



Perelek Culture: A Sharing Effort in Kuta Village

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Keywords

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Abstract

Perelek is one of the residents' efforts to show their existence by preserving this culture in social life in society. The method used is Literature Study; in collecting research data, the authors collect and analyze various sources through journals, books, and previous research, which are still related to the topic of discussion in this journal article. The results of this study indicate that the Kuta Indigenous Village Community still preserves the Beas Perelek by collecting one spoon of rice per day from each resident, who is collectively by the wife of the head of the local RT. This "perelek" also represents the generous side of every individual in that environment. On the other hand, this "perelek" shows the side of togetherness and solidarity among the people. The main goal with the existence of Perelek is to increase community participation in social responsibility and concern that needs to be included amid today's developments. Therefore, the existence and resilience of the perelek culture that still exists in the Kuta Traditional Village is a particular form of inter-community concern. The principles held by the local community have enabled this "perelek" culture to survive even amid the development of the globalization era.

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INTRODUCTION

Indonesia is known not only for its natural abundance, but also for its people's persistent implementation of the spirit of collaboration to encourage togetherness and care for life. The spirit of cooperation has waned in this increasingly evolved society, particularly in large cities. One explanation for the fall in the spirit of gotong royong or cooperation is the influence of increasingly advanced and modern innovations; to some extent, the progress of this age influences people's social conduct (Nursetiawan, 2018). In the middle of technical sophistication that pampers humans with the practicality it provides, it generates apathy in individuals because they are too comfortable with their reality, thus they appear to ignore their social existence in a social context (Haqqi, H., & Wijayati, 2019). Nonetheless, we may still discover this attitude of cooperation in numerous villages around Indonesia since they have not been overly influenced by modern technologies. People in rural areas are more concerned with preserving their traditional culture and practices in the face of the advancements of this increasingly modern society. Rural communities have a strong sense of solidarity and a strong desire to develop closeness and warmth in social life (Suhandi, 2018).

West Java has a motto of *silih asih, silih asah, silih asuh*, which is imprinted in the daily lives of the people of West Java, one of which is to maintain a spirit of mutual cooperation (Jubba et al., 2021). *Silih Asah* can be understood as an endeavour to expand knowledge. Both sides share their information in this scenario. We can read *Silih Asih* as fellow human beings who must love one another. While we can define *Silih Asuh* as people, we must also guide one another (Suryalaga, 1995). The content of the slogan *silih asih, silih asah, silih asuh* can be used to overcome one of the Sundanese society's poverty and other social difficulties. The *silih asih, silih asih, silih asuh* idea of life as social capital can be extended to different local cultures, such as *beas perelek*, whose presence can still be felt in several regions of Indonesia today. In keeping with this, Kuta Traditional Village is one region that has managed to maintain cultural values and practices despite the advancements of this increasingly contemporary period. The "perelek" culture is one of the things they still cherish and practice today. Karang paningal Village, Tambaksari District, Ciamis Regency, West Java Province is home to this Kuta Traditional Village.

During the time of our ancestors up until the present day, the culture of the *Perelek Beas* people has been practiced and preserved in its entirety (Mubarok, M. S., & Tarmidzi, 2022). In keeping with this idea, this culture is also a symbol of food security due to the fact that it assists a large number of individuals. This rice cake is not only a symbol of food security but also a form of humanity because the rice that is used to make it will

subsequently be distributed to those who are considered to be in need. In this particular instance, the sense of oneness and cohesion that exists among the local community is growing stronger. The evolution of values within this free-spirited culture needs to be protected, and while doing so, it is important to keep in mind that, concurrently with this development, humans have gradually started to be influenced by changes that are becoming increasingly rapid (Nandang, 2016). This culture of free-spiritedness is one that describes the characteristics of gotong-royong, the human side of the Indonesian people, and as such, it is a culture that needs to be maintained and preserved because it is a culture that describes the characteristics of gotong-royong. There is a strong enough reason why this culture of free-spiritedness needs to be maintained and preserved. The people who live in the Kuta Traditional Village are dedicated to upholding and practicing their culture in a manner that is consistent with the spirit of the free-spiriting tradition. The passage of time has neither hampered nor rendered impossible the participation of the local population in Kuta Village in the ongoing practice of the free perelek culture. Even within the confines of the traditional educational setting, teachers are attempting to instill in their pupils an appreciation for the importance of actively contributing to the maintenance of this free-wheeling culture. The development of students' characters that include a sense of compassion, empathy, and solidarity is of the utmost importance when it comes to adopting a culture that is free-spirited. This free-spiriting culture, on the other hand, necessitates cooperation from several parties in order to preserve food security and social harmony.

