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### RESEARCH ARTICLE

#### FOREST CONSERVATION STRATEGY BASED ON LOCAL WISDOM IN FOREST UTILIZATION AT ENSAID PANJANG, KELAM PERMAI DISTRICT, WEST KALIMANTAN.

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##### Manuscript History

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#### Abstract

The purpose of this research is to formulate the strategy of the Village Forest conservation based on local wisdom in Ensaid Panjang Village. The research period was started from 8<sup>th</sup> February to 11<sup>th</sup> November 2017. This research has been conducted in Ensaid Panjang Village, Kelam Permai Subdistrict, Sintang District, West Kalimantan.

The focus of the research is the form of strategy for conserving the village forest, human observation, nature, law and village forest located in Ensaid Panjang village in the management and utilization of village forest in Sintang regency of West Kalimantan. While the tools used in this study consisted of a diary that is used to record all the information described by informants who are not summarized in the questionnaire, stationery that is used to fill out the questionnaire and write an explanation of the informant, digital camera that is used to take documentation when filling out questionnaires or community activities related to forest preservation and customary law, the voice recorder that is used to record the interview of the researcher with the informant. According to Miles and Huberman, Data Analysis is an effort to process the data into information so that the characteristics of the data can be understood and useful for solution problems especially for problems that related to research.

Based on the results and discussion above, it can be concluded that: 1) Forest Village Conservation Strategy is ensuring the integrity of Village Forest Area, optimum utilization and running of protected function with controlled water system and life of flora and fauna. The development of a village forest monitoring model with access to local communities to develop a strategy for developing local village-based forest models is the development and utilization of Non-Timber Forest Products (HHBK) in the form of *Tengkawang*, Medicinal Plants, Rattan and Fruits. The custom chairman said that "Forest function for Indigenous peoples is a source of clean water and Non-Timber Forest Products (HHBK) as tourist sites. 2) The Village Forest Management Strategy in Ensaid Panjang Village is one of the villages which still upholds the cultural and customs values of Basa so that on August 23, 2000 the village of Ensaid Panjang was trusted to manage the village forest, 3) the strategy of village forest conservation, based on the local

wisdom in Ensaid Panjang village with all the problems and condition of forests which is faced by the forestry sector today is the condition of Degraded Forests is quite sharp. This condition caused forest is no longer able to become a buffer for the preservation of nature.

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## ..... **Introduction:-**

### **Background:-**

Local wisdom or traditional wisdom can be defined as the cultural knowledge which is possessed by a particular society which includes a number of cultural knowledge pertaining to models of sustainable management and utilization of village forests ". The wisdom contains a description of the public's assumptions about matters relating to the environmental structure of environmental functions, natural reactions to human actions and the relationships that should be created between human (society) and its natural environment. "Local wisdom can be understood as a human effort by using its sense of cognition to act and behave towards something objects or events that occur in a certain space (Ridwan, 2007)".

According to Sirtha (2003), "The Local wisdom can be formed as values, norms, beliefs and special rules. These diverse forms has caused diverse in the functioning of local wisdom. 1) Local wisdom can be used for conservation and preservation of natural resources, 2) Local wisdom serves to develop human resources, 3) Works as a cultural and scientific development, 4) Used as advocacy, trust, literature and abstinence.

The management of natural resources, namely Indigenous Forest of Ensaid Panjang, is an effort to plan, implement, monitor and evaluate the implementation of natural resource conservation in the utilization of Village Forest, utilization of Village Forest and control of destructive power of local species such as *Meranti*, ironwood and other plant species. Unnatural plant clearing is only done during harvest time to facilitate harvesting. Some of the results from forest systems such as Rubber plant sap, *Tengkawang* seeds, *Nyatuh* and *Gudang Jelutung* sap are some kinds of export products. Meanwhile fruits such as Durian, Jackfruit, Mango, *Cempedak*, *Duku*, *Rambutan*, *Langsat*, Rattan, Sugar, Straw and others are sold to the market and the profits from the sale are used to purchase daily necessities. Thus the daily needs of the Dayak community are almost entirely met from the production in the Village Forest system. Rubber plant yields the largest contribution to revenues from Village Forest that is more than 50%.

