

Food Breeding Traditions Based on Agricultural Mantra Manuscripts as Information Media for Traditional Agricultural Technology: Studies on the Indigenous Peoples of Kampung Naga and Baduy

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ABSTRACT

The agricultural land management system is revealed in several Sundanese manuscripts with mantra nuances that are closely related to traditions, especially among indigenous peoples who still adhere to customs, such as the indigenous peoples of Kampung Naga and Baduy. In the communities, there are Naga and Baduy villages, the procedures for processing and breeding food are found in the Sundanese text entitled *Sulanjana*, *Dewi Sri*, *Nyi Pohaci*, *Sawargaloka*, as well as the *Nyi Lokatmala* script. This is understandable because agricultural problems are closely related to how to cultivate and how agricultural land was empowered with agricultural technology to produce abundant harvests. All of it is inseparable from a spell, one of which is revealed in the *Agricultural Manuscript*. Therefore, through descriptive-analytical research methods and philological study methods, both codicology and technology, and socio-cultural studies, this paper reveals food breeding and its processing procedures based on local wisdom of agricultural texts, collaborating with traditions that are still inherent and implemented by the community. The customs of Kampung Naga and Baduy. This food breeding can become an important information medium related to traditional agricultural technology applied in the indigenous peoples of Kampung Naga and Baduy. Besides, this paper's findings also describe the relationship between agricultural mantra manuscripts and astronomy texts of astrology, which are used to calculate and determine when and what kind of rice should be planted, with what processing methods, what mantras to recite, when is the rice. Must be harvested, and in what way the rice is maintained so that the yield is abundant.

Keywords: Food Breeding Traditions, Agricultural Manuscripts, and Indigenous Peoples, Traditional Agricultural Technology.

INTRODUCTION

Food breeding is closely related to land, water, and environmental assurance that is good and maintained, in addition to reliable human resources, in this case, the contribution between farmers and the government. Also, the success of agriculture, especially in Kampung Naga and Baduy, is closely related to local cultural wisdom that is integrated into tradition. This is possible because the indigenous peoples of Kampung Naga and Baduy always maintain the beauty of nature and the environment, by their philosophy of *Tri Tangtu di Buana*, based on *kepuunan*, namely *Prabu* (executive), *Rama* (legislative), and *Resi* (judicative) for the Kanekes Baduy Indigenous People. Banten and zoning, wayah, and layout or *Tri Tangtu* on Earth

for the Kampung Naga Community of West Java.

If we look at the history of Kampung Naga and Baduy itself, we will see how belief or religion is always united, in harmony, in line with the people's traditions and customs. They live in a simple, intimate atmosphere, cooperate, and are harmonious. The indigenous people of Kampung Naga and Baduy live *basajan* (simple), without sparkling lights, just the dimming of the lanterns or *teplok* lights (although now especially in the Outer Baduy area, some are already using charged bulbs, but in the Inner Baduy area it is not allowed). They cultivated crops and plowed the fields with hoes and buffalo, without tractors and other modern agricultural tools.

This condition shows that the indigenous peoples of Naga

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and Baduy villages still maintain traditional agricultural technology in their lives. As we know, technology plays an important role in agricultural development. Technology is utilized in three main agriculture branches, namely agriculture, livestock, and fisheries (Gemiharto, 2016). Therefore, in the era of modernization and the development of information technology today, the traditions developed in the indigenous peoples of Naga and Baduy villages have become important information media for the community in applying and maintaining traditional agricultural technology. Agricultural products, namely rice plucked with *étém* (*anai-anai*), and rice pounded using a *halu* (rice pounder) on a long *jubleg*. Then the pounded rice is *ditapi* (cleaned) using *nyiru* (big *nyiru*) or *cécémpéh* (small *nyiru*). They did all that because they upheld the customs and traditions firmly, respecting their ancestors' local wisdom in the past, which was taboo if it had to be abandoned or eliminated. Even so, the food breeding, especially *paré* (rice), which they have been doing for a long time, yields no less than that of rice from other regions and abroad.

This means that the application of traditional agricultural technology in the indigenous peoples of Naga and Baduy villages has been successful. Or in other words, it can also be said that agricultural technology in agriculture has been found to produce agricultural products that are wasteful (Yuantari et al., 2016). Therefore, we need to examine all of that, and we need to examine what, how, and why? Is there any local cultural wisdom that we can make like a mirror or a guide today? This study aims to analyze the food breeding tradition based on the agricultural mantra as an information medium for traditional agricultural technology in the indigenous peoples of Kampung Naga and Baduy.

