

Manifest and Latent Function from *Sar* Local Wisdom of Kanum Tribe in Merauke

Trinovianto G R Hallatu^{1,2}

¹Department of Primary Teacher Education, Musamus University, Kamizaun Street, Merauke, Papua, Indonesia

²Department of Doctoral of Sociology, Brawijaya University, Veteran Street, Malang, East Java, Indonesia

ophan_ambon@yahoo.co.id

Darsono Wisadirana²

²Department of Doctoral of Sociology, Brawijaya University, Veteran Street, Malang, East Java, Indonesia

darsono_wisa@ub.ac.id

Sholih Mu'adi²

²Department of Doctoral of Sociology, Brawijaya University, Veteran Street, Malang, East Java, Indonesia

sholihmuadi@ub.ac.id

Anif Fatma Chawa²²

Department of Doctoral of Sociology, Brawijaya University, Veteran Street, Malang, East Java, Indonesia

anif_chawa@ub.ac.id

Abstract

Sar local wisdom is one of the local wisdoms of the Kanum tribe which still exists in order to preserve the nature and environment of the Kanum tribe itself. The principle of implementing *sar* itself is forbidding humans to take or process natural products from an area that is being applied *sar*. Aside from being a preserver of nature and the environment, *sar* also has a manifest function and a latent function, according to Merton's theory. This research is a descriptive qualitative research that aims to describe the function of manifest and latent functions of local wisdom *sar*. The results showed that, this local wisdom has a manifest function of being an environmental and cultural preserver, increasing family ties, mutual cooperation, the value of consensus, and also the value of compliance. Whereas

latent functions are balancing ecosystems, absorbing CO2 and preventing natural disasters, increasing economic value, waste of time and natural products, and the occurrence of inequality of rights between men and women.

Keywords: local wisdom; *sar* ; kanum tribe; manifest function; latent function; Merton theory.

Función manifiesta y Latente de la Sabiduría Local Sar de la Tribu Kanum en Merauke

Resumen

La sabiduría local de *sar* es una de las sabidurías locales de la tribu Kanum que todavía existe para preservar la naturaleza y el medio ambiente de la propia tribu Kanum. El principio de implementar *sar* en sí mismo es prohibir a los humanos tomar o procesar productos naturales de un área que se está aplicando *sar*. Además de ser un preservador de la naturaleza y el medio ambiente, *sar* también tiene una función manifiesta y una función latente, según la teoría de Merton. Esta investigación es una investigación cualitativa descriptiva que tiene como objetivo describir la función de las funciones manifiestas y latentes de la sabiduría local *sar*. Los resultados mostraron que la sabiduría local tiene la función manifiesta de ser un conservador ambiental y cultural, aumentando los lazos familiares, la cooperación mutua, el valor del consenso y también el valor del cumplimiento. Mientras que las funciones latentes son el equilibrio de los ecosistemas, la absorción de CO2 y la prevención de desastres naturales, el aumento del valor económico, la pérdida de tiempo y los productos naturales, y la aparición de la desigualdad de derechos entre hombres y mujeres.

Palabras clave: Sabiduría local; *sar*; función manifiesta; función latente; teoría de Merton.

1. INTRODUCTION

Every tribe in the world has its own culture which is still maintained. Each culture has its own function, one of which is as a preserver of nature and the environment, which is then referred to as local wisdom (Desa, 2009). Culture or local wisdom, can be said is a system that exists in the community. According to Merton, a system in society has a function and dysfunction. In addition, Merton also revealed about manifest functions and

latent functions. Both of these functions can be found in every culture or local wisdom possessed by every tribe in the world (Susilo & Gani, 2019).

Indonesia, an archipelagic country, is the fourth most populous country in the world. The results of research conducted by ISEAS (Institute of South Asian Studies) show that Indonesia has approximately 633 tribes scattered throughout the territory of Indonesia itself. These many tribes make Indonesia the country with the most diverse society after the United States and India (Piyoto & Triwahyudi, 2017). This plurality makes Indonesia rich in customs and culture.

