

Conservation Model Tau Taa Wana as a Cultural Participation Strategy in Forests Conservation in Central Sulawesi

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Abstract

The results of this study shows that the model of conservation as a strategy of cultural participation *Tau Taa Wana* (Bulang), is an instrument to achieve certain goals better. There is a local culture *Tau Taa Wana* who need appreciated by the Government. With a high cultural participation of the *Tau Taa Wana* (Bulang) has own system to preserve the forest. The strategies of *Tau Taa Wana* (Bulang) in forest management, among others: continuing the existence of customary law in the *Tau Taa Wana* (Bulang); In collaboration with the Government to conserve forests; The use of traditional institutions for managing forest destruction; Protection of forests from illegal logging; the improving *Tau Taa Wana* welfare of the forest. The implementation of coaching or mentoring in the *Tau Taa Wana*. Further indicators of forest conservation has been achieved in the *Tau Taa Wana* include: sustainable forest, forest damage control, monitoring forest restrained, protection of forest areas based on local awareness, the diversity of species of flora and fauna, the conservation of biotic and abiotic ecosystems, conservation of indigenous collective.

Keywords: *Tau Taa Wana*, Participation, Conservation, Forest.

1. INTRODUCTION

The cultural participation of *Tau Taa Wana* is seen as a reflection of the individual democratic rights. Therefore, cultural participation is a way to discuss the material incentives that people need. In other words, the right cultural participation of *Tau Taa Wana* is a moral incentive as a "passport" of *Tau Taa Wana* where the decisions made and its determined to the welfare of *Tau Taa Wana*.

So the point, the cultural participation of *Tau Taa Wana* is an instrument to achieve certain objectives. The goal is usually associated with a decision or action that is "better" that determines the well-being of the *Tau Taa Wana* who participated. In practice the *Tau Taa Wana* daily life, people look at the participation rights is depending on the environmental factors that affected as well as the position and function of *Tau Taa Wana*.

Evidently, there are many people who view cultural participation was merely as the delivery of information, counseling, even just a public relations tool that conservation can be run without a hitch. Hence the *Tau Taa Wana* cultural participation is not only used as a means to achieve the purpose, but a cultural participation is also used as good conservation goals.

There *Tau Taa Wana* local culture as part of the civil law that is not written that should be appreciated by the government; they set aside part of the forest for replanting efforts, productive crops particularly such as coffee, cocoa and coconut. Also they do the government program of planting seeds of wood such as *jati* and *meranti* wood. *Tau Taa Wana* agrees that the benefit obtained from forest products is used to replanting. Replanting is a conservation effort that has been done and has been running for years. This effort should be valued as conservation measures.

With the *Tau Taa Wana* cultural participation, it can be said that the *Tau Taa Wana* (*Tau Taa Wana* Bulang) has own system to preserve the forest. The system was integrated into local wisdom of *Tau Taa Wana* in forest conservation.

There are several reasons that justify the importance of cultural participation of *Tau Taa Wana*, namely:

- a. *Tau Taa Wana* is a central focus and the ultimate goal of conservation, so that cultural participation is a logical proposition.
- b. Cultural participation creates a feeling of self-esteem to be able to participate in forest conservation.
- c. Forest conservation implemented better by starting from where *Tau Taa Wana* have local wisdom.
- d. Cultural participation will expand the services of *Tau Taa Wana* to the Government in forest conservation based on local wisdom.
- e. Cultural participation is an effective way to build the capacity of the *Tau Taa Wana* in order to be able to manage conservation programs to meet the needs of their local wisdom.

Based on the conditions above, the *Tau Taa Wana* cultural participation becomes important to be studied and revealed, among other things:

- a. Open space of public involvement and widens of communication and increase the transparency of the communication and increase transparency in government decision-making process in forest conservation based on local knowledge, both in the government decision-making process, both central and local levels;

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- b. Encourage and include indigenous peoples to express and articulate the needs and priorities of the Tau Taa Wana;
- c. Encourage the establishment of public accountability in the implementation of forest conservation.

In identifying participation cultural the community, Wingert (in Riyanto) dividing it into several categories, namely:

1. Tau Taa Wana cultural participation as a policy. This view departs from the idea that people who potentially have the right to be consulted.
2. Tau Taa Wana cultural participation as strategies of this ideology states that cultural participation Tau Taa Wana is a strategy to generate public support. This opinion is rooted in a perspective that when a society feels to have an access to the decision-making process and the awareness community to every decision and documented well, so that decision has credibility.
3. Cultural Participation as a means of dispute resolution. Cultural participation of society is seen as away to reduce or mitigate conflict through achieving a consensus of the various opinions that exist. The underlying assumption is that brainstorming that can increase understanding and tolerance, and reduce mistrust and confusion.
3. Tau Taa Wana cultural participation as a communication. This perception is based on the idea that the government is designed to serve the Tau Taa Wana, so that the views and preferences of the Tau Taa Wana is a useful as input responsive to think about the decision of the implementation of forest conservation.
4. Tau Taa Wana cultural participation as therapy, according to this view the participation of the Tau Taa Wana is done as an attempt to "cure" people psychological problems, such as feelings of powerlessness, lack confidence, and the feeling that the Tau Taa Wana is not as critical components in society.

Together with the view above, the concept of community forest management has been accepted and recognized since two decades ago, as one potential approach to achieving forest sustainability. The approach focuses on the efforts of the provision of livelihood and welfare improvement Tau Taa Wana in order to maintain the conservation of forest resources. This idea based on facts that the Tau Taa Wana with their local wisdom proved to be able to regulate the division of roles between them, guarantee justice utilization and management of forest resources and responsibility in maintaining the sustainability of forest resources. The success of Tau Taa Wana in managing and utilizing forest resources depends on the degree of closeness of the relationship between communities and forest resources. The relationship can be built through the property rights and local rules, through their local wisdom, which is agree with expectations and demands of society to forest resources as part of the unwritten civil law.

The studies of indigenous peoples to be important not only in understanding how to treat the natural resources of local communities in the vicinity, but also how to "utilize" positive things from it for the benefit of future generations. In addition, knowing the patterns of interaction between communities Tau Taa Wana forest will be identified a number of needs, which can be used as a reference in formulating management plans of forest resources, by placing the active participation and public access through a combination of management and modern techniques with concepts, patterns and traditional techniques based on characteristics of each community.

The important aspects related to the existence of the Tau Taa Wana in interacting with forest resources is a phenomenon of local wisdom. Local wisdom in a wider viewing can be categorized as culture; involving social, political, economic, and spiritual in Tau Taa Wana life. Since hundreds of years ago, the indigenous people develop management practices and protection of forest resources, as efforts in maintaining the sustainability of forest resources. The system management and protection of forest resources owned by indigenous people do not always come from the tradition or traditional knowledge they have, but can also come from adaptive responses are carried in their life sustainability.

Tau Taa Wana have a holistic view on the ecosystem in its social system. This right view is often considered to be utopia, and traditional knowledge to the right-this is just the romance of human ecology and anthropology. Actually, the natural ecosystem can not be understood, conserved and managed sustainably without understanding the human cultures that shape it. Cultural diversity and biodiversity are interdependent and influence. This is key to ensuring the resilience of social and ecological systems. This idea agree with the *Li* opinion that the Tau Taa Wana basically harmonized with natural resources, and essentially local knowledge are conservative, as well as showing a structure of social and fair in economic.

Tau Taa Wana with their local wisdom capable and has accumulated valuable empirical knowledge from their experience of interacting with the environment and natural resources. This wisdom is based on the understanding that in that human and nature created an inseparable unity so as to live in harmony with nature. Ecology-centric view is generally reflected in their attitude towards plants, animals, and the natural environment.