LITERATURE REVIEW

The article entitled Food Breeding Tradition Based on Agricultural Manuscripts and Kampung Naga and Baduy Community, is included in the scientific areas of philology, sociology of literature, and socio-culture in general, because it focuses on the study of manuscripts and culture and its relation to other multidisciplinary sciences, such as agriculture, food, chemistry, economics, technology, and anthropology. This is possible because basically, culture includes seven elements in general, including a system of religion or belief, a system of technology and material objects, a social or social system, a system of livelihood or economy, a system of science or education, a system of languages, and arts (Sumarlina, 2012). Thus, this research is included in up-to-date research because the function of the manuscript can be implemented in today's society in a multidisciplinary manner in agriculture, economics or entrepreneurship, food technology, pharmacy, anthropology, and religion.

Many types of research related to the indigenous people of Kampung Naga have been conducted. However, in general, it is studied from an anthropological, cosmological, spatial, tourism, and religious point of view. As Dimihardja, et al. (1986), with the title "*Kesadaran Budaya tentang Ruang pada Masyarakat di Daerah Jawa Barat (Suatu Studi Mengenai Proses Adaptasi di Kampung Naga dan Kampung Tamyang)*" Cultural Awareness of Space in Communities in West Java (A Study of Adaptation Processes in Kampung Naga and Kampung Tamyang).

Garna, (2008), through his book entitled "*Budaya Sunda*

Melintasi Waktu Menantang Masa Depan/Sundanese Culture Crossing Time to Challenge the Future". Heriyanto et al. (2019) wrote an article about Baduy and Kampung Naga, entitled "*Baduy Cultural Tourism: An Ethnolinguistic Perspective*". Still, in the same year, Heriyanto et al. (2019), researching the indigenous people of Kampung Naga related to language and tourism, entitled "Language, Identity, and Cultural Tourism: An Ethnolinguistic Case-Study of Kampung Naga, Tasikmalaya, Indonesia".

Murniatmo et al. (1986-1987) published the results of his research in his thesis relating to the Socio-Cultural Life of the Naga People, Salawu, Tasikmalaya (*Kehidupan Sosial Budaya Orang Naga, Salawu, Tasikmalaya*). Sambas (1998) also wrote research related to cosmology, Customary Leaders and Time Cosmology, Studies on Indigenous Leadership in Intra-Cultural Communication in Kampung Naga (*Pemimpin Adat dan Kosmologi Waktu, Kajian tentang Kepemimpinan Adat dalam Komunikasi Intra Budaya di Kampung Naga. Makna Ekologis dalam Lingkungan Hidup Masyarakat Sunda Tradisional Kampung Naga" di Jawa Barat*). Ecological Meanings in the Environment of Traditional Sundanese Kampung Naga Communities in West Java (*Makna Ekologis dalam Lingkungan Hidup Masyarakat Sunda Tradisional Kampung Naga" di Jawa Barat*) written by Soeriaatmadja, (2001).

Meanwhile, Suganda (2006) wrote a book entitled Kampung Naga Defending Tradition (*Kampung Naga Mempertahankan Tradisi*). Likewise, Suhamiharja et al. (1991-1992), in their research revealed art, home architecture, and traditional ceremonies of Kampung Naga, West Java. The problem of Sustainable Agriculture Organic Agriculture (*Masalah Pertanian Organik Pertanian Ramah Lingkungan Berkelanjutan*), written by Adang Supriyatna (2013). This research has a lot to do with the topics to be studied, but that does not mean that other research is useless. Previous research related to the indigenous people of Kampung Naga is very important as a science and a basis or benchmark for later research. Sumarlina and Charliyan wrote a book entitled Revealing the Tabir of Kampung Naga (*Menguak Tabir Kampung Naga*).

Meanwhile, research and study of manuscripts that have been carried out relating to the problem of agriculture which is very closely related to the problem of mantra, mostly originates from mantra as an oral literary work, which is closely related to folklore. Studies related to mantras. Ekadjati & Darsa (2004) studied the *Kropak* 421 manuscripts, including the *Aji Cakra Mantra* and *Darmapamulih* which are the 16th century AD, Sundanese script, and *buhun* Sundanese language.

