the economy and food security are not only due to the economic needs and existing social relations, but also because of the customs that have outlined this.

III. RESEARCH METHODOLOGY

Outer Baduy women's role in food security and family economy in the era of globalization and the convergence of media researchers see from the corner of two interrelated aspects, namely the aspect of religiosity and aspects of the activity. Religiosity underlying aspect is the ancestor pikukuh Baduy. Pikukuh karuhun corresponding span the 'hierarchy of this study focus on the position of women in traditional Bedouin with relation to food security and economic span the' hierarchy directly with the activity of farming, growing rice, and cottage industries as a creative economy that is developed based on social motives, and economy.

A. *Constructivist Paradigm*

The paradigm used by researchers is the constructivist paradigm. That paradigm by Ritzer (1992: 5), "sees man as a creative actor of social reality." (Denzin & Lincoln, 2009: 149).

B. *Ethnographic Communication Methods*

Ethnography of communication itself sees the language, communication and culture at the same time. According to Ibrahim Abdul Syukur ethnography of communication is an approach that looks at the language generally associated with social values and cultural, in order to get a global understanding of the views and values of a society as a way to explain the attitudes and behavior of its members (Kuswarno 2011: 13). Therefore in view of behavioral phenomena Bedouins researchers saw from the meanings of common, intersubjective - "ways of realizing the action in a society which is expressed in the language and descriptions that make up the institutions and practices" and focus on the processes of creating, negotiate, maintain, and modify these meanings in a specific context actions in Ambu and Nyi manifestation Pohaci concepts pertaining to the interpretation which is expanding in and from customary pikukuh for intersections, evolution and cultural revolution.

IV. DISCUSSION

Outer Baduy women's role in food security and family economy in the era of globalization and the convergence of media researchers see from the corner of two interrelated aspects, namely the aspect of religiosity and aspects of the activity. Religiosity underlying aspect is the ancestor pikukuh Baduy. Pikukuh karuhun corresponding span the 'hierarchy of this study focus on the position of women in traditional Bedouin with relation to food security and economic span the' hierarchy directly with the activity of farming, growing rice, and cottage industries as a creative economy that is developed based on social motives, and economy.

Traditionally, women and men have the obligation to work as a livelihood and form of worship. This obligation in the Baduy community is applied with the concept of gender equality. In one area men have special positions, and in other fields women have special positions. Whereas on the other hand, there are positions where women and men have the same equality. The following is a big picture of the three relationship positions between men and women in Baduy.

The function and role of women typical Baduy are summarized in the table below Positioning Figures and Tables:

TABLE I.
THE FUNCTION AND ROLE OF BADUY WOMEN'S

No	Womens's Customary Position
1.	The first child is considered more valuable if female. Due to its noble nature, that is nurturing, nurture and protect
2.	Ceremonies related to rice as ngaseuk, mipit, nganyaran, and ngalaksa should be done by women, because it is the most important and sacred activity. It is an honor degree elevation and Bedouin women
3.	Having two very important role and also sacred, that Ambu and Nyi Pohaci
4.	The woman is in a position more distinguished than men

A. *The Concept of Special Functions Women Badus As Ambu*

Ambu said can be interpreted as a mother (woman). Ambu concept associated with the level of microcosm and macrocosm. Ambu microcosm level means dealing with the concept of the household. As the title woman's parents (mother). While the level of macrocosm concept Ambu connects with the universe. Both have the function and role as a custodian, guardian, and protector. Since both of these roles, Ambu position in Baduy is highly respected. Both of these roles means the function and role of Ambu are at home and the ruler and protector of the world.

