

A Study Of Buton Society Local Wisdom In Conserving The Gender Based Forest

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ABSTRACT

The purpose of this study is to find out how Buton society in conserving the gender based forest using local wisdom approach. In Southeast Sulawesi specifically in Buton Regency has a certain area of reserved forest called Kaombo whose existence is closely related to the public interest led by a local actor called Parabela. One of them is located in Takimpo Urban Village, Pasarwajo Sub-district of Buton Regency. Inside the Kaombo area located in the area is divided into 6 preserved Kaombo Locations. One of them is Kaombo Ohusii (Widow Forest). Kaombo Ohusii (Widow Forest) is a future forest as a historical heritage in the era of Buton sultanate. Since the reign era of Buton Sultanate IV Dayanu Ikhsanuddin (1578-1615), people who can take the proceeds from the widow forest are only those who are widowed or elderly women. It proves that since ancient times, Buton tribe has been familiar with gender concepts and gender sensitive. This study was conducted in Takimpo Urban Village, Pasar Wajo Sub-district of Buton Regency. The selection of location is based on consideration which in this area is a gender based forest using traditional wisdom management. The type of this study was descriptive qualitative. The researcher determined the informant intentionally (purposeful) consisting of the key informant called Former Parabela (Kayaro) who know the condition in this area, the informant is Parabela and custom people and woman with the total was 8 people in Takimpo urban village. There were two data collection techniques which researchers used in this study, namely in-depth interviews and through direct observation in the location of the study. To analyze the data have been obtained, then the data obtained would be grouped by types of problems. Data analysis was conducted since the beginning of the study until the end of the whole study process. The result of the study showed that the local wisdom of Buton society in conserving the gender based forest is Kaombo Ohusii, managed directly by customary institution under Parabela's leadership and its equipment, even though all of them are men but they are very concerned about women's interests. The function of customary institutions in the management of Kaombo Ohusii is as a supervising and guardian for each activity undertaken by the society. Customary institutions also aims as a controller of all actions taken related to the management of widow forest area. As time of the development nowadays, after the migration of the custom people of Takimpo Lipuogena who had settled in the mountains then moved to the coast, the function of the Ohusii Kaombo area, which was felt greatly the benefit by the widows and poor women, turned into a lack of attention.

Keywords: local wisdom, and conserving the gender based forest

BACKGROUND

Local wisdom in forest management is most prevalent in Indonesia as occurring in local society of Buton Regency, Southeast Sulawesi. The society has a local wisdom which puts forward the principle of balance and sustainability of forests to encourage citizens to be voluntarily and

collectively involved in preserving society forests at their surroundings. Some of the participatory techniques and schemes of forest utilization made by Buton society in conserving the forest based on their local wisdom can produce other types of cultural participation which have a positive impact on the maintenance of forest functions and forest commodities with some customary sanctions for breaking customary rules in Parabela leadership (Husain , 2014).

One of them is located in Takimpo Urban Village, Pasarwajo Sub-district of Buton Regency. Inside the Kaombo area located in the area is divided into 6 Kaombo Locations preserved. One of them is Kaombo Ohusii (Widow Forest). The term of Kaombo land was derived from Kaombo word which is defined as role, preserving, asylum, supervising, control, because in the area of the land has an invaluable resource (Husain, 2014). Interestingly, this forest is specially presented for widows and elderly women who are not found in the forest areas in kaombo forest of Buton regency.

Many people asked the role of women in forest conservation and management, where women are not usually included in discussing about forest conservation plans and policies. This exclusion also means that women do not participate, nor do not contribute in broadening key strategies in climate change mitigation. It supports that the lack of recognition of the women's role in forestry sector, it causes to 'gender blind' of forestry policies (it is to state that gender is not considered) that fails to overcome some of the most urgent factors. In considering the large number of responsibilities and tasks, Women had to be actively involved in making decision of future forest for environmental sustainability.

Kaombo Ohusii (Widow Forest) is a forest of the future as a historical heritage in the era of the Buton sultanate. Since the reign era of Buton Sultanate IV Dayanu Ikhsanuddin (in 1578 to 1615), Buton society at that time consisted of three groups of social systems, they are kaomu, walaka, and papara. Schoorl called the social system as a rank. Society groups of kaomu and walaka have function to supervise each other about the political system in Wolio Sultanate, so that the political system at the time was called as a democratic. This Kaomu or Lalaki group was the deity of Wa Kaa kaa who was the first king with Sibatara son of Majapahit king (Zaenu 1985: 9). The third layer of Buton sultanate society is the Papara group that spread throughout kadie (a village) in Buton sultanate area and using their respective languages. Kadie is a socio-political organization which can be likened to the current Village (Schoorl 2003: 235). This Sara kadie has an organizational structure whose leader was called parabela. In performing his duties, a parabela was assisted by several people as his device. Although this kadie based on formal juridical had ceased to exist and was replaced by village and urban village led by the head of Urban Villages and the head of Villages based on the Law on Village governance no. 10 in 1974, but kadie area remains in the people life until today. Parabela and all of its devices have the autonomous right to regulate all their affairs in their respective calibrations, including in conserving the life environment in this case the reserved forest (Kaombo), especially the forest of Kaombo Ohusii (Widow Forest).

