

POLICY STUDY BASED ON LOCAL WISDOM IN MANAGEMENT OF NATURAL RESOURCES AND SUSTAINABLE ENVIRONMENTS IN INDONESIA

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ABSTRACT

Local wisdom is the inheritance of our ancestors in the values of life that are integrated in the form of religion, culture and customs. Local wisdom-based policies are important to be studied and preserved in a society in order to maintain balance with their environment and at the same time be able to preserve the environment. In understanding local wisdom we need to know the various approaches that can be done, among others: a) Political ecology (Political Ecology), b) Human Welfare Ecology, c) Anthropological Perspectives, d) Human Ecology Perspective, e) Approach to Action and Consequences (explanatory model Progressive contexts). Many local wisdoms that continue to be a role model for the community, among others, in Sulawesi (in the form of prohibitions, solicitation, sanctions), on Java (pranoto mongso, Nyabuk Gunung, Menganggap a sacred place); and in the Inner Bedouin (great-grandfather and pikukuh and dasa sila). The prospect of local wisdom in the future is strongly influenced by public knowledge, technological innovation, market demand, utilization and conservation of biodiversity in the environment and various government policies that are directly related to natural and environmental resource management and the role of local communities. on local wisdom.

KEYWORDS: *Policy, Local Wisdom, Natural Resources, Sustainability*

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INTRODUCTION

Local wisdom is a form of environmental wisdom that exists in community life in a place or region. So it refers to certain localities and communities. According to Putu Oka Ngakan in Andi M. Akhmar and Syarifudin (2007) local wisdom is a value system or living behavior of local communities in interacting with the environment in which they live wisely. Therefore local wisdom is not the same at different places and times and different tribes. This difference is caused by natural challenges and different needs of life, so that his experience in fulfilling his life needs raises various knowledge systems both related to the environment and social. As one form of human behavior, local wisdom is not a static thing but changes over time, depending on the order and social cultural ties that exist in society. Meanwhile Keraf (2002) asserts that local wisdom is all forms of knowledge, beliefs, understanding or insight as well as customs or ethics that guide human behavior in life within ecological communities.

All forms of local wisdom are lived out, practiced, taught and passed down from generation to generation while forming patterns of human behavior towards fellow humans, nature and the unseen. Furthermore, Francis Wahono (2005) explains that local wisdom is intelligence and strategies for managing the universe in maintaining ecological balance that

has been tested for centuries by various disasters and human constraints and negligence. Local wisdom does not just stop at ethics, but reaches the norms and actions and behavior, so that local wisdom can be like religion that is guided by humans in acting and acting, both in the context of daily life and determining human civilization further.

The existence of a consumptive lifestyle can erode the norms of local wisdom in the community. In order to avoid this, the norms that have prevailed in a society that are inherently declining and closely related to environmental sustainability need to be conserved, namely local wisdom. The definition of natural and environmental resource management refers to RI Law No. 23 of 1997 concerning environmental management, which is stated in article 1 paragraph 2 which reads that Environmental Management is an integrated effort to preserve environmental functions which include the policy of structuring, utilization, development, maintenance, recovery, supervision and control of the environment. Whereas natural resources mentioned in paragraph 10 cover both natural and non-biological natural resources and artificial resources.

The environment of Indonesia as an ecosystem consists of various subsystems, which have social, cultural, economic, and geographic aspects with different types of patterns which result in different supporting and carrying capacity of the environment. Such conditions require management and development of the environment which is based on the state of the carrying capacity and capacity of the environment so that it can improve harmony, harmony and balance of the subsystem, which also means increasing the resilience of the subsystem itself.

METHODS

This article is a type of conceptual article. Conceptual articles or commonly called non-research articles are the result of the author's thoughts on a problem as outlined in writing (Alam, 2015). The writing method used for the presentation of this conceptual article is the documentation method.

Documentation method is a technique of collecting data using documents. Documents can be in the form of writing, drawing, or monumental works from someone (Sugiyono, 2014). The sources used in writing conceptual articles are relevant conceptual articles, results of previous research, regulations, policies, and theories from various textbooks.