One of the tribes in Indonesia is the Kanum tribe, who live in Merauke Regency, Papua Province. The Kanum tribe is part of the Malind-Anim tribe, an indigenous tribe that lives in Merauke. The natural state of Merauke which is a lowland and most of it is still covered by forests, makes the Kanum tribe very dependent on nature. Therefore, they have a culture or local wisdom that is useful for the preservation of nature, with the aim that they can stay alive by relying on nature.

One of the local wisdoms of the Kanum tribe associated with nature conservation is *sar*. In principle, this local wisdom is prohibiting the taking or processing of natural products from certain areas and within a certain period. This local wisdom is carried out if someone dies, with the aim of respecting the dead person. The implementation of this *sar* culture is very sacred and tied to custom. Aside from being a natural preserver, *sar* local wisdom also has other functions in accordance with the theory put forward by Merton.

This article will analyze the manifest function and latent functions possessed by *sar* local wisdom. The difference with other articles is, the type of *sar* local wisdom which is the native local wisdom of the Kanum tribe in Merauke Regency, Papua, Indonesia, and also the function of *sar* local wisdom whose implementation is related to respecting dead men.

2. LITERATURE REVIEW

2.1. Local Wisdom

In a social life of community, they must have a social regularity system called values and norms. This system which regulates the social life of community (Umanailo et al.,

2019). One of the regularity system is culture. Cultural values that can be used to overcome social problems and also improve the welfare and peace of society, are referred to as local wisdom (Sibarani, 2018). Etymologically, the word local wisdom consists of two words, namely wisdom which means wisdom, and local which means regional. Local wisdom can be interpreted as ideas, local values, opinions that have wise characteristics, knowledge that is embedded and followed by a community group (Jundiani, 2018). Local wisdom is also defined as the value of local culture which has the essence to manage social order and community life wisely and give orientation to people's behavior or existence (Sibarani, 2018).

Local wisdom refers to knowledge that comes from community experience and accumulation of local knowledge (Kongprasertamorn, 2007). Local wisdom is knowledge passed down from generation to generation, and is sometimes considered a village philosopher. This knowledge is considered as a guide for daily activities related to family, neighbors, and even the environment (Na Talang, 2001). Local wisdom is also considered as basic knowledge obtained from living in balance with nature. An important characteristic of this basic knowledge is that this knowledge comes from life experiences that integrate body, soul, and environment (Mungmachon, 2012).

Local wisdom is also related to nature and ancestors in an environment. The people of a region must respect their ancestors, practically spiritual, and also nature (Phongphit, 2002). Phongphit and Nantasuwana said that there are three categories of local wisdom (Phongphit, 2002), namely: (1) local wisdom must incorporate corporate knowledge of virtue that teaches people about ethics and morals; (2) local wisdom teaches to love nature, not destroy nature; (3) local wisdom is given by traditional elders in an area. Local wisdom can also be seen in the form of occupation, way of life, and also social values. Problems arising from local wisdom are not published and promoted, so that the community is difficult to know and also learn local wisdom (Kongprasertamorn, 2007).

Cultural practices undertaken by local communities can make a positive contribution to the environment, especially forests (Rim-Rueksh, Ierhievwie & Agbozu, 2013). This is because cultural practices contain traditional beliefs that are considered taboo for the community so that they refrain from using natural resources irregularly. Local knowledge

from culture or local wisdom itself is an effort to manage natural resources with minimum environmental degradation (Peluso, 1992). Local wisdom is also an asset to achieve biodiversity targets, namely to prevent biodiversity damage and achieve sustainable development (Tamalene & Almudhar, 2017).

Indonesia, which is a country with a large natural wealth, has a lot of local wisdom that is also in accordance with the tribes in Indonesia. This natural wealth is used for the survival of the Indonesian people themselves. Aware of that, the use of natural resources in Indonesia, has been regulated in RI Law No. 32 of 2009 concerning Environmental Protection and Management. In this law, it is said that local wisdom is conceptualized as local knowledge, local intelligence (genius), and also local policy (local wisdom). According to this law also, local wisdom is interpreted as noble values that apply in the way of life of the community which among others are used to protect and manage the environment in a sustainable manner (Lisdiyono, 2015). Meanwhile, according to the Ministry of Social Welfare, local wisdom is a view of life, knowledge, and also the life strategy undertaken by the community in meeting their living needs (Jundiani, 2018).

