

THE LEADERSHIP OF PARABELA IN FOREST CONSERVATION BASED ON LOCAL WISDOM IN BUTON REGENCY

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Abstract; the purposes of this study are (1) analyze the leadership of Parabela in Buton Society, (2) analyze the role of leadership of Parabela and local government support in forest conservation by local wisdom approach. The Method of this study is using qualitative methods by ethnographic approach. The results showed that the leadership of Parabela in Buton has presented into two different periods namely the period of sultanate and the government period now. At the period of sultanate, Parabela as single elite has the power and authority and also influence which is based on the custom rules. However, recently the presence of Parabela is not alone as a leader with the entry of formal positions as new government structure with the birth of the custom authority, but the leadership of Parabela is exist and work based on the custom rules of Buton. The leadership of Parabela role in forest conservation based on local wisdom, apparent from the personated of Parabela as informant, costume functionary, mediator and decisions maker in preserving and maintaining the forest area called Kambo Forest.

Keywords: the Leadership of Parabela, forest conservation, and Local Wisdom.

Introduction

Since the law of Regional autonomy No. 22 in 1999 is accepted and established the law No. 32 in 2004 there have been changed and displacement position of the traditional leaders. This is reinforced by study result of Rahman¹ suggested that the application of regional autonomy and regional growth in Buton Regency, has caused conflict between parabela Rongi and apparatus are caused by the recalcitrance the apparatus to the leadership of parabela and the reduce more the number of parabela in the society that was initially numbered are 72 active Parabela which have been reduced to 21 active parabela. The relationship of Parabela and the custom authority. Was not found any conflict between parabela and formal apparatus. However, the competition between them in taking the influence, will see when it's done depth interviews that actually between Parabela and formal apparatus in conflict situations.

On the other hand, still found that parabela is still recognized in the society. One of them is at Takimpo where the values of local wisdom predominantly still characterize custom values. It is apparent clearly in the behavior of Buton people who have such a high respect to the leadership of parabela and effort to protect the environment are an integral part of their life by carrying out the principles of conservation, management and exploitation of natural resources which is done in a group to preserve and protect the existence of Kaombo forest which has strategic functions for people living who lives around the forest.

The presence of Kaombo forest which is still there in Buton Regency until now is an effort and responsibility of Parabela in doing the role to conserve the area of Kaombo forest as heritage of Buton Sultanate history. One way of parabela to arouse people awareness for protecting the environment damage is by a group communication approach through discussions were held in Baruga between Parabela and

¹ Ruslan Rahman. Parabela in Buton: an analysis of political anthropology. Dissertation Unhas.h.106-115. 2005.

society. According to Tahara², although parabela as the leader of Kadie, but while carrying out their duties and resolve a problem, Parabela is always democratic. Decision making is done by meeting with custom leader and community leaders which held on Baruga, so that every Parabela decision has power are able to bind over the society as collective commitment because overall is communicated to the society. So it will make people aware of the responsibility to maintain the natural resources that exist in each Kadie included maintaining the existing kaombo forests by doing forest conservation by local wisdom approach. Bruce dan Michael³ suggested the results of the study that, a leader in delivering the message to get a response from followers must contain elements of informality, support, dialogue, empathy, compassion, self-disclosure, with the expressive forming and instrumental attribution formation so that there will be exchanging information.

The fact above is a form of local wisdom which are still held in the society under the leadership of parabela in Buton Island. A leader should be a role model of society and roughing without having to chase the material so the life balance with nature is maintained as an interdependent system.

Based on the description on the background of the problem above, the researcher: (1) analyze the leadership of Parabela in Buton Society (2) analyze the role of leadership and local government support, keep up Kaombo area by local wisdom approach.

