

# **Model of Revitalization of Local Wisdom Maja Labo Dahu in Saving the Environment in Bima Regency**

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**Abstracts:** This research was studied from the problem of massive forest destruction occurring in Bima Regency even though there is a local wisdom Maja Labo Dahu. This research uses an ethnographic approach, which focuses on experiences, understanding, perspectives and current conditions in the Bima community. This study explains the model of revitalization of Maja Labo Dahu's local wisdom in environmental protection in Bima Regency. This research data was collected through in-depth observation or observation, documentation and direct interviews of several speakers, including government, traditional leaders, community leaders, religions, community members, journalists, corn entrepreneurs, wood, and academics. The results showed that serious steps are needed to revitalize local wisdom, Maja Labo Dahu as an effort to save the environment. Efforts that can be made, namely (1) Strengthening the Social Forestry Program by Utilizing Intercropping Plants, (2) The Parafu Concept in Several Places Must Be Maintained, (3) Reviving Customary Institutions in Efforts to Revitalize Forest Damage, (4) Strengthening Forest Supervision through Customary Institutions, and (5) Moratorium/Cessation of Cultivation and Clearing of Forests Around Springs.

**Keywords:** Maja labo dahu, The value of local wisdom, Forest destruction, Bima regency.

## **1. INTRODUCTION**

Indonesia is a country in the Asian region that has a variety of tribes, cultures, faith streams, customs, local wisdom, and culture. Almost all regions in Indonesia have character and uniqueness according to the background of the region. Likewise with Bima Regency, NTB Province which has local peculiarities or values inherited from generation to generation which is often known as the philosophy of "Maja Labo Dahu" which is the foundation and outlook on life of the Bima community. The local wisdom of Maja Labo Dahu has long developed and lived in the Bima community.

Of course, as a human being who is a social creature, local knowledge that has been passed down has developed and the community has begun to adapt to the environment by formulating the inherited values in the form of ideas, behaviors, knowledge that are elaborated with customs and norms, culture, and understanding of nature and the environment. However, in its development, local wisdom in an area has been reduced a lot along with the times. The emergence of various innovations and new discoveries in agriculture and the environment as well as the development of the community's economy and the birth of industry have made local wisdom fade. This can be seen from the behavior of people who no longer understand and live the practice of local wisdom in daily life and the causative factors are the fading value of togetherness and mutual cooperation, the shift from the social dimension to the economic dimension, the fading of traditional institutions, and the fading function of local wisdom in maintaining harmony with nature. (Hidayati,2006).

The shift in perspective has great implications for natural conditions and the environment and this has an impact on the fading of local wisdom in the midst of community life and this also happens to the people of Bima Regency. Among them are the fading value of togetherness and mutual cooperation, the shift from the social dimension to the economic dimension, the fading of traditional institutions, and the fading of the function of local wisdom in maintaining harmony with nature. (Hidayati,2006). In the Bima community, it is somewhat more appropriate if the fading factor of Maja Labo Dahu's local wisdom related to environmental understanding is caused by the shift in the community's perspective which is influenced by the emergence of corn industrialization in Bima Regency or called the shift from the social dimension to the economic dimension (Interview and discussion of Academician Fuadin, March 15, 2022 at 08.00 pm).

The industrialization of corn entered the values and understanding of the balance of nature and man is no longer owned. This era began in the 2000s where the incandescent program was first echoed by the provincial government and triggered the community in Bima Regency to carry out massive cultivation. In 2006 – 2020, there was an increase in corn prices which made people enthusiastic about farming (Ahyar KPH and DLHK interview, April 06, 2022, at 10:00). From this arises human behavior that overexploits nature. Based on direct observations in the field of each community in farming, the cultivated land is 2 to 5 hectares (Hendra Interview, March 14, 2022, at 13:00).

Even the culture of shame and fear that originated from the Philosophy of Maja Labo Dahu not to damage has disappeared and is no longer owned by the community (Jumhur Fadil Interview To Kuta Custom, April 30, 2022 at 13:00). This phenomenon almost evenly occurs in the Bima Regency. From this, it can be seen that the economic relations of the corn crop have dominated the flow of people's thinking. Seasonal plant, corn is one of the promising crops and brings prosperity. It gives birth to an egocentric or apocentric attitude that is the satisfaction of man above all without thinking again about cause and effect. This shifts local rites or wisdom.