Then, this customary law community joined again so on until the State arises which is still a city or police. The customary law community that is in accordance with its nature is a customary law community which is genealogical, such as Indigenous people based on their ancestry. Therefore evangelical law community evolved from the individuals who formed families then from this family they were interacting and forming family gatherings that not only have the background of the similarity of origin or ancestors but they are bound by the same territorial or territorial they live together. The unity of society is what forms the customary law community and at the same time is the source for the formation of a State, which is better known as the unity of indigenous people.

### **Research purposes:-**

Based on the above-mentioned background, the purpose of this study is to develop a strategy of preserving the Village Forest based on local wisdom in Ensaid Panjang Village.

### **Research Methods:-**

#### **Research Period and Location:-**

The research was started from April 18 to December 11, 2017. This research was conducted in Ensaid Panjang Village, Kelam Permai Subdistrict, Sintang District, West Kalimantan.

### **Research Focus:-**

The focus of the research is the form of strategy for conserving the village forest, human observation, nature, law and village forest located in Ensaid Panjang village in the management and utilization of village forest in Sintang regency of West Kalimantan.

**Data Collection Method:-**

While the tools used in this study consisted of a diary book that is used to record all the information described by informants who are not summarized in the questionnaire, stationery that is used to fill out the questionnaire and write an explanation of the informant, digital camera that is used to take documentation when filling out questionnaires or community activities related to forest preservation and customary law, the voice recorder that is used to record the interview of the researcher with the informant.

**Data Analysis:-**

Data analysis according to Miles and Huberman is an effort to process the data into information so that the characteristics of the data can be understood and useful for solution problems especially problems related to research.

**Data Reduction in Qualitative Research Data Analysis:-**

According to Malik in Miles and Huberman (1992), the selection process, focusing attention on simplifying and transforming rough data arises from written records at the time of data reduction which is summarizing process, summarizes or selects data from field notes which are then included in the category of themes where the focus or problem is in accordance with the research focus. Choosing the main points in accordance with the research focus in Ensaid Panjang Village conducted during the study together with the people who are well aware of the village customs among them the village environment, the habits of the village as a whole, the Village rules and regulations of the Custom Village, the Village Chairman, the Secretary of Village Chairman, Customary Chairman, 4 Sub-district Chairman and 4 Field Forest Officers at Bukit *Rentap*, former of Custom Chairman, former of Village Supervisory Board, Sub-district Chairman Secretary and Exploring Village Forest accompanied by 4 Villagers and 2 students while discussing on the way to the Village Forest location and return home continued at Ensaid Panjang House.

**Data Presentation (Data display):-**

It is the process of presenting the data into a number of matrices corresponding to the function to map the reduced data as well to facilitate constructing in order to tell, conclude and interpret data. It is one of the activities in making reports of research results that have been done in order to be understood and analyzed in accordance with the desired goals. Data can be presented in table or list form.

**Conclusion Drawing:-**

Making a tentative conclusion that can be served as a briefing in conducting research to provide interpretation of the data obtained, especially data related to the focus of research. Conclusions or verifies are carried out loosely to keep open longer and more detailed based on collections of data obtained in the field and firmly rooted. The data obtained in the field is presented in such a way and then analyzed against the data to obtain the actual results. Human and Conflict Interests that occur in the problem of natural resources more occur because of the mistake of humans in settling time dimensions that only see the contemporary factors only. The data that focus on the research in the intention is the Village Forest in the village communities that exist around the Protected Forest in the village community from problems is so difficult to be resolved through village community meetings with the Provincial and Provincial Government.

**Research Result And Discussion:-****The role of central government in dominating forest management:-****The role of government in forest management in Ensaid Panjang Village:-**

The role of local government in ensuring the rights of indigenous and tribal peoples in the context of regional autonomy on the management of village forests is that the Constitution regulates the recognition of the rights of indigenous and tribal peoples in Indonesia which respects and guarantees customary rights as stated in the preamble of the 1945 Constitution.

1. The Government shall participate at control over the management and utilization of Village Forests;
2. The Government shall give all the rights to the Villages, but shall not damage the Forest and pollute clean drinking water by the village community in accordance with the necessity;
3. The Government respects the prevailing customary law in Ensaid Panjang Village;
4. Villagers respect the rule of the Government (Noramtif law) on Forests;
5. Government routinely patrols around the village forest by involving supervision from the Village.

