

Village's Forest Conservation Concept With Local Wisdom At Ensaid Panjang Village, Kelam Permai, West Kalimantan

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Abstract: The purpose of this research are: 1) To describe and analyze the concept of Village Forest and local concept, 2) To describe and analyze the values of local wisdom in forest utilization. The study period started from 8th February to 11th November 2017. This research has been conducted in Ensaid Panjang Village, Kelam Permai, Sintang District, West Kalimantan.

The focus of the research is the form of strategy for conserving the village forest, human observation, nature, law and village forest located in Ensaid Panjang village in the management and utilization of village forest in Sintang regency of West Kalimantan province. While the tools used in this study consisted of a diary that is used to record all the information described by informants who are not summarized in the questionnaire, the stationery that is used to fill out the questionnaire and write an explanation of the informant, digital camera that is used to take documentation when filling out questionnaires or community activities related to forest preservation and customary law, the voice recorder that is used to record the interview of the researcher with the informant. According to Miles and Huberman data analysis is an effort to process the data into information so that the characteristics of the data can be understood and useful for solution problems especially problems related to research.

The result of this research is that Ensaid Panjang Village is one of 16 villages in Kelam Permai Subdistrict, Sintang Regency, West Kalimantan with some forest area. Some protected areas such as Bukit Rentap are located in Ensaid Panjang Village. Rentap Bukit area has an important role for the village community at Ensaid Panjang Village and surrounding areas such as clean water sources, non-timber forest sources and natural tourist sites. Although the local community has taken some advantages from those areas they have not been able to fully manage the area because they have no management rights. Therefore, the village community of Ensaid Panjang village took the initiative to develop The Village Forest in several part of Bukit Rentap area to obtain legal management. Through the development of village forest, it is hoped that the community together with the parties can preserve the Ensaid Panjang Village Forest area not only in Bukit Rentap but also in the Rawa Forest (Tawang) which is located on other status land of APL. The lessons learned from the development of Village Forest in Bukit Rentap area can be applied also to other forested areas in Ensaid Panjang village such as Tawang Marsibung, Tawang Serimbak and others. In addition, the development of Village Forest is one of the promotions of how people apply the sustainable use of forests based on their local wisdom.

Key Words: Learning Styles, Teaching Strategies, Academic achievement and Biology

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I. INTRODUCTION

1.1 Research Background

The Forest Village that has been developed by Indigenous people, village community and or rural community still survive and develop dynamically even though it will be adopted later in the forestry policy but the conflict of legality until now has not agreed yet. On the other hand the conservation area seems to have its own policy so that the partnership pattern is only a part of the management of the area, HKM scheme (Community Forest) is also not necessarily applicable in this area. The dynamics of the movement of animals and how to feed them indirectly can help pollination and seed dispersal which ultimately plays a role in the regeneration system regulation of plants. As the core of this description, Forest as a natural resource plays an important role as a source of livelihood of Dayak tribe is useful as a land for plant genetic resources both in-situ and ex-situ. It also has socio-cultural values that is preservation for future generations and is a tradition of their money to do for their generations. "The management of good natural resources will improve the welfare of mankind and

otherwise the bad management of natural resources will be bad for humanity (Fauzi, 2004)". The existence of forests can play a multipurpose role can be used as wood building and Religious (supporting the implementation of worship) and economy. So it needs a "The utilization of Village Forest Management for its existence remains useful. The existence of Tribal chairman and the existence of customs that bind the society (Mustafid, 2009) ", Enhanced with the presence of criminal law that is able to make all the people are fear beside custom law and Privaye punishment.

Utilization of economic value of the forest must be balanced with environmental conservation efforts so that the Forest can still be used fairly and sustainably. The functions of the forest economically are as a timber producer and other forest products such as rattan, resin and others, foreign exchange earners for the State and ecological functions to maintain soil fertility, prevent erosion, prevent flooding as a place to preserve biodiversity and function Climatology, oxygen producer, climate regulator and Hydraulic Function, groundwater regulator, groundwater storage, Preventing sea water intrusion, Forest functions and benefits. "The forest is full of benefits for the life of all living beings that exist on earth as a basic necessity so priceless by anything in the world (Mubyarto, 1985)".

Because of Forest is as an absorber and a carbon store, therefore forest is a living dependency for humans, forests can also be used as a natural habitat for birds, insects, and mammals, flood prevention, oxygen source, water source, climate regulation, preventing landslides and erosion. Rentap Hill area has an important role for the people of Ensaid Panjang Village and its surrounding also provides Non-Timber Forest Products (HHBK) such as Durian, Jengkol, and Medicinal plants that are usually utilized by the community for family needs or sold to increase income. The village community of Ensaid Panjang is aware of the benefits and importance of the preservation of Bukit Rentap Forest Reserve. Therefore, the village community of Ensaid Panjang took the initiative to develop Desa Forest in part of Bukit Rentap area.

1.2 Research purposes

Based on the description of the above background is prepared, then the purpose of this study are:

1. Describe and analyze the concept of Village Forest and local concept\
2. Describe and analyze the values of local wisdom in forest utilization

II. RESEARCH METHODS

2.1 Research Period and Location

The research period is started from 8th February to 11th November 2017. This research has been conducted in Ensaid Panjang Village, Kelam Permai Subdistrict, Sintang District, West Kalimantan Province.

2.2 Research Focus

The focus of this research is a form of village forest preservation strategies, observation of human, natural, legal and village forest at Ensaid Panjang village in the management and utilization of Village Forest at Sintang, West Kalimantan Province.

2.3 Data Collection Method

While the tools used in this study consisted of a diary that is used to record all the information described by informants who are not summarized in the questionnaire, stationery that is used to fill out the questionnaire and write an explanation of the informant, digital camera that is used to take documentation when filling out questionnaires or community activities related to forest preservation and customary law, the voice recorder that is used to record the interview of the researcher with the informant.

2.4 Data Analysis

According to Miles and Huberman data analysis is an effort to process the data into information so that the characteristics of the data can be understood and useful for solution problems especially problems related to research.

2.4.1 Data Reduction of Qualitative Data Analysis Research

According to Miles and Huberman (1992) "As Malik writes the selection process, focusing attention on simplifying and transforming rough data arises from written records at the time of data reduction is summarizing process, summarizing or selecting data from field notes which are then included in the category of themes where the focus or problem is in accordance with the research focus ". Choosing the main points in accordance with the research focus in Ensaid Panjang Village conducted during the study together with the people who are well aware of the village customs among them the village environment, the habits of the village as a whole, the Village rules and regulations of the Village Adat, the Village Head, the Secretary Village Heads, Customary Heads, 4 Subdistrict Heads and 4 Field Forest Officers at Bukit Rentap, tribal heads former, Village Supervisory Board

former, Village Secretary which is accompanied by 4 villagers and 2 students while discussing on the way to Forest Forest location and return home resumed at *Panjang* House at Ensaid Panjang village.

