

## Local Wisdoms of Dayak Tribe in Relation with Implementation of Nature-Based Tourism Policy in Elam Hill Nature Tourist Park Sintang District West Kalimantan Indonesia

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**Abstract :** This study describe the local wisdom of Dayak tribe inhabited Kelam Hill NTP in relation with implementation of nature-based tourism policy in the region. A qualitative research methods with descriptive analysis was done to obtain data by by conducting in-depth interviews to local Dayak community leaders of the region and the Head of the Youth Office Sport Tourism and Creative Economy Sintang District. The result of this research shows that the local wisdom of Dayak community inhabited Kelam Hill NTP supports the implementation of tourism policy in the conservation area. The traditions and customs of the people in the region support sustainable management efforts. People still keep the customs that protect the land, the forest and the environment. Indigenous customary apply law enforcement to those who violate customary regulations.

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### I. Introduction

Tourism industry grows increasingly worldwide. It is forecasted by World Tourism Organization (UNWTO) that in year 2020 about 1,602 billion people will come to tourist destination, 27% of those predicted to visit Asia Pacific region. One of the choices is nature-base tourism in Indonesia [1]. As a result of the growth of nature-based tourism, conservation area will become important tourist destination in Indonesia because high potency of natural resources, such as forests, waterfalls, rivers, craters, grasslands, caldera, and lakes [2].

Based on the Statistics of the Ministry of Environment and Forestry on the Appointment of Forest and Water Areas, the Area of Sanctuary and Nature Conservation Area in Indonesia covering 27,434,341.27 hectares, of which there are in West Kalimantan Province of 1,621,046.00 hectares. One of the Conservation Areas in West Kalimantan is Kelam Hill Nature Tourist Park (NTP) which covers of 520 hectares area.

In order to achieve sustainable management objectives, policies that are consistent with local potential are required. Kelam Hill NTP is a conservation area developed into a natural tourism park area. The preservation and development of tourism in Kelam Hill NTP must be done by the proper policy and implementation of program with local people involvement. Local people have interconnected directly or indirectly in tourism activities. The people of the region who have been inhabited for generations in the region have a direct concern in the conservation of nature. This implies that Kelam Hill NTP management is not only the government responsibility, but also interest for the people of the region. The form of local wisdom has been proven to maintain the balance of community life in a harmonious, durable and sustainable [3].

Kelam Hill NTP is managed with technical and non technical approach. The technical approach of management is done by government with the relevant office and government apparatus. The non-technical management performs with local community involvement. This situation must be taken into account in planning and decision-making in the management of areas related to the conservation of Kelam Hill NTP. Therefore, the people of the region are expected to be able to participate in managing the Kelam Hill NTP optimally.

Regional Regulation of Sintang District Number 7 year 2010 concerning Master Plan of Tourism Development of Sintang District in the fifth chapter of article 18 point 1 states that development of tourism environment is directed as planning of development of OTP (Object Technical Plan) that pay attention to environmental sustainability, environmentally friendly so that the original remains sustainable in accordance with local culture owned. While the second the strategy for environmental conservation as referred to in paragraph (1) includes the following activities: a) conducting inventory, analyzing and evaluating the suitability of tourism resources, b) estimating the impact of tourism development on environmental sustainability, c) improving environmental sanitation for improve comfort and cleanliness for tourists. Based on Sintang District

Regulation No. 5 of 2008 on Tourism, Article 6 that Development of objects and attractions Sintang District conducted by taking into account: (a) ability to promote the improvement of economic and socio-cultural life,

(b) religious values, customs and views and values that live in society, (c) cultural preservation and environmental quality, (d) the continuity of the tourism business itself. The objective of this research is to identify the local wisdom of Dayak tribe inhabited Kelam Hill NTP in relation with implementation of nature-based tourism policy in the region.

