



Study Of The Effectiveness Of The Cultural Practice Of “Balale” (Gotong Royong) Planting Rice Of The Dayak Benyadu Tribe Supporting Family Food Security In Border Area Communities

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ABSTRACT

Food security and family welfare will be realized if farmers are able to meet the needs of their families. Local farmers still live the culture in their lives including in farming. One of the local cultures that is still alive in agriculture is the balale culture. Balale culture is carried out by border communities in planting rice together which is their main livelihood. Therefore, it is necessary to examine the effectiveness of balale culture as local wisdom in supporting the food security of local farming families. Using qualitative methods, data were obtained through observation and interviews with participants. The selected participants are local farmers who still apply the belale culture. Data were analyzed using the triangulation method where data were organized, reduced and codified to draw conclusions about the effectiveness of belale culture in supporting the food security of farming families. The results showed that belale culture is still very effective in maintaining the resilience of local farmers and even improving the family economy.

INTRODUCTION

Indonesia is an archipelago with a diverse range of ethnic groups and culture. Diversity is a national treasure that must be preserved. Modernization has led to the erosion of many regional cultures. (Afriani et al., 2019)(Utang et al., 2023). The real phenomenon where local wisdom has been abandoned by the community today is the subak system in Bali (Dewi & Yasa, 2024). The extinction of the subak system in Bali is due to the threat of tourism development and urbanization in Bali. (Turyani et al., 2024). The diminishing of local wisdom has had an impact on regional food security. The studi of (Fajarini, 2021) shows that local wisdom that has been displaced by the development of modern technology has an impact on food security. The right to

food is a human right because food is a basic human need (Republik Indonesia, 2012). Indonesia is currently facing the threat of a food crisis and malnutrition (Simanjuntak & Erwinsyah, 2020). Although Indonesia is an agrarian country, it continues to import rice annually from other countries such as Thailand, India, and other Asian nations (BPS, 2024). Indonesia continues to allocate social assistance for the poor, the majority of whom are farmers (Salman & Bulkis, 2023).

Food security is a situation where all people, at all times, have physical, social, and economic access to sufficient, safe, and nutritious food to meet their needs for a healthy life (Brunori et al., 2020). Several factors that describe food security include the consistent availability of sufficient food for everyone at all times, as well as the maintenance of food quality and safety (Sari & Zuber, 2020). Another important factor that can illustrate food security is the freedom of the community from malnutrition, including both wasting and stunting. Food security is closely related to local wisdom, particularly among farmers (Murhaini & Achmadi, 2021) (Rusdiyana et al., 2021). Local wisdom consists of a set of knowledge, values, norms, and practices developed and passed down by local communities from one generation to the next (Pratama et al., 2023).

The local wisdom within the community is depicted through the continuity of culture and traditions passed down from generation to generation, the sustainable use of natural resources, and the active involvement and participation of the community (Hariadi, S. S., & Widhiningsih, 2015). Local wisdom that is still alive by the community certainly requires community involvement in natural resource management as capital for the food security of local farmers in the perbatasan area. The phenomenon that occurs in the community is that there are still cases of wasting and stunting in children (Simanjuntak & Erwinsyah, 2020). The data shows that in Bengkayang Regency, 30.1% of children are reported to suffer from stunting, according to the Survei Status Gizi Indonesia (SSGI) (Antonius Apong, 2024). Another phenomenon that occurs in border areas is that there are still local farmers who live below the poverty line (Sugianto & Salfarini, 2020). Based on the description of the phenomenon above, no previous research has been found that discusses the cultural practice of *balale* among local farmers in supporting household food security. Therefore, the issue addressed in this study is how the *balale* culture can become a form of local wisdom that positively impacts the food security of Dayak Banyadu farmers' families in border areas. Local wisdom is a way of life that is believed, understood and applied to local communities with their environment (Wardhani et al., 2023). The strong connection of rural communities to cultural values highlights the *balale* local wisdom among the Dayak Banyadu as an effort by local farmers to support household food security. The threat to food security can lead to various social issues within the community, such as malnutrition in children. This is evidenced by the continued presence of stunting cases among children in rural areas.

