

Local Wisdom Role in Papua Community Development

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Abstract:- The type of qualitative research through the phenomenological approach, as well as the results showed that the development context implemented in Papua is influenced by indigenous peoples who played traditional figures by adopting local wisdom elements Who woke up since the past which is inherited from the ancestors (people of the past), the development carried out needs to be done in a holistic, planned and involving all stakeholders, both from the indigenous elements that number is very Many Dipapua, also involve the elements of government, private, educational world, in addition to the development of Papua is not apart from changing the way of view/way of thinking, so it needs a superior resource in making development idea to be more Professional, more emphasis on society not only as a development object but also as the subject of development.

Keywords:- Local Wisdom, Development, Community, Strategy, Custom.

I. INTRODUCTION

In the land of Papua, the provinces of Papua and West Papua each region has different customs and cultures. There are 7 large tribes based on their culture in the land of Papua and 256 small tribes that each have different regional languages.

According to the research in Papua and West Papua Kemdikbud in 2013, there are 307 regional languages. Therefore, the development needs to be done through different approaches that are adapted to the conditions of sociology-anthropology.

Each indigenous region has different economic potential, so the Ministry of VAT/Bappenas emphasizes the development approach that is thematic, holistic, integrative and spatial or more popularly called THIS in the formulation of planning Development for the Papua region. Since hundreds of years ago, the indigenous peoples of the North Deponsero (indigenous territories that include Wambena, Darmena, and Yepase villages, and other villages around the area of Cyclop Nature Reserve, Jayapura Regency, Papua) have known a number of customary rules that apply To protect nature. They group the territories in different zones based on their designation. For example, there are a number of areas designated as conservation areas, water protection areas, and regions devoted to manage to meet daily needs. Chairman of the Indigenous Council of Deponsero, Amos Soumilena suggests, indigenous peoples have imposed land use

systems organized according to customary rules and have been recognised since the time of their ancestors to the present generation. There are protected areas where local people are not allowed to cut trees or use natural resources in them; There are also areas whose resources can be utilized in a limited amount; and territories allocated to the utilization zone and continuously shared by the community.

In the area near the river, for example, their ancestors have been accustomed to planting trees and prohibiting any form of logging activity. They believe that trees are useful to maintain the quality of water while preventing erosion. Not only so, they also have sacred places protected and closed for human activity of any kind. Another unique thing that became part of the local wisdom of the North Deponsero Society is the existence of "Saweng" fruit by the river that is believed to be a marker of flash flood.

Ironically, the local wisdom is now endangered. According to the indigenous peoples of Wambena village, Yehuda Demetouw, the construction of roads around the village of Wambena has violated their sacred places. Not only that, logging activities are also often done by a group of people around the village. As a result, floods became a disaster subscription in Wambena village since several years ago. Judah reveals that local wisdom needs to be strengthened again in the local community itself. He also added the importance of encouraging the recognition of local wisdom in both the district government and the provincial level. The knowledge of local wisdom is not documented in writing. This is what resulted in the customary rules until now has not received legal recognition as well.

➤ Problem

How synergy of local wisdom in the context of Papua community development?

II. LITERATURE REVIEW

➤ Values and Roles of Local Wisdom

Indigenous peoples generally have local wisdom and are preserved. According to Keraf (2010) Local wisdom or traditional wisdom is all forms of knowledge, belief, understanding or insight as well as custom or ethical behavior that leads human behaviour in life within the ecological community. This is in line with the concept expressed by Marfai (2012) also suggests that local wisdom is a formulation of the whole form of knowledge, belief, understanding or insight as well as customs or ethics that lead human behavior In the ecological community. Another concept of local wisdom is also expressed by Ridwan (2007) in Juniarta et al. (2013) which suggests that local

wisdom, or often called the local wisdom, can be understood as a human endeavor using cognition to Act and behave against something, object, or event occurring in a particular space. It can therefore be concluded that local wisdom is the foundation, rules, and values that exist in the community. The rules and values are agreed together and obeyed in accordance with the prevailing provisions.

Keraf (2010) also suggests that local wisdom has a characteristic that there are at least five traits of local wisdom or traditional wisdom: 1) belonging to the community where there is no knowledge or traditional wisdom. 2) More practical or "knowledge how" to live well with the ecological community. 3) is holistic because it concerns the knowledge and understanding of all life with all its relationships in the universe. 4) Moral activities, farming activities, hunting and catching fish are not merely scientific activities but rather moral activities that are led and grounded in moral principles or taboos. 5) Local is not universal. These traits can be a differentiator of people who have local wisdom with communities that do not have local wisdom.