The Method of Study

The study used qualitative method by ethnographic approach. The qualitative study was conducted to produce

² Tahara, Tasrifin. Stereotyped Reproduction and Resistance Katobengke People In Buton Social Structures. Dissertation. h. 106-108 University of Indonesia. Jakarta. 2011

³ Bruce, Barry and Michael, Crant J. *Dyadic Communication Relationships in Organizations: An Attribution/Expectancy Approach* *Organization Science*, Vol. 11, No. 6 Nov. - Dec, pp. 648-664. 2000.

original ethnographic description by communication point of view. This study used a reference from Spradley⁴ in developmental research sequence that must be taken up by ethnographic researcher.

The research was conducted in 4 (four) districts by establishing purposively. The fourth districts are: Pasar Wajo, Lapandewa, Sampolawa, dan Walowa district. From the four sample was established 8 (eight) sample of villages, they are Lapandewa, Burangasi, Rongi, Galanti, Kaumbu, Lapodi, Takimpo, and Pasar Wajo Kambulabulana sub district.

The object of this study is Parabela, the Personality and perangkat syara hukum dan adati, community leaders, and local government. Methods of the data collection in this study are: participation observation method), interview method, Focus Group Discussion (FGD), and the study of literature. The data analysis Method is by classifying the data obtained, and then analyzed based on the symptoms or the object was studied and interpreted according to existing theories. The data analysis was performed continuously throughout the study was going on, or from the beginning to end. This data analysis (continuous) can provide an opportunity for researchers to be careful and accurate in collecting the data needed. If you still have the necessary data, it can be arranged new strategy to obtain the data in a short relative time. The data analysis was conducted through data reduction process, data display and taking conclusions.

Findings and Discussion of the study

The Leadership of Parabela

Various custom rules until now is still obtain among the Buton people manifested in a variety positions and roles as well as various facilities, the rights and obligations attached in it. So that even now in the villages have presented a formal government supported by Indonesian law, but in reality in the

⁴ Spradley, James. P, *Ethnographic Methods*, translations Misbah Zulfa E., page 61. Yogyakarta, Tiara Discourse. , 2007.

most villages of Kadie, the government that comes from tradition is still exist.

In Lapandewa still found the costum apparatus structure that consists of;

1. Parabela (father) as the supreme leader who is believed to have charisma. As the highest authority in the government, he is regarded as the person who had the blessings and brings prosperity for the youth and be fair. He was also responsible for taking care of the land, adequacy food needs of the society, and the country spared from the plague.
2. Moji (mother) as a companion of parabela in administering Sara (government). Where moji masters life and death issues by controlling and supervising the mosque apparatus. In the condition where parabela was no longer able to stabilize the situation of the country, usually moji takes over the power in running the government duties.
3. Pande (the first child) served in running government on orders from parabela and moji.
4. Pande suka served to keep and maintain kaonebo and pray to the creator for the safety and prosperity of the country. For each ceremonial costum such as Tauno ganda, pande suka, they do swearing to parabela, moji and waci. Worship is done by crops as media such as banana and ketupat.
5. Karambanbela (akanamia) served to maintain and protect the existence of costum and also as a connector between parabela and citizens. If costum infraction happened by religion of sara or law, so Karambanbela had a right to hold meeting to change the apparatus costum.
6. Pande Ngkaole served to perform batanda (beating drum) singing traditional songs that contain ka'adari or good guideline .

However, each doesn't have same costum organization structure. It depend on the wide of the area, a lot of citizens and responsible of Kadie to the central government. In Parabela Rongji, Parabela assisted by Moji Kasusu, Pande Batata, Wati, Kinia, Mancuana Liwu, pande Ngkaole, Pande Rubu, Mancuana Liwu, Pande Ngkaole, Pande Rubu and

Akanamia. To make it clear the parabola structure can be seen in the picture below.