Social problems that exist in society are closely related to the fulfillment of family needs. This Study (Zunaidi & Maghfiroh, 2021) (Suwena et al., 2021) said that the family economy is closely related to the fulfillment of family needs. Family economics plays a crucial role within the household, encompassing aspects such as family income, financial management, expenditures, debt, and investment. Improving the overall economy naturally begins with enhancing the economic situation of individual families. Rural farmers who live modestly and rely on nature and agricultural land present an intriguing subject for research.

In Bengkayang Regency, the stunting rate is recorded at 30.1% according to the Survei Status Gizi Indonesia (SSGI) (Apong, 2024). Furthermore, data from Bengkayang in 2023 shows that there is a 6.03% poverty rate in Bengkayang Regency (BPS, 2023). Another phenomenon shows that poverty in border areas is experienced by local farmers (Sugianto & Salfarini, 2020). One way to empower farmers to become more productive is through an approach based on local wisdom (Suswadi et al., 2021). In the *balale* cultural activity, farmers work together in groups to cultivate agricultural land. This tradition involves exchanging services with the aim of pooling labor to plant and harvest rice. The *balale* local wisdom can provide economic value for

farmers in managing their land to meet their family's food needs. The effectiveness of *balale* local wisdom in supporting food security needs to be examined, as there is no existing research addressing this issue.

LITERATURE REVIEW

Local wisdom is a noble value within a community in managing its surrounding environment (Efendi et al., 2020). These values have been embraced by the community for generations, manifesting as human wisdom in managing nature. Local wisdom originates from the culture of the local community, consisting of unique knowledge that is utilized by the community to make decisions regarding societal activities at the local level (Mukti, 2010). Local wisdom will continuously evolve within the community in the form of customs or daily practices and will be consistently utilized to enhance the well-being of its adherents. In the face of the current era of globalization, local wisdom within communities has become increasingly important, especially as the natural environment begins to face threats. Local wisdom can contribute not only to the preservation of nature but also to the quality of life within the community, including food security and overall well-being.

Food security, according to Undang-Undang Nomor 18 Tahun 2012, is the fulfillment of food needs for the nation and individuals, achieved through the availability of food in sufficient quantity and quality that is safe, diverse, nutritious, equitable, and affordable. Food security extends to the individual level, meaning that it ensures every individual in Indonesia has sufficient access to food. Suryana (2003) It is stated that food security must meet the following requirements: sufficient food availability, food safety, equitable distribution, and affordability of food. This statement aligns with the nation's definition of food security. Food security is a critical issue because if food needs are met at the individual level, it will also positively impact the food sufficiency of families.

Family economics is one of the key aspects of family life. It encompasses family income, financial management, household budgeting, as well as savings and family debt. Family economics impacts family stability and the fulfillment of family needs. It is crucial for maintaining family stability and well-being (Isma et al., 2023). A low economic condition will affect the fulfillment of family needs, particularly food, as reflected in poor nutritional intake (Simanjuntak & Erwinsyah, 2020).

