

# Local Wisdom at Kampar, Pekanbaru, Indonesia, to Preserve Traditional Culture

Dasrol Dasrol\*, Maryati Bachtiar

Faculty of Law  
Universitas Riau  
Pekanbaru, Indonesia  
\*rulspt73@gmail.com

**Abstract**—Indonesia with abundant amount of natural resources is in need of revisit by its customary law in order to preserve the local wisdom as well as its natural resources. This paper aimed to investigate the customary law of local wisdom in Kampar, Riau, Indonesia. Data were collected through both library search and observation for as long as 120 days in Kampar. The results of this study found that efforts have been made to preserve the local wisdom, particularly the so-called seven lakes forest as one of Riau's Malay cultural assets. However, there are also several obstacles in need of solving either from internal and external parties. It is suggested that the government enhance their attention to the local wisdom value preservation.

**Keywords:** *community local wisdom, Malay culture Riau*

## I. INTRODUCTION

Indonesian customs with a reflection of the personality of a nation, is one of the incarnations of the soul of the Indonesian nation from century to century which is owned by the regions, and different Indonesian ethnic groups, even though their basis and nature are one, namely "Indonesian-ness". Therefore, the custom of the Indonesian nation is said to be "Bhineka" (varying in the area of the tribes of the nation), "Tunggal Ika" (but still one too, namely, the basis and nature of Indonesian) [1].

Customary law community is the subject of customary rights that inhabit a certain area, and the forest is a source of life that is the object of customary rights. Based on Article 1 paragraph 6 of Law Number 41 Year 1999 Concerning Forestry hereinafter referred to as the Forestry Act defines customary forest as state forest which is within the territory of customary law communities. Furthermore, in Article 4 paragraph (3) of the Forestry Law it states "Forest control by the State continues to pay attention to the rights of indigenous and tribal peoples, as long as in reality it still exists and is recognized for its existence, and does not conflict with national interests" [2].

Indonesia is known as a country that is rich in natural resources, renewable and non-renewable natural resources along in the form of natural resources stock, such as watersheds, lakes, protected areas, coastal areas and others or

in the form of commodities such as wood, rattan, minerals and natural gas, fish and others are evenly distributed in almost all regions of Indonesia [3].

## II. METHODS OF RESEARCH

### A. Research Location and Time

The location of the study was conducted in 2 (two) stages, namely:

1) *Secondary data:* Obtained among others by library research conducted in several libraries consisting of:

- Library of Faculty of Law, University of Riau
- Library of Riau Islamic University Pekanbaru
- Library of Riau Province in Pekanbaru

2) *Field research was conducted in Kampar District:* This research was conducted with a research period of 120 (one hundred and twenty) days.

### B. How to Determine the Sample Size

Population is the whole of the object of observation or research object. As for what it is used as the population in this study are the parties related to the research. The sample is part of the population that is considered to represent the population. From the identified population, it is time for researchers to determine the sample. The importance of sample setting is to make it easier for researchers to uncover and find data in research. Researchers used purposive sampling techniques in sampling.

The samples of this research are:

- Traditional head and bud in Chinese Reed Village
- Device of the Chinese Reed Village of Siak upper stream District

### III. RESULTS AND DISCUSSION

#### A. *The Efforts of Kampar society in Preserving the Seven Lakes Forest as One of Riau's Malay Cultural Assets*

Maintaining forest sustainability is a very important issue in this current era of globalization, each party must participate in it so it is not only the responsibility of the government in preserving forest sustainability.

Community participation includes the active involvement of individuals or communities in participating in preserving the forest. The most important thing is the improvement of access roads leading towards the tourist sites [4].

Based on the results of researchers' interview with Mr. Amiruddin Dt Majolelo as the Head of the statehood of Six Tanjung it is known that the efforts of Kampar society in preserving the Seven Lakes Rimbo Forest as one of the Malay cultural assets are:

- Changing the mind-set of the community from a mechanical mind-set to a holistic mind-set that is to not exploit nature so that local wisdom in the Rimbo Tujuh Danau Forest is maintained. The community continues to protect the Rimbo Seven Lakes forest from generation to generation and the ecosystem is still maintained. The people of Chinese reed village depends on their river and forest products, their Forest for them it's like any other indigenous peoples it's a customary property, the customary forest area or the people here call it ninik mamak forest should not be traded, and only the use of it can be transferred, so far 70% of life needs everyday can be taken from forest products, fields and rivers in Chinese Reed Village most of the wood products are now used to make canoes, pompong boats and karamba, woods for making houses on stilts is still considered too expensive, the forest in Chinese Reed Village is a forest low and some parts always flooded when high tide arrives here while some of the soil is peat. The customary forest of Chinese Reed Village is a source of power from ninik mamak, as one of the sources of forest authority (in regional languages it's called rimbo and pronounced as imbo and awak means we, us or me) it's a representation of mamak ninik territorial powers, besides of course the territorial territories of statehood customary territories six Tanjung, customary forest which later was called as customary forest of Rimbo Seven Lakes Negeri Enam Tanjung according to the community it's a source of development.
- Waking up the Awareness of the Rimbo Seven Lakes community about the importance of managing natural resources and the environment owned and preserving local wisdom that actually has its own uniqueness and contains the values of beliefs and norms that are believed by the community where in the management of customary forests and agreed shared resources is, that: forests and customary land cannot be transferred or traded, but can be leased in the form of utilization, the results of which are agreed by custom.