Recently published research results from Wartini et al. (2010) entitled *Tutur Bwana dan Empat Mantra Sunda Kuna*. Research as a reference for this research is related to the entitled Sundanese Mantra in Old Text Tradition: Between Convention and Innovation /*Mantra Sunda dalam Tradisi Naskah Lama: Antara Konvensi dan Inovasi* (Sumarlina, 2012), which is a dissertation. The results of research by Sumarlina et al., concerning Mantra Text-Based Food Breeding/*Pemuliaan Pangan Berbasis Naskah Mantra* (2018), Medicinal Plants and Traditional Medicine Based on Mantra Manuscripts and the Traditions of the Baduy Community/*Tanaman Obat dan Pengobatan Tradisional Berbasis Naskah Mantra dan Tradisi Masyarakat Baduy* (2018), Encyclopedia of Traditional Medicinal Plants Based

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on Sundanese and Baduy Manuscripts/*Ensiklopedia Tanaman Obat Tradisional Berbasis Naskah Sunda dan Baduy* (2019), and *Secrets of Traditional Medicinal Plants in Old Sundanese Manuscripts/Rahasia Tanaman Obat Pengobatan Tradisional dalam Naskah Sunda Kuno* (2020).

This paper seeks to reveal the tradition of breeding food based on agricultural manuscripts and the people of Kampung Naga and Baduy, how the interrelationship between customs, traditions, and beliefs are interrelated and cannot be separated in social life, which of course still exist today, mainly used by farmers. Traditional and community engaged in agriculture, economics, and entrepreneurship.

METHOD

The research method uses descriptive analysis and philological studies, both codicological and technologically, sociology of literature, which is closely related to socio-cultural studies. Library studies and field research are carried out in places where manuscripts are stored in libraries and museums, including information about manuscripts available abroad. Data processing is done by describing the script understudy, covering all aspects of the manuscript according to the standard philological pattern. This study examines the results of philological research in the form of text edits that lead to text function in society.

Therefore, this study also uses a sociological, literary approach and the link between text and tradition, the function of mantras in society, and socio-cultural studies in the food breeding tradition while still maintaining traditional agricultural technology. The research technique was carried out through field studies and literature studies. If it is concluded, four processes will be taken in the data analysis technique to analyze the food breeding tradition based on the agricultural mantra script, namely the stages of data collection, reduction, data display, and conclusion drawing. In such a way, data that has been arranged is associated with patterns, models, causal relationships, and equations with other opinions. It will bring up conclusions from what has been researched in this study (Miles & Huberman 1994; Denzin & Lincoln, 2009).

RESULT AND DISCUSSION

The Linkage of Agricultural Mantra Manuscripts with Traditions and as Information Media

Why is the 'script' as a *karuhun* heritage of 'legacy' and the local wisdom of the Sundanese culture of the past considered important and needs to be informed about its current existence? There are several interesting things that can be explored, revealed, and even examined in more depth regarding the local wisdom of a Sundanese culture that is hidden in the text, particularly in relation to Agricultural Manuscripts, which describes the methods and techniques of processing rice which are the special study of this paper.

Is it true that the mantra by some people is believed and believed to have power? Why and for what purposes are spells used? There is a "symptom" related to the habit of some people being very close to mantras and using mantras for certain purposes, in order to achieve certain goals as well. This may happen because of the helplessness of "humans" who ask for help from the Creator through "media".

What is a spell? The meaning of mantra in this research is more towards the type of poetry which contains incantations or words which have magical meanings; its content may contain inducements, curses, or challenges aimed at its opponent; meaningless strings of words, usually spoken by shamans or *pawang* when they face a need (Mustappa, 1995). Poerwadarminta (1988) also stated mantra is: 1) a word or speech that brings supernatural powers (for example, it can heal, cause harm, and so on); 2) word structures with poetry elements (such as rhyme, rhythm) that are considered to contain supernatural powers, usually spoken by shamans or *pawang* to match other supernatural powers (Sumarlina, 2012 & 2018). Mantra as stated by Frazer is all human action (or abstention from action) to achieve a goal through the forces that exist in nature, as well as the entire complex of assumptions behind it (Sumarlina, 2012). Every mantra chanted by the shaman will make people trust and obey. Compliance refers to attitudes and behaviors caused by power (Martin, 1990; Al Kodri et al., 2020). Power in this case as... an abstraction deduced from observed patterns of social interaction; it is believed to derive from heterogeneous sources; it is in no way inherently self-limiting, and it is morally ambiguous (Anderson, 1990; Al Kodri et al., 2020).