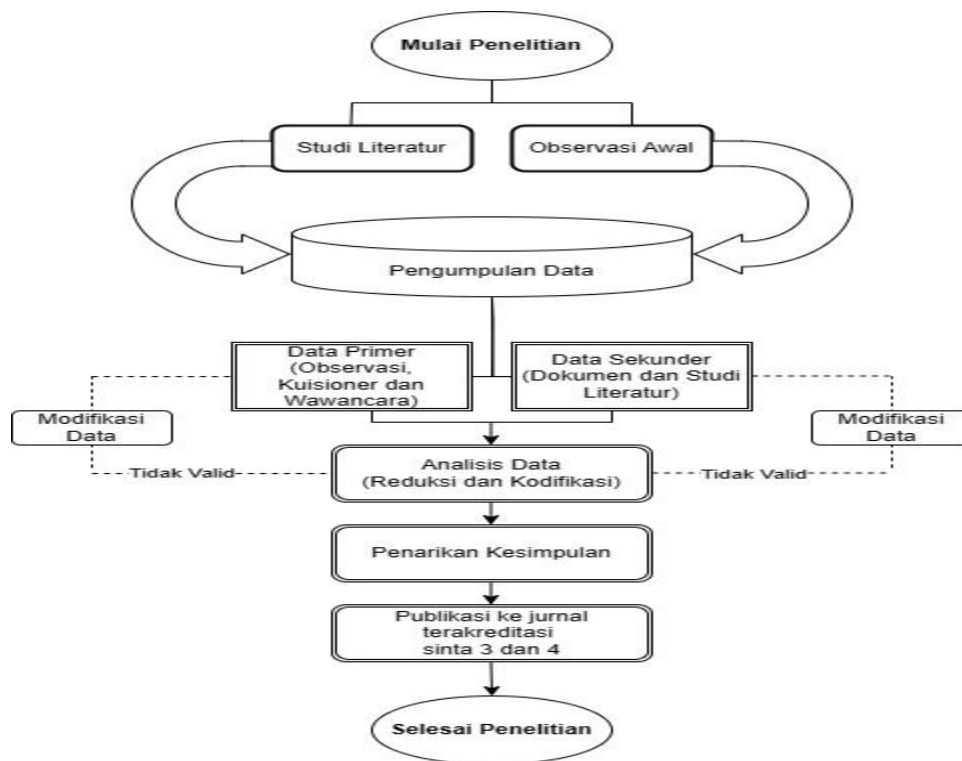
METHODS

This study employs a qualitative methodology with an ethnographic approach, focusing on the Dayak Banyadu community residing in Setia Jaya Village, in the Teriak District, Bengkayang Regency, West Kalimantan, which borders Sarawak, Malaysia. Qualitative research aims to describe the current conditions (Purnomo, 2024). The ethnographic approach is used because it addresses the culture and practices of the community (Efendi et al., 2020). The important sequential stages in the ethnographic approach are essential for collecting reliable data (Creswell, 2007). Ethnography can direct perspectives to various different aspects of a culture. This underscores the importance of field observation in qualitative research with an ethnographic approach.

The data collection stage in this study includes field observation, distribution of questionnaires, interviews, and documentation, field observation is conducted to gain direct insights into the application of the *balale* cultural practices by the Dayak Banyadu community. This observational activity is used to observe the phenomenon in its real context. Additionally, the technique of data collection through depth interviews is employed to assess the effectiveness of the culture in supporting family food security and to identify the challenges encountered. The informants in this study consist of 9 individuals, including local customary

elders, village officials, and farmers who practice the *balale* culture in their farming activities. This will be illustrated in the flowchart below.

Figure 1 Flowchart Of Research Implementation



Based on the flowchart above regarding the implementation of the research conducted, the following will be outlined: the first stage: The initial stage involves the preliminary phase of the research implementation, which begins with studying the topics to be addressed in the research plan. The author gathers information from various sources through a literature review to formulate a hypothesis, followed by conducting field observations. During the field observation, the author explores the connection between the chosen theme and the situation encountered in the field, and identifies the urgency of the issues that require research on the effectiveness of local wisdom in supporting family food security. Second stage: This stage involves data collection through field observations, in-depth interviews, and literature reviews relevant to the research problem, which is the effectiveness of the *balale* cultural practices among the Dayak Banyadu community. Additionally, the author conducts observations as a basis for initial data collection.

This approach is used to facilitate more focused data gathering. Secondary data is obtained from supporting literature reviews, which serve to strengthen the author's arguments. The literature was sourced from various references, including reputable national journals, international journals, government regulations, governmental data, and other relevant sources. Third stage: Processing and analyzing data, where the data obtained from observations and interviews are organized, reduced, and codified to identify the effectiveness and challenges in the implementation of the *balale* cultural practices within the Dayak Banyadu community. The collected data will also be validated through a data triangulation process. If the data is found to be invalid or incomplete, it will be re-verified by obtaining additional data. This process sharpens the analyzed data. Fourth stage: Drawing conclusions. After the analysis, conclusions will be drawn and presented. Drawing conclusions is the step where the findings have been validated and are ready to be presented.

RESULTS

The Effectiveness Of Local Wisdom In *Balale* Among Farmers

The Teriak District consists of 18 villages, covering an area of 5.57% of the total area of Bengkayang Regency (Bengkayang dalam Angka, 2023). Setia Jaya Village, which includes two hamlets—Sentibak Hamlet and Tekalong Hamlet—along with Temiasio Village and Teriak Village, is inhabited by the Dayak Banyadu ethnic group. The Dayak Banyadu is a sub-ethnic group of the Dayak people residing in West Kalimantan Province. The Dayak Banyadu uphold many customs and local traditions, one of which is the *balale* culture. The *balale* culture is a tradition of mutual assistance among the Dayak Banyadu, particularly in agricultural activities, which are one of the primary livelihoods of the rural community. The main livelihoods of the Banyadu community in Teriak District include gardening and farming, such as rice cultivation, field farming, maize, rubber, and palm oil. The *balale* culture is rooted in the noble values passed down through generations by ancestors, and it continues to be practiced today, thus becoming a local wisdom of the Dayak Banyadu.