### **The Role of Law on Village Forest Management which involving local people:-**

The economic needs of the communities surrounding the forest or indigenous peoples have been set in forest management policies that involve the community in accordance to the Minister of Forestry Decree No. 622 / Kpts-II / 1995 on guidelines of community forestry Decree of the Minister of Forestry Number 677 / Kpts-II / 1998 on Community Forests equipped with Decree of Minister of Forestry Number 865 / Kpts-II / 1999, Minister of Forestry Decision Number 31 / Kpts-II / 2001 on the implementation of Community Forestry and Forestry Minister's Regulation Number 37 Year 2007 on Community Forestry. In order to improve the ability and independence of the community in obtaining the benefits of forest resources optimally and fairly in order to improve their welfare:

Community forestry have not been optimally upgraded to indigenous peoples' economies under the Minister of Forestry regulation number P.37 / Menhut-II / 2007, on community forestry, mandating communities through groups to obtain community forest utilization permits (IUPHKm), this permit is granted to resource use Forests in protected forest areas or production forest areas and village forests. Permit utilization is done through the cultivation of medicinal plants, cultivation of ornamental plants, bee cultivation and cultivation of multipurpose trees (Fruit, Rubber and Flowers Sap Producing plants);

Community participation in the preservation of Forest functions in Ensaid Panjang Village is as basic capital of National development which has real benefit for life and livelihood of the Indonesian Nation, especially the community around the Forest, both ecological, socio-cultural and economic benefits are balanced and dynamic while to predicate The forest itself is as the lungs of the world strongly associated with the name of the forest ecological role is very strategic for human life.

### **Strategy of Village Forest Conservation Based on Local Wisdom:-**

For village forest development model based on local wisdom as Village Forest Preservation Strategy is ensuring the integrity of village forest area and optimum utilization and running of protected function with controlled water system and flora and fauna's life. The development of a village forest monitoring model with access to local communities to develop a strategy to develop local village-based forest models is the development and utilization of Non-Timber Forest Products (HHBK) in the form of *Tengkawang*, Medicinal Plants, Rattan and Forest Fruits. The custom chairman said that "the function of Forest for Indigenous Peoples is as a source of clean water, as a source of Non-Timber Forest Products (HHBK) as tourist sites" (Interview, August 2017).

Regarding customary rules on forests is Law No. 41 of 1999 on forestry, (1). PP no. 33 of 2002 on forestry planners; (2). PP no. 45 Year 2004 on Forest Protection; (3). PP no. Law No. 06 Year 2007 on Forest Management and Forest Management Plans and Forest Utilization; (4). The Minister of Forestry Regulation No.P.49 / Menhut-II / 2008 on Village Forest pass the regulation of the Minister of Forestry No: P.53 / Menhut-II / 2011. The cultural interest in forest resource management is 10%. The Indigenous Peoples' empowerment strategy for developing forests is the utilization of the area by establishing a zoning system and managing management boundaries with members of the Village Forest Management Institution and formulating a business management plan to manage the potential within the Protected Areas and Oversight.

### **Forest Village Conservation Strategy:-**

The strategy of village forest conservation is based on the local wisdom of the "Dayak Desa" community in Ensaid Panjang Sintang District, West Kalimantan which is valued, among others, the Tradition / Custom of Sub Tribe "Dayak Desa" in terms of preserving the traditions that exist in their environment by doing as follows; when they want to move house outside the Betang House they are not allowed to bring goods or original objects from the Betang House because the Betang House must be fulfilled by goods or not be empty, Kitchen should be smoked if it is not used to cook for three days then the host must be punished by customary punishment. Furthermore, in the case of the door installation it should not be the same way but must be installed in the opposite way, then for the abstinence or that is prohibited to enter the Betang House are Banana seed, Pineapple seedlings, unpeeled shoots and pigs are alive because they are considered for unlucky situation but they are allowed to eat unless pigs must be dragged the carcass from end to end of Betang House through *Ruai ladder* of women and men steps. Once a short history of Ensaid Panjang Village is the name of Ensaid river (public water) whereas the "Village" itself is called Sungai Desa with the hill of Telaga Surat or Telaga Batu Bertulis which is located at upstream of Remanung Temple). The origin of Ensaid was *Sujuk*, then it join the river of Maram used to be a lot of trees and fruit of *Maram* so that the name of the river are Maram and Ensaid Panjang, therefore, Dayak moves a place called Temawai that

