

Transmission of Local Wisdom Value about Tiger Wildlife Conservation in Pulau Tengah Society, Keliling Danau Sub-District, Kerinci Regency, Jambi Province

Riki Heryanto¹, Fitri Eriyanti²

¹ Students of the Postgraduate Science Education Study Program at Padang State University

² Lecturer of the Postgraduate Science Education Study Program, Padang State University



Abstract- This article describes the process of transmitting the value of local wisdom about tiger conservation carried out by the people of Pulau Tengah. This study uses a qualitative approach with ethnographic types. Informant selection technique with *purposive sampling*. Data obtained by in-depth interviews, non-participation observation and documentation. The data were analyzed by the Spredley model, namely: domain analysis, taxonomic analysis, compound analysis, and analysis of cultural themes.

The results of this study revealed that communities transmit values of local wisdom about tiger conservation by the family with *sakunung* (storytelling), *bapanto* (taboos), *Ngagoh Imo* ceremony, and *ngagoh imo* dance.

Keywords - Transmission, Value, Local Wisdom.

I. INTRODUCTION

Education and cultivation of cultural values is an integral process in continuum. Cultural experts agree that the learning process is a way to inherit cultural values from generation to generation. Inheritance is known as the process of socialization and enculturation (civilization process), both through a process carried out formally through educational and informal institutions through the media of the family and society as a whole (Anas: 2014: 6).

Every society has its own knowledge, experience and attitude formed by the society itself, this concept is usually referred to as local wisdom, local policy, local knowledge or local genius (Saini in EkaPermana, 2010: 1).

According to Geriya (in EkaPermana, 2010: 6) local knowledge oriented on balance and harmony of human, nature, and culture, sustainability and cultural diversity, conservation of natural resources and cultural heritage, observation of valuable economic resources, and finally local wisdom knowledge-oriented to morality and spirituality. So the presence of local wisdom will form a balance and

harmony between humans, nature and culture. In addition, local wisdom will create cultural and natural sustainability.

According to Keesing and Goodenough (in Purwanto, 2005: 56-57) culture is an idea that refers to a system of knowledge and trust which is a guideline for regulating their actions. Local wisdom itself is a culture because local wisdom itself is knowledge gained from the experience of previous generation. So the existence of local wisdom in the society becomes a reference and guideline in the daily behavior of the entire community that teaches from generation to generation.

In Pulau Tengah society, Keliling Danau Subdistrict, Kerinci Regency, Jambi Province has a local wisdom about tiger conservation. The geographical conditions of the people living around the Kerinci Seblat National Park (TNKS) area make the society have their own knowledge of the environment in which they live.

For the people of Pulau Tengah, Tiger is called Sabek (friend or relative). The knowledge of the society that considers a tiger as a *sabek* or friends is based on the mythology in the society itself. The Mythology that

known is there's an agreement between the people of Pulau Tengah with the tigers. The agreement between the people and the tiger is: (*samo-samonyageukantai*, *samo-samoulomerawenglawo*, *lawodariile*, *lawodarimudek*) means that they look after each other, fight against the enemies together, enemies from east, enemies from west. Based on the agreement, it can be understood that between the people and tigers are take care of each other, they must not disturb each other and live side by side, so that it can be understood that the people indirectly conserve tigers .

According to the people of Pulau Tengah, tigers have a function in the society as a guard of their arable land from wild boar, a helper for people who are lost in the forest, and as a social control for the society if the society conditions are chaotic or the society elders deviate from their functions.

Based on this knowledge, it affects the behavior of everyday people, especially in the forest, made the agreement while in the forest, that is: 1) if you go to the forest do not speak arrogantly or tense, 2) in the open space, women are forbidden to sit on the stair with unravels hair, 3) eating rice directly in pots, 4) taking water in pots, 5) may not break wooden branches with knees, and 6) prohibition from saying dirty word. In addition to those who have never go to the forest must put a fern leaf on their ear, whistling and facing the fire. The People of Pulau Tengah believes that if these agreement are violated, they will be disturbed by tigers .

Besides the agreement while in the forest, the people of Pulau Tengah themselves held a traditional ceremony, namely the *ngagohimo* (worshiping tiger) ceremony. The ceremony of *ngagohimo* is carried out by the society while found a dead tiger in the forest. The Dead tigers is paraded around the village and ceremonies carried out by all villagers. The tiger was tempted or seduced by dances and martial arts by the society with the aim to tell the ancestral spirits of tiger that their descendants violated the agreement. According to the society, by carrying out the ceremony means the agreement that had been violated was now carried out again. With the agreement between the society and tigers, the agreement in the forest and the ceremonies, indirectly means the people of Pulau Tengah play a role in the process of conservation of tiger animals.

The value of local wisdom about tiger conservation still persists until now. The survive of the local wisdom value is inseparable from the successful of the cultural

transmission process carried out by the family as an agent of primary socialization and all elements in the society. How the system in the society transmits the value of local wisdom while the socio-cultural conditions of the society is changes.

The contrast changes in Pulau Tengah society is fiscal change that the fewer tiger populations. Based on data from the TNKS, there are only 165 Sumatran tigers in the TNKS in the 2004-2010 period. The few tiger population certainly do have an impact on the rarity of *ngagohimo* ceremony at Pulau Tengah Society for rare tiger killed.

Changing the number of population in the family certainly affects how the process of transmitting the value of local wisdom about tiger conservation . The family itself acts as a primary socialization agent where the family is the first person to instill values in society to their children or the next generation. This certainly affects the sustainability of the value of local wisdom in the community.

The rapid growth of population also affects the value of local wisdom about tiger conservation in the society. The rapid increase in population is not proportional to the amount of arable land in the forest. this condition has an impact on not all people doing activities in the forest, so the authors assume that it is possible for the society to not need the value of the local wisdom.

