

The Essence of Local Wisdom Values for the Environmental Development

Maskawati Umar¹ Aminuddin Salle² Muh. Yunus Wahid³
A. Suryaman Mustari Pide⁴

1.PhD Students at Postgraduate Programa, Faculty of Law, Hasanuddin University
2.Professor on Legal Science, Faculty of Law, Hasanuddin University

Abstract

Local Wisdom is a unique characteristic of all nations in the world, including Indonesia. The local wisdom has highly valuable and has its own benefit in the life of the community. The local wisdom has some values such as sanctity, honesty, decency, and equality, collectiveness, justice, and tolerance. Those local wisdom values bring benefit to preserve environment. Those values in practice can be seen in the Buginese law community, the Kajang law community, and the Baduy law community.

Keywords: Local Wisdom Value, Developmental Environment.

1. Introduction

Adat (Customary) Community has some sort of a relationship with the environment that they have been protecting ever since their life begins. Adat Community felt the environment as a place where they would rely their life on. This is due to the fact that everything that they need for their life originates from the environment including being buried later on along with the bodies of their ancestors. They protect and keep their environment through the orientations of the elders of their ancestor opinions and their own life experiences that are relevant with their environment.¹

The management of environment to be used wisely and traditionally by *Adat* Community for the sake of its sustainability is a part of their life. It is because there is an emotional bonding between the people and the environment as a place to work, burial site, or the belief that their environment is a place where their ancestors belongs to. The closeness of this relationship between them is expressed into the philosophy of *sedumuk bathuk senyari bumi yen perlu ditohi pati*, which literally means “we are not even afraid of dying for defending our land”.²

Indonesia as a developing country is currently undergone a process of change that is imperative as globalization has created a new world order as the consequence of change. Some values like democracy and protection and equality of rights will always be prioritized within the interactions of nations. Indonesia has grown as the result of society’s interaction that happens naturally where they have been living in the archipelago since centuries ago. During the times, they lived with their own cultures that were a blue print of behavior which provided a guide and/or benchmarked of the society’s behavior. In this context, cultures especially the elements of values resulted into norms and normative values, which are a design for living. The norms and the value are born and transform into the lifes of the society as the cultural aspect, which prioritize ancestral values of a civilized nation.³

The Federation of *Adat* (customary) *Law* basically is scattered around the archipelago and is founded on 3 (three) main pillars, namely legal pillar; ruler (government power) pillar; and unity of environment pillar. The unity of environment contains material wealth from the perspective of legal terms is then known as *hak ulayat* (ulayat right). This rights specifically regulates territorial areas which becomes the place of all rulers to exercise its function. This rights then would use nomenclature *collective rights*.⁴

Norms and values of culture as *Adat Law* is the order of *Adat* community’s guide in their interactions among their environment. The term of the *Adat* community is known as *Adat rechtsgemeenschap – in Dutch -*, and /or *indigenous people* as an agreed term used by the international legal scholars to refer to an entity of society with its own specific characteristics due to their unique historical, economic, social, and cultural background.⁵

2. The Essence of Local Wisdom Values for the Development of Environment

Local Wisdom is a unique characteristic of all nations in the world, including nations within the archipelago especially in Indonesia. Various nations and tribes, religions and language, social system and local values in Indonesia show the wealth of Indonesia as a nation of diversity. Therefore, the existence of this local wisdom must get a special attention especially in the middle of current changes of age.

¹ Kaimuddin Salle, 1999, *Kebijakan Lingkungan Menurut Pasang* (Sebuah Kajian Hukum Lingkungan Adat pada Masyarakat *Ammatoa* Kecamatan Kajang Kabupaten Daerah Tingkat II Bulukumba), p.17.

² L. Soetrisno., 1995, *Menuju Masyarakat Partisipatif*, Kanisius, Yogyakarta, p.8.

³ A. Suryaman Mustari Pide, 2014, *Hukum Adat Dulu Kini dan Akan Datang*, 1st ed., Prenada Kencana, Jakarta. p.20.

⁴ *Ibid*.

⁵ Dauly Zainul, 2011, *Pengetahuan Tradisional, Konsep Dasar Hukum dan Praktiknya*, PT. RajaGrafindo, Jakarta. p. 39.