2.4.2 Data Presentation

Data Presentation is the process of presenting the data into a number of matrices corresponding to the function to map the reduced data as well to facilitate constructing in order to tell, conclude and interpret data. It is one of the activities in making reports of research results that have been done in order to be understood and analyzed in accordance with the desired goals. Data can be presented in table or list form.

2.4.3 Conclusion

Making a tentative conclusion that can serve as a briefing in conducting research to provide interpretation of the data obtained, especially data related to the focus of research. Conclusions or verifications are carried out loosely to keep open longer and more detailed based on collections of data obtained in the field and firmly rooted. The data obtained in the field is presented in such a way and then analyzed against the data to obtain the actual results. Human and Conflict Interests that occur in the problem of natural resources more occur because of the mistake of humans in settling time dimensions that only see the contemporary factors only. The data that focus on the research in the intention is the Village Forest in the village communities that exist around the Protected Forest in the village community from the problems that are so difficult to be resolved through village community meetings with the Provincial and Provincial Government.

III. RESEARCH RESULT AND DISCUSSION

3.1. Description of Village Forest and Local Forest in Ensaid Panjang Village

Describing and analyzing the concept of Village Forest and local concept is the concept and strategy of village forest development that can only be implemented if the main perpetrator is the community understand accept and able to implement it. In the end a concept will only be a discourse if not implemented directly in the field. From the results of the identification with the community, it is known that the Ensaid Panjang area has seven forested areas, namely Tawang Mersibung, Tawang Semilas, Tawang Serimbak, Tawang Sepayan, Tawang Sebesai, Tawang Sampur, and Bukit Rentap Forest Reserve respectively have rich diversity of flora and fauna but for Tawang Sampur already sold by Ensaid Pendek village.

According to the Tribal Chairman (B, 50 Years), "Local forests are used local rules at the village, regency and provincial levels in maintaining individual and corporate accountability, but the problem is that their national rules are less implemented and other approaches are often unfulfilled. The Village Forests should not rely on National initiatives because the legislation adopted at the local level closer to the community will be more enforceable and have some positive impact on the ground. Locally, the process of developing local legislation in Ensaid Panjang Village with a focus on district and provincial level legislation is mainly involved from parliamentarians, NGOs, academics, farmers, government and the private sector as each side has its own views on the regulations that need to be compiled, whereas local people want to propose local regulations or customary law of village level but until now have not responded by District Government and now still refer to rule of Sub-district result of Musdat (District Deliberation) even though Village community still refers to custom of local custom in case of Forest Saving and their environment by referencing to customary law ". (Interview Monday, December 18, 2017).

3.1.1. Village Forest concept as a development concept

The working area that proposed to be Ensaid Panjang Village Forest has variety of flora and Fauna. Based on the results of the biodiversity survey in September 2011, which conducted by Ensaid Panjang village community with the support and facilitation of PRCF Indonesia it was found that the proposed area of Ensaid Panjang Village Forest Work Area has more than 66 plant species and 26 families. The proposed area of the Ensaid Panjang Village Forest Work Area is also rich of fauna diversity. Based on the results of biodiversity survey it is known that Bukit Rentap has more than 16 species of mammals, 22 species of birds, 60 species of insects and 19 species of Herpeto fauna consisting of 9 species of amphibians, 8 species of reptile, 1 type of tortoise and 1 species of Labi-labi. Function Area for the life of the community is very vital as a source of clean water community at Ensaid Panjang Village as a source of Non-Wood Forest (HHBK).

Some of the threats to the Regions that will be proposed as Ensaid Panjang Village Forest Work Areas are forest fires and illegal logging. Fires generally occur during the dry season whereas illegal logging is generally conducted by communities outside Ensaid Panjang Village to reach the village forest development has been done several village meetings, participatory mapping, orchid and *Kantung Semar* survey, survey potential of Non-Wood Forest Products (HHBK) and ecotourism, the establishment of Lembaga Desa Lidi Duan, Biodiversity survey in Bukit Rentap Area. Regional development plans, capacity building and institutional management of Regions, nursery and nursery development (BIMAI), Rehabilitation of Regions, development of Non-Timber

Forest Products (NTFPs), eco-tourism development and protection of the Area, facilitated and supported by PRCF Indonesia, Ensaid Panjang Village community have implemented a series of activities to meet the requirements for submission of the proposed Village Forest Working Areas to the Minister of Forestry of the Republic of Indonesia, (LPSAIR 2017 Borneo Climate Change).

3.1.2. Describe and analyze the values of local wisdom

According to the head of South Rentap Village (S, 57 Years) said that: "Local wisdom values that exist in the " *Dayak Desa* " community are their cultural customs in their daily life such as annual ceremonies where activities or rituals is made one in the cover of harvest year, although the value of customary dosage is more or less the same and the way is different but it is done the same at the end of harvest event with indigenous people in the village of Ensaid Panjang that is social life is "Tinnok Begegai Ukum Bejalai Betungkat Adat Begagai to the Tali Basa " means sleeping under the Law, the *Bejalan Betongkatke Adat Berpegangke Tali Basa* (Politeness in accordance with the Norms that apply in the life of the Dayak tribe in particular and in general on this beloved Earth as the creature of the *Jubata* creature (God Almighty) where (life must be *Bebasa*) if there is no value, Culture, Customs, Norms to others, Forest and environment then I will an happened is dead there is no Starch, life is not *Bepampas* (there is no custom against the offender of customary law). Furthermore, *Betang house* in the family of husband or wife in pairs from end to end must set up the *Temadu* (Statue) or ladder, while the statue is obliged to feed and preserve at present while still the establishment of the *Betang House*. If sacrificing a pig, it is mandatory to drag from end to end as a mark of respect to the landowner where the house stands through the blood of their chapter or the spirits fed before the inhabitants of the share the catch, or prey and or animal pieces. Then the *Berdorok* (mutual cooperation) way of thinking society has begun to shift to the economy but not eliminate traditions as a whole such as *apai-inai* (father-mother), *Akek-Inek* (Grandparents) then there is more abstinence (*mali*) in 1986 month 11 dated 12 (31 years ago) for the first former *Betang* in lived for approximately 70 years, then rebuilt in 1981 before *Rumah Betang* completed its construction then the community do *Ngumang Langkar* (home that has not been yet) keep it in rotation day and night by sleeping in the attic, rotating meals or any activity in rotation whereas if the arrival of the night then the community must sound traditional tools with a loud voice to evict the evil spirits who want to inhabit the unfinished building until the arrival time to occupy the house *Betang* using *Rancak* (traditional ceremony) for *Rimba* or Forest or *Tawang* related to the current *Rumah Panjang* of 233 Ha and that is the thing that is being championed by the Ensaid Panjang Village community. For the kitchen furnace made of soil or from the Rock numbered 6 and there are also 3 that should not be sliding *Mali* (Abstinence) ". (Interview, Monday 18 December 2017).