Based on the description of the background, there are three problem formulations can be applied as a guideline in conducting the research as follows: (1) how is the model of conservation as a strategic participation in the development of local wisdom in the Tau Taa Wana (Tau Taa Wana Bulang) in forest preservation? (2)

How is the indicators of forest conservation in the Tau Taa Wana (Bulang)? (3) what is the benefit manifestations of the strategic of participation Tau Taa Wana (Bulang) in forest management?

2. RESEARCH METHODS

This research was conducted using qualitative method, to examine the Tau Taa Wana Bulang people spread over three districts of Central Sulawesi, namely Tojo Una-Una, Banggai and Morowali. The area study is defined by the sampling method directed (purposive sampling method) based on socio-economic conditions of the population, which is in a village area (Lipu MPOA) representing socio-economic conditions are relatively advanced and six other regions (Lipu Keblenga, Lipu Ueviau, Lipu Sabado, Lipu Vatutana, Lipu Ratuvoli, Lipu Partambung) represents the social conditions that are less developed or are still estranged. This method was chosen in order to get a tribal inhabited location Tau Taa Wana Bulang. So, Banggai represented by MPOA and Lipu Lipu Ueviau, Morowali represented by Lipu Lipu Keblenga and Sabado, while Tojo Una Una represented by Lipu Vatutana, Lipu Ratuvoli, and Lipu Partambung.

The data used is primary data obtained through in-depth interviews and secondary data obtained with documentary techniques. Data on the model of conservation as a policy strategy based on the participation of the local legal culture developed Tau Taa Wana to sustainable forest conservation function in the present analyzed by qualitative descriptive.

3. RESULTS AND DISCUSSION

3.1 Conservation Model as a Participation Strategy in the Development of Local Wisdom on Tau Taa Wana in forest management.

3.1.1 Continuing the existence of customary law in the Tau Taa Wana in forest management

Local wisdom has an important role in preserving the forest, especially in the Tau Taa Wana (Bulang). There are several models of strategies that can be executed to resume and maintain local knowledge include: increasing the participation of Tau Taa Wana and activate cultural activities in managing the forest.

The next strategy is the inclusion of Tau Taa Wana in the management of ecosystems and natural resources that can be achieved by working together with other stage holder. The important role traditional leaders can also be made to improve public participation and strengthening forest management enterprises, which can be reached through:

- a. Strengthening the values of local wisdom for the next generation. It means that the generations do not forget the cultural wealth in managing and conserving the environment, especially forests.
- b. Active and responsive in dealing with matters related to environmental issues so that the active role of the Tau Taa Wana showed good faith to preserve the forest and customary.

The next strategy is to increase awareness of the Tau Taa Wana through learning local knowledge in forest conservation. Recently, many people are interested in studying the relationship between indigenous and natural disasters. Recent discussions in this regard focuses on the potential of local knowledge to improve policies for disaster risk reduction as a result of forest destruction through the integration of local knowledge into disaster education as a result of forest destruction and early warning system on risks that might occur.

In its development, forest management by the Tau Taa Wana forest management based on local wisdom has been developed by Tau Taa Wana. Fundamental considerations that encourage citizens Tau Taa Wana to the sustainable management of the forests in the area they are to benefit from the forest without destroying forests.

Forest resources management based on local wisdom is seen as a solution to maintain the balance of nature and protection functions of forests and environment in tandem with the interests of social and economic improvement of society, particularly the Tau Taa Wana.

It is necessary to identify some of the issues surrounding the management of indigenous forests, especially in the Tau Taa Wana. Various issues, challenges and opportunities have been identified for achieving the goal of sustainable management of indigenous forests in the Tau Taa Wana among other things (a). Formal legal recognition of the existence of indigenous forests Tau Taa Wana, (b). the important of demarcation of indigenous forest in the field, (c). Institutional strengthening and organizing Tau Taa Wana, (d). Strengthening regulation and equitable utilization of indigenous forests, (e). Increasing cooperation between the stake holder concerned.

Furthermore, necessary to formulate development strategies of local wisdom in the Tau Taa Wana in order to continue the existence of customary law in the Tau Taa Wana. The forest management based on local wisdom are packed by the Tau Taa Wana in customary law basically also a form of implementation of forest governance that departs from the benefits of the sustainability of forest functions to their needs and their interest as the values of local wisdom, through their ritual.

The formulation of strategies based on three important aspects, namely social, economic, and environmental. The decision of Tau Taa Wana together the institutions to reform the customary forest management system establishes a positive impact on the results of the third synergy of social, economic and

environmental toward life Tau Taa Wana. Although, still encountered many challenges and problems for the management of indigenous forests in a sustainable manner in the future.

To review from social aspects, the institutionalization of indigenous forests Tau Taa Wana required to be able to adapt and adjust to changes in the dynamics and social values of Tau Taa Wana, the changes in institutional of indigenous forest managers, and shift coverage area of indigenous forest-based management of the region. Arrangement of indigenous forest boundaries on the ground is one of the important requirements for customary forest managers to carry out their duties and its functions safely with the region authority management.

The arrangement and utilization of customary forest as limitative and dispassionately in Tau Taa Wana will reduce of social conflict either in the middle of the Tau Taa Wana and making threats to excess traditional forest products such as timber and non-timber. The arrangements and utilization of customary forest the Tau Taa Wana on timber harvesting restrictions in several villages have been set and agreed upon in the rules of customary by the Tau Taa Wana.

Furthermore, from the economic aspect perspective, the increasing of the economic factors Tau Taa Wana to the basic services, clothing, food, housing and other needs as a result of increasing population, will be pressure on the carrying capacity and the potential of forest resources. Forest managers are required to be able to control the utility of forest products as a source of livelihood Tau Taa Wana and develop the kind of business that does not destroy the forest potential. Livelihood development outside the forest intensively, is expected to reduce the threats and pressures against the potential exploitation of forest resources in Tau Taa Wana.

Then, to the aspects of the environment, the excessive harvesting and the inconsistent enforcement of rules equitably is a potential threat to biodiversity in the forest that will impact to decreasing of quantity and quality the environmental capacity in forest Tau Taa Wana.

The sstrategy of institutional development and forest policies through the implementation of local wisdom is inseparable from the development of the social and institutional aspects, the economy and the environment. The strategy of third aspect of is expected to be able to work together to produce a positive impact on traditional forest management in integrated, effective, efficient and sustainable. This strategy was developed not only focused on the improvement of forest management at the Tau Taa Wana, but includes the development of the Tau Taa Wana region as a whole in accordance with the objectives of forest management at the Tau Taa Wana.

To strengthen the position of the Tau Taa Wana with their local wisdom and measures in institutional social strategic as follows:

- 1) Development of policies through their local wisdom to support forest management at the Tau Taa Wana:
 - a. Establish the policies through local knowledge that supports the management of forests at the Tau Taa Wana
 - b. Determine the status of forest area of Tau Taa Wana
 - c. Setting purpose and policy with local wisdom
- 2) Institutional development of forest on the Tau Taa Wana:
 - a. Strengthening the independence group
 - b. Increase the active role of Tau Taa Wana to implement local wisdom
 - c. Socialize the existence, role and benefits of forests with their local wisdom
- 3) Enforcing customary laws on forests at the Tau Taa Wana
 - a. Completion of customs regulations on forest management to local wisdom
 - b. Installation of permanent boundary pillars on the important place the appropriate local wisdom
 - c. Socializing customs regulations to the Tau Taa Wana in order to adhere to wisdom.

With the strength which is based on adherence to the traditional behavior that proved able to keep the conservation and traditional institutions that still exist is a great strength. On the other hand, the government goodwill that will provide protection against customary law can be a golden opportunity for indigenous communities such as the Tau Taa Wana Bulang.

