

LOCAL WISDOM OF THE YEHBUAH TRADITIONAL VILLAGE COMMUNITY IN SOCIAL FORESTRY MANAGEMENT IN YEHEMBANG KAUH VILLAGE, MENDOYO DISTRICT, JEMBRANA REGENCY, BALI PROVINCE

I Wayan Suardika¹⁾

¹⁾Master of Agricultural Extension Faculty of Agriculture and Business
Dwijendra University
e-mail: suardika_wyn@yahoo.com

ABSTRACT

This article explains the local wisdom of the Yehbuah Traditional Village community in managing social forestry programs in the protected forest area of Yehembang Kauh Village. The Yehbuah Traditional Village community in managing the forest organizes itself into the Giri Amerta Forest Farmer Group (KTH) Yehembang Kauh Village, Jembrana Regency, Bali Province. The focus of the research starts from the form of local community wisdom in forest management, factors that determine the existence of local wisdom to be maintained. This research uses a historical research method, through four stages, namely the first heuristic, searching for and finding historical sources or collecting sources, Second, the critique assesses authenticity, namely how far the credibility of the source is. Third, the synthesis of facts obtained through the criticism of the credibility of the source, and fourth, the presentation of the results in written form. The results of the study showed that one of the communities that still maintains local wisdom in forest management is the Yehbuah Traditional Village community, Yehembang Kauh Village, Mendoyo District, Jembrana Regency, Province, which is characterized by the fact that many forest trees that are tens or even hundreds of years old still grow in the social forestry area. For the people of Yehbuah Traditional Village, the forest is seen as an area that maintains the balance of the ecosystem, by upholding the concept of Tri Hita Karana, namely establishing harmonious relationships with nature, fellow humans, and with the creator. Trees are believed to have divine power (bayu pramana) and are like elder siblings (parents) who must be cared for so that they bring prosperity. Forests are seen as sacred areas so that in their management and utilization they always consider the aspect of their sanctity, by always carrying out the wanakerthi ceremony. Forests are not seen and positioned as merely a factor of agricultural production, but also a sacred place that is in harmony with the power of the supernatural. The Yehbuah Traditional Village Community has succeeded in managing social forestry sustainably and has been able to improve its welfare, but future challenges to the existence of local wisdom require ongoing community awareness.

Keywords: *local wisdom, yehbuah traditional village, social forestry*

1. INTRODUCTION

The physical and emotional closeness of humans to the natural resource environment, especially forests, and the occurrence of interactions in a system that results in a mutually related process of giving and taking benefits from one another over a long period of time, gives rise to an understanding and knowledge of the environment. The results of the interaction process that produces deep understanding and knowledge based on interdependence have encouraged humans to find the most ideal form of response to nature and the environment. At this level,

humans find what is called local wisdom, especially related to human responses to nature and adaptation patterns and interaction processes.

The diversity of adaptation patterns and interaction processes towards the environment in society that are inherited from generation to generation have been transformed into forms of rules and traditions that serve as guidelines in utilizing natural resources. In other words, forms of behavior, responses and traditions that have become forms of human culture can be used to raise public awareness regarding environmental management and conservation. Local wisdom itself is the main capital of society in building itself without destroying the social order that is adaptive to the surrounding natural environment. Local wisdom is built from social values that are upheld in the social structure of society itself and has a function as a guideline, controller, and signs for behaving in various dimensions of life both when dealing with others and with nature. Now the existence of local wisdom is felt to be fading in various community groups. One of the community groups that is most vulnerable to the erosion of local wisdom is rural communities, which should be a social buffer for conservation efforts and the preservation of natural resources, especially in the field of forest management (Santoso, 2006).

One of the communities that still maintains local wisdom in managing social forestry is the Yehbuah Traditional Village community, Yehembang Kauh Village, Mendoyo District, Jembrana Regency, Bali Province in the West Bali protected forest. The West Bali Forest Management Unit (KPH) is a Tennis Implementation Unit (UPT) that covers the West protected forest and is divided into Forest Management Resorts (RPH). The government has designated the West Bali Forest Group (RTK 19) area of 38,494.27 Ha. The protected forest of Yehembang Kauh Village is under the authority of the Yeh Embang RPH with a forest area of 12,196.08 hectares. The Yehbuah Traditional Village community in managing the forest organizes itself into the Giri Amerta Forest Farmer Group (KTH) of Yehembang Kauh Village. This local wisdom of forest management is inherited from the ancestral values of the Balinese people that have grown in the midst of society for many years. This study aims to see the local wisdom of the Yehbuah Traditional Village community in managing forests and its existence in the development of the times.

