



RESEARCH PAPER

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The local wisdom of dayak's meratus trips bamboo management system in Subdistrict Loksado, Hulu Sungai Selatan District

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Abstract

Based on the customary norms inherent in the Meratus Dayak community located around the Meratus Protection Forest in Loksado Sub-District, Hulu Sungai Selatan Regency in an effort to align the forest based on local wisdom, especially in the utilization of Non-Timber Forest Products (NTFPs) by knowing the wisdom of the Meratus Dayak tribe. in managing bamboo in the Meratus Protection Forest in Loksado District, South Hulu Sungai District. In general and specifically the purpose of this study is to know, analyze and explore developing local wisdom and bamboo management systems based on the ideological aspects of the superstructure, aspects of social structure and aspects of material infrastructure by the Dayak Meratus community in Loksado District, South Kalimantan. the metrode used in this study is qualitative descriptive by identifying local wisdom elements such as ideological superstructure aspect, social structure aspect, aspect of material infrastructure. Turning bamboo cultivation activities has a lot of local wisdom - local wisdom in terms of conservation/ecology, economic and socio-cultural aspects of the local community. The level of ecology from shifting cultivation in the village of Hulu Banyu can be said to be moderate. This is related to a number of points that have a low score and some have a high score.

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Introduction

South Kalimantan is one of the provinces in Indonesia which is passed by the Meratus mountain range which divides South Kalimantan in two and stretches to East Kalimantan. The province consists of 11 districts and 2 municipalities with a total area of 3.7 million hectares. South Kalimantan is known to have high biodiversity. Based on the Decree of the Minister of Forestry of the Republic of Indonesia Number 435 / Menhut-II / 2009 dated July 23, 2009 concerning the appointment of forest areas in the province of South Kalimantan that the forest area in the province of South Kalimantan which was originally 1,839,494 hectares (49.03% of the total area) turned into $\pm 1,779,982$ ha or 47.44% of the total area including Conservation Forest covering an area of 213,285ha, Protected Forest with an area of 526,425ha, Limited Production Forest with an area of 126,660ha, Permanent Production Forest with an area of 762,188ha, Production Forest that can be converted 151,424ha.

South Kalimantan's forest resources are so large that they have a multi-functional potential in the forestry sector, which can provide economic, environmental and social benefits for the welfare of humanity. These benefits not only come from Timber Forest Products (HHK) as they are now, but also the benefits of Non-Timber Forest Products (NTFPs), carbon, environmental services and ecotourism. This has become an advantage for some communities around the forest by maximizing the huge use of forests in South Kalimantan. One of them is from the Non-Timber Forest Products (NTFP) sector which allows it to be developed for business investments oriented to improving people's economy such as those in Loksado Sub-District, Hulu Sungai Selatan Regency which belongs to the Hulu Sungai Selatan Model Forest Concession Unit (KPHL) (HSS).

Surrounded by the Meratus Mountains, which stretches for approximately 600 square kilometers from the southeast and turns north, to the border of East Kalimantan, the Model Hulu Sungai Selatan KPHL area is determined based on the Decree of the

Minister of Forestry Number: SK.750 / Menhut-II / 2012 dated December 26, 2012 concerning Determination of the South Hulu Sungai Model Protected Forest Management Unit located in South Hulu Sungai Regency in the Province of South Kalimantan covering $\pm 32,803$ (Thirty Two Thousand Eight Hundred Three) Hectares consisting of $\pm 21,211$ Ha of Protected Forest, \pm Production Forest Limited 52 Ha and Production Forest $\pm 11,503$.

Located in the Protected Forest area, the Meratus forest area which is upstream of most watersheds (DAS), makes this area very important for South Kalimantan as a water catchment area and also describes a complete type of mountain forest ecosystem. The Meratus Mountains also have high biodiversity with some dominant vegetation, such as Meranti Putih, Meranti Merah, Agathis, Kanari, Nyatoh, Medang, Durian, Gerunggang, Kempas, and Belatung. Living side by side with the forest, within the Meratus mountain region there are also groups of indigenous people who for hundreds of years have exploited the potential of forests and preserved them with local wisdom and customary norms that apply in the lives of indigenous peoples themselves. These norms or rules that apply in society are then known as local wisdom. Local wisdom is explicit knowledge that emerges from a long period and evolves together with the community and environment in its area based on what has been experienced. So it can be said, local wisdom in each region varies depending on the environment and living needs.