3.1.2 In Collaboration with the Government to Conserve Forests

The concept of utilization of forest resources at the Tau Taa Wana is the implementation of management principles in the utilization of forest resources Tau Taa Wana based on the certain and complete plan, used wisely, based on local wisdom and the development of utilization was monitored and evaluated by traditional leaders to make it more sustainable and the benefits obtained either optimal environmental benefits, economic benefits and social benefits at the Tau Taa Wana. The government Regulation No.34 of 2002 regulating the use of forest resources, in articles 25, 26, 27, 28, 29, 30 and 32. The point is the forest utilization can be the cultivation of medicinal plants, ornamental plants, food crops under stands, cultivation of resin, for the manufacture honey beekeeping, animal breeding. Utilization of environmental services includes business nature tourism, sports challenges, water utilization, as well as saving the forest and environment. This is reinforced by Article 28, paragraph 1 of Law No. 32 of 2009 on the Protection and Management of the Environment that the

Tau Taa Wana have the right to enjoy the quality of the environment produced by forests. The utilization of forest products includes natural forest wood utilization, the utilization of natural forest non-timber, forest utilization and timber or non-timber on forest plants.

In the institutionalization of indigenous forest in the Tau Taa Wana, the improve governance relationships between stakeholders is an important thing to be developed. The relations between the traditional authorities at the village level need to be improved in order to run well with the agreements and decisions in the process of drafting regulations concerning customary forest like setting rights and access to the Tau Taa Wana in the utilization of the results of indigenous forests in limited management group including the establishment of indigenous forest in the Tau Taa Wana.

The draft cooperation between village government and traditional authorities can be used as the entry point for all parties to assess various options such as the possibility of forming an organization or a cooperation between villages customary forest management in order to improve inter-agency coordination at the village level as well as with other parties such as County Government and Non-Government Institutions such as the Yayasan Merah putih as an NGO who accompanied Tau Taa Wana. The election of management units lipu level (villages) as well as the mechanism of cooperation relations between the villages need to be considered.

Tau Taa Wana participation in forest conservation is a crucial thing. Indigenous people embrace the principles of forest conservation that develop evolutionary and passed down from generation to generation.¹ The main principle is that they embrace human relationships and nature in harmony and balance. Tau Taa Wana forest management oriented to the interests of the indigenous, in other words people use forests according to ecological perspective. The integrity of the forest and its resources must be guarded carefully because if there is an element that is damaged, it will affect the balance of other elements.

The second principle is the local knowledge and the governance structure Tau Taa Wana considered able to solve the problem of utilization of forest resources. Many local knowledge that applied Tau Taa Wana in line with the principle of balance and sustainability. For example, the practice of shifting cultivation Tau Taa Wana who was not directly proportional to the reduction of forest resources, but so many people who think that Tau Taa Wana do land clearing. As know that the traditional cultivators Tau Taa Wana is generally open the secondary forest, not the primary forest.

The third principle is customary forest territories are divided according to function. One example is the Tau Taa Wana classified by function, namely Yopo; shifting cultivation areas, Yopo Masia; fallow area long enough, Yopo Mangura; The new fallow areas (1-5 yr). Forest division system is the same as the distribution of the protected area system applied by the government, namely the core zone, a buffer zone and utilization zone.

The fourth principle is to reduce social jealousy by made the distribution of forest products at the Tau Taa Wana. This is partly due to the Tau Taa Wana have social capital, such as mutual assistance. The establishment of cooperation and networking at the Tau Taa Wana is generated from a trust (trust) among communities. An example is the Tau Taa Wana clearing in the woods (Pangale) jointly by the whole community to be used as a garden. The results are also shared equally.

The faith about religious system, and the strong traditional institutions will be able to make the trust of the state to manage the land be better. On the other hand, the policy of the relevant office of the public department tribes / forestry and "political will" on forest sustainability is a motivating factor for the preservation of the environment. With this assurance, it is expected to be a contributing factor in forest conservation.

The environmental protection as natural resources conservation is an integral part of national development globally that should succeed and realized. Conservation of natural resources as one side of national development in the nature conservation and the environment which carry out the duty in order to keep maintaining the sustainability of natural resources for the sustainable development and future generations.

3.2 Application of traditional institutions to manage Forest Destruction

The forestry reform has led to the fundamental change on the paradigm of forest management in Indonesia. The changes were initiated by the shift in forest management system which was originally state forest management base towards forest management that relies on sustainable forest resources base management and community base management. One of the implications of changes in the system is decentralization of forest management to local governmental and community, especially the Tau Taa Wana.

Repair and management of agricultural patterns intensively by the application of the principles of conservation and new alternative development of communities livelihoods or indigenous forest is part of the process in an attempt to reduce dependence Tau Taa Wana on the utilization of forest products either directly

¹ Nababan, A. 2002. *Revitalisasi Hukum Adat untuk Menghentikan Penebangan Hutan Secara "Illegal" di Indonesia*. Delivered on Seminar dan Lokakarya Multi Pihak Tentang "Illegal Logging Suatu Tantangan dalam Upaya Penyelamatan Hutan Sumatera". Held by Yayasan Hakiki, Departemen Kehutanan dan MFP-DFID pada tanggal 29 Oktober di Hotel Mutiara Pekanbaru. p. 37-39

forest products such as timber and non-timber products.

The existence of local knowledge Tau Taa Wana in forest utilization which states that trees should not be used carelessly aside the branches and twigs should be developed. It can be realized if there is active participation of local institutions in the Tau Taa Wana, such as institutional customary/traditional authorities, community leaders. The local government must continue to explore the potential means to increase the benefits of forests for Tau Taa Wana, not just the potential of forest timber but also the potential of non-timber forest products. For example, cultural taboos and harmonious living with nature should be developed as a strategy to conserve forests through forest product processing enterprises based on local wisdom Tau Taa Wana.

The awareness of Wana communities to the meaning of wisdom and the environment need to be increased as do selective logging, reforestation, and prohibit the practice of illegal logging and always perform the ritual as their local wisdom.

It is important to perform Restoration Ecological, namely systematic action to restore and protect the ecological conditions, social and cultural areas by ensuring access to and control of the Tau Taa Wana on livelihoods fair and sustainable by using the values of local wisdom in Wana society.

However, the pressure of Tau Taa Wana who live around the forest for a variety of activities that do often occur, so to include Tau Taa Wana in forest management based on local wisdom which is expected to improve the condition of forests in the region.

To be able to grow and build a wisdom in the Tau Taa Wana in the management of natural resources, needed at least four steps: (1) establish a concrete resource as a management subject, which is accessible to a community; (2) develop an idea or ideas for resource management had been through a participatory process, and then assign a choice of how to resolve the problem; (3) finding consensus among the parties (stakeholders) to gain commitment and support for resource management; (4) to formulate management objectives, which is to be achieved and meet the needs of citizens collectively;

The strategies in the social and institutional aspects aims to lay the institutional foundation so that the functioning of the institutionalization of indigenous forest management in a focused, well-planned and sustainable. Strategies in social and institutional aspect include two strategies: 1). Policy development through local knowledge to support the management of indigenous forests and 2). Institutional development of indigenous forest in Tau Taa Wana.

The first strategy, the background of lack of policy or other operational rules that accommodate the aspirations of the Tau Taa Wana through local wisdom and interest in managing the Tau Taa Wana indigenous forest, as mandated by Law No. 41 of 1999 on Forestry.

The second strategy, which is the institutional development of indigenous forests, based on the changes in the system and the institutional mechanisms in Tau Taa Wana as the impact of changes in government policies on village administration and forestry management. Institutional development of indigenous forests is expected, in order to function of customary forest management supported the parties concerned (government, non-government and private sector) with an interest to the forest conservation and welfare Tau Taa Wana in strengthening the presence of local institutions (structures and functions) both formal (institutional villages) or informal (customary institutions), particularly in planning, implementation, and monitoring utilization of natural resources and forests; involving local institutions in the Tau Taa Wana in the formulation of policies/regulations related to environmental protection and utilization of natural resources and forests; assisting local institutions in Tau Taa Wana to know and be able to compile proposals for activities related to the management of natural resources and forests.