RESULTS AND DISCUSSIONS

Environment and Development

Development of continuously utilizing natural resources to improve the welfare and quality of life of the people. Availability of natural resources is limited and uneven, both in quantity and in quality, while demand for natural resources is increasing as a result of increasing development activities to meet the increasing and diverse needs of the population. The impact of the development has caused the environmental carrying capacity to be disrupted and the capacity of the environment to decline.

Seeing this fact, the local wisdom of the local community also faces challenges by having to meet the increasingly basic basic needs and lifestyles and lifestyle faced by the community in the presence of influences: adoption of technological innovation, market economy and political policy. In addition, the use of natural resources by local communities is also influenced by aspects: utilization, preservation, community knowledge and government policies, all of which will influence community decisions to determine what must be done which is also a decision to maintain or not local wisdom that has been do.

Local Wisdom

The Importance of Local Wisdom

As understood, in adapting to the environment, the community obtains and develops a wisdom that is in the form of knowledge or ideas, customary norms, cultural values, activities, and equipment as a result of abstraction in managing the environment. Often their knowledge of the local environment is used as an accurate guide in developing life in its residential environment.

The diversity of patterns of adaptation to the environment that exist in Indonesian society which are inherited from generation to generation is a guideline in utilizing natural resources. Public awareness to preserve the environment can be grown effectively through a cultural approach. If this awareness can be increased, then it will be a very big force in environmental management. In this cultural approach, strengthening social capital, such as socio-cultural institutions, local wisdom, and norms related to the preservation of the important environment becomes the main basis.

As we know that there is an economic crisis today, people who live by nature and are able to maintain a balance with their environment with owned and carried out local wisdom do not feel the economic crisis, or do not feel as devastated as the people whose lives are greatly influenced by modern life. Therefore local wisdom is important to be preserved in a community in order to maintain a balance with its environment and at the same time be able to preserve its environment. The development of local wisdom is inseparable from the influence of various factors that will affect human behavior towards the environment.

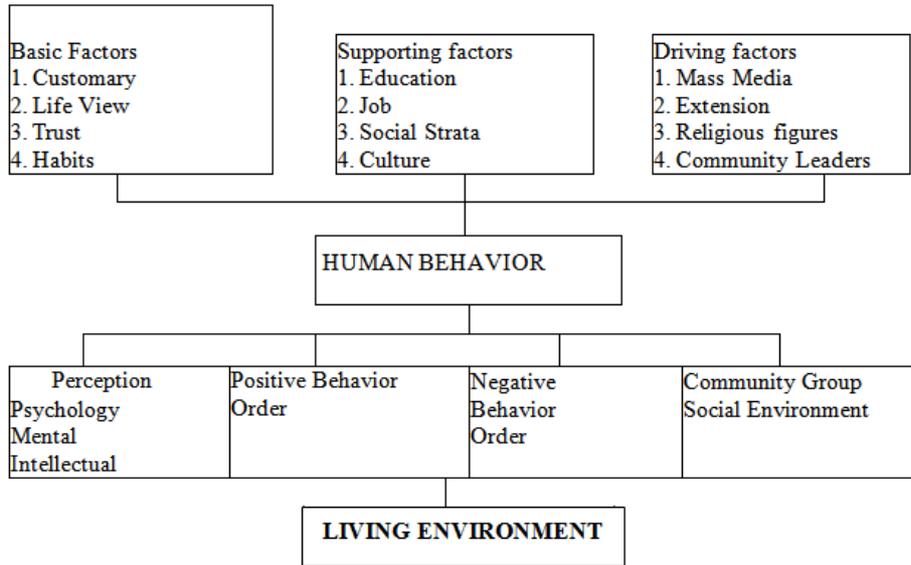
Human Behavior

Human behavior towards the environment is caused because human behavior is influenced by several basic factors, supporters, drivers and perceptions, as well as environmental factors both physical environment and social environment, as in Figure 1. Among the factors of influence are the basic factors, which include the outlook on life, customs, beliefs and habits of the people. Supporting factors include education, employment, culture and social strata. As a driving factor, it includes touches of mass media both electronically and in writing, counseling, religious and community leaders. The extent to which information is absorbed by a person depends on the psychological dimensions and perceptions of the environment, to be further reflected in the order of his behavior. (Su Ritohardoyo, 2006: 51)

Furthermore, the order of a person's behavior can be described in a cycle chart, namely a series of elements of interpersonal relationships, value systems, mindset, attitudes, behaviors and norms (Ronald, 1988 in Su Ritohardoyo, 2006: 52). Basically humans as members of the community are very dependent on their land and place of residence. Here there is a difference between land and residence. The land is a natural environment while the residence is an artificial environment (built). The built environment is influenced by the perpetrator's cycle and vice versa (Figures 1 and 2.).