The Variety of Medicines from indigenous *Pucuk Udu Tae* 'pute plants, *Pucuk Daun selasih dan Pucuk Daun Sata* which can be used for eye sore medication. The leaves are easily accessible because of ancient times this leaves grow around the houses of indigenous people. For stomach ache, the bark of *Langsat* tree can be utilized. The Dayaks utilize Black Bone leaves to treat fever. *Tanah Genting* tree is also used to increase fitness and drug impotence. And still about 28 types of plants that can be used to treat various diseases. The nation's wealth system must be inventoried. A nation that does not appreciate the work itself will become a consumptive dependent nation. Yet the wealth of the Indonesian nation is incredible. The forest is not only a natural resource but a source of knowledge and livelihood so that the Dayak people say that life cannot be separated from the Forest because the Forest is the source of life and even life itself.

The Forest Village, according to Tribal is in the utilization of Forest Village has been much talked about by researchers, both foreign researchers and from Indonesia itself. Forest Village which is a system of land use in the Dayak tribe community today is the Dayak Nation of West Kalimantan is considered as a unique ecosystem for storing very high values. Not only having biodiversity and moral values of conservation, but also Forest land use consisting of various types of plants ranging from large trees more than 100 centimeters in diameter to grass under the type of grass. These systems are managed with certain techniques in accordance with their local wisdom and complex diversity resembling natural forest ecosystems, establishment and ownership of Village Forest. This paper is expected to inspire the policy makers to provide opportunities to communities around the Forest especially in the conservation buffer zone to manage the surrounding Forest without any fear because it has been identified as "Forest Destroyer". Hopefully the change of forest management paradigm can give a glimmer of hope for the people around the Forest of course with the guarantee of sustainable forest sustainability and sustainable for the future of the next generation.

The strategy of preserving the village forest is based on the local wisdom of the "*Dayak Desa*" community in Ensaid Panjang Sintang District, West Kalimantan Province which is valued among others the Tradition / Custom of Sub Tribe "*Dayak Desa*" in terms of keeping the traditions that exist in their environment by the way when they want to move house outside the *Rumah Betang* then members who want to move are not allowed to bring goods or original objects from the *Rumah Betang* because who *Rumah Betang* must be fulfilled or must not be empty, Kitchen should be in the smoke if Kitchen is not used to cook for three consecutive days then in the case of the installation of the door should not be the same must be installed in the opposite way, then

for abstinence or that is prohibited to enter the *Rumah Betangare* seed of Banana and Pineapple, unpeeled shoots and alive pigs because it is considered for unlucky situation yet to eat is allowed unless pigs must be dragged the carcass from end to end of *Rumah Betang* through Ruai ladder of women and men steps. Once a short history of Ensaid Panjang Village is the name of an Ensaid river (public water) whereas the "Village" itself is called *Sungai Desa* with the hill of *Telaga Surat* or *Telaga Batu Bertulis* placed upstream of Remanung Temple). Ensaid was begun from *Sujuk* join the river Maram that used to be a lot of trees and fruit of Maram therefore, it was named as Maram River and Ensaid Panjang, while Ensaid lots of snares and Land by way of installing is to the river then called as Ensaid Panjang (Ensaid Village). Then during the war tribe, many people of Dayak moves a place called Temawai that occurs in the Dayak Sub Dayak tribe of the villages, there are: Temawai Merah, Temawai Tuap (there is Bird Tungkup), Temawai Temperan (from Betang to Betang), Temawai Betang, Temawai Lebang etc.).

The kinship system and the boundaries of kinship or kinship system of the Dayak tribe in general are placed in the relation of a number of relatives who hold together the certain rights and obligations, the right to inherit property, titles of heirlooms, rituals and so on. By understanding the boundary of the kinship relationship it is seen that the boundary of kinship relationship is very determined by the principles of descent. It is this hereditary principle that determines who among the descendants. It is this hereditary principle that determines who among the infinite relatives will fall into the limits of kinship and who will be beyond the boundary of the kinship. So it can be said that the lineage can be drawn from the line of Father or Mother's line.

Although the communities rely on forest products they manage the forest well. Moreover, they still use customary law in forest management. Customary law is never abandoned and is very wise to regulate society not in social life but also in the management of customary forest. In terms of mythological thinking According to the Benua (Dayak) people on certain occasions as a habit before sowing the first Rice Seed, before building a house, after occupying a new house, and certain moments concerning the daily life of the Dayak tribe must be sacrificed to the Spirit -roh certain. The spirits are called the *jubata* and or the Spirit of the Ancestor, the God, the subtle Spirit and the Spirit of the ancestor, the spirits of supernatural forces on certain things), experienced as bearers of the message of salvation and calamity. The spirits manifest themselves in certain types of Birds, Bird voices, Deer or *Pelanduk*, sometimes also in the form of several types of Snakes and honey. Other Dayak tribes believe in the same spirits that appear in birds (birds), wood or other animals. Stories or usually called mythologies may differ from each other in the Dayak sub-tribe but the functions of spirits are the same. The events told in these myths actually depict the road to salvation. When man acts and behaves like his grandmother *Moyang* then his life will be happy, congratulations, cheap *rejekinya* and healthy born and inner like the life of his ancestors. The Dayak people view myths as very different from fairy tales because they see them as sacred histories because the Dayaks experience them as history The myths that describe events from the ancient times gave a clue as to the cult (people put themselves back in ancient times they experienced more events holy when the divine world appeared to the ancestors) of the way worship and worship should be held. There are other myths that give clues about the work in the fields, about the association and education of children or all the actions that are essentially important there is a picture in a myth. So it can be said that the Dayaks can only act as believers according to their traditions if in their life follow the deeds of their ancestors as their role models.

The Village Forest Management Strategy in Ensaid Panjang Village is one of the villages that still upholds the cultural values and or customs of Basa so that on August 23, 2000 the village of Ensaid Panjang is believed to manage the Village Forest coming from the Protected Forest ie *Sungai Bukit Rentap* Forest with the area of approximately 750 Ha with Length 9.70 km and altitude of 50-658 m and Forest Forest Area is 345 Ha special in Ensaid Panjang Village and the implementation of Forest Management and Utilization Village based on local wisdom that started since 2000 has not run maximally so it is deemed necessary to conduct research that aims to identify the values of local wisdom that supports the management and Utilization of Non-Timber Forest Products in *Bukit Rentap* Forest Village and also to know the process and form of management and utilization of non-timber forest products and strategy of Forest Village management. The indigenous Dayak tribe of Kalimantan has a local wisdom that will make the expulsion of Indigenous, to the parties who do not want or disturb them in their own customary land. Dayak Indigenous Peoples have local knowledge on how to farm that solves environmental problems that are simply ignored by modern economic calculations. Indigenous peoples are generally still adherent to customary law related to land burning, management and utilization of forests both for the purposes of making houses and for farming and other purposes. Indigenous people known to burn land deliberately and cause great fires and forest destruction will be subject to customary fines with the size according to how much error is done by the offender.