Starting from the various meanings of the mantra as revealed above, which are explicitly textual, the script is one of the mediums for telling the mantra, namely 'literary works of various types and elements of poetry, such as rhyme, rhythm, diction, imagery, and figure of speech. Which contains some words in the form of incantations that have magical meanings and contain supernatural powers, for example, can heal, cause harm, and so on; the contents can contain inducements, curses, or challenges aimed at their opponents to achieve a purpose through existing powers in nature, as well as the entire complex of assumptions behind it, uttered by shamans or *pawang*, to match other supernatural powers' (Sumarlina, 2012; Heriyanto et al., 2019).

The intertwining of oral traditions with written traditions regarding agricultural land breeding, especially organic rice, can be through text transformation. The transformation of the oral text is present when the mantra text is recited, whether it is a shaman or a *pawang*, they only recite some of the mantras that they memorize because of the limited human memory, which is impossible to memorize the mantras revealed in the manuscripts related to the cultivation and cultivation of rice. Thus, the diversity of mantras is much better preserved in the written tradition than in the oral tradition, as was Kampung Naga & Baduy.

Our ancestors' agricultural system in the past is not inferior to the agricultural system that is developing today. Food breeding and processing of agricultural land in several indigenous communities, apart from the indigenous communities of Kampung Naga Tasikmalaya, the indigenous people of Banten Baduy, also in the indigenous communities of Kampung Dukuh Garut, Sinaresmi Sukabumi, and others in West Java, which are always closely related to customs and traditions. Until now, the tradition itself can be observed through indigenous peoples who still adhere to customs and traditions. Most of the Sundanese indigenous peoples in West Java and Banten process rice using traditional agricultural technology, not involving the community's sophisticated technology in general.

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As we know, the presence of modernization cannot be separated from technological developments. This suggests that modernization and technology are inseparable things in today's society (Al Kodri et al., 2020). However, the indigenous people of Naga and Baduy villages can maintain their agricultural customs and traditions, even though they still use traditional agricultural technology. Even the indigenous people of Naga village have been exporting their organic rice to foreign countries for several years. However, due to several obstacles, the export activity has stopped (Sumarlina, 2018; Heriyanto et al., 2019).

The agricultural system and procedures for processing and breeding food and agricultural land, both in the indigenous peoples of Naga village and in the Baduy indigenous peoples, are revealed in several Sundanese texts, such as the Sawargaloka Manuscripts, the Sulanjana Manuscripts, the Dewi Sri Manuscripts, the Nyi Pohaci Manuscripts, and the Texts. The Nyi Lokatmala Manuscript. This is understandable because agricultural problems are always related to how to cultivate and how agricultural land is empowered and can produce abundant harvests, all of which cannot be separated from the mantra, one of which is revealed in the Agricultural Manuscript, which is the object of this research. If we take a close look at the Agricultural Manuscripts belonging to the Sri Baduga Maharaja Museum, West Java Province, if we look carefully, they reveal the contents of traditional land cultivation methods or rice cultivation commonly practiced by the indigenous peoples of Kampung Naga and Baduy. However, what the agricultural mantra text reveals may not be entirely the same as the tradition of honoring food land, especially rice in Kampung Naga and Baduy. The exposure to the mantra text presented here is only limited to implementation, because as explained in the previous description, the indigenous people of Naga village only keep a few texts, as a result of burning by DI / TII several decades ago, but due to food breeding in the indigenous people of Kampung Naga and Baduy indigenous people are carried out from generation to generation, so the local wisdom of food breeding is still preserved.

The preservation of the agricultural mantra manuscripts shows that the agricultural manuscripts were used as a medium of information in the life systems of the indigenous peoples of Naga and Baduy villages so that the indigenous people have been able to maintain the traditional agricultural system using traditional agricultural technology until now. This success certainly has an impact on the achievement of food security for the indigenous people of Naga and Baduy villages. Achieving national food security as one of the main objectives of agricultural and rural development in Indonesia has become a very strategic issue from time to time. The design of food security policies and strategies is an important concern for the central government and local governments (Subejo et al., 2017; Subejo et al., 2018).

The text of the agricultural mantra manuscripts reveals how to cultivate or cultivate agricultural land related to rice cultivation, starting from planting *tandur* (starting to cultivate the land) to harvesting (reaping the results). All activities and recitation of mantra texts in agricultural land cultivation and food breeding, all of their effectiveness rests on God Almighty. As for the media used only as a tool, with the aim that the seeds planted are empowered and effective in abundance, rice seeds and plants are protected from

various pests and diseases.