In order to give legality to the Tau Taa Wana in forest management, Article 67 paragraph (1) and (2) concerning the recognition and affirmation of the existence of indigenous peoples in the Forest Act, No. 41 of 1999 is an opportunity for the District to provide for recognition of indigenous peoples against Tau Taa Wana in each of the regions through the Regional Regulation as part of the process of obtaining forest management permission from the Minister of Forestry.

The power factor by the Tau Taa Wana namely compliance with customs and traditional institutions will be able to make a big force in mobilizing local potential. On the other hand, the threat of illegal logging and population besides Tau Taa Wana be a serious threat to the environment. In addition to illegal logging, the transmigration village near the forest as well as the increasing population Tau Taa Wana themselves will increasingly large land and threaten the unity of land claims. Illegal logging has been usually done by people outside the tribe.

The next Tau Taa Wana strategy in order to develop and preserve wisdom is doing adaptive because Bennett¹ looked as adaptive behavior of human adaptation to changes in their environment, in order to adapt to the situation and conditions. Adaptive behavior may seen as innovative, looking for a change, or otherwise

¹ Bennet JW. 1976. "The Ecological Transition : Cultural Anthropology and Human Adaption". *New York : Pergamon Press Inc.* p. 215 – 217

conservative. Operationally, Turnbull¹ explained that the environmental factors could be a caused of changes, among others: the intervention of the market economy, population pressure, and political and community culture. These changes responded in various forms.

3.3 Keeping the Forests from Illegal Logging

Forest conservation (other natural environment) only be maintained when there is a government policy support that pro on forest conservation. Tau Taa Wana which expected to participate requires the seriousness of the central and local government through policies in order the conservation efforts are not in vain.

Together with the purpose of environmental protection forests, need to reject the presence of concessionaires and investors in wood processing businesses / by-product of other woods. The following strategic steps can be performed are:

- A. Make a pause (moratorium) new licensing related to natural resources in large-scale, and has a high ecological destructive force, as well as respect for the constitutional rights of indigenous peoples
- B. Stop destructive exploitation activities and urged the parties that responsible for the rehabilitation injure. Utilization of Forest Resources should be felt directly by the Tau Taa Wana in the forest so that it can dampen social unrest. Sustainable forest program should give emphasis to the development of community-based forestry in order to strengthen the local economy and empower Tau Taa Wana. SFM (Sustainable Forest Management) cannot be achieved without the participation of the Tau Taa Wana in all aspects of forest management.

One of the causes of illegal logging and forest fires caused by the lack of empowerment of local communities in forest management so that when there is forest fires and illegal logging happen, the local people couldn't do anything.

For further needs to be done are:

- a. Supervision of illegal logging.
- b. Impose the suspension/temporary moratorium on the conversion of natural forests
- c. Strengthen the management capacity in reduction of forest fires and implement the ways to solve and manage fire.

So it can be concluded that there is relationship between the Tau Taa Wana, forests and the environment in creating a balanced ecosystem that needs to be maintained harmony. Social aspect, cultural and economic influence Tau Taa Wana to participate in creating a harmonious relationship with the forest and environment. In many cases Local wisdom of Tau Taa Wana to defend the forest and environmental preservation. Therefore, the participation of the Tau Taa Wana should be pursued to preserve the forest and so we need the support and cooperation of local institutions and other related institutions.

The compliance Tau Taa Wana to customs rules will be able to protect them from illegal logging. without illegal logging, the forest would be sustainable on its own.

3.4 The Fulfillment of Tau Taa Wana Needs from forest

Tau Taa Wana in daily life is very dependent on forest resources. Forests keep the wealth of biological resources and biological wealth to meet the needs of the Tau Taa Wana, such as food, medicine and ritual purposes. Tau Taa Wana took resources such as wood, honey, medicinal plants for the purposes of their daily lives.

Forest resources and the potential of forests include forest land, which was developed in forest areas is still quite a lot to improve the economic conditions of the Tau Taa Wana. The land, including forest management should be fully utilized for the welfare of the Tau Taa Wana.

The new paradigm in forestry sector saw the forest as a resource that is both multi-function, multi-use and contain multiple interests and their use is directed to achieve the greatest prosperity Tau Taa Wana. Timber forest products (NTFPs) is one of the forest resources that have a comparative advantage and most intersect with forest communities. HHBK is proven to make a significant contribution to the Tau Taa Wana.

The strategy in the economic aspects in order to prosper Tau Taa Wana backed by the interests for economic improvement Tau Taa Wana of the impact of the presence of indigenous forests and contributes significantly and the establishment of regional development Tau Taa Wana directed as protected areas and production of basil forest, as well as the development of agricultural crops.

It is intended to provide an opportunity and certainty Tau Taa Wana access to natural resources and areas of forest on state forest land is the source of life and livelihood in accordance with the functions of the forest.

To prioritize the development (in the broadest meaning: physical / non-elderly physic) Tau Taa Wana with priority on basic needs are food, health, and education); to explore and develop Tau Taa Wana economy

¹ Tumbull CM. 2002. "The Mbuti Pygmies : Change and Adaptation". *Wadworth/Thomson Learning 10 Davis Drive Belmont, CA 94002-3098 USA, p. 305-306*

based on natural resources and forests (basil crafts, and services);

Both population growth and the increasing economic is to meet the varied needs of the Tau Taa Wana forward. So the goal of the strategy of economic improvement include; two objectives namely:

Objective 1. Improved revenue targets Tau Taa Wana of the results in the forest. Improvement of management systems and the utilization of non-timber forest products and the development of new alternative livelihood Tau Taa Wana in the forest is one of the efforts to reduce the burden of non-timber forest uncontrolled. Some alternative measures, among others; Completing data of citizens who took the Tau Taa Wana forest products and complete the number and types of potential forest basil are taken every year. Organizing and coordinating groups of users or beneficiaries of the forest to the rights, obligations and responsibilities that will help maintain the quality of forest resources such as enrichment potential of the forest. Improvements in technology, marketing efforts of non-timber forest products will gradually contribute the economic development of the Tau Taa Wana. The other alternative, such as the cultivation of honey that does not spoil the wood plants.

Objective 2: Increased Tau Taa Wana revenues and results outside the forest. In the framework of integrated systems, increase public revenues related to the forest beyond the development and improvement of livelihood sources Tau Taa Wana well as primary income as well as additional income. Repair and management of intensive farming and the development of new alternative community livelihoods outside the forests or indigenous forest is one of the efforts to reduce society's dependence on the utilization of forest products directly from indigenous forests. The alternatives, among others; Improvement of livelihoods of indigenous forest beyond the quantity and quality of agricultural production, development of domestic industry and the improvement of agricultural production facilities and infrastructure.

There is evidence that the Tau Taa Wana be able to maintain the forest by making public rituals can expect to live on the surrounding natural environment.

3.5 The Strengthening of the Traditional Institution and Coaching also Mentoring at Tau Taa Wana

Changes in management paradigm of community-based forest that is oriented to achieving the goal of "forest function and prosperous society" was seen as a solution for sustainable forest management. Tau Taa Wana not only prioritized in securing the forest, but also need to increase sources of livelihood -Wana People inside and outside the forest.

Tau Taa Wana has traditional institutions that governing the harmonization of the relationship between society and the forest. An example is the customary consultative institution that lives around the Tau Taa Wana. These traditional institutions are always talking about environmental issues particularly in forests, such as the use of tools that result in damage to forest resources (eg chainsaw), activities of environmental pollution or take land for sale secretly. Customary law contains provisions violations and sanctions to these problems. Traditional institutions serves to regulate internal and external management of all matters related to forest conservation is done by discussion. From the function, it can be said traditional institutions is also a legal entity.