Establish a strategy of preserving the Village Forest based on local wisdom in Ensaid Panjang Village with all the Forest Issues and conditions facing the current forestry sector is the condition of Degraded Forests is quite sharp. This condition resulted in the Forest is no longer able to become a buffer for the preservation of nature. Recent natural disasters show a more disturbed balance of nature and sustainability. Forest Management conducted so far has created a conflict of interest between the Center and the Local Government. Challenges and constraints Forest Management and Forest Protection In Indonesia often come from local communities living

around the Forest. However, several studies have suggested that Indigenous peoples' local practices will support sustainable forest management. This study is to know how local communities and local customary laws protect and manage their own Village Forest as well as to analyze the determinants of Adat law applied in the management and utilization of village forests and their protection. The method used is the case study of Desa Ensaid Panjang Sintang regency of West Kalimantan is dominated by sub tribe "Dayak Desa" in Sintang regency, West Kalimantan. Data were collected through field observation and interviews with the sub-district head and the sub-district secretary and 6 villagers. The study found that the presence of Village Forests is significant in protecting and sustaining Forest Management. Factors that determine sustainability, especially cohesiveness, support relationships present a variety of clearly defined property stakeholders as well as transparency and financial accountability but not fully administrative.

Culture and Land Management System The majority of Ensaid Panjang villagers are "Dayak Desa" tribal people. Some people still live in a Betang House and keep the culture they have. Ensaid Panjang is a small business center in the production of Dayak handicraft woven handicrafts in Sintang District. All weaving craftsmen are women. In making these Dayak Woven fabrics they use materials from natural dyes. The Dayak community in the village of Ensaid Panjang believed that April-July is a month of *Jedah* or farming break when it is the community usually hold a device. Villagers will travel to other villages to stay in touch to strengthen friendship ropes. In "Dayak Desa" people, the term *Pe'gawai* differs from the device. *Pe'gawai* is a party or celebration as it is the ceremony of Flower, Hair Cutting, Teet Gears, Year Ending and other caps while the tool is a settlement event in society such as *Bejereh-Bebantah*, *Bejereh Sabung Adat*, and others. However, when organizing a big party event the term Dayak apparatus is more common and known to the public. According to former head of Indigenous Village Ensaid Panjang (C, 55 Years) said that: "Usually *Pe'gawai* are done after the harvest season like April-July. However *pe'gawai* can also be implemented at other times. After the harvest season people always hold *Pe'gawai* which are usually called by the closing instrument of the Year. In conjunction with that, usually people also hold certain celebrations such as ceremonies, Flower Cutting, Hair Scissors and others. *Pe'gawai* implementation after harvest season because at that time people are not too busy working and it is a period of rest cultivation. Every time there is a peer of the village becomes crowded, from various villages come and all the core of *pe'gawai* is friendship. People can visit a village to another village to meet *Gaok* (miss) and tighten the ropes of friendship while the closing device Year (*Nyelapat taun*) in held to celebrate over the harvested results. Some people assume that in the community that before they hold the closing gear of the Year they can not farm. When the closing equipment of the Year presents the food to relatives who visit the long house in the intention that the harvest they get can also be felt other people ". (Interview, June 2017).

There is also a term commonly referred to by the "Dayak Desa" community of *Inuk* (women) Year at the time of *Numbuk Pam* (Half-grain rice) and *Laki* Year (Year of the men) at *Mulah Bram* (for *Tuak* from Pulut Rice) before the *Nyelampat Year* means separating the Year between the time of the open fields and at the time of field break and there is a ritual of the spirit of the rice that must be done by the Host, the ritual ceremony is held overnight before in *Pekejang* (*Perau Beranau Kejang*) means praying in *Kana* (Song).

3.2. Custom Tradition

According to (S, 57 Years) Community Religious Leaders of "Dayak Desa" in Ensaid Panjang "Brief description of the "Dayak Desa "community trust held in Sub-Adat House of" Dayak Desa "in Ensaid Panjang Village". (Interview, August 2017) "Dayak Desa" is a native of Ensaid Panjang village, Sintang, West Kalimantan. The village is very remote and does not have access for public transportation to the village to make the Ensaid Panjang community isolated from the life and progress of the City. The Dayak people are who belief in things that are mystical like the spirits of the ancestors, Forest, animals and others. So that all aspects of Dayak life are never separated from the unseen world. Like the rules in the construction and use of homes, sleeping habits, farming, birth and death, marriage, baliq acts, the relationship between man and nature, men and women and many others. The "Dayak Desa" community believed that there was a creator of the universe, *Segugah*. According to the chairman of the tribe (B, 50 Years) stated that: "There are some rituals that can not be separated from the "Dayak Desa" community in Ensaid Panjang Village such as *Belian* in the form of shamanic practices to ward off evil spirits. *Basuk Arang*, a ceremony to preserve the safety of rice crops in the fields. *Malis*, a village cleaning ceremony of the disease and the Fire Pad to ward off disease. Now the majority of Dayaks have embraced the Catholic Religion as well as the "Dayak Desa" community in Ensaid Panjang village. Although Religion has entered into their daily lives the animale rationale side and the belief in their mystical things is still rooted and strong within them. As one example where the "*Ngayau*" culture (hunting for human head) is still carried out in certain Regions. (Interview, September 2017).

In the last several years this tradition decapitate the human head has been banned by the Government and not executed again, The human head has been replaced with the heads of animals such as pigs and buffalo. Cutting the head of a human is usually done when a man wants to marry so the groom should look for the human

head as their marriage dowry. The obligation to embrace one Religion is a duty to the people of Indonesia is the reason why they embrace the Catholic Religion. Especially when the time of entry of religion into the interior of Borneo forest the missionaries of the Dutch are being intensively spread the Catholic religion. So easily Dayak people accept the Catholic religion. The Dayak people are renowned for *Ngayau* and their Betang Houses. In *Rumah Betang*, all activities are carried out. From worldly to spiritual activities. *Rumah Betang* is a Long House where there are about 20 to 30 heads of families divided into each unit of room / room. The concept of *Rumah Betang* is almost the same as the existing flat at this time in general. Religious activities of "Dayak Desa" community in Ensaid Panjang Village are more commonly done in *Rumah Betang*. Where one of the rooms / rooms is usually used as a place of worship of Catholics like the Rosary prayer. The inhabitants of one *Rumah Betang* usually gather at one of these chambers to worship together. The beliefs of ancestors and the occult are indeed inseparable from Indigenous Dayak people. Although religion and the flow of globalization and media have entered into their daily lives.