According to Saini, the local wisdom tends to be associated with local community. In foreign language, it is referred to as local wisdom, local knowledge, or local genius. The local wisdom is an attitude, perspective, and the ability of a community in managing physical and spiritual environment which then provides the environment the opportunity to grow. In other words, the local wisdom is the creative answer towards historic-geopolitics issues and local situation in nature.¹ On the other hand, it is also said that the local wisdom can also be defined as a point of view of life and knowledge as well as various life strategies that come in the form of activities conducted by the local community in response to all issues in fulfilling their needs, covering all aspects of life; religion, science, economy, technology, social organization, language and communication, and art. They have the understanding, programs, and some activities related to fulfilling, fixing, and developing the aspects of needs and the way to fulfill them. Indeed, they have to consider human resources and natural resources around them.²

According to Griffith,³ the local wisdom is covered into national law and customary law or religious law. As quoted by Hooker, there will be an interaction one to another and it will create the expected social balance, which then the national law will become more dominant.⁴ It is actually limited to an authority in which the current the *adat* law community is enacted to another the *adat law* community.

According to Erman Rajagukguk,⁵ there are at least 4 (four) legal system complements peacefully in Indonesia, namely: *Adat Law*, Islamic Law, “Civil Law”, and “Common Law”. As the national motto of Indonesia, “*Bhinneka Tunggal Ika* (Unity in Diversity)”, then the legal system in Indonesia also has pluralism element following the development of the nation and Indonesian community. Furthermore, Erman Rajagukguk elaborates further some his thoughts.⁶ Firstly, the *adat* law is a law that lives among Indonesian people based on their own respective culture. The *Adat* law are customary behavior/act that is compiled by its community and it has its own sanctions when violated. This *adat* law covers the regulation on family-related regulation including inheritance, marriage, child adoption, land-related regulations, and trade-related regulations. In several areas, the *adat*'s penal code is also recognized. This *adat* law is developing as it is following the development of the people in it. The change of *adat* law happens because there is a change of legal consciousness from the people or due to the existence of an external push and judicial bodies. The *Adat* law in this context has its own values as it is a law that is developed among the community. These values are known as the local wisdom because they come from the local faith or belief of a particular nation.

According to Saini, furthermore, the local wisdom is considered as highly valuable and has its own benefit in the life of the community. The system is developed due to the necessities to appreciate, preserve, and sustain life in accordance with the situation, condition, abilities, and values that is appreciated among the concerned communities. In other words, the local wisdom becomes a part of the way they live to solve all sorts of issues that they will face. It is all thanks to the local wisdom that these people could sustain their life, even to the extent of sustainable development.⁷

As it is understood that traditional communities generally know their environment pretty well. They live in various natural ecosystem that exist in Indonesia and has lived side to side with the nature harmonically, which allows them to have multiple ways to sustainably utilize the natural resources. In terms of behavior, people will refer to various things that in its essence has good or bad values, as well as activities that are primarily based on right or wrong. Within the concept of the local wisdom, there is also a manifestation of natural resources management attempt and environment that is a realization of natural conservation by the communities.

Nababan mentions several conservation principles in terms of traditional natural resources management, as followings:

- (1) The sense of Respect. It drives harmony and the relationship between men and nature around them. In this context, the traditional communities tend to see themselves as part of the nature.
- (2) The sense of belonging. it is exclusive to the communities upon a particular territory the kinds of natural resources that becomes a communal property resource for them. This sense of belonging is binding upon all members of the community to preserve and secure the resources from external parties.
- (3) Local knowledge system. It provides the ability to the member of the community to solve issue that they are facing in utilizing the remaining natural resources.
- (4) Adaptation capability in using simple technology efficiently and effectively in terms of energy usage and compatible with the condition of environment.
- (5) Allocation system and enforcement of *adat* regulation in order to secure the collective natural resources from excessive utilization, either for the member of the community or for external parties. In this instance,

¹ See Cecep Eka Permana, 2010. *Kearifan Lokal Masyarakat Baduy dalam Mitigasi Bencana*. Wedatama Widya Sastra, Jakarta, p. 1.

² Suparmini, et.al., 2012. *Pelestarian Lingkungan Masyarakat Baduy Berbasis Kearifan Lokal*, Laporan Hasil Penelitian, Universitas Nasional Yogyakarta, p. 7.

³ Imam Syaekani and A. Ahsin Thohari, 2004, *Dasar-dasar Politik Hukum*, Raja Grafindo Persada, Jakarta, p.125.

