

Forest Conservation Intensity and Efforts to Overcome the Impact on the Social Conditions of the Dayak Kenyah Community in Kayan National Park, Mentarang, North Kalimantan

Njau Anau¹, Abdul Hakim², Amin Setyo Leksono³, Endah Setyowati⁴

Brawijaya University, Indonesia

Abstract: *Tana 'Ulen in the language of the Dayak Kenyah Indigenous people means an area that is banned or has been imposed by someone's rights so that it is no longer free for other people to enter. Physically, Tana 'Ulen is a primary forest area along certain watersheds that are rich in natural resources of high economic value to the local community, and located not too far from the village. This study aims to look at the intensity of forest sustainability and efforts to overcome the impact on the social conditions of the Dayak Kenyah community. Data that has been collected through field observations and in-depth interviews (in-depth interviews), and documentation studies, then tested for validity and reliability. After that, it was analyzed using data analysis techniques for interactive analysis models (Mile, Huberman, and Saldana), namely the analytical method used for analysis of qualitative data obtained in the field and continuous reciprocity during the research. In its implementation, the method used is to integrate interactively and circularly between data collection, data condensation, data display, and then draw conclusions and verification. This research concludes that the practice of local wisdom of the Dayak Kenyah indigenous people in the management of Tana Ulen in Kayan Mentarang National Park, which includes customary rules, ritual activities related to the utilization of forest products in Kayan Mentarang National Park. Until now, the customary rules in Tana Ulen already existed and could be maintained, for example in the Tana Ulen area the community was prohibited from cutting down trees, making fields, burning fields and other activities that could damage the forest. On certain days the people are allowed to take the results of Tana Ulen for harvesting parties, weddings, childbirth parties or general events in the village. Community rituals to guard and prohibit other people from entering Tana Ulen forest which are protected in the form of machetes or in the form of machetes / Mandau signs made of wood and installed on certain trees in the Tana Ulen area to be easily seen by everyone as a reminder that the area is a which is forbidden to enter.*

Keywords: Intensity, tana ulen

1. Introduction

The existence of Tana 'Ulen in Long Alango in Malinau District often gets threats and there are problems with the spirit of environmental preservation by the Dayak Kenyah Indigenous people in Long Alango, Malinau District. This is related to the polemic that occurs because the government with its authority starting from the Minister of LHK, the Provincial and Regency Governments has repeatedly established areas of customary forests as protected forests, nature reserves, HTI areas, mining, and plantations without coordination with local indigenous communities. Government policy through the licensing system has sacrificed primary forests including the indigenous communities of Tana 'Ulen. Interference with Tana 'Ulen is not only from government policy but also from gaharu wood entrepreneurs and seekers from outside the region. The prospect of local wisdom in the future is strongly influenced by various government policies that are directly related to natural resource management, where the local community lives and the willingness of the community to maintain a balance with the environment despite facing various challenges. Therefore it is important to involve local people in carrying out actions in the environment in which they live to avoid social conflicts. Therefore local wisdom is important to be preserved in a community in order to maintain a balance with its environment and at the same time be able to preserve its environment. Based on the description above, the position, role and function of the local

wisdom of the Dayak Kenyah indigenous people in Long Alango, Malinau Regency in managing environmental sustainability are still very relevant. Especially the local wisdom of indigenous people about the concept of environmental conservation that is in the Kayan Mentarang National Park area of Malinau Regency or who is more familiar with the term Tana 'Ulen. This study aims to look at the intensity of forest sustainability and efforts to overcome the impact on the social conditions of the Dayak Kenyah community.



Figure 1: The location map of Kayan National Park

2. Methods

The qualitative research approach is expected to enable researchers to fully and comprehensively describe the phenomena examined in the Dayak Kenyah indigenous community, and more specifically the communities that live around the Kayan Mentarang National Park area, as described in detail in the research focus, so that in finally able to answer research problems that have been formulated and thus the research objectives can be achieved.

Data collection in this study was carried out through observation or observation, interviews and document tracking (documentation techniques). In the process of collecting data, a human approach between researchers and data sources became the main instrument in this study. By using informants as research subjects, data collection refers to the assumption that data sources can respond in the form of signs, adjustments, and responses to the environment.