The massive farming carried out by the people of Bima Regency has an impact on environmental damage, especially forests. based on data from the West Nusa Tenggara Provincial Forestry Service (NTB) in 2018 the total forest area damaged due to forest encroachment or cultivation, illegal logging, and mining is 896 thousand hectares (Muhammad Nursyamsi, 2018). The details of the damage to virgin open forests reached 597 and around 316 hectares were damaged and the most critical area of forest condition was on the island of Sumbawa, namely Bima and Dompu Regencies, namely around 35-40 percent of the forest area was damaged (Muhammad Nursyamsi, 2018). The phenomenon of forest destruction does not only damage the existing ecological system. However, it has brought great losses to the community itself with the emergence of various floods and droughts that almost occur every year.

Sumarni in Niman (2019) said that the low public awareness in managing environmental conservation coupled with investing in the development of interrelated social and environmental problems resulted in the ability of nature's carrying capacity for human life to be lower. On the other hand, the development of technology and science that violates environmental ethics and improper use further aggravates the destruction of the forest environment (Niman, 2019). In other words, human behavior and technological impacts result in a gap in interaction between humans and the natural environment. The condition of the natural environment that continues to degrade as a result of continuous damage threatens human safety such as landslides, floods, decreased water discharge, and others.

Environmental damage due to the loss of local wisdom in Bima Regency, especially known as Maja Labo Dahu cannot be allowed to drag on and cause greater distress for humans. Therefore, it is necessary to revitalize the local wisdom of Maja Labo Dahu to save the environment in Bima Regency. This research aims to find the right model in an effort to revitalize the local wisdom of Maja Labo Dahu in Bima Regency.

## **2. METHOD**

### **2.1. Types, Approaches and Methods of Research**

The type of research used in this study is Qualitative Research. There are six main pattern of qualitative research according to Creswell. First traced problem and its development in detail centered on a single event or circumstance. Second, the researcher can formulate problems using theory and regulations. Third, the formulation of research problems and questions and the realization of research objectives in general, depending on the direct experience of researchers involved in social setting in the preliminary study "grand tour" to the progress of the research carried out. Fourth, the data collected departs from simple word choices. Fifth, the analysis of the data described and the themes displayed in the analysis are interpreted into meaning and Sixth, the search for research reports both concerning the structure and various forms of data presentation is very flexible and determined by the reflection of the subjectivity of the researcher (Creswell, 2016). The research "The Role of Maja Labo Dahu Local Wisdom in Preventing Forest Damage in Bima Regency" observes the natural state of the Bima community in the

context of local culture, so this research uses a qualitative approach with ethnographic methods. Ethnography method is a study of observing a group of people with a natural environment, and tends not to emphasize the background formality in the study.

## 2.2. Data Sources

This research has 3 data sources, namely (1) primer data, (2) secondary data, and (3) research instruments. Primary data is data obtained by researchers quickly and directly. Primary data were taken by conducting observations and interviews with academics (3 people), timber and corn business people (4 people), local governments (3 people), community leaders (2), customs (2), religion (2), and community members (2), culturalists/historians (1 person), and the media (2 people). Secondary data is documented data taken from literature sources, media, and related government/service performance reports. Finally, the main instrument in this study is the researcher himself who goes into the field to find information through observation, interviews and documentation studies.

## 2.3. Data Collection Techniques

The data collection techniques used in this study were (1) participant observation, (2) depth interview, and (3) documented data. According to Imam Gunawan, participant observation is as a field strategy that is carried out simultaneously through document analysis, interviews of informants or respondents, direct involvement, observation and introspection. Depth Interview is an activity to collect data from informants through in-depth interviews on various matters related to customs and forest destruction that occurs in Bima Regency. Documented is a way of collecting, analyzing documents, important and related records and can provide data to solve problems in research.