Indonesia, which is an archipelago with many ethnic groups, has local wisdom that varies according to each ethnic group. Sumatra region, local wisdom is called *ngalau agung*, which regulates fish conservation (Hendrik, 2007). In Kendal, local wisdom *tuk serco* to preserve the spring water (Siswadi, Taruna, & Purnaweni, 2011). In West Kalimantan also use local wisdom to maintain the management of water sources through the Bukit Kelam National Park (Hakim, Leksono, & Setyowati, 2018). The Manggarai tribe on Mount Ruteng also uses local wisdom in the form of sacred forests to guard the forests around Mount Ruteng (Iswandono, et.al., 2015). Conservation of forests using sacred forests is also carried out by the Dayak Kenyah tribe in North Kalimantan (Anau, et.al., 2019), as well as by the people of Kampung Selat, Bali through *awig-awig* local wisdom (Christiawan, 2017). In Maluku and West Papua, local wisdom is known as *sasi* (Boli, et.al, 2014). In North Seram, there is local wisdom *sasi* and also sacred forest (*pamali*), which is used to maintain the management of forest resources (Silaya & Siahaya, 2018).

Not only in Indonesia. in Thailand also talks about local wisdom. In Tambon Bangkhunsai area, they use a traditional bamboo-based device called *cha* to catch shells

with the aim that the harvesting of these shells can be controlled so as to maintain the sustainability of shells (Kongprasertamorn, 2007). Nigeria also has local wisdom related to nature conservation. Nigerian people believe in *totems*, which are plants or animals that are considered their gods. Therefore, they are prohibited from taking, hunting, and even eating plants or animals that are considered totems (Rim-Rueksh, Ierhievwie & Agbozu, 2013). In Nepal, people use the rainforest system to keep preserving nature, providing food, and also avoiding natural disasters such as rain and landslides (Devkota, et.al., 2013).

2.2. Structural Functionalism Theory of Merton

The structural theory of Merton's functionalism is based on his critique of Parson's theory (Merton, 1968). The concept used by Merton is called middle range theory, which is a theory that is among the small but *necessary* working hypotheses, which is growing bigger from day to day, and also efforts that include all efforts to develop an integrated theory that will later be used to explain the observed uniformity in social behavior (Merton, 1968). According to Doyle Johnsons, middle range theory is used in sociology for empirical research. This theory is a bridge connecting general theories about social systems that are far from groups of behavior, organization, and change to account for what is observed about things that are not generalized at all (Johnson, 1986).

Another criticism from Merton for the previous theory is that functional structural theory must have a functionalist level. Functionalist theory generally limits itself to analyze society as a whole. Meanwhile, according to Merton, analysis can also be done at the level of organizations, institutions, or groups (Ritzer, 2003).

Related to structural functionalism, Merton also put forward the concepts of positive function (functional) and negative function (dysfunctional). This concept is related to changes that occur in society. If the changes that occur are positive changes, then it is called functional. Conversely, if the change that occurs is a negative change, then it is referred to as dysfunctional (Merton, 1968). The dysfunctional concept is also defined as a result which is completely irrelevant to the system under consideration (Ritzer, 2003). An example is a form or social system that has survived since ancient times.

Merton also put forward the concepts of real functions (manifest) and hidden functions (latent). Real functions are expected functions, while hidden functions are unexpected functions. Merton also explained that, unexpected effects are not the same as unexpected functions (Ritzer, 2011). A hidden function is a type of unexpected effect, or a functional type for a particular system and consists of hidden dysfunction and is irrelevant to the system it is affecting.

