Policy analysis of customary forest governance in maintaining biodiversity in South Sulawesi

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Abstract. Indigenous forest governance in Indonesia has contributed to maintaining biodiversity. However, the policy or better known as local wisdom on governance, is not widely known. An in-depth study is needed to reveal customary forest governance, especially in South Sulawesi. This study aims to analyze customary forest governance policies in maintaining biodiversity. Data were collected through literature study, observation, and interviews in Bulukumba and Enrekang regencies, South Sulawesi province. The data that has been obtained were analyzed by descriptive method. As a result, indigenous peoples have policies or local wisdom on customary forest management in maintaining biodiversity. Local wisdom is in the form of customary law, which is still obeyed and implemented by indigenous peoples to this day.

1. Introduction

Knowledge Local of forest governance with customary law in Indonesia is not new; it existed long ago. It has even been practiced by indigenous peoples. As the results of Taqwaddin's research (2010), before Dutch colonialism, forestry issues were regulated by the customary law of each community [1]. Even though at that time the literacy level of community members was still low, but in every society, there were still laws that governed it. Von Savigny teaches that the law follows the soul/spirit of the people (volksgeist) of the society in which the law applies. Because the volksgeist of each society is different, the laws of each society are also different. The law that was intended and known at that time was customary law. Meanwhile, Sudiyat (1982) concludes that customary law is a law that primarily regulates the behavior of Indonesian people in relation to one another, both in the form of the overall customs, habits, and morals that actually live in indigenous peoples because they are embraced and maintained by community members [2]. That, as well as which constitutes the entire regulation that recognizes sanctions for violations and which are stipulated in the decisions of customary rulers. According to Soemardjo (2009), the existence of indigenous peoples in Indonesia had emerged long before the independence of the Republic of Indonesia in 1945 or even existed during the heyday of the archipelago kingdom [3].

In contrast to the opinion of Maarif (2012), according to the results of his research, the study and elevation of customary law began in the early twentieth century when colonial administrators and Dutch legal scholars debated policy reforms related to colonial subjects [4]. The scholars suggested that previous policies, which were primarily for colonial exploitation, should be thus reformed to assume moral responsibility for the subject's colonial rule. Liberal scholars and officials proposed and won the colonial. His government adhered to a plural legal system. The system is recognized and valid
indigenous law for natives, in addition to Dutch law for Europeans. In order to effectively regulate colonial subjects, advocates of legal Pluralism argue, the government must institute laws against the natives in which they live. For colonial interests, of course, it would be unfair and counterproductive for European law to be applied to indigenous peoples. More importantly, a pluralistic legal system is necessary for the stability of relations between colonizers and colonized. Pluralist ideas seem to be morally appealing because they bear responsibility for the welfare of colonial subjects. The two historians of law in Indonesian, Maarif (2012), however argue that the colonial construction of law discourse customay is undoubtedly in the colonial period of interest; it was for the effectiveness of colonial administration [4]. As a result, colonial administrators and Dutch scholars were involved in law affairs customary, many traditional centers of power such as the palaces of kings and sultans and the princely palaces of port cities no longer functioned as the seat of government and places of enforcement of rules Burns, 1989 [4].

Local wisdom of forest management in the form of customary law still exists today, is obeyed, implemented, and maintained. Specifically, to maintain biodiversity in South Sulawesi, among others, in Bulukumba Regency and Enrekang Regency. In Bulukumba Regency, the wisdom of customary forest management is Ammatowa Kajang, known as the customary law Pasang Ri Kajang. Meanwhile, in Enrekang Regency, the management of the customary forest is Marena, known as Pangalakan (forest management) and regulated in the customary law Pepasan. The two customary laws contain the meaning of ancestral messages that must be obeyed and implemented by members of the Marena Indigenous community as well as external parties. If there are violations, they will be subject to customary sanctions. For more detailed information regarding the description of the management of the two customary forests, the following is an overview of the area [5,6].

The territory Customary Marena consists of five villages called the Five Batu Ariri. It means as a buffer for adat, becoming a single unit so that it still exists today and has not changed. The five villages are Lando Teteh, Lembong, Dale, Batu Rape and Paropo. The area Marena slightly flat, Lando Teteh, is now a residential area.