2. RESEARCH METODOLOGY

This research uses historical research methods. In the historical research method, there are four important stages, namely the first heuristic, searching for and finding historical sources or collecting sources, Second, criticism assesses whether a source is authentic or not and how far the source's credibility is. Third, the synthesis of facts obtained through source criticism or also called source credibility, and fourth, the presentation of the results in written form (Gottschalk, 1985.: 32; Kuntowijoyo, 1999: 89). In collecting sources, literature studies and field studies have been carried out. Literature studies were carried out at the Regional Library and Archives of Bali Province, Udayana University Library in Denpasar City, the Central Statistics Agency of Bali Province in Denpasar City, Bali Provincial Environment and Forestry Service, Jembrana Regency Regional Library and Archives, Jembrana Regency Central Statistics Agency, Mendoyo Sub-district Office, Yehembang Kauh Village Head Office, and others. To cover the shortcomings and limitations of written sources and materials on the condition of the community, interview sources were used. Interviews were conducted with a number of residents who were contemporaries of this study. Key informants such as traditional figures. Interviews were also conducted with government officials such as hamlet heads, traditional village heads, village heads, sub-district heads, West Bali KPH and so on. The results of the interviews were used for data testing. Data testing was conducted by cross-interviews to obtain original data.

The second stage, criticism, is the stage of selecting historical sources. Includes external and internal criticism. This external criticism is carried out to test the level of validity of the source (authenticity of the source) while internal criticism is carried out

to test the level of trustworthiness of the source (credibility of the source). This stage, criticizes different opinions either through the writings of historians or oral sources in the form of interviews between one storyteller and another. It also carries out comparative studies through written archives, photographs or paintings of the past through historical relics. The third stage in this case is interpretation in the sense of combining other facts into a unified understanding. In the end, historical facts that have meaning are written integrally in a historical story. Of course, historical facts are appropriate and relevant to the topic being discussed (undri, 2016).

3. LITERATUR REVIEW

According to the Ministry of Environment and Forestry (KLHK), social forestry is a sustainable forest management system implemented in state forest areas or customary forests/forests implemented by local communities to improve their welfare, environmental balance and socio-cultural dynamics. Social forestry regulations have evolved since the 1990s through the Community Forestry (HKm) scheme which was first introduced in 1995 through the Decree of the Minister of Forestry Number 622 of 1995 concerning Community Forestry Guidelines. This regulation was then refined again in 1999 in line with the enactment of Law Number 41 of 1999 concerning Forestry. Reforms in the forestry sector refined the concept of community forestry by focusing activities on state forest areas (not community forests). Community forests are formulated based on Decree of the Minister of Forestry and Plantations No. 677/Kpts-II/1998 as state forests that are reserved or determined by the Minister to be managed by communities living in and around forest areas, with the aim of sustainable forest utilization in accordance with their function and emphasizing the interests of improving community welfare.

In order to accelerate the implementation of social forestry in 2016, all regulations on community involvement schemes in forest management were combined and simplified in one regulation on social forestry which is regulated in the Regulation of the Minister of Environment and Forestry No. P.83/Menlhk/Setjen/Kum.1/10/2016 concerning Social Forestry and refined into Permen LHK number 9 of 2021. The management of social forestry with a village forest scheme in Bali, especially in the Selat Village Forest, Buleleng Regency, Bali Province, is carried out based on customs based on the concept of local wisdom Tri Hita Karana through village customary rules (awig-awig) which regulate the obligations of the village community (krama) to maintain the sustainability and security of village forests (Rideng et al. 2018).

According to Regional Regulation Number 4 of 2019, a Traditional Village is a unit of customary law community in Bali that has its own territory, position, original structure, traditional rights, wealth, traditions, manners of social interaction passed down from generation to generation in a sacred place (pura/kahyangan tiga or pura/kahyangan desa), duties and authorities as well as the right to regulate and manage its own household. Traditional Villages in Bali are Balinese Hindu community organizations that focus on territorial unity and spiritual religious aspects that form the basis for their social relationship and interaction patterns. The task of Traditional Villages is to advance customs, religion, traditions, arts and culture, and local wisdom of the Traditional Village community. Traditional Villages are hereditary in nature, growing and developing over centuries and have original rights, traditional rights, and original autonomy rights passed down from generation to generation and continue to be respected by the traditional village community. Traditional Villages are based on the Tri Hita Karana philosophy which is rooted in the local wisdom of Sad Kerthi, inspired by Hindu teachings and cultural values and local wisdom that live in Bali.