Kaombo Forest Ohusii (Widow Forest), in which there are rattan plants, bamboos and useful plants for woven wall materials of houses and other traditional items which are deliberately preserved to fulfill the society needs. People who can take the proceeds from the widow forest are only those who are widowed or elderly women. Widows here mean those who have no husband due to death or who still have a husband but are wandering in the other country for a long time so that they never go back to the hometown where their wives live (Anggraini et al, 2014). Generally, Buton people are nomads, no wonder if we can find them in various regions in this country. The number of Buton people who migrants greatly affect the economic rate of this

region, wandering is sometimes thing that must be done by most Buton people if they want to improve their standard of living. This is due to the natural conditions of Buton Island which consists mostly of dry rocks (kapur) and thin top soil, so that it is less good for agriculture. The lack of sub urbanity is thought to have been one of the driving factors of Buton people to migrate in other places which are more likely to improve their standard of living.

For the non-wanderers people including their wives, they still receive attention by the customary society; the form of attention is Kaombo Ohusii forest (Widow Forest) to fulfill their own needs without a husband. It proved that since the ancient era, Buton tribe has been familiar with gender concepts and gender sensitive. Proven from 6 locations of Kaombo forest area, there is a forest specially given for widow and elderly woman which is kaombo ohusii is particularly devoted for widows and elderly woman as a way for fulfilling their daily needs. They do not allow women who have been left by their husbands or unmarried to live in confinement with no income. Various kinds of forest products can basically be used as valuable thing as much as possible for the women, especially widows and elderly women. Therefore, kaombo are considered making the women very easy to take lots of advantage of everything in it.

In poor people of most developing countries including Indonesia and especially in Buton, in some places were found women and daughter taking responsible for collecting traditional fuels, physically draining activities which can take from 2 to 20 hours or more per weeks. As a result, women are lack of time to fulfill their household responsibilities, to earn money, engage in politics or other public activities, learn to find or acquire other skills, or simply take a rest. Daughter sometimes get home from school to help collecting fuel, perpetuating a cycle of helplessness. Even if environmental damage forces them to seek further resources, women and daughters become more vulnerable to get injuries from carrying heavy loads over long distances, and also face an increased risk of sexual harassment and abuse. In the presence of Kaombo Ohusii (Widow Forest) all these things can be avoided from violence and injustice for women.

As the time goes by, Kaombo Ohusii area nowadays (Widow forest) which is known in it there are plants producing woven material which can be used for the women needs, widows and old women in it increasingly widespread and no longer get the attention Intensely from the local society. Though expected with the presence of Kaombo Ohusii (Widow Forest) it will be an example for other areas in terms of gender-based forest management. In addition, from the forest products the daily needs of widows and elderly women can also be fulfilled and provide economic values. For example, they can get firewood in it which they do not need to pay for fuel (Husain, 2014). In this study will examine the local wisdom of the Buton society in conserving current conserving the gender based forest. The problem question in this study is how Buton society do the forest conservation of gender based using local wisdom approach.

METHODS OF THE STUDY

This study was conducted in Takimpo Urban Village, Pasar Wajo Sub-district OF Buton Regency. The selection of the location was based on the consideration that in the area is a gender based forest area using traditional wisdom-based management. Type of the study was descriptive qualitative where the researcher determined the informant intentionally (purposive) consisting of the key informant called Former Parabela (Kayaro) who know the condition in this area, the informant is Parabela and custom people and woman with the total was 8 people in Takimpo urban village. There were two data collection techniques which researchers used in this study, namely in-depth interviews and through direct observation in the location of the study. To analyze the data have been obtained, then the data obtained would

be grouped by types of problems. Data analysis was conducted since the beginning of the study until the end of the whole study process. Data analysis was conducted deeply by using qualitative descriptive method and directed to answer the problem in this study. The researcher would explain all the problems by using narrative which describes clearly everything that has been studied related to the management of Kaombo Ohusii using local wisdom society approach.