⁴ Ibid.

⁵ Erman Rajagukguk, *Ilmu hukum Indonesia: Pluralisme*, <http://www.docjax.com>, accessed on 25 Januari 2017.

⁶ Ibid.

⁷ See Cecep Eka Permana, op.cit, p. 3.

the traditional communities already have their own *adat* penal code and legal instrument in a single social unity.

- (6) Equal distribution mechanism of harvest or collective natural resources in order to prevent the rising of an excessive social disparity among the traditional communities. The absence of jealousy or social anger will prevent thief or illegal usage of natural resources.¹

The idea of the local wisdom values can be seen in the further elaboration, as followings:

A. Sanctity

One of the essence of the local wisdom values is its sanctity. It has been described by I. Gede A.B. Wiranata, as:²

The religious side. It tends to show that the *adat* communities as a whole believe to the existence of a spiritual world which handles the power of men. This spiritual world gives influence and even decides the fate of men. Traditional in this context means that the behavior that has been passed down from generations to generations, classic, and tends to fill the life of the *adat* community. This life has been going on since the existence of their ancestors, whereas various order of behavior and custom has existed and prevailed. However, it has unease feeling if it is not conducted or left.

This could be reflected within the traditional local wisdom of Kajang³ in the instance of *Pasang*. *Pasang* in the context of its meaning and content, it contains an advice and a will, a demand or a trust and it might also contain into prophecy and warning. The content of doctrines in *Pasang* either contains will, warning, or demand, has cultural and social values by the community – called Ammatowa. Therefore, the form of *Pasang* is a collected form of all knowledge and experiences in the past which covers ancestral life aspect of Ammatowa community.⁴

The sanctity value in the Adat local wisdom basically relates to religion and culture. The value then creates certain trust system to be similar to the religion. This takes place because there is supranatural glory to have intention to the man and the land. This condition is in line with the opinions who states that both religion and cultures can be distinguished but is inseparable. According to Nurcholis Majid, religion is absolute in nature and doesn't change due to times and ages. Most cultures are religious-based and never the other way around. Therefore, the religion is primary in nature whilst culture is secondary in nature. Culture could be a religious way of life as it is a subordinate of religion. The communication of religion and culture is a necessity.

On a certain condition, the religion along with its magical influence and various ritual will impact culture of a certain community. In a certain religion condition. It can be said that it has a sense of superiority upon culture. However, there are times in which a certain culture influences to the process of religiousness in human. This is related with the natural tendencies of mankind that is inseparable from social dimension. Hence, a believer of a certain religion among different community will give birth to different religious typology.⁵ Therefore, sanctity of traditions value within the *adat* community corresponds with religiousness or faith whereas naturally, this dimension of faith is something that is inseparable from the soul of every human. This is why most of the times, social value system and the life of the community itself are inseparable from a particular belief, whether it is religious or something that is traditional in nature.

This sacredness is often related with traditional terminology which has the meaning of faith or religion.⁶ The “tradition” comes from Latin, *trader*. It literally means to provide, to give, or to left behind. From this word then derives the term “traditio” as a noun which has meaning “to surrender, to give, to left behind”. “Traditio” then becomes the term mainly used for traditionalism. It is the teaching that prioritizes tradition that has been accepted from generations to generations as their guides of life. Tradition could come from a living practice that has been going on for many years, hence it is called cultural.

There could be also something that is derived from religious belief based on god's gift. This is often referred to as religious culture. As ethical community, the traditionalism could rely on cultural tradition or cultures that lives among the community as the inheritance of ancestor, or within religious culture derived from religious gift. This ethical tradition also manifests in the form of language, sayings, advices, norms, and principle within behavior such as living, interacting, working, and conducting activities, as well as the view and attitude towards life as a whole. The form of language, attitude, perspectives, and live stores ethical values, expressive values, and realization means. Therefore, the local wisdom values contain traditions that has implications on sacred dimensions and possibly religion. This the reason why the *adat* community and its values could survive from the changes of age.

B. Honesty

The value of honesty is one of the basic value in the local wisdom, including the *adat* community. It is because

¹ See Nababan, “Kearifan Tradisional dan Pelestarian Lingkungan di Indonesia”. *Jurnal Analisis CSIS*, Tahun XXIV No. 6 Tahun 1995, p. 6.