Henceforth, it should to formulate a strategy for mentoring and coaching Tau Taa Wana to:

i. Social function, role of government is to provide services to the Tau Taa Wana in order to provide access to the Tau Taa Wana on information and forest development Tau Taa Wana.

ii. Economic function, ie

- Government support the economy of Tau Taa Wana
- The government promotes economic growth of Tau Taa Wana
- Government maintain continuity of production produced by the Tau Taa Wana

Furthermore, need to be developed in relation to:

1. Increased environmental carrying capacity of forest resources at the Tau Taa Wana

a. Improvement of the quantity and quality of forest potential in the Tau Taa Wana

- Completing the data potential of biodiversity in each forest Tau Taa Wana (number and type of timber, non-timber forest and wildlife)

- The study of rare species of plants and animals (a collection of rare plants) and forest potential of the Tau Taa Wana.

b. Setting the result of forest utilization inTau Taa Wana

- Development of farmers' efforts to the agro-businesses that support the management of the farm / plantation eg coffee powder processing, processing of amber, honey, medicinal plants, etc.

- Strengthening local wisdom Tau Taa Wana to keep doing economic that does not damage the ecosystem of forest resources but rather the diversified development of agro-industrial as environmentally.

- Ability in forest management should be provided with education about the environment, ecosystems, biodiversity, water resources, soils, unique and fragile ecosystems and the associated values that will maintain the ecological functions and the integrity of the Tau Taa Wana forest.

c. Strengthening the values of local wisdom for the next generation. It means that the future generations do not

forget the cultural wealth in managing and conserving the environment, especially forests that exist in their local wisdom.

The opening up opportunities for Tau Taa Wana from the government to be protected and assisted its presence and it is an important factor for strengthening the existence of the Tau Taa Wana as isolated tribal communities. So that, it needs assistance for remote communities so that the opportunities provided by the government can be utilized.

2. Indicators of Forest Conservation of Tau Taa Wana in Forest Management

2.1. Sustainable Forest

Some indicators of forest sustainability in community are bio-physical, economic, and environmental. Based on local knowledge, Tau Taa Wana is always preserving the forest and the environment. The views of local wisdom Tau Taa Wana that "forests are part of their lives" have an impact on the behavior of those who do not arbitrarily on forests. They have rules agreed to be followed by every citizen when it will be in contact (open) forest.

Tau Taa Wana apply their local knowledge to maintain forest biodiversity both in the form of wealth of flora and fauna such as the type of plants step, endangered animals, bee honey, resin, rattan, and the types of plants and other rare animals. Tau Taa Wana is always preserving the flora and fauna by using local wisdom.

As one of the natural resource potential of forest has various functions for human life as a source of firewood, building materials/craft materials, regulate water flow (hydrology), protection of soil and climate, as a habitat for wildlife and a variety of organisms, recreation and others.

The role of forests in life cycles such as the water cycle, the carbon and other elements greatly affect the existence of elements in nature that will affect human lives. Protection of drinking water sources, groundwater close to the water cycle in forests where trees provide significant impact in binding water through the root system. Plants absorb carbon in the forest to produce oxygen for humans and other living creatures.

Furthermore, as a source of medicinal plants and herbs making materials, the forests have other benefits for society. Likewise, for the purposes of scientific research in the biological wealth of priceless forests are now a number of biodiversity is already much extinct.

There are some facts on the ground which indicates a pattern of sustainable forest management in the community Tau Taa Wana. Among others Tau Taa Wana who lives around the forest has a view that forests are part of their lives. Other facts also revealed that they have rules or local knowledge who agreed to be followed by every citizen when it will be in contact (open) land. As the owner of the land rights as well as the traditional leader is a person who has the right to select which ones are allowed, whenever someone wants to open a land for farming. In determining the location where the forest may be opened for cultivation by residents, indigenous leader would send someone *worotana* (land suitable expert) to review the good location.

To determine good or not a location, then there are a number of requirements that must be met, and there is a traditional belief (magic powers) which may indicate that the location is good for agriculture. After all requirements are met through ritual and guidance through traditional beliefs (magic power) showed signs of goodness, then people are allowed to work on the forest. This indicates that forest clearing for farming activities is not done haphazardly, but done in a manner that is very wise. The views and behavior like this is very positive in the context of forest protection.

For Tau Taa Wana who live around the forest, the forest is not only considered to have economic function in a sense as a place to meet their needs, but the forest is also their point of view that has function of culture in the sense that the forest is the dwelling place of the spirits of their ancestors that need to be protected and maintained. They also believe that the forest is inhabited by supernatural forces that can affect the safety of their lives, for that they must be wise and courteous to the forest. They also believe that certain trees (usually large trees) inhabited by spirits that are prohibited for them to cut them down, because there is a traditional belief that if they break them, they will get a punishment or an accident.

Tau Taa Wana still have the tradition to protect the forest. They familiar with traditional rites, myths, taboos, so the forests utilize is done carefully. Thus the environmental sustainability of forests can be maintained properly and can sustain the life of the Tau Taa Wana in a sustainable manner, including the availability of abundant water, forest products, ecosystems are maintained.

Local wisdom Tau Taa Wana is a conceptual idea that lives in the community, to grow and evolve constantly in the public awareness, function in regulating the lives of the people of that nature with regard to the life of the sacred to the profane, including the governance of sustainable forest.

Forests as mandated by God Almighty, is intended for Tau Taa Wana in meeting their needs. But it must be use as sustainable and responsible, because God said to the human being not to do damage in this earth, including in the Forest at Tau Taa Wana. As we think, it does not count how many benefits that have been derived from the existence of forests by communities around the forest, even by all of the Tau Taa Wana, whether conscious or not. Consciously, for example Tau Taa Wana Forest makes the region as a place to get

wood (firewood), rattan, and honey also make the most of the forest land for plantation purposes. While unconsciously, for example, forests as providers of clean air supply, as water catchment areas, and control erosion and flooding.

If we know the overall benefits of forests at the Tau Taa Wana, then we will be surprised by an axiom that the value of the ecological function of the forest is much greater than the direct economic value of forests. This will become more apparent, when the ecological value is converted into money. Proceeds from sales of timber and non-timber (rattan), will not be comparable to its ecological value, it has not considered the damage caused by the activities of utilization (harvesting) are not sustainable.

Generally, the Tau Taa Wana who penetrated the forest area has a reason that it was done merely to meet the needs of their daily lives. They logging wood to build a house, or take non-timber forest products (rattan, honey, resins, etc.), just to meet the temporal needs. If it is true that the Tau Taa Wana the use of forest only to those needs, taking into account local knowledge they have, so the forest damage would not have been happen.

Tau Taa Wana wisdom contained the culture and traditions of communities in sustainable forest management and sustainable development, is a result of their experiences interacting with natural resources repeatedly and for many years by the fact remains sustainable forest. Wisdom of Tau Taa Wana are policies based on the values held by society as a strength and capability of potential and is often used to meet the needs of daily life in order to conserve the environment. Local wisdom of Tau Taa Wana in forest management and environmental values, real and believable, desirable, and serve as a cultural character, philosophy on Tau Taa Wana life goal is to let the sustainable forest.

The procedure for opening the Tau Taa Wana agricultural land as a form of sustainable forest management that there are three processes, means or rituals in order to sustainable forest management is done when the public will be open land, both for agricultural and residential locations, namely:

- a. **Masiman Ritual** is a ritual to ask for permission to God (Pue) or if the forest dwellers in the region will be worked or processed or occupied by ritual or Kapongo.
- b. **Ritual Polobian**: ritual aims to view the location of land to be planted through a timber whose length then given a ritual manner rubbed or stroked by hand against the timber during the three days when the wood is changing the length or length increases 1 cm then the land is suitable for arable and if it does not increase the length of the land is not suitable for cultivation or planting, because the view of the Tau Taa Wana forbidden by God (Pue) or keeper of the forest. Ritual polobian has relation to the preservation of the environment that is influence because of the open land to be very careful. Furthermore, the ritual is also not arbitrarily open public land without permission of *worotana* as the ruler of the land, and as implementer's polobian.
- c. **Tumputana** is traditional rituals in order to ask permission to the neighbour of the land the forest if it were to be worked out, in order not to be disturbed.