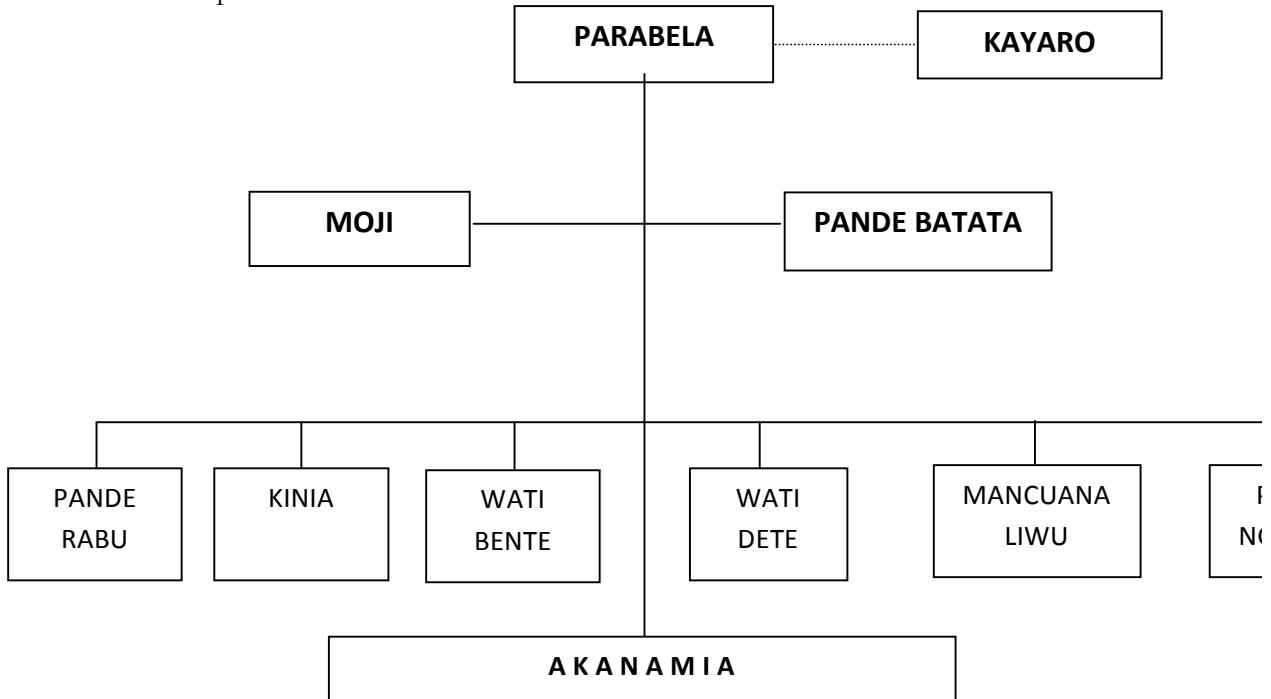


Figure: Government Structure of Kadie Rongi

There are many variations of position in the structure of government in Kadie. Even of naming or numbering for each apparatus. There is variation in the number and type of positions available can be conceived as a pattern of adaptation to the environment, a different environment requires a different structure. So the nature of the structure for each Kadie was not rigid but to be flexible according to the people needs of each Kadie.

Parabela in Buton has presented in two different periods, namely the sultanate era and the government era right now. During the sultanate era, Parabela As an elite intended that parabela has the power and authority and also influence is based on the custom rule that they are still holding on this. However at this time, parabola was not alone as a leader because since the sultanate of Buton is liquidated in the 1960s,

the practical positions in Wolio facilities (central government) is also gone, which replaced with the entry of a formal positions as the new government structure with the birth of the head of village or headman.

The Causes of Parabela declined

In general, there is no term of Parabela, a person who Inaugurated today is as a parabela in the shortest time it's possible for a month or even a few weeks, he had to get down or put the position off. However, those are people who take position as Parabela until a dozen years if there is not any obstacle. The reasons for the fall from the position as parabela can be explained as follows:

Because of the death

It means that He himself or his wife of parabela died. When he himself died ,accordingly the entire board of sara would gether and address the oldest of the ex parabela to serve as Parabela while waiting for a definitive parabela elected. Parabela also can be fallen when his wife died. If this is the case then he will invite the people of Sara to give the position back to the sara and kayaro (former of the priest, moji, wati and former of Parabela).