![Figure 1. Traditional customary territory Marena](image-url)

It is a place where people gather when they are about to do something. The gathering place is a rocky mountain area and is in the northern part of the Customary area, Marena (Figure 1). The population is classified based on age ranging from 0-15 years, 16-30 years, 31-45 years, 46-60 years and over. Age 0-15 years old, male 391, female 362, age 16-30, male, 335, female, 308, age-31-45, male, 232, female, 202, age 46-60, male. 157 men and 143 women, aged 60 years and over, 49 men and 37 women. From this breakdown, for all ages, the number of men is 1,164 people and 1,052 women. The total between men and women is 2,216 people. The condition of the Indigenous Peoples area is Marena hilly, located on a mountain with an altitude between 500 m to 1000 m above sea level with climate and rainfall...
conditions that are almost the same as other areas in Enrekang Regency, which only experience two changes of seasons, namely the rainy season and the rainy season drought. The rainy season usually starts from November to July and is used by farmers to grow various types of agricultural crops, both short-term and long-term crops, horticultural crops, and various other types of crops. The dry season usually occurs between August-October, even though it rains occasionally, but in this season, farmers have difficulty in cultivating their land because land cultivation depends entirely on the availability of water, even though the soil conditions are fertile enough to be planted with various types of short-term and long-term crops.

Based on the customary rules for managing the customary forest Marena, it is divided into 2 (two) zones. The division of zones aims to realize the sustainability of economic, ecological, and social functions. The two zones are as follows:

a. Protected Zone (Sacred Forest)
b. Utilization Zone (forest area that can be managed as a result, such as timber, medicinal plants, etc.)

The division of the Customary Forest Marena is based on the name of the place, function, physical characteristics, and customary law, as shown in Table 1 below.

Table 1. The division of the Customary Forest Marena is based on the name of the place, function, physical characteristics, and customary law

| No | Name of Place                  | Function                  | Physical Characteristics                                                                 | Customary law that regulates                  |
|----|--------------------------------|----------------------------|-----------------------------------------------------------------------------------------|------------------------------------------------|
| 1  | Customary Forest Area Ward     | Types of local wood species, | The condition of this customary forest is dominant in the form of mountain rocks and natural forest (local wood) | Communal ownership, 3 (three) customary law rules that bind   |
| 2  | Dale Forest Area               | Local wood types           | This customary forest condition is dominant in the form of mountain rocks and natural forest (local wood) | Communal ownership.                                  |
| 3  | Palatta Paropo Forest Area     | Pine                       | wood Hilly forest conditions with a slope of 45-75 degrees (crew)                        | ownership Communal                                  |
| 4  | Puang Bango forest area        | ● Pinewood and local wood  | Hilly forest conditions with a slope of 20-60 degrees                                      | ownership Communal                                  |
|    |                                | ● cloves, coffee            |                                                                                         |                                                 |
| 5  | Tarabun forest area            | Kayupine                   | Condition of sloping forest                                                              | ownership Communal                                  |
| 6  | Mataran Customary Forest Area  | This is a natural forest that is highly sacred by indigenous peoples. | Mount Batu, with a height of 20-75 meters above sea level | ownership Communal                                  |
Based on customary rules (Pasang), the customs territory of the community Ammatoa Kajang consists of two, namely:

a. **The Embayya Ilalang Area (Rambang Seppang = cage/narrow zone)** is a customary area where *Pairs are* carried out in all joints - the joints of life by all the people who live in it, with the principles of simple living, in harmony with nature, and helping each other.

b. **The Ipantarang Embayya area (Rambang Luara = cage/wide zone)** is a customary area where most of the people living in this area do not fully implement the Pasang. The Kajang Indigenous People who live in Rambang Luara may follow the “modern” values of life from the outside. At MA Kajang in Rambang Luara only a few traditional ceremonies are still being carried out, including the ceremony Akkalomba (ritual ceremony for children), Akattere (haj ritual ceremony), house-building procedures such as determining the direction of the house, construction time; ceremonies/rituals related to rice planting and harvesting, and Andingingi (cooling the world/village, i.e., a ceremony asking for safety). Map of the Kajang MA area in Figure 2 and Figure 3.

![Map of the Kajang MA area](image)

Note: The area in yellow is the Customary Forest (Borong Lompoa)

**Figure 2.** The map of the Kajang MA customary area includes Rambang Seppang and Rambang Luara covering an area of 22,592.87 ha (Perda No 9/2015)
AMAN research results, 2014 stated that the views of the indigenous people Ammatoa Kajang towards natural resources illustrate the relationship between the community and land and natural resources, which is unique, characterized by a local tenure system based on shared ownership as an integral part of the systems that live in the community [5]. The local tenure system of the indigenous people is Ammatoa Kajang, built on the basis of pairs that affect all aspects of social, economic, legal, and cultural life.