Acculturation between Customs and religion custom held in celebrating the Indigenous Dayak gallery at Long House Ensaid Panjang Village, Kelam Permai District looks beautiful and unique. Implementation of Dayak Day and 50th Anniversary of Sintang Diocese's work by holding the Mass of Gratitude and Adat ritual. The thanksgiving Mass held on July 20, 2011 was led by Bishop Sintang Mgr. Agustinus Agus, Pr accompanied by 11 Fathers and ceremonies held on 17 July 2011 led by H. Bintang as local customary figures. At the Thanksgiving Mass, thousands of parishioners of the Lebang Parish and Dedai Dark Parish attended the event. The Mass held at the Long Bet Ensaid Panjang page was lively because some parts of the mass used the language of "Dayak Desa", Lebang, Batak, Flores and Java. Sintang Bishop Agustinus Agus, Pr also blessed the Rice Seeds, Parang, Beliung, Axes and Cross that will be planted next year. The bishop explains the recommendation of the Catholic Bishops Indonesia or kawali (KWI) for the entire Catholic Church to establish dialogue and cooperation with the arts and culture of the poor. Celebrate the gifts with the customs and customs of each Tribe. The mass of thanksgiving and ceremonies of this Adat in order to give thanks for the harvest Last year and start the next cultivation season and ask God's forgiveness if during the past season farms make mistakes. The community continuously manages the existing natural resources to achieve the welfare of open land and rubber plantation, do it continuously, it will provide a very good future for the people of the village. The Catholic Church's policy in relation to arts and culture is to support and encourage the existing cultural arts within each tribe to flourish. If it can art, culture and customs grow and develop together the strength of our faith and the development of the Church.

3.3. Application of local wisdom process

The process of local wisdom (Strengthening the Identity of the Indonesian Nation), Local wisdom can be defined as a local cultural treasure that contains a life policy and a way of life that accommodates wisdom and living wisdom. In Indonesia that we know as Nusantara local wisdom is not only applied locally to a certain culture or ethnic but can be cross-ethnic to form a national cultural value. Almost all in every local culture in the archipelago is known local wisdom that teaches mutual cooperation, tolerance, work ethic, and so on. In general ethics and moral values contained in local wisdom are taught from generation to generation from ancestors once inherited from generation to generation through literature and manuscripts. There may be some efforts to inherit local wisdom from generation to generation there is no guarantee that local wisdom remains strong in the face of globalization that offers a more pragmatic and consumptive lifestyle. In fact we can see how the local wisdom that is full of policy and life philosophy is almost not implemented in the practice of life that is more pragmatic. The rampant corruption of almost all levels is the real proof of the denial of local wisdom that teaches the sick first, having fun and then sparing the rich base, smart and other good-looking smarties.

The art tradition tells "DayakDesa" called *Bekana* is now threatened with extinction. Only a few parents are still in control, while children are more interested in popular music. When he came to the village of EnsaidPanjang, Sintang, listened to the old men singing *Bekana* almost gone. In a Long House in EnsaidPanjang Village, Sintang District of West Kalimantan, fun to sing Kana verses or poems. Her voice occasionally rises at another low. Other villagers who are mostly older people sit listening. That: (H, B 47 Years) is "One of the few people who still master the tradition of *Bekana* that is the art of speaking Dayak tribe. The forms of the Song to offer prayers convey satire and praise or give advice. Kana is the term we say thanks to the *Batara*, meaning we give thanks to the Lord of the universe and now many are ashamed to learn Cana. They do not master the language of ancestors first ". (Interview, June 2017) "

Bekana used to be sung during traditional ceremonies such as Harvest party, Hair Scissors or welcoming guests. Since ancient times Dayak tribes used to artistry *Bekana* speech literature. But not much else has mastered this tradition. For Dayak youngsters now popular songs are more interesting than *Bekana* art. According to (L, 45) states that: "Young people 95 percent are no longer master, except those who are still in the corners that are not affected by outside goods such as HP, TV like entertainment from outside. "Local Wisdom ofDayak Society says that the influx of television or radio has had a major impact on the local culture. In the past, very many

people have been able to sing *Bekana* but now only the fingers of people who can still be worshiped. According to (D, 48 Years): "Because there are cultural instructions from various cultures that enter into them so that the people there are generally more interested in modern cultures than traditional cultures so that the master is limited only in certain circles, especially old parents continued and in a room in the capital Sintang, the old people gathered to sing various art of oral tradition that they mastered. DedyArmayadi then recorded it. This is part of the Dayak cultural preservation program, (Interview, July 2017) ".

3.4 Forest Preservation Models Based on Local Wisdom

For village-based forest development model based on local wisdom as Village Forest Preservation Strategy is ensuring the integrity of Village Forest Area and optimum utilization and running of protected function with controlled water system and flora and fauna life. The development of a village forest monitoring model with access to local communities to develop a strategy for developing local village-based forest models is the development and utilization of Non-Timber Forest Products (HHBK) in the form of Tengkawang, Medicinal Plants, Rattan and Forest Fruits. For the head of tribalt it says "the function of Forest for Indigenous Peoples is as a source of clean water, as a source of Non-Timber Forest Products (HHBK) as tourist sites" (Interview, August 2017).

Regarding customary rules on forests is Law No. 41 of 1999 on forestry, (1). PP no. 33 of 2002 on forestry planners; (2).PP no. 45 Year 2004 on Forest Protection; (3).PP no. Law No. 06 Year 2007 on Forest Management and Forest Management Plans and Forest Utilization; (4). The Minister of Forestry Regulation No.P.49 / Menhut-II / 2008 on Village Forest pass the regulation of the Minister of Forestry No: P.53 / Menhut-II / 2011. The cultural interest in forest resource management is 10%. The Indigenous Peoples' empowerment strategy for developing forests is the utilization of the area by establishing a zoning system and managing management boundaries with members of the Village Forest Management Institution and formulating a business management plan to manage the potential within the Protected Areas and Oversight.

