

A STUDY ON BAYAN COMMUNITY PERCEPTION TOWARDS AWIQ-AWIQ LOCAL WISDOM-BASED FOREST MANAGEMENT

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Abstract: *Local custom-based forest management conducted by Bayan community is one way of forest preservation. Local custom-based management is always guided by awiq awiq local wisdom. Awiq awiq is a customary law that is obligatory for Bayan people to obey. This law regulates the relationship between humans and other humans, nature, and God. A customary law regulating the relationship between humans and the nature is represented in the rules of forest management within Bayan community. This study aims to find out the perception of Bayan community towards the awiq awiq local wisdombased forest management. It is a qualitative study using in-depth interview as the method of data collection. The traditional leaders became the key informants while the supporting informants consisted of the head of Sub-District, Head on Bayan Village, and Bayan indigenous people. The data analysis was conducted in four stages, namely reduction, categorization, synthesis, and conclusion. The results show that the community has a positive perception towards awiq awiq in forest management. The community is still employing this law in their effort to maintain and conserve the forest sustainability.*

Key words: *Perception, Awiq-awiq Local Wisdom, and Forest Management*

I. INTRODUCTION

Local communities have developed local knowledge systems in the management of their environment and natural resources. Environmental management is based on customary practices, traditions, habits and knowledge possessed by local wisdom. Local wisdom is always associated with policies, knowledge, culture and intelligence or regional excellence derived from the experience of local people [1]. The local wisdom is the social capital of the community as an effort to preserve the environment and natural resources. Local wisdom encourages the community to be involved voluntarily and collectively in forest conservation as a source of living [2]; [3]. The Bayan indigenous people also have local wisdom as traditional values in the management and preservation of the environment and natural resources, such as forests, which is contained in "awiq-awiq" (customary law).

Awiq-awiq local wisdom as a customary law contains 5 things, namely things that are prohibited, permitted, required, customary sanctions and mechanisms for imposing sanctions. Customary law must be obeyed by all Bayan indigenous people, so a violation will be subject to sanctions in accordance with the rules in *awiq-awiq*. *Awiq-awiq* is used as a guideline for the Bayan indigenous people to behave towards the forest. *Awiq-awiq* is a customary law/regulation that aims to preserve the forest and regulate its use for the survival of the present and future generation. *Awiq-awiq* teaches the community to behave kindly and not damage the environment / natural resources. Local wisdom is an integration of several aspects including knowledge, belief, insight and ethics that guide human behavior in life as an ecological community [4]. This is in line with the perspective and behavior of humans in interacting, both with nature and with other human beings in the entire ecosystem, which actually already exists in traditional communities or indigenous peoples with their traditional knowledge also known as local wisdom.

The behavior of the Bayan indigenous people based on *awiq-awiq* is able to preserve the Bayan customary forest with an increase in vegetation cover. Bayan customary forest experienced an increase in the rate of vegetation change from 2000-2012 to 4.78%, this is because the Bayan indigenous people were directly involved in forest protection efforts based on *awiq-awiq* [5]. Forest management is highly dependent on the participation of local communities in its management, to prevent various adverse effects on forests and maintain forest sustainability [6]; [7]; [8]; [9]; [10] Community participation in forest management is reflected in their involvement in conserving forests. This is inseparable from how important forests are to the community. Therefore, community perceptions of forest management based on *awiq-awiq* are obtained to find out the importance of forest resource sustainability for their livelihood.

Based on the description, the researcher is interested in reviewing Bayan community perceptions towards forest management based on *awiq-awiq* local wisdom. Study of perceptions of resource management such as forests aims to

determine the extent of understanding of forests, conditions, forest management with *awiq-awiq* and its substances. This study aims to find out the perception of Bayan community towards the *awiq awiq* local wisdom based forest management.

II. METHOD

This research is a qualitative research by this study aims to find out the perception of Bayan community towards the *awiq awiq* local wisdom based forest management. The research was conducted in Bayan Village, Bayan Sub-District, North Lombok Regency, West Nusa Tenggara Province, Indonesia. The research was conducted in Bayan Village because 1) the customary forest in that village still uses *Awiq-awiq* in its management; 2) Bayan Village has a sustainable customary forest; 3) the Bayan villagers still tightly hold the local wisdom in interaction between individuals and environment (natural resources). The map of the research location can be seen in Fig. 1.