The characteristics of the local wisdom that has been expressed above, particularly regarding the moral and local views, indicate that the localized wisdom is not separated from the fundamental values of the fortificals. One of the forms of local wisdom in indigenous peoples is the local knowledge that can be seen in the coastal community of Gili Islands, the results of the research of Juniarta et al (2013). In addition, another form of local wisdom that can be found is the belief or belief of the public to the values that exist in the community and reflected in the Pamali culture. This can be seen from the results of the study conducted by Bahtiar (2012). The results of the research showed that there is confidence or belief (Pamali) in the Society of Bajo called Ongko (abstinence) has an important role in the management of natural resources. The culture of Pamali can also be seen in Pasear district as well as the results of research conducted by Yulianto (2013). Yulianto (2013) found that in community activities before doing rice planting activities, there are some restrictions that they should keep in mind such as: a) It is forbidden to mention the names of animals such as pigs, rats, parrots, sparrows, Mountains, wood, deer and so forth. b) Pantangan or Dion in carrying out rice planting if the tasoknya until collapsed to the ground. Rice that they have planted must be kept well, according to their opinion of rice that has been planted and not touched by human hands and smoke from burning, then rice will not flourish. The values owned by indigenous peoples are held firmly especially in the management of natural resources.

III. RESEARCH METHODS

Types of qualitative research through the phenomenological approach

IV. DISCUSSION

For indigenous peoples put the issues of nature as a form of interaction in responding to the behavior of all human beings that treat it. Man created by God as leader in the Earth, to manage nature with all its content well and perfect so that it is beneficial to mankind continuously. The process of human nature management needs to be seen whether the treatment is in the context of obedience or its efficacy, so that nature will balance with its strength, because nature has the absolute nature of obedience to his God (Sunnatullah). The use of nature in this view is not only in terms of the knowledge of the universe as a system, but also the social phenomena that arise from interhuman interaction with various problems faced as verses of Kauniah.

Human behavior can be observed, noted, understood and made to give birth to awareness and conviction of the truth in relation to the normative values (law), not only must be obeyed as an obligation but also awareness and confidence Of the generosity or wrath of nature that always leads man toward salvation and welfare or otherwise to destruction/disaster.

Local wisdom contains understanding as a harmonious relationship between people and nature, and the local community understands the total wisdom in utilizing natural resources. Adherence to customary law (Ulayat) which is essentially a legacy of previous generations should be utilized properly by paying attention to the impacts for generations to come. Natural resources are utilized optimally but not to be spent because there is a right next generation. Therefore, it is important that natural resources are managed optimally and in a long-term process as a fundamental capital for sustainable development so that it can be inherited from future generations.

Local wisdom that is owned by the community plays an important role in various aspects, especially in the management of natural resources. The following will be further expressed on the role of local wisdom in indigenous peoples.

❖ *Disaster Mitigation*

Local wisdom can play a role in disaster mitigation, it can be seen from Permana's research (2012). Local wisdom owned by Baduy people such as plantation tradition or huma, traditional building traditions and forest Zone division are able to minimize the damage of surrounding ecosystems. The farming or Huma system implemented by the Baduy community is to implement a moving field system. This causes nutrients that have been lost on the soil that has been planted before it can become fertile again. Local wisdom in society also requires people not to cut down large trees around plantation areas. This condition will minimize the occurrence of landslide in the region. The people of Baduy also held the tradition of Ngaduruk or burned the remnants of the flying stars. This practice is able to minimize the occurrence of fires in Baduy forest area.

Traditional buildings used by the Baduy community are based on the local knowledge they possess. Baduy people still use simple equipments and materials, where when there is an earthquake the structure of the building will move dynamically, so it will avoid destruction. The Division of Forest utilization zones undertaken by the community Baduy create areas that are capable of maintaining the ecosystem, where there is a forest that remains sustainable and serves as a water catchment to avoid flooding and landslide.

❖ *Sustainable Natural Resources Management*

Local wisdom owned by the Bajo are Ongko and Pamali. This can be seen from the results of the study conducted by Bahtiar (2012). The Ongko system applied by the Bajo is related to regulating catchment areas and protecting against excessive exploitation. The Ongko system also regulates the ownership, arrest techniques and capture equipment to be used. Besides the Ongko system, the Pamali culture is still held firmly by the Bajo people. The culture of the Pamali held firmly is forbidden to take fish around the reef, catching octopus, shark, dolphins and other sea animals that are an incarnation of the sea god. The obedience and also obedience of the Bajo in this Pamali culture is a manifestation of their concern for preserving the underwater ecosystem.

