Local Wisdom Values: Human And Nature Relations In The Belu People

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Abstract: Environmental problems have become a huge problem in the world level including for Indonesia. This paper is a study of environmental issues amidst the development progress in Indonesia. Environmental problems need serious attention in order to preserve nature for the future of human life. Preserving the environment can be pursued by protecting and preserving the environment through serious attention to the values of local wisdom. With a qualitative descriptive approach, the values of local wisdom that support environmental conservation are explored. As a nation that has many regional cultures, Indonesia has a lot of local wisdom values that thrive in every region as a form of harmony dialectic in human and natural relations. The attention of this research is on the ethical values contained in the local wisdom that grows in the Belu people. These values exist in the traditions of Badu (prohibition) and Sau (reap the harvest) and the tradition of weaving cloth. These local wisdom values need to be maintained and developed so that they can become collective awareness in managing nature in realizing sustainable development goals. The values of local wisdom can become actual guidelines in preserving nature.

1. Introduction

The history of human life goes on. The civilization that humans undergo is increasingly developing along with the development carried out by countries in the world according to the capabilities of each country. Development is progressing faster because it is supported by the best science and technology. However, problems arise. The available natural resources cannot directly and adequately meet all development needs. On the other hand, human activities in the modern industrial sector have an increasingly severe impact on environmental damage [1].

Based on the Environmental Review - 2019 by Walhi (Wahana Lingkungan Hidup Indonesia), it was noted that the policies taken by the Indonesian government were still not friendly to the natural environment [2]. Forest use regulations has not really taken the side of environmental preservation and it is still marked by the domination of corporations over forest areas in Indonesia. This problem often creates conflicts. Some forests that are protected and maintained with local wisdom have begun to be disturbed by the emergence of exploitation of natural resources with mining business permits, large-scale plantations and power generation projects.

Of course, environmental problems must be realized earlier before more severe problems occur and can threaten the existence of ecosystems. Besides law enforcement by strict rules from the government, other steps must be taken are considering and maintain local wisdom that exists in each region. Local wisdom has valuable values as a manifestation of human respect for the natural environment. In view of local wisdom, the environment is not only a source of livelihood for humans but also acts as a friend who needs to be well cared for. This paper examines local wisdom in the context of the relationship between humans and nature to protect the environment.
2. Methods
In this study, a qualitative descriptive approach was used to develop an understanding of the values of local wisdom in the Belu society. The qualitative descriptive approach applied in this study is implemented by gathering relevant information about the topic of discussion and then analyzing and describing the findings [3]. This study uses data and information from second sources. Information is obtained and reviewed through scientific books, research reports, scientific articles, regulations, yearbooks, encyclopedias, dictionaries and other written sources, both printed and electronic. After that, a description of the findings is presented followed by in depth reflection to reveal the meaning of the findings.

3. Results and Discussion

3.1. Local wisdom of the nation's culture
A study of the nation's cultural wealth is a wise step in finding guidelines for facing modern development in Indonesia. The abundance of natural wealth is also followed by the abundance of cultural wealth that can be extracted into positive synergies in bolster up development. One of the nation's cultural riches is local wisdom that is owned by all regions in Indonesia. This local wisdom can be understood as a local idea that is wise, full of wisdom, has good value and is embedded and followed by community members [4]. Local wisdom consists of crystallized tradition, which in contains values simple yet philosophical. The tradition is believed by the community groups who adhere to it. This simple wisdom which is considered true is lived from generation to generation in the daily life of the community in relation to the surrounding environment. This truth becomes the basis for thinking, behaving and acting in living the routines of life, including maintain the environment [5].

3.2. Badu and Sau traditions and weaving cloth of the Belu people
Local wisdom can be explored in every region in Indonesia. In the eastern part of this country there are people who live together in Belu Regency. They have high cultural values. Belu Regency itself is a district located in the province of East Nusa Tenggara, a province in the eastern part of Indonesia. The capital of this regency is Atambua. Geographically, Belu Regency is bordered by the Ombai Strait in the north, by Malacca Regency in the south, Timor Leste in the east, and by Timor Tengah Utara Regency in the west.

Traditionally and culturally, Belu District is part of the Timorese indigenous people, who live in four ethnic groups and languages. The inhabitants of Belu Regency, mostly the Tetun tribe. Apart from the Tetun which concentrate in most of Tasifeto, most of Malacca and most of Cobalima; there are also the Marae or Bunak tribes who live in almost the entire Lamaknen area as well as several other villages in Tasifeto, Malacca and Kobalima; The Kemak tribe is concentrated in Sadi, and several other villages in Tasifeto; and the Dawan Tribe centered in Manlea and Biudukfoho, Malacca region. Generally, the Belu people come from the Old Malayu (Proto-Melayu) race, that is older and inhabited the island of Timor earlier. Apart from the Old Malayu Race, there are also the Young Malayu (Deutero-Malayu) and Asian (Chinese) races. Both the Proto Melayu, Deutero Malayu and Asian races have mingled and have been tied to a marriage system that has been going on for hundreds or even thousands of years.

In Atambua City, as well as several small towns such as Atapupu, Halilulik, Betun, there are also a few people who come from outside of Belu Regency, either from Timor Island itself, or from outside Timor Island. The regional language of Belu Regency is Tetum. This language is the same as the local language spoken in Malacca Regency. The district of Belu generally consists of hill and mountainous land and forests. The Belu area is classified as an area with little rainfall.