METHODS

The Literature Study approach was employed by researchers to investigate this issue. While gathering the data, the authors gathered information about perelek culture, which is practiced in several areas of West Java, one of which being the traditional village of Kuta, Ciamis. Supporting data can be gathered from a variety of sources, including national and international research journals, supporting books, and articles pertinent to the topic. Based on the search and analysis results, the writers discovered a number of journals. In addition to journal references, the authors employed book references to support the theory and research data discovered by the authors.

RESULTS AND DISCUSSION

Beas Perelek

In Kamoes Basa Soenda "perelek dilarapkeun kana sora barang leutik nu murag". (sound produced by falling small objects) (Satjadibrata, 1948). The word perelek in

Sundanese can be defined as an onomatopoeia originating from the sound produced by rice when it is poured into a bamboo tube or put in a container made of bamboo. You can hear the sound of 'plerek, plerek, plerek', therefore it is called perelek rice (Nindy, 2021). Beas Perelek is a tradition with its characteristics and uniqueness; in doing this, someone who has a position or is respected in the environment carries a piece of bamboo used to accommodate rice given by residents (Muhammad, 2021). This Beas perelek is used by residents to help residents in need; in this case, the Beas perelek is one of the efforts made to strengthen brotherhood and increase awareness as fellow residents. This tradition is widely practiced in the West Java region, particularly in the central to northern parts, such as Ciamis, Purwakarta, and Majalengka (Rosyadi, 2014).

Perelek is one of the residents' efforts to show their existence by preserving this culture in social life in society. Perelek is one of the things that reflects the culture of gotong royong (cooperation). The value of gotong royong is what drives the formulation of Pancasila points (Hartati et al., 2018). The values contained in Pancasila describe the life of the Indonesian nation. As for local wisdom, which contains Civic Engagement and made it a tradition during the development of Indonesian society, it is the nation's noble heritage. In this regard, the Perelek Scholarship encourages the community to be actively involved in improving the community's quality of life, caring for each other, and producing a change toward a more positive impact (Wulandari, S., & Gamayanti, 2021).

Perelek culture in Kuta Village

The perelek culture is one of the cooperation institutions in the Kuta Traditional Village. Perelek in the village is done by collecting rice by the wife of the head of the neighborhood in the area. The rice is a gift from residents giving seven spoons in one week. In this case, each resident donates one spoonful of rice in one day. This rice is collected to be given to residents who need this assistance. This free-wheeling culture strengthens the ties of friendship and brotherhood between the local people; they share and care for each other among human beings. In this regard, we can see that amid the progress of this era, the empathy and sympathy of people in big cities have begun to erode, it is different with residents in the Kuta Traditional Village, which is less affected by the progress of the times and more maintains and preserves the customs that are owned and adheres to the rules of customs that apply in the local area. This free-wheeling culture has affected since the time of their ancestors, and until now, the residents are still implementing it in their daily lives.

Perelek rice culture can be studied using the structural-functional theory of Talcott Parsons. Thinking structural-functional theory believes that a tradition is one of the ways that

can be done so that balance can be maintained and maintained correctly (Hasanah, 2012). Society, from the point of view of this functional theory, is a social system consisting of interrelated parts integrated into a balance. Parsons has a view of an orderly condition that is named society; the thing behind which synergy and balance in society occur is caused by the existence of cultural values that are shared after that it is developed into social norms and inherent in the individual's internal motivation. In the author's view, there are values in the Beas Perelek Tradition. These values have become a collective agreement that later developed into social norms (Hikmatyar, 2017). These social norms become needs continuously applied by and within society, aiming to present a balance with a harmonious atmosphere in various conditions. Meeting the needs or needs of the system contained in activities is referred to as a function. The AGIL scheme is Adaptation (A: Adaptation), goal attainment (G: goal attainment), integration (I: integration), and pattern maintenance (L: latency).