² See I Gede A.B. Wiranata, 2005, *Hukum Adat Indonesia*, PT Citra Aditya Bakti, Bandung, p. 68.

³ Kajang is one the existed adat communities in Indonesia. It is located in District Bulukumba, South Sulawesi. It has its own laws to regulate and manage its community – called Ammatowa.

⁴ See Mas Alim Katu, 2005. *Tasawuf Kajang*, Pustaka Refleksi, Makassar, p. 20.

⁵ See Ach. Shodiqil Hafid, “Komunikasi Agama Dan Budaya (Studi atas Budaya Kompolan Sabellesen Berdikir Tarekat Qadiriyyah Naqshabandiyah di Bluto Sumenep Madura)”, *Jurnal Al-Balaqah*, Vol. 1 No.2, Juli-Desember 2016, pp. 162-163.

⁶ See <https://id.wikipedia.org/wiki/Tradisionalisme>, accessed on 24 Mei 2018.

the *adat* community is a reflection from local culture with its own ancestral values, including honesty. One of the value of honesty examples can be found in the Buginese local wisdom in South Sulawesi. As described by Shaff Muhtamar, the origins of local wisdom values among Buginese community is from the myth of *Tumanurung*. This is the basis source of Buginese tradition forming:¹

“According to Toriolo, the function and the benefits of human in nature are the basis determination the existence of human beings. Some values such as honesty, generosity, propriety, determination, and effort are the main values in Buginese cultures. Honesty is referred to as *lempu* in Buginese language which means straight as in the opposite of bent. In various context, *Lempu* also may refer to sincere, right, kind, or fair; as an opposite of deceitful, cheat, traitorous, abusive, bad, fraud, etc. When To Ciung, Luwu Scholar, was asked for advice for soon to be a King (*Datu*) of Soppeng regency, named La Manussa’ Toakkarangeng, he said that there were 4 (four) forms of honesty, namely: (a) to forgive people who have wronged him; (b) to be trusted; does not betray others; does not give that which he does not own; does not over-credit kindness when it only benefits himself.”

In accordance with this definition as mentioned by “To Ciung” above, Kajaolalidong, a scholar from Bone, explained concerning honesty when he had been asked by the King of Bone. According to him, the proves of honesty were:

- a. Do not take harvests that does not belongs to you;
- b. Do not take things that does not belongs to you, and is neither your heritage;
- c. Do not let the buffalo out of its cage, should it not belong to you;
- d. Do not take woods that are put, should you don’t put them in the first place; and
- e. Do not take woods that the edge has been fixed, should you be not the one who fixed it.

In the fellowship agreement between the 3 (three) kingdoms - Bone, Wajo, and Soppeng -, which was initiated by King of Bone, La Tenriware Bongkanngge. Each word in the agreement reflects the spirit of honesty as has been suggested by Kajao to: (a) Reminding each other; (b) being equal; and (c) helping each other during hard times or not. This agreement was closed with a line of sentence that suggested the religious value of Buginese community and moral responsibility of the young generations at that time: - *This agreement is everlasting for the sake of the Unity of Bone, Wajo, and Soppeng and is witnessed by Gods. We are entrusting this to our children and grandchildren.*

C. Decency

In the Buginese local wisdom, the word *Assitinajang* can be defined as decency or appropriateness. This word originates from the word *Tinaja* which means fitting, deserving, or appropriate. Lontara says: “*Seat upon your throne and occupy where you belong*”. *Ade’Wari* (distinguishing culture) basically regulates everything in accordance to its decency or appropriateness, including the act of *Mappasitanaja*. Violating this order means ruthlessness. The obligation exercised brings over an equal right is an appropriate act among them. Quantity is not something that tends to be debated when it comes to *Sitinaja*. Took what is few, if that few things bring over good and refuse the many, if that many will invites destruction.²

This decency value has a strong connection with the value of spiritual and physical capability (*makamaka*). The consignment or receiving of a certain something, whether moral entrustment or duty, must be based on decency and capability. *Makamaka* plays more role to the stakeholders. Those who gives because they deserve to give, and the people that receives because they deserve to receive. Responsibility has been conducted and mandate has been fulfilled. Value of appropriateness has a role in Lataddampare’ Puang Rimanggalantung, which reminds us to several religious advices entrusted by the ancestors saying “*Do not be corrupted by position of authority, and do not also want higher authority too much, should you also could not fix your country. Appear when only seek, thought when you were appointed.*” The decency can be ruined due to several factors: (a) Greed, which will eradicate shame, (b) violence, which will eradicate passion, (c) cheats, which will break the relationship between families, (d) cruelty which will push away rightful in a village (community). If greed is to be capitalized, then everything in possession will be lost. If deficiency is to be capitalized then difficulties will be the result. And if truth is to be capitalized, then brightful results will awaits, after good things and enclosed by safety.³