2.2. Forest Damage Control

Agriculture and forestry patterns Tau Taa Wana is every family Tau Taa Wana have a garden. They mainly grow Pae (rice). At first, they grow rice then harvested after six months. Also mix with corn. When opening the garden, Tau Taa Wana builds (houses on stilts). Usually Tau Taa Wana cultivates their gardens between 5 to 10 years. At that time, the rice can be harvested up to two times a year. Tau Taa Wana then left the garden. They moved cultivate new gardens. They began with *memaras* and burn, before performing rituals and further grow rice and other crops. 5 to 10 years after they left the garden, and allowed to grow into the back woods next start reprocessed, after a period of 5 to 10 years.

Generally Tau Taa Wana have 3 or 4 places to be used as a garden interchangeably. Their migratory cycle between gardens often take between 5 to 10 years. Their gardens are usually located in a spacious location, where they can be alternated to process them. Ordinary also spread in several different places. On average each head of family cultivate gardens between 1-2 ha, depending on their ability to process them.

The farming practices of Tau Taa Wana actually indicate that their land requirements are relatively constant (fixed). Therefore, they can process on the same land. All the way to the garden Tau Taa Wana we will find a mix garden, other plants, and trees. Rice fields are generally located in places that are tilted away from the river. Thus, it can be concluded that the pattern of farming Tau Taa Wana did not damage the environment.

For Tau Taa Wana, the forest is an important source of livelihood, whether for food, medicines, as well as for social and economic purposes. From the forest, Tau Taa Wana utilizing wood, rattan, bamboo, and others.

Tau Taa Wana utilize timber for various purposes, such as homemade and herbs. In addition, Tau Taa Wana also use rattan for household manufacturing use (baskets, mats, and as a binder, as well as for sale).

Although dependent on forest products, utilization activities did not damage. Its shows on an inventory of natural resources and indigenous knowledge Tau Taa Wana that the wealth of their forest products is maintained. In the area of 54388.9 hectares.

From the Tau Taa Wana we got the reality that Tau Taa Wana can have self-regulation and take care of his own nature and carry out responsibly. Tau Taa Wana's ability is a reflection of a civil society that is not dependent on anyone, even the state.

Forest classification shows that Tau Taa Wana can manage the land by themselves. In that way, there is always a part of the reforested, so the function of sustainable forests will be continuity. In their daily needs they do not explore the primary forest because it is a treasure of their children and grandchildren.

2.3. The Control of Forest Harvesting

Nature and forests are inseparable things from the life of the Tau Taa Wana. Everything is almost dependent on the forest, it shows from the culture and customs of communities of Tau Taa Wana who chose more residential areas around the forest. Because of its proximity to the forest of his life was dependent on forest goods and services. Dependence Tau Taa Wana near the pattern of life of people living around the forest, because the forest provides foodstuffs, such as meat, fish, vegetables started to shoot up into the roots, tubers, honey, pharmaceuticals and building houses.

As the communities in forest areas, Tau Taa Wana that environment surrounded by forests, so the paradigm of their top order of life is strongly influenced by the natural forest environment. The forests for Tau Taa Wana itself is part of their life. The utilization they manage together, manage by habits in Tau Taa Wana through their customary. The natural resources that they preserve is a source for their daily life also saving for their children and grandchildren in the future. Their livelihoods rely on local natural resource that has economic rotation throughout the year according to the prevailing season, began farming in the form of rice fields, rattan, and non-timber forest products such as; resin, honey, traditional medicines and local seasonal fruits.

Tau Taa Wana who live in the forest, which is depend on the forest for food, medicine, and wood. They are more aware of the value of the forest than the people who live far away, which is often considered forests as a source of timber and forgetting that forests also produce nuts, fruits, honey and medicines. These products are mostly derived from plants and trees that grow well in natural forests, most of them by trees and other plants. Forests also provide many other useful services, not only clean the air but also ensure continuity of water supply.

In managing the forests, there are two types of local knowledge of Tau Taa Wana in the control of forest harvesting, among others:

1. Distinguish forest management area, namely: (1) primary forest that has not been processed, people call *Pangale bose*; (2) forest areas that were sacred because it is believed to be the abode of ancestral spirits, Tau Taa Wana call *Pangale Kapali*; (3) the former shifting cultivation areas Tau Taa Wana who was rested, Tau Taa Wana call *Pangale yopo*; and (4) of the area for a while managed and they call NAVU.
2. Create a custom rituals *kapongo* or if you want to take (cutting) of wood, and if there is interference, it is prohibited from taking (cutting) of wood. The existence of the disturbances that make the preservation of forests is maintained.

2.4. Protection Forest Area Based Local Wisdom

In protection forest area, there are several major symbolic significance of forest management is quite institutionalize and used by Tau Taa Wana in interpreting how to manage forests well and adjust their attitudes and actions in interacting with the forest, in the protection of forest areas as follows:

2.4.1. The forest should Guarded

The view of Tau Taa Wana who claimed the forest must be maintained based on the story of *Kaju Paramba'a* of traditional leaders such as what is revealed by *Apan Sewu* (Community Leader), that land was created by *Pue* (God), the goal is not to be the first of their ancestors alive and further ancestors, so it needs to be maintained. So it can be concluded that the land where they are living now is the land given by *Pue* (God) to the ancestors of their ancestors. Tau Taa Wana Bulang often called "*ntautua tana*" or the land of parents.

2.4.2. Cutting down trees can bring disaster

Tau Taa Wana view about cutting down trees can bring disaster comes from trees function as a sacred function. Based on this, the Tau Taa Wana Bulang, said *Apan Sewu* (Community Leader) considers the large trees (wood), soil (*tana*) and the river (*ue*) is the unity of interlocking, all have a sacred function. That unity is what is called the Tau Taa Wana Bulang as *Pangale* (forest). The forest in the sense referred PROPO trees (trees).

2.4.3. Forests As Parents that Must Respected

Tau Taa Wana view that the forest is a manifestation of their parents, so it should be highly respected, which can be seen from:

- a. Beliefs about the forest as a place of life for the whole Tau Taa Wana, because forests made Tau Taa Wana live and forests feeding Tau Taa Wana.
- b. How do we appreciate parents like it anyway we appreciate the forest, so we do not destroy the forest.
- c. Forests as an old man in the woods because there are all sources of life required by the Tau Taa Wana as

parents give life to the child.

People consider forests as a parent because of the ancestral spirits that reside in the forest. Thus began the birth to the adult, people feeding by the forest and after death interred or buried in the woods therefore, the forest is defined as a parent, so that the forest should be preserved.

2.5. Diversity of Flora-Fauna Species

Indonesia as one of the tropical country in the world that given the potential for tremendous natural resource rich, abundant and diverse. The natural wealth completed with the presence of local wisdom Tau Taa Wana, as well as biodiversity is contained in nature Indonesia. Collaboration between biodiversity and local knowledge society produces an invaluable wealth potential. The collaboration that created local wisdom Tau Taa Wana in utilizing medicinal diversity of plant.

Tau Taa Wana as guards and forest managers are aware that the greatest incentive recipients of the forest intact and well preserved is the community. They are very dependent on timber and non-timber because forests will ensure the availability of food, herbs, roots, pharmaceuticals, animal protein, a variety of fish, fresh water supply, and other primary needs.