## II. Method

This research was conducted in Kelam Permai Sub-district Sintang District West Kalimantan Indonesia. Distance of research location with capital of Sintang District is about 34 km. The main management office of this project is the Office of Youth, Sports, Tourism and Creative Economy (YSTCE) Sintang District, and the Community of Kelam Hill Area. This area is the home of Dayak tribe, the most dominant tribe in Kalimantan. Kelam Hill is a rocky hill with an altitude of about 900 meters above sea level with a slope of 15-40 degrees. All parts of the hill are chunks of rock (Figure 1). The appeal of Bukit Kelam is not only because it formed a large rock, but there is an interesting story behind the giant chunk.



Figure 1. Kelam Hill NTP, an with rocky hilly area

Kelam Hill NTP is located between  $111^{\circ} 34'11''$  -  $111^{\circ} 24'11''$  East and  $00^{\circ} 5'25''$  -  $00^{\circ} 5'27''$  South, which administratively include in Kelam Permai Sub-district, Sintang District, West Kalimantan Province. Base on Minister of Forestry Decree No. 594 / Kpts-II / 1992 dated June 6, 1992 by appointing and changing the function of part of Kelam Hill complex into Kelam Hill Forest with an area of 520 ha. This area is inhabited by of 4,107 of local people, which administratively consists of 4 villages namely; 1) Kebong Village is 2,367 people, 2) Kelam Sejahtera Village is 661 people, 3) Merpak Village totals 1,079 people, 3) Samak Village amounts to 403 people, with an average spread of occupation density of 48.27 people per Km<sup>2</sup>.

The method used in this study is a qualitative approach by describing the state of the subject and the object of research based on existing facts. Technique of data collection is done through direct observation of tourism resource object and surrounding area, followed by interviews with customary institution. A series of in-depth interviews were conducted to identify the implementation of government regulations on the implementation of the Local Regulation No. 5 of 2008 on tourism stipulated by the Sintang District government and local wisdom related to tourism from key informants. The interviews were done with key persons from Office of Youth, Sports, Tourism and Creative Economy (YSTCE) Sintang District; a member of the Dayak Village Customary Council (BB. 50 year old), the head of Dayak tribe (YK. 61 year old) and a local person (MRS. 60 years old). Other sources of information in this study are events that cover everything that happens and relate to the activities of the Implementation of the Policy of the Area of the Taman Bukit Kelam Nature Park in the Framework of Environmental Conservation.

## III. Results and Discussion

In relation to the conservation in the area of Kelam Hill NTP, through the local government which is lowered to technical institutions in improving the quality of tourism in the natural hill resort of the Kelam. The local community contribution was substantial. Based on interview with Head of YSTCE office, he stated that:

“As our technical implementing agency in Implementation of Tourism Policy only makes an annual work program that refers to the policy but its application should get support from the people of the region”. (interview on November 2017)

Contributions are given in the form of traditional uniqueness of the life of the local community. The traditional uniqueness of the Kelam NTP surrounding community was in the form of maintaining the sustainability of natural life done in the traditional way. Traditional way is done with the existence of customary

ritual events in support of the management of nature conservation. Based on the results of interviews with members of the Dayak Village Customary Council, he stated that:

“The Dayak people assume that the land, nature and its contents belong to Puyang Gana (the God) so that whatever is done in connection with the human nature is obliged to ask, honor and preserve its creation”. (interview, June 2017).

From the excerpt of the above interviews that people in the region really appreciate the natural life and environment for generations so that sustainability can be guarded by the customary traditions attached to their lives.

Based on the results of interviews with the head of local Dayak tribe, he stated that;

“As a Dayak community, we commit to integrate our society life with the nature, as a commitment to preserve the nature for generations. The Dayak community is doing the way of the life by using customary and customary rights such as live in a Betang long house, practicing farming and respecting the Ruler of nature as manners in indigenous life.” (Interview, June 2017)

From the statement of the head of local Dayak tribe, the traditional life pattern was inherent in the life of the community area of Kelam Hill NTP.

