

Traditional IMBO In The Middle Of The Sweet Cassiaverra: (Indigenous Institution Lekuk 50 Tumbi Lempur, Gunung Raya Sub-District, Kerinci Regency In Preservation Of Customary Forests 1960-2018)

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Abstract – Preservation of Imbo Adat in Lempur, Gunung Raya Sub-district, Kerinci Regency has changed, including management, utilization and supervision. This coincides with the sweetness and bitterness of the sweet skin price in the market. To describe this problem, a historical study is needed using the historical method, consisting of heuristics, source criticism, interpretation, and historiography. Also, to produce analytical work, an anthropological approach is used. Based on research conducted, the preservation of customary forests by the customary institution Lekuk 50 Tumbi Lempur in 1960-2018 experienced developments. The preservation of customary forests by the customary institution Lekuk 50 Tumbi Lempur is not only at one point of the customary forest but also develops with the preservation of culture and the environment which affects the preservation of the customary forest. This can be seen from the achievements of the Lekuk 50 Tumbi Lempur traditional institution in 2015 in obtaining the Kalpataru trophy at the national level in the category of saving the environment and becoming a natural tourism village with ecological authenticity.

Keywords – Customary Institutions, Price Of Cinnamon, Preservation Of Customary Forests.

I. INTRODUCTION

Indonesia is currently a country that is in an emergency from natural disasters such as floods, landslides, drought, forest fires, the hot issue of global warming, climate change. Natural disasters that occur are the result of human activities. One of them is that a large number of new land clearing has resulted in the existence and sustainability of forests being threatened, the conversion of forest land functions such as plantations, mining (Hidayat, 2011). The issue of forest destruction is not only developing at this time but an old issue that recurs from time immemorial (Jauhari and Putra, 2012) Forest destruction occurs in various regions in Indonesia, including in the hilly areas of Kerinci Regency, i.e Lekuk Limo Puluh Tumbi Lempur or usual. known as Lempo.

Lempur which is the spatial boundary in this study is an area located at the foot of Mount Raya. With the majority of the population are rice farmers and field farmers. The threat to forest sustainability can be caused by an inappropriate agricultural system, such as what happened to the Lempur people in 1949, when they cleared land using a shifting system and a burning system.

Farming has enormous economic potential for the community, especially the Lempur community. According to Hatman, almost all the fields in Lempur are planted with cinnamon. The benefits obtained to provide a good standard of living, such as the number of farmers who go on the pilgrimage, school children, build houses and other luxury items. According to Amriz Kahar, the Lempur community has 3 living standards that can be said to be successful 1) being able to build a house; 2) sending their children to graduate level; 3) going to the holy land. This is in line with the explanation of Rahma (2017) that explaining that the economy of the Lekuk 50 Tumbi Lempur community relies on sweet skin as a fulfilment of their daily necessities, from their sweet skin can have a big advantage over rice fields (Damsar and Indrayani, 2016).

The resulting damage to the forest for commodity crops is correlated, the increasing demand for arable land is increasingly evident. Not a few research results show the failure of forest management with the high cost of commodity crops. Like Herman Hidayat's research, which explains that there is a positive correlation between forest damage in protected forest areas occupied by forest encroachers and coffee plants. Many forest encroachers from South Bengkulu and South Sumatra (Pagar Alam Lahat) are looking for fertile land for coffee plants, both production forests and protected forests in Rejang Lebong.

The positive interaction between the community and the forest is a very important relationship to note. According to Anwar and Adang (2013), Social institutions function as an element of control for humans so as not to violate social norms that apply in people's lives. In 2015, the Lempur traditional institution was named a saviour of the environment by the Ministry of Forestry and used as a tourism branding Jambi (<https://kerincitime.co.id>). Forest preservation is very difficult to achieve, therefore it is very important to study how the Lekuk 50 Tumbi Lempur Customary Institution conserves Indigenous Forests?

II. METHODS

This study uses a historical method consisting of heuristics, criticism, interpretation, and historiography. The first stage of the historical method is heuristic, which is the stage or activity of finding and collecting sources, information, traces of the past. In this study, two types of data were used, i.e primary data in the form of interviews with traditional leaders, communities, clever intelligence, observations, and documents of letters and photos related to further secondary data research, i.e books, *tambo*, scientific articles, newspapers information obtained from online and from the library. After the sources are collected, the second stage is carried out, i.e source criticism, consisting of external criticism and internal criticism. External criticism is carried out by examining the authenticity of sources and internal criticism by examining the credibility of the source.

The third stage is called interpretation, consisting of analysis (elaborating) and synthesis (concluding) (Kuntowijoyo, 2005). Several data were selected based on source criticism, then the researcher conducted an analysis and interpretation of the data. After going through the analysis phase, it is continued with synthesis, in which the researcher assembles or connects the data and information that has been obtained to reconstruct the events to be written. The fourth stage of historiography is writing history (Supriyono, 2003).

III. RESULTS AND DISCUSSION

Customary Institutions in the Preservation of Customary Forests 1960-1998

According to Amriz Kahar, in 1949, the Emergency Government of the Republic of Indonesia (PDRI) who was in Lempur allowed the people to open land for plantations in customary forest areas (upstream water), realizing that the threat of wild animals and natural disasters was quite high in the Lempur community because of the country's geography.