occurs in the Dayak Sub Dayak tribe of the villages among them Temawai Merah, Temawai Tuap (there is Bird Tungkup), Temawai Temperan (from Betang to Betang), Temawai Betang, Temawai Lebang etc.).

According to the Chairman of South Rentap Hamlet (S, 57 Years) said that according to the brief history story that: "In Ensaid Panjang Dayak Desa, can be found *Temawai Pasung* which means excusing people whose soul is sick, *Temawai Buaya* because there are crocodiles entering the house, *Temawai Kubung* because there are *Kubung* enter the house, *Temawai Bejampung* because there are birds enter the house, *Temawai Bukit* because near or around the hill, *Temawai Tuan* in the Dutch era, the Dutch Chancellor came to Ensaid for the first time, in the language of Ensaid, *Tuan* means the Dutch. *Temawai Ensaid* moved from Betang to Betang so that they never bathed into Tebeliau river because until now it is not far from Ensaid River Estuary and this river because the Mirih river wood must be made in the river, then there is *Temawai Tuap* because there is Tuap (Pungguk Bird) nest's Birds in the House, *Tempur Temawai* because many *Temperan* and moved to Betangs still within the scope of stem Ensaid, Temawai Kebiau breed, Temawai Ensaid both Ensaid I and Ensaid II first, Temawai Sungai Sejutik, Temawai Lebang ( not the Ensaid but the Lebang).

In addition, Sembai said also about the concept of Betang, as brought this:

Lebang tribe first controlled the Ensaid area because of the war that made the Lebang tribe feel pressed by the tribes of Bungkar, Limuan and Iban tribe that can move Lebang tribe in the Sejutik River then in Lebang tribe that flanked by the Village tribe, because the Village is part of the Iban Lebang tribe which surrounded by the tribe of the village if it is not, then according to the story of the Lebang tribe can become extinct because of the small number and tribe of many villages ranging from *Tempunak*, *Nanga Sepauk*, *Sekadau*, *Hilir Sanggau*, *Dedai District*, *Mao District*, mostly in pal 4 which embraces Muslim religion, Sawa river, Tebelian river, Penyaggu Lundang section.

Furthermore, Sembai also said that the Ensaid Region is like the one below:

The river area of Ringin, Kujau District, are the suggested area so that there is in Ensaid Village which is the least one Although the language is different but the same, for the origin of the village is actually *Iban Balau* because the village is a river so there is no village tribe, because *Iban Balau* in *Temenggung Gelung*, which brought to the upstream because in *Temenggung Gelung* it was full of people including *Mualang* tribe, because the area of West Kalimantan and Central Kalimantan will be controlled by *Kenayant* tribe and *Iban* tribe, while the tribes outside the tribe of *Kenayant* and *Iban* are only sub tribes only, The village is at war with the *Jengakang* tribe in the Kapuas river but the tribe of the village is assisted by *Mualang* and *Ketungau*, *Sebaruk*, the fever must be exhausted also tribe of the rest of the two *adek beradek* tribe who stop at Kelam then by using Tajau then sink in Elang Kuala Melawi-Kapuas polder of Melawi land with sand that is able to sow, curled in planting Kumang named *Pinang Mali Upang*, *Pucung Mali Rampung*, *Peling Mali Apas*, *pucung* in there for the Evidence that they are both Dayak Village then they both are not married to other people and married siblings because there is no other person to produce offspring that spread everywhere.

In addition, Sembai says also about the origin of human life as it is below:

The first human being is the *Buai Nasi* who are farming (*Bertaja or Berkana*, if the animals found in Uma that have been burned must use custom returned to the land of his *Puyang Gana*) if there is a fruit which is similar to *Kana* is called *Entimok* that creates the Kana fruit that requires care in order to remain beautiful and the striving that the old opinion can die, the young can die then in the bath with a pig's *pelangkan* and they *berdualah*, the first man who married Lemamang Limau then he is different from us humans today "(Interview December 18, 2017).