To this day, the *balale* culture is still practiced by the Banyadu community through various social activities, with the most prominent aspect being their agricultural activities. Interviews with informants indicate that the *Balale* activities are still practiced, not only in farming but also during celebrations and other community events. The village elder stated, "The *balale* activities have been practiced since ancient times by our ancestors. *Balale* is not limited to agricultural activities but also extends to other village-related activities". This is evidenced by statements from other informants who noted that their ancestors have practiced the *balale* culture for many years, and they intend to pass it on to their descendants in the future.

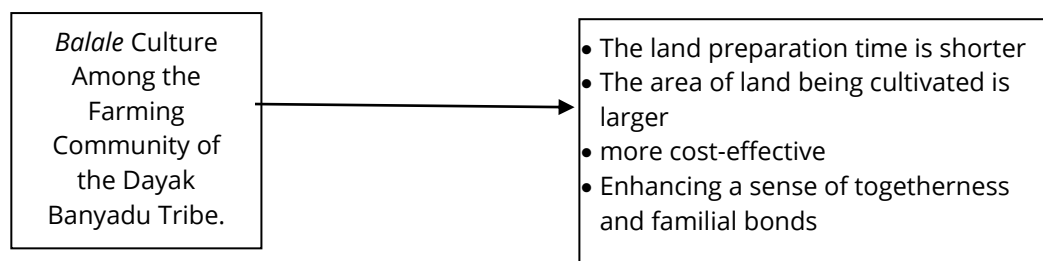
In a joint interview with the farmers, all informants agreed that the *belale* culture provides economic benefits in terms of land preparation time and costs. For agricultural land, if worked on individually, it would take a longer time, possibly two (2) weeks or more. In contrast, with the *belale* system, land preparation can be completed in just one day, similar to rice harvesting activities. Moreover, *belale* also helps reduce costs. If hiring someone to work on the land, one person would be paid approximately Rp 60.000; – Rp 100.000; However, with the *belale* system, they only need to provide snacks, drinks, and a simple lunch for the workers. This, of course, helps farmers reduce their expenses. Observations also show how they enjoy snacks and a simple lunch together, while collectively working on the rice fields. They stated that they do not receive wages from the landowner for their work. Instead, the landowner will later assist their friends in harvesting rice on a mutually agreed-upon date. The first informant stated, "I would not be able to cultivate my farmland on my own without the help of my friends". A sizable farmland requires significant labor and time. The *belale* culture enables a farmer to cultivate their land, allowing them to meet their family's food needs.

The second informant also explained that *belale* allows landowners to cultivate larger or more diverse farmland. This has a positive impact on the harvest, providing enough yield for their family's needs. Informant 6 stated that a portion of the rice produced from the fields is sold to meet the family's needs. It has been proven that the rice harvest from the fields and paddies is sufficient to meet the family's rice requirements. Informant 8 stated that he has just sold his rice harvest amounting to 1 ton and still has another ton in the barn. However, there was a remark from Informant 3, who mentioned that if the harvest from the fields is poor, they sometimes have to buy rice from the market. The unstable harvests compel farmers to continue purchasing rice to meet their families' food needs. Farmland not only includes land for planting rice but also for corn, vegetables, and other crops. Collaborative land cultivation allows farmers to work on larger and more diverse farmland. The unpredictable condition of agricultural yields presents a significant challenge for farmers in providing sufficient food for their families.

The solidarity among the farmers is evident in how they interact when gathering and working together. Informant 4 stated that our *belale* group has remained intact from the past to

the present, and certainly into the future. Informant 5 stated that although we are not related, our group always remains united. The *balale* activities conducted by the farmers can certainly enhance the sense of kinship and family among them. This sense of family fosters a strong sense of solidarity among the Dayak Banyuke farmers. Based on the statements above, the researcher can create the following chart.