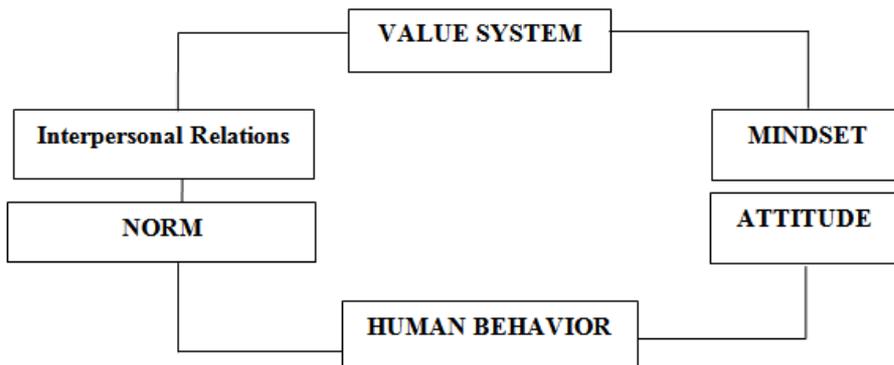
In managing our environment we also need morality which means our ability to be able to live with other living beings in a level that is mutually needed, interdependent, interrelated and mutually developed so that harmony and togetherness in a harmonious life occur. Moral reflection will help humans to form principles that can develop human relations with their environment. Humans must realize their dependence on the structure of ecosystems to be able to support their own lives. Humans must be able to adapt to the environment that is where he lives and develops (Mateus Mali in Sunarko and Eddy Kristiyanto, 2008: 139)

LIVING ENVIRONMENT



Source: Green, 1980

Figure 1: Relationship of Some Influence Factors on Human Behavior



Source: Ronald Arya, 2006.

Figure 2: Human Behavior Recycling Scheme

Approaches Made In Learning Local Wisdom

In learning local wisdom especially and environmental wisdom in general, it is important to understand:

Political Ecology (Political Ecology)

Ecological politics as an approach, namely an attempt to examine the causes of changes in the environment that are more complex than just a biophysical system that is concerned with the distribution of power in one society. This approach is based on thinking about the diversity of interest groups, perceptions and plans that are different from the environment. Through an ecological political approach, it can be used to look at environmental management issues, especially concerning the issue of "right to environment and environment justice" where rights refer to the minimum / standard needs of individuals to right objects such as the right to life, the right to speak, the right to the environment and

others -other. Justice emphasizes the allocation of ownership and control over right objects, namely referring to relational issues between individuals and between groups (Bakti Setiawan, 2006). The concept of right to environment and environment justice must consider the principles of justice between generations (intra-generational justice) and inter-generational justice, because the concept of sustainable development emphasizes both dimensions between generations and across generations.

Human Welfare Ecology

The approach of Human Welfare Ecology according to Eckersley, 1992 in Bakti Setiawan, 2006 emphasizes that environmental sustainability will not be realized if environmental justice is not guaranteed, especially the guarantee of the welfare of its people. Therefore a strategy is needed to be able to implement it, including:

The first strategy is to make structural changes to the legal framework and political practices of natural resource management, especially those that provide more opportunities and control for the regions, local communities and farmers to access natural resources (land, forestry, mining, marine). In this case, it is more impartial to the local community and peasants and limits the excessive authority of the state (state-capital relations civil society)

The second strategy concerns the strengthening of local community institutions and farmers.