The kinship system and the boundaries of kinship of the Dayak tribe generally placed in the relation of a number of relatives who together hold certain rights and obligations, the right to inherit property, titles of heirlooms, rituals and so on. With the definition of the boundary of kinship relationship it is seen that the boundary of kinship relationship is largely determined by the principles of descent. It is this hereditary principle that determines who among the descendants. It is this hereditary principle that determines who among the infinite relatives will fall into the limits of kinship and who will be beyond the boundary of the kinship. So it can be said that the lineage can be drawn from the line of Father or Mother's line.

At the time of getting the big or small hunt hence the custom usually share from door to door both meat and part of heart symbolize attitude of soulfulness, if it was not shared, then they can be punished by the *kepun* custom (can bring the havoc to others who do not miss) . In terms of keeping the river water, Dayak people generally prohibit getting the fish by way of tuba or poison the water because if the water is poisoned and there are people who want to

drink water directly in the river then poisoning it will be punished with *Pati* custom and worn custom basic, especially spirits the guardian in the water will be angry (angry so that it can be affected by one village), if you want to open the field then must use customs as a sign of excuse to the *Jubata* (original land owner) either from check the condition of the land to the process *Nebas*, Cutting Wood up to burning stage, then *menuggal* dropping the first rice to the ground until it is completely united, planting sowing rice, graze and it will come when the rice contains then yellowing and cooking ready at harvest using custom then at the first harvest must be shared to neighbors or Betang people over new rice things that if there is not yet all crop because the rice is not simultaneous then that has not must be shared. After the harvest season is over, the village community is deliberated to determine the schedule of the closing party of the harvest year as a form of gratitude to *Puyang Gana* and or the Ancestors with various customary ritual activities to enjoy the forest products and rests.

Furthermore, in the case of Fruits were at the time of picking the results of the tree is obliged to share with fellow residents of *Rumah Betang*. If the harvested forest is not distributed then what if there is a resident of the resident of *Rumah Betang* sick in making sure the stability of the food, therefore, even it just a small bite, it must be shared to others. The meaning of tradition for Indigenous Dayak people and all kinds of religious rules is passed down from generation to generation as a sacred heritage. The Dayak people try to get everything passed down to the next generation. It is done mainly by the Custom Chairman and the *Belian* (shaman) *Semang*. The *Belian* (Shamans) and *Semang* attempt to inherit traditions related to ceremonial and religious teachings, whereas the Custom Chairman strives that all Customs who carry out marriages, open fields, land rights, social ethics, social relations, etc. are inherited from generation to generation as a life guide in accordance with the will of the creator of the world's creatures. The customary tradition includes the whole rule for human life, all the rules are not given in the form of the Law, but in the form of mystical stories even Myths that outline explain, why something should be run in a certain way, or why something should not be done with the title by *Mali* (abstinence or ban). They are still dependent on forest products for survival such as natural Honey or *Lalau* honey for sale. Rattan for making Mats, crafts and household tools Types of roots as medicine and dye clothes and many others.

Although the communities rely on forest products they manage the forest well. Moreover, they still use customary law in forest management. Customary law is never abandoned and is very wise to regulate society not in social life but also in the management of customary forest. In terms of mythological thinking According to the Continent (Dayak) on certain occasions as a habit before sowing Rice Seed first, before building a house, after moving into new homes, and certain moments concerning the daily life of Dayak community it must be an offering to the spirits certainly. The spirits or spirits called *Jubata* and Ancestors, Gods, fine spirits and ancestral spirits, spirits of Invisibility power on certain objects), which is experienced as a herald of salvation and doom. The spirits manifest themselves in certain types of Birds, Bird voices, Deer or *Pelanduk*, sometimes also in the form of several types of Snakes and honey. Other Dayak tribes believe in the same spirits that appear in birds (birds), wood or other animals. Stories or usually called mythologies may differ from each other in the Dayak sub-tribe but the functions of spirits are the same. The events told in these myths actually depict the road to salvation. When man acts and behaves like his ancestors then his life will be happy, safe, best luck and healthy in his body and soul like the life of his ancestors. The Dayak looked myth is very different from the fairy tales because they view the events of *sebaga* sacred history because the Dayak experience it as a historical myth that describes the events of the days of the incident that primeval give pointers about cult (the place himself again in ancient times they were having more events holy when the divine world appeared to the ancestors) of the way worship and worship should be held. There are other myths that give clues about the work in the fields, about the association and education of children or all the actions that are essentially important in their imagery in a myth. So it can be said that Dayak people can only act as believers according to their traditions if in their life follow the deeds of their ancestors as their role models.