Understanding local wisdom according to Law No. 32/2009 concerning Protection and Management of the Environment are noble values that apply in the life of the community, including protecting and managing the environment sustainably.

Local wisdom is a form of indigenous knowledge in the community that comes from the noble cultural values of the local community to regulate the order of life of the community or is said to be local wisdom (Sibarani, 2012). It is these cultural values that regulate the community, especially those in the forest

area, as a reference in managing and maintaining forest sustainability as well as being a source of income for them. Indigenous peoples have traditional norms that are respected and implemented by indigenous communities that regulate and manage the surrounding environment, which include: human dependence on nature which requires the existence of a harmonious relationship between the two, where humans are part of nature itself and must be balanced (David Arnaz, 2015).

Customary norms that have affected the understanding of indigenous peoples so far are necessary to know the patterns they use in the management and use of forest products amid the increasing needs of people who continue to increase.

Materials and methods

Materials

The materials used during the study included questionnaires, cameras for documentation, stationery and computers.

Methods

The location of the study was in the protected forest area of the Meratus Mountain in Hulu Banyu Village, Loksado District, South Hulu Sungai Regency. While the time needed in this study is for ± 3 (three) months, namely December to February 2017, starting with conducting observations and interviews with informants who are in the research location, then researchers will develop and improve this writing on an ongoing basis according to the direction of the lecturer mentor.

The research subjects were the parties that were used as sources of information or key informants in obtaining the researched data, including:

1. Dayak Meratus Customary Chief
2. Village Head
3. Fig. of the Dayak Meratus Indigenous Community
4. Dayak Meratus Indigenous People who have at least 5 (five) years' experience in managing bamboo forests

The object of this research is the cultural values and local wisdom that apply to the Dayak Meratus community in managing the bamboo cutting cycle, namely: socio-cultural community, ideological superstructure, socio-structural and material structure. According to Suharsimi Arikunto (2010), the data collection instrument is a tool that is selected and used by researchers in collecting data so that the activity becomes systematic and facilitated by it.

An instrument is a tool used to do something. Whereas research means examination, investigation, activities of collecting, processing, analyzing and presenting data systematically and objectively. From the understanding of each of the words mentioned above, the research instrument is all tools used to collect, examine, investigate a problem, or collect, process, analyze and present data systematically and objectively with the aim of solving a problem or testing a hypothesis. So, all tools that can support a study can be called research instruments. The research instrument was used to measure the value of the variables under study. In order to obtain valid and reliable data in this study several research tools were used such as recording devices, interview guidelines and observation records. this study, the type of data used by the author is a type of qualitative data. Qualitative data is that data presented in the form of verbal words is not in the form of numbers. (Noeng Muhadjir, 1996), the intended data includes relevant information and descriptions of the local wisdom of the Dayak Meratus community in managing bamboo cutting cycles in protected areas of the Meratus Loksado mountain range through socio-cultural aspects of society, ideological superstructures, socio-structural and material structures . Identification of the components of the ideological superstructure includes aspects: traditional rituals, beliefs and taboos in society and local knowledge. Identification of components of the social structure includes aspects: customary institutions and customary law as well as family and kinship. Identification of material infrastructure components includes aspects: cultivation, hunting of animals, collection of forest products and forest conservation.

Primary data is data that refers to information obtained from first hand by researchers relating to variables of interest for specific study purposes. Primary data sources are individual respondents, focus groups, the internet can also be a primary data source if questionnaires are disseminated via the internet (Uma Sekaran, 2011).

Definition of primary data according to Umi Narimawati (2008) primary data is data originating from the original or first source. This data is not available in compiled form or in the form of files. This data must be searched through the resource person or in the technical terms of the respondent, that is, the person we made as the object of research or the person we made as a means of obtaining information or data. The primary data is identification of socio-cultural components of society, namely: ideological superstructures (traditional rituals, beliefs and taboos

in society and local knowledge), social structure (traditional institutions and customary law as well as family and kinship), and material structures (cultivation, hunting of animals, collection of forest products and forest conservation) for the Dayak Meratus community. Secondary data is data that refers to information collected from existing sources.

Secondary data sources are company records or documentation, government publications, industry analysis by the media, websites, the internet and so on (Uma Sekaran, 2011). In this study the secondary data used was sourced from personal books, journals and official archives from relevant agencies such as maps, physical conditions and socio-cultural conditions sourced from South Kalimantan library collections documents, Hulu Sungai Selatan District, South Kalimantan Forest Service and Upstream KPHL South River.