The collected data was analyzed using Interactive Model data analysis techniques from Miles, Huberman, and Saldana (2014: 31-33), namely the analytical method used for the analysis process of data obtained in the field and moving reciprocally continuously during the research take place. In its implementation, the method used is to integrate interactively and circularly between data collection (data collection), data condensation, data display, and then draw conclusions and verification.

3. Results

Impact of Local Wisdom Practices of Dayak Kenyah Indigenous Peoples in Pengelolaan Tana Ulen in Kayan Mentarang National Park Against Forest Conservation

Local wisdom applied by the indigenous Dayak people in managing Tana Ulen in Kayan Mentarang National Park (TNKM) is to preserve forests. In the practice of local wisdom this shows the manifestation of efforts to manage natural resources and the environment which is a manifestation of community forest conservation.

Local wisdom on the Dayak Kenyah indigenous people is manifested in the form of (1) utilization of natural resources in the form of gaharu, rattan, cinnamon, and leaves of the fish and game animals must obtain permission from the adat head; and (2) prohibit - prohibition in hunting which can damage the sustainability of the National Park. This indigenous community upholds the management of Kayan Mentarang National Park (TNKM). This was manifested in the form of community relations with the Ulen land forest. Communities can interact culturally and mutually respect to preserve and maintain the Tana Ulen Forest.

Local wisdom has an impact on the welfare of the surrounding community. The impact is seen from livelihoods and community settlements. Tana Ulen Forest can fulfill water needs for rice fields as part of the sustainability of the livelihoods of the local community and fulfill the needs of wood construction materials as part of the construction of settlements. Therefore, the local wisdom of the Dayak Kenyah indigenous people in forest management

must be preserved as an effort to maintain the sustainability of their livelihoods and the community's needs for building construction materials.

Forest Conservation Intensity and Efforts to Overcome Impacts on the Socio-Economic Conditions of Local Communities, Especially those who Live and Live Around National Parks

Tana ulen provides benefits to the surrounding indigenous people, namely (1) as a strategic value for the interests of the community in accordance with their level of dependence on forest products and the natural environment in which they are located and (2) as a village granary to ensure the survival of the community. According to UNFF (2007) sustainable forest management is a dynamic and developing concept, which aims to maintain and improve the economic, social and environmental values of all types of forests, for the benefit of present and future generations.

The existence of the Tana Ulen forest also increases economic, social and environmental values. Economically, forests provide benefits to improve the economy of the population in Tana Ulen. This happens especially near residential areas, where the results are used to meet the needs of the local community and a small portion for sale. From a social standpoint, harmony and mutual cooperation can be created well and mutual respect for one another in preserving the forests of Tana Ulen. Furthermore, Tana Ulen is an educational object for both Indonesian citizens and foreign nationals.

Tana Ulen provides a new paradigm of forest management, namely benefiting from forests without destroying forests. Violations of the social will get sanctions, as well as sanctions from the community and from God. With this regulation, over-exploitation of the biophysical environment can be avoided such as exploitation of forest resources. This arose due to anxiety from traditional leaders related to the existence of cultural elements in Tana Ulen. However, with the entry of outsiders into the Tana Ulen forest area, this raises its own concerns. These concerns have an impact on the sustainability of indigenous culture that has been preserved so far. So that, for the next generation, this cultural custom must be continuously preserved to preserve it. Therefore, certain efforts need to be made that can overcome these problems. Sustainable forest management or also termed sustainable forest management, has 3 characteristics or indicators, namely: (1) sustainability of production and forest services / benefits; (2) preservation of the physical environment of the forest (land, flora, fauna, hydrology, and climate); and (3) the preservation of the social environment of the community (including social, economic and cultural) (Lindenmayer, et al., 2000; Sheppard and Meitner, 2005; Siry, et al., 2005; Kastanya, 2006).