Village Forest Preservation Strategy based on local wisdom Head of Empayauk Village in Ensaid Panjang Village, (T, 40 Years) stated that:

"Maintaining and replanting Forests that have been exhausted, how to prepare the preservation of Village Forest based on local wisdom in the village community in Ensaid Panjang what is the strategy is for the protection of forests that are still under development, how the use of guidance for the use and conservation of Village Forest in Ensaid Panjang is bring society together always to preserve "(Interview, July 2017)".

**Village Forest Management Strategy:-**

The Village Forest Management Strategy in Ensaid Panjang Village is one of the villages that still upholds the cultural values and or customs of Basa so that on August 23, 2000 the village of Ensaid Panjang is believed to manage the Village Forest coming from the protected forest namely *Bukit Rentap* Forest Reserve with the area of approximately 750 Ha with Length 9.70 km and altitude of 50-658 m and the forest Area is about 345 Ha especially in Ensaid Panjang Village and the implementation of Forest Management and Utilization Village based on local wisdom that started since 2000 has not run maximally so it is deemed necessary to conduct research that aims to identify the values of local wisdom that supports the management and Utilization of Non-Timber Forest Products in *Bukit Rentap* Forest Village and also know the process and form of management and utilization of non-timber forest products and strategies of forest management Village. The indigenous Dayak tribe of Kalimantan has a local wisdom that will perform the expulsion of Customary, to the parties who do not want or disturb them in their own customary land. Dayak Indigenous Peoples have local knowledge on how to farm that solves environmental problems that are simply ignored by modern economic calculations. Indigenous peoples are generally still obedient to customary law related to land burning, management and utilization of forests both for the purposes of making houses and for farming and other purposes. Indigenous people known to burn land deliberately and cause great fires and forest destruction will be subject to customary fines with the size according to how much error is done by the offender.

**Village Forest Strategy at Rumah Betang:-**

The strategy of preserving the Village Forest based on local wisdom in Ensaid Panjang Village with all Forest Problems and conditions facing the forestry sector today is the condition of Degraded Forests is quite sharp. This condition resulted in the Forest is no longer able to become a buffer for the preservation of nature. Recent natural disasters show a more disturbed balance of nature and sustainability. Forest Management conducted so far has created a conflict of interest between the Center and the Local Government. Challenges and constraints Forest Management and Forest Protection in Indonesia often come from local communities living around the Forest. However, several studies have suggested that Indigenous peoples' local practices will support sustainable forest management. This study is to study how local communities and local customary laws protect and manage their own Village Forest as well as to analyze the determinants of customary law applied in the management and utilization of village forests and their protection. The method used is the case study of Desa Ensaid Panjang Sintang regency of West Kalimantan is dominated by sub tribe "Dayak Desa" in Sintang regency, West Kalimantan. Data were collected through field observation and interviews with the sub-district head and the sub-district secretary and 6 villagers. The study found that the presence of Village Forests is significant in protecting and sustaining Forest Management. Factors that determine sustainability, especially cohesiveness, support relationships present a variety of clearly defined property stakeholders as well as transparency and financial accountability but not fully administrative.

How is the Strategy of Village Forest Preservation based on local wisdom in the Village Ensaid Panjang community? What is the strategy according to the Village Secretary (N, 46 years) stated that:

"Conservation by making the boundaries of forests with community land, how the preparation of the direction of utilization and conservation of Village Forest in Ensaid Panjang Village is the use of Village Forest is limited by a joint decision with the Forest Management institution Ensaid Panjang (LPHD), whether from the environment provide socialization about protection against Forest Village to the community in Ensaid Panjang Village is not there yet (Interview, September 2017) ".

