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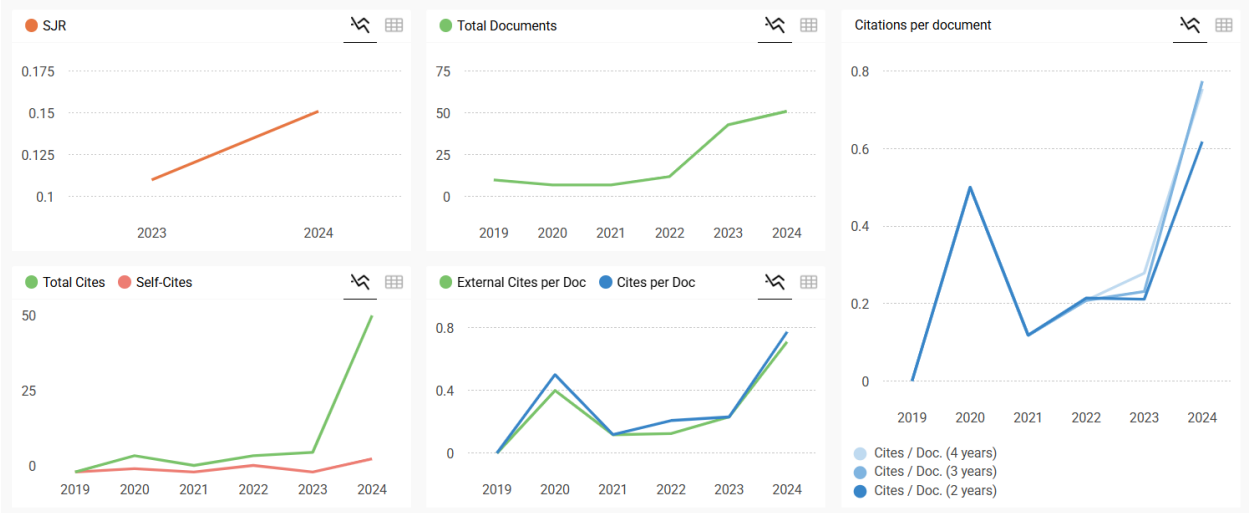
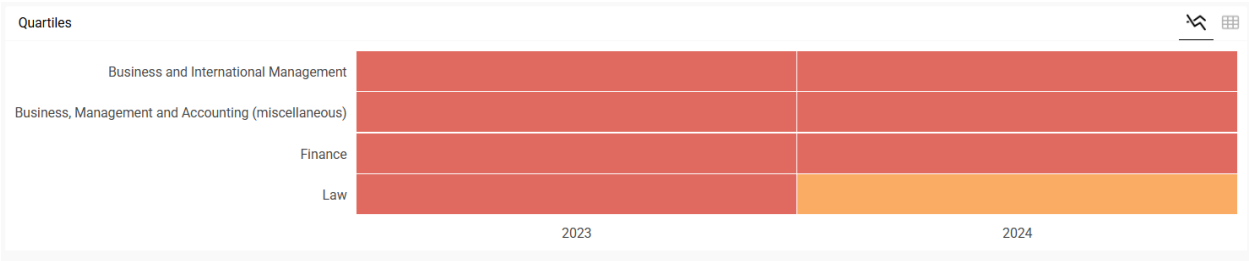
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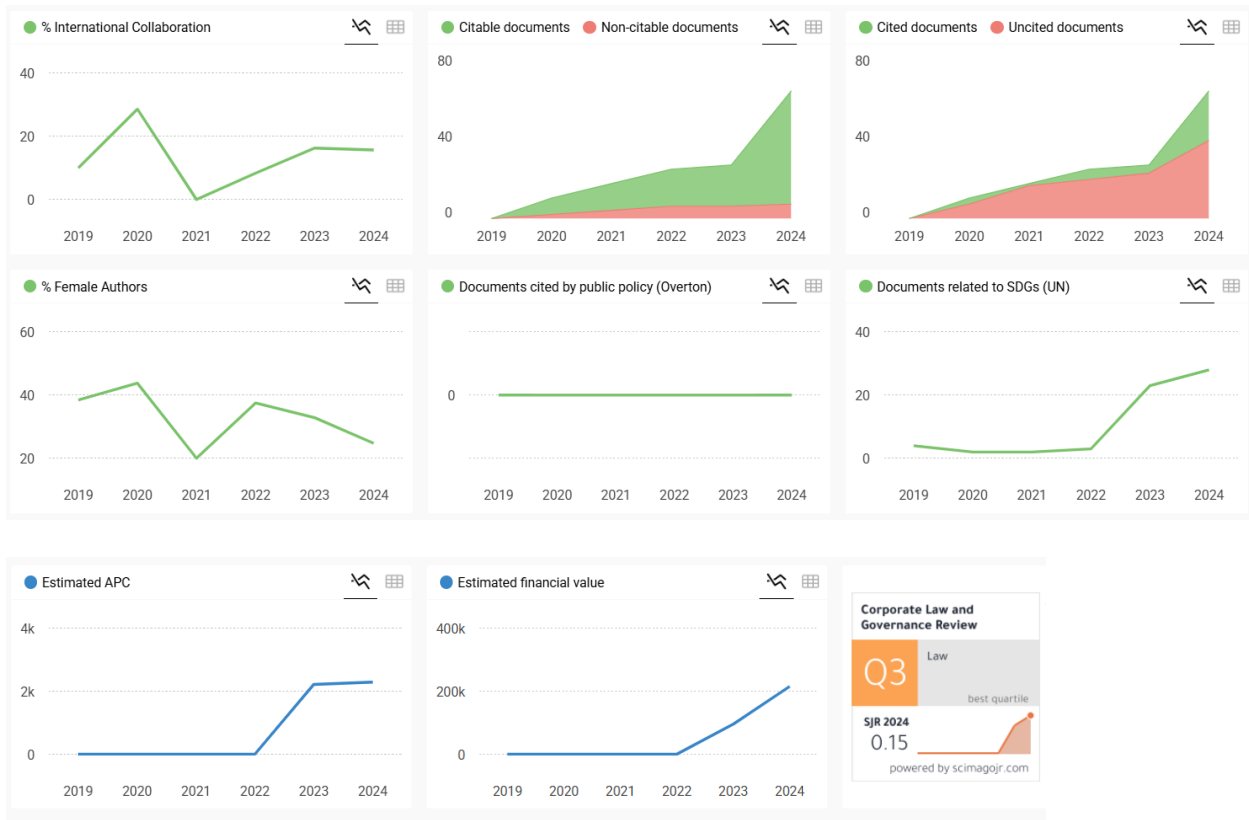
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Submission - Journal of Governance and Regulation

Emy Handayani <emyhandayani.undip@gmail.com>

8 Februari 2022 pukul 12.04

Kepada: olha.lytvynenko@virtusinterpress.org, governance_regulation@virtusinterpress.org

Dear Editor,

We would like to submit an article entitled, "**Exploring local wisdom to promote sustainable agrarian development in Sasak people of Lombok, Indonesia**" for consideration of publication in your journal: **Journal of Governance and Regulation**.

This study seeks to explore the role of customary law as a local wisdom rooted in the community in protecting the environment. Local wisdom is based on certain values as the embodiment of customs and culture that has been passed down from generation to generation. It is used as a tool of social control and shared values that guide the life of the local community. This study uses an empirical approach based on legal anthropology by observing the reality of the rituals of the Bekayaq Pataq Pare tradition carried out by the Sasak community in Jerowaru Village, Jerowaru District, East Lombok Regency, West Nusa Tenggara Province. traditional leaders, indigenous peoples and the Regional Government of East Lombok Regency. The results show that indigenous peoples value natural products not only for economic intent, but also seek reciprocal respect for nature and glorify rice through the Bekayaq Pataq Pare tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture, while preserving the environment.

This article has never been considered, is being published, or will be published in any journal before.

We have structured this article in accordance with the terms and guidelines of your journal.