A local wisdom can be analyzed using the theory of manifest functions and latent functions. Myth about *Putri Hijau* in Karo District, North Sumatra, has a manifest function, namely the discovery of several facilities related to *Putri Hijau* such as the *Putri Hijau* Cave, *Putri Hijau* Temple Site, and the *Puntung* Cannon House, which eventually became tourist sites. The latent function found is the emergence of the value of trust, ethical values, and the existence of mutual cooperation (Susilo & Gani, 2019). The local wisdom of Marebu Mala belonging to the village of Beraban, Bali has a manifest function of the emergence of solidarity between people in any case. The latent function that arises is the existence of a sense of comfort after the tradition is implemented (Putra & Jayanti, 2017). The *Salunglung Sabayantaka* philosophy is a philosophy shared by Balinese immigrants who have lived for a long time in Toraja (South Sulawesi). This philosophy has a function to educate their children so that they can position themselves as part of family, community, and also cultural life and can also adjust to the dynamics of the development of the community itself (Samiyono & Suardana, 2018).

3. RESEARCH METHOD

This type of research is qualitative research, which aims to clearly describe an event or phenomenon that occurs. In this research, the local wisdom of the Kanum tribe will be described in terms of the Merton Theory, particularly regarding manifest functions and latent functions.

This research was conducted in several villages in the Naukenjerai district, Merauke Regency, Papua. The villages used as research sites are the villages where the Kanum tribe lived, namely Tomer Village. The study was conducted for approximately 6 months, namely from July 2018 to January 2019.

Data is collected by interview and observation. Interviews were conducted with the Village Chief, the Kanum Tribe Customary Leader, the Kanum Tribal Customary Secretary, and several communities deemed to have power in each village. While, the observations were made by looked at the environmental conditions of Tomer village used as a place of research. The data that has been found, then analyzed using descriptive analysis techniques, namely analyzing and presenting facts systematically so that it is easy to understand and infer. The data in this study were analyzed using Robert Merton's theory, which is about the manifest function and latent function.

4. RESULT AND DISCUSSION

4.1. Kanum Tribe

Kanum tribe is an indigenous tribe found in Merauke Regency, Papua Province, Indonesia. The Kanum tribe is part of the Malind-Anim tribe, a large tribe that occupies the Merauke district. The area occupied by the Kanum tribe is divided into two, namely Kanum Pantai and Kanum Darat. The land canal inhabits Yanggandur Village, Rawa Biru Village, Sota Village, Tamarkar Village, Yakyu Village, Korkari Village, Wiam Village, and parts of Papua New Guini. The beach can inhabit Kuler Village, Onggaya Village, Tomer Village, Tomeraw Village, and Kondo Village.

Based on the distribution of customary rights, the Kanum tribe is divided into seven large clans, namely *Mbanggu*, *Ndimar*, *Ndiken*, *Sanggara*, *Mahiwa*, *Gelambu*, and *Kul*. Kanum tribal areas, is a forest area that protrudes towards the Arafura coast. The Kanum tribe community is a Nomadic people, the people whose main income is derived from hunting and gathering, so they depend heavily on the forest (their natural resources). Every family has their own land which is used for gardening. The most commonly planted crops are *kumbili*, sugar cane, sweet testing, coconut, some medicinal plants, and fruits.

4.2. Sar Local Wisdom

Kanum community dependence on nature, making them must continue to preserve nature. One way to do this is through *sar* local wisdom passed on by their ancestors. In the principle of its implementation, this *sar* local wisdom forbids humans to take or process

natural products from an area that is subject to *sar* in a certain period of time and a minimum of 1000 days (Palittin & Hallatu, 2019). During the implementation of the *sar*, the community fulfills their daily needs by taking natural products from other regions that have abundant natural resources.

Sar itself is done if someone dies. The area or land owned by the deceased person, will be imposed *sar* with the aim to respect the deceased person. The *sar* implementation was carried out after forty days of death, and was preceded by a traditional ceremony attended by the customary leader, adat secretary, traditional elders, concerned family and representatives of the Kanum community from the seven clans. In the traditional ceremony, traditional *gatsy* dances and close-up archery arrows were performed or when special meals were provided such as pork, *cumbal yam*, *sep* sago, planting *misar* in front of the house, and ended with the release of the arrow by mentioning the name of the area to be worn *sar*. In the area determined from the release of the arrow, a *misar* will also be planted. *Misar* is a marker imposed *sar* made of sticks with a length of 2 -2.5 meters and a diameter of 4-5 cm and tied with palm leaves. Each clan has their own way of joining, so that the community knows that the area being scanned belongs to a certain clan.