**Culture and Land Management System** The majority of Ensaid Panjang villagers are "Dayak Desa" tribal people. Some people still live in a *Rumah Betang* and keep the culture they have. Ensaid Panjang is a small business center in the production of Dayak handicraft woven handicrafts in Sintang District. All weaving craftsmen are from among women. In making these tied fabrics they use materials from natural dyes. In the Dayak community in the village of Ensaid Panjang April-July is a month of the farming break when it is the community usually hold a device. Villagers will travel to other villages to stay in touch to strengthen friendship ropes. In "Dayak Desa" people the term Pe'gawai differs from the device. Pe'gawai is a party or celebration as it is the ceremony of Flower, Hair Cutting, *Nganasah* (sharpening) Teeth, Year and other caps while the tool is a settlement event in society such as *Bejereh-Bebantah*, *Bejereh Sabung Adat*, and others. However, when organizing a big party event the term Dayak apparatus is more common and known to the public. According to former head of Indigenous Village Ensaid Panjang (C, 55 Years) said that:

"Usually *Pe'gawai* implemented after the harvest season as the months of April to July. However *Pe'gawai* can also be implemented at other times. After the harvest season people always hold employees who are usually called by the closing instrument of the Year. Along with that usually people also hold some celebrations such as ceremonies, Flower Cutting, Hair Scissors and others. Implementation *Pe'gawai* after harvest season because at that time people are not too busy work and it is a period of rest cultivation. Every time there is a peer of the village becomes crowded, from various villages come and all the core of *pe'gawai* is friendship. People can *ngabang* or visit a village to another village to meet *Gaok* (miss) and tighten the ropes of friendship while the closing device Year (*Nyelapat taun*) in held to celebrate over the harvested results. Some people assume in the community that before they hold the closing gear of the Year they cannot farm. When the closing equipment of the Year presents the food to relatives who visit the long house in the intention that the harvest they get can also be felt other people ". (Interview, June 2017).

Meanwhile, in the opinion of the head of South Rentap Hamlet (S, 57 years) said that *pe'gawai* commonly done by the community at the time of the closing device of the Year, among others:

"(1) Hair Scissors are held in families with small children. This tool is intended for children who are haircut, his life will be grateful later, safe and get the best luck. Flower planting is usually done to heal the sick child with the flowers done with *Semanag* for the sickness of the child to be quickly recovered; (2) Broken flowers are held to meet the final requirements of Plant flowers so the child is healed from illness; (3) Dental teeth held to eliminate young men and girls from growing up to get married; (4) Take the baby to the river in the event so that the baby will be blessed and the baby will be blessed; (5) The tribe of "Dayak Desa" in Ensaid Panjang also has a wealth of speech or oral tradition; (6) The art of speech culture in the intention is poetry or any story that conveyed to someone or the general public. The art of this culture is generally a story or phrase, such as the story of the origin of life, daily, myth, or just a phrase that serves as satire, praise, advice or even to pray. Therefore in addition to entertaining, the art of speech culture is also there are semireligious.

Furthermore, the head of South Rentap Hamlet says as below:

Some of the art of speech culture owned by the Ensaid Panjang community are *Bekana* there are three forms known by the sub-tribe community of "Dayak Desa", among others (a) *Bekana basa* is humming to pray that is usually performed on traditional ceremony process such as closing year , Broken Flower show, haircut, girl ear plug and others; (2) *Bekana tangi* is an allusion or praise to a man whose poet can be designed by itself and can be played at any time; (3) The general clothing that describes the origin of life in which can mean satire, praise or advice ". (interview, June 2017).