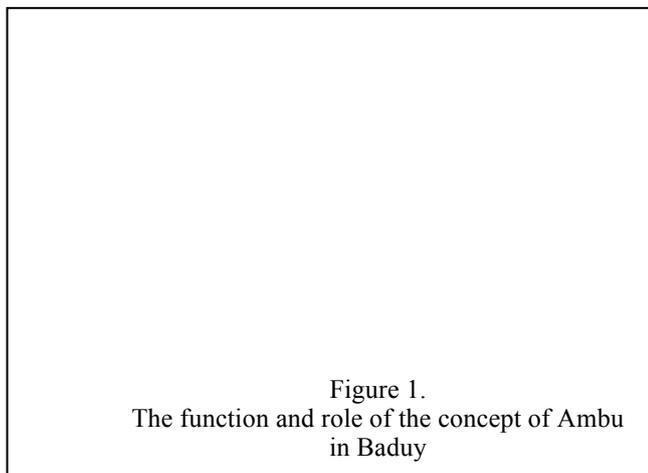


Figure 1.
The function and role of the concept of Ambu in Baduy

Ambu concept at the level of microcosms. Ambu role in the microcosm concept means the function and role of Ambu is at home, devoted himself to the family. Ambu of which play a role in the function to provide education customary with nature is simple and practical for children under 10 years, such as cooking, cleaning, caring sister, washing, knitting sewing and weaving for girls, and teach farming for boys. As for children over 10 years old to adults, indigenous determines for each village.

Education for girls and boys can be done by an Ambu because as a Bedouin woman, the obligation of worship is farming, planting rice with a husband or no husband. Simple educational focus on the knowledge and life skills early on

has led to creative industry expertise of traditional household, because the house became the center of Bedouin women as housewives. Computing capabilities naturally stand out of the habit of verbally economic transactions with many parties in the sale and purchase of natural products and handicrafts such as bananas, sugar palm, banana, durian, jengkol, wood, ginger, woven fabrics, and bags Koja. Another important function in this role is Ambu knowledge and skills in managing finances, family menu and the food security of the family in the creative industries. Bedouin women in his trademark ability as a housewife in making various craft items high economy into functions and a new role in the era of the creative industries in Baduy.

Ambu concept at the level of the macrocosm. Ambu at the level of the macrocosm is the ruler and protector of the world. Bedouin's conception of the universe is that the world is divided into three parts, the upper world, the world and the underworld (heaven, the world, and hell). All three were on the concept of the mother. The earth on which the world rests is in Middle-earth. Middle-earth is a place for humans and other creatures such as plants, animals, spirits, rocks, water and air. Middle-earth is also believed to be only a temporary place, that is, a place to carry out mortal life. The ruler or patron of the Middle World is called the Middle Ambu. Ambu that protects and protects human life on earth.

In the middle world as a place to run temporary and mortal life is a place for people to worship and gather provisions for the afterlife to enter heaven / heaven, and strive to achieve social and material happiness in everyday life in the world. Integration between the two for the Baduy community, especially Baduy women is trying to get economic progress to get the goal of the afterlife, namely to go to heaven.

B. *The Concept of Special Functions Women as Nyi Pohaci*

Nyi Pohaci stands Nyi Pohaci Sang Hyang Asri. Nyi Pohaci associated with rice. Considered as a source or carrier of life. It is as illustrated by Bedouins following phrase: "life comes from God, life came from Pohaci".

In Nyi Pohaci concept, be urgent for women to be active in the field of economics to be able to purchase land to worship adore Nyi Pohaci. The concept of worship in growing rice in the fields has the nature of "ngareremokeun" (marry) Nyi Pohaci with Earth. Therefore, citizens are required to provide the best and praised the activities of planting, maintaining and harvesting rice in homage. Just words, expressions, and spells are beautiful and sacred are sung and spoken when a series of ritual rice farming. One of the sanctity and specificity, characterized by that angklung community is only played to flatter Nyi Pohaci. Respect and appreciation are very high to Nyi Pohaci also seen on the show Ngawalu, Ngaseuk, Mipit, Nganyaran, and Ngalaksa.