## 2.4. Data Analysis Techniques

Qualitative data analysis techniques proposed by Matthew B. Milles and Michael Huberman (1992: 16-21) which consist of: (1) Data collection, can be in the form of answers from interview clues made by the author, info can be from various sources and previous research as well as books, (2) Reducation of data completion and grouping of data. Reducing data means summarizing, choosing the main things, focusing on the important things, looking for themes and patterns, (3) Data analysis, (4) Drawing conclusions or verification, containing facts from the field that are able to answer the formulation of problems and research questions. Data analysis (interactive model) in this study is explained as follows:

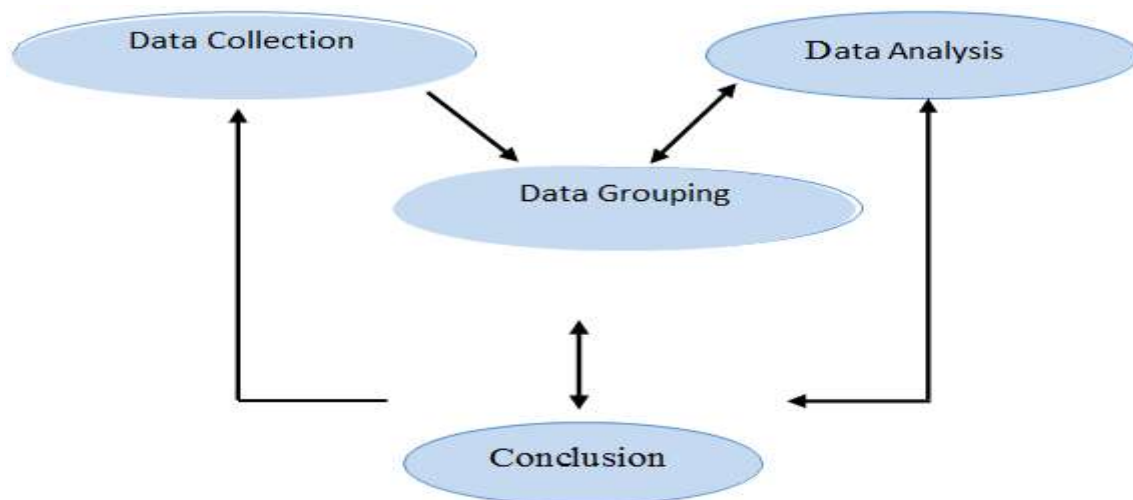


Figure 1. Data analysis steps

Source: (Miles dan Huberman dalam Rachman, 2011:175).

## 2.5. Data Validity

The instrument development process in this study is to use data validity testing, according to Sugiyono (2012: 270), "The data validity test in qualitative research includes first, credibility test (internal validity), second, transferability (external validity), third, dependability (reliability), and fourth confirmability (objectivity)".