We hope you will immediately respond to the receipt of this submission.

We are waiting to hearing your reply as soon as possible.

Best Regards,

Emy Handayani



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Olha Lytvynenko <olha.lytvynenko@virtusinterpress.org>

8 Februari 2022 pukul 16.19

Kepada: Emy Handayani <emyhandayani.undip@gmail.com>

Dear Emy Handayani,

thank you very much for your submission to the *Journal of Governance and Regulation*. Your paper meets the scope of the journal.

We will arrange your paper for the double-blind peer review and will get back to you with the results and further information in about 5-6 weeks.

If you have any questions, don't hesitate to contact me.

Best regards,
Olha

Exploring local wisdom to promote sustainable agrarian development in Sasak people of Lombok, Indonesia

Emy Handayani^{1,*}, Suparno¹

¹ Department of Law, Faculty of Law, Diponegoro University, Semarang, Indonesia

Abstract

Along with massive environmental damage due to an industrial-oriented economy, local wisdom has become a bastion of environmental preservation that is able to maintain a balance between the needs of local life and the sustainability of the ecological environment. This study seeks to explore the role of customary law as a local wisdom rooted in the community in protecting the environment. Local wisdom is based on certain values as the embodiment of customs and culture that have been passed down from generation to generation. It is used as a tool of social control and shared values that guide the life of the local community. This study uses an empirical approach based on legal anthropology by observing the reality of the rituals of the *Bekayaq Pataq Pare* tradition carried out by the Sasak community in Jerowaru Village, Jerowaru District, East Lombok Regency, West Nusa Tenggara Province. traditional leaders, indigenous peoples and the Regional Government of East Lombok Regency. The results show that indigenous peoples value natural products not only for economic intent, but also seek reciprocal respect for nature and glorify rice through the *Bekayaq Pataq Pare* tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture, while preserving the environment.

Keywords: local wisdom, sustainable agriculture, natural preservation, indigenous people, legal anthropology

1. Introduction

The values of local wisdom which are cultural, resulting in traditional currents being properly maintained by maintaining traditions related to rituals and environment alike (Lullulangi et al., 2016; Kongprasertamorn, 2007). Likewise, the *bekayaq pataq pare* tradition is a traditional ritual tradition of Sasak people that has an agrarian concept related to the implementation of rituals on the importance of maintaining tradition, harmony between indigenous peoples and as an effort to remember their ancestors to give life blessings to the conservation of the agrarian environment of the local community. It is deemed as a process of conservation of the agrarian nature that they have occupied so far to maintain this tradition.

The implementation of customary law is usually supported by traditional leaders, indigenous peoples and the central/regional government for the preservation of traditions. In the case of the tradition, the general goal to be achieved is to maintain the sacredness of these traditional rituals for the purpose of tourism and environmental preservation. This study aims to provide an overview of the agrarian condition of the Sasak people as a tourist attraction through the preservation of the tradition of *bekayaq pataq pare* to maintain environmental sustainability. Previous studies have underlined the important role of local wisdom to preserve the environment which is useful for encouraging eco-based tourism (Lisdiyono, 2017; Utomo, 2019; Hammar, 2018; Bethel et al., 2022; Kiwfo et al., 2021; Adityanandana & Gerber, 2019).

The tradition of *bekayaq pataq* has traditionally focused on farmers' respect for rice as a staple food in Asian society in general. In particular, the community believes that this tradition is able to maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous peoples care about their customs in the agricultural sector, by carrying out irrigation by taking into account the capabilities of nature and carried out in harmony based on mutual benefit (Astoria et al., 2021; Mojo et al., 2017).

As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

2. Literature Review: Local Wisdom and Environmental Sustainability

Local wisdom in the discipline of anthropology is also known as local genius. This local genius is a term that was first introduced by Quaritch Wales. Previous studies have discussed at length the notion of local genius (Nemes et al., 2019; Sibarani, 2018; Purnamawati et al., 2015; Suprapti et al., 2021). Roszczynska-Kurasinska et al., (2021) stated that local genius is part of the cultural identity and collective personality. It causes the nation to be able to absorb and cultivate foreign cultures according to their own character and abilities. Meanwhile, the element of regional culture has the potential as a local genius because it has proven its ability to survive until now. The characteristics of the local wisdom are (1) being able to withstand foreign cultures, (2) having the ability to accommodate elements of foreign culture, (3) having the ability to integrate elements of foreign culture into the original culture, (4) having the ability to controlling, (5) able to give direction to cultural development. Sibarani (2012) states that, local wisdom is the original wisdom and knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives. In this case, local wisdom is not only cultural values, but cultural values can be used to organize people's lives in achieving increased welfare and the establishment of peace. According to Sibarani (2012), local wisdom can be understood as cultural values, traditional ideas, and local knowledge that are wise, full of wisdom, good value, and virtuous. community members have in managing their social life.

Local wisdom is obtained from cultural traditions or oral traditions because local wisdom is the content of oral traditions or cultural traditions which are passed down from generation to generation and used to organize the social life of the community in all fields of life. Local wisdom is a local cultural value that can be used to regulate the life of the community wisely and wisely. Local wisdom becomes important and useful when local people who inherit the knowledge system are willing to accept and claim it as part of their lives. In that way, local wisdom can be called the soul of local culture. This can be seen from the expression of local wisdom in everyday life because it has been internalized very well, every part of the life of local people is wisely directed based on their knowledge system, which is not only useful in daily activities and interactions with others, but also in situations -unexpected situations such as disasters that come suddenly (Beata et al., 2016). Local wisdom contained in the community contains many noble values of the nation's culture, which are still strong as the identity of the Indonesian nation, but on the other hand, the value of local wisdom is often ignored, because it is not in accordance with the development of the era. In fact, from the value of local wisdom, noble values can be promoted which can be used as instruments to strengthen the environmental sustainability (Vitasurya, 2016; Chin et al., 2017).

Local wisdom is concluded as the personality of the cultural identity of the community in the form of values, norms, ethics, beliefs, customs and special rules that are accepted by the community and tested for their abilities so that they can survive continuously (Sartini, 2009). In this context, indigenous peoples who still maintain and exist in their local wisdom become an inseparable part in the development of local wisdom to strengthen the environmental sustainability. Local wisdom is seen as very valuable and has its own benefits in social life in accordance with the situation, conditions, abilities and values that are lived in the community concerned. In other words, local wisdom is part of their wise way of life to solve the life problems they face, and thanks to local wisdom they can carry on their lives, and can even develop the environmental management sustainably (Permana, 2010; Nene, 2012).

3. Method

This study discussed the existence of environmental protection for the *bekayaq pataq pare* tradition on the behavior of local actors in an empirical approach to legal anthropology and how the tradition is studied with the theory of behavioral change in actors in the agrarian community. This study was conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province. The purpose of this research is to find and analyze the wisdom of indigenous peoples in protecting traditions, especially *bekayaq pataq pare* in the Sasak Community of East Lombok, West Nusa Tenggara, related to the current laws and regulations concerning the inhibiting factors and external supporting factors found in the community.