In relation with the nature, local people life is adjusted by traditional custom, represent a local wisdom. Based on the results of interview with a local person, she said that;

“In this case because the soil and planting grows protected by custom then it is clearly customary that those who undertake vandalism, cut down and who engage in the territory of others will be subject to customary sanctions.” (Interview, June 2017)

The above statement confirms that the people of the region were not free to conduct activities on nature and the environment irresponsibly and if there were those who will certainly be subject to customary sanctions by customary institutions. Customary sanction was an effort of law enforcement customary village that apply to society. This is a social life that still hereditary for the Dayak community in Kelam Permai Sub-district, especially those live in the area of Kelam Hill NTP. This traditional life pattern support nature preservation and tourist attraction in the area. Based on the result of interview with the head of local Dayak tribe, he emphasized that;

“The community still maintains the old traditions such as *Temawai* (abandoned land), *Gupung* (former inhabitant area overgrown with fruits), *Tanah Mali* (prohibited land), *Rimbak Mali* (prohibited forest), *Rimbak Adat* (customary forest usage with permission) , *Kayu wood* /rich in sacred.” (Interview, June 2017).

From the above statement that the traditional way is still very preserve for the sustainability of the region so that it can contribute to protect the beauty and shade of Kelam Hill NT. The old tradition maintained by the community was not only in terms of human relationships with nature and environmental life but also cultural language and traditions which still attached hereditary to the community of Kelam Hill NT. Based on the results of interviews with members of the Dayak Village Customary Council, he said that:

“The people are still very subject to nature so that in doing the activities related to the nature such as excavation, land clearing and logging, they still use or practice with custom procession as the phrase asks for clues and permission to nature. Our custom procession undertakes the clearing or clearing of land for the fields or plantations using the *Sengkelan* land of customs. (Interview, June 2017)

From the above statement that the preservation of the environment by using the old tradition that still continues until now as a form of care that has been attached and in the guard for generations. The customary procession of Land *Sengkelan* was conducted by the community as a form of requests to the nature (God) for land clearing. They aware the land clearing is considered a mistake, because damaging environment. Therefore, the community must make a payment of the mistake in the form of ransom of *Sengkelan* land of customs. The preservation of Dayak customs restrict of damage to the environment both land (earth) and the environment. When the restrictions were violated then custom sanctions would be imposed. Based on interviews with the head of local Dayak tribe, he stated that;

“From the above statement it is clear that various customs and traditions of the community associated with conservation and at the same time become a tourist attraction in the area Kelam hill NTP. The long-standing belief in society contributes to sustaining conservation, which people still believe in the myth that places that are considered sacred are still certain woods that are home to spirits (*Kayu mali*) prohibited land for planting or transporting (dead land), prohibited stone (*Batu mali*), prohibited lake or water for bathing and approaching(*Mali Lepung*).” (Interview, June 2017)

People assume such things are the home or abode of the spirits. Therefore, if anyone violated the restriction the community would get disastrous. He continued his explanation that;

“In relation to the policy of the regulations made by the government, the community should be given an understanding. In other hand the traditional custom of the local community must still exists, because those in line with the government policy. The custom is also applicable toward a case in other people's territory base on customary rules.” (Interview, June 2017)

From these statements, it is clear that customary law still applies to anyone who commits the environment destruction. This is as a form of support to be able to preserve the environment that has been done traditionally from generations. If there were people who do damage it will be punished with customary law as a theft case by Dayak Customary Council located in Kelam Permai Sub-district. Customary law is given to communities that violate in the form of custom sanctions either materially or social because the concerned will be ostracized by the community.