Anthropology Perspective

In an effort to find an explanatory model of human ecology with an anthropological perspective requires assumptions. Tasrifin Tahara in Andi M, Akhbar and Syarifuddin (2007) further explains that historically, the intended perspective starts from geographical determinism, which assumes geographic factors and the natural physical environment as absolute determinants of the types of community culture, ecological methods culture (method of cultural ecology) which makes natural environment variables in explaining certain aspects of human culture. Neofunctionalism assuming equilibria from closed ecosystems which can regulate themselves (self-regulating systems), cultural materialism (cultural materialism) with an institutionalized balance of cost-benefits, to the ecology of Darwinism with optimal fitness in response or adaptation to "survival".

Human Ecology Perspective

According to Munsir Lampe in Andi M, Akhbar and Syarifuddin (2007) there are three perspectives of human ecology that are considered relevant for aspects of local wisdom, namely 1) political ecology approaches, 2) ecosystemic approaches and 3) constructionalism approaches.

The approach to political ecology focuses on studies of aspects of management of resources belonging to the community or not at all, and to small-scale indigenous communities trapped in the midst of the modernization process.

Ecosystemic approach sees human and environmental components as a balanced and integrated ecosystem

Paradigm of communalism and paternalism from the perspective of constructionalism. In this case the two human components and the natural resource environment are seen as the subjects who interact and negotiate to benefit from each other profitably through environmentally sound means.

Action and Consequence Approaches (Progressive Constextual Explanatory Models)

This model is more applicable to explain and understand phenomena that are the subject matter. The advantage of this approach is having empirical assumptions and models, providing places and opportunities for the adoption of certain appropriate assumptions and concepts. Furthermore, Vayda in Su Ritohardoyo (2006: 25) explains that a progressive contextual approach places more emphasis on the objects of study about: human activities in relation to the environment causes of activity and consequences of activities both on the environment and on humans as actors of activity.

Local Wisdom Practices

In maintaining a balance with the environment, the community carries out norms, values or rules that have been passed down for generations which are local wisdom. Some examples of local wisdom are as follows:

On Java

Pranoto Mongso

Pranoto Mongso or the rules of the season are used by rural peasants who are based on instincts from their ancestors and are used as a benchmark for cultivating agriculture. Regarding traditional wisdom, pranoto mongso gives direction to farmers to grow crops in accordance with the natural signs in the mongso concerned, not to use the land arbitrarily despite supporting infrastructure such as water and irrigation channels. Through the calculation of pranoto mongso, nature can maintain its balance.

The order of pranoto mongso according to Sastro Yuwono ([http://kejawen.co.cc/pranoto mongso-flow Jawa Asli season](http://kejawen.co.cc/pranoto_mongso-flow_Jawa_Asli_season)) is as follows:

- Kasa is 41 days old (June 22 - August 1). The farmers burned the dami left in the fields and in this period polowijo was started.
- Karo is 23 days old (August 2 - 24). Polowijo began to grow, the trees of randu and mango began to blossom, the soil began to crack / perforate, the atmosphere dry and hot.
- Katiga / katelu is 24 days old (August 25 to September 17). The wells start to dry and the dust is dusty. Land cannot be planted (if without irrigation) because there is no water and heat. Palawija starts harvesting.
- Kapat is 25 days old (18 September -12 October) In the dry season, the farmers begin to work on the fields to be planted with upland rice, kapok trees start to bear fruit
- Kalima is 27 days old (October 13 - November 8). Beginning with rain, farmers began fixing rice fields and making irrigation on the edge of the rice fields, starting to spread upland rice, tamarind trees with young leaves.
- Kanem is 43 days old (November 9 - December 21). The season when people plowed fields, farmers started their work in the fields, farmers began to spread rice seeds in hatcheries, lots of fruits.
- Kapitu is 43 days old (December 22 - February 2). Farmers began to plant rice, lots of rain, many rivers flooded, strong winds
- Kawolu is 26 days old, every 4 years is 27 days old (February 3 to February 28, Rice starts green, uret starts a lot

- Kasanga is 25 days old (March 1 - 25). Rice begins to develop and some have already fruited, crickets begin to appear, cats begin to mate, cicadas begin to sound
- The tenth is 24 days old (March 26-April 18). Rice begins to turn yellow, starting to harvest, many pregnant animals
- Desta is 23 days old (April 19-11 May). Farmers start the harvest
- Sadha is 41 days old (May 12 - June 21). Farmers start drying the rice and putting it in the barn.