In the Belu community there are local wisdom called Badu (prohibition) and Sau (harvest) traditions. This tradition is the wisdom of the Belu community regarding past experiences of betel nut as the main treat in society. Improper management of the betel nut trees and frequent irregular harvesting has created conflicts in the community. Therefore, the king summoned the community
leaders to find a way out. Then, as a result of the negotiations, a series of rules were stipulated containing prohibitions (Badu) as well as regulating the procedures for reaping the harvest (Sau).

The regulation stipulates that every natural product has its own rules and must be obeyed by the community. People are prohibited from taking garden products either belonging to private or public property before the harvest time arrives. Forests, wild and domesticated animals and other agricultural products must also be protected. While Sau, which is the harvesting of plant products, will be carried out when the harvest season arrives. People can collectively take garden products and also take other natural products deemed fit for consumption to be brought back to their respective homes. Garden products that are not yet suitable for harvest must be allowed to grow again. Then he added that nature is sacred and is a source of community life so that everyone must be responsible for maintaining the sustainability of nature for the benefit of all parties [6].

Apart from the Badu and Sau traditions, there is also a tradition of weaving cloth. The woven cloth of the Belu people have their own characteristics compared to other places. In Belu there are various kinds of woven patterns that are closely related to the existing tribes. Weaving is a common activity carried out by women for a long time. For the Belu people, clothing is an important part of the symbol or culture used in traditional ceremonies.

Atambua women, in groups according to their clan or area of residence, carry out the activity of weaving cloth. This activity is carried out after they finish household affairs. Because it is done together, they can set rules related to patterns and colors. In weaving, they use plants as natural dyes. Before taking the plant, they hold a short ritual as a sign of requesting permission. Plants are taken as needed and according to the planning of the woven cloth to be produced [7].

3.3. Local wisdom in the context of human relations with the environment

From the local wisdom of Belu people, it is illustrated how the harmonious relationship between humans and the environment is maintained. The values contained in the Badu and Sau traditions as well as the natural activities of weaving cloth include the values of justice, togetherness, mutual trust, and respect for nature. Mutually agreed and obeyed rules create an atmosphere of fairness. By being fair to others and nature, there will be harmony and sufficiency because everyone gets an appropriate portion. No people are injured or feel deprived. Growing an attitude of mutual trust in togetherness makes the management of natural resources to be well controlled. There is a time to plant and maintain. There is a time to harvest to take natural products in an orderly manner. Nature can also be preserved and grow well, because natural products are used in accordance with the planned needs. Besides that, their availability is maintained.

In several places of Indonesia, local wisdom as a part of culture is used as a means of protecting the environment. For example, in Kampung Naga, West Java, there are customary rules relating to spatial management whose purpose is to maintain and live in harmony with the environment [8]. While in Sinjai, South Sulawesi, environmental management is guided by local wisdom like as knowledge, myths and ancestral messages which contain clear prohibitions, invitations and sanctions. The environment is considered to have an important meaning and people have a close relationship with the environment as a source of life [9]. Local wisdom is known as Sasi in Watmuri village, Tanimbar Islands, has a positive impact on environmental preservation. Besides that, it also has a positive impact on the economy and social [10]. Even local wisdom has also become an important part of the people of Barru, South Sulawesi in anticipating natural disasters [11] and for the people of Kampung Kuta, West Java in facing climate change [12].

This friendly behavior to nature is built and based on the paradigm and perspective of the universe as a comprehensive system that is integrated and interwoven with one another. A holistic and ecological perspective on the universe, where humans are only one entity in the entire universe. This perspective emphasizes the pattern of relationships that complements and support each other. In this case, humans are not primarily social beings, but as ecological creatures, creatures that cannot grow into a true self without the support of the ecosystem and without any relationship with the ecosystem as a whole [13,14].
In this perspective, the natural environment is understood as ecological nature, which is as a whole unit that is related to one another among its parts and all of its contents. The understanding of ecology here is also first related to the deep ecology understanding of Arne Naess. In this understanding, the universe is considered to have an intrinsic value that is wider than just an economic instrumental value for the benefit of humans as anthropocentrism understands [15,16].

The universe is considered valuable. Especially because there is a value in itself, inherent in the universe. The universe is a life. It contains various lives that gives and supports life, including human life [17].

4. Conclusion
Cultural traditions that perform as local wisdom have shown that it can provide guidance in building a harmonious relationship between humans and the environment. Local wisdom in the Badu-Sau tradition and weaving activities in the Belu people show human efforts to be able to manage the environment wisely. People should not take natural products uncontrollably. There are times when natural resources can be taken and enjoyed together. Thus, there will be a sense of justice, togetherness, mutual trust, and respect for nature. Humans can live in peace and nature can be preserved.

Acknowledgment
This work is supported by Research and Technology Transfer Office, Bina Nusantara University as a part of Bina Nusantara University’s International Research Grant entitled: “The concept of environmental ethics is based on local wisdom of the Belu and Bobonaro communities, Timor Leste” with contract number: No.026/VR.RTT/IV/2020 and contract date: April 6, 2020.

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