For making mistakes

A Parabela can be derived by the community through the board of Sara when they are assessing Parabela has done something that is rated by the community as an offense or fault. A person who saw parabela mistakes will report about the things that he saw in the apparatus of sara. They will talk about it with others without the parabola who is still taking this position know it. If they think the mistake can be forgiven,so the mistake was not revealed, but if it has been made many mistakes by the parabola, then the leaders of sara will hold a meeting which is usually done in the senior house and elder

with the agenda is demoting the Parabela. The interview of La Majidu⁵ (61 years old) revealed that:

I'm replacing the previous Parabela called La Jaoli for a foul custom is sold the land in Kaombo area and since it has been known, directly declined and demoted the position by the customs apparatus.

Besides of the mistake made, a Parabela also can be demoted if in his government era occur some cases are not accordance with the expectations of the society, such as the failure of harvest time, long dry season, there is epidemic of disease, and etc.

At his own request

A Parabela also sometimes resign even though people still want it. The reason for the resignation is usually due to aging and health conditions, where energy and thoughts have run down, so that he feels no longer able to carry out their duties and obligations as a Parabela.

The leadership of Parabela roles and support of the local government, keeping Kaombo area by using local wisdom approach.

Berlo⁶ suggested that in analyzing the behavior of the role, we need to use at least 3 approaches of role: First, Role prescriptions (to be done). Second, Role descriptions (really done). Third, Role expectations (picture that people have about the behavior which performed by the people in doing the roles).

⁵ La Majidu (61 years old) Parabela Lapodi interview on March 24, 2012.

⁶ Berlo, David K. *The Process of Communication : An Introduction to Theory and Practice*. United States Of America. 1960.

In ideal system, all three roles are expected to be done as equals. If it is not run equally, will be occur communication blockage in a system, so that the prediction of communication of the expectations had about the role of behavior can be realized. As for the role of each parabela running in keeping Kaombo area is basically same between each Kadie (village). Next, it will be explained below:

Parabela role as an informant

Parabela as local leaders in Buton society generally has been able to make people of Kadie has esprit de corp, the existence of the leader makes them as a unified society which is strong enough, the people have one guideline or direction in solving the problems faced in order the conflict possibly be avoided and minimized. It is expressed by La Ridwan⁷ (55 years old) he said:

"I am as one of the leaders in this village are not aware of how the history of our village, I ever plan to open the garden. But I'm worrie if the garden is included in the area of Koambo Forest. Finally I decided to meet parabela and told the problems I had, and at the time I got the information from parabela that the area which I planned to make a garden is out of Kaombo forest area, in order the information is clear and complete, so I have no doubt opened the garden and able to work safely to make a new garden.

In Lapandewa, Parabela also provide information to convey to the people when people plant and harvest, when they begin pounding their crops . If there is no information from parabola, so the rice cannot be pounded and just kept it in the mow.

⁷ La Ridwan (55 years old) community leader interviews Takimpo
December 24, 2011

Parabela As a Mediator

Conflict among the community usually is about issues of land or family problems. Usually the conflict happened between communities is about land, can be solved with parabola, because they know well about the history land of the village. The magical thing, when the decision was taken in Baruga parabola, the society will obey it, because they believe if it is broken, it will give them impact or cursed to them.

And so do, if Parabela make wrong decision, then he (Parabela) will get cursed too. Even family problems can be usually overcome by Parabela. By giving advices, so that people will obey it.

Interviews were conducted by La Sigu⁸ (62 years old) a custom apparatus in Takimpo village as Pocuno Limbo, he said:

"We have ever had a conflict with a person called La Satu (49 years old) it's aboutland ownership status which its position border with Kaombo forest area. According to La Satu, the land that we made as the garden is their parents' owner. Finally we decided to meet parabola and told the problems we faced, and at the day, parabola decided to divide the land into two. After hearing the suggestions from parabola, the solving problems of the land conflict between La Satu and I then I sincerity did because it has been the best solution to resolve the conflict without any sense of revenge".

the result of Interview above shows how parabola's role do their job as a mediator impartially for one side, eventhough La Sigu is a custom apparatus who is as directly subordinate of parabola but it doesn't mean will be partially to La La Sigu and detract one hand.