With the current global warming which also influences the shifting of the rainy season, it will certainly affect the planting period of farmers. However, Pranoto Mongso is still the direction of farmers in preparing themselves to start farming. Regarding the challenges, global warming is also a challenge for farmers in implementing pranoto mongso as a local wisdom in Java

Nyabuk Mountain

Nyabuk gunung is a way of farming by making rice terraces formed according to contour lines. This method is mostly done on cleft hills and sindoro. This method is a form of land conservation in farming because according to contour lines. This is different from what is often done in Dieng, where farming is done by making a terrace that cuts the contours to make it easier for landslides. Regarding a Sacred Place Especially in Large Trees (Banyan) Considering a sacred place means that it will not damage people but, maintain it and not do it carelessly in that place, because they are afraid that if they will do something, they will receive the consequences. For example for large banyan trees, this is actually a form of conservation as well because by maintaining the tree means maintaining a water source, where the roots of the banyan tree are very large and usually near the tree there is a water source.

On Sulawesi

The Karampuang indigenous community in managing forests has its own way and becomes part of their cultural system. Forests are an inseparable part of their nature so that to maintain the balance of ecosystems there are separate rules or norms that must be obeyed by all citizens. The Karampuang community is still very bound and obedient to its customary rules, which are full of beliefs, knowledge and cosmological views, relating to the management and maintenance of the environment. To stay awake. The Karampuang Customary Council as a symbol of traditional rulers, agreed to manage existing customary forests by using knowledge originating from their local wisdom. As is known that these indigenous people still keep ancestral myths and messages that contain prohibitions, invitations, sanctions in managing their forests (Muh Basir Said And Ummanah in Andi M Akhmar and syarifuddin, 2007: 3).

These messages are usually read by a galla (daily executive of traditional adat government) as a form of customary fatwa at the peak of the post-traditional custom ceremony of paddy fields (mabbissa lompu), in the presence of adat council and citizens, as a form of joint decree and all community members custom karampuang must obey. Examples of traditional wisdom in the form of prohibitions (Muh Basir Said and Ummanah in Andi M Akhmar and syarifuddin, 2007: 3) are: * Aja 'muwababa huna nareko depa na'oto adake, just' to muwababa huna nareko matarata'ni manuke means "do not hit the palm of the palm when the adat council has not woken up, do not hit the palm of the palm when the chicken has entered its cage "=" Do not tap the palm in the morning and do not tap the palm in the evening " This is an appeal to maintain the balance of the ecosystem, especially animals and birds, because tapping palm trees in the morning is feared to

interfere with the tranquility of some species that nest in the palm tree, likewise in the afternoon it will disturb animals that will return to their nest.

Examples of Traditional Wisdom in the Form of Sanctions: Narekko engka pugauki ripasalai means that if anyone does it it will be condemned = if it violates it will be subject to traditional sanctions. The purpose of the phrase is that if there are residents of the Karampuang indigenous community who commit violations or do not heed customary institutions or do not heed the invitations and prohibitions imposed by the adat council, then they will be sanctioned. The size of the sanction depends on the violation.

Inner Baduy

According to Gunggung Senoaji (2003: 121) Baduy people believe that they are the people who were first created as fillers of the world and reside in the center of the earth. All the movements of the Baduy community must be guided by the great-grandfather who has been determined in the form of pikukuh karuhun. A person is not entitled and has no power to violate and change the existing life order and has been in effect down and down. Pikukuh must be obeyed by the Baduy community and outside communities who are visiting Baduy. These conditions include:

Do not enter prohibited forests (leuweung kolot) to cut down trees, open fields or take other forest products

It is prohibited to cut open any type of plant, such as fruit trees, and certain types of plants

Prohibited from using chemical technology, such as using fertilizers, and eradicating pests and suppressing or poisoning fish

Farming must be in accordance with customary provisions, etc.