C. *Outer Baduy Women's Role in Food Security*

Outer Baduy women's role in food security created by custom as a blessing and a line that must adapt to the custom clearances for Outer Baduy. That is, the presence of female role Outer Baduy are at a point now, not because of sheer economic and social needs, but rather an integration of

religious motifs as the function and role of integrity. Baduy women as a housewife with a husband or myself keeping food security in the family and Bedouins maintained based on the concept of religiosity in the following activities:

(1). the Simplicity of life that seeks to be maintained, including the menu and how to cook simple. The simplicity of life taught by pikukuh adat is reflected in various aspects of Baduy community life. Simplicity radiates from the atmosphere of Baduy village with a typical house that utilizes environmentally friendly materials obtained from nature, how to cook using firewood, food menu, and clothes that are relatively uniform, even though Baduy women as family financial regulators have income with business assets up to hundreds of millions of rupiah;

(2). People who are always trying to meet their own needs. The nature of the Outer Baduy community is the same as the nature of the Baduy indigenous people in general, namely people who adhere to a simple lifestyle that independently tries to meet all their living needs. Their board needs are met by planting bamboo and wood from fields and forests, as well as household equipment. Their clothing needs are fulfilled with produce from fields and forests in the form of cotton spun into yarn and woven into cloth and sewn by hand. Their food needs are met in two ways. The first is to plant rice in the fields (huma) once a year. The harvest is not for sale, but is stored in a leuit (rice barn). The purpose is to reserve each if a natural disaster occurs, one of which results in food shortages;

(3) Maintain appropriate use of trust sacred rice. The sacred definition of Baduy harvested rice is that rice or rice produced is the result of a series of sacral rituals which are interpreted as the result of a marriage between Nyi Pohaci as the Goddess of Rice and the Earth God, as a place for planting rice. Marriage is carried out with a customary procession and accompanied by songs, compliments, and expectations both in accordance with the calendar or the calculations of the Baduy community. Regarding this matter, Janah as one of the informants from the Baduy Outside Kampung Belimbing said: "When the specified date has arrived, both the rainy season, wind and heat, regardless of the current uncertain season, we must continue to carry out what has been custom set".

D. Outer Baduy Women's Role in the Era of Globalization and Convergence of Media in Making Food Security Baduy

Outer Baduy women's role in the era of globalization and the convergence of media in making food security is a synergy between religiosity and modernization which resulted in acculturation on the Baduy community both in terms of productivity and consumption. Where in practice and elaboration, more Bedouin women have a level of creativity of its productivity capable of sustaining food and economic defense of the family and society more established, and continues to grow.

The strength of the intersection customs, culture, and technology became an opportunity for women to keep running the Baduy Luar customary concept as in pikukuh ancestor developed into female offenders modern and successful cottage industry. The result of a successful

business as a microcosm ambu in households for the purchase of land used for farming, being a farmer and being the land to run Nyi Pohaci Ambu concept.

Indigenous Firmness And Adaptation Women Baduy Luar At Age Changes.

In Outer Baduy, opportunities for women to perform their role and function is becoming more open, spacious, and egalitarian because of the following: (1). Pikukuh ancestor who tried stubbornly persists. Including through inspection and special assignments as bumpers, protective, filter, and liaison with the outside world; (2) Upholding the seriousness attitude pikukuh ancestor, with his trademark simple, what it is, and to be honest that is preserved through the proverbial verses are concise, clear, easy to memorize, but it has a very deep meaning as character education. and Asep Ahmad Kurnia and Sihabudin (2012: 133) are felt at practice on Outer Baduy community .; (3) Planting rice farming as Baduy community worship. All the activities of Bedouins do as worship or to practice and ajuran "religion" and custom (4) Acculturation in Outer Baduy and the modern world; (5) Outer Baduy women's productive style bore and hone entrepreneurs and businessmen Baduy home industry garden network; (6) Baduy women's role in managing the family finances by saving and efficient. Overall, a Bedouin woman carrying out its role with wisdom, intelligence in thinking and acting; (7) Education Packet Outer Baduy. Education Bedouins have a simple concept, adapted to the rules, teachings and customary legal order includes learning materials in the field of agriculture, cultural values, the rule of the traditional order, and skills. However, acculturation and cultural leeway deliver multiple choice Outer Baduy community to participate in Outer Baduy school package; (8) Inspiration successful career outside of knowledge; (9) Utilization of electronic goods and modern as an asset. Smartphones are used to communicate in both business affairs and specialty merchandise. Likewise with more modern items such as porcelain plates, cups, spoons, mattresses and pillows. Kitchen appliances and modern beds are used as assets to entertain overnight guests; (10) Network partners and extensive business dealings.