It is suspected that the rice seeds planted in the Kampung Naga area by the community do not necessarily mean that the yields are the same as the rice seeds planted outside the Kampung Naga area. This is in addition to differences in soil types, friability, acidity, irrigation, and treatment of rice itself and different treatments and processing. Other farmers outside Kampung Naga do not necessarily carry out the customs and traditions that are usually carried out by the people of Kampung Naga related to processing rice. This concerns the community's belief in traditions and customs that are still firmly adhered to by the people of Kampung Naga, which are not necessarily trusted by other communities outside Kampung Naga. Even so, issues of belief and customs and traditions do not conflict with the religion they profess. The traditions they implement in their daily lives cannot be separated from their beliefs (Heriyanto et al., 2019).

There is a relationship between the breeding of food in agricultural texts and the traditions inherent in the Kampung Naga Indigenous Community. This is expressed in the Agricultural Text at each stage of the implementation of rice processing and breeding. The intended food breeding stage can be observed through the sequence of reciting the following types of mantras:

1. *Mimiti Melak Tandur* Mantra (Planting Mantra)
2. *Mimiti Macul* Mantra (Start Hoeing Mantra)
3. *Mimiti Tebar* Mantra (Start Sowing Spells)
4. *Paranti Tandur jeung Ngorehkeun Taneuh* Mantra (Mantra for Cultivating the Land)
5. *Paranti Ngasuh Paré keur Beukah* Mantra (Mantra for Treating and Treating/Maintaining Rice that Starts to Grow Big)
6. *Mimiti rek Metik Paré* Mantra (Mantra Starting Harvest Preparation)
7. *Mimiti Metik Pare* Mantra (Mantra to start picking/harvesting rice)
8. *Paranti Netepkeun Pare di Leuit* Mantra (Mantra for Storing Rice in Rice Storage Saung)
9. *Panalar Du'a Caracah* (Repellent for Pests or Danger)
10. *Panalar Du'a Sulaiman* (Prayer of the prophet Solomon)
11. *Punika Dua'a Kobul* (Prayers that requests be granted) (Sumarlina, 2017).

The Cultivation Tradition of Kampung Naga Indigenous Peoples

The farming tradition of the Naga village indigenous people and the Baduy indigenous people is generally the same as other farming communities in West Java or even throughout Indonesia. However, some things may differ in both manner and practice. This is closely related to the customs and traditions that are still held firmly and strongly by the indigenous people of Kampung Naga. This tradition may not necessarily be possible for other communities outside Naga village, so it is possible that the rice grown and produced by the indigenous people of Naga village is different in terms of shape, taste, or quantity and quality from those grown outside Naga village. We can see the procedures for farming based on the traditions that exist in the indigenous peoples of the Naga village:

1. *Tandur* (start planting rice seeds)

At the time of *tandur* (planting rice seeds), some equipment is brought to the fields. The equipment is *hanjuang*

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(hanjuang tree), *jambé* shoots (*pinang* shoots), *rujak kalapa* (coconut rujak), *keletik* oil (coconut oil), *ali meneng* (a ring made of stones or gems worn on the index finger).

2. Nyibéasan Paré (nurturing, caring for, and treating rice)
Nyibéasan paré performed after the *tandur*. The accessories include *duwegan/dwegan* (young coconut); *rujak/rujak-rujukan*, such as *rujak kalapa* (coconut rujak), *rujak cau* (banana rujak). The equipment is stored in the rice fields. There are also *rujak-rujukan* stored at home. In addition, there is also *tumpeng* which is then distributed to the neighbors.

3. Ngarujak keur reuneuh (make rujak asam when rice starts to grow)

Performed when the rice is 3 or 4 months old. The equipment is salad tamarind. In ancient times, apart from bringing *rujak asem*, we liked to carry lute, then in the rice fields *ngawih* (sing) or humming while *dipirigkacapi* (kecapi).

4. Nyawén (make requirements for harvest)

It is carried out at harvest time (picking rice products) who has a rice field to make *sawén* (rice picking equipment), then the *sawén* is stored in each fieldworker and the middle of the rice fields. *Sawén* consists of various kinds of leaves, namely *pacing* leaves, *sulangkar* leaves, *gadag* leaves, *seueur*, and *kawung* shoots. Each leaf has a symbol and meaning, as explained below:

Pacing so that *cicing* (silent)

Sulangkar means wrangle (go)

Gadag means *calik* (sitting or silent)

Seueur means *seueur langlangat* (lots of results)

Kawung shoots are useful as *cangreud sima* (rope sima).