This adjustment analysis in Beas Perelek can be shown in the participation of Rumah Zakat Volunteers from outside the area in promoting Beas Perelek. During the Covid-19 outbreak, volunteers from Rumah Zakat assisted people by providing them with this gift. Rumah Zakat Committee is aided in the execution of Beas Perelek by volunteers known as "Perelek Scholarship Volunteers." Based on this, it is clear that the community can adapt by contributing more rice to Beas Perelek in the form of assistance. Achievement of objectives (goal attainment) With the creation of this grant, the goals are to build a sense of empathy and compassion for the local community, as well as a sense of solidarity, by providing grants to citizens in need. The execution of this scholarship fosters a spirit of cooperation. Integration (integration) with the existence of this free will creates a pattern of life for residents who are harmonious, have a sense of unity, and constitute a single unit. In addition, the inhabitants' communication relationships are amicable since they collaborate to lighten one another's loads. Pattern (delay) in this instance, people and local village officials collaborate to ensure that the transfer fee is preserved and continues to be implemented during this modernization trend. To apply this permission correctly and optimally, maintenance cannot be performed by a single party alone; rather, it requires the collaboration of multiple stakeholders. The food issue is one of the concerns that have not been handled to date, so this tradition must be maintained.

The existence of this "perelek" also symbolizes the altruistic nature of every person in that surroundings. On the other hand, this new design demonstrates the aspect of human unity and solidarity. The primary objective of Perelek is to encourage community participation in social responsibility and concern that must be incorporated within the context

of contemporary trends. Consequently, the existence and perseverance of the "perelek" culture in the Kuta Traditional Village is a valuable example of intercommunity concern. This "perelek" culture has survived despite the advent of the globalization age because to the local community's adherence to certain beliefs.

Efforts to Maintain Perelek Culture

This Perelek tradition has become ingrained in the daily lives of the residents of Kuta Village. We can observe this despite the fact that the advancement of human civilisation has not diminished the local community's empathy and compassion. Obviously, maintaining a culture requires the collaboration and synergy of the community itself. Hence, if people always adhere to established conventions, the progression of time will not threaten their survival.

One of the efforts made to maintain this Perelek Culture is by holding a "Perelek" Carnival, which is held in the Purwakarta area in commemoration of the 186th Purwakarta Anniversary (Max Syukur, 2022). This festival was attended by many layers of the Traditional Village community in West Java, while one of them was the Kuta Traditional Village community, which participated in enlivening this "Perelek" Carnival. Participants walk at the starting point at the Egrang Statue Roundabout (Sudirman) and end at the Twin Buildings. They walk carrying rice that has been poured into a drum-shaped bamboo container. This festival managed to break the MURI record as a "Perelek" festival with the most significant number of participants, namely more than 53,918 people participating in enlivening this festival. The other purpose of holding this "perelek" festival is to introduce the "perelek" culture to the broader community, in this case, previously, the community did not know about the existence of this culture, but with this festival, ordinary people know, and understand the meaning of the "perelek" culture (Muljono, 2014). In this regard, we can see that holding the "perelek" festival, which was attended by many participants of various Indigenous Village communities in West Java, is one of the efforts to maintain the "perelek" culture in the midst of the current development of globalization. By holding this festival, they maintain culture in the traditional village area and transmit the essence of sharing through the "perelek" culture. With this, people who previously did not know about the existence of this culture become aware of and are interested in internalizing the values that exist in perelek culture in their daily lives. Given the great enthusiasm of the people in watching the festival, the existence of the perelek culture is getting stronger, and it is hoped that there will be no worries that this culture will be eroded by the development of this increasingly modern era. This "perelek" culture teaches us to humanize humans, one of which is to grow our

sensitivity and concern for the surrounding environment, one of which is by sharing one of them with this rice (Japar, M., Zulela, M. S., & Mustoip, 2018).