❖ *Adaptation of the Living Strategy*

Indigenous peoples who have local wisdom, still have the values of local wisdom adopted. The existence of local wisdom values can be a guideline of society in the behave. The research conducted by Maryadiningsih et al (2010) shows that local wisdom plays an important role in the living strategy. Local wisdom is able to minimize the impact of the inclusion of technology from outside especially in indigenous living strategies. The community of loneliness that is still steadfast in the value of local wisdom does not undergo a change of the living strategy is too significant, unlike the people of Sukamaju who have suffered weakening local wisdom values. The community of Sukamaju Village underwent a significant change in its living structure. It can be seen from the life of Sukamaju people who already know the wage system in plantation.

A. *Factors Affecting The Existence Of Local Wisdom*

Local wisdom is not static, but dynamic in its development. Keraf (2010) suggests that there are two factors causing the weakening existence of local wisdom. The first occurs the process of desacralization of nature by the invasion and dominance of science and modern technology. It is supported by the results of research conducted by Annas (2013). Annas ' research shows that the inclusion of new technology in agriculture such as tractors, resulted in the recurrence of re-tradition run by community or local wisdom that people know by the name of Huluya on society Bongoime. Both worlds are no longer sacred in value but economically worth very high. It can be seen from the research results conducted by Kaiar (2013) on the Bongoime society. The results showed that there was a modernization and a policy of the inclusion of PT. Freeport, resulting in nature being exploited for economic

interest and ignoring the local wisdom values owned by the Bongoime society. In addition, the inclusion of modernization can affect society in other aspects, such as the results of research conducted by Mardyaningsih et al (2010). The results showed that the inclusion of modernization will change the interaction patterns and public relations.

The results of another study conducted by Santoso (2006) showed that there are factors determining the existence of local wisdom, such factors include:

- Low population density
- Man land ratio including high
- Geographic location of more isolated villages that difficult to affordable information and various public transportation facilities
- Population mobility is generally relatively low
- The High Support environment (carrying capacity) makes forest edge farmers more adaptive to utilize agricultural products to meet household needs.

B. *Local Wisdom in Protecting Papua's Nature*

➤ *Indigenous Peoples ' Indigenous Traditions of Papua's Natural Sustainability*

Nature conservation has apparently existed in the cultural pulse of the people of Kaimana, West Papua. This tradition is Sasi Nggama a traditional ceremony to protect a territory from exploitation. This tradition was to be adhered to by each citizen within a certain period of time before the status of the specified area was revoked.

As happened on Saturday 11 November 2017 ago when the local government of Kaimana regency through the Tourism and culture Office of Kaimana District held the process of open Sasi Nggama. The event was attended by various indigenous figures, religious figures, public figures, governmental institutions and also conservation institutions such as Conservation International Indonesia.

Thanks to the tradition of Sasi Nggama a region will be maintained its natural resource management system in a controlled manner even though it is protected by customary law. Protected areas are free to be determined by a customary head and can be made open. While the opening of Sasi Nggama means to re-open the Sea territory to use its resources after several years is forbidden to be exploited. This activity has become a tradition for the people of Kayumerah village, Namatota, Nasaulan, Adijaya, Kambala and other kampongs in the area of Kaimana. The opening on 11 November was done on Nawarum Island located in Sitty village after four years ago the ceremony of Sasi Nggama.

"The people of Kaimana fully support the management of natural resources with the system of SASI despite the different understanding of the Sasi. But the community understands that the SASI aims to preserve the sustainability of natural resources," said assistant II Sekda of Kaimana District, Martinus Furima is quoted from a

press release by GNFI from Conservation International (CI) Indonesia.

The opening activities of Sasi Nggama in Kaimana along with local figures (Photo: Conservation International Indonesia) while the head of Kampung Sitty, Jen Wamoy represents the village community and the village figure expressed gratitude to the Parties to the opening. According to Sitty village has been a village since the year 1962 and custom Sasi apparently has been done by their ancestors since long time ago.