Tau Taa Wana itself believes the function of forests as a source of *plasma nuftah* wealth and biodiversity, protecting soil and water, producing flora (non-timber) such as rattan, resin, fruits, medical plants. There are also various types of wood, meranti, English wood, and wood Agatis.

So far it had inventory 88 local names of plants types of wood and non-wood that is often used by the Tau Taa Wana and foreign. Agatis wood, wood and wood Meranti England is the biological wealth that existed at the Tau Taa Wana.

Besides flora, some species are still commonly found in Tau Taa Wana. Some of them are Anoa plateau (Bubalus quarlasi), pig deer (Babyrousa), Weasel brown Sulawesi (Macroqalidia muschen broeki), Tangkasi (Tersius spectrum), the black monkey Sulawesi (Macaca toukema), Deer (Urvustimounasis), Kuskus (Phalanger Sp), the black eagle (Halidetus leucoqatus).

In the utilization of natural resources in areas of indigenous forest, Tau Taa Wana create custom rules. Entering the indigenous forest areas had to ask permission to the head of the village/traditional leaders firstly. If want to enter the forest in the area of the waterfall must be accompanied by rituals and giving offerings

Local wisdom Tau Taa Wana, in the use of medicinal plants is a legacy handed down from one generation to the next generation and has been in a long time. This local wisdom begins and the test results public (trial and error) to plants that exist around their living space to meet the treatment. Local wisdom Tau Taa Wana is finally crystallized into a guide for them to meet the treatment.

Diversity of medicinal plants and indigenous knowledge at the same time in Tau Taa Wana is a strategic national asset for the health and welfare of the nation and mankind. Each type of forest ecosystem biodiversity is medicinal plants, formed by evolution with a very long time and has interacted with socio-cultural and wisdom Tau Taa Wana.

The results of the study show that the Tau Taa Wana has traditionally that preserve and enrich biodiversity. A reality that most of the Tau Taa Wana still has local knowledge in natural resource management. These systems are different from each other according to social and cultural conditions and the local ecosystem types. Tau Taa Wana generally has systems of knowledge and management of local resources inherited and further developed continuously from generation to generation. This local knowledge, for example, can be seen in communities Tau Taa Wana who live at a distance away from the city, can live well with traditional medicine, complete with the institution (institutional) which guarantees customary local system is working effectively. Until now apart are known to the world of modern science about the relevance of local knowledge at the Tau Taa Wana.

There are several dimensions that explain the relationship Tau Taa Wana to the forest so that both have a complementary relationship. The first dimension is the life of the Tau Taa Wana highly dependent on forest resources. Forests store a wealth of biological resources and wealth are used to meet the needs of the Tau Taa Wana, such as food, medicine and ritual purposes. Tau Taa Wana harvest forest resources such as wood, honey, medicinal plants for the purposes of their daily lives. Tau Taa Wana never exploit forest resources, they are still using simple technology and very traditional.

2.6. The Protection of Biotic and Abiotic Ecosystem

Local wisdom Tau Taa Wana is the main capital Tau Taa Wana in establishing themselves without destroying the social order that is adaptive to natural environment. Local wisdom Tau Taa Wana built on social values that upheld in the social structure of the Tau Taa Wana itself and has a function as a guide, the controller, and sign to behave in various dimensions of life both when dealing with others and with nature.

A hallmark of the local wisdom is characterizes the Tau Taa Wana group Tau Taa Wana close relationship between the livings with the use of forests. In other words, the forest is a guarantee for food, also

known as *food security*.

Local knowledge known as the local wisdom that has meaning in the social structure of the Tau Taa Wana still contain properties that are developed the common good. For Tau Taa Wana, local knowledge is absolute containing social values and is used as a source of thought and behavior guidelines to preserve the ecosystem of the forest resource.

The purpose of the implementation of the various restrictions is that the availability of Natural Resources assured both for domestic and agricultural business interests. Tau Taa Wana seem always to strive for the surrounding forest biodiversity is maintained as it is believed morally become invaluable capital for the provision of the life of future generations. About the economic behavior of the Tau Taa Wana suggesting consistency or social agreement among citizens Tau Taa Wana in order to keep existence of local wisdom in preserving the ecosystem of forest resources.

Furthermore, to maintain forest ecosystems need also the sacred forests (Pangale Kapali) and ritual every time you open land, Tau Taa Wana very cautious in opening the land. It is very positive in the preservation of the environment because people are afraid to disturb or managing sacred forests due to fear of disaster.

Often found in the community, ecological wisdom with sheathed mystical or superstitious. The presence of fish ponds that fish should not be arrested especially if it will be eaten. The existence of a particular place, a particular forest inaccessible especially for felling trees growing in it. All of this could endanger the life of his life.

Such sacred spot by while the assessed illogical. But if the business is connected with the protection of certain natural resources, is immense meaning. With the sacred, fish, animals, trees and other plants into rivers or forest dwellers will be safe from arrest, hunting and logging. Any violations will be judged by the community as undermining the traditional order that they follow throughout their lives, so it needs to be sanctioned. Indeed, in many respects environmental conservation veiled mysticism and superstition.

2.7. Conservation of Collective Custom

One of the functions and role of traditional institutions in the Tau Taa Wana is the management and utilization of natural resources, whether the collective rights and individuals. The pattern creates a structured system of social relations, it is the way to realize the values and procedures of certain common in order to meet the needs of the Tau Taa Wana.

A traditional institutions has function as a leader of Tau Taa Wana to manage forests as the instructions of customs leader. Furthermore, in every the opening of new land will be done mogombo (discussion) so that the public can coordinate well.

A traditional institutions in the traditional civilization and meet the needs of the business units (production is located in kinship units). Nevertheless, the influence of external factors such as "market intervention" caused the social change to the traditional institutions. The changes are encouraging community responses to make adjustments (adaptation) to the customs agency through patterns of interaction within the social system. Such behavior according to Bennett¹, closely related to the necessities of life, after a certain circumstances, and then develop a strategy to deal with circumstances that will come. The concept of adaptation has three levels: physical / biological; cultural; and patterns of relationship / behavior (behavior). However, in this study the concept used is the cultural level (institutional) and behavior. Key concepts in the study of socio-cultural adaptation is adaptive behavior (adaptive behavior), strategic actions (strategy action), and the adaptive strategies (adaptive strategy). Adaptive behavior is a behavior that adjusts ways on purpose; achieve satisfaction, doing choices actively or passively. Strategic actions more specifically refers to the active behavior of specific actions designed to achieve the goal. While the adaptive strategy is refers to specific actions selected in the decision-making process with a degree of success that can be expected.

While the concept of adaptive Ostrom² described the eight design principles, which if fulfilled would lead to an effective institutional management of the local natural resources, including:

- (1) Limit management area - boundaries between public governance, the rights recognized, and forest basil sharing mechanism with clearly defined and agreed.
- (2) The mechanism of the specific use of forest resources and in accordance with local conditions - the community through its institutions able to independently utilize, maintain, protect, and restore the local natural resources.
- (3) Modification of the policy conducted in a participatory manner and managed locally - the decision making process is always reached through consultation mechanisms, facilitated either by existing institutions and government agencies.

¹ Bennet, op.cit

² Ostrom E. 1990. "Governing the Common : The Evolution of Institutions for Collective for Collective Action" *New York : Cambridge University Press*. P. 506-509

- (4) The owning of monitoring mechanism of natural resource-informally indigenous peoples have the ability to monitor the natural resources available in the region of its governance.
- (5) Completion of conflict-indigenous peoples has effective ways to resolve conflicts, both internal and external.
- (6) The implementation of specific binding sanctions - Tau Taa Wana has the form and the value of sanctions for violations of the provisions, which are set according to customary law in the deliberations customary institutions.
- (7) The several of input-local communities have strengths that can be used in managing forest resources, such as manpower, technology, information, and social capital.
- (8) The owning of commitment to the preservation of natural resources (Natural Resources) local people appreciate the value of forest conservation and trying to maintain the quality of forest resources.