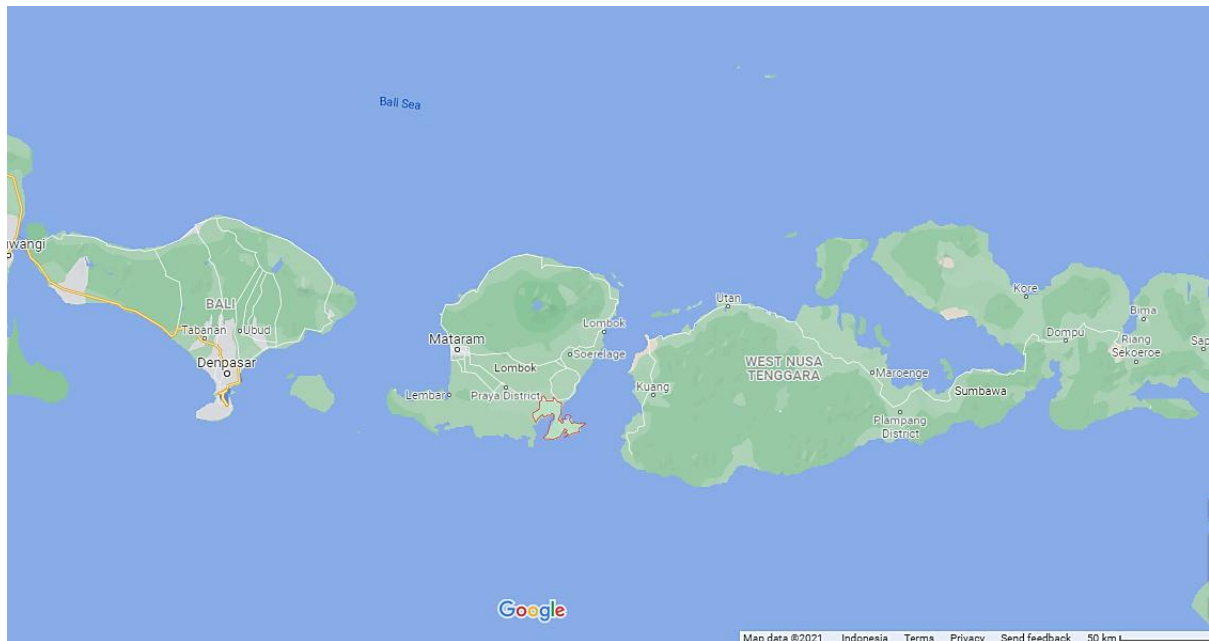


Figure 1. Geographic Location of Jerowaru subdistrict

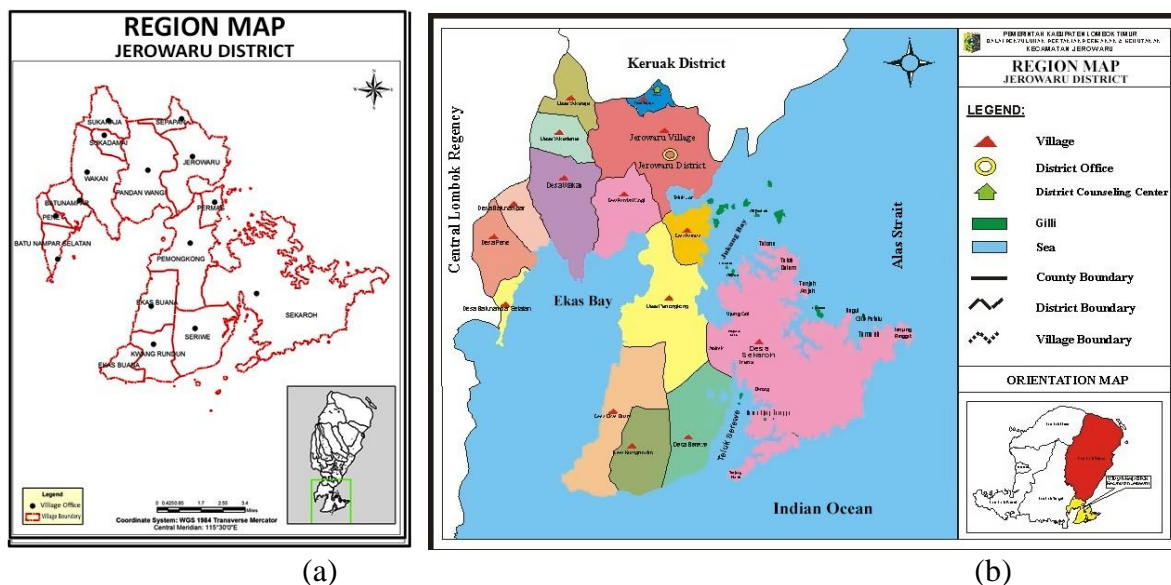
This type of legal research is an overall picture of how to examine the problem that will be used in legal research. This research uses socio-legal studies aimed at gaining knowledge about the relationship between law and society and the factors that influence the implementation of law in society, especially regarding the role of local wisdom in preserving environmental sustainability. This study is generally carried out by conducting direct research in the field with the aim of collecting data purposes. Thus, in this approach the law is not only seen as a written or unwritten legal norm (*das sollen*), the law is also seen as a social, cultural, and behavioral basis.

4. Results

This section explores the implementation of the tradition and its relationship with the preservation of the ecological environment. The *bekayaq pataq pare* tradition is carried out once a year, starting planting in January, February, March, April. Implementation may change depending on where it rains. If the rain comes earlier, then the implementation of the tradition will be accelerated. The community will hold a ritual to ask God for rain, before it rains every year before planting. The tradition is carried out by using a tool used to cut rice/sticky rice, and a hat made of woven bamboo. This tradition is recognized by the local government in a standard rule that indigenous peoples have the right to maintain their local wisdom and natural environment. The existence of this tradition raises a humble and non-exploitative attitude towards the natural environment, as well as harmony towards life and one with nature. Society

adapts social systems and religious values to the development of society in the implementation of this tradition.

This tradition is regularly scheduled by the Sasak people because it is a cultural heritage that has multicultural values every year. It was carried out to commemorate the harvest with a mutual cooperation system (*besiru*) and respect for local deities which are believed by the local community to have realized an abundant and beneficial rice harvest to improve the welfare of the community. Prior to the 2000s, in the rice harvest (*pataq pare*), Sasak-Lombok farmers (especially in the southern part of Lombok) still planted a lot of large rice or local varieties of rice. At that time, rice field work was still very dependent on human labor, so that almost all rice cultivation activities relied on human labor. In addition, work in the rice fields is still rarely using a remuneration system with money. They rely more on a cooperative system, such as *gotong royong* (*bêtlung* and *bêsiru*). Entering the rice harvest period, the Sasak people, especially the youth, are busy working in the fields. In their rice harvesting activities, they usually use a rotational cooperation system among women. In this context, families who have daughters or widows indirectly get investment to ease work in the fields, especially during the rice harvest, as well as being a place for matchmaking in the local community. The implementation of the rice harvest is very dependent on the condition of the rice fruit that is old enough to be harvested, determined with certainty or determined at a previous time. Harvesting or picking of rice must be done very carefully, so that not a single grain of rice should fall to the ground. In addition, harvesting rice must use *ani-ani* only by cutting the rice stalks, and the rice that has been cut is grasped with the left hand and the right hand continues to cut the rice.



Source: (a) Diskominfo Kabupaten Lombok Timur (2019), (b) Permadi et al. (2018)

Figure 2. Administrative Division of Jejowaru subdistrict

Entering the 90s, this activity was replaced by the development of information-communication technology in the form of cassettes and loudspeakers used by a group of men to play songs while harvesting rice. From then on, women were no longer actors in terms of harvesting rice. The consequence is a shift in interaction patterns caused by a shift in the role of women in the context of involving rice fields. The 90s marked a generational shift in the community of practitioners of this tradition. As a result, the direction of changes in people's behavior in the implementation of this tradition has an impact on the deconstruction of rural

social systems, especially in the context of an agrarian society. The rationalization of farming was followed by the cessation of large rice varieties which were local varieties. In addition, from the pattern of labor in the traditional agricultural sector, the role of women is replaced by male dominance in rice harvesting. In other words, rationalization in agriculture, especially rice, has contributed to the deculturation of the life of the Sasak agrarian community, who are the békayaq actors. On the other hand, it also forms a new pattern of relations/interactions in society.