Table 1. Identification and analysis of aspects of the socio-cultural component of the Dayak Meratus community in Hulu Banyu Village in the bamboo management system in the Lokasado sub-district, Hulu Sungai Selatan District.

Purpose	Socio-Cultural Components of the Community	Aspects
Identification of Local Wisdom of the Meratus Dayak Community of Hulu Banyu Village	Ideological Superstructure	- Customary rituals - Trust and abstinence in society Local knowledge
	Social Structure	- Customary institutions and customary law Family and kinship
	Infrastructure Material	- Bamboo cultivation - Collection of bamboo products - Bamboo treatment - Preservation of bamboo

The method used in determining the informants in this research is the purposive sampling method, which is a technique for determining research samples with certain considerations aimed at making the data obtained later more representative (Sugiyono: 2010).

According to Faisal *et al.*, (1990), the sample as a data source or as an informant should meet the following criteria:

- a. Those who master or understand something through the process of eculturation, so that something is not only known, but also experienced.

- b. Those who are classified are still involved or involved in the activities being studied.
- c. Those who have sufficient time to be asked for information.
- d. Those who do not tend to convey information on their own results.
- e. Those who were initially quite foreign to the researcher made it more exciting to be a kind of teacher or resource person.

Determination of Informants on purposive sampling technique where the selection of informants is deliberately chosen based on predetermined criteria

and determined based on the research objectives. The informants in this study selected were Fig.s who knew and understood the information of the object of the research conducted so that they could find the necessary data regarding the value of local wisdom of the Dayak Meratus community in managing the bamboo cutting cycle. The informants or Fig.s are (1) Customary Chief; (2) Village Head; (3) Dayak Meratus Indigenous Peoples; (4) Dayak Meratus Indigenous People who have at least 5 (five) years experience in managing bamboo forests.

The power collection techniques used in this study were: Observation and Interview. Some information obtained from observations is space (place), actors, activities, objects, actions, events or events, time, and feelings. The reason researchers conduct observations is to present a realistic picture of behavior or events, to answer questions, to help understand human behavior, and to evaluate that to measure certain aspects to feedback on these measurements.

The interview is a re-checking tool or proof of information or information obtained previously. The interview technique used in qualitative research is in-depth interviews. In-depth interview is the process of obtaining information for research purposes by way of question and answer face-to-face between interviewers and informants or people interviewed, with or without using an interview guide (guide), where interviewers and informants are involved in social life relatively long time.

Some things that need to be considered by a researcher when interviewing respondents are voice intonation, speed of speech, question sensitivity, eye contact, and nonverbal sensitivity. In searching for information, researchers conduct two types of interviews, namely autoanamnesa (interviews conducted with the subject or respondent) and aloanamnesa (interviews with the respondent's family). Furthermore, interviews can be conducted in a structured and not structured manner, and can be done face to face (facetoface) or using a telephone (Sugiyono, 2006; 138-140). Structured interviews are used as data collection techniques, if

researchers or data collectors know exactly what information will be obtained. In practice, besides carrying instruments as interview guides, data collectors can also use tools such as tape recorders, pictures, brochures and other instruments that can help in interviews. Whereas unstructured interviews are free interviews where researchers do not use interview guidelines that have been systematically arranged and complete for data collection. The interview guide used is only in the form of outlines of the problems to be asked

According to Ardhana 12 (in Lexy J. Moleong 2002: 103), it is explained that data analysis is the process of arranging data sequences, organizing them into a pattern, category, and basic unit of description. Whereas according to Taylor, (1975: 79) defines data analysis as a process that details the business formally to find themes and formulate hypotheses (ideas) as suggested and as an effort to provide assistance and themes to the hypothesis. If reviewed, basically the first definition focuses more on organizing data while the second emphasizes the purpose and purpose of data analysis. Thus the definition can be synthesized that data analysis is the process of organizing and sorting data into patterns, categories and basic description units so that themes can be found and work hypotheses can be formulated as based on data. Analysis of qualitative data is also called soft data.

Results and discussion

Ideological superstructure

Customary rituals

Almost all activities around the life of dayak people refer to the tradition of kharingan. Customs that carry traditional medicine, cultivation, wedding ceremonies to death, clean ritual village, reject reinforcements, all refer to the tradition of kharingan. In Dayak language the ceremony is known as aruh. In contrast to other Dayak tribes, for example in the Central Kalimantan region, Dayak Meratus often carries out rituals in cultivation and marriage and also treatment. The use of bamboo is usually at the Dayak Bukit ritual ceremony, for example "Aruh Bawanang" which is also called Aruh Ganal. Ritual dances such as

Babang sai dance for women and Kanjar dance for men. The Bukit Tribe lives in a large house called a hall. In addition, bamboo is used as decoration in ceremonies such as the stage, floor and also the wall at the place where the traditional ceremony is held.