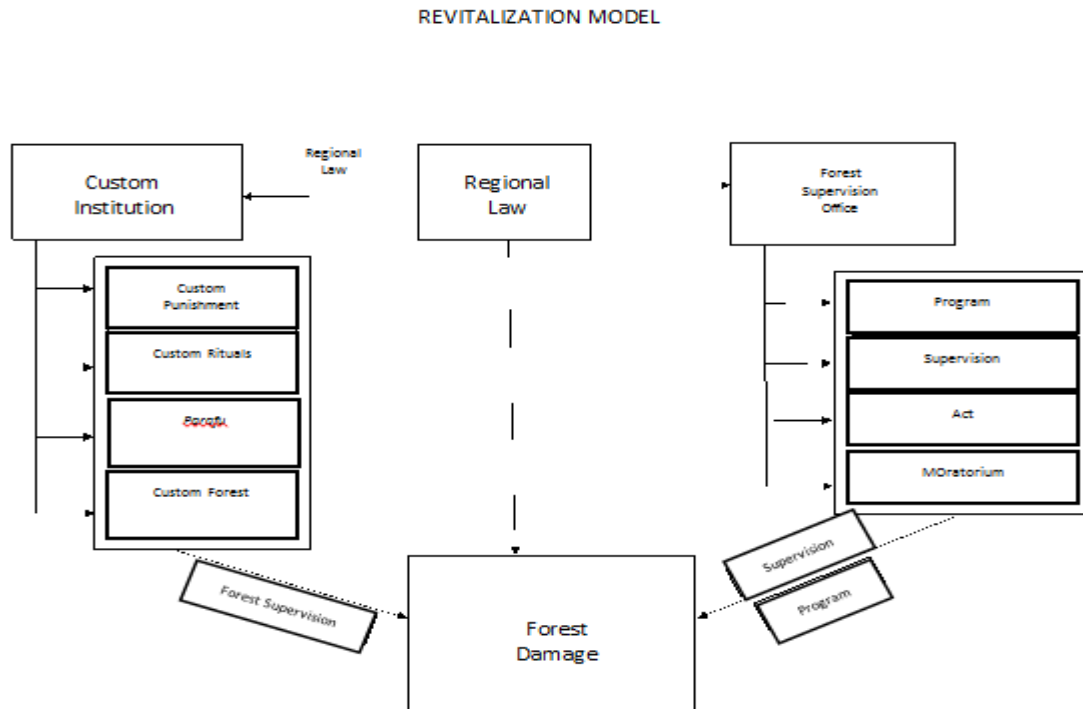


Figure 2. Revitalization Model.

## 3. RESULT AND DISCUSSION

Revitalization of Maja Labo Dahu's local wisdom needs to be carried out in order to save the environment in Bima Regency. This research compiles the right model and can be used to revitalize the local wisdom of Maja Labo Dahu as an effort to save the environment. The model consists of the following efforts.

### 3.1. Strengthening Social Forestry Programs by Utilizing Intercropping Plants

Nowadays, corn is one of the commodities in Bima Regency that is most planted by the community besides shallots. Corn production in each year based on data from the Bima Regency Disperbun in 2020 reached 297,989 tons with a land area of 40,292 hectares. In 2022, the total corn harvest area of Bima Regency is 63,149 hectares (ha) with a production of 475 thousand tons and compared to the previous year's production, it increased by 10.46 percent. The land area and the abundance of corn products certainly add economic value to Bima regency. However, on the other hand, the fantastic income from seasonal crops actually has an impact in terms of forest ecological damage and encroachment conflicts from people who want to manage forests with KPH (Forest Supervision Office) and forestry.

Head of KPH Donggo Masa, Ahyar admitted that "There is a conflict related to forest encroachment, namely people who want to manage forest products with forestry who want to keep the forest sustainable and maintained. To integrate this conflict, KPH has encouraged a social forestry program in which there are five schemes, namely (1) partnerships, (2) HKM (Community Forest), (3) Customary forests, (4) village forests, and (5) community plantation forests. Of the five schemes, HKM and forestry partnerships are the most commonly encountered schemes, namely by providing access to forest managers with a record of them managing land in accordance with the rules determined by the forestry. As we did at KPH Maria Donggo Masa every person who entered into forest

managers or social forestry cultivators, especially partnerships. It is mandatory to plant 25 trees in the area while managing the land with crops and the 25 plants are pecan and coffee," (Ahyar Interview).

The planting program of 25 trees, namely coffee, pecans for people who want to take advantage of the forest must be supplemented with fruitful trees such as durian and other fruit trees (Ismail Interview). Not only that, the community can also later take advantage of the area under the tree with plants such as ginger, turmeric and other plants that produce it (Interview of the Head of the North Maria Village). This is like what is done in the community of Wawo District, North Marya Village, which has benefited from the program, namely the community has extraordinary income from the results of coffee, candleberry and plants such as turmeric and others. On the one hand, in North Marya Village, the forest is also now quite maintained and becomes a source of spring water for the surrounding community.

In addition, this program will also be more effective when there are agricultural mutations. Agricultural mutation by utilizing social forestry programs, namely with the same scheme, namely partnerships. It's just that for land use commodities, it is no longer corn, which is to switch to root crops such as Porang plants, whose cycles can only live under trees or shade. The Porang plant also has a pretty good economic value because in terms of price, it is very profitable for farmers and is also environmentally friendly. This agricultural mutation does not restrict people from growing corn. It's just that corn crops are diverted to flat areas or rice fields that don't have to destroy the forest.