3.4.1. Customarily

Centralization of licensing at the hands of the Minister there is no clause in the body that recognizes the existence of customary rights of Indigenous peoples are some examples that since reformation there has been no significant change in the substance of Forest Management and Natural Resources policy generally. Some of the policies that allow community involvement such as Community Forestry, Rural Forest Community Development, Social Forestry have not become the mainstream of policy-making change. What is certain is that the policy is more the Minister's populist policy. Village Forest Management is essentially Forest Management to improve the function of forests optimally improve the welfare of the community through a management system that places the village community as the main actors, partners and as parties who should receive adequate welfare from Forest Management activities. Communities can be actively involved in preserving the Rentap Hill Protected Forest Area as well as a community learning media in managing the Forest Zone and applying sustainable forest utilization. The next process after obtaining PAK Village Forest, Village Forest Management Agency (LPHD) is obliged to prepare the proposal for the application of Village Forest Management Rights (HPHD) to the Governor of West Kalimantan. From the date of establishment of the Work Area, then within two years the opportunity is given to obtain the Right of Village Forest Manager (HPHD). If in two years the process of management of Village Forest Management Rights (HPHD) is not completed then the Ministry of Forestry will revoke the Determination of Work Area (PAK) that has been given. To regain the community must perform the stages of activity from the beginning again. According to the head of South Rentap Hamlet (S, 57 Years) as well as chairman in the establishment of Village Forest revealed that: "For that in five months from March to July 2015 Village Forest Management Institution (LPHD) accompanied by PRCF proposed Village Forest Management Rights" *LidihDuan* "in Ensaid Panjang Village legally and in accordance with applicable regulations. During this period the community together with the Village Forest Management Institution (LPHD) and the PRCF have re-established the Village Forest Management Institution both the organization and the rules of the game as well as building relationships with the personnel to be confirmed through Village Rules to manage the Village Forest in the future. Establish village forest management plan (RKHD) and compile proposal for Village Forest Management (HPHD). Agreed in the Village Forest management plan (RKHD) there are 3 strategies for the management and utilization of Village Forest based on their potential. The Village Forest area is divided into 2 Management Zone zones, this division is based on the 35 Year Management Plan. That is the zone of protection and utilization. Protected Zone covering 178.44 hectares consisting of protected flora and fauna blocks (medicinal plants, Natural dye plants, Rattan), Blocks utilization of environmental water services and ecotourism bloc and research. For the utilization zone it will be agreed on the area of 176.64 hectares. Consisting of Non-Wood Forest Product Collection (HHBK) such as (Forest, Rattan, Damar, Medicinal Plants) and Plantation Block (Rubber, Gaharu, Kopi, Tengkawang) ". (Interview, October 2017).

3.4.2. Village Forest Concept

Village Forest is the Right Holder of Forest Management Village is a management agency Forest Village "LidihDuan" with the location of Forest Area Ensaid Panjang, plus 345 Hectares in Ensaid Panjang Village, Kelam Permai Subdistrict, Sintang District, West Kalimantan Province and Watershed) / Sub DAS is Kapuas. Ensaid Panjang Village is a Village of Forest Area and or a Forested Area located to the east of Keram Permai Subdistrict Capital. The distance of Ensaid Panjang village to the subdistrict capital is 27 km while the distance from the capital city of regency is 58 km and the distance of this village to the capital of the province reaches 478 km. The village of Ensaid Panjang can be reached by land using motor vehicles and cars. From Sintang The capital of Sintang District This village can be reached for \pm 1 hour drive. Sintang-Kota, Beleid on Village Forest has been applied for the past few Years gives a great space for people to manage the Forest with all the potential that is in it but still pay attention to sustainability. People, Resources and Conservation Foundation (PRCF) Indonesia working in Sintang District saw the regulation as an opportunity to save the remaining forest but the community could still benefit on the management status. Villagers of Ensaid Panjang Kelam Permai Village where PRCF Indonesia has been working is given an understanding of the regulation of Village Forest until finally obtained an understanding to jointly realize the Village Forest which will be under the management of village communities through the Village Forest Manage Institution. According to (D, 48 Years) Forrest and Climate Change Coordinator Program of PRCF Indonesia said that: "Proposal of Proposal of Determination of Ensaid Long Village Forest Work Area is completed after going through several pre-study stages. Working area to be proposed as Ensaid Panjang Village Forest is part of Sungai Bukit Rentap Reserve Area, which belongs to the Ensaid Panjang Village Administration Area, and the Forest Working Area of the Village is located north of the center of Ensaid Panjang Village Geographically, Working Area which will be proposed to be Ensaid Long Forest Village is located at 111042'15"- 111042'27"LU and 0006'33"- 0007'56"BT. (Interview, October 2017).

The Bukit Rentap Protected Forest Protected area is 750 Ha, with a total length of 9.70 kilometers and a height of 50-658 meters above the administrative sea level, the Bukit Rentap Protected Forest Area is located in three Village Areas namely Ensaid Panjang Village, Baning Panjang Village and Village of Maram River as stated by Ensaid Panjang Village Secretary (B, 40 Years) stated that: "Based on participatory mapping activities of Kawasan Bukit Rentap Protected Forest area belonging to the Ensaid Panjang Village Administration Area proposed as Ensaid Panjang Village Forest has an area of 355,597 hectare, (Interview September, 2017) ".

Since 5 April 2012, Ensaid Panjang Village community in Kelam Permai Subregency, Sintang regency of West Kalimantan Province expects the right to manage Forest Area through Village Forest. The people around Rentap Hill area are well aware of the important role of Forest Area which is designated as Protected Forest (SK Menhutbun No. 259 / KPTS-II 2000 dated August 23, 2000). This Forest Area is a source of clean water for the local community, also provides Non-Timber Forest Products (HHBK) such as Durian Fruit, *Jengkol*, and Medicinal Plants. After going through the verification process to the field, at the beginning of 2014, the Working Area Decision Letter (PAK) has been signed by the Minister of Forestry of the Republic of Indonesia in Jakarta. This PAK Letter becomes a legal document for the community that the State Forest in the form of Protected Forest in their Tribe is determined by the State to be managed by the local community. Area of Forest that can be managed as a Village Forest area of 345 ha of Area of 750 Ha total length limit of 9.70 Km with a height of 50-658 m above sea level.

3.5. Function Area

In general, the Working Area to be proposed as Ensaid Panjang Village Forest has three main functions: (1) As a source of clean water for Ensaid Panjang Village where *Telaga Surat* waterfall is now distributed to people's homes so that people can enjoy direct water clean; (2) As a source of Non-Timber Forest Products (HHBK), Ensaid Panjang Village communities generally obtain Fruits such as Durian, *Langsat* and others from Bukit Rentap Area. As similar as various types of Rattan and Bamboo as raw materials of handicrafts and natural plant as a raw material for the manufacture of Dayak Sintang Woven Cloth. The village community of Ensaid Panjang also utilizes Medicinal plants such as *Sirih*, *Bentak* (Diseases of Adult women who are married and give birth) and others from the Region.

3.5.1. As a tourism location area

beauty of the panorama of Rentap Hill biodiversity owned and the existence of waterfall in the value of the community can attract visitors to come to the area of work area that will be suggested as Forest Village Ensaid Panjang. The natural potential is more complete with the existence of culture and traditions of Ensaid Panjang Village. In Ensaid Panjang Village there is still original *Bentang House*. Long House is inhabited by people who still have a tradition of weaving and Indigenous gamelan event that held every Year.