Balai Adat is a traditional house to carry out rituals on their tribal religion. The form of a hall, "centered" because in the middle is an altar place or stage where the offerings are placed. Each hall is occupied by several heads of families, with residential positions surrounding the ceremonial altar. Each family has its own kitchen, called tubers. So the form of this hall is different from the traditional Dayak tribal houses which are generally long (Rumah Panjang).

An interview with Maslansyah (49 years old), carried out with a relaxed atmosphere at the Maslansyah home, the author departed when it was early morning when the author stated about the rituals and sayings commonly carried out by village people that had to do with cultivation, he said:

"When the bamboo starts to bear fruit but it is not yet cooked, half of it already contains, but it has not been harvested, it cannot be eaten if it has not been" pariwah "when making 'panta', so that it is given to spirits/spirits to be" middle-aged" earlier, that was their wage protecting us in one year, if the pesiwah had a small salvation not until 'bought', it was carried out only one night so that the pilgrimage could be together with another friend if the other seed (lading) could not be taken, he Just bring the paddle flower to you and the friend who holds the pesiwah event, meaning that he will not be able to carry out the ceremony later".

(pas kamarian mulai babuah separu mulai na'aaan antek pi male ahan dotew, iro male ahan dokan aser male penesiwah ye dene panta iro ye dokoi Ia satua ye beaw dite kehelungan, belis beda, nanyu tonoi, jewata, iro na upah dali jaga taka suang taun, aser periwah iro arai malem aa gawi ye pesiwah ro tau be deo oit bebuan aser dali bali beaw ahan duti pare ye tau oit bungen pare aa pene koit tay bebuan ye ngene gawi pasiwah ro, arti ye da tau beaw pesiwah).

Which means "when the bamboo starts to bear fruit but it is not yet cooked, half of it already contains but not yet harvested, it cannot be eaten if it has not been" pariwah "so when making 'panta', so that it is given to spirits / spirits to" baya 'earlier, that's their wages to protect us in one year, if the pesiwah is a small salvation not to 'buy', it will be carried out only one night so that the seed can be shared with other friends if the other seed cannot be taken "He just brought the flowers to him and left it with a friend who held a pesiwah event, meaning that he would later not carry out the ceremony".

It still deals with traditional rituals and traditional ceremonies in the cultivation of damang sahayuni saying:

(...aruh ganal itu aruh nang ganal kaya pesiwah jua.da pakai belian na'an tuye ye, nyamut pare ye bayu gawi ye rami-rami, deo papat ye dan iba ye deo, ye dodkoi okan liaw nget belis beda ye kenasim kehelungan itak kakah....).

Which means "... putting ganal is a big ceremony but like a pesiwah too, he uses dance, welcomes the arrival of this new rice with a busy program, many of his many goals, besides those who are given (fed) evil spirits too given to ancestral spirits ...".

Trust and taboos

Trust and abstinence in society are still very influential in the Dayak tribe's life, for example in the Dayak Meratus community if there are people having nightmares, then their habits will be to reserve salvation or traditional ceremonies in order to avoid everything that can interfere as well as abstinence in the Dayak community taboos, for example when opening new fields in the ritual ritual, were forbidden to cut trees / wood including bamboo at that time.

When the writer asks Damang Maslansyah, about reading the spells, traditional rituals and other traditional ceremonies, does his relationship with Mount Meratus say:

(...jadi hubungan oit gunung lumut iro ngete ! ye nono beruh naan hubungan oit liyau ideh, ye nono

tay gunung lumut deh liyau, missal malem he ap nupi, bahwa da "anu' tenonton inen da, aap kulek ia da, da ye dulek aap ideh beaw buen perasaan da, ye dene acara selamatan, dene balai kedis-kedis neke kayu, ene eray sepatung neke kayu naan belian eray malem....).

Which means". So the relationship with Gunung Meratus is like this! The inhabitants who have a relationship like that earlier, the mountain inhabitants only moss liau/spirit earlier if I dreamed of my mother being picked up by her mother, I stopped her, the one who was told would feel bad, then it is made an event, make a small house out of wood, make a statue of wood there is a purchase one night between this there (passing) to the mountain of moss there penetrates which wants to be accompanied/picked up yesterday that this instead ...".