### **3.2. The Concept of Parafu in Some Places Must Be Maintained**

In Bima Regency, the issue of forest destruction due to land conversion for corn planting is a serious threat to the survival of the Bima community. Various disasters, either floods or droughts, have occurred frequently. However, these disasters are not enough evidence to build awareness so that people no longer do forest damage. A community leader, Jamaludin explain that the Bima community's understanding of nature is very deep. For the Bima people or the Mbojo tribe the natural or environmental nature is considered a mother in the dimension of life. Even the study of the Bima elderly, this universe is the first living creature so as children we need to pay homage. The other side of nature is as a source of water and a source of life so that it needs to be maintained by the layers of all humans (Wawancara Jaenuddin). For Bima's people, nature is not only limited to being a source of life. But rather as a mother as well as the first creature created. Even nature and the environment have residents who must respect each other and should not be damaged. From the perspective of this understanding, it does not happen to appear in the understanding of the Bima community known as Parafu. Parafu in Bima community terms is a force or that lives and lives in a tree, forest, mountain, or spring center. In this case, if an area, be it trees, stones and the like, has been designated as Parafu, then the community will not dare to disturb it and even when approaching it must be with certain rituals. In addition, Parafu is a tradition like tribes scattered in various regions and has distinctive patterns ranging from traditions, faith streams, and rituals that are very unique. Various activities that can be found in tribes in Indonesia include praying, kowtowing, offering, sacrificing, slametan, eating together, dancing and singing, processing, art sacred drama, fasting, asceticism, mediraty, chanting mantras, practicing magic, believing in supernatural beings, providing offerings and so on are part of religious activity (Koentjaraningrat 1980 ). Various activities carried out by these tribes so that in the view of Leslie A. White one of the elements that make up religion, namely belief (believe), is one part of the ideological system.

From the discussion above, it is not wrong to say that "Parafu" in the understanding of the Bima people is a traditional belief that was born for generations to this day. Parafu itself is believed by the Bima or Donggo community (the indigenous people of the mbojo tribe) to be an ancient spirit that resides in boulders, large trees, mountains, and springs. Even on the slopes of Mount Lambutitu, especially Kuta Village, Sambori Village, and its surroundings are synonymous with Parafu, including the springs. At least there are four Parafus in Kuta Village that can still be found, namely Lanco, Oi Mbou, Ama Sele, and Lombi. While in Sambori Village there are five Parafus, namely La Ngganci, Matakoda, Oi Kalo, Dewa Ompu Manda, and Sanindi (Interview of Kades Sambori, April 30, 2022 at 09:00). In the understanding of the surrounding community, springs, trees and all ecosystem around areas that are considered Parafu must be minimalized and cannot be damaged. If it is tampered with then there will be some kind of misfortune or anger of danger to man himself.

Based on direct monitoring by researchers, these areas are quite beautiful and still maintained springs and trees. Likewise for the Donggo community, especially in Ndano Mango Village and Bumi Pajo Kecamatan Donggo. In this community, it is known as the tomb and foot of Gajah Mada which is adjacent to the oi seli spring. When researchers tried to look directly, one of the local village leaders forbide to go indiscriminately. Because in that place is the place of "Parafu", so that if we go without the company of the caretaker, something dangerous will happen to ourselves. However, the monitoring not far from the location there are trees or forests and springs that are still quite awake and from afar the sound of water signs of ecosystem is very awake. In monitoring and direct observation of researchers, almost every area, especially the mountains in Bima Regency, there is a certain area known as "Parafu". Although these areas are not very large, people are really very afraid to do taboos such as not damaging and other taboos. It must be admitted that the natural conditions around the large pepohon Parafu area such as banyan, bamboo, duwt and other trees thrive. Compared to the usual area, it looks arid and very different on the slopes of the hills and mountains. Even Alan Malingi as a culturalist said "if all forests and mountains in Bima were declared as Parafu, maybe until now the forests and mountains remain beautiful," (Observation Results).

The labeling of Parafu by Bima ancestors in springs, hills, forests have become very effective in preserving the environment. This is the same as in the Papuan and Maluku communities known as "Sasi", namely the prohibition of taking resources or damaging regional ecosystems that have been determined by Sasi by custom and the ban is quite effective in maintaining marine and terrestrial ecosystems.

From observation and monitoring and discussion of researchers, during conducting research. So, the concept of Parafu must indeed be maintained because this is quite effective in providing suggestions to the community so as not to take actions to damage the ecosystem.