The most important requirement for harvesting equipment is *kawung* shoots. However, that does not mean that other requirements can be ignored. If the requirements for this activity are lacking, it is predicted that the yield will also be less and unsatisfactory.

5. Panén (harvest or rice picking)

Harvesting takes place at 6 am. Equipment that is prepared and brought to the fields includes *étémalat* rice cutters, *rurujakan* (*rujak kalapa*/coconut rujak), *rujak cau omas*/rujak banana omas), *keletik* oil (coconut oil), string, *dupi* (*tangtangangin*), *opak*, *wajit*. Before starting to harvest, you have to *ngarewahkeun* (pray to God and the ancestors) first.

Kampung Naga Indigenous Community Food Breeding Types of Rice

The types of rice in Kampung Naga are of various kinds and types. It can also be distinguished from the growing season. Based on the planting season, the type of rice (rice varieties) in Kampung Naga is divided into two parts, namely *Musim Gede* (*Paré Bulu*), and *Korékatan* (*Gundil*).

the birds immediately fly away. The rice that is often grown is *Paré* (rice) *Jamlang*, *Peuteuy* Rice, and *Lokcan* Rice. There is also a new rice variety, namely IR 64 rice. There is a difference between the two when planted, the age of the rice is 3-4 weeks. In the past, the *tandur* (planting seeds) was 40 days old for the rice, now only 20 days.

How to Plant

1. Making MOL (Local Micro Organisms). Materials for making: rice water, *lahang* vinegar (vinegar), kitchen waste (rotten fruit and vegetables), *iwung* (young bamboo trees), coconut water, brown sugar, and white sugar.
2. Collect compost (manure) or *kohe* (animal manure). The best *kohe* of goats or sheep.
3. Look for green leaves
4. Looking for *kirinyuh* leaves
5. *Gebog* (banana tree).

How to Make MOL: All ingredients (rice water, *lahang* vinegar, rotten fruits and vegetables, *iwung*, coconut water, brown sugar, and white sugar are put together, mixed with compost, then stirred.

How to Make MOL Mixes:

1. Prepare the holes for the fermentation process
2. *Gebog* (banana tree trunk) chopped (cut into small pieces)
3. Put the *gebog* and *kirinyuh* (a type of plant) into the *hole*, mix with MOL, and add enough water.
4. Cover with plastic, turn it over once a week, then add more water up to 2 times a season. The duration of the fermentation process is 1 month, and the ratio of the amount of water is 1 liter MOL = 5 L of water.

Soil Processing

1. *Babad jerami* (chopping or chopping straw)
2. Hoeing roughly (*ngabeledug*)
3. Sprinkle *kaptan* (lime) which functions to neutralize soil acidity

Table 1. Types of Rice

| Rice Varieties | | |
|----------------|------------------------|--------------------|
| No. | Musim Gedé (Paré Bulu) | Korékatan (Gundil) |
| 1 | Lokcan | Salak/Ségon Konéng |
| 2 | Jamlang | Gantang |
| 3 | Sari Kuning | Bépak |
| 4 | Jidah Nangka | Goyot |
| 5 | Peuteuy | Gonol |
| 6 | Séksrék | Sakinah |
| 7 | Céré | Régol |
| 8 | Jéngkol | Rana Kaya |
| 9 | Ketan Uci | Peuteuy |
| 10 | Cindé | Bengawan |
| 11 | | Omas |
| 12 | | Dara |
| 13 | | Tambleng |
| 14 | | Warnéng |
| 15 | | Ketan Hideung |
| 16 | | Jembar |
| 17 | | Cihérang |

Paré (rice) *bulu* or also known as *ranggeuy* is planted in July, while *paré* (rice) *gundil* (without hair) is planted in January. In connection with the month of rice planting in the indigenous people of Kampung Naga, it is known as *janli*, which stands for January and July.