The role of ninikmamak is to protect and preserve this forest while the ninikmamak itself is:

#### 1) *From the Malays:*

- Grandfather Marajolelo
- Grandfather SanggoBasri.S
- Grandfather Jalelo Sultan (Arjalun)

#### 2) *From the Domo Tribe*

- Grandfather Tumegung (Mr. Norman)
- Grandfather H. Chaidir (DT. Kotomarajo)
- Grandfather M. Tesar J
- Grandfather Bagindo

Within 1,000 hectares there are 7 lakes, which will be taxed (leased) to the community. The role of the government in ta lakes to the community is the funds for the villages under the permission of ninikmamak with the minimum fund of 500-700 thousand / year depending on the size of the island (lake). Named as suak island (a place to lock fish or katutan).

The ban that was given by mamakninik on the island or lake is dangerous, poisonous, and any acts that is harmful will be given sanctions that are persuasive (customary) and police law. There are 7 lakes in the forest that have different names Danau pinang luara:

- The Pinang Luar Lake
- The Pinang Dalam Lake
- The New Lake
- The Tanjung Putus Lake
- The Tuk Bonga Lake
- The Tanjung Balam Lake
- The Bunte Lake

Inside the forest there are + 90 types of wood, for example: rengas, meranti, menteng, cangkawan, samoran, bacoko, cimpu, balanti, linguou, mamudan, mongkal, mongkal, water jealousy, ligadabu, modang and there are wild animals especially: deer, deer, rapo, mouse deer, sun bear. (Mr. Bustami.M)

- The people of Chinese Reed Village work together with the Riau provincial government in preserving the Rimbo Seven Lakes Forest. This customary forest, which is located notto far from the provincial capital, is turned into a Nature Tourism Forest after being handed over to the Province as a conservation forest with protected forest status, although the rights of indigenous peoples are actually limited because they cannot utilize timber products but still can utilize non-timber products and this is a problem for indigenous peoples because it has a philosophy of jungle with wood flowering, rice field.

*B. The Obstacles of the Chinese Reed Village Community in Preserving the Rimbo Seven Lakes Customary Forest as One of Riau's Malay Cultural Assets.*

Local wisdom is a form of Indonesian cultural heritage, local wisdom is formed as a process of interaction between humans and their environment in order to meet their various needs. The processes of forming the local wisdom are very dependent on the potential of natural resources and the environment and it's influenced by the views, attitudes and behaviour of local people towards nature and the environment. Local wisdom differs in each region and contains certain religious norms and values. But basically the process of local wisdom goes in harmony with nature.

But nowadays local wisdom faces challenges that threaten its existence and sustainability. Local wisdom that has been formed for a long time is now began to diffuse with technology adoption.

Mr. Amiruddin Dt Majolelo as the Head of the Statehood of Enam Tanjung and other Traditional Instruments as well as information gotten from community leaders (village officials) stated that local wisdom plays a role in the management of natural resources and the environment and can prosper the community, however the local knowledge is also inseparable from various challenges as the growth of population continues, modern technology and cultural values begin to shift.

Various technologies that are developing at this time is basically have great potential to damage the balance of nature and the environment, various forms of exploitation of nature are now considered normal. Many elements of society up to the government have adopted various forms of technology to exploit nature on a larger scale without ever paying attention to the aspects of local wisdom that have been developed in the community. One of the example is the use of fishing technology that does not concerned with the local wisdom of the community, the resulting impact is the destruction of water resources and the elimination of the local wisdom of the community, so eventually the local wisdom gradually fades and even disappears in the midst of people's lives.