### **3.3. Reviving Indigenous Institutions in Efforts to Revitalize Forest Destruction**

Customary forests are a unit that cannot be separated by indigenous peoples, including customary forests in Bima Regency, which until today the category of customary forests cannot be determined by the government or the community itself. Customary forests are one of the important wealth for indigenous peoples to ensure life. Forest is the legal choice of the community to be controlled by the community and given to the community to manage it.

Forest conservation is a form and process of management that is carried out in such a way and obtained so that it can continuously provide the expected production and services, but does not reduce the unwanted function of the forest. Arifin Arief (2001: 87) will say that protected areas should be designed and managed appropriately to ensure sustainable benefits for the community. Therefore, any forest conservation project should include not only a forest reserve, but also an innovative approach to economic development. Preservation plays an important role in the tropical population in the basic needs generally not being met, especially in food, social and economic issues in rural environments and contributes to the improvement of strong economic well-being to improve economic well-being consequently, various biodiversity is often used, resulting in the emergence of new processes in the biosphere as a place to live.

Meanwhile, efforts to revitalize forest destruction through customary institutions have not been maximized. The determination of customary forests by the government, through the Regulation of the Minister of Environment and Forestry Number P.21 dated April 29, 2019 concerning Customary Forests and Rights Forests, also tends to run slowly. According to data from the Ministry of Environment and Forestry (KLHK), the established area of customary forest, as of December 13, 2021, only covers an area of 69,147 hectares. In fact, the total indicative area of customary forests in Indonesia reaches 1,090,755 hectares. One of the customary forests that has been recognized by the State is a customary forest belonging to the Iban Dayak Indigenous People aging Sungai Utik which is recognized through the Ministry of Environment and Forestry listed in Decree Number: 3238 / MENLHK-PSKL / PKTHA / PSL. 1/5/2020 on May 20, 2020. It contains the determination of the Utik River Aging Customary Forest to MHA Dayak Iban Aging Sungai Utik Ketemenggungan Jalai Lintang covering an area of 9,480 hectares. Despite the recognition and determination, the protection and rights of indigenous peoples are still not optimally accepted by the Iban Sungai Utik Dayak Indigenous People. The Utik River Aging Customary Forest is still disturbed by the

authorities. Meanwhile, to be able to organize the preservation of customary forests requires agreement and binding customary rules. This was conveyed by the traditional chief Donggo Ismail." That the process of community cultivation is carried out by moving or nomadic. If you have worked on one area, then next year it will be based on customary agreements. It is mandatory to find another location for a place to farm. Usually, to return to the original place of farming is at least four years and the clearing of the land is not arbitrary, all have etiquette. Because people believe that nature and the environment, both trees and so on, there are other creatures that when doing anything must take care of each other".

Based on the description above, to be able to revitalize forests under the control of customary institutions requires a clear legal umbrella, including state and government recognition of customary forests such as recognition of customary forests in Kalimantan, while for the NTB area itself, especially Sembawa island, there is no state recognition of customary forest rights. Jumhur Fadil (69) explained that the penalties for violations and obstacles in forest revitalization in Indonesia are more in the Bima area." When carrying out farming, traditional elders used to provide restrictions if they were going to do farming, including being prohibited from cutting down trees about 500 meters in the spring area, prohibited from clearing forests in state cover forests, prohibited from planting on such slopes. However, if this is violated, the sanctions given are in the form of customary fines, namely the offender will be told to fence the forest area that he has damaged and must replace the tree that has been cleared with a similar tree" (interview Jumhur, April 30, 2022 at 13:00).

The sanctions are no longer being implemented because of the unclear legal, including harmony between customary law and national law, as well as the recognition of customary forest rights from the government. So that the law and efforts to revitalize forests both through the government and with customary institutional efforts cannot be resolved seriously.

The absence of a legal that protects indigenous peoples makes them vulnerable to various threats, violence, and criminalization, plus climate change that threatens the living space of indigenous communities with their customary forests. In the midst of legal uncertainty and various challenges, indigenous peoples continue to preserve forests and nature with local wisdom, namely, by maintaining customary traditions and rituals to care for their own culture.