Just as the initial implementation of the *sar* began with a traditional ceremony, the completion of the *sar* ceremony was also closed with a traditional ceremony. This is done when the *sar* implementation period has finished. The traditional ceremony was attended by the customary leader, the customary secretary, the traditional elders, the family concerned, and also representatives of the seven clans in the Kanum tribe. In this ceremony, *gatsy* dances, *sep* sago food, *cumbal* yams are also displayed, and the most important thing is the release of the *misar* signs. The removal of the missile marking indicates that the validity period of the *sar* has been completed. When the missile is revoked, the area may be taken and processed by its natural products. Natural products in the area, then taken to be distributed to those who attended the ceremony.

Sar is done if someone dies in order to respect that person. However, *sar* will only be done if the men who die are men. In addition to the area or territory of the deceased who was imposed *sar*, the wife of the man will also be isolated. The point is, the wife will be

placed in a house and will live alone during the *sar* period. During that time, the wife must not interact with anyone, including his own family. It aims to, respect the man who died.

Local wisdom also functions as a protection for places sacred by the Kanum tribe. Sacred place for each clan is different. They believe that their ancestral spirits live and occupy the sacred area, with the aim of supervising the community in utilizing natural resources. This becomes the rationale for the utilization of natural resources that must be maintained and is the key to the success of forest conservation.

4.3. Manifest Function of *Sar* Local Wisdom

The principle of implementing *sar* is to prohibit humans from taking or processing natural products from an area imposed by *sar*, indirectly maintaining the preservation of natural resources in the area. During the implementation of *sar*, plants and animals that live in the area can grow and reproduce properly without any disturbance. The number of plants and animals in the region will increase. If at the beginning, the number of each plant or animal is one, then after the *sar* is finished, their number will become more than one. This indicates that there has been a preservation of nature, in this case are plants and animals. In this case, *sar* local wisdom contributes positively to the preservation of an area and also prevents biodiversity damage from an area (Rim-Rueksh, Ierhievwie & Agbozu, 2013; Tamalene & Admudhar, 2017) and also as a manager of natural resources with minimum environmental degradation (Peluso, 1992).

In addition to preserving plants and animals, the implementation of *sar* also preserves cultural preservation. *Sar* which is a culture or local wisdom native to the Kanum tribe, can continue if someone dies. In addition, some cultures that exist at the beginning and end of the *sar* implementation, namely traditional ceremonies, such as the *gatsy* dance, when traditions, *misar* signs, typical Kanum tribe foods such as sago *sep*, *wati* plants, *cumbal* yams, and pork, will remain awake its sustainability. *Sar* and the cultures contained in the traditional ceremony will always be presented at the time the traditional ceremony is carried out. This requires the Kanum people to know and also master the implementation of these cultures. Not only for them, but they are also obliged to tell and teach each generation. The goal is for each generation to know and be able to carry it all out if there is

a traditional ceremony and it appropriate with the state that local wisdom is something that must to tell from generation to other generation (Na Talang, 2001). Indirectly in this case there has been a preservation of culture itself.

The traditional ceremonies carried out at the beginning and end of the *sar* ceremony were followed by the extended family of the deceased, the customary leader, the customary secretary, and also representatives of the seven large clans of the Kanum tribe, indirectly also having an impact on the family ties between them. Their gathering makes them always remember one another. In fact, if there are new members present, it will be immediately known in the implementation of the *sar* ceremony. Mutual cooperation attitude was seen in the implementation of this *sar*. They will help each other so that the implementation of traditional ceremonies at the beginning and end of the implementation of the *sar* can run well and smoothly. The value of consensus was also present at this *sar* ceremony. Decisions on which areas are applied *sar*, made through the tradition of releasing arrows accompanied by mentioning the name of the area. Arrows that have fallen, mark the start of the area officially enforced *sar*. This cannot be contested by anyone. This means that consensus has occurred through the tradition of releasing the arrow.