Upholding the traditional rules of Pasang Ri Kajang, forest management is very clearly stated in the Pasang, one of which mentions Teako panraki boronga, punna panra' boronga panra' tongi linoa, which means don't destroy the forest, because if the forest is damaged, life will also be damaged human. That is why the indigenous people Ammatoa Kajang strictly prohibit the use of mobile phones, television, electricity (PLN), motorcycles, and agricultural tractors from entering their customary territory, especially those in the area embeya grass or rambang seppang, because they are considered technological tools. This accelerates the destruction of forests, which have been their source of life. In the life of the community Ammatoa Kajang, keeping trees away from life is something that contradicts Pasang Ri Kajang and is believed to be a big disaster for humans and the surrounding nature, so that the Ammatoa Kajang indigenous people consider trees and forests an inseparable part of their lives.

The forest and all its contents are managed and preserved the principles of accordingLy minjo boronga kunne pusaka forest is (our heritage), Anjo boronga anggontaki bosiya forest (the that brings rain), Aka'na kaju akkapalombo tumbusu (wood roots maintain springs), amanrakiko borong nupanraki bisaune sanggena tuhusengnu (destroying the forest means destroying yourself down to your generation). These values are translated into customary unwritten rules, which contain prohibitions and sanctions as stated in the “pappa kasipali nigaukang riboronga” (four prohibitions in the forest), namely tabbang wood (cutting wood), tatta uhe (hacking rattan), tunu bani (burning beehives to take honey), and rao doang (catching fish and shrimp). Because the forest is also the place where the Ancestors are buried (Karasayya), then for the indigenous people of Ammatoa Kajang, the forest must be seen as a place that gives supernatural wisdom, as a sacred place, and at the same time as a place of worship to the Ancestors through the traditional ritual of Battasayya (cleaning the cemetery). Therefore, the forest must be kept sacred and intact. For the indigenous people of Ammatoa Kajang, utilizing the forest in
maintaining the balance of nature so that it remains sustainable is a sacred decree contained in the *Pasang*. As vital as the forest is for human existence, the forest is a place to cultivate faith and strengthen its relationship with *Tau Rie A’ra’na* and the universe. Into the forest, they poured all their hopes; from there, he returned with new strength to build his life.

Indigenous people of *Ammatoa Kajang* think that the forest is the place where their ancestors first settled. The forest is kept intact and preserved because the forest has a historical value that reminds them of the origins and greatness of their ancestors in the past. However, that doesn’t mean humans can’t take advantage of it. Preserving the forest is an inseparable part of meeting the need for forest resources. Utilization of the forest for traditional rituals, harvesting forest products, building houses, and opening gardens is allowed as long as it complies with the rules set by the *Pair* and must have the permission and approval of *Ammatoa*. Approval was *Ammatoa’s* obtained through a request that was submitted directly to *Ammatoa* and customary administrators. In the customary area of the Indigenous community, *Ammatoa Kajang*, there is customary forest, and most of it is sacred so that currently, trees with a fairly large diameter can be seen that are hundreds of years old. The indigenous people *Ammatoa Kajang* may enter the customary forest area but on condition that they do not destroy, for example, picking or cutting down or catching animals in the sacred forest area. In *Replace Kajang Ri* mentioned *tenamo Punna points, runtummi buttayya, naikmi je’neka* (if there are no trees, the soil will be a landslide and the water will rise (flood)), *Ri Replace Kajang* also mentioned, *Naipy, boronga Antu parruna linoa* (that forest it is the lungs of the earth). In another part, *Pasang Ri Kajang* also mentions that the existence of trees is very beneficial for humans and other living creatures, the *principals of which are antu, raunna kiyo bosi, aka’na moli je’ne* (each tree, the leaves function to call out rain and the roots to hold water).