There are various themes in the shrine but the stories conveyed are always associated with human kana fruit (sui humans who are in the sky) are always delivered with a typical humming and his poems use figurative language that contains a meaning in which according to the head Adat Village Ensaid Panjang (B, 50 Years) states are:

"(1) Preliminary estrangement of *Kanduk* means a story or a Tale (Kana's Fruit) then if the definition of a horn can be interpreted as a story or a tale that is spoken orally. *Bekanduk* usually told parents to his children. A person can also convey the horns at the time of the community activities such as the mutual aid in the fields or while gathered in an event; (2) *Bedarak* (Land Rituals) is a song presented with offerings as a thanksgiving to the *Jubata* who has given fortune to humans from the earth; (3) *Semayan* (Rituals) and *Semayan* culture is a religiously in the form of a series of words spoken with a certain tone performed in a diamond ceremony. This culture is not a common culture in the sense that it can easily be found in the daily life of the community. Only the *semant* (shaman / ceremonial leader) precisely and pervades this culture; (4) *Bejereh* (exposes) is used to deal with a large case as well as a small case and the case on the *Bejereh* of *Sabung Custom* is expressed to the ghost. Each party performs *bejereh* for ghosts to choose him as the winner of the case. The *Sabung Custom* is the settlement of the case with the cockfighting, where the decision of the case is determined by the chicken that is believed to be the Lord's guidance.

Furthermore, according to the chief of Adat Village Ensaid Panjang about *berejereh* as below:

At *Bejereh-Bebantah*. *Bejereh* is a humming that settles on the origin of the matter based on the perception of each party in conflict. *Bejereh-Bejereh-Bebantah* is a traditional conflict resolution mechanism decided by a judge after both parties submit *Bejereh* and *Bebantah*; (5) The *Bebantah* (case) is the Sponge submitted to refute or disprove the opinion of the opponent under customary law which is obeyed. *Bebantah* is a continuation of *Bejereh* in the *Bejereh-Bebantah* procession; (6) There can be a). *Tangi* (praise or figurative), b). *Basa* is a story and c). Keep it in the Ritual; (7) *Bekana Basa* or often called *Kana Jaga Public Ritual* ". (Interview, August 2017).



There is also a term commonly referred to by the "Dayak Desa" community, namely Inuk Year (women) at the time of *Numbuk Pam* (Half Rice Rice) and *Tahun Laki* (Year of the men) at *Mulah Bram* (for Tuak from Rice Pulut ) before the *Tahun Nyelampat* means separating the Year between the time of the open fields and at the time of field break and there is a ritual of the rice spirit that must be done by the Host, the ritual ceremony is held overnight before *Pekejang* (*Perau Beranau Kejang*) means to pray in Kana (Syair ).

### Conclusions and Recommendations:-

Based on the results and discussion above, it can be presented as follows:

1. Village Forest Preservation Strategy is to ensure the integrity of Village Forest Area and the optimum utilization and running of the Protected function with the controlled water system and the life of its flora and fauna. The development of a village forest monitoring model with access to local communities to develop a strategy for developing local village-based forest models is the development and utilization of Non-Timber Forest Products (HHBK) in the form of *Tengkawang*, Medicinal Plants, Rattan and Forest Fruits. For the Custom Chairman said is "Forest function for Indigenous peoples is a source of clean water, as a source of Non-Timber Forest Products (HHBK) as tourist sites.
2. The Village Forest Management Strategy in Ensaid Panjang Village is one of the villages that still upholds the cultural values and or customs of *Basa* so that on August 23, 2000 Ensaid Panjang Village is trusted to manage the Village Forest
3. Strategy of preserving Village Forest based on local wisdom in Ensaid Panjang Village with all Forest Problems and conditions faced by the forestry sector today is the condition of Degraded Forests is quite sharp. This condition resulted in the Forest is no longer able to become a buffer for the preservation of nature.

### Suggestion:-

There needs to be a firmer and fairer regulation on legal certainty for indigenous people in relation to the limits of authority of the Government in the management of State Forests and the need to review the provisions in Law Number. 41/1999 which regulates the status of Indigenous Forests which is flatly declared as State Forest without regard to the characteristics of Indigenous Peoples in each Region (region Needs preservation of Cultural custom as a tourist attraction both from within and from outside Sintang District Area. Village Forest needs to take into account the physical condition of both the Forest and the land and its environment is very much needed Recommendation Government Daerah Sintang District as well as to develop and or preserve the Forest Village becomes more beautiful and there needs to be further research to see whether the model is consistent for optimum use and protection For the violators there must be a strengthening of a law in the local community that is made special regulations such as customary law.

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