It should be noted that *Musim Gedé* has a longer life span than *Korékatan*, which is six months. In connection with the traditions and local wisdom of breeding the culture of the indigenous people of Kampung Naga, they believe that the birds will not eat the *paré* feathers when the pest attacks them, because when the birds touch the 'feathers' on rice,

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4. Leveling the ground
5. Sprinkle the manure
6. *Dituhurkeun* (dried), but not completely dry, only moist for 2-3 days.
7. Copied (traced) with a size of 27 x 27 cm or 35 x 35 cm. *Nandur* distance affects the quality and quantity of the crop. the best size is 35x35 cm, proven to have no *heucak* (failed rice)
8. *Tandur* (planted rice seedlings). The number is 2 blocks.
9. 10 days after the *tandur* is carried out, namely:
 - *Ngocékeun taneuh* (digging the soil or hoeing the soil). Purpose: make room for roots. Process: paddy fields are dried (dried) for 1-2 days, but not until dry. Sprayed with MOL + rabbit urine + water. After being sprayed, MOL has flooded again.
 - *Ngarambét* (clears the grass blocking the seeds). The first *ngarambét* was carried out 1 month after *ngocékeun taneuh*. *Disaatan* (dried), then sprayed with MOL again. After being sprayed, it was flooded with water.
 - *Mindo* (clean the grass a second time). *Mindo* is *ngarambét* 'cleaning the second time. It was then re-dried, sprayed with MOL. After being sprayed, MOL has flooded again.
- If there is a disease or pests, spray it with *korine* or *dangdaunan* (leaves), namely: Material: soursop and gadung leaves. Process: *soursop* and *gadung* leaves are duck (*digeprek*), filtered, sprayed on rice. Apart from leaves, it could also be dust (ash).
10. After 2.5 months or before pregnancy (pregnancy), it was taken (cleaned) again and sprayed with MOL again, but this time it was not flooded again.
11. Waiting to be made (harvest) for about 3 months.
12. Harvest.

Soil Preparation for Sowing Locations (Sowing Seeds)

1. Babad (cut and clean) the straw, let stand, and dry for 5-7 days.
2. Coarse hoe (*ngagaru*), turn the soil, put in the straw, then fill it up.
3. Sprinkle lime, to neutralize acidity. The dose is only approximate, as long as it is flat. The benefits of agricultural lime are, in addition to neutralizing the acidity of the soil, the soil is warmer because the soil has a lot of mud carried from the outside by water when it rains.
4. Smooth hoe (*mojokan*), *ngararata*.
5. Sowed with compost
comparison: 1 brick = 14 kg
Now the use of compost is less because the soil is more fertile.

How to Spread (Sowing the Seeds)

1. Soak the seeds, mix with ashes. Purpose: so that it is durable and not attacked by ants.
2. After 2 nights, the seeds are removed, then drained. Note: seeds should not be soaked for more than 2 nights, because they must have come out of the roots, so they are sticky and cannot be spread.
3. In the fields that will be used as land for seeding rice, beforehand sprinkle with rotten sawdust and compost. The goal is to make it easier for *babut* (uprooting) rice for *tandur*.
4. Spread, the seeds are spread and then fertilized again. Comparison of seeds: 6 bushels / 6 kg = for 10 bricks. 1

brick = 14 m²

It lasted for 40 days in ancient times, and there was a special location for stocking, so before harvest, it was stocked. It is suspected that the rice seeds planted in the area of

Naga village by the community do not necessarily mean that the rice yield is the same as the rice seeds planted outside the Naga village area. This is in addition to differences in soil types, friability, acidity, irrigation, and treatment of rice itself and different treatments and processing.

Other farmers do not necessarily carry out the customs and traditions usually carried out by the people of Naga village related to the way of processing rice outside of Naga village. This concerns the community's belief in traditions and customs that are still firmly adhered to by the people of Naga village, which are not necessarily trusted by other communities outside Naga village. However, matters of belief and customs and traditions do not conflict with their religion or belief. The traditions they implement in their daily life cannot be separated from their beliefs.

There is an interconnectedness of food processing, innovation, and entrepreneurship in the Agricultural Mantra Manuscript with traditions inherent in the Naga village community. This is expressed in the agricultural mantra text at each stage of the implementation of rice processing. Cultivation and processing of agricultural land by combining texts, traditions, customs, and innovations in agricultural land management, encourages and fosters the trust of the people of Naga Village in particular, with the export of rice and organic rice from their crops in the last three years. However, the cultivators and cultivators of agricultural land have not really enjoyed the results brilliantly. This requires an increase in human resources and existing infrastructure. Innovations can actually be made as long as they don't conflict with their customs and traditions.