E. Creativity Ambu In Adaptation Period

Basic religious motivation with the simplicity of life and livelihoods of farming staple, in 2010-2012 Bedouins able to buy agricultural land outside the customary land area of 900 hectares, spread in 12 districts to meet food availability and improved welfare. The land was purchased from the results of many years of savings. Baduy, which is done by women through savings in the form of gold or cash, The results are for the cooperation of women and men in running the household economy. Women with the skill to weave and more free time at home are able to produce and sell goods typical Bedouin souvenir that have high economic value both inside and outside the country. In addition to phones with a variety of social media features that form the backbone or the main tool in the expansion of business marketing, creativity Ambu to meet market needs also to be one key to success. Ambu creativity Baduy following:

(1). Making Yarn Weaving Synthetic As Favorite Commodities. Yarn used Baduy coined two types. The first is a kind of natural yarn, and the second is a synthetic yarn. Natural yarns and weaving production becomes very expensive because the process of making cotton into yarn to weaving produced by traditional Bedouin women with special spinner. Natural yarn absolutely required by the Baduy Dalam clothing to create different internal requirements, while the Baduy Luar, synthetic yarn become the primary choice in business or in the case of the production of merchandise because it is cheaper, easily available, and quickly without limitation in availability of goods in the market;

(2). Distinguishing offline and online prices. Selling the smart way with proper analysis and critical predefined enumerated Outer Baduy women, because menuurtnya there are several factors that make online selling more expensive goods in a way that makes more sense. The price difference is made with a range of 50-200 thousand rupiah consideration when online, buyers are only spending money on items that dipesann only, whereas if offline, the money will be spent as well to stay and buy other items that are not planned will bring more income to the seller;

(3). Utilizing smartphone business to the maximum. Bedouin women, using a variety of social media to market their products, in addition to functioning as a means of social communication. Instagram, whatsapp, facebook, online, become a marketing communications tool and a major transaction at this time. The result is a turnover in the tens of millions per month and venture capital up to 500 million rupiah;

(4). Partnering with the post office in the delivery of goods online. Marketing expansion also makes the Bedouin citizens to continue to creatively generate business systems, products and networks. Therefore, they worked with the local post office to take regular biweekly client orders;

(5). Creative added value of selling an item. Business competition with large industrial products that have many variants female models do not shrink the creative economy industry business operators to run out of ideas, although with many limitations because of whom are indigenous ban. Cooperation with tailor Ciboleger to make a skirt, pants or shirt shucks shucks be one option to add a value to the goods.

F. Consumptive on Production Style Women's Baduy Luar

Forms of acculturation of contact-cultural intersection that occurs are consumptive style utilized productively. Cultural intersection teaches knowledge and experience to continue to have a better life to continue triggering levels of productivity. (1). The substitution of natural products into industrial products. The use of industrial products shifts the use of household appliances traditionally made of bamboo, wood, and clay. However, the modern household appliance also serves as an asset service for guests who stay; (2). Changes in the shape and function of the house. Intersection Baduy people's lives, especially with newcomers such as Baduy Luar also affect the base changes or additional functionality that was originally Outer Baduy houses are

strictly prohibited customary. The changes are good as stalls, additional rooms or bathrooms. The fundamental reason for this change is once again the outstanding service flow needs of travelers.

G. Methods and Models Baduy women's Role in Food Security and Family Economy and society

Baduy women carry out all its activities to worship, and do so by the role and function of women in customary continue to develop per the interpretation of customary law. Utilizing the skills and traditional knowledge as a form of a commodity which has a high sales value. Accompanied by a desire to always be creative and innovative by creating or selling a product variant that provide additional value economically, utilizing the interpretation of customary law that continues to expand productive to support or sharpen knowledge and traditional skills of existing business practices globalized by eg participating schools packet and utilization of smart mobile phones as a medium that will deliver on global business opportunities. The result is a return to the customary rules as the basis of religiosity, ie purchase land to keep running the profession as a farmer under the mandate of the ancestor and trust Sunda Wiwitan.

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