D. Equality, Collectiveness, Justice, and Tolerance

In the Baduy *adat* community, there are several local wisdoms that are known in the form of collectiveness, democratic, justice, and tolerance within the social practice and leadership within their community. The Baduy *adat* community - called “*Amanat Buyut*” has value of local wisdom in line with the major source of the Baduy teaching. The content of the “*Amanat Buyut*” are the mandate is entrusted to Pu’un/the Country of thirty three /the River Sixty five / The center of twenty five Country / Mountains must not be destroyed/ Valley must not be damaged/ Restrictions must not be violated/ *Buyut* must not be changed/ Length must not be cut/Short must not be connected/ That which is not must be eradicated/ That which are forbidden must be gone/ That which is right

¹ See Shaff Muhtamar, 2007. *Masa Depan Warisan Luhur Kebudayaan Sulawesi Selatan*, Pustaka Refleksi, Makassar, pp. 17-20.

² *Ibid*, p. 21.

³ *Ibid*, p. 22.

must be right/ From the elaboration of Puun/ and mandate of *Buyut*.

It can be founded several democratic values that is unique in Indonesia. They are as followings:¹

1. Value of equality

It can be seen from daily life of Baduy community that there are nothing higher than the other when it comes to the creation of God. All must be treated equally starting from the way they dress, sanctions, and everything else, even a *Puun* is someone who's life very simple in comparison to other houses, and even if *Puun* violates a certain regulation then *Puun* shall be punished too, or in some cases it might be more severe than the others as *Puun* is viewed as someone who should be upholding the regulations and norms of the community and hence is expected to be the example for all. During the process of nomination, everybody deserves a chance to express their opinion. All elements of the community are represented during the conference of the *adat* community, either inside or outside *Baduy*.

2. Value of Justice

Value of justice can be seen through the mandate of "*buyut*". The "*buyut*" must not be changed. This shows that there is a legal certainty that could be used as a reference after going through their daily life. Something has become the primary references of life principle substantively speaking, and there is nothing that may be changed. With the presence of legal certainty then the life of the community becomes more controlled. Aside from that, the mandate of the "*buyut*" says "length must not be cut and short must not be connected; mountains must not be destroyed; valleys must not be damaged". Aside from suggesting legal certainty, this also shows balances, harmony with the surrounding environment, and equality applied to all members of *Baduy* without exception. When a *Puun* is violating the law, he/she shall be punished fairly.

3. Communal Value

Communal value can be seen through the daily life of the community. All developments of facilities, public/private (housing, bridges, *saung*, *bale*, etc) is done collectively including the houses of the community member. This shown that the harmony among *Baduy* community, including in the nomination of *Puun*, even during the process of a renovation. They would collectively work on it. The same goes for *Puun* as well, although judging from the amount of wealth that he/she has, *Puun* could be said as the richest/wealthiest person in the community, but his/her wealth is only going to be used to help the other member of the community that are less financially capable, or even when a member of the community died. *Puun* would voluntarily offers aid to those in need and will be aided by the member of the community collectively.

4. Tolerance Value

Tolerance can be seen through the act of appreciation towards another and respecting one another, whereas everything is in harmony. No one may force their will upon the other, including when it comes to faith to conduct cultural practices that they believe in. If there are any *Baduy* that is not strong enough in living their daily life in accordance with the prevailing cultural regulation, then he/she may go out from the community peacefully without any force, because the community believes that they are family as an intern circle, and as a whole cultural entity that is working collectively in a sincere manner and determined. However, in terms of religious faith, it is true that most of the ancestor holds the *Sunda Wiwitan* religion, which is basically believe in the existence of a spirit (animalism) but they still believe in the existence of Allah S.W.T, the saints, prophets, and angels. Aside from that, they primarily believe in is Prophet Adam a.s. as they believe that Adam a.s. is the first prophet and the first to teach about the balance of nature and its preservation. The primary teaching is the harmony between human and nature and therefore the nature must not be changed or ruined.