Local wisdom has a strong social and cultural dimension, because it is born from the activity of human patterned behavior in community life. Local wisdom can manifest in various forms such as ideas, concepts, values, norms, and regulations in the realm of culture, while in social life it can be in the form of religious systems, community

systems and organizations, knowledge systems, livelihood systems and technology and equipment systems (Koentjaraningrat, 1964). The increasingly depleting natural resources, concerns about the increasing intensity of damage to natural resources, especially forests, as a result of various human behavioral factors, the extinction of knowledge that is the basis for adaptation of various local communities, and increasingly global economic pressures are influencing people's lives so that local wisdom is being eroded as a social buffer for efforts to preserve natural resources (Marfai, 2013).

4. RESULTS AND DISCUSSION

Forms of Local Community Wisdom in Social Forestry Management

Yehbuah Traditional Village is one of the traditional villages in Bali that directly borders the West Bali protected forest area in Jembrana district. Yehbuah Traditional Village has a population of 250 families and is expected to become a buffer village that supports the sustainability of protected forests in the West Bali mountain range. The Yehbuah Traditional Village community began to inhabit the West Bali forest around 1939 with 110 families, when the king in Bali at that time gave the community the opportunity to open the forest as a garden and settlement. The Yehbuah Traditional Village community comes from 4 regencies in Bali, namely Badung, Bangli, Denpasar, Gianyar. Each forms a bond of joy and sorrow of the Gulingan, Bangli, Badung, Gianyar Traditional Banjar which is gathered in the Yehbuah Traditional Village. The name Yehbuah was used because when the community cleared the forest, many areca nut trees were found, in Balinese called fruit trees, around the headwaters of the river with lots of water (water in Balinese is yeh).

The elders of the Yehbuah Traditional Village traveled on foot from their area of origin along the coast to West Bali. This forest clearing trip was a kind of transmigration program like the current government program but local in nature. Land tenure patterns in the community are characterized by settled agriculture, each 2 hectares per household and does not interfere with the designated forest area. Although diverse in origin, the entire community is Hindu with relatively similar Balinese customs and culture, so the traditions and norms that grow easily find common ground and compliance. The norms and traditions that are maintained are traditions that are directly related to rituals or customs in working on agricultural land, yards, namely by building the Ulun Suwi Temple at the end of the village and Sanggah/Merajan places of worship in each yard.

In 1999, in the atmosphere of the reform era, the era of freedom was interpreted by the community freely encroaching on the forest. However, the Yehbuah Traditional Village community formed a forest conservation group to control forest encroachment, while still adhering to the local wisdom of the Tri Hita Karana philosophy. The community began planting fruit plants such as durian, mangosteen, nutmeg, banana, coffee, vanilla, chocolate between the forest trees. The types of forest trees found include kemiri, teak, bayur, nyantuh, gempinis, teep, kutat, dadap, tangi, juwet, kejjimas, pule, kwanitan, iseh, hoo, gemelina, mahogany, salam genitri, kepundung. In order to ask for safety in managing the forest, the Yehbuah Traditional Village community built a holy place/temple named Pura Giri Putri Batur Kencana.

In 2020, the Yehbuah Traditional Village community applied for a social forestry management permit through the West Bali KPH with a community forest scheme managed by the Giri Amerta KTH. The management approval was issued by the Ministry of Environment and Forestry of the Republic of Indonesia number: SK.8060/MENLHK-PSKL/PKPS/PSL.0/12/2021 dated December 17, 2021. The managed social forestry is located in a protected forest area in the West Bali Forest Management Unit (KPH) area of 304 hectares with 221 family members. Social forestry is basically an approach taken to mitigate increasing deforestation and forest degradation and to overcome the negative impacts of local community activities in the forest by involving the community as a subject in managing the forest (Kumar,

2015). This effort is one way to restore sustainable forest functions and can improve the welfare of forest farmers.

The Yehbuah Traditional Village Community in managing the forest still maintains the values of local wisdom (Tri Hita Karana and Wanakerti), marked by the many forest trees that are tens or even hundreds of years old still growing in the social forestry area. Forest trees are believed to have sacred values. Tri Hita Karana are three causes of happiness, namely a balanced or harmonious attitude between devotion to God (parahyangan), devotion to fellow human beings (pawongan), and love for the natural environment (palemahan) based on sacred sacrifice (yadnya). In the life of indigenous people in Bali, especially Hindus, the forest is a sacred place, as a place to carry out stages of life after humans slowly release themselves from the world (Wanaprastha) so that in its management and utilization it always considers the aspect of its sanctity. The forest is believed to be a place of worship (stana) of God in the form of the gods saranga and boma. Trees are believed to have the power of God (bayu pramana) and as older siblings (parents) who must be cared for so as to bring prosperity. Forests are not viewed and positioned as merely a factor in agricultural production, but also a sacred place that is in harmony with the power of the supernatural.