According to (S, 57 Years old) said that: "The local people's view through Rentap Hill area as a tourist site is that they assume that there has been no real benefit and contribution to the local community in the

meantime. However, for road access is almost good and electricity can be enjoyed more or less the last three years while other facilities have not been felt because when the tourists come and visit the Village and Village Forest from the community do not pay any cost for them such a thing is not their cultures are inquisitive but if there are individuals who give it personally they will receive ". EnsaidPanjang is a Tourism Village for now is a Plan of Village Development because Tourism Village has not been seen in Ensaid Village itself (Interview, 4 December 2017).

3.5.2. Local clarification

The Head of South RentapSubvillage (S, 57 Years) stated that local wisdom in EnsaidPanjang Village has been maintained even though the times have changed: "Hereditary, if it is seen the form of human behavior by keeping and caring for it, and if it is seen his local wisdom in make it together and there are rules that need to be agreed, for that the values of local wisdom in the utilization of Village Forest can be seen from the forest that must be easily reached, the land fertile and can be utilized, the river should not be polluted, the mountain must be green to open the field of wild fields and management should be in the form of its management structure and accompanied by the decree of the local community, with the utilization of Forest is very useful for Indigenous people especially prevent erosion, flooding and global pemansan, the way of preservation one of the reforestation of bald planting. (Interview August, 2017) ".

Meanwhile, according to the head of Empanyauk Subvillage, (T, 40 Years) there is a difference between the local concept and the Village Forest where locally it already existed before the normative rule came to their village is "Yes already exist, how the concept of Village Forest with local concept in EnsaidPanjang village is Village Forest can be managed by local people and cannot be managed by outsiders, but local Forest can already be managed and can produce, how the way of the authority reveals local wisdom in the management of Forest Village in EnsaidPanjang is make an agreement to always jointly safeguard existing Forests for generations of children and form sanctions if there are violations in the form of customary law "(Interview, May 2017)".

In the Indigenous Community of "DayakDesa" "EnsaidPanjangKelamPermaiSubdistrictSintang District with the Forest Area of the Village which is located around the Rentap Hill Protected Forest in EnsaidPanjang Village is based on the opinion of the father of former BPD (B, 30 years) stated that: the land is 345 Ha and in proceed with the concept of Village Forest in the clay of the form of human behavior is to maintain and take care of it, local wisdom manage it well, right with the customary law, Chief of Subvillage and companion of the village said that the concept of Forest Village is made together and there are rules that need to be agreed upon "(Interview, June 2017)".

The next is the values of local wisdom in Forest Utilization viewed from the Forest or not according to the former Village Consultative Body (A, 30 years) said that: "Yes The forest must be easy to reach the land is fertile soil and can be utilized, River is not to be polluted , Mountain is a must green not in wild fields, Forest Management is the management must exist in the form of its management structure and accompanied SK, From the existence of Indigenous people is yes Indigenous people local, Forest Utilization is very useful for us especially prevent erosion flood global warming, is the reforestation of the bare reforestation "(Interview, June 2017)".

The number of Forest Villages EnsaidPanjang with the width and length of the Village Forest including the name Forest Forest in the language "Village Dayak" according to the Village Consultative Agency (A, 30 years) states are: "Approximately 345 ha, for distance Forest Village EnsaidPanjang is 2.25 km, the vast data of EnsaidPanjang Village is approximately 22 km². The concept of Village Forest in view of the definition of Village Forest and Village Forest position is Protected Forest and can be managed by local villagers, the process until the community gets the recognition of Village Forest is must have issued SK from the district and the Act contained in it, - The parties involved in fighting for the Village Forest are the parties of the Village Head with the local village community and approved by the BPD. The barriers encountered during the struggle of the Village Forest are many of the pros and cons "(Interview, June 2017).

Furthermore, in the opinion of the head of South RentapSubvillage (S, 57 Years) states that: If viewed from local wisdom in the utilization of Village Forest is able to increase the original income of the Village, the role of cultural values in the preservation of Village Forest

"Bringing and authenticity of Forest significance of Village Forest for community life in view from the social is the unity in togetherness to maintain the Village Forest, the economy is the income of the Village increases if the Forest is made there in the production of natural wealth, culture is must be cultivated hereditary in the guard for the sake of the upcoming grandchildren, politics is not to benefit the individual, education is in education should also be suggested that the world of education to know, health is very beneficial to society as well. So far whether these values are carried out in everyday life in society is that there is something to do there is also a neglect that is common in maintaining the Forest "(Interview, November 2017)".

Furthermore, the Head of Empanyauk sub-village in EnsaidPanjang Village (T, 40 Years) (indeed there is a regulation of Village Forest Area which is stated: "Yes already exist, how the concept of Village Forest with

local concept in Ensaid Panjang Village is Forest Village can be managed by local communities and cannot be managed by outsiders, but local forest can already be managed and can produce, how the authority ways to express local wisdom in the management of Forest Village in Ensaid Panjang is to make an agreement to always be together to keep the existing Forest for generations of children and to form sanctions if there are violations in the form of customary law "(Interview, June 2017)".

Therefore, the Strategy for Preserving the Village Forest based on the local wisdom of Empayauk Village Head in Ensaid Panjang Village (T, 40 Years) states that: "Maintaining and replanting the already exhausted Forests, how to conserve Village Forest based on local wisdom on Village community in Ensaid Panjang this is what the strategy is for the protection of forests that are still in development, how the direction of utilization and conservation of Village Forest in Ensaid Panjang is to bring the community together always to preserve "(Interview, July 2017)".

For the concept of Village Forest and the concept of Local Forest in view of the form of human behavior according to the former head of the Village Consultative Body (B, 50) states that: "Always keep the existing Forest local wisdom as it is to conduct for forestry patrol, the law of how and what is a law granted to the offender in the form of capturing work tools and processed timber, and in fines of money. The values of local wisdom in the use of forests in the view of the mountain are the improvement and prevention of environmental pollution, the number of Village Forests in Ensaid Panjang (meaning how much Ha and length of Forest including the name Forest in the language of "DayakDesa") is the area of Forest 4 , 43 Ha, the distance of Village Forest from Ensaid Panjang is 2.5 km, the data of the village of Ensaid Panjang is 22,325 Ha (Interview, October 2017) ". For the next time, as the village counselor in Ensaid Panjang Village (P, 60 Years) stated that: "The existing Forest Village Regulation is already exist and the concept of Village Forest in Ensaid Panjang Village is Village Forest Management in participative management, -who expresses local wisdom in Village Forest Management in Ensaid Panjang Village is no follow-up, how the Village Forest Preservation Strategy based on os wisdom in Ensaid Panjang Village is its preservation by making the boundary of Village Forest with community land ". (Interview, September 2017) ".