### **3.4. Strengthening Forest Supervision through Customary Institutions**

Indonesia based on data from Forest Watch Indonesia and Global Forest Watch (2001) has 162 million hectares, so in 2010, forest cover is estimated to be only 94.4 million hectares or 3.4 hectares. This means that about 67.6 hectares of forest have been lost over a period of 60 years, or an average of 1.127 million hectares per year. The preparation of the forest area occurs almost evenly in all regions in Indonesia as in the case of Bima Regency, NTB Province, whose forest area is around 139,466 hectares which is divided into two Forest Supervisory Offices (KPH), namely the Donggo Masa KPH 72,310, and the Marowa KPH 67,156.47 Ha. However, throughout 2000-2020 around 11,281 Ha of forest was damaged from the forest area of 72,310 Ha and it was under the Donggo Masa KPH area. Meanwhile, in the area that includes the Marowa KPH, there are 18,097.04 hectares of forest that have been damaged from the total forest area of 67,156.47 Ha. (Sirajudin, 2021). Forest shrinkage is not the only problem that occurs in the forestry sector. Problems that also often arise and greatly affect the condition of the forest are also conflicts of interest between parties in forest management. This may be like indigenous peoples who are sometimes not given space to manage forests so conflicts are born. Siscawati (2014) that conflicts related to forest management with indigenous peoples arise as a form of community resistance to state control of the land and forest resources in it.

However, if we look at the cases that occur in Bima Regency, it must be admitted that there are rarely conflicts between customs and the government. The most common conflicts found are conflicts between people who carry out farming, illegal loggers and KPH or forest police personnel. The NTB Provincial Government through the Environment Agency acknowledged that one of the factors of forest destruction is weak supervision due to limited forest guard personnel.

From the various problems that occur and direct observations of researchers while in the field, a joint collaboration is needed between indigenous institutions in each mountainous area in Bima Regency with KPH and forest police. Of course, local governments can make a special regulation on the involvement of customary institutions in forest supervision. Then revive some customary sanctions, be it the ban on forest destruction, restrictions on forest use, and the ban on forest clearing a radius of 500 meters from the center of the spring. Indigenous involvement in forest surveillance is actually very much carried out and has proven to be effective as in the indigenous people of Daya Kinipang in Kalimantan who are strong and extraordinary in protecting their forests from the oil palm industry which threatens forest extinction. Likewise in the Badwi community of Banten, the kajang tribe whose customs are very strong so that local wisdom is maintained and affects the sustainability of the forest ecosystem. Sedanak in Bima Regency needs to take special steps to encourage indigenous involvement in supervision. Because traditional institutions such as in Donggo, Sambori lambitu still exist. But the functions and roles did not go well.

Furthermore, forest supervision can also be strengthened by the preparation of rural villages in each mountainous area which specifically appoints forest supervisory officers and is funded from village funds and this can collaborate with KPH and forest police as coordination commands. This means that there needs to be a special discussion between the local government, mountain villages, and KPH and DLHK in order to reconstitute the function of custom in terms of sustainability of forests. In addition to supervision by the KPH and the Forest Police, customary institutions are also involved in forest supervision and protection and have never been carried out by the local government and KPH.

This was acknowledged by KPH Head Maria Donggo Masa "that there is no legal in the form of a by law that regulates customary involvement in monitoring or regulating forests. We know that together local wisdom and customs are recognized as part of forest management. It's just that in Bima there is no such thing, so we from KPH took community representatives of about 5 people from the village and the village who helped us in terms of supervision etc. and it was quite effective".

Bima Regency is a mountainous area such as Donggo, Wawo, Lambitu, Parado where there are still traditional institutions and this is a great opportunity to manifest supervision with an existing approach or local wisdom. The involvement of customs in forest supervision is also based on the hope that the policy of establishing FMU in Indonesia into a forest management institution is going well. However, until now there have been many conflicts in KPH forest management with indigenous peoples.

The research of Candara et al related to "Institutional model of Integration of Customary Forest Management in Forest Management Units: Institutional Arrangement KPHP Limau Unit VII Hulu Surolangun Jambi" shows that there are two kinds of management patterns, namely management by customs and management by KPHP. The two management patterns are side by side with each other and both apply and are recognized by each entity. The pattern of customary rules, in addition to regulating relations between indigenous members, also regulates the relationship of indigenous peoples with nature. Customary rules governing the management of natural resources are set forth in the form of ordinances, prohibitions and views on clearing land. The level of community compliance with customary rules is so high that other systems are very difficult to implement.