RESULTS AND DISCUSSION

The existence of customary institutions in regulating the life of Takimpo society consists of customary head of Parabela who is assisted by several devices under it. There are also religious leaders who help, called moji (the person who served to pray the dish during the traditional village feast), Khatibi (a level with moji and can replace him if he is absent), and Mukimu (a servant of imam). All the customs and religious devices in Buton society are male, but interestingly, although women are not given a chance in the composition of custom devices but who determines a person to be a customary leader of Parabela is a parabela's wife. If the parabela wife does not approve her husband to be a parabela then even though the customary meeting in baruga has placed a person to be parabela, it will be canceled and there will be another deliberation to choose the leader at the level of kadie called parabela (Husain, 2014).

The job divisions of Takimpo customary institutions in conserving the gender based forest using local wisdom approach are. Parabela is one part of the government structure of Buton sultanate first. Parabela is a leader in Buton society, especially in certain areas were formerly known as kadie. Kadie's government beside running the duties and guiding from the center, it is also an autonomous government in the sense that all problems in the village should be the responsibility of it's Parabela. This parabela makes them have similar steps in such things as to start an earlier planting time which begins by cutting down the grass or forest and eventually harvesting together through a single command, of Parable. When we start cutting the grass (opening the garden) we have to wait for the results of the deliberation in Kusai Parabela, when there is a new command then we start cutting and planting. We wait for Parabela because the land must be prayed (first laid by Parabela). Similarly, if we want to harvest the crops, we must wait Parabela, for starting to harvest. Seen from his role as a customary leader and stakeholder of all existing policies in society, parabela also has a role in managing customary forest of Kaombo. If there are a society break the roles, it will be reported to the customary institutions and parabela will also give them a sanction based on the consent of the society and all local customs.

Customary institutions in urban village of Takimpo have very good functions in managing Widows Forest. Every year in Kaombo area the society always held rituals of giving the offering to the ancestors some food and beverages stored under a tree. It is believed fully by the society to be able giving a pleasure to the ancestors in the area of Takimpo customary forest, so they continue to be preserved and given blessings in his life. In the implementation of the customary ritual, parabela plays a very important role as the key of all ritual process from beginning to the end.

Wati is a parabela representative whose job in assisting him to carry out his duties in the customary activities of the Takimpo society, as well as in managing Kaombo Traditional Forest. Wati will replace Parabela if they are absent. The tasks conducted are the same as what is mandated to parabela. However, if there is a violation committed by the society, then wati must discuss it first with parabela, after that they are together with other religious leaders decide sanctions to the society who committed the violation.

If there are people who take illegal forest crops, they will be subjected to kalamba (sanctions) against what they do. Typically, the sanctions set in the form of money of 12 bhoka (1 bhoka = Rp 24,000). Beside sanctions such as paying some money as well, there is also social sanctions given to violators of customary provisions, which are expelled from the society and are not involved in society activities because their actions are considered as a shame behavior. Not only for himself, but for his whole family and embarrassing indigenous society in the Urban Village. Social sanctions is actually the most feared by the society. As explained by the Sardin brothers (28 years) about the expression of someone who had been subjected to lamba, a called for someone to be expelled from the society.

"Once there were people who went to cut some trees in Ohusii, at that time he did not ask permission to the traditional leaders. At that time the people reported the incident to the head of the neighborhood, and from him the information was submitted to Parabela. So the action undertaken by the parabela was to deliberate with the traditional leaders and religious leaders to visit the house of the person who cut the forest without any permission and he was fined. But apparently he has not repented by using kalamba of money. Finally, he was forced to be cheated by the social sanctions. No one wanted to talk to him, if there was party he had never been involved. Until finally he realized and came to apologize to parabela, so he could be accepted again in society"

All forms of violation are returned to customary institutions, so the public is afraid if it has been sanctioned for violations committed.

Pocuno Limbo is the most active party in the management of Kaombo Ohusii. He is an accomplice of sara whom if there is a society want to take the forest, then he gives directions what people can and should not do in the forest area. Although it plays an important role in forest management, but he also has to wait for the decision made by the highest leadership in the custom of Takimpo. So the purpose of the most urgent Village feast is to feed the ancestral spirits through a ritual held in the old Village of Takimpo lipuogena. But before going to the old Village, they gathered first in a Baruga (traditional house) located in the neighborhood of Takimpo urban Village. Only then they went together to the old Urban Village. After completion of the ritual in the old Village, they will drop back to Baruga for preparing of slaughter of goats or chickens. The process of butchering a goat or chicken is what is the core of the implementing Takimpo feast. Implementation of Takimpo traditional rituals usually ends by praying of thanks giving for the village.

As time passed to the migration of the indigenous people of Takimpo Lipuogena who had settled in the mountains and then moved to the coast, the function of the Ohusii Kaombo region, which had been greatly felt by the benefit of widows and poor women, turned into a lack of attention. In addition, how much life needs that once they can get there, now can be found elsewhere, for example they can get a roof by buying in the store. Likewise of other household needs.