This Beas Perelek tradition can also be maintained by regular gatherings of the local Kuta Village community, in terms of the region's community and stakeholders. The conference was arranged to preserve the beas perelek culture and to inform the local community that beas perelek is an effort that may be done to assist and alleviate the burdens of those in need. Since the local community believes that this laissez-faire culture is one of the measures that may be taken to ensure that the local community grows rich and that no community feels left out or social disparity, which can contribute to social jealousy (Putri, 2019). The existence of this free-spirited culture also creates pleasant and harmonious friendship ties with the local population. This beas perelek culture is a manifestation or reflection of the Pancasila, particularly the second precept, "Just and civilized mankind." In this instance, the beas perelek culture can exhibit humanity by demonstrating compassion for locals in need by assisting them in utilizing this beas perelek. As we know today, technological advancements have led to a gradual decline in human empathy and sympathy. Consequently, the execution of beas precept, which can still be carried out in the Kuta Traditional Village region, shows the human side as mentioned in Pancasila, particularly the second precept, which states that as fellow humans, we must engage in and participate in this humanitarian activity. In this sense, the Indonesian people are renowned for their spirit of collaboration and concord despite religious, cultural, and racial differences. In this instance, the residents of Kampung Adat Kuta do not recognize or discriminate against the societal inequalities. This "beas perelek" culture is organized and maintained only for humanitarian reasons.

Efforts to maintain this "Beas Perelek" culture can be studied using Pierre Bourdieu's Habitus Theory. The theory explains that this habitus is formed through a socialization process in the community through various processes within a certain period. In this regard, we can see that the Beas Perelek culture is a process of internalizing values that are carried out through several processes, such as providing an understanding to the public why this Beas Perelek culture needs to be maintained and continues to be implemented. The implementation of this Beas Perelek culture has existed from the ancestors until the local community to maintain this Perelek Beas culture by forming the habitus of the local community so that it becomes a tradition or habit that has taken root in society and cannot be abandoned (Sutarman, 2017). Forming the habitus of this community is not straightforward; in this case, the role of traditional stakeholders is needed (Shonhaji, 2017). In this case, the power holders and customary stakeholders must be able to shape the

habitus of the community based on the applicable regulations. As for one of the regulations enacted to shape the community's habitus in maintaining the "perelek" culture, namely by stipulating that each citizen is encouraged to balance one spoonful of rice in one day, this collective rice is carried out within seven days to be then given to local people in need (Mitan, K. A., & Nuwa, 2022). Based on this explanation, we can see that efforts to maintain the Beas Perelek culture can be formed through habitus, which is formed through habituation and community understanding related to the values of the Beas Perelek culture itself.

CONCLUSION

Adat Kuta Village is one area that still holds cultural values and customs amidst the development of this increasingly modern era. One of the cultural things they still hold and do today is perelek culture. Perelek is one of the residents' efforts to show their existence by being involved in preserving this culture in social life in society. Perelek rice culture can be studied using the structural-functional theory of Talcott Parsons. Thinking structural-functional theory believes that a tradition is one of the ways that can be done so that balance can be maintained and maintained correctly.

Efforts to maintain this Beas "perelek" culture can be studied using Pierre Bourdieu's Habitus Theory. The theory explains that this habitus is formed through a socialization process in the community through various processes within a certain period. In this regard, we can see that this Beas "Perelek" culture is a process of internalizing values that are carried out through several processes, such as providing an understanding to the public why this Beas "Perelek" culture needs to be maintained and continued to be implemented, as well as implementing a Beas "Perelek" culture." This culture has existed for a very long time, from the ancestors of the local community to maintain this Beas "Perelek" culture by forming the habitus of the local community so that it becomes a tradition or habit that has taken root in society and cannot be abandoned.

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