The great-grandfather and pikukuh karuhun are pronounced with old-fashioned Sundanese language in the form of utterances that will be delivered during traditional ceremonies or will be told by parents to their children. These expressions are considered as the life principle of the Baduy community.

The Baduy also cling to their life guidelines known as dasa sila, namely (Djoeswisno dalam Gunggung Senoaji, 2003: 125)

Moal megatkeun nyawa nu lain (not killing other people)

Moal mibanda pangaboga nu lain (does not take other people's items)

Moal linyok moal bohong (do not deny and do not lie)

Moal mirucaan kana inuman nu matak mabok (don't involve yourself in drinks intoxicating)

Moal midua ati ka nu sejen (do not support the other / polygamy)

Moal barang dahar dina waktu nu ka kungkung ku peting (don't eat at midnight)

Moal make kekembangan jeung seuseungitan (do not use flowers and perfume)

Moal ngageunah-geunah geusan sare (not melt away in sleep)

Moal nyukakeun atu ku igel, gamelan, kawih, atawa tembang (not pleasing to the heart with dance, music or singing)

Moal made emas atawa salaka (do not use gold or gems)

This basis is inherent in the Baduy people, united in the soul and incarnated in deeds, never shaken by the progress of the times. If viewed from the life of the Baduy community, it is difficult to meet the current situation.

Local Wisdom in Management of Natural Resources and the Environment

Local people who implement traditional ways of life in rural areas, which are almost untouched by technology are generally known as tribal communities, indigenous communities or indigenous law communities, indigenous people or traditional communities (Dasmaan in M. Indrawan, 2007). Local people often think of themselves as the original inhabitants of the related area, and they usually meet at the community or village level. Such conditions can lead to differences in ownership between indigenous people and new residents from outside, so that local communities are often the right partners in conservation. In most parts of the world, more and more local people have interacted with modern life, so their value systems have been affected, and followed by the use of outside goods. The shift in value will be at risk of weakening the closeness of the indigenous people to the surrounding environment, as well as breaking down local conservation ethics.

Traditional communities in general are very familiar with the surrounding environment. They live in various natural ecosystems that exist in Indonesia, and have long lived side by side with nature in harmony, so that they know various ways to use natural resources in a sustainable manner. Rural communities have special uniqueness such as simplicity, high emotional ties, folk art and loyalty to cultural leaders as well as concepts that developed in the countryside as the ins and outs of Javanese society as suggested by Nasruddin Anshoriy and Sudarsono (2008: 40-41) for his understanding of : i) Gusti Allah, 2) Ingang Akaryo jagad, 3) Ingkang Murbeng Dumadi, 4) Hyang Suksma Adiluwih, 5) Hyang maha Suci, 6) Sang Hyang Manon, 7) Religion of Ageman Aji, and 8) Wiradat Nature.

All of that becomes a guideline for Javanese people in behaving, so that they always consider the magnitude of the Power of Gusti Allah and must take care of whatever they have created. In addition, in behaving people will be guided by various kinds of things which in essence have good and bad values and in activities that are based on right and wrong (Brennan, Andrew, Lo, Yeuk-Sze, 2002)

In local wisdom there is also an effort to manage natural resources and the environment which is also a manifestation of community conservation. In this regard, Nababan (1995) found the principles of conservation in traditional natural resource management as follows:

Respect that encourages harmony (harmony) Human relations with the surrounding environment. In this case the traditional society is more inclined to view itself as part of nature itself

A sense of belonging that is exclusive to the community over a certain area or type of natural resource as a communal property resource. This sense of belonging ties all citizens to safeguard and secure this shared resource from outside parties.

Local knowledge system that provides the ability for the community to solve the problems they face in utilizing limited natural resources.

Adaptation power in the use of simple technology that is effective and saves (input) energy in accordance with local natural conditions

The allocation system and enforcement of customary rules that can secure shared resources from excessive use, both by the community itself and by outsiders (migrants). In this case the traditional community already has traditional institutions and laws that regulate all aspects of community life in a particular social entity.

Equitable mechanisms (distribution) of crops or shared resources that can prevent the emergence of excessive gaps in traditional societies. The absence of jealousy or social anger will prevent theft or use of resources outside the prevailing customary rules.