From this research, the involvement of supervision from customary institutions is very significant to protect forests and this can be done in Bima, namely involving customary institutions in collaboration with KPH for supervision and strengthening with local regulations and rural areas.

### **3.5. Moratorium/Cessation of Cultivation and Clearing of Forests around Springs**

In 2019 BPBD NTB noted that 39 villages from 11 sub-districts experienced a shortage of clean water, this condition was certainly caused by forest damage that occurred evenly in almost all areas in the Bima district. Forest loss due to farming and illegal logging has to be paid dearly by the community various impacts such as drought floods and other disasters have occurred almost every year in the Bima patent. However, from all these conditions,



it seems that it has not been able to change the way of thinking of the Bima community to return to the movement to realize the importance of protecting the environment.

Departing from various circumstances ranging from forest destruction, clean water crisis and drought floods hot weather that occur and the threat of silting in several dams, there needs to be serious and concrete steps for rescue. One of the efforts that must be taken is to make strict efforts, namely serious law enforcement and targeted policies and make a role map of forest management because this is very urgent to do considering the severity of forest damage (Wawancara DR, Ridwan, April 06, 2022 at 14:00). From this opinion, researchers see from various observations, deepening, related to forest conditions, serious steps need to be taken, namely a moratorium or all activities that cause forest destruction.

The moratorium is very effective if carried out because this step has been carried out by the NTB governor by implementing a moratorium, namely prohibiting the expenditure of NTB timber to other areas. And this is considered quite effective in suppressing illegal logging actions that have an impact on forest destruction. The moratorium on clearing forests at 1 kilo or 3 kilos near springs is a serious and systematic step to save water discharge in some dams and restore springs that have dried up. The concept is that this moratorium is carried out thoroughly in all areas in the Bima district. Areas or lands that have run HKM programs or social forestry with an intercropping system are still running and strengthened. It's just that this moratorium is carried out on areas that are the center of springs or irrigation of the community. This termination was also contained in the customary rules of the past and this was recognized by the Donggo Traditional Chief. The customary rule is that the prohibition of clearing forests 1 kilo radius from springs and slopes must not be cleared or where trees and fruiting trees must not be cut down if this is done or violated, customary sanctions are given (Ismail Interview, March 22, 2022 at 20:00).

Furthermore, this moratorium must be carried out jointly by the provincial, district, customary institutions, and other community institutions, considering the situation that is quite emergency and full of complexes. If this step is done then we have made a very serious effort (to save all the lives of humans and other living beings in the district). However, if the moratorium measures are not carried out and allow the clearing of forests around the center of the spring then calamities and disasters such as mbere mpako and mbere mbuda (flood) known in the mythology of the Bima people will occur and destroy all aspects of life.

#### **4. CONCLUSION**

Maja Labo Dahu Local Wisdom has seven values contained in it, one of which is balance and non-destructive. The value reflects a balanced attitude towards nature and the environment and shame and fear when carrying out destructive actions. However, the Local Wisdom of Maja Labo Dahu or understanding and perspective on nature began to shift since the incandescent program with superior corn products began to be echoed by the NTB Provincial Government since 2002. The peak was in 2006 when the price of corn began to rise and this encouraged people to go up to the mountain to do farming. The euphoria of corn growers and the coffers of money or economy increased is what changes the perspective of the community so that very massive forest destruction occurs almost evenly in Bima Regency. Under the pretext of welfare, the expansion of fields by exploiting the environment is carried out by the community, causing environmental damage. On the other hand, supervision and the lack of personnel in protecting forests further aggravate forest destruction so that farming practices and illegal logging are increasingly becoming. For this reason, serious steps are needed to revitalize local wisdom, Maja Labo Dohu as an effort to save the environment. Efforts that can be made, namely (1) Strengthening the Social Forestry Program by Utilizing Intercropping Plants, (2) The Parafu Concept in Several Places Must Be Maintained, (3) Reviving Customary Institutions in Efforts to Revitalize Forest Damage, (4) Strengthening Forest Supervision through Customary Institutions, and (5) Moratorium/Cessation of Cultivation and Forest Clearing Around Springs.

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