Efforts made in overcoming the impact on the socio-economic conditions of the local community, especially those living and living around Kayan Mentarang National Park, refer to the opinions above, so what needs to be done are: (1) By conducting training related to the environment. This includes providing insights related to the introduction of protected animals; (2) training aimed at forest guides to

become reliable, professional and competent natural forest guides by combining local and modern safety techniques; (3) intermediaries need to provide foreign language courses, which are needed to explain the local language or traditions and customs around Tana Ulen; (4) workshops on the development of traditions such as local art in order to survive until the younger generation. For example local dance and music performances; and (5) community economic empowerment training especially for indigenous women. Potential products that can be produced such as handicrafts, which are typical of residents of Tana Ulen.

4. Conclusion

This research concludes that the practice of local wisdom of the Dayak Kenyah indigenous people in the management of Tana Ulen in Kayan Mentarang National Park, which includes customary rules, ritual activities related to the utilization of forest products in Kayan Mentarang National Park. Until now, the customary rules in Tana Ulen already existed and could be maintained, for example in the Tana Ulen area the community was prohibited from cutting down trees, making fields, burning fields and other activities that could damage the forest. On certain days people are allowed to take the results of Tana Ulen for harvesting parties, weddings, childbirth parties or general events in the village. Community rituals to safeguard and prohibit other people from entering Tana Ulen forest protected in the form of machete marks or in the form of machetes / Mandau signs made of wood and mounted on certain trees in the Tana Ulen area to be easily seen by everyone as a reminder that the area areas that are prohibited from entering.

5. Suggestion

Intensive socialization and communication needs to be carried out especially between the Forestry Service and indigenous peoples around the forest in order to continue to preserve the forest.

References

- [1] Agrawal, A., 2007. "Forests, governance, and sustainability: common property theory and its contributions". In *International Journal of the Commons*, 1(1), 111-136.
- [2] Creswell, John W., 1994. *Research Design: Qualitative and Quantitative Approaches*. Thousand Oaks: SAGE Publications.
- [3] Dennis, R. A., & Colfer, C. P., 2006. "Impacts of land use and fire on the loss and degradation of lowland forest in 1983–2000 in East Kutai District, East Kalimantan, Indonesia". In *Singapore Journal of Tropical Geography*, 27(1), 30-48.
- [4] Gray, G. J., Enzer, M. J., & Kusel, J., 2001. "Understanding community-based forest ecosystem management: an editorial synthesis". In *Journal of Sustainable Forestry*, 12(3-4), 1-23.
- [5] Jayadi, Edi Muhammad; dan Soemarno; dan Yanuwadi, Yanuwadi; dan Purnomo, Mangku; 2014. "Local Wisdom Transformation of Wetu Telu Community on Bayan Forest Management, North Lombok, West Nusa Tenggara". In *Research on Humanities and Social Sciences*, ISSN 2222-1719 (Paper) ISSN 2222-2863 (Online), Vol.4, No.2, 2014.
- [6] Laurance, W. F., Goosem, M., & Laurance, S. G., 2009. "Impacts of roads and linear clearings on tropical forests". In *Trends in Ecology & Evolution*, 24(12), 659-669.
- [7] Mitchell, B., 2000. *Pengelolaan Sumber Daya Lingkungan*. Yogyakarta: Gadjah Mada University Press.
- [8] Miettinen, J., Shi, C., & Liew, S. C., 2011. "Deforestation rates in insular Southeast Asia between 2000 and 2010". In *Global Change Biology*, 17(7), 2261-2270.
- [9] Nanang, Martinus; and Inoue, Makoto; 2000. "Local Forest Management in Indonesia: A Contradiction Between National Forest Policy and Reality". In *International Review for Environmental Strategies*, Vol.1, No.1, pp. 175 – 191, 2000.
- [10] Priyono Tjiptoherijanto, 2001. *Perencanaan Pembangunan*. Bandung: Penerbit Tarsito.
- [11] Otto, Soemarwoto, 2004. *Buku Ekologi Lingkungan Hidup dan Pembangunan*. Jakarta: Djambatan.
- [12] Sodhi, et al., 2010. "Conserving Southeast Asian forest biodiversity in human-modified landscapes". In *Biological Conservation* 143 (2010) 2375–2384.