Challenges to Local Wisdom

Population Number

High population growth will affect food needs and various other products to meet human needs. Robert Malthus states that a large population is the cause of poverty, this occurs because the rate of population growth that follows a series of measures will never be overtaken by the increase in food and clothing which only follows a series of calculations (Soerjani et al., 1997: 99). The existence of high food needs requires people to increase their production in order to meet those needs, thus modernizing agriculture by carrying out a green revolution. In the Green Revolution developed the use of superior seeds, chemical fertilization, control of disease pests with drugs, construction of large-scale irrigation channels for irrigation and the use of agricultural technology with tractors to speed up work.

As a result of the implementation of the green revolution that emphasized rice in monoculture with superior seeds, it will affect the lives of local farmers in using local seeds which actually have resistance to pests and diseases, manure and organic fertilizers replaced with chemical fertilizers, use of animals to plow replaced by tractors, use of drugs from plants for agriculture with chemical drugs. Through this government program, farmers appear only as objects, they are submissive to the will of the authorities so that the right of farmers to express their attitudes and wishes is neglected.

Modern and Cultural Technology

The rapid development of technology and science has caused culture to change rapidly as well. Furthermore, Su Ritohardoyo (2006: 42) explains that changes that occur in societies whose cultures are advanced or complex, usually manifest in the process of discovery (discovery), new creation (invention), and through the process of diffusion (the distribution of cultural elements). The development is realized because of the innovation (discovery and invention) and the diffusion of innovation to accelerate the technological process, industrialization and urbanization. These three components together produce a process of modernization in a society concerned. Modern technology, consciously or unconsciously by the people, actually creates new desires and hopes and provides a way to enable an increase in human well-being.

Seeing this fact, it is easy to understand why ideals about local technology tend to be ignored, because most people assume that modern technology always has a much more dynamic rate of acceleration. According to Budisusilo in Francis Wahono (2005: 217) local technology as strengthening human life actually has a fairly dynamic acceleration, for example in creating employment and meeting basic needs. In addition to destroying local knowledge and technology in modern technology and the entire institutional system also has the potential of "destruction such as unequal distribution of results, pollution of the natural environment and destruction of the socio-cultural value system of the community.

The acceleration of integration from local to global supported by various forms of technological development (hardware and software) has become a dominant world system. Many information and communication media incessantly offer products including lifestyle, consumption style, and various means of living that are considered as benchmarks for

progress and happiness that have never been encountered before. Budisusilo in Francis Wahono (2005: 218) explains as a result of the rapid development of production technology, both in the agricultural sector (biotechnology and mechanization), industrial sector (manufacturing and natural exploration), as well as the service sector (transportation, medical, laboratory, communication and information), the community becomes accustomed to enjoying massive goods and services with technical efficiency, the same quality and type in all parts of the world. In addition, the availability of access to marketing networks such as: hypermarkets, supermarkets, minimarkets and even traditional markets which are supported by easy and fast paying facilities / equipment such as telemarket, cybermarket has changed the new culture and habits of a number of people. In turn, modern technology has become the "production standard for world markets" which ignores technological mastery capabilities / knowledge of the diversity of local resources and considers local technology as inferior.

The acceleration of integration has resulted in various paradoxical conditions, such as increasing numbers of unemployment, poverty, marginalization of human values, environmental crises, natural resource and environmental resource damage and conflicts. Seeing this reality, it is necessary to find ways in which local knowledge and technology can be used to fulfill the needs and welfare of many people so that the damage to the social and natural environment can be avoided.

Large Capital

Exploitation of natural and environmental resources has now reached a critical point, which has caused various environmental and community problems. In addition to environmental problems that occur in areas where natural resource exploitation is carried out, there are actually humanitarian problems, namely the elimination of indigenous people living in and around exploitation areas, both exploitation of forest resources, marine resources and mining products. Those who have hereditary lives and depend their lives on forests and the sea, now along with the entry of large capital both legally and illegally which has exploited natural resources, their sovereignty and access to these resources has been taken away.