In an interview with Damang Maslansyah, the author asked about beliefs and taboos such as in bamboo farming activities, he said:

"...aruh seandainya ada rencana membuka ladang yang berkelompok atau satu orang karena mereka takut membuka lahan itu sendiri, kalau-kalaunantinya dalam kegiatan satu tahun itu ada kejadian apa-apa makanya dilakukan nyanggar, jadi tujuannya adalah untuk memakai roh-roh yang jahat kalau bahasa disini 'nayu timang' jadi kayu itu yang 'gaduhnya' ada yang punyanya, batu, seluruh alam semesta itu ada yang menempatinnya, menurut keyakinan orang tua dulu, jadi nyanggar sekalian mengasih tahu agar kita selama satu tahun ini akan bertetangga dengan roh itu tadi....".

Which means "... put it in case there is a plan to open a group or one person because they are afraid to open the land itself, if in one year there is something happening, then it will be done, so the goal is to use spirits the bad thing is that the language here is 'nayu timang', so the wood that 'collapses' is the one with the stone, the whole universe occupies it, according to the beliefs of the old people, so we all know that we will be neighbors for one year. That spirit was ...

Local Knowledge

It is regrettable that a great deal of Dayak knowledge about medicines and non-timber forest products such as bamboo originating from nature is now almost extinct. This is because there is no written legacy with knowledge about drugs and non-timber forest products such as bamboo which cannot be noticed specifically from the community.

The author interviewed Mr Patih, regarding plants and medicinal plants that are on Mount Meratus which the author asked, he said:

"Bambu diambil untuk kasai kita banyak itu seperti pasak bumi bagi orang-orang yang tahu namanya itu bagi saya tidak sepenuhnya tau cuma keperluan daerah gunung lumut itu banyak sekali yang untuk obat tradisional seperti disitu ada yang dinamakan sangkarung silu (cangkir warik), sejenis tanaman langka. saya pernah meminum itu didalamnya saya ngambil air didalamnya"

Which means "Bamboo is taken for many of us, like the earth peg for people who know the name. For me, I don't really know that there is a lot of mountain moss for a lot of traditional medicines, like there is a cage silu (warik cup), a kind of plant rare. I once drank it in it, I took water in it".

There are some unique medical knowledge possessed by the Dayak tribe. It is unfortunate that this knowledge is now almost extinct. According to Mr. Junaidi, the author asked about plants and medicinal plants and the benefits of the plants, he said:

"di Gunung Meratus terdapat tanaman obat-obatan tradisional seperti contohnya, kayu saang untuk pupur bayi, kayu mereng saang dan daun bambu akarnya direndam dalam air untuk obat sakit pinggang sama juga dengan seluang belum, pasak bumi"

Which means "There is a traditional medicinal plant on Mount Meratus, for example, saang wood for baby pupils, saeng wood and bamboo root leaves soaked in water for the treatment of back pain as well as the rest, *pasak bumi*". Knowledge of the benefits of bamboo plants will only be given to those who want to know, then it turns out. The people around the

protected forest area of Mount Meratus in Loksado Subdistrict who interviewed many people did not know the types and benefits of plants and plants for treatment, only a few people because of their experience and knowledge and their relationship with customs and culture, among them are related with his job.

Social structure

Customary and Customary Forest Institutions

The concept of Dayak tribal beliefs, humans and other creatures have been found and assigned in their respective positions to find out their functions to maintain natural order. All are hopes that everything is in a harmonious and balanced state. It is this harmony and balance system among the Dayaks called the hadat or adat. Humans are said to be good or perfect if they are able to explain all customary law. Thus custom for Dayak people is not only a regulation or habit that regulates relations between fellow humans but has a broader understanding. Customary law covers all events, all beings and the entire universe.

The summary results of some of the interviews above can be identified and identified components of the social structure where the aspects are customary and customary law in the Loksado Dayak community, such as customary institutional structures, customary institutions' structures, rules and laws that apply to indigenous peoples (written and unwritten laws) so that customary institutions and customary law can regulate, carry out and maintain traditions that have been passed down for generations from the ancestors of the Loksado Dayak community and hindu keharingan.