If an area has been imposed *sar*, then no one may take or process natural products in the area. This prohibition is absolute and must not be violated. The community will also not violate this prohibition, because they believe that if violated they will get tradition sanctions (considered taboo) so they refrain from taking natural products from the area (Peluso, 1992). Implementation of *sar* in places that are considered sacred also like that. There are various prohibitions in these sacred places, with the aim of protecting and also respecting the ancestors who lived in these sacred places. This prohibition is due to the relationship between nature and the ancestors in the sacred area (Phongphit, 2002). If violated, then the relevant will be subject to customary sanctions. This prohibition has given rise to the value of obedience for every Kanum tribe community in the customs and culture of the *sar* itself.

4.4. Latent Function of *Sar* Local Wisdom

Prohibition of taking or processing natural products from the area imposed by *sar*, makes all biotic components (plants and animals) can grow and reproduce properly. In

addition to biotic components, abiotic components such as soil, water, temperature, and humidity can be maintained. The absence of interference from outside, making the interaction between biotic components with abiotic and also the interaction between biotic components with abiotic components occurs properly so that the life cycle can take place smoothly. This smooth cycle creates a balance of ecosystems that has an impact on nature conservation itself.

Growth and development of plants in the area that is applied to the *sar* can also help in the process of absorbing large amounts of CO₂ gas. This has indirectly helped the process of reducing the effects of global warming (Palittin & Hallatu, 2019). Global warming is happening right now, adversely affecting life on earth. One impact is that natural disasters often occur such as floods and landslides. According to experts, the easiest way to reduce the effects of global warming and its effects is to reforest (Shahzad & Riphah, 2017; Venkataramanan & Smitha, 2011). Through the implementation of the *sar* itself, indirectly carried out prevention against natural disasters such as floods and landslides. This is because, plants can grow and also develop well without any interference, so they can do their job properly.

The implementation of *sar* indirectly has an impact on the functioning of the economy. After the *sar* implementation time is over, the allocated area will be reopened for all indigenous Kanum tribes. This means, they may take and also process natural resources from the region. It can be ascertained that the natural products of the area are in large quantities and can be enjoyed by all Kanum tribal communities.

Local wisdom *sar* not only has a function that is beneficial to the Kanum tribe, but also a function that is not expected by the community. *Sar* local wisdom, which begins and closes with a large traditional ceremony, also consumes a large amount of natural products. Preparation of this traditional ceremony, which is prepare tools and materials, especially for food during the initial and final ceremonies. Tools prepared include arrows, as well as *wati* plants. The ingredients prepared are pork, *cumbal* yam, sago, and others. All of this is taken from nature and in large quantities to meet the needs of the guests later. This is what is called waste of natural products.

Implementation of this *sar* specifically for men, while not for women. In fact, the wife of the deceased person is also subject to *sar*. In this case, the wife experiencing *sar* may not interact with anyone, namely from the whole family both from the man and his own biological family, and also the community. The wife can re-interact and gather again with the family, if the *sar* implementation time is up. This proves that, the position of women is not considered in the Kanum tribal society. This means that there has been an injustice in gender, between men and women.

5. CONCLUSION

The local wisdom of the Kanum tribe, a native of Merauke Regency, Papua Province, Indonesia, is one example of culture that can be used to preserve nature and preserve culture. The implementation of the *sar* has a manifest function which is to preserve nature and culture, strengthen the kinship, uphold mutual cooperation, the value of consensus, and also the value of compliance. In addition to the manifest function, there is also a latent function obtained from local wisdom, namely the creation of an ecosystem balance, prevention of natural disasters such as floods and landslides, economic value, waste of natural products, as well as gender injustice.

The Government of Merauke Regency needs to pay attention to the *sar* local wisdom. The government can collaborate with the Kanum tribe community to adopt this local wisdom, in making regulations or prohibitions in the case of excessive harvesting or processing of natural products. It aims to preserve the nature of Merauke as well as local wisdom.

REFERENCES

ANAU, N., et.al. 2019. **Local Wisdom of the Dayak Kenyah Customary Community in the Management of Tana Ulen in Kayan National Park, Mentarang, North Kalimantan.** International Journal of Science and Research. Vol. 8, No. 4: 1413–1418. (India).