Lempur is located in a valley surrounded by hills that will have an impact on natural disasters, so the Lempur Adat Institute divides *ulayat* (ajun directions) based on uses, i.e residential areas, rice fields, cultivation areas, production forest for the needs of local communities, imbo prohibition (customary forest), and issued a customary decree in 1960 containing a ban on logging of customary forests and sanctions made by deliberation attended by customary leaders, i.e *Depati Orang Sepuluh*, *Ninik Mamak Berenam*, *Pucuk Depati Agung*, *Alim Ulama*, *Cerdik Pandai*, Head of Lempur Mudik and Lempur Hilir Hamlet.

this event, the origins of the country of Lempur were told to the community which was called "*bedeto*". This activity continues to this day; and 3) The traditional reciting activity which was carried out on July 9, 1974, with the theme of Customary Affairs. The discussion is about direction *ajum*, *ajum* direction, *kuaso* direction, high *pusako* and low *pusako*. This activity continued until August 7, 1974, with *kuaso material* of the Customary Law.

Customary Mechanisms in Preserving Customary Forests 1998-2019

The monetary crisis that hit Indonesia and the drop in selling prices for cinnamon and coffee made people leave the country of Lempur. According to Suryadi, when the selling price of sweet skins and coffee was cheap, many Lempur residents migrated to other areas in search of work, generally going to Malaysia. snuffing a country, not a few people even get married overseas.

Forest preservation is constantly under threat from year to year, in 2009 most of the Lempur area was included in the category of Other Use Areas (APL) with the issuance of the Minister of Forestry Regulation No. PT. Geothermal in 2010. In 2017 PT. Geothermal provided donations of Rp. 100,000,000, (one hundred million rupiahs) for assistance in the construction of water channels from Lake Koto to residents' houses to be used for household needs. PT Geothermal also provided health assistance in 2016 through Posyandu Anggrek and education assistance. All of this assistance is an effort in realizing the promise to the Lempur community.



Fig 2. Submission of Aid by PT Geothermal

In 2010 the Lekuk 50 Tumbi Lempur Customary Institution wanted to make Lempur village a natural tourism village (ecological tourism) by utilizing the potential of natural resources with five lakes and two waterfalls, religious tourism by utilizing historical legacies regarding activities related to Islam by utilizing three units of ancient mosques, then also developed art events such as dance, various types of weaving, and can also enjoy the hole in the ban that was just inaugurated in October 2016 simultaneously along the river Lempur water under the management of Lempur tourism chaired by Daswarsa and the insurer. replied the Lempur Customary Institute.

At the same time, in 2010 the Gunung Raya Nature Lovers group (PANCAGURA) was formed, which was formed by Daswarsa, whose members are young people. There are 5 areas of activity for Gunung Raya Nature Lovers (PANCAGURA), i.e: 1) Tourism: Building, managing and preserving tourist objects in Gunung Raya Sub-district. Guide both domestic and foreign tourists; 2) Arts and Culture: Developing and preserving local cultural arts and creating various works of art; 3) Forestry: Protecting, preserving flora and fauna from logging and illegal poachers, both customary forests and TNKS forests, conducting reforestation and nurseries; 4) Agriculture and Fisheries: Developing agriculture and fisheries and attending various meetings and counselling; and 5) Excavating and preserving historical relics in Gunung Raya Sub-district. The success of the Lempur Customary Institution in protecting forests with sweet fruit in 2015 This institution received a national Kalpataru award in the category of saving the environment. This achievement does not make adat institutions satisfied with their achievements in forest conservation, considering that the threat of looting will always exist.



Fig 3. Acceptance of the National Kalpataru Award

Previous forest encroachment cases were always carried out by migrants from outside the Lempur area (<https://indonesiacompanynews.com>). In 2016, to prevent forest destruction and support the progress of tourism in Lempur village, it was officially designated as a tourist village in Jambi Province (<https://m.liputan6.com>) then a customary meeting was held which was attended by Depati nan ten, village heads, community leaders, and youth with the results of the customary decisions: 1) Poisoning and electrocuting fish along the Lempur river are not justified from upstream to the mouth of the Lempur border; b) The river of prohibition starts from the juwu sailor bridge to the cengking kilok Lempur Hilir; 3) Those who violate the above provisions will be fined one hundred cans of rice buffalo; 4) Along the river, jackfruit trees must be planted; 5) All cattle with four legs are not allowed to roam in the middle of the village. For those who violate, they will be fined one goat with 20 cans of rice; 6) The final garbage dump (TPA) in Genteng Talang Aro provided that there are garbage collectors on the side of the road or in front of the house provided that they receive services from each head of the family (KK) Rp. 2,000, -; 7) Depati nan ten will provide tree seedlings for planting by the community; 8) It is not justified to attract birds in the Lekuk 50 Tumbi Lempur area; and 9) For people who cut trees in the customary forest area and Danau Koto, they will be sanctioned according to a special customary meeting.



Fig 4. Announcement Not to Destroy Forest

As supervisors in this regulation, the Lempur community itself, if there is a violation of this rule, please report it to the customary institution. The form of transfer of information on the decision of this meeting is announced through microphones in every mosque in Lempur and for tourist visitors or newcomers through a notice board placed at the entrance to the village of lempur, restaurants, and installs.

IV. CONCLUSION

Forest preservation by the Lekuk 50 Tumbi Lempur customary institution is still being carried out today. Forest preservation has a very important meaning for the people of Lempur because of the geographic condition of the Lempur area which is surrounded

by hills, and there are five lakes. As a result, landslides and floods are always a threat to their area. Therefore, from 1960-2018 the customary institution Lekuk 50 Tumbi Lempur issued a forest logging regulation and sanctions that violated it. Over time, forest conservation has developed into environmental, social and cultural preservation with the concept of a natural tourism village, as a result, inadvertently the community is directly involved in forest conservation.

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