The rapid development of information technology will certainly also affect the value of local wisdom in society. The rapid development of information makes everyone able to get any information faster and more precisely. With the rapid development of information technology, people are influenced by other cultures so that it will influence the value of local wisdom in society.

Changing the physical and social conditions of the people of Pulau Tengah did not make the value of local wisdom in the society change, so researchers were interested in conducting research on how the process of transmitting local wisdom about tiger wildlife conservation in Pulau Tengah community, Keliling Danau Subdistrict, Kerinci Regency, Jambi Province

II. LITERATURE REVIEW

A. Cultural Transmission

According to Imran Manan (1989: 29) the transmission of culture in society, according to the literature, relates to the delivery of culture from one generation to the next in

society with several terms such as enculturation, socialization, education, and schooling

According to Baker (2004: 105) enculturation is understood as a process of learning or civilization that occurs in social relations that continues to develop in a society, starting from childhood through socialization in the family, association, school friends to religious institutions and government institutions regulated according to norms and rules determined by the community. The enculturation process will not end, but will continue from generation to generation, and can lead to cultural changes. This is because the individual's ability to respond to the culture received.

The process of socialization is related to the process of learning culture in relation to the social system. In the process an individual from childhood to his old age learns patterns of action in interactions with all kinds of individuals around him who occupy various kinds of social roles that may exist in daily life (Koentjaraningrat, 2009: 186)

According to Sukmadinata (in Ruyadi, 2010: 578), it explains that there are three important characteristics in education: (1) education contains value and gives value, (2) education is directed to life in society, (3) implementation of education is influenced and supported by the society.

B. Local wisdom

According to Saini (in EkaPermana. 2010: 1) local wisdom is often interpreted with local society. In foreign language conceived as *local wisdom*, *local knowledge*, or *local genius*. Local wisdom is the attitude, view, and ability of a society in managing its spiritual and physical environment, which gives the society the resilience and power to grow in the area where the society is located. In other words, local wisdom is a creative answer to local, geographical, political, historical and situational situations.

According to Geriya (in EkaPermana. 2010: 6) Local wisdom is oriented to (1) human balance and harmony, nature and culture; (2) preservation and diversity of nature and culture; (3) conservation of natural resources and cultural heritage; (4) observation of resources that have economic value; (5) morality and spirituality.

III. RESEARCH METHODS

This study was conducted in Pulau Tengah, Keliling Danau Subdistrict, Kerinci Regency, Jambi. This study was conducted from November 2018 to January 2019.

This study is a qualitative study with ethnographic type (Spradley, 1997: 3). The selection of informants in this study was carried out by *purposive sampling* with the number of informants of forty-two people consisting of families who have children aged 3 to 12 years, traditional and society elders that live in Pulau Tengah. Data obtained from in-depth interviews, observation and documentation studies. The implementation of data checking techniques is based on the number of certain criteria. There are four criteria were used, are: *credibility*, *transferability*, *dependability*, and *confirmability* (Moleong, 2009). To analyze the data, researchers use the Spradley model (in Sugiono 2012: 253-255). In this model, Spradley divides data analysis in qualitative study based on the stages of qualitative study. There are data analysis phase that is carried out in qualitative study, namely domain analysis, taxonomy, components and analysis of cultural themes.

IV. RESULTS

A. Sakunung (Storytelling).

The process of transmitting the value of local wisdom to the people of Tengah Island is done by means of *sakunung* or storytelling. *Sakunung* itself is socialized by the family, grandparents or parents of the child while putting the child to sleep. The story told in *Sakunung* is a legend or folklore about the friendship of the people of Pulau Tengah with tigers. The contents of the agreement are *samo-samo nyageu kantai*, *samo samo nagalu lawo* (both guarding friends, together against the enemy). The value of local wisdom about the conservation of tigers is planted continuously to children through sacred blood so that the value of local wisdom becomes knowledge for children

B. .Bapanto (taboos)

The process of transmitting the value of local wisdom about tiger conservation in Pulau Tengah community is socialized directly in the forest. The family teaches their children about *bapanto* or taboos carried out in the forest directly to their children. For the people of Pulau Tengah, keeping a ban on the forest will prevent the community from tigers. Believing Society if taboos are carried out then between the community and tigers take care of each other so that they can live side by side.

C. Ngagoh imo ceremony

The process of transmitting the value of local wisdom about the conservation of tiger animals was carried out by the community in the ngagoh imo ceremony. The imo ceremony was carried out by a customary institution when

tigers were found dead in the forest. The ceremony must be carried out by the people of Pulau Tengah. The community believes that if the community carries out the ceremony, the community will avoid tiger disruption. The ceremony carried out by the community is inseparable from the meaning and symbol, so that through the *ngagoh imo* ceremony the value of local wisdom is transmitted well to the next generation.

D. Ngagoh imo dance.

Pulau Tengah community transmits the value of local wisdom about tiger conservation through *ngagoh imo* dance. *Ngagoh imo* dance was created because traditional institutions cannot transmit the value of local wisdom through the *ngagoh imo* ceremony. This is caused by the rare discovery of dead tigers so that the *ngagoh imo* ceremony is transformed into a dance that depicts the procession of the *Ngagoh imo* ceremony carried out. With the existence of dance, the community can make the process of transmitting the value of local wisdom well.

V. CONCLUSION

Based on the research findings, the following conclusions can be drawn: 1) The family transmits the value of local wisdom about the conservation of tigers through *sakunung* or tales to their children. 2) Families also teach how to behave and abstain from the forest to their children. 3) the community environment supports and plays a role in transmitting the conservation value of tiger animals through traditional ceremonies or in the form of dance.

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