Figure 2 Effectiveness Of The Balale Culture Of The Dayak Banyadu Tribe



Source: Researcher's analysis (2024)

The *balale* culture upheld by the Banyadu Dayak community has indeed had a positive impact on the farmers. Informant 8, as a village official, stated that the farmers in the village can live decently, as evidenced by observations during the rice harvest event where the farmers actively participated by providing food for anyone who visited their homes. Furthermore, the farmers would offer gifts such as rice, lemang, and other foods to their guests. Several informants also mentioned that some of their children are currently attending college. Although their primary occupation is farming, the *balale* culture has enabled them to cultivate their land more effectively, allowing them to meet their food needs and support their children's education.

Local Wisdom Of *Balale* In Relation To Food Security And The Economic Well-Being Of Farming Families

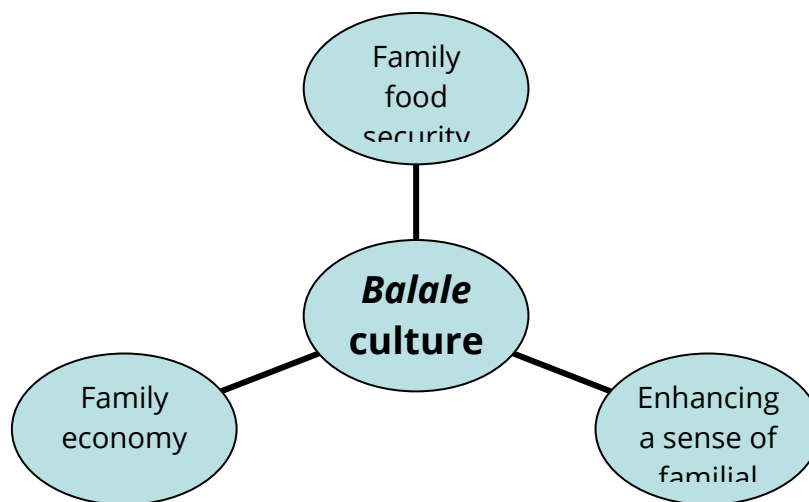
The Banyadu Dayak farmers in Teriak District uphold the *balale* culture in their farming activities. From land clearing, soil preparation, rice planting, weeding, to rice harvesting. Informants 6 and 9 stated that the yield from the fields they cultivate is sufficient to meet their family's rice needs for one year. Informant 2 also explained that they sometimes sell the rice from their harvest to supplement their family's income. It has been observed that several shops in Setia Jaya Village sell locally produced rice, which, according to the shop owner (Informant 7), comes from local farmers. The sale of agricultural products has also had an economic impact on the local community. It has led to the establishment of rice milling facilities and created opportunities for collecting other agricultural products, such as rice, corn, and rubber.

The local wisdom of *balale* impacts family food security. This is evidenced by the statements of informants who mentioned that "with *balale*, we are able to cultivate larger areas of land in a shorter time, and the work becomes lighter for our field and rice paddy activities". This is further supported by the statements of other informants who indicated that "The harvest we obtain is usually sold to meet our family's needs". Another informant stated that "The yield from our fields is sufficient to meet our rice needs for one year". Several informants stated that the rice produced from the fields and paddies is sufficient to meet our needs for one year. Although there are statements from informants indicating that "Sometimes, if the harvest does not meet our household needs due to crop failure caused by pests or flooding, we must purchase rice from the market", However, upon further investigation, it was found that the low rice yield was due to pests or natural disasters such as storms or flooding, resulting in unsatisfactory harvests. The *balale* culture contributes to the rice needs of the Banyadu Dayak farmers. While it is not yet maximized, this culture provides conveniences for farmers in cultivating their land more efficiently and economically. Food consists of carbohydrates, proteins,

water, vegetables, and other components. Through *balale*, the primary food security of the Banyadu Dayak farming families, specifically in terms of rice, has been met.

The local wisdom of the *balale* tradition among the Banyadu tribe also contributes to strengthening the family economy of the Dayak Banyadu community. By practicing the *balale* culture, Dayak Banyadu farmers are able to reduce their expenses, allowing them to manage their fields and rice paddies more cost-effectively. The income that would typically be used to pay field workers can be allocated for other purposes. The informants stated that *balale* enables them to cultivate larger areas of farmland. With *balale*, time spent on working the fields and rice paddies can also be saved. Planting rice only takes one day, and similarly, farmers require one day for weeding and harvesting activities, compared to when it is done individually. *Balale* also enables farmers to cultivate larger agricultural areas, resulting in greater yields. In fact, *balale* can stimulate the strengthening of farmers' family economies.