⁸ La Sigu (62 years old) devics customary in the Village Takimpo as Pocuno Limbo, interviews Takimpo, December 28, 2011.

Parabela as a custom functionary

Generally, Buton society is Muslim. However, in daily life of Butonese, we often find some ceremonies to show the remnants of pre-Islamic beliefs.

Community of Takimpo, Rongi, Pasarwajo, Labuan diri, and Lapandewa are also Muslims. However, from various ceremonies was performed still seems the pre-Islamic beliefs. In the implementation of these ceremonies Parabela appears as the main character at the traditional feast "Sampung Galampa"⁹ in Rongi village, traditional feast "Pikoela Liwu"¹⁰ in the Pasarwajo Village, traditional feast "Pibacua"¹¹ in Lapandewa village, and a traditional feast "pencucian payung Siontapina"¹² on the summit of Mount Siontapina in Labuandiri village. During the traditional feast the parabela and other custom apparatus will express words to curse and swear to people who destroy the forest (kaombo) and pray that the god give them punishment of their actions that have been destructive nature. At the traditional feast in labuandiri village after completing washing umbrella Siontapina in order the society gether to plant crops on the slopes of the mountain that has begun barren due to the illegal logging.

Parabela as Decision Makers

Parabela or usually called custom leaders until now its function has never changed, especially in Takimpo village. Every decision should be discussed first, but decisive decision

⁹ This particular custom party held at Rongi as gratitude for the blessings of God and carried out in October

¹⁰ Traditional festivities took place at Market Wajo and Takimpo and mutual changed to sacrifice chickens and goats in November

¹¹ Traditional festivities yields in Lapandewa and implemented on the Moon from October to November

¹² Traditional festivities three (3) day 3 (evening) to the summit of Mount Siontapina to perform rituals and come home to do the cleaning and planting forests bare implemented in July

remains returned to Parabela, whether it is the procession of custom, land issues and other issues that occur in Takimpo Lipuogena. Takimpo Lipuogena or Takimpo Great Village is a village in sub district of Pasarwajo that still holds on the customs and retains the cultures which specifically related to the role of Parabela as custom leaders and the highest decision-holder. In short, every mandatory of Parabela have to be followed. Every problem that occurs is always discussed first to the parabela for determining the final decision to be taken related to the problems in that village.

In performing its duties, Parabela is assisted by the custom apparatus such as waci, parabela anamoghane and moji. It is intended that parabela not be left alone in making decisions. Parabela also need input from the assistant that every decision made is right with all of the considerations.

La Aisi¹³, Parabela of Takimpo Lipuogena has already 20 years served as parabela said:

Being a parabela as custom leaders in Takimpo is the duty and big responsibility. Because every decision is taken should not harm the society. He also explains about the role of parabela since in the past until now has not changed yet. Although there are local government of district level or head of village, parabela still able to perform its role as a fair decision. "Parabela then and now is no different either role, function and structure," he said. Usually if there are cases such as land disputes, the parties who dispute was not immediately report to the authorities, but directly meet the parabela. If it cannot be solved by the custom, then it is solved by the law, reported it to the authorities.

Generally, Galampa or sometimes they call Baruga is made by

¹³ La Aisi (70 years) Parabela Takimpo is parabela longest is 20 years. Interview on January 2, 2012).

wood which built as houses on stilts with rectangular models, the height of one to one a half meters from the ground. Parabela and Baruga (convention center) are cases that can be separated. In a village that we go if we see there is Baruga village, usually the village has parabola. it means that every parabola absolutely has Baruga.