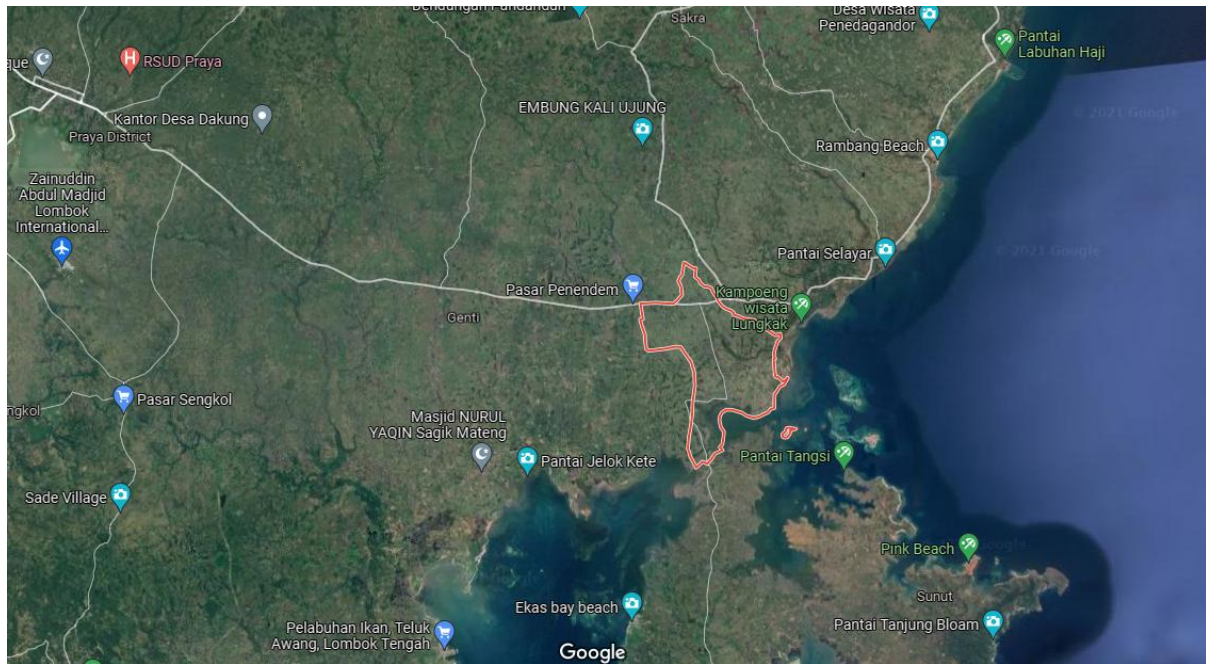


Figure 3. Spatial Domination of Agriculture in Jerowaru village

In the agricultural life of the Sasak people, there is local wisdom in the form of cooperation or mutual cooperation (*besiru*). This tradition is a form of social behavior of the Sasak people related to the problem of solidarity among others. The *Besiru* tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land, planting to harvesting in turns without being paid. In other areas of Lombok, this tradition is also known (Asri, 2015). In the field of cultural customs, this is reflected in the form of helping each other in plowing and cultivating farmers' fields, helping each other in cultivating the fields, such as clearing grass and pulling weeds. This tradition has its local wisdom by encouraging mutual cooperation in working in the fields from planting seeds to harvesting ((Aminah et al., 2021).

This *bekayaq* tradition is the embodiment of the values of local wisdom and traditional Sasak ritual traditions which become the cultural identity of the community through the values of local wisdom and norms that guide the community towards peace and harmony which is the dominant culture of the local community. The value of peace and harmony is also related to social relations through the elders' forum to determine agricultural life. This kind of forum regulates social life which regulates the community's way of life. In addition, for the Sasak people, the management of soil fertility is not only limited to the application of fertilizers, which is accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional farming systems, the life of soil organisms and supporting important processes in the soil (Edward et al., 1993). For local people, the agricultural cycle cannot be separated from various ceremonies. Thus, basically the traditional agricultural system that has a ceremony implies the overall preservation of all supporters of ecosystem sustainability that are considered disturbing rice fields and rice plants.

This tradition is useful for raising awareness about the importance of agriculture and the natural environment so that rice grows well, harvests abundantly and is protected from pests (Senoaji, 2012).

The community order related to agriculture also has been regulated in customary law, such as harvesting once a year on Sundays and working on Fridays or vice versa to protect nature's abilities. The values of local wisdom of the Sasak people in preserving and maintaining local wisdom in a good traditional agricultural system in accordance with their ancestral heritage. Local wisdom in the Sasak community is useful in the agricultural life of the community. Tradition is a form of social behavior of the Sasak people related to the problem of solidarity between fellow humans and protecting the natural environment to support the agricultural culture of the local community in an efficient way through cooperation and the use of collective labor.

5. Conclusion

The results of the study through a legal anthropological approach using an empirical approach concluded that the agrarian concept in the reality of rice cultivation is believed to be able to maintain a sustainable agrarian environment with high respect for natural products. For the community, this is a sign of indigenous peoples' concern for adat and the welfare of the agricultural environment. Irrigation and agriculture are maintained to maintain the carrying capacity of the environment as well as the welfare of the Sasak people in East Lombok.

The Pataq Pare tradition is a Sasak traditional tradition as an embodiment of local traditional wisdom with sacred values that have been rooted in the community and has the aim of providing peace for the Sasak community, the ecological environment and the relationship between humans and the natural surroundings. In addition, this tradition is useful for maintaining harmonious relations between fellow members of the community. Traditional local wisdom describes the reality that occurs in the Sasak community as a form of harmony in life between humans, nature, and society as well as social and religious values for community welfare and environmental sustainability.

Overall, the results show that indigenous peoples value natural products not only for economic intent, but also seek reciprocal respect for nature and glorify rice through the Bekayaq Pataq Pare tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture, while preserving the environment. The results of this study can be used as a guide in developing the traditions of the Sasak people in East Lombok, West Nusa Tenggara. In addition, the results can be useful for increasing legal awareness and legal protection for traditions.

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Reviewer's report_Journal of Governance and Regulation

Olha Lytvynenko <olha.lytvynenko@virtusinterpress.org>
Kepada: Emy Handayani <emyhandayani.undip@gmail.com>

16 Maret 2022 pukul 01.10

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Please be so kind as to address the comments provided by the reviewer and to send your revised manuscript by **March 29**.

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Dear editor
We have thoroughly revised the manuscript as reviewed by reviewers.
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Promoting Local Wisdom and Sustainable Agrarian Culture of Local Communities

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Abstract

Along with massive environmental damage due to an industrial-oriented economy, local wisdom has become a bastion of environmental preservation that is able to maintain a balance between the needs of local life and the sustainability of the ecological environment. This study seeks to explore the role of customary law as a local wisdom rooted in the community in protecting the environment. Local wisdom is based on certain values as the embodiment of customs and culture that have been passed down from generation to generation. It is used as a tool of social control and shared values that guide the life of the local community. This study uses an empirical approach based on legal anthropology by observing the reality of the rituals of the *Bekayaq Pataq Pare* tradition carried out by the Sasak community in Jerowaru Village, Jerowaru District, East Lombok Regency, West Nusa Tenggara Province. traditional leaders, indigenous peoples and the Regional Government of East Lombok Regency. The results show that indigenous peoples value natural products not only for economic intent, but also seek reciprocal respect for nature and glorify rice through the *Bekayaq Pataq Pare* tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture, while preserving the environment.

Keywords: local wisdom, sustainable agriculture, natural preservation, indigenous people, legal anthropology

1. Introduction

The values of local wisdom which are cultural, resulting in traditional currents being properly maintained by maintaining traditions related to rituals and environment alike (Lullulangi et al., 2016; Kongprasertamorn, 2007). Likewise, the *bekayaq pataq pare* tradition is a traditional ritual tradition of Sasak people that has an agrarian concept related to the implementation of rituals on the importance of maintaining tradition, harmony between indigenous peoples and as an effort to remember their ancestors to give life blessings to the conservation of the agrarian environment of the local community. It is deemed as a process of conservation of the agrarian nature that they have occupied so far to maintain this tradition.