The obstacles of the people of Chinese Reed Village in preserving the Rimbo seven lakes customary Forests Bakuok Lake as one of the assets of Riau Malay Culture, namely:

- The Society begins to abandon the holistic mind-set and shift towards a mechanistic and commercially oriented mind-set, giving birth to behaviours that want to conquer nature to meet personal or group interests. Since 2011, many loggers (in the language of the conversation, called chainsaw<sup>23</sup> - reads chainsaw craftsmen) cut woods based on orders and flirts with Customary Forest Officers (PHU), which have not functioned since 2009. In 1997, around 2500 Ha of natural forest remained, the community actually had a conflict with the private sector, which at that time controlled 1,500 ha of forest area bordering the Village of Buluh Nipis, up until 2000 this area became a disputed area with HPH holders, ninik mamak statehood of six based on the deliberation with the head statehood of buluh nipis statehood of Chinese Reed

Village, Statehood Teratak Reed since 1983 has established the boundaries of their village, but there are claims that their forest has been controlled by the HPH authorities. This dispute process caused a reaction from ninik mamak by making the Indigenous Peoples Institution to save the Chinese Reed and the Chinese Reed community which one of the activities is making historical income about Reed China, after the reformation between 2000-2002 around 1500 hectares of customary forest was cut down by the Chinese Reed communities and the outsiders. This event is remembered by the community as the first event of forest destruction around their village, ninik mamak still sees the problem with the provincial government and seeks a neutral stance between the two opinions but is in more favour of the opinion that there must be a redefinition of the WTA forest boundary line so that there is no prolonged conflict. Existing sanctions related to forest management are customary sanctions in the form of fines (usually material fines to improve village infrastructure), confiscation of evidence / equipment and work for free for those who cannot pay fines (usually work to improve village infrastructure).

- The inclusion of various technologies removes the role of local wisdom in managing natural resources and the environment.

Forest Management Procedures in Chinese Reed Village [5]:

- Forest prohibition, in this forest there is no land clearing for non-forest activities and logging, whereas non-timber utilization such as honey extraction is permitted, limited use must be approved by ninik mamak such as for the construction of mosques, traditional houses, existing forest restrictions handed over by ninik mamak covering an area of 1000 hectares to the provincial government on March 24, 2004 to be used as a nature tourism forest.
- Savings or reserve forests are forests that are intended for the entire indigenous community. This reserve forest can be taken for timber and for the people of Chinese Reed can be used as community gardens / fields, forest outside the prohibition is intended for community plantation area of 1350 hectares for the people of the village of Buluh Cina and 265 hectares for the indigenous community of Tanjung Balam Village (which is still included in the statehood customary of Six Tanjungs)
- Fields, people see fields as part of the forest, they are still clearing "former forest" land through systematic burning that is safe for the environment, in the sense of not causing widespread fires.

Based on the above there are also those who use technology for exploiting forests such as cutting down using chainsaws:

There are still people who are not aware of the true essence of local wisdom and abandon the habits that had been built for a long time by their ancestors. All members of the Chinese

Reed community are Muslim and most of them are devout. The village community still has the belief that their village as a place is sacred able to protect themselves from human interference, the inhabitants of the village

#### IV. CONCLUSION

Efforts that've been made in preserving the customary Forest of Rimbo Seven Lakes as one of our assets in Riau Malay Culture are to realize the people of the Chinese Reed Village to the importance of managing natural resources and the environment and to preserve local wisdom that actually has its own uniqueness and contains values beliefs and norms that are believed by the community itself.

The obstacles of the people of Chinese Reed Village in preserving the customary forest of Rimbo Seven Lakes as one of the assets in Riau Malay culture, namely the rapid development of technology followed by excessive adoption of technology without maintaining traditional culture and the existence of people who do not realize the true essence of wisdom local and abandoned the habits that had been built for a long time by their ancestors.

#### V. SUGGESTION

Various efforts are needed to preserve local wisdom to manage the natural resources and the environment, therefore the people of Chinese Reed Village and the local government in this case the government and the Provincial Government of Riau must be more serious in paying attention to the values of local wisdom that exist in the community.

Improving the ability of the people of the Chinese Reed Village to filter various incoming technologies, which are adapted to the local wisdom of the community

#### REFERENCES

- [1] M. Najih and S. Soimin, *Pengantar Hukum Indonesia*. Malang: Setara Press, 2012.
- [2] Article 4 paragraph (3) of Law Number 41 Year 1999 Concerning Forestry.
- [3] I.N. Nurjaya, *Pengelolaan Sumber Daya alam dalam Perspektif Antropologi Hukum*. Jakarta: Prestasi Pustaka, 2008.
- [4] <http://m.riausatu.com/read-10930-2015-12-30-buluh-cina-pesona-alam-yang-tak-lekang-oleh-waktu.html#sthash.Fp9qPZM7.dpbs> accessed on 22 november 2017.
- [5] Master Plan Hutan Larangan Adat Kenegerian Rumbio dan Hutan Adat Buluh Cina Kab. Kampar