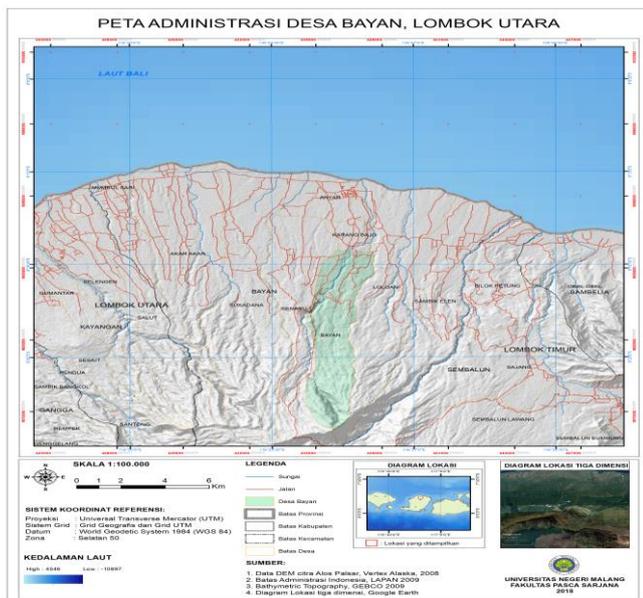


Fig. 1. Map of Research Location

Bayan Village is located in Bayan District, North Lombok Regency, West Nusa Tenggara. Bayan Village is in the vicinity of the forest at the southern part of the foot of Mount Rinjani. This village known as the original Bayan people is loyal to their customs in everyday life, such as how to act with fellow humans, God, nature and the patterns and procedures of living. The area of Bayan Village reaches 3716 ha with 87.21 ha of the total area of customary forests.

The data collection in this research used depth-interview. Analysis unit in this research consists of thirty individuals as the informants determined using purposive sampling based on the represented groups, namely traditional leader of three individuals, indigenous people of twenty five individuals, head of sub-district, and head of Bayan Village. The traditional leaders became the key informants while the supporting informants consisted of the head of Sub-District, Head on Bayan Village, and Bayan indigenous people. The data analysis was conducted in four stages, namely reduction, categorization, synthesis, and conclusion. The inductive data analysis with categorization method was conducted by searching the field finding to the information unit and in the theme, and then entering the theme to the concept related to

the research focus and concluding the results. The perception study studied consisted of several indicators including the condition of the forest and its management, understanding towards "*awiq-awiq*", the substance "*awiq-awiq*", the role of adat institutions, recognition towards "*awig-awig*", and the involvement of indigenous peoples.

III. FINDING AND DISCUSSION

Perception of Bayan indigenous people to *Awiq-awiq*-based forest management through depth-interview with the informants can be known from the level of understanding of forest, condition, management using *Awiq-awiq* and the substance of *Awiq-awiq*. Bayan indigenous people consider that forest as the source of life has sacred and holy value influencing the environmental condition and prevent the natural disaster. This case is in accordance with the following informant's statement:

"we consider forest as the livelihood source and it can improve the welfare, and thus we must keep it. If the forest is destroyed, we believe that something bad will happen because the forest has a mystic thing which is holy and scared so that forest is respected by Bayan indigenous people and it is proven still preserved. This preserved forest determines the availability of spring for irrigation in Bayan Village."

The activities of Bayan indigenous people in maintaining the forest from the damage like avoiding illegal logging in accordance with the customary rule/law called *Awiq-awiq* as told by the informant as follow:

"*Awiq-awiq* as the customary law prohibits people to make harm to the forest, for example, by illegal logging. We believe and obey *Awiq-awiq*, because the sanction due to *Awiq-awiq* is hard, besides *Awiq-awiq* can keep the customary forest from the damage."

Bayan indigenous people believe *Awiq-awiq* can keep the forest from the damage since the substance of *Awiq-awiq* orients to the forest conservation like the information from the informant as follow:

"We use *Awiq-awiq* as the guideline to behave to the forest, where *Awiq-awiq* contains five things that are prohibited, allowed, obligated, customary sanction, and mechanism of sanction application. *Awiq-awiq* related to the sanction is very firm and clear when someone violates the rule in *Awiq-awiq* like illegal logging for personal purpose, he/she will be imposed to sanction. One of the sanctions is planting ten trees similar to the logged ones. The replanting of the tree is one of the forms of forest conservations."

Awiq-awiq is believed as a guideline in managing the forest applied by Bayan indigenous people or the ones out of them that can preserve their forest. Therefore, everyone who wants to enter the forest area must firstly ask for permission to the customary institution by doing the ritual of *sembe* in accordance with the following informant's statement:

"Sanction to the *Awiq-awiq* violence is applied for Bayan people or the outsiders, this rule can avoid the negative influence of the outsiders on the forest. The condition of this forest is also related to the rules made by the customary institution regarding someone that is not allowed entering the forest without permission from the customary institution. Asking for permission to enter the forest is done by doing the ritual of *sembe*'. This ritual is people's allowance to enter the customary forest since without that permission a bad thing is believed will happen to them."

The rules of *Awiq-awiq* can be seen in Table 1.