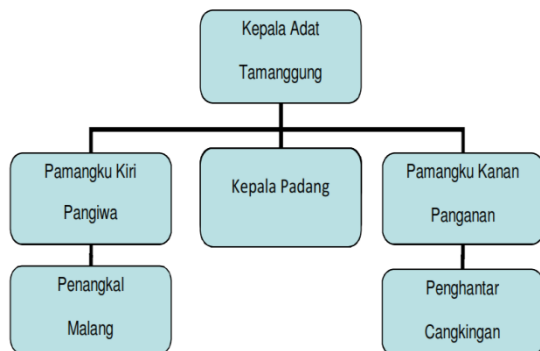


Fig. 1. Customary structure of Meratus Loksado Dayak customary institutions.

Family, Kinship and Gender Equality

Most of the people in the village of Hulu Banyu are the Meratus Loksado Dayak tribe and kebaringan believers, although their religions are different, almost all of the villagers know each other, they have a very close family relationship and kinship from their ancestors or through their fellow marriages.

When the author asked Mr. Johnson Masri, about the marriage done to the community there, he said:

"...disini kalau kita masih sepupu satu kali tidak diperbolehkan untuk mengawininya, paling tidak sepupu dua kali bisa diperbolehkan, ada juga acar pertunangan, pakai cicin emas dan piring putih yang diserahkan pihak laki-laki kepada pihak perempuan, ada juga istilah terus jujuran...."

Which means"... Here we are still a one-time cousin not allowed to marry him, at least twice cousins can be allowed, there are also pickle engagement, using gold installments and white plates handed over by men to women, there is also the term continuing honesty ... ".

When the author asked Maseran HB's father, regarding whether the term raised you to the culture of the people, he said:

"Ada, bahkan mengangkat anak atau menyerahkan anak ke orang lain. misalkan kita kemaren itu, anak pertama kita dulu meninggal jadi berarti kalau orang disana menyebutkan bahwa kita nggak cocok istilahnya ada busangnya, ada penyakit jadi kita pas melahirkan kedua diserahkan dengan orang lain diangkatkan dengan orang lain jadi dia nggak panggil kita bapaknya atau ibunya yang dipanggilnya bapak atau ibunya itu orang tua angkatnya".

Which means "There is, even raising a child or giving a child to someone else. Suppose we were yesterday, our first child died so it means that if there were people there mentioning that we don't match the term there is a busang, there is a disease so when we give birth to another person we are raised with another person so he doesn't call us his father or his mother called father or her mother is her adoptive parent".

Next the writer asked back to Mr. Masran HB, about the purpose of giving up the child, for what purpose, he said:

“supaya yang memelihara untuk dilihat oleh makhluk halus itu dia anak orang itu bukan anak kita soalnya kita tidak cocok, kita menyerahkan anak itu dengan ayunan dengan baju, begitu juga dengan sebaliknya orang itu memberi kita baju, memberi ongkos untuk anak kita, tetapi anak itu tetap ikut kita“

Which means "So that those who maintain to be seen by spirits are not the children of our children because we are not suitable, we surrender the child to swing with clothes, and vice versa the person gives us clothes, gives expenses for our children, but the child keep coming with us".

Furthermore, Mr. Maseran said about the problems that could occur in his village, he said:

“...kalau masah sekampung itu dilaporkan oleh kepala adat tidak mau di laporkan ke kepolisian, karena yang namanya kekeluargaan itu masih ada toleransinya“.

Which means "... Even if the village is reported by customary leaders, it doesn't want to be reported to the police, because the name of the family is still tolerant".

In marriage, the Meratus Dayak community adheres to a monogamous system, polygamy in the Dayak Meratus community is not recommended, so rarely do Meratus Dayaks have more than one wife. More than one married person in the Meratus Dayak community is considered deviant in his community. If there is someone in DayakMeratus community who is pregnant outside of marriage, for example, there is a man who is responsible for marrying her, so she can marry without shame, if there is no marriage her family will usually carry out village / village cleaning ceremonies.

Infra-Matrial Structure Cultivation

When clearing land for farming, Dayaks never just opened the forest without first asking permission and offerings to the authorities of the area. They believe

that in every place there is a ruler, who is not seen physically but in all places, watching over their attitudes and actions.