Some of the other rules *Pasang Ri Kajang* that regulate the management of natural resources, especially forests, are as follows in Table 2:

| Pasang | Meaning |
|--------|---------|
| linoa lollong bonena, kammaya tompa langika Sigang Rupa tata Sigang Borga. | earth and its contents, as well as the sky, people and forests |
| Punna ritabbang kaja ri boronga angngurangi bosi appatanrei tumbusu, anjo boronga angngontaki bosiya aka’na kaju a appakalompo tambusu napau tau riolo. | If the trees in the forest/field are cut down, the rain will decrease, and eventually, the springs will disappear (dry) because the existing trees bring rain, as our ancestors advised. |
| Anjotugasa’na Ammatoa nalarangi annabbang kaju ri boronga yes minjo nikua ada’tana. | Ammatoa’s job is to prohibit the felling of timber trees; that is what is meant by customary land. |
| Ya, minjo boronga kunne heirloom. | The forest is our heritage. |
| Iyamintu akkio bosi angngemme erea nipake a’lamung pare, baddo appa’nia’ timbusia. | That (forest) causes rain to be used to grow rice, corn, and as a source of water. |
| Anjo borongna, yes, contacted bostiya, Nasaba konre mae andre’ pangairang, Iyaminjo borongnga as pangairang, nasaba yes nakabattui bosi. | The forest is the one that contacts the rain because here there is no irrigation, so it is the forest that functions as irrigation because the forest causes the rain to fall. |
| Patuntung manuntungi, Manuntungi kalambusanna na kamase-maseanna, Lambusu’, Gattang, Sa’bara nappiso’na. | Humans who have lived and implemented what is required in the customary area (Ammatoa), namely those who demand honesty, patience, firmness, modesty, and surrender in their lives. |
The indigenous people of Ammatoa Kajang consider the forest to be the place where their ancestors first settled. The forest is kept intact and preserved because the forest has a historical value that reminds them of the origins and greatness of their ancestors in the past. However, that doesn't mean humans can't take advantage of it. Preserving the forest is an inseparable part of meeting the need for forest resources. Utilization of the forest for traditional rituals, harvesting forest products, building houses, and opening gardens is allowed as long as it complies with the rules set by the Pair and must have the permission and approval of Ammatoa.

The results of AMAN's research have also been studied by Dassir (2008), which states that the Tana Toa customary forest area is divided into three zones, namely Borong Karama (core zone), Borong Battasayya (second zone), and Borong Luarayya (third zone) [7]. The customary forest area has an institutional structure known as appa' pa'gentunna tanaya na pa'tungkulu'na langi' (four earth-hangers and sky-supporters), namely: (1) There are 'that must be firm (gattang); (2) Karaeng who must uphold honesty (lambusu); (3) Sanro (shaman) who must surrender (apisona); and (4) the teacher who must be patient (sa'bara).

The role of the indigenous community Ammatoa Kajang in forest management, according to Mahbub, 2013. Indigenous peoples play an important role in preserving the natural resources around them because they still have the value of local wisdom. Local wisdom is transgenerational local knowledge owned by the community to manage their environment, namely, the knowledge that gives birth to behavior as a result of their adaptation to their environment, which has positive implications for environmental sustainability and already contains recommendations, prohibitions, and sanctions.

Likewise, the results of research by Massoeang et al. (2018) states that there are 2 (two) main groups of local knowledge of the Kajang indigenous people, namely local knowledge in utilizing forest areas in the form of knowledge of forest area zoning, hydrology, natural phenomena, climate and farming [8]. Knowledge of taboos and biodiversity. Meanwhile, knowledge local in utilizing forest products is in the form of knowledge about the use of forest products for house ingredients, medicines, making clothing, and knowledge local about food. Even forest governance has led to the utilization of wood and non-timber forest products. According to Usbar et al. (2018), the use of natural plants with medicinal properties is one of the skills and is local wisdom that is still practiced by the Kajang Indigenous People [9]. The Kajang indigenous people have used forest plants for treatment for generations; there are 43 types of plants that are often and routinely used by the community around the Kajang customary forest area. These plant species are generally habitus of herbs, shrubs, trees, a small number of lianas, and ferns. The nature of its use is still traditional, so that the processing of plant ingredients is very simple, namely by cooking or using it directly. In addition, the cultivation technology has not been widely developed because it is easy to obtain raw materials from customary forest areas.