- BOLI, P., YULIANDA, F., DAMAR, A., SUDHARMA, D., & KINSENG, R. 2014. **Benefits of Sasi for Conservation of Marine Resources in Raja Ampat, Papua.** Jurnal Manajemen Hutan Tropika (Journal of Tropical Forest Management). Vol. 20, No. 2: 131–139. Bogor Agriculture Institute (Indonesia). Available at <https://doi.org/10.7226/jtjm.20.2.131>.
- CHRISTIAWAN, P. I. 2017. **The Role Of Local Wisdom In Controlling Deforestation.** International Journal of Development Sustainability. Vol. 6, No. 8: 876–888. (Japan).
- DESA (Department of Economic and Social Affairs) of United Nations. 2009. **State of the World 's Indigenous Peoples.** United Nations, New York (USA).
- DEVKOTA, R., et al. 2013. **Indigeneous Knowledge for Climate Change Induced Flood Adaption in Nepal.** International Journal of Climate Change: Impacts and Responses. Vol. 5, No. 1. University of Illinois Research Park (USA).
- HAKIM, A., LEKSONO, A. S., & SETYOWATI, E. 2018. **Water Resources Management Through Government Policy and Local Wisdom in Bukit Kelam Nature Tourist Park Sintang Regency West Kalimantan Indonesia.** International Journal of Science and Research. Vol. 7, No. 1: 645–651. (India). Available at <https://doi.org/10.21275/ART20179254>
- HENDRIK. 2007. **Ikan Larangan Sebagai Bentuk Kearifan Lokal dalam Pemanfaatan Sumber Daya Perairan Umum (Studi Kasus pada Beberapa Nagari di Sumatera Barat).** Berkala Perikanan Terubuk. Vol. 35, No. 1: 1-10. Riau University (Indonesia).
- ISWANDONO, E., et.al. 2015. **Integrating Local Culture into Forest Conservation : A Case Study of The Manggarai Tribe in Ruteng Mountains , Indonesia.** International Journal Of Science and Research, Vol. 21, No. 8: 55–64. (India). Available at <https://doi.org/10.7226/jtjm.21.2.55>
- JOHNSON, D. P. 1986. **Teori Sosiologi Klasik dan Modern.** Gramedia, Jakarta

(Indonesia).

PIYOTO, A. J., & TRIWAHYUDI, H. 2017. **Dinamika Perkembangan Etnis Di Indonesia Dalam Konteks Persatuan Negara**. Jurnal Populasi. Vol. 25, No. 1: 64–81. Gadjah Mada University (Indonesia).

JUNDIANI. 2018. **Local Wisdom in the Environmental Protection and Management**. Proceedings IOP Conf. Earth and Environmental Science 175.

KONGPRASERTAMORN, K. 2007. **Local Wisdom Environmental Protection And Community Development: The Clam Farmers In Tambon Bangkhunsai, Phetchaburi Province, Thailand**. Manunya: Journal of Humanities Vol.10, no. 1. Chulalongkorn University (Thailand).

LISDIYONO, E. 2015. **The Economic Value Of Natural Resources And The Principle Of Local Wisdom As Environmental Protection Efforts in Indonesia**. International Journal of Business, Economics and Law. Vol. 7, No .4: 48–53. Infrastructure University, Kuala Lumpur (Malaysia).

MERTON , ROBERT K . 1968. **Social Theory and Social Structure**. The Free Press, New York (USA).

MUNGMACHON, R. 2012. **Knowledge and Local Wisdom : Community Treasure**. International Journal of Humanities and Social Science,. Vol. 2, No. 13: 174–181. Ubon Ratchathani University (Thailand).

NA TALANG, E. 2001. **Local Wisdom in the Process and Adaption of Thai People 2nd Edition**. Amarin, Bangkok (Thailand).

PALITTIN, I. D. & HALLATU, T. G. R. 2019. **Sar : Kanume Tribal Culture In Environmental Conservation To Reduce Global Warming Effects**. Proceedings IOP Conf. Series: Earth and Environmental Science 235. Available at <https://doi.org/10.1088/1755-1315/235/1/012062>.