Meanwhile, the opinions expressed by; Parlee et.al,¹ stated that the successful management of natural resources is determined by the relationship between people and their natural resources. This will be achieved when local institutions running well, so as to shape the behavior of man wise in exploiting natural resources. Rules and regulations used by the public can determine who has access to the resources, how the size of the use that can be consumed by people who are entitled, when and who will monitor and enforce this rule. Thus, opportunistic actions can be mitigated through structuring of institutional management and utilization of natural resources.

The Benefits of Participation Strategic Tau Taa Wana (Tau Taa Wana Bulang) in Forest Management.

The study of participation based on local wisdom Tau Taa Wana find four main things as a manifestation of the following benefits:

- a. According to Lele (in Berkes)², participatory management involving the devolution of power, but the country basically has a tendency to retain control and accumulate power, so there is a possibility according Nayak³ devolution of forest management authority to the local communities that traditionally accompanied by the tendency of co-optation. Means that, the decentralization or devolution were promised before realized.

In a society Tau Taa Wana Bulang, tendencies cooptation on participatory forest management does not occur because basically that community forest management is mostly done by local wisdom, not delegation of authority to manage the forest itself.

In this case, without formal inclusion by the government so that people participate in forest conservation, the community Tau Taa Wana Bulang already participating by themselves, because they are fundamentally already have local wisdom itself, which underlies the implementation of various rituals, patterns of forest use, the practice of the participation of cultural, participatory policies and strategies to support the sustainability of forest conservation itself.

- b. Participation is often considered a modern concept and only applies to modern society in general education and high income. Modern education relates to the breadth of insight, while revenue related to the number of activities in accordance with the degree of financial freedom is achieved.

In the context of people who are still traditionally, the factors that affect the participation of culturally based on local wisdom is not particularly modern education and high income, but the maturity of age, the extent of the educational process-based custom, the adequacy of a subsistence economy, the breadth of experience of forest management in the community, positive attitudes towards environment, and a strong motivation to get involved in the affairs of the environment (forests).

This is often evident from empirical experience that modern higher education and the higher the income, it tends to lower their cultural participation. Means that, the participation of cultural in forest management in the Tau Taa Wana not unduly influenced modern education and income level, but rather by the maturity of age, strength-based education-custom, high subsistence economy, the extent of social experience in the community, the positive attitude towards the environment, and strong motivation to be involved in environmental affairs.

- d. According to Beetham⁴ (in Primmer & Kyllöen) citizen participation assumes no community control over public issues that can affect the life of society itself. Through community control, community role as agents capable of self-determination and to have a voice in issues that affect their lives. In that context, every person has an equal right to be able to influence collective decisions and interests are taken into consideration when decisions are made collectively.

The conditions on the field has tended to show slightly different. Involvement by citizens in forest management is not primarily in order to influence state policy on forest around them, because of moral

¹ Parlee B, Berkers F. 2006. "Indigenous Knowledge of Ecological Variability and Commons Management : A Case Study on Berry Harvesting from Northern Canada Human Ecology". *Hlm. 34 : 515-528*

² Berkers, 2004. *Op.Cit*

³ Nayak, Prateep K. & Fikret Berkes, 2008, "Politics of Co-Optation: Community Forest Management Versus Joint Forest Management in Orissa, India", *Environmental Management, 41 : 707-718*.

⁴ Primmer, Eeva & Simo Kyllöen, 2006, "Goals for Public participation implied by sustainable development, and the preparatory process of the Finnish National Forest Programme", *Forest Policy and Economics 8, 838-853*.

considerations to continue the existence of themselves as a community.

It is characterized by the kind of participation cultural which tend to be developed, namely: a) the creation of the religious system (ritual), b) preferential customs agency, c) socialization adherence to custom, d) mortality particular place, e) emphasis on aspects of taboo, f) prohibition illegal encroachment, and g) the collective action of all citizens.

This tends to show that the participation of forest conservation in the Tau Taa Wana is not oriented 'out' to influence public policy at the state level, but oriented 'inside' to continue the existence of their communities around the forest environment is based on the principle of balance between utilization and maintenance forest.

d. As mentioned above, cultural participation is not directed "out" to influence public policy-making, but "inside" to maintain the survival of local forest communities.

Achievement indicators of participation, is not how far or strong influence of their participation in public policy created by the state, but how high the level of preservation of forests in their environment as the functions and cultural participation.

In the context of the local communities of traditional still promote local wisdom, the main indicators of forest sustainability are found in this study are: a) Sustainable Forest Management, b) Damage Control Forest, c) Keterkendalian Forest Harvesting, d) Protection of Forest Areas, e) Diversity Species Flora-Fauna, f) the protection of biotic and abiotic ecosystems, and g) Collective Indigenous Conservation Management Unit.

The practical benefits of research findings are extremely important if viewed from two aspects, theoretical and practical. Theoretically, these findings showed that there was a definition of the concept of participation and the different applications between traditional and modern societies.

Participation rational in modern society is sensed oriented "outside" to influence public policy at the state level, while the participation of the cultural in traditional society is sensed oriented "into" to maintain the existence of the community itself as an entity that is holistic, balanced and sustained from generation to generation.

In practical terms, such a tendency can be taken into consideration for the authorities in their policy development and forest conservation in society Tau Taa Wana Bulang, both modern authority at the state level as well as traditional authorities at the level of civil society.

For the state, the central government, provincial and district levels should not intervening in implementing forest conservation efforts based on the principles of modern forest management, because basically these principles could be contrary to the principles of traditional forest conservation based on local wisdom.

For indigenous stakeholders, even if orientations into it is important for the sustainability of forest at the local level, they also have to follow a global tendency to using forests based on the principles of modern forest management. Therefore, they both forest authorities at the state level and at the level of modern indigenous peoples, it should seek to establish a good cooperation in order to synergize step rational and cultural participation in community forest management, in this case in the Community Tau Taa Wana Bulang.

4. CLOSING

4.1 Conclusion

1. The more the practice of local wisdom in the Tau Taa Wana, found better conservation undertaken by the Tau Taa Wana. It shows local wisdom Tau Taa Wana very worthy to be preserved because it is able to preserve the conservation of the environment in the Tau Taa Wana. Now what is needed is an adjustment between traditional values with the values of modern knowledge so that they can co-exist so that local knowledge Tau Taa Wana logical and understandable by all parties.
2. However, it should be realized that local knowledge at the Tau Taa Wana is only one tool that can be used to achieve conservation goals. Local wisdom Tau Taa Wana as one of the subsystems that exist in the Tau Taa Wana always do interchange with other subsystems. Therefore, the selection of local wisdom as the means need is accompanied by the improvement and enhancement of other subsystems.

4.2 . Suggestion

Based on the results of research and analysis and conclusions as described above , then formulated the suggestions as follows :

1. Special arrangements need to existence of indigenous communities *Tau Taa Wana* in the form of local regulation (Government) which essence about the recognition and protection of indigenous and tribal peoples *Tau Taa Wana* that the wealth of society or a nation called cultural and legal pluralism, sustainability is maintained or protected.
2. Need socialization and more in-depth review of the existence and dynamics of some givu as a criminal sanction of customary laws of indigenous communities such as the *Tau Taa Wana kruntu mata, palampa,*

penbangunaka Nuada (revive the custom) to set specific in Draft chapters of the RUU KUHP.

3. Reformulations or reidentification goals (idealism) of the national RUU KUHP sentencing on a bill that has been formulated, in order to be fitted because there are still some things that have not been accommodated, while indigenous *Tau Taa Wana* and tribal peoples have made givu purpose givu application, as well as its principles.

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