Based on the general description of the customary forest area of Morena and Ammatoa Kajang, the policy or local wisdom of its management still maintains biodiversity. However, local wisdom in governance is not widely known. An in-depth study is needed to reveal customary forest governance so that it is known and published. In particular, those in the customary area Morena, Enrekang Regency, and the customary area Ammatoa Kajang, Bulukumba Regency, South Sulawesi Province. An in-depth study is needed through research that aims to analyze customary forest governance policies in maintaining biodiversity.
2. Research method
The time for collecting, compiling, and analyzing data was carried out for 4 (four) months, as from February to June 2021. Data were collected through a literature review, observation, and interviews in the village of Marena village of the District Pekalobean Anggeraja Enrekang and vegetation Embayya, the village of Tana Toa Kajang Subdistrict Bulukumba. The data that has been obtained were analyzed by descriptive method. Analysis of local wisdom of customary forest governance in maintaining its biodiversity, using analysis version of policy Dunn's.

Secondary data were obtained from the Village Office and literature review. Meanwhile, primary data was obtained from observations and interviews. Observations were made by visiting and observing the research location. Based on the consideration of the availability of time and energy, the data and information collected through interviews were carried out with key informants. Interviews were conducted on key informants, selected based on the relevance of their knowledge and experience in accordance with data and information needs.

3. Results and discussion
Rokim, 2019. Policy analysis is a policy analysis that is understood as an intellectual and practical activity that aims to create, critically assess, and communicate knowledge in the policy analysis process. According to Rokim (2019), policy analysis is an applied social science that uses various research methods and arguments to produce relevant information in analyzing social problems that may arise as a result of the implementation of a policy [10]. Policy analysis is a type of study that produces information in such a way that can be used as the basis for consideration of policymakers in providing assessments of policy implementation so that alternative improvements are obtained through critical and practical thinking actions to create and communicate policy analysis Policy analysis

The activities can be formal and careful, involving in-depth research on issues or problems related to the evaluation of a program that has been implemented. In Dunn's version of the analysis method, there are five procedures that must be passed in a policy analysis process, namely:

a. Definition: Generating information about the conditions that cause policy problems.

b. Prediction: Provides information about the future consequences of implementing policy alternatives, including if you do something.

c. Prescription: Provides information about the value of future policy consequences.

d. Description: Generates information about the current and past consequences of implementing policy alternatives.

e. Evaluation: The usefulness of policy alternatives in solving problems.

Based on the previous description, local wisdom of customary forest management in maintaining biodiversity has been proven. As Pierotti (2011) points out, indigenous peoples tend to view themselves not as dominators but as connected to and part of the natural world [11]. Accepting a connection with nature involves less wanting. Your needs are basically the same as the needs of non-humans, so it becomes easy to identify with them. Anderson (1996) identified such needs for all organisms such as (1) food and water, (2) temperature regulation within the physiological comfort zone, (3) physical health and safety, (4) sleep and arousal (stimulation), (5) sex and reproduction, (6) social needs, and (7) control over their own lives [12].

Pierotti explains again that indigenous peoples consider themselves as an integral part of the ecosystem in which they live, rather than considering themselves as beings controlling this system and having the ability to restore conditions to their natural state [11]. Being part of a particular ecosystem creates meaning and spirituality that comes from their relationship with the non-human world. The knowledge possessed by these people and cultures is both traditional and ecological. To make it easier to discuss wisdom local of customary forest management, it is better to know who the indigenous peoples are in advance. According to the Regional Regulation of Bulukumba Regency Number 9 of 2015, Customary Law Community, hereinafter referred to as MHA, is a group of people who have lived for generations in certain geographic areas in the State of Indonesia because of ties to ancestral origins,
strong relationships with land, territory, natural resources. Has customary government institutions and customary law orders in their customary territories. Referring to the general provisions of the Regional Regulation, it can be that it seen is related to wisdom local of customary forest management so that it can make it easier to parse their daily lives.

In the area of the Ammatoa Kajang indigenous community, local wisdom in managing their customary forest to maintain biodiversity still exists and persists to this day as stated by one of the informants, that in customary forests, there are still various types of plants and animals. The plants include Bitti, Rambutan, Doa, Ola Eja, Ola Puth, Pirotasi, Asa (water from young tree trunks can be drunk), Litu, Tokka/Torro, Indru, Damara Kalea, and others. While there are also many animals, including Deer, Snakes, Pigs, Black Monkeys, Wild Cats, Jungle Fowl, and others. According to him, apart from Benteng Hamlet, customary forests also exist in Malekleneng Village, Kuncio Hamlet, Su’bu, Jannayya, Balanbina, and Outerraya Tana Toa Village. Another interview with Ammatoa stated that in the implementation of Pasang, 26 assisted Galla. Pasang is a reference in all the activities of the indigenous people Ammatoa Kajang, especially in protecting the customary forest. Indigenous forests are highly protected, guarded against 5 (five) cardinal directions. It is not permitted to cut trees in customary forests and take rattan, honey, and shrimp. If you take or steal what has been regulated in the Post, it will be considered a violation, and a fine will be imposed. The fine is in the form of 6 to 10 million rupiah or 30-40 reals or tedong sikayu. As stated by Salle, 1999 in Hafid (2013), in conserving the customary Ammatoa forest, there are forest guard officers in each direction of the compass consisting of five people (tau limaya), namely: (1) Dalinjok in the west of Balagana, (2) Damangassalam to the south of ri Balangbia, (3) Dangempa to the north of ri Tuli, (4) Dakodo to the east of ri Teteakak, and (5) Tumutung ri Sobbu, specifically for forests in customary areas [13].