The implementation of customary law is usually supported by traditional leaders, indigenous peoples and the central/regional government for the preservation of traditions. In the case of the tradition, the general goal to be achieved is to maintain the sacredness of these traditional rituals for the purpose of tourism and environmental preservation. This study aims to provide an overview of the agrarian condition of the Sasak people as a tourist attraction through the preservation of the tradition of *bekayaq pataq pare* to maintain environmental sustainability. Previous studies have underlined the important role of local wisdom to preserve the environment which is useful for encouraging eco-based tourism (Lisdiyono, 2017; Utomo, 2019; Hammar, 2018; Bethel et al., 2022; Kiwfo et al., 2021; Adityanandana & Gerber, 2019).

The tradition of *bekayaq pataq* has traditionally focused on farmers' respect for rice as a staple food in Asian society in general. In particular, the community believes that this tradition is able to maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous peoples care about their customs in the agricultural sector, by carrying out irrigation by taking into account the capabilities of nature and carried out in harmony based on mutual benefit (Asteria et al., 2021; Mojo et al., 2017).

As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

According to Funk and Wagnalls the term tradition is defined as knowledge, doctrine, habits, and others which are understood as knowledge that has been inherited traditionally from generation to generation, including the method of delivering doctrine (Leach & Fried, 1984). Several traditions from several countries that are still running until now are still preserved and are highly respected by each country that owns them, including the Madagascar Merina Tribe which has a unique and sacred ritual called the Famidihana, the Aboriginal Tiwi Culture Ceremony in Australia, and the La Tomatina festival in the village. Buñol in the south of Spain (the Tomato wars)

One of the traditions that exist in Asia, especially in Indonesia is the Bekayaq Pataq Pare tradition which is in the Sasak indigenous people of the island of East Lombok, West Nusa Tenggara Indonesia, this tradition is a form of ritual that traditionally focuses on farmers' respect for rice as the staple food of Indonesian people in general. In particular, the community believes that this tradition is able to maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous peoples care about their customs in agriculture, by carrying out irrigation with due regard to natural capabilities and carried out in a harmonious manner based on mutual benefit (Astoria et al., 2021; Mojo et al., 2017). As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

This research was conducted to find out how the existence of legal protection against the Bekayaq Pataq Pare tradition on the behavior of Bekayaq perpetrators in an empirical legal anthropology approach that was studied with the theory of behavior change of Bekayaq Actors in the agrarian Sasak community tradition, with the aim of finding and analyzing the wisdom of indigenous peoples in protecting traditions, especially bekayaq pataq pare in the Sasak community in relation to the current legislation concerning the inhibiting factors and external supporting factors found in indigenous peoples towards their implementation and identifying the bekayaq pataq tradition bitter melon in the Sasak Community of East Lombok, West Nusa Tenggara, Indonesia regarding the support of traditional leaders, indigenous peoples and the Central/Regional Government for the bekayaq pataq pare tradition in maintaining the sacredness of these traditional rituals.

Over time, the values of local wisdom in indigenous peoples in Indonesia often occur in conflicts between ethnic and religious groups in obtaining legal protection, for this reason it is necessary to study the fulfillment of the rights of indigenous peoples in carrying out customary traditions with a comparative approach to Legal Anthropology.

According to Funk and Wagnalls, the term tradition is defined as knowledge, doctrine, habits, and others which are understood as knowledge that has been passed down from generation to generation. from generation to generation, including the method of delivering doctrine (Leach & Fried, 1984).

Some traditions from several countries that are still running today include the Merina Tribe of Madagascar having a unique and sacred ritual called the Famidihana, the Aboriginal Tiwi Culture Ceremony in Australia, and the La Tomatina festival in the village of Buñol in southern Spain (the Tomato war).

The Bekayaq Pataq Pare tradition is a tradition in the Sasak tribe of West Nusa Tenggara in Indonesia which means the embodiment of the Sasak people's gratitude for God's gift to the Sasak people in maintaining their existence.

The behavior of the Sasak community with a culture of bekayaq pataq pare has the characteristics of local traditions and potentials that accommodate it. The order of social values, local wisdom and cultural values in the ritual tradition process involves various forms of interaction in the Sasak community through philosophical objects and words.

The behavior of customary law communities is rooted because it is based on values that are believed to be true as the embodiment of customs and culture that have been passed down from generation to generation and are considered a means of social control and religious values that guide human life. If there is a deviation, there will be a change in the behavior of the Sasak people who do not carry out traditional rituals so that there will be catastrophe for seven generations of the Sasak community.

In an empirical approach, legal anthropology is defined as an approach that looks at the reality of the rituals of the Bekayaq Pataq Pare tradition, by directly observing and interviewing traditional leaders, indigenous peoples and the Regional Government of East Lombok Regency. In the reality that occurs in the Sasak community, it means that the Bekayaq Pataq Pare Tradition is the embodiment of the village meaning of the Sasak people who used to glorify rice and the Sasak people as farmers who want to be safe, healthy, prosperous, and can maintain their survival. relationship between humans and nature, humans with humans, humans with supernatural beings, humans with God, and can maintain harmony in all aspects of life as a manifestation of the welfare of the Sasak community, Jerowaru Village, Jerowaru District, East Lombok Regency, West Nusa Tenggara Province.

2. Literature Review: Local Wisdom and Environmental Sustainability

Local Wisdom

Local wisdom in the discipline of anthropology is also known as local genius. This local genius is a term that was first introduced by Quaritch Wales. Previous studies have discussed at length the notion of local genius (Nemes et al., 2019; Sibarani, 2018; Purnamawati et al., 2015; Suprpti et al., 2021). Roszczynska-Kurasinska et al., (2021) stated that local genius is part of the cultural identity and collective personality. Local wisdom in the discipline of anthropology is also known as local genius. Local genius is a term that was first introduced by Quaritch Wales (Ayatrohaedi, 1986). Soebadio (1985) stated that local genius is part of the cultural identity, identity/personality of the nation's culture which causes the nation to be able to absorb and cultivate foreign cultures according to their own character and abilities (Ayatrohaedi, 1986). Meanwhile, Moendardjito (1986), (in stated that the elements of regional culture are potential as local geniuses because their ability to survive has been tested until now. The characteristics of local wisdom are: (1) able to withstand the outside culture; (2) has the ability to accommodate elements of foreign culture; (3) have the ability to integrate elements of foreign culture into the original culture; (4) have the ability to control; (5) able to give direction to the development of culture. Sibarani (2012) states that, local wisdom is the original wisdom and knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives. In this case, local wisdom is not only cultural values, but cultural values can be used to organize people's lives in achieving increased welfare and the establishment of peace (Ayatrohaedi, 1986). Sibarani (2012) stated that local wisdom can be understood as cultural values, traditional ideas, and local knowledge that are wise, full of wisdom, good value, and virtuous owned by community members in managing their social life.

Local wisdom is obtained from cultural traditions or oral traditions because local wisdom is the content of oral traditions or cultural traditions which are passed down from generation to generation and used to organize the social life of the community in all fields of life. Local wisdom is a local cultural value that can be used to regulate the life of the community wisely and wisely. Local wisdom becomes important and useful when local people who inherit the knowledge system are willing to accept and claim it as part of their lives. In that way, local wisdom can be called the soul of local culture. This can be seen from the expression of local wisdom in everyday life because it has been internalized very well, every part of the life of local people is wisely directed based on their knowledge system, which is not only useful in daily activities and interactions with others, but also in situations -unexpected situations such

as disasters that come suddenly (Beata et al., 2016). Local wisdom contained in the community contains many noble values of the nation's culture, which are still strong as the identity of the Indonesian nation, but on the other hand, the value of local wisdom is often ignored, because it is not in accordance with the development of the era. In fact, from the value of local wisdom, noble values can be promoted which can be used as instruments to strengthen the environmental sustainability (Vitasurya, 2016; Chin et al., 2017).