Change must always be adjusted to their understanding and abilities. The government must not impose its will to increase their food production. One example is that they still do not accept a tractor's existence (they still use buffalo) related to electric power because they still maintain their custom by not receiving electricity and still insist on using *teplok* lights or lanterns. Likewise with other tools used for farming, such as *étém*, *nyiru*, *jublek*, *halu*, *tampir*, *cécémpéh*, *boboko* said, and *jodang* and *tolombong*.

The food breeding tradition was carried out by the people of Naga and Baduy villages. However, it does not directly implement the land's processing from the script; what is done by the two indigenous peoples is a link and harmony between traditions and agricultural texts. One of them, in terms of determining the layout, layout, and zoning imposed by the Naga village community, is implemented in empowering the stages of land cultivation, as shown in the following table:

Paranti Mimiti Mipit

| Ngaran Bulan/Name of Month | Aksarana/The Letters | Naktuna/The Time |
|-----------------------------------|-----------------------------|-------------------------|
| Muharam | Jé | 7 |
| Sapar | Bé | 2 |
| Mulud | jim awal | 3 |
| Robiul Awal | Hé | 5 |
| Jumadil Awal | Wau | 6 |
| Jumadil Ahir | Alip | 1 |

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| | | |
|----------|----------|---|
| Rajab | Bé | 2 |
| Sa'ban | Dal | 4 |
| Ramedon | Hé | 5 |
| Sawal | Jé | 7 |
| Hapit | Alip | 1 |
| Rayagung | jim ahir | 3 |

| Ngaran poé/Name of the Day | Naktu/Time |
|-----------------------------------|-------------------|
| Ahad | 5 |
| Senén | 4 |
| Salasa | 3 |
| Rebo | 7 |
| Kemis | 8 |
| Jumaah | 6 |
| Sabtu | 9 |

Naktu Poé/Time of the Day

| Ngaran Taun/Name of Year | Naktu/Time |
|---------------------------------|-------------------|
| Alip | 7 |
| Hé | 5 |
| Jim Awal | 3 |
| Jé | 7 |
| Dal | 4 |
| Bé | 2 |
| Wau | 6 |
| Jim | 3 |

To Start Picking:

| Ngaran Bulan/ Name of Month | Aksarana/ The Letters | Naktuna/Time |
|------------------------------------|------------------------------|---------------------|
| Muharam | Jé | 7 |
| Sapar | Bé | 2 |
| Mulud | jim awal | 3 |
| Robiul Awal | Hé | 5 |
| Jumadil Awal | Wau | 6 |
| Jumadil Akhir | Alip | 1 |
| Rajab | Bé | 2 |
| Sa'ban | Dal | 4 |
| Ramedon | Hé | 5 |
| Sawal | Jé | 7 |
| Hapit | Alip | 1 |
| Rayagung | jim ahir | 3 |

| Ngaran Poe'/Name of the Day | Naktu/Time |
|------------------------------------|-------------------|
| Sunday | 5 |
| Monday | 4 |
| Tuesday | 3 |
| Wednesday | 7 |
| Thursday | 8 |
| Friday | 6 |
| Saturday | 9 |

Tanggal Manis Pahing

Jim Ahir, Alip manis
 Minggu banyak yang suka, karena Ahmad lebih ganteng.
 makna manis banyak yang suka.
 Tahun He, tahun Jim Awal, terlewat Ijroil angalap nyawa.
 Tahun Je Wage Yusup sedih bahagia .
 Tahun Dal, tahun Be Pon Ibrahim ametokakeun darah.
 Tahun Wau Pahing habaroyal badan.
 wategé yang dawa dawa,
 Tahun tiga yang setahun-setahun dua tahun Wau tahun Je.
Tamat wallahu alam.

CONCLUSION

The intertwining between manuscripts and traditions, especially concerning 'breeding' of food (agriculture) in the indigenous peoples of Naga village and the Baduy community is inseparable, in the sense that there is a harmonious and harmonious blend of manuscripts and traditions. The agricultural mantra script, for example, is implemented in treating 'food' through the stages of traditional agricultural cultivation based on traditions inherent in their daily lives. This is also adjusted to the seasons and the prevailing astronomical conditions, although scientifically they have not studied them carefully. The knowledge of astrology they get, learn and practice from generation to generation from the previous *karuhun*. This is possible because the lives of indigenous people are always one with nature and the traditions that accompany their lives.

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