Meanwhile, according to Alberth Nebore CI Sr. Manager for MPA Field and Policy West Papua said, "Sasi Nggama is a form of traditional conservation that has been preserved in the generations as a local wisdom. Kaimana Water Conservation Area as a community asset of Kaimana and local government aims to ensure sustainable fisheries management can be utilized for the welfare of the community. In addition, the sustainable fisheries of Kaimana conservation Area can also utilize the sustainable tourism zone as part of the efforts to advance the tourism sector in this district.

Interestingly this tradition is also done in other areas in Papua, Raja Ampat for example. As GNFI interviews on the chairman of Raja Ampat's customary council which is also Raja Ampat Indonesia's CI Manager, Kristian Thebu last August revealed that the Sasi in its territory is more or less the same as described by Alberth. That is, the means of protection or prohibition against biota that can be done both on land and in the sea.

"Sasi There are 2 kinds, Permanent sasi (Mon) and temporary sasi, as well as there is a Sasi for plants or animals of a particular type for some time," Jelas Christian. Christians then explained that with the customary sasi, the existing natural resources will be given the opportunity to recover, grow and multiply. When customs is done, a place will be a place of pamali that means the area is absolutely no activity should be.

When asked about when custom Sasi was done, Kristian explained that this tradition is not tied to time and can be done by indigenous peoples anytime depending on agreement. "It is usually done when the results of natural resources that human enjoyed is increasingly diminished then customary figures and religious figures will take the decision to sit together with the community and discuss about customs to restore the potential resources Nature has diminished," he explained.

He also further explained that the current Sasi has become a part of formal law in customary regulation since 2016. So that any offender will be able to be given sanctions such as paying the customary fine or social sanctions such as forbidden to be involved during the ceremonial open and harvest results.

"Thanks to the environment, it will remain well preserved. The forgiveness can also recover again because there is no human activity and avoid the destruction. While if the sasi is done on the sea, the communities around the specified marine region will benefit from the effect of spill over, "Jelas Christians.

Prohibiting people from exploiting an area is impressed like giving a loss to the surrounding communities. But according to Kristian, precisely with the community will be benefited. Because the location of the specified shared location will later give more results in the future. If people understand this then they will support the tradition of Sasi.

"Community support for this culture of Sasi is enormous. This is seen from the way that people who have the location of the Sasi is able to support the process and get involved in monitoring the location of the Sasi, "he said.

Christians also hope that this can be done continuously in several other locations. Especially the location that is a sacred location for the community. As well as other locations that are located very far from community settlements but very potentially to support the community.

The existence of the Sasi tradition in Kaimana and Raja Ampat is evidence that the people of Papua have understood the importance of a conservation effort to preserve and maintain the resources in the region. If Papua is able to do so hereditary as local wisdom, make it possible for other regions in Indonesia to have the same tradition? How do you think friends?

C. Outside Values in Indigenous Peoples ' Natural Resources Management

Indigenous peoples will also come into contact with values derived from outside, both positive and negative values. The values entered in indigenous peoples have an impact on many aspects, including the customary living strategies. Indigenous peoples who have local wisdom will also generally have a local institutional as a tool that regulates the order of people's lives. Local institutions have an important role to maintain the sustainability of natural resource management for the community. According to Schmid (1987) quoted by Tonny (2004) institutional is a set of provisions governing the community, which has defined opportunities available, defines the forms of activities that can be done by the parties To other parties, the privileges that have been given and the responsibilities they have to make. These rights govern the relationship between individuals and or groups involved in relation to the utilization of certain natural resources.

The role of local institutional is able to maintain stability in natural resource management. The results of research conducted by Mardyaningsih et al (2010) showed that local institutions play an important role in maintaining

the values of the community. The results of this study were also in line with the research conducted by Santoso (2006).

Local institutional as one of the important elements for local communities has several factors that need to be considered. As expressed by Tonny (2004) There are factors that affect the 1) Leadership 2) member Education 3) written rules 4) unwritten rules 5) institutional rules 6) government intervention that positively impact 7) intervention Government that negatively impacts 8) the availability of public infrastructures and facilities 9) Interinstitutional cooperation Network 10) institutional age 11) institutional establishment and 12) sufficiency budget. One of the local institutional factors such as unwritten rules can be seen from the results of the research conducted by the Indrawardana (2012). The results of the study indicate that there is a local institutional rules that are not written in the form of rules regarding the utilization of natural environment that is (1) purified as a Kabuyutan, (2) can be directed or utilized for life but not can establish shelter, (3) can establish shelter.