Some information from informants said that in terms of managing Kahuso Ohusii area has been a mutual agreement with indigenous leaders and indigenous people themselves, where the society involved in each forest managing activity refers to SF (Social Forestry) is managing form, which is a form of forest management involving the local society, such as clearing forest areas, harvesting of timber within them, and some customary rituals performed in. This is corroborated by Mr. La Aisi, a 75 year old as Parabela (the highest customary stakeholder in Buton society) as follows:

"Kaombo Ohusii or we are here call it as Kaambo widow actually,we manage it together with the people here. Whether she is a widow or not. Because in the past when it was still not moved here, when it was still in the old Village, the forest Ohusii was only addressed for widows. So, it was not allowed to take some wood or bamboo from the forest if they had not been widows, but not for now anymore. We took care of it together, such as cleaned the weeds, and cleaned the bamboos that are too clumped to prune the branches in the Kaombo sii. Incidentally every year there was also a customary party event, we also had to go tell to the old Village, where sii lived ".

The society around Kaombo Ohusii have excused about the management of the area. They respect Parabela as a policy maker in their neighborhood. Therefore, no one dared to manage the results of Kaombo, the main ones that can only profit individually.

Kaombo Ohusii also has an important role if it has been well managed. sii and other woven plant goods grown in the area have been widely used for household appliances and some other necessities by the society. By today's Takimpo society, the plants inside the Widow Forest are always kept and not left too dense. Widows forest by the society there, namely by taking the results and taking care of the rest of the taking so that later can be utilized again in the future. Beside the sii plant, there are also some large wood species growing in the Widow Forest and it is sometimes managed for home building materials of the people, of course by the agreement of the traditional leaders there.

Then, it was confirmed again by Mrs. Wa Hawia (45 years) who stated as follows:

"Once, I joined to my husband going to Lipu to clean Kaombo Ohusii forest, in coincidence before going, there would be a meeting between society and customary leader. In that time discussed about what they could be done there, and what could not. There were our parents coming from, so that there must be guidance from the customary leader. Here we called them Parabela who is leading all of the society, whether the custom, religion, or government. All of them was controlled by Parabela. A tree near the entrance of Ohusii had ever been cut, but only one tree because we were really care of the sacred in Kaombo forest. We were afraid if the trees cut continuously, there would be kalamba. Kalamba is such a curse from our ancestors. It had been our strong belief, so that people who want to come into the forest and take some wood in Lipu were not brave.they felt very afraid of it.

The exposure gives us an understanding that the management of all kinds of plants in the Kaombo region, especially in Kaombo Ohusii, is very good indeed. It can be imagined if people do not want to follow the direction of the elders of the Village, how the fate of the Widow Forest in the future. However, those who strengthen their beliefs are the real conditions they have felt when preserving and processing the forest well. They have a comfortable life, and it is believed by them as a blessing from their ancestors who live in the area of Kaombo, including Kaombo Ohusii. The belief is not only entrenched in one person alone, but the whole society in Takimpo Sub-district has been committed to that belief.

If ancient people who took the results of Widow forest mostly used as wicker goods and then sold to get money, there are also processed as woven goods, but sometimes they just use it at home by themselves. Processed products from the bamboo and small rattan were used as the floor of some residents' houses, as nyiru, chicken beds, some also use it as a house decoration and as their wall.

If we consider the exposure, it will be clearly illustrated that the society in Takimpo Urban Village is really wise in managing the widow forest area. Although the function of the widow forest itself has undergone a change that was only reserved for widows and now the general public can take it, but the treatment of the forest products is still always maintained. Many things are considered Takimpo society to always be wise to the environment, especially forests, among them the awareness of the importance of forest areas as a source of their lives. In addition, the belief in the sacredness contained within the Kaombo area is also the main reason for their persistence in the local wisdom which must always be maintained in the future.

CONCLUSION

1. Local Wisdom of Buton Society in Conserving the gender based forest is Kaombo Ohusii, managed directly by customary institution under Parabela leadership and its devices. The function of customary institutions in the management of Kaombo Ohusii is as a supervising and guardian for each activity undertaken by the society. Customary institutions also serve as a controller of all actions taken in relation to the management of widow forest area.
2. As time of the current development, after the migration of the indigenous people of Takimpo Lipuogena who had settled in the mountains and then moved to the coast, the function of Kaombo Ohusii area, which was greatly felt by the benefit of widows and poor women, turned into a lack of attention. In addition, some of daily needs which they can get there, now can be found other places.
3. Parabela needs to be more active in disseminating about the existence of Kaombo Ohusii forest and the benefits and impacts caused to the community in the village. To anticipate the loss of Kaombo forest, particularly Kaombo Ohusii forest by involving parabela and customary devices in each forest conservation program in Buton.

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