TABLE 1. AWIQ-AWIQ REGULATION IN FOREST MANAGEMENT

No	The Regulated Activities	Regulation	Note
1	The prohibited activities	It is prohibited to do such activities in the forest as logging the tree, burning, trading, repealing and moving the border, hunting, gardening, farming, ringing the art instruments, taking the non-wood forest harvest by strumming, entering the forest without permission, taking a bath, washing by using non-detergent soap, doing immoral things, destroying and taking the heritages, and grazing.	If people violate those activities, the sanction will be imposed on them.
2	The allowed activities	The allowed activities are: logging the tree for the purpose of the ancient mosque and customary room, taking the non-wood forest harvest by picking up, using the forest as the research object, tourism object and all those activities are permitted by the traditional leader.	These components are allowed for the purpose of the customary institution, science, and tourism approved by the customary institution.
3	The obligated activities	People must save and protect the forestry area and all heritages in it, preserve the forest by planting the trees similar to the existing trees in the forest and maintain as well as develop the social culture.	These components are a must for the villagers to preserve and develop the local knowledge.
4	Sanction	<ul style="list-style-type: none"> a. Mild sanction is given in the form of warning to the people who newly violate the <i>Awiq-awiq</i> b. Moderate sanctions are given to the people who are witnessed firstly violating the <i>Awiq-awiq</i>. The moderate sanctions are imposed in the form of: 1 chicken, 1 buffalo, 1 <i>rombong</i> of rice (a basket of rice), 1 <i>longsor</i> of traditional sugar (a tube of traditional sugar), 244 pieces of <i>kepeng bolong</i> (ancient money) and replanting ten tillers of the trees similar to the existing trees in the forest. c. Big sanctions are imposed on the people who repeatedly violate the rules and they are not willing to pay the moderate sanction determined through the customary discussion. The big sanction is casting out the offenders from the customary area and the will not be served by the village. 	The sanction is imposed based on the violence level.
5	How to apply the sanction	<ul style="list-style-type: none"> a. The one that is entitled to apply the sanction to the <i>Awiq-awiq</i> violence is the customary institution. b. Giving the sanction to the <i>Awiq-awiq</i> offenders is after the discussion (<i>gundem</i>) held by the customary institution. c. The customary meeting is legitimate if it is attended by all components of the customary institution (stakeholders, pembekel/ <i>toaq lokaq</i> (manager), and the doer of <i>Awiq-awiq</i> violence. d. The sanction is applied if the violence to the <i>Awiq-awiq</i> happens supported by the evidence instruments. e. The results of the sanction paid by the offenders are used for ceremony, asking for an apology to nature and ancestors due to the violence to the customary law. 	These mechanisms need to be explained in order, not all villagers impose the sanction the offenders and to give more deterrent effects.

Perception is an experience of object, event, or relationship obtained by concluding the information and interpreting the message. Every individual's perception is different although the observed object is definitely similar. Based on the research results, Bayan indigenous people view *Awiq-awiq* as the guideline that regulates their behavior to the forest. The rule of *Awiq-awiq* is to keep the forest preservation so that Bayan indigenous people believe that *Awiq-awiq* could protect the forest. This forest preservation positively impacts on the continual of its function for people and environment. the forest preservation gives a good effect for the people around it by their understanding to be applied when they interact with the forest [11]; [12]; [13].

People's perception in managing the forest based on the understanding of Bayan indigenous people to *Awiq-awiq* is very good so that it positively impacts on the forest. The people's perception will be good if they well understand that their life depends on the biodiversity of forest and they intend to manage the resources sustainably [14]. The damage rate of the customary forest is lower because it is managed by the customary institution that has a sustainable forest management [1]. People's understanding of *Awiq-awiq* is reflected from their behavior in destroying the forest such as logging the tree giving bad effect on the life. The prohibition of illegal logging is in line with the principles of human's interaction with the environment [15] namely respecting the

nature and responsibility. the banning of illegal logging is one of the *Awiq-awiq* substances so that people's perception about *Awiq-awiq* substance in managing the forest for bayan indigenous people could create harmonization of the relationship between human and humans, God, and nature. *Awiq-awiq* is a traditional product created in a discussion and agreement to regulate certain problem to keep the discipline and safety in people's life [16].

Based on the above explanation, it can be concluded that the perception of Bayan indigenous people in managing the forest based on *Awiq-awiq* is positive and very significant in leading the community to behave toward the forest to keep the forest preservation and this case still gives a positive effect on the environment and society. This is proven by the condition of their forests that are still sustainable. Some research has been conducted in East Bolaang Mongondow Regency [17]. Village Forest, Bantaeng Regency, South Sulawesi [18] and area of Sibayak II Forest, Karo Regency [14]. The results of such research found that the people perception of the existence of forest and its management is positive based on the local knowledge because the management can sustainably maintain the forest function [13].

IV. CONCLUSION

Based on the results of the study, it can be concluded that the perception of the Bayan indigenous people towards *awiq-awiq* local wisdom-based forest management is positive and they view *awiq-awiq* as a guide in behaving towards the forest. To Bayan indigenous people, the forest is a source of life that must be preserved. They believe that *awiq-awiq* is able to preserve their customary forests.

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