Hindu communities highly respect and obey customary rules (awig-awig) that regulate prohibitions on communities in managing forest activities so that forest management remains sustainable. The awig-awig rules that apply to forest conservation efforts can regulate community norms in forest activities including opening new land, cutting down forests, selectively cutting trees, and replanting the forest. The Head of Yehbuah Traditional Village stated that local wisdom values have become a legacy of beliefs passed down from generation to generation in maintaining forest sustainability to ensure the sustainability of social forestry management. Forest farmer groups are always reminded of natural events, if they carry out activities that disrupt forest sustainability. Large and small trees, rocks and areas that are believed to have magical powers and are sacred must be maintained. Efforts made are by holding the Wanakerti ceremony once a year and the Tumpek Uduh ceremony every six months in the form of offerings to trees and the natural environment. The Wanakerti and Tumpek Uduh ceremonies contain the meaning of sekala/real by maintaining and planting trees, and niskala/belief in carrying out offering ceremonies.

The level of sustainability of forest resources in four dimensions (environment, economy, social, institutional) is most influenced by local community wisdom (Adiba et al, 2015). This is in line with Norsidi's research (2019), that local community wisdom is the most dominant strength in managing forests. The role of customary institutions can be increased to implement customary rules in village forest management, such as in the customary forest of Tenganan Village, Karangasem Regency, Bali Province, which has been very successful in maintaining forest sustainability. The policy direction for sustainable social forestry management is directed at increasing community understanding, concern and responsibility for forests. The program directions are counseling, the role of indigenous communities, agroforestry development and tree stand management, biodiversity conservation, reforestation, expanding types of forest product markets, PNBP payments, controlling the addition of agricultural fields. (Suardika, 2022). Even though forest management is modern, local customary principles and understanding are much more capable of saving forests.

Factors Determining the Existence of Local Wisdom Maintained in Social Forestry Management

The increase in population from 110 families to 250 families living in Yehbuah Traditional Village has had an impact on the reduction of agricultural land for the community to support their families. Modern equipment for cutting down trees in order to open new agricultural land, high demand for agricultural products, has encouraged the community to increase production to utilize agricultural products as

much as possible so that sometimes it has violated the local wisdom system they have. The results of Tjahjono et al's (2000) research show that the erosion of local community wisdom is caused by various factors, including low technological mastery, population growth, population migration, limited operational areas, policies that restrict customary rights, and the freedom to steal natural resources. Bamboo plants that function as water storage are replaced with agricultural plants, thereby increasing the flow of surface water directly to the river. During the rainy season, rivers can no longer accommodate water and erode plants around the river basin, causing landslides and flooding in downstream areas, destroying bridges and rice fields. Increasing population drives humans towards greater dependence on agriculture and forest products. Population growth and technological advances increase pressure on the environment.

KPH Bali Barat plays an active role in exploring, implementing and socializing local wisdom of the community in managing social forestry. The values of Sad kerthi, especially wanakerti, are stated in Law Number 15 of 2023 concerning the Province of Bali and must be implemented. Wanakerti is an effort to maintain the sanctity or sustainability of the forest by dividing the forest into three zones called Tri Wana.

Tri wana consists of alas wayah/maha wana/core zone, alas angker/tapa wana/special zone, alas awenan/sri wana/utilization zone. Forest trees are still maintained as fauna habitats. Animals found include long-tailed monkeys, wild boars, jungle fowl, deer, black sri pipits, green geckos, squirrels, bush woodpeckers, hornbills, parrots, porcupines, pangolins, and muntjacs. The agroforestry system is the choice of the Yehbuah traditional village community in managing social forestry. The combination of forest trees with coffee, vanilla, durian, mangosteen, nutmeg is an ideal agroforestry system because these trees can function to store water and produce fruit that can be harvested by forest farmers. Public awareness of the importance of maintaining the balance of the forest ecosystem by implementing local wisdom in a sustainable manner will ensure that the forest remains sustainable and its welfare can be increased.

5. CONCLUSION

The Yehbuah Traditional Village Community in managing the forest still maintains the values of local wisdom (Tri Hita Karana and Wanakerti), indicated by the many forest trees that are tens or even hundreds of years old in the social forestry area. Forest trees are believed to have sacred value. Community awareness of the importance of maintaining the balance of the forest ecosystem by implementing local wisdom in a sustainable manner will ensure that the forest remains sustainable and its welfare can be increased.

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