Bamboo rice cultivation in the Meratus Loksado Dayak community always goes through the stages of starting to clear the land until the harvest, which then ends with a salvation event (the time and stages of cultivation can be seen in appendix 3, interview with Mr Kapau in Hulu Banyu Village). the farming activities are preceded by traditional rituals and before harvest there are usually traditional ceremonies performed by cultivators, while the stages of cultivation are as follows:

1. Batanung, is a ritual to determine the land to be planted this season
2. Batabas, is an activity to cleanse (bush)
3. Batabang, which is cutting down large trees after finishing batabas
4. Manyalukut, burning land that is already dry (the results of tabasan and tabangan),
5. Mamanduk, reassembling the remaining combustion that has not been used up, and then burned again
6. Perverted / bemata umang, planting seeds in fields that are ready, is done a month after mamanduk activities.
7. Marumput, cleaning grass / weeds in cultivation.
8. Aruh basambu, a ritual that is held as a refusal so that plants are not attacked by pests / diseases
9. Welcome, is welcoming bamboo shoots, done when the rice seeds come out of the petals.
10. Maampatungi banan maih, aiming to excuse the creator that I will be harvested
11. Harvest / harvest, pick the ripe rice
12. Baancak, put rice in the barn with spells
13. Aruh bawanang (easy shoot), is a ritual of harvesting parties
14. Beirik, is the activity of separating rice from its stem
15. Begumba, which is removing empty rice (not containing rice)
16. Babuat, is putting rice on lulung (container storing grain)
17. Aruh bawanang (banih halin), the harvest party is done to close the previous planting season
18. "Aruh ganal" or big salvation

From the results of a summary of several interviews above, it can be identified the component of material infrastructure where the aspect is cultivation. In the life of the Meratus Dayak people, cultivation is an important activity which is a tradition of their ancestors, known and identified aspects of cultivation in the Dayak Meratus community such as:

1. The nature of mutual cooperation or *beru*, in the bamboo cultivation of the Dayak Meratus people attach importance to the nature of togetherness and mutual cooperation so that hard work becomes light, giving rise to a sense of unity between them.
2. In carrying out cultivation there are steps that must be carried out, for example before opening the fields they ask for guidance from nature (*ngentas*), in April they will clean the bushes (*nokap*) and so on until the harvest, making the cultivation more organized and controlled.
3. The term *nyanggar* in the cultivation tradition of the Meratus Dayak community is to move occupants (supernatural beings) around the fields to be opened, and tell the watchmen there that we want to farm and be close to supernatural beings, spirits, so that we are saved.
4. Customary rituals and traditional ceremonies in cultivation including; *aruh batandik*, *aruh ganalyang* which is a salvation to be grateful for the results obtained and respect for the ancestors of their ancestors.

Mutual cooperation, the stages in cultivation and belief in cultivation, traditional rituals and traditional ceremonies in *perladang* (*ipaket*, *aruh batandik*, *aruh ganal*) and fruit slugs which are a reflection of the local wisdom of Meratus Loksado Dayaks. All of that is their ancestral heritage which until now has been carried out even though there are also some traditions that have faded and disappeared in line with the changing times.

Collection of Bamboo Forest Products

Forest products around the Meratus protected forest in Hulu Banyu Village are of various kinds such as wood for the purpose of making houses, fruits,

medicinal plants, non-timber forest products (HHBK) such as bamboo, honey resin, rattan and even food sources for vegetables like *kapis*, mushrooms and rattan umbut. Umbut rattan which is usually made by vegetables, the taste of the rattan umbut is very bitter but the Dayak people in general are very fond of the bitter taste of the food which can avoid *nyamuk* and insect bites for those who eat it, as is known that Dayak people have a lot to do with nature.

Bambu (*Bambuseae*) is bamboo that is used most by the community for various handicrafts such as; woven rattan, mats, bags, *bubu* (fishing gear), crevices, caps, bracelets *danrafting* others. These handicrafts are very helpful in increasing their income.

The marketing of these handicrafts is actually easy and has no difficulties, in direct / local marketing in the Loksado sub-district it is rather slow but for requests outside the area it is actually very promising. The bamboo handicrafts from the community can be sold at the collection and then marketed to Banjarmasin and even to Java and Bali.

Bamboo Preservation

The author asked a number of people from the Hulu Banyu Village in Loksado sub-district, most of the people the authors asked were both elderly people (who had been living in the Loksado sub-district) and those who were still young, most of whom had never been to the Gunung Meratus protected forest, because the distance is very far and difficult to reach.

Interview with Mr. Kapau, the author asked about the preservation of the Gunung Meratus protected forest in relation to the belief in the network, he said:

"....seperti kemaren yang dikaki jauh Gunung Meratus, sudah digarap oleh perusahaan kami tuntut makanya kami bikin acara membunuh kerbau satu acara gomeknya itu untuk membersihkan...."