Furthermore, he also stated that indigenous peoples could only enter the forest (Borong Karamaka) if there is a need for ceremonies, among others, the apparuntu pakenganro ceremony (Ammatoa inauguration ceremony) or other ceremonies related to rituals. While Borong Battasaya (border forest) people can enter it and even still allow people to cut trees by fulfilling certain conditions, namely: (1) Must obtain a permit from Ammatoa (2) Cut down according to the needs that have been approved by Ammatoa (3) Before cutting down a tree, first, two trees of the same type must be planted until they grow well and (4) The location for planting replacement trees must be determined by Ammatoa himself. Both types of forest, both Borong Karamaka and Borong Battasaya, are included in the protected forest under the supervision of Ammatoa.

Everything that was conveyed by Ammatoa, when confirmed with the indigenous peoples, was agreed upon and complied with. In fact, according to them, the prohibition of destroying customary forests will be subject to sanctions, and they realize what is prohibited for their sake as well. As stated by Hafid, 2013. The forms of prohibition originating from Pasang that are not allowed (kasipalli) to be carried out by members of the Kajang indigenous community are the prohibition (kasipalli) of using vehicles to enter the Embaya Weed area. The prohibition on using vehicles in the area, not only for guests but also applies to all citizens who live in the area. It is as if people who live in the area Ilalang Embaya commit violations will be expelled from within the area, while outsiders who violate are no longer allowed to enter the area. If a violation is committed, both against the prohibition of destroying the forest or other violations, it will be brought to court.

Based on the results of interviews by resource persons in the customary area, Marena there are still local types of wood in the Customary Forest Area Wari. The local woods include Koto, karawatu, bakkudu, lanti, bakau, parisingan, rumisik, pulio, tananti later, cuccu, malaleo, sandalwood fund, sapiko, lelating, pametan (medicine), kadinge passe (medicine). In the Dale Forest area, there are local plants in the form of suren, mea, white teak, bamboo, tallang, palm oil, and petung. In the Palatta Paropo Forest Area, there are pine plants as well as in the forest Area in Puang Bungo addition to pine plants; there are palm and suren plants as well as clove and coffee plantations. Likewise, in the Tarabun Forest Area, there are only reforested pine trees. However, in contrast to the Customary Forest Area, which is Mataran very sacred and is not allowed to be touched, this sacred forest is still a natural forest. In this
sacred forest, there are local wood species and orchid plants, while the animals or fauna include wild boar, cuscus, and partridge.

Results of interviews with indigenous peoples who are forest management group, they said that for communities Marena indigenous urban becoming inseparable unity. Forests are part of his life, which has supported his daily life, as well as a deposit for future generations. Customary forests are one of the important assets for indigenous peoples to ensure their welfare. Forests provide a variety of necessities of life for indigenous peoples, a source of natural wealth and biodiversity. For this reason, indigenous peoples must take care and maintain what has been done since time immemorial. They hope that customary forests can guarantee their welfare and broad ecological sustainability.

In addition, indigenous peoples are also aware that springs never dry up because of the existence of customary forests. They predict that if customary law and other reinforcements are not implemented in maintaining biodiversity, it is unlikely that their children and grandchildren will not get water to support their lives. This is more emphasized on indigenous youth. That is what drives the efforts to involve indigenous youth in all stages of customary forest governance. According to the AMAN woman, the community can actually use wood to make houses. But it can be allowed if it is really not economically capable and must go through customary deliberation.

4. Conclusion
Indigenous peoples have policies or local wisdom in managing customary forests in maintaining biodiversity. Local wisdom is in the form of customary law, which is still adhered to and implemented by indigenous peoples to this day.

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