Local wisdom is seen as very valuable and has its own benefits in social life in accordance with the situation, conditions, abilities and values that are lived in the community concerned. In other words, local wisdom is part of their wise way of life to solve the life problems they face, and thanks to local wisdom they can carry on their lives, and can even develop the environmental management sustainably (Permana, 2021; Nene, 2012). In this regard, the law of reciprocity applies, namely doing good to things, then things will do good to us, or believing that everything on earth must live and work in harmony, respect each other, take care of each other and should not hurt each other so that the adaptation and development of the Sasak community related to the religious system is achieved in the behavior of bekayaq pataq pare as a cultural identity and various traditions and rituals owned by the Sasak community, Jerowaru Village, Jerowaru District, East Lombok Regency, West Nusa Tenggara Province.

Local wisdom is concluded as the personality of the community's cultural identity in the form of values, norms, ethics, beliefs, customs and special rules that are accepted by the community and tested for their abilities so that they can survive continuously (Sartini, 2009). In this context, indigenous peoples who still maintain and exist in their local wisdom become an inseparable part in the development of local wisdom to strengthen environmental sustainability. In other words, local wisdom is part of their wise way of life to solve the life problems they face, and thanks to local wisdom they can continue their lives, and can even develop sustainable environmental management (Sujana, 2020; Nene, 2012).

The concept of Agrarian Society in Legal Anthropology Approach

The bekayat pataq pare tradition is a traditional ritual tradition that has an agrarian concept related to the implementation of the ritual of the importance of maintaining tradition, maintain harmony among indigenous peoples and as an effort to remember their ancestors to give life blessings to the conservation of the local community's agrarian environment.

By referring to this research, the researcher concludes that the agrarian concept in the legal anthropological approach uses an empirical approach, namely the reality of rice cultivation with other names *merti desa/merti dusun* believed to be able to maintain the agrarian concept which is a sign that indigenous peoples still care about their customs in the field of agriculture. irrigation and agriculture are always maintained for the welfare of the Sasak people in East Lombok. So, it can be said that the Sasak people are trying to maintain the existence of the Bekayaq pataq pare tradition for the sacralization of the ritual tradition.

The bekayaq pataq tradition has traditionally focused on the procedures or rituals of carrying out the rice-growing tradition as the staple food of Asian society in general. In particular, the community believes that this tradition is able to maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous peoples care about their customs in agriculture, by carrying out irrigation with due regard to natural capabilities and carried out in a harmonious manner based on mutual benefit (Astaria et al., 2021; Mojo et al., 2017). As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

3. Method

This study discussed the existence of environmental protection for the *bekayaq pataq pare* tradition on the behavior of local actors in an empirical approach to legal anthropology and how the tradition is studied with the theory of behavioral change in actors in the agrarian community. This study was conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province. The purpose of this research is to find and analyze the wisdom of indigenous peoples in protecting traditions, especially *bekayaq pataq pare* in the Sasak Community of East Lombok, West Nusa Tenggara, related to the current laws and regulations concerning the inhibiting factors and external supporting factors found in the community.

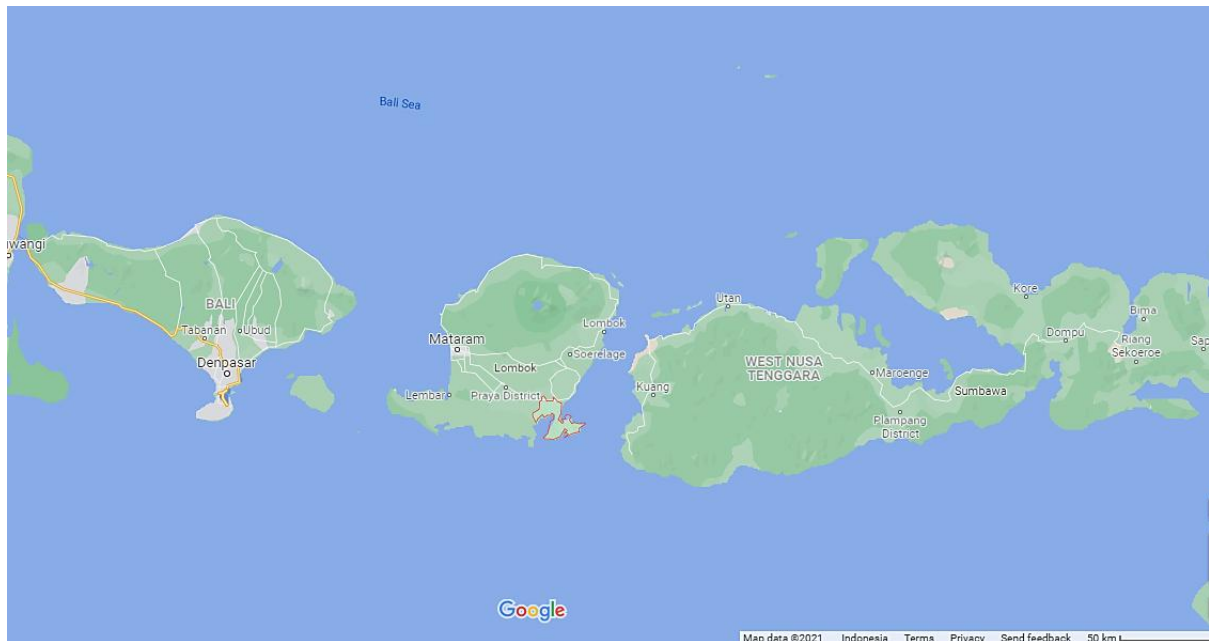


Figure 1. Geographic Location of Jerowaru subdistrict

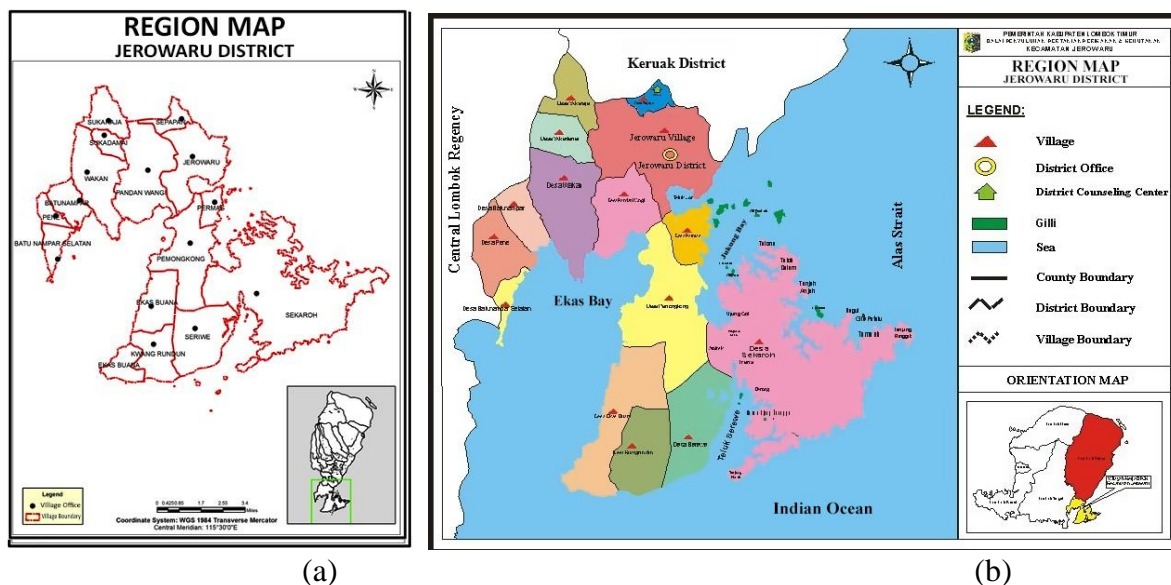
This type of legal research is an overall picture of how to examine the problem that will be used in legal research. This research uses socio-legal studies aimed at gaining knowledge about the relationship between law and society and the factors that influence the implementation of law in society, especially regarding the role of local wisdom in preserving environmental sustainability. This study is generally carried out by conducting direct research in the field with the aim of collecting data purposes. Thus, in this approach the law is not only seen as a written or unwritten legal norm (*das sollen*), the law is also seen as a social, cultural, and behavioral basis.