Baruga has a very important function and vital in Buton society generally, because in Baruga everything related to the society is discussed a lot, planned and decided, particularly in the area is led by the Parabela. Baruga existence is inseparable from the mental society always to be consulted in making decision. Various decisions are made in Baruga really obeyed including for the existence of Kaombo Forest.

Observations result indicates that kaombo forest still found as a forest conservation form which is done by parabola and the society in some village and sub district, Kaombo forest has function related with the wealth that are in the forest. This is in line with the statement of Yeo-Chang¹⁴, that human appreciation the balance of nature that manifested in the division of the functions of the space into a more operational functions and functional in the use of forest land. The distribution model of forest functions is a reflection of the local wisdom that produce the forest pattern is good utilization, which balancing between the need for economic development and conservation of forest ecosystems demanded by indigenous people, without causing nature damage. In Takimpo village, there are 6 (six) location of Kaombo are protected namely: 1). Kaombo Bakau, 2). Kaombo Ohusii, 3). Kaombo Yambali 4). Kambo Ee Mata, 5). Kaombo Labobou, 6). Kaombo Kumbo. Parabela of Takimpo Lipuogena, La Aisi¹⁵ states:

¹⁴ Yeo, Chang, Youn. *Use Of Forest Resouces, traditional forest-related knowledge and Livelihood of Forest dependent communities : Cases in South Korea*. Forest Ecology and Management 257, 2027-2034. 2009.

¹⁵ La Aisi (70 Years) Parabela Takimpo, is parabola longest is 20 years. Interview on 28 November 2011.

From the six kaombo forest have location which is far enough between one Kaombo to another kaombo and have their respective functions. For Kaombo Mangroves are located by the beach aimed to anticipate the abrasion. Kaombo Ohusii is the forest in which there are bamboo and rattan plants that useful for traditional cane wall material, First, it is for widows and women to use the wood so it called female kaombo forest. Kaombo Yambali are forests that have a variety of different concoctions of traditional treatment. Kaombo Ee Mata is a forest in which there are springs that never dry despite the dry season and a place to get water for Takimpo communities and their surroundings. Kaombo Kumbu Labobou and Kaombo Kumbo also deliberately protected because in the forest is also present the spring.

In Lapodi village there are Kaombo forests which is very protected and sacred since ancient times. The area of kaombo forest is not at all diminished. To the extent of its own is about two acres. The main reason why forests are so protected that because of the spring flows water continuously to be the main needs of Lapodi society. It is said that if the forest is no longer protected, so that the spring will be dry. Besides, the forest also there are different types of wood that can be used but is only allowed to be taken for the purpose building of public facilities particularly mosque and Baruga.

If there are people who break the role, by going into the Forest Kaombo and taking timber in the area for private purposes is sanctioned. According to Rahman¹⁶, the research found that parabela in Rongi still enforce custom law for those who damage the environment, known as Tauwe taliki is not involved in custom events. The most severe sanction is Tatasi

¹⁶ Ruslan Rahman. Parabela in Buton: an analysis of political anthropology. Dissertation Unhas.h.106-115. 2005.

Pulangano. It means they are exposed to get punishment, in order he and his descendants will not be asked by the entire community, including Sara councils and when the people die there will be no one came.

The occurrence of a violation of the provisions of the local wisdom then the task of Parabela with citizens to enforce them in accordance with the procedure and also sourced from local wisdom. But sanctions and violations of local wisdom is not only limited to that. Confidence is among all citizens that local wisdom proceeds from God and lead to sanctions can be meted out in the form of natural disasters, crop failure, disease outbreaks, and other curses. Respect for nature is the basic principle for the community of Buton to be part of this universe. They feel obliged to value the relationship with our fellow beings, to live, grow and develop naturally in accordance with the purpose of its creation. As a manifestation of the real appreciation that is by keeping, maintaining, protecting, and preserving the nature along with its contents.