How to arrange the conservation of village forests based on local wisdom in the village of Ensaid Panjang, what is the strategy according to the Village Secretary (N, 46 years) stated that: "Preservation by making the boundaries of forests with community land, how the preparation of the direction of utilization and conservation of Village Forest in Ensaid Village The length is the utilization of Village Forest constrained by a joint decision with the Ensaid Panjang Village Forest management agency (LPHD), whether from the environment providing socialization on the protection of Village Forest to the community in Ensaid Panjang Village is not yet available (Interview, September 2017).

As the Head of South Rentap Hamlet as well as chairman of Village Forest formation is stated that: "The data of Ensaid Panjang Village population is 586 people, the population data of Ensaid Panjang Village by age is as attached. The population data of Ensaid Panjang Village based on occupation is 90% of farmers / planters. The population data of Ensaid Long Village community based on the status is 586 people. While for the data of kindergarden school children up to middle school based on age as many as 81 people, productive age 111 people. And the age that is still considered productive is as much as 43 people ". (Interview, July 2017).

Forest Village distance from Ensaid Panjang Village is 1.5 km. The vast data of Ensaid Panjang Village is 22,000 km² ". Furthermore, the Village Secretary (N, 46 years) stated that: "*Tawang Sampur* is located in Ensaid Pendek which is now being sold to the Ensaid Pendek community entrepreneurs in Sintang district without any coordination with the village community while *Tawang Sampur* is categorized as Production Forest and already recognized. From the Village Government SK ended in August 2017, for the Village Government itself 6 Years of service while for the Village Forest the active period of its 3-year management rights. According to Ensaid Village community Cultural heritage in outboard in Betang House in 2011 actually there is no advantage for Indigenous people while its officer Year 2013 with its interpreters are Cepi, Alex and Aban meanwhile who have participated in the training is Cepi as chairman interpreter (Interview, October 2017) ".

Furthermore, the former head of Indigenous Village of Ensaid Panjang (B, 50 Years) on customary law is: "Whereas the customary law is not yet specifically touched the Village Forest rule but seen from other aspects already existed since ancient times because the Indigenous People is a society that integrates with nature then we can feel and we see in terms of the way people open the fields using Tribe as a sign of excuse to *puyanggana* (saint) as the owner of the homeland. In addition to the Village Forest that has been in obtaining further permission why the community is still trying to fight for Customary Forest so as not to be captured by timber companies or other companies ".

"How to preserve the Village Forest is not yet set in such a way but the Indigenous people know how to preserve the Forest one of his customary laws are very tight with sanctions such as Tribe wrong base, *narka*, and polite and tribe sanction accordance with the mistake of the perpetrator . There is a term *pemali* is deed whereas *mali* is a tribe then there must be chicken and iron (ummah, plates, and bowl caps) for deeds that are repeated is called *sait* (impolite) and if violate again then in customary law (Interview October 2017) " .

For that, what is done in Ensaid Panjang Village, Kelam Permai Subdistrict, Sintang district of West Kalimantan together with the father of South Rentap Subvillage (S, 57 Years) states that: "For the utilization zone, what kind of system is actually divided between top and bottom such as fruit for the bottom if for the top not because actually this hill is Protected Forest so we villagers cannot touch the area then in making Forest Village that period is up to 35 years while for the above had ever been in the discourse to open the field for the field but until the moment this village community has never used the zone whose discourse is for coffee planting but from the forestry side has not been responded and certainly (Interview September, 2017) ".

According to the community in the village of Ensaid Panjang as a whole who was represented to the head of the Village Forest formation team as well as the Head of South Rentap Subvillage (S, 57 Years) stated that: "Village Forest if in view with local wisdom is if the customary law community there is a term whose name is a warning at the edge of *padaror padahhajar* and or in the first advice. In said *sambar* means (second warning or SP 1 Sp 2 in positive law) if it does not respecting warning and do not want to pay and already in law then the offenders die do not have starch, life does not have pampas and the violators also cannot sue and will at the expelled from the village (not considered as a citizen there) because it is outside the tribe, then people think more long to do things that are contrary to tribe because as humans we cannot live alone would require others is the view of wisdom local people so that people are more afraid of the law and custom or culture prevailing in the place where he is domiciled (Interview, October 2017) ".

Furthermore, the village forest management system according to Head of South Rentap Subvillage (S, 57 Years) is: "The management is almost the same as how to preserve the Forest, while how the model of Forest Village development in Ensaid Panjang itself is to date has been discussed with forestry parties have filed plants that produce for the above because in addition to maintaining existing plants also saving Forests are the economic value that is one way of development but until now has not been followed up by the forestry (Interview, November 2017) ".

Then, to keep the local wisdom in Ensaid Panjang with the Village Forest, head of Empanyauk Village (T, 40 Years) states that: "The existence of Village Forest has not been any community in this village who violates because people are more obedient to Tribe and to the old people because all the problems and problems are always in mutual consultation before anything happens, but if for example cannot be solved by tribe, then it will run to the Positive Law, the policy with the local wisdom so do not be the personal name, the village, the tribe, the culture , the area itself is so ugly. Therefore until now there has been no one who violated and they hope until the offspring someday always keep to the local wisdom well in accordance to customary rules. Therefore, the issues and objectives of this dissertation writing have been answered in the results and the discussion (Interview June 2017) ".

All respondents' opinions are consistent with the data in the field but few are not in accordance with the facts in the field, therefore to straighten the opinions of respondents then the data required by the results of indigenous community consultation with Villagesat Kelam Permai District directly. So it can be concluded while that the results of the research mentioned above is real and in accordance with the facts.

IV. CONCLUSIONS AND RECOMMENDATIONS

4.1. CONCLUSION

The village of Ensaid Panjang is one of the 16 villages in Kelam Permai Subdistrict, Sintang District, West Kalimantan with Forest area. Some protected areas such as Bukit Rentap area most of the area are located in the Administration of Ensaid Panjang Village. Rentap Bukit area has an important role for the village community for Ensaid Panjang and surrounding areas such as sources of clean water, sources of non-timber forest and natural tourist sites. Although the local community has taken advantage of the area to date the people of Ensaid Panjang have not been able to fully manage the area because they have no management rights. Therefore the village community of Ensaid Panjang took the initiative to develop Village Forest in part of Rentap Hill area to obtain legal management. Through the development of village forest, it is hoped that the community together with the parties can preserve the Ensaid Panjang Village Forest area not only in Rentap Hill but also in the Rawa Forest (Tawang) which is located on other status land of APL. Lessons learned from the development of Village Forest in Rentap Hill area can be applied also to other forested areas in Ensaid Panjang village such as Tawang Marsibung, Tawang Serimbak and others. In addition, the development of Village Forest is one of the promotions of how people apply the sustainable use of forests based on their local wisdom.

4.2. Suggestion

Centralized Forest Management has so far resulted in a very detrimental impact on the preservation of nature and the environment and social system in the regional community. In line with the spirit of Regional Autonomy that has begun to be implemented in the implementation of the current Government, there is also a need for decentralization of forestry management.

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