Figure 3 The Balale Culture Among Banyadu Dayak Farmers



Source: Researcher's analysis (2024)

The *balale* culture of the Banyadu Dayak community, in practice, strengthens both food security and family economics, while also fostering a stronger sense of kinship among village residents. Food security is a condition in which communities have physical and economic access to food (Tranggono et al, 2023). Through the *balale* culture, local farmers are assisted in simplifying and easing the workload of farming activities, from land clearing to harvesting. Indirectly, the *balale* culture contributes to strengthening the food security of farming families.

DISCUSSION

The *balale* culture lived by the Dayak banyadu tribe in Setia Jaya Village, Teriak District, in fact has an impact on local farmers including:

1. *Balale* Local Wisdom has an impact on the food security of local farming families. It can be seen that by applying *balale* culture, farmers are able to cultivate wider and better rice fields. Rice fields that are cultivated more widely and well will certainly provide more yields than those that are cultivated alone. The results of this rice field can help farmers provide rice intake for a year. In addition to rice fields, farmers also farm (mountain rice) Besides producing rice, farmers also grow various types of vegetables that can be harvested according to the season. Certainly, this can assist local farmers in providing food for their families.

2. The local wisdom of *balale* has an impact on the economy of the Dayak Banyadu farmers' families. *Balale* is a cooperative activity conducted by the Dayak Banyadu tribe in cultivating their agricultural land. Gotong royong means working together without payment. The farmers who participate in the *balale* activity cooperate with one another to work on their plots of land one by one, allowing each farmer's agricultural land to be cultivated on a larger scale. Farmers whose land is being cultivated do not incur any costs; they only provide lunch and snacks for the fellow farmers who work on their fields. In addition to minimizing costs in agricultural activities, The produce from the cultivated land is largely sold by the farmers to supplement household income. Thus, the rice fields, in addition to providing rice throughout the year, also contribute to meeting other needs such as school expenses for children and other living costs. This has a positive impact on the economic growth of the farming community in Teriak District.

The "*balale*" culture has proven to be quite effective among farmers in Setia Jaya Village, Teriak District. In addition to improving food security and household economy, "*balale*" also fosters a sense of brotherhood among the farmers. Some of the things that hamper food security include low rice yields due to pest attacks and natural disasters such as floods and others. Farm products such as corn and vegetables have not been sold at competitive prices so that farmers receive minimal prices. Marketing strategy is a strong foundation in building the local economy (Widiani et al., 2024). This needs to be considered by the village government to improve the welfare of farmers in a sustainable manner. Family food security and family economic improvement are very important. The preservation of local wisdom in the community contributes to the preservation of the environment and the welfare of grassroots communities.

CONCLUSION

The conclusion in the study of the effectiveness of *balale* culture in the Banyadu Dayak Tribe in Teriak District in the food security of local farmer families shows a positive impact on family food security. In addition, the results also show that this local wisdom not only has an impact on food security but also has an impact on improving the economy of local farmers. The *balale* culture that is kept alive by local farmers for generations can also increase togetherness and brotherhood among Dayak Banyadu farmers.

This is very important considering that the bond of brotherhood is increasingly rare in the current modernization era, but the involvement of the younger generation in this *balale* activity is still very minimal. Overall, the local wisdom of *balale* is able to contribute positively to the lives of local farming communities in Teriak Sub-district.

SUGGESTION

The effectiveness of the *balale* culture among the Banyadu tribe in the Teriak District has been quite effective. This is evident as the *balale* culture of the Dayak Banyadu tribe has significantly impacted local farmers, enhancing both family food security and the family economy. Several aspects that need to be improved in preserving the *balale* culture include more actively introducing the *balale* culture to the younger generation of the Dayak Banyadu tribe to ensure its continued preservation, practicing *balale* culture with other activities not only in rice field farmers but also in other community activities, and being able to make *balale* culture as noble values for the banyadu dayak tribe wherever they are. As part of the community's customs, it is essential to preserve the *balale* culture not only as a cultural symbol but also for its benefits in food security and the well-being of local farming families of the Dayak Banyadu tribe in Teriak District, Bengkayang Regency.

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