The results of observations showed that customary sanctions were granted if the community commits an offense in the form of stealing and destroying the area that was not their right namely *Kesupan Kampung* and *Salah Basa*. Customary Law of *Kesupan Kampung* is a customary sanction given to the community that has violated the customary law, to those who commits the offense is given custom sanction of 20 *Rial* (equal to 20 gram of gold) while the Customary Law of *Salah Basa* namely customary sanction given to the perpetrator thus causing losses to other parties, to the concerned given sanction bench of 20 *Rial* as the legal basis and for the perpetrator also subject to customary bar sanction. The customary bar sanction was the perpetrator must provide; (1) One Chicken, (2) Rice Bowl, (3) one *renti* of pork (approximately 25 Kg), (4) One bar of iron, simply identified with 1 nail placed on a rice bowl, (5) six bottles beer. The customary sanction was given to people those commit environment destruction to give effect of fear and deterrent to other.

Maintaining the authenticity of the area is an effort not to alter the physical nature is the thing to do as a form of preservation and continuity. In this case the preservation of environmental functions is also formulated in article 1 point 6 of Law No. 23 of 2009 on Environmental Management is a series of efforts to maintain the continuity of carrying capacity and environmental capacity. Furthermore the concept of environmental carrying capacity is the ability of the environment to support human life, other living beings and the balance between the two. As well as the concept of environmental capacity is the ability of the environment to absorb substances, energy, and / or other components that enter and inserted into it, the concept of capacity is useful in controlling pollution of living environments. And Article 1 point 30 of Law Number. 32 of 2009 on the Protection and Management of the Environment, that Local Wisdom is the noble values that apply in the life of the community, among others, protect and manage the environment in a sustainable way.

Research on the culture of Dayak tribe is very rare. Among the existing studies, most were conducted in South [4], East [5], and Central [6] Kalimantan. Recent major research discusses the relationship of culture to nature, through the practice of local wisdom such as the practice of Kaleka (agroforestry practice) [6] and bird protection [7]. Local wisdom is a hereditary heritage that is held and maintained by the people in the region, this local wisdom heritage gives the ability and traditional knowledge for the community in the area of environmental management based on their natural intelligence. Their knowledge is believed to be able to sustain the environment in the region where they live. In certain communities local wisdom is still preserved where people see the natural surroundings as a sacred environment that must be maintained to avoid disaster [8].

Practical of local wisdom is a community effort to conserve resources that can be utilized sustainably to maintain the environmental balance [9]. Empowerment of local knowledge-based society through community participation in the development of a tourist village has become an important factor especially in directing the development to be equitable and fulfill many people's needs. Development of rural tourism based on the preservation of the environment inseparable from the element of empowerment. Successful development can be measured through three main aspects i.e. economic aspects [10].

The ritual beliefs and practices practiced by the Dayak community reflect the form of natural resource sharing that exists around to all members of the community. This is a form of benefit distribution that can ensure controlled utilization [11]. The values of local wisdom contain of religious values, socio-cultural values, practical value, environmental balance, and sustainability that have the functions of protection, conservation, control and preservation of natural resources. Respect for nature was then formatted in the form of customary law which forbids the destruction of nature as a place to live [12].

Local wisdom has a strategic value in maintaining and preserving the environment Kelam Hill NTP, where the community has lived for generations. Local wisdom is still on the run and a guide in terms of communicating with the natural environment. Local wisdom adopted by the public ensures the continuity of environmental sustainability i.e. land, water and air. The settlements of people living in the vicinity of conservation areas function as buffer zones.

A good strategy for sustainable tourism development is needed, as an action in support of a conservation heritage that impacts future generations and educates the community [13]. The development of tourist areas as a sustainable form of tourism requires several strategies including promoting promotion, preserving the environment and engaging the community in tourism development [14].

#### **IV. Conclusion**

The local wisdom of Dayak community inhabited Kelam Hill NTP supports the implementation of tourism policy in the conservation area. The traditions and customs of the people in the region support

sustainable management efforts. People still keep the customs that protect the land, the forest and the environment. Indigenous customary apply law enforcement to those who violate customary regulations.

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