5. Religious Value

The strong living religious values exists in the *Baduy* community and it has even become inseparable part form their daily life. However, the religious value is different from religious value in general. The religion of the *Baduy* community is *Sunda Wiwitan* (among the Javanese it is usually known as Islamic of Kejawen). The religion of the *Baduy* is the same as the Islamic of Kejawen in Sunda version of religion). This religious value holds a great deal of influence towards the nomination process of *Puun* in *Baduy*. They believe that the *Puun* nomination system that they have is a mandate from their ancestor and therefore it must be done without having any changes or modification at all.

The local wisdom as mentioned above holds the value of sanctity, honesty, role model, balance, and justice. It can theoretically be considered as the main push from a social control in the *adat* community. This is known in the concept of Snouck Hurgronje (Aceh), as *adarrecht*, that is used to mention a tool of social control with sanctions and to provide a distinction between other social control that does not have sanctions (*adat*).²

¹ See Bahrul Ulum, 2014. "Nilai-nilai Demokrasi dalam Pengangkatan Puun/Raja pada Masyarakat Hukum Adat Baduy", *Jurnal Ilmiah*, Universitas Brawijaya, Malang, pp. 9-12 .

² I Gede A.B. Wiranata, op.cit, p.9

3. Conclusion

It can be concluded that the essence of *adat* community in supporting and contributing in the development of environment, especially in the context of forest management system is put in the idea of sacredness, honesty, and decency. The local wisdom is associated with local community that can be seen in the Adat community in Indonesia such in the Buginese community and Baduy community. Those unwritten law in the adat community plays important role to preserve environment.

Bibliography

- Ach. Shodiqil Hafil, “Komunikasi Agama Dan Budaya (Studi atas Budaya Kompolan Sabellesen Berdhikir Tarekat Qadiriyah Naqshabandiyah di Bluto Sumenep Madura)”, **Jurnal Al-Balaqah**, Vol. 1 No.2, Juli-Desember 2016.
- A. Suriyaman Mustari Pide, 2014, *Hukum Adat Dulu Kini dan Akan Datang*, 1st ed., Prenada Kencana, Jakarta.
- Bahrul Ulum, 2014. “Nilai-nilai Demokrasi dalam Pengangkatan Puan/Raja pada Masyarakat Hukum Adat Baduy”, **Jurnal Ilmiah**, Universitas Brawijaya, Malang.
- Cecep Eka Permana, 2010. *Kearifan Lokal Masyarakat Baduy dalam Mitigasi Bencana*. Wedatama Widya Sastra, Jakarta,.
- Daulay Zainul, 2011, *Pengetahuan Tradisional, Konsep Dasar Hukum dan Praktiknya*, PT. RajaGrafindo, Jakarta.
- Erman Rajagukguk, *Ilmu hukum Indonesia: Pluralisme*, <http://www.docjax.com>, accessed on 25 Januari 2017.
- I Gede A.B. Wiranata, 2005, *Hukum adat Indonesia*, PT Citra Aditya Bakti, Bandung.
- Imam Syaukani and A. Ahsin Thohari, 2004, *Dasar-dasar Politik Hukum*, Raja Grafindo Persada, Jakarta.
- Kaimuddin Salle, 1999, *Kebijakan Lingkungan Menurut Pasang* (Sebuah Kajian Hukum Lingkungan Adat pada Masyarakat *Ammatoa* Kecamatan Kajang Kabupaten Daerah Tingkat II Bulukumba),.
- L. Soetrisno., 1995, *Menuju Masyarakat Partisipatif*, Kanisius, Yogyakarta.
- Mas Alim Katu, 2005. *Tasawuf Kajang*, Pustaka Refleksi, Makassar.
- Muhtamar, 2007. *Masa Depan Warisan Luhur Kebudayaan Sulawesi Selatan*, Pustaka Refleksi, Makassar.
- Nababan, “Kearifan Tradisional dan Pelestarian Lingkungan di Indonesia”. **Jurnal Analisis CSIS**, Tahun XXIV No. 6 Tahun 1995.
- Suparmini, et.al., 2012. *Pelestarian Lingkungan Masyarakat Baduy Berbasis Kearifan Lokal*, Laporan Hasil Penelitian, Universitas Nasional Yogyakarta.