- PHONGPHIT, S. & W. N. 2002. **The Learning Process to Sustainable Development**. Charoenwit, Bangkok (Thailand).
- PELUSO, N. L. 1992. **Rich Forests, Poor People: Resource Control and Resistance in Java**. University of California Press, Barkeley (USA).
- PUTRA, I. K. S. & JAYANTI, I. G. N. 2017. **Fungsi Tradisi Marebu Mala Di Desa Adat Beraban Kecamatan Kediri Tabanan**. Jurnal Penelitian Sejarah dan Nilai Tradisional. Vol. 24, No. 2: 263-278. (Indonesia).
- RIM-RUEKH, A., IRERHIEVWIE, G., & AGBOZU, I. E. 2013. **Traditional Beliefs And Conservation Of Natural Resources : Evidences From Selected Communities In Delta State , Nigeria**. International Journal of Biodiversities and Conservation. Vol.5, No. 7: 426–432. <https://doi.org/10.5897/IJBC2013.0576>
- RITZER, G. 2003. **Modern Sociological Theory**. McGraw-Hill Humanities/Social Science/Languages, New York (USA).
- RITZER, G. 2011. **Sociological Theory**. Tata McGraw Hill Education Pvt. Limited, New Delhi (India).
- SAMIYONO, D. & SUARDANA, I. M. 2018. **Salunglung Sabayan Taka: The Balinese Behavior in Toraja Translating the Original Culture**. Vidyottama Sanatana: International Journal of Hindu Science and Religious Studies. Vol. 2, No. 2: 185-202. Institute of Hindu Dharma Negeri Denpasar (Indonesia).
- SHAHZAD, U. & RIPHAH. 2017. **Global Warming : Causes , Effects and Solutions**. Durreesamin Journal. Vol. 1, No. 4. (Australia). Available at https://www.academia.edu/15180958/Global_Warming_Causes_Effects_and_Solutions.
- SIBARANI, R 2018. **The Role Of Local Wisdom In Developing Friendly City**. Proceedings IOP Conf. Series: Earth and Environmental Science 126. Available at

<https://doi.org/10.1088/1755-1315/>.

- SILAYA, T. M., & SIAHAYA, L. 2018. **Local Wisdom Communities in Forest Resources Management in Mountainous of Manusela , North Seram.** International Journal of Science and Research. Vol. 7, No. 5: 1561–1565. (India). Available at <https://doi.org/10.21275/ART20182447>
- SISWADI, TARUNA, T., & PURNAWENI, H. 2011. **Kearifan Lokal Dalam Melestarikan Mata Air (Studi Kasus Di Desa Purwogondo, Kecamatan Boja, Kabupaten Kendal).** Jurnal Ilmu Lingkungan. Vol. 9, No. 2: 63–68. Dipenogoro University (Indonesia). Available at <https://doi.org/10.14710/jil.9.2.63-68>.
- SUSILO, H. & GANI, R. 2019. **Historiography of The Putri Hijau Myth In The Manifest and Latent Functions: A Studi In Tigapanah Subdistricts, Karo Regency.** Proceedings of the the 28th International Conference on Literature: Literature as a Source of Wisdom: 254–261. Available at <https://doi.org/10.24815/.v1i1.14428>.
- TAMALENE, M. N. & ALMUDHAR, H. I. 2017. **Local Knowledge Of Management System Of Forest Ecosystem By Togutil Ethnic Group On Halmahera Island , Indonesia : Traditional, Utilization And Conservation.** International Journal of Conservation Science. Vol. 8, No. 3: 497-508. (Romania).
- UMANAILO, M. C. B., et.al. 2019. **Cybercrime Case As Impact Development Of Communication Technology That Troubling Society.** International Journal of Scientific & Technology Research. Vol. 8, No. 9: 1224–1228. (India).
- VENKATARAMANAN, M., & SMITHA. 2011. **Causes And Effects Of Global Warming.** Indian Journal of Science and Technology. Vol. 4, No. 3: 226–229. (India). Available at <https://doi.org/10.17485/ijst/2011/v4i3/29971>.