This phenomenon can not be separated from government policies in natural resource management so far which are more focused on efforts to obtain foreign exchange through exploitation of economically valuable natural resources. The amount of profit that can be achieved is followed by increased foreign exchange and absorption of labor in the sector concerned, the strengthening of the legitimacy of the operation of large capital in the sector. This fact shows that the natural and biological resources possessed are seen as resources that can be extracted to obtain a surplus.

However, on the other hand, the success of obtaining foreign exchange must be paid dearly by the destruction of the relevant regional ecosystem and will result in disruption of the global ecosystem. Furthermore, socio-culturally, there is a conflict of interest between the order of local culture and the modern culture inherent in industrialization from exploited natural resources. According to Rimbo Gunawan et al. (1998: v) the problem is on the one hand, namely modernization sees that the local cultural order is an obstacle that must be "removed" or "replaced" so that the development process does not get serious interference from the local community, while the local community views industrialization of natural resources exploited as a threat to their customary rights to their environment. These events, especially in forest resources, were compounded by the many illegal entrepreneurs who only prioritized profits without considering the environmental damage caused, which was also a manifestation of greed.

Poverty and Gap

Poverty and inequality are one of the most influential problems with the emergence of social problems. Social problems originating from poverty and inequality or difficulties in meeting basic needs, often do not stand alone but are interrelated with other factors. Poverty is not only a problem in Indonesia, but also in many developing countries. Poverty also affects people acting to fulfill their basic needs, although these actions sometimes conflict with rules or norms that already exist or are related to environmental damage. So from that poverty and the environment are strategic issues and become a major challenge in the process of sustainable development and are targeted in Agenda 21. For this reason, UNDP and EP promote a program of poverty reduction initiatives related to the environment. The program base is a "win-win" solution that benefits both parties, namely alleviating the poor and improving the environment. (Baiquni and Susilo Wardani, 2002)

CONCLUSIONS

The Prospect of Local Wisdom-Based Policies

The Prospect of Local Wisdom-Based Policies in the future is strongly influenced by various government policies that are directly related to natural resource management, where the local community lives and the willingness of the community to maintain a balance with the environment despite facing various challenges. Therefore it is important to involve local people in carrying out actions in the environment where they live in order to avoid social conflicts as stated by Muh Aris Marfai (2005: 124) that resource management in this case is agrarian forest management that does not pay attention to the socio-cultural conditions of local communities will be able to cause conflict, especially in management, alternative land management, and mapping of natural resources and interests among local community groups. Seeing the importance of the role of local communities in preserving the environment, it is important to maintain and protect community actions that are a form of ecological wisdom.

CBNRM (Community based nature resource management) or Community Based Natural Resource Management Approach is a strategy of Biodiversity Management (SDH) where the community participates actively and plays a role in overcoming problems affecting the condition of SDH so that in this case CBNRM is very concerned about the participation of local communities utilize and maintain SDH around it. CBNRM is an example of an approach in the natural resource management system that considers aspects of justice, equity and welfare of the community around SDH in a sustainable manner (Jatna Supriatna, 2008)

The role of local communities in CBNRM starts from planning, implementation, monitoring and evaluation. In general, the role of the community itself is determined by 3 things, namely: 1) the extent to which local knowledge can be valued and utilized in forming a good conservation area management system; 2) how much the local community cares about its nature so that it can push towards efforts to maintain and manage natural and environmental resources inside and outside the region and 3) how many benefits (material and nonmaterial) that can be received by the community from the conservation area so that its existence has a beneficial value continuously.

Even though there is no successful example, the conceptual CBNRM can be a reference in building a model of conservation area management that is in favor of the welfare of the community without ignoring the preservation of its biodiversity. Some of the main issues that are the main objectives of the CBNRM are: 1) opening up access for (local) communities and other stakeholders to information and management; 2) provide opportunities for the community to

improve their standard of living through the use of available biological resources so as to encourage them to continue to maintain their existence; and 3) strengthening the position of the community and other stakeholders in government policy-making processes related to natural resource management.

To support its success, there are several principles in implementing CBNRM, namely the principle of community empowerment, the principle of equality of roles, principles of being environmentally oriented, principles of respect for local / traditional knowledge and principles of recognition of women (Jatna Supriatna, 2008)

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