The role of local institutional will have an impact on the strategy of the living in it. The living strategy according to Ellis (2000) consists of assets (nature, physical, human, financial and social capital), activities and various access mediated by institutions and social relations to jointly acquire additional income both Individuals and households. Another opinion about the living strategy expressed by Scoones (1998) suggests that the living strategy consists of the capabilities and assets (including materials and social resources) and a meaningful group of activities for life. The living strategy will be sustainable if the existing living strategies can cope with stress and shock and maintain the capabilities and assets while not reducing existing natural resources.

Ellis (2000) also suggested that the living strategy is a strategy of livelihood which consist of activities that produce household survival means. Many literature that examines the link between the living strategy and local wisdom are the results of the research done by Rahmawati et al (2008) on indigenous people of loneliness. Indigenous people who maintain local wisdom values such as planting rice only once a year, and the prohibition of selling crops requires them to adapt to nature. This adaptation is another resource that can be utilized such as farming, livestock, and also fish farming.

A living strategy in indigenous peoples can also undergo changes due to modernization as well as policy. This can be seen from the research results conducted by Yulianto (2013) on indigenous Paser people. The inclusion of modernization and also the policy of changing the wage strategy of indigenous people of Paser and initially farmed fields moved into oil palm plantation workers, brokers, gardeners and Pengrahe. This indicates that changes in the living strategy are influenced by the values in the community. The weaker the values of local wisdom held by society, the greater the change of the living strategy that occurs in the community, and vice versa.

D. Customary Living Strategies

Indigenous peoples are components that cannot be separated in sustainable natural resource management. This is because indigenous peoples have their own values that can be used as a reference in managing natural resources. According to AMAN (the Indigenous Peoples Alliance) cited by Kafiar (2013) Indigenous peoples are communities – communities that live by the origins of hereditary ancestors on a hereditary basis, which have sovereignty over land and Natural wealth, socio-cultural life, which is governed by customary law and indigenous institutions that manage the sustainability of its people's lives. This shows that indigenous peoples have long grown and developed in the dynamics of community development. Indigenous peoples as an entity will interact with each other in natural resource management. This interwoven interaction will lead to social relations between people. There is a traditional ceremony and the rules in the community that are agreed on together, describing a harmonious relationship between our fellow communities. In addition, when viewed from the social structure of indigenous peoples there are generally social strata that are involved in the community such as the customary chairman or the person who is accused and members of indigenous peoples. The role of ADAT chairman or leader has a major influence on indigenous peoples' living settings.

Generally indigenous peoples hold the values of local wisdom that became the foundation in the management of natural resources. According to Keraf (2010) Local wisdom or tradisiolicking wisdom is all forms of knowledge, belief, understanding or insight as well as custom or ethical behavior that leads human behaviour in life within the ecological community. The value of local wisdom owned by indigenous peoples in the management of different natural resources in each region. The existence of local wisdom values held by indigenous peoples is able to positively impact the management of natural resources. In addition, local wisdom also plays an important role as disaster mitigation, sustainable natural resources management and the adaptation of the living strategy. Local wisdom in maintaining its existence is influenced by several factors such as 1) low population density (population density) 2) Man land ratio including high 3) the geographic location of the village is more isolated, difficult to affordable Information and various public transportation facilities 4) Population mobility is generally relatively low 5) environmental support (carrying capacity) high make forest edge farmers more adaptive utilizing agricultural products to meet the needs of home Stairs.

Local wisdom held firmly by indigenous peoples is strengthened by the local institutional owned by the indigenous peoples themselves. According to Schmid (1987) quoted by Tonny (2004) institutional is a set of provisions governing the community, which has defined opportunities available, defines the forms of activities that can be done by the parties To other parties, the privileges that have been given and the responsibilities they have to make. These rights govern the relationship between

individuals and or groups involved in relation to the utilization of certain natural resources.

Institutional owned by indigenous people in conducting natural resource management is also related to the living strategies that exist in the community. A living strategy in indigenous peoples can undergo changes due to modernization and policy. Generally, people who do not have local and other institutional institutions that govern the changes in the living strategies are relatively significant compared to indigenous peoples who have local institutions. This is due to a filter and also a binding rule for indigenous peoples to behave.

V. CONCLUSION

Development in Papua is very important role, where the context of development should not be done top down only but also need from bottom up by involving community as object and subject of development, in the implementation need Involving traditional figures, adopted elements of local wisdom, carried out holistically so that the development process in various aspects can run by synergized with one another between all sectors namely education sector, economic sector, Socio-cultural engagement and with the involvement of stakeholders, educational, private, government and community.

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