Local Government and support to the Parabela in Forest Conservation

In the field of compliance levels of society higher to parabela compared to the village/district, allowing you to easily move people both physically and psychologically. This happens because there are no Symptoms that lack of accountability in the formal power structure, has encouraged the parabela legitimacy in society. While the formal power structures in this village heads actually more alien to local institutions, thereby relying solely based on the legality of government regulation of regional autonomy, will result in the implementation of the policy is weak and unable to commit "togetherness". So the existence Parabela presence is still needed by the village government.

In Takimpo, a head of the district appointed by the regents after going through the custom process in Baruga led by parabela before the task order will be able to follow custom events appropriated to the sitting position. This case is

reinforced by interviewing conducted by La udi¹⁷, the head of Takimpo village explains how the relationship between the head of Takimpo village and parabela:

"The Village is not disturbed by the presence of the elder parabela in Takimpo. As long as there is no dispute between the local government with parabela. Precisely where parabela greatly assist the village in its function as government wards. "I as head of the village haven't and never at odds with custom leaders in Takimpo because each run down their function without disturbing the existing system of government. When I was appointed by the Regent of Buton in his office, then three days later I was ordained by custom in Baruga by Parabela Takimpo in order that I am bound by the Regent and customs. We also often hold a meeting to discuss about the development in the village, including discussion of kaombo forest is conducted earlier this year ".

Cooperation of the local government and parabela Lapandewa is seen in the manufacture of Medium Term Development Plan (Village RPJM) in 2010 to 2016. According to interviews with the village chief Lapandewa¹⁸ said:

"When drafting RPJM of the village in 2010 to 2016 we gathered the parabela decided to include forest conservation in kaombo Lamanggawu RPJMD in 2010 to 2016 program activities, except that there are still some kaombo that we keep in the village such as: Kaombo Wabulinga, Kaombo La Karumi, Kaombo Waburi, Kaombo's sangia but hasn't entered yet in the program who did reforestation kaombo forest which Its

¹⁷ La Udi village chief Takimpo interviewed January 4, 2012.

¹⁸ Arief Jauh village chief Lapandewa interviewed February 6, 2012.

targets are none other than to maintain the balance of global climate. " .

This suggests that the relationship parabela (informal government) and the head of village / headman (formal government) run well and support each other in carrying out their respective roles, as a synergy between traditional and modern.

Conclusion

1. Based on these results, some conclusions can be drawn as follows:

That leadership Parabela in Buton was present in two different times during the reign of the empire and now, in the sultanate Era, Parabela as a single elite has the power and authority and influence based on custom rules. As for the time the existence of parabela is not alone as a leader with the entry of formal positions that are a new government structure with the birth of the village administration, but leadership Parabela remain and continue to run on the basis of custom rules of Buton.

2. The role of forest conservation in the Parabela leadership-based local wisdom, appears from the still have roles of Parabela as the informant, indigenous stakeholders, mediators and decisions maker in conserving and preserving forest area called Kambo forest in Takimpo Village, there were 6 protected kaombo location: a). Mangrove Kaombo, b). Kaombo Ohusii, C).Kaombo Yambali. d). Kambo Ee Mata, e). Kaombo Labobou, f). Kaombo Kumbo. The sixth kaombo forest have their respective functions. Cooperation between the local Government and parabela in the forest conservation looks in making plan of medium term development of village (RPJMD) in 2010 to 2016 that place forest conservation activities of Kaombo Lamanggawu which the activities target program is doing reforestation of kaombo forest

Recommendation

The reality in the field that Parabela as informal leaders still get attention of its citizens then it should be formally involve parabela and give role in government programs whether in relation to the efforts to preserve the forests as well as other programs, so it can later be re-empower parabela to be proactive in society. For the state government in this case the government of Buton regency should recognize custom land (rights) attached to kaombo forest. In order to people should not be expelled because Buton be working on state-owned forests. So far the only hiding the indigenous forest has been included as part of the state forest, but it still did not reach the meaning of existence and sustainability of indigenous forests in this Kaombo forest.

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