Which mean "... like yesterday, at the foot of Gunung Meratus, we have been cultivated by the company, so we made an event to kill buffaloes, one of the rumors to clean up ...".

Interview with Mr. Ghofur, the author asked him regarding whether there was a prohibition for people to hunt and take other forest products on Mount Meratus, he said:

"...Berburu Secara Berlebihan Dilarang Karena Tempat Binatang Bertelur, Berkembang Biak Paling Cuma Dibawah Kaki Gunung Lumut, Biasanya Masyarakat Kalau Kegunung Lumut Hanya Mengambil Garu, Damar Karena Kalau Menebang Pohon Kesana, Membawanya Tidak Bisa Karena Terlalu Jauh...."

Which mean "...hunting excessively is prohibited because the place of animals lay eggs, breed at least under the foot of the moss mountain, usually people if the mountain moss only takes rakes, amber because if they cut trees there, bring it cannot because it is too far..".

Interview with Mr. Jayapura, the author asked about collecting forest products around the protected forest of Mount Meratus, he said:

"...Jarang orang pergi kesana untuk mencari kayu, madu atau rotan, karena sangat jauh, bisa satu hari jalan kesana, akses jalan sungai, lewat darat, ada cuma jalan setapak, tidak teratur juga kalau lewat darat ini, sembarang terobos aja kalau dari darat...."

Which mean "... It is rare for people to go there to look for wood, honey or rattan, because it is very far, can one day walk there, access the river road, by land, there are only trails, irregular if you pass by land, just break from land....".

The results of the summary of some of the interviews above, can be identified and known the material infrastructure components where the aspect is the preservation of bamboo in the Meratus Loksado Dayak community, such as:

1. Easy road access to bamboo gardens in the protected forest of Gunung Meratus, provides a distinct advantage in the preservation of the Gunung Meratus forest directly, but with the opening of several roads because there are investors / companies operating near protected forest areas that pose a threat to forest conservation efforts.

2. Many rivers are important for the lives of people in the villages around the protected forest area of Mount Meratus and communities around protected forest areas are well aware of the importance of utilizing bamboo as a substitute for wood for building materials and bamboo rafting as a transfortasi sungai hutan protected by Meratus as water storage and maintaining river water quality they.
3. There is confidence in the Dayak Meratus community to protect the forest and if this is violated it will cause reinforcements for their lives.
4. Forests can be preserved from the days of their ancestors to the present due to the traditional behavior of Meratus Dayak people in the use of forests which can indirectly preserve forests such as still a lot of bamboo, maintaining fruit orchards in former fields and so on.

Conclusion

Based on the results of the research that has been carried out, some conclusions can be taken as follows

1. An ideological superstructure in which aspects are customary rituals, beliefs and taboos - abstinence in society, local knowledge, material infrastructure with aspects of cultivation, harvesting of bamboo products and preservation of bamboo, demonstrating that the sustainability of the Gunung Meratus forest is due to traditions of descent - from the ancestors and ancestors of Dayak Meratus, the Kaharingan Trust in the Meratus Dayak community believes that the Gunung Meratus forest is a sacred place and is an identity for the beliefs of the Kaharingan people.
2. The social structure with its aspects is the customary and customary law, family and kinship and custom of the Dayak Meratus community of Hulu Banyu Village is to prohibit damage to crops, especially bamboo in Meratus protected forests because it has bamboo that has a relationship with the ancestors and ancestors of Meratus, such as used on ganal direction. Dayak Bukit ritual ceremony, for example "Aruh Bawanang" which is also called *Aruh Ganal*. Ritual dances such as Babangsai dance for women and Kanjar dance for

men. The Bukit tribe lives in a shared house called a hall which is more appropriate to function as a traditional ritual house. The term hall is also still used by the Banjar Hulu tribe who live in the interior to call surau/langgar, because of its similarity as a place of worship/ritual.

3. Material infrastructure with aspects of cultivation, harvesting of bamboo products and preservation of bamboo by farmers in Loksado, Hulu Banyu Village doing bahuma activities (farming) along with the bamboo planting period through regular and planned stages. Each stage is carried out through religious rituals for ease and success in their behavior. "Batanung, Batabas/Manabas, Batabang, Manyalukut, Mamanduk, Menugal/bemata umang, mamanduk, Marumput, Aruh Basambu, Many hair, Maampatungi banih/maambil banih, and Mangatam/harvest. are the stages in shifting cultivation.

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