4. Results

This section explores the implementation of the tradition and its relationship with the preservation of the ecological environment. The *bekayaq pataq pare* tradition is carried out once a year, starting planting in January, February, March, April. Implementation may change depending on where it rains. If the rain comes earlier, then the implementation of the tradition will be accelerated. The community will hold a ritual to ask God for rain, before it rains every year before planting. The tradition is carried out by using a tool used to cut rice/sticky rice, and a hat made of woven bamboo. This tradition is recognized by the local government in a standard rule that indigenous peoples have the right to maintain their local wisdom and natural environment. The existence of this tradition raises a humble and non-exploitative attitude towards the natural environment, as well as harmony towards life and one with nature. Society

adapts social systems and religious values to the development of society in the implementation of this tradition.

This tradition is regularly scheduled by the Sasak people because it is a cultural heritage that has multicultural values every year. It was carried out to commemorate the harvest with a mutual cooperation system (*besiru*) and respect for local deities which are believed by the local community to have realized an abundant and beneficial rice harvest to improve the welfare of the community. Prior to the 2000s, in the rice harvest (*pataq pare*), Sasak-Lombok farmers (especially in the southern part of Lombok) still planted a lot of large rice or local varieties of rice. At that time, rice field work was still very dependent on human labor, so that almost all rice cultivation activities relied on human labor. In addition, work in the rice fields is still rarely using a remuneration system with money. They rely more on a cooperative system, such as *gotong royong* (*bêtlung* and *bêsiru*). Entering the rice harvest period, the Sasak people, especially the youth, are busy working in the fields. In their rice harvesting activities, they usually use a rotational cooperation system among women. In this context, families who have daughters or widows indirectly get investment to ease work in the fields, especially during the rice harvest, as well as being a place for matchmaking in the local community. The implementation of the rice harvest is very dependent on the condition of the rice fruit that is old enough to be harvested, determined with certainty or determined at a previous time. Harvesting or picking of rice must be done very carefully, so that not a single grain of rice should fall to the ground. In addition, harvesting rice must use *ani-ani* only by cutting the rice stalks, and the rice that has been cut is grasped with the left hand and the right hand continues to cut the rice.



Source: (a) Diskominfo Kabupaten Lombok Timur (2019), (b) Permadi et al. (2018)

Figure 2. Administrative Division of Jejowaru subdistrict

Entering the 90s, this activity was replaced by the development of information-communication technology in the form of cassettes and loudspeakers used by a group of men to play songs while harvesting rice. From then on, women were no longer actors in terms of harvesting rice. The consequence is a shift in interaction patterns caused by a shift in the role of women in the context of involving rice fields. The 90s marked a generational shift in the community of practitioners of this tradition. As a result, the direction of changes in people's behavior in the implementation of this tradition has an impact on the deconstruction of rural

social systems, especially in the context of an agrarian society. The rationalization of farming was followed by the cessation of large rice varieties which were local varieties. In addition, from the pattern of labor in the traditional agricultural sector, the role of women is replaced by male dominance in rice harvesting. In other words, rationalization in agriculture, especially rice, has contributed to the deculturation of the life of the Sasak agrarian community, who are the *bêkayaq* actors. On the other hand, it also forms a new pattern of relations/interactions in society.

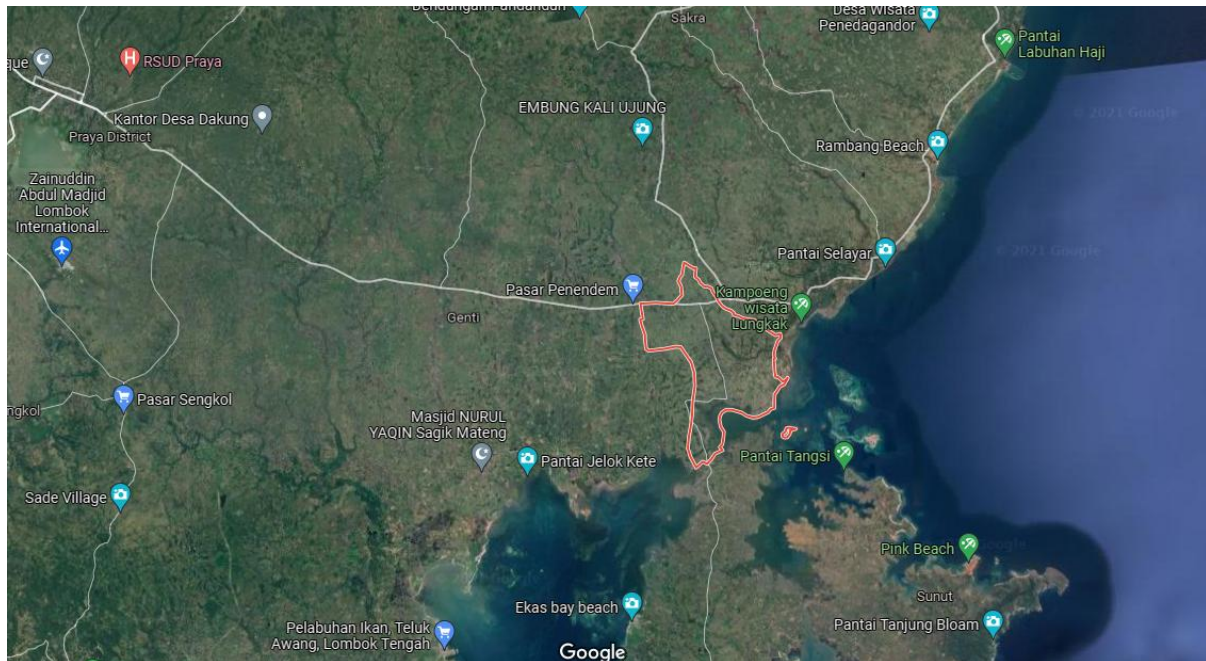


Figure 3. Spatial Domination of Agriculture in Jerowaru village

In the agricultural life of the Sasak people, there is local wisdom in the form of cooperation or mutual cooperation (*besiru*). This tradition is a form of social behavior of the Sasak people related to the problem of solidarity among others. The *Besiru* tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land, planting to harvesting in turns without being paid. In other areas of Lombok, this tradition is also known (Asri, 2015). In the field of cultural customs, this is reflected in the form of helping each other in plowing and cultivating farmers' fields, helping each other in cultivating the fields, such as clearing grass and pulling weeds. This tradition has its local wisdom by encouraging mutual cooperation in working in the fields from planting seeds to harvesting ((Aminah et al., 2021).

This *bekayaq* tradition is the embodiment of the values of local wisdom and traditional Sasak ritual traditions which become the cultural identity of the community through the values of local wisdom and norms that guide the community towards peace and harmony which is the dominant culture of the local community. The value of peace and harmony is also related to social relations through the elders' forum to determine agricultural life. This kind of forum regulates social life which regulates the community's way of life. In addition, for the Sasak people, the management of soil fertility is not only limited to the application of fertilizers, which is accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional farming systems, the life of soil organisms and supporting important processes in the soil (Edward et al., 1993). For local people, the agricultural cycle cannot be separated from various ceremonies. Thus, basically the traditional agricultural system that has a ceremony implies the overall preservation of all supporters of ecosystem sustainability that are considered disturbing rice fields and rice plants.

This tradition is useful for raising awareness about the importance of agriculture and the natural environment so that rice grows well, harvests abundantly and is protected from pests (Senoaji, 2012).

The community order related to agriculture also has been regulated in customary law, such as harvesting once a year on Sundays and working on Fridays or vice versa to protect nature's abilities. The values of local wisdom of the Sasak people in preserving and maintaining local wisdom in a good traditional agricultural system in accordance with their ancestral heritage. Local wisdom in the Sasak community is useful in the agricultural life of the community. Tradition is a form of social behavior of the Sasak people related to the problem of solidarity between fellow humans and protecting the natural environment to support the agricultural culture of the local community in an efficient way through cooperation and the use of collective labor.

Besiru Local Wisdom in the Sasak Community

In the agricultural life of the Sasak people, there is local wisdom known as Besiru which is a form of social behavior of the Sasak people related to the problem of solidarity between people. The Besiru tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land, planting to harvesting in rotation without pay.

In the Sasak community, according to researchers, local wisdom as the ancestral heritage of the Indonesian nation will build the values of social wisdom in people's lives. The values of wisdom are in line with the values of virtue in social life. The components of values that can be taken from the local wisdom of the Sasak people include some values. The first is mutual cooperation. According to Koentjaraningrat (1974) gotong royong is defined as the mobilization of human labor without pay for a project or work that is beneficial to the public or useful for development. We can imagine if these values of gotong royong were actually actualized in today's modern society, working hand in hand in building the Indonesian nation, then it is not impossible that this great Indonesian nation will progress rapidly beyond today's developed countries.

The second is maintaining social relations. Social relations in people's lives between people with one another. Social relations are reciprocal relationships in society based on awareness to help each other in various areas of life. One of the positive impacts of the Besiru tradition in daily life is the maintenance of friendly relations between communities so that there will be little conflict in the midst of society. The third is preventing radicalism. Based on data loaded by Kompas on Tuesday (22/11/16) around 1,175 thousand terrorists have been arrested by the Secretariat of the National Counterterrorism Agency (BNPT). This shows the influence of Radicalism from year to year is getting more terrible. Radicalism is increasingly becoming an important thing to be considered by the government and the people of Indonesia along with technological advances, one of which is radicalization through social media. Local wisdom really needs to be grown in building caring relationships in society. Strengthening the role of local wisdom in society has a positive impact as a form of preventing radicalism in society.

In the implementation of the bekayaq pataq tradition, the wisdom values of the Sasak indigenous people are important before the traditional tradition is implemented, which starts based on the local wisdom values of the Sasak community in Jero Waru village, East Lombok. Based on the values of local wisdom that can provide a discourse about the bekayaq pataq tradition that can be combined with the Sasak community to prevent conflict and be able to maintain social harmony that exists in the Sasak indigenous community.

The local wisdom of the Sasak people is the embodiment of the dominant culture of the Sasak people which is very close to the orientation of peace, both like giving, choose a safe situation of peace and tolerance in increasing the repertoire of local wisdom of the Sasak community in the frame of the bekayaq pataq pare tradition and bekayaq pataq behavior which

regulates the guidance of indigenous peoples in setting sanctions for violations that occur in the behavior of bekayaq perpetrators carried out in the current Besiru (Gotong Royong System) as well as in the future as the glue of local wisdom values in traditional traditions.

It can be concluded that the values of local wisdom of the Sasak people are faith in God, tolerance, cooperation with others, respect for the opinions of others, understanding and acceptance of community culture, critical and systematic thinking, non-violent conflict resolution, the ability to change lifestyles and consumptive habits, sensitivity to the difficulties of others, willingness and ability to participate in social life in the Sasak community. Thus, it can be concluded that local wisdom is considered very valuable and has its own benefits in people's lives, because of the need to live, maintain and carry on life according to the situation, conditions, and circumstances, the abilities and values that are lived in the Sasak community or in other words local wisdom becomes part of their wise way of life to solve all the problems of life they face, thanks to local wisdom they can carry on their lives, and can even develop sustainably regarding the traditional rituals of bekayaq pataq pare Sasak community, Jerowaru village, Jerowaru District, East Lombok Regency, West Nusa Tenggara Province (Sujana, 2020).

In this Sasak traditional ritual, the West Nusa Tenggara Regional Government urges the Sasak community not to associate it with any belief or religion because the purpose of holding the Bekayaq Pataq Pare traditional tradition is to maintain the ritual traditions of the Sasak people so that they are not extinct by the times and the realization of legal protection for the bekayaq pataq pare tradition as the embodiment of local wisdom values and Sasak traditional ritual traditions which are the cultural identity of the Sasak people through the values of local wisdom and norms that become the guide so that it leads to peace and harmony is actually the dominant culture of the Sasak people. A number of idioms known in the Sasak community are very close to the orientation of peace. The concept of ajinin which literally means mutual respect, reme, rapah, regen which means like to give, choose a safe, peaceful situation and support tolerance adds to the treasures of local wisdom of the Lombok people in undergoing social relations (Zuhdi, 2018). Since the past, the Sasak ethnic group has known the container that is the parent in their social life which regulates the community's life guidelines, and where they look for referrals to set sanctions for violators in their community association system. The container is known as krama. This conception has been actualized or described in the daily life of the Sasak people since the past so that the implementation of the cultural conception has transformed into various elements or inseparable elements. This means that the management of soil fertility is not limited to providing fertilizer alone accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional agricultural systems, the life of soil organisms and supporting important processes in the soil, because the agricultural cycle cannot be separated from various ceremonies, so that basically a traditional agricultural system that has a ceremony implies a comprehensive conservation of all supporters of the sustainability of the ecosystem through offerings that are offered in the offerings of supernatural beings so as not to disturb the rice fields and rice plants to be planted, so the researcher concludes that the bekayaq pataq pare tradition is a local wisdom that must be maintained in accordance with karma or customary institutions in maintaining local wisdom of the Sasak people in ritual activities asking for permission to the mother / goddess Sri and the creator so that rice plants grow well (Andresen et al., 2016; Senoaji, 2012).

Conceptually, karma is a customary institution that covers local wisdom which consists of two kinds, namely: First, krama as a traditional institution and krama as a rule of social interaction. Second, Ajikrama consists of the words, aji which means price or value and krama which means holy and sometimes means the area or population unit in an area within an area exists. Thus, ajikrama is a traditional symbol, meaning the sacred value of a Sasak traditional social strata based on its customary territory.

5. Conclusion

The results of the study through a legal anthropological approach using an empirical approach concluded that the agrarian concept in the reality of rice cultivation is believed to be able to maintain a sustainable agrarian environment with high respect for natural products. For the community, this is a sign of indigenous peoples' concern for adat and the welfare of the agricultural environment. Irrigation and agriculture are maintained to maintain the carrying capacity of the environment as well as the welfare of the Sasak people in East Lombok.

The Pataq Pare tradition is a Sasak traditional tradition as an embodiment of local traditional wisdom with sacred values that have been rooted in the community and has the aim of providing peace for the Sasak community, the ecological environment and the relationship between humans and the natural surroundings. In addition, this tradition is useful for maintaining harmonious relations between fellow members of the community. Traditional local wisdom describes the reality that occurs in the Sasak community as a form of harmony in life between humans, nature, and society as well as social and religious values for community welfare and environmental sustainability.

Overall, the results show that indigenous peoples value natural products not only for economic intent, but also seek reciprocal respect for nature and glorify rice through the Bekayaq Pataq Pare tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture, while preserving the environment. The results of this study can be used as a guide in developing the traditions of the Sasak people in East Lombok, West Nusa Tenggara. In addition, the results can be useful for increasing legal awareness and legal protection for traditions.

Thus, the researcher recommends that the government is obliged to guarantee the continuity of the application of the local wisdom values of the Sasak people. It also advances in science and technology do not contaminate the traditional farming system of the Sasak people. The wisdom can encourage the potential use of agricultural land based on the traditions of the Sasak people still adheres to their customs. Lastly, tradition and culture need to be preserved as a means of binding the Sasak people who have different social status, beliefs and religions.

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Declaration of conflicting interests

The Authors declare that there is no conflict of interest.

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Please be so kind as to address the comments provided by the reviewer and the editorial team and to send your revised manuscript by May 11.

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Please tick relevant for the abstract	The abstract provides an accurate summary of the manuscript (including aim, methods, key results and relevance of the study)	<input checked="" type="checkbox"/> yes	<input type="checkbox"/> no
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Software	Programming, software development; designing computer programs; implementation of the computer code and supporting algorithms; testing of existing code components
Validation	Verification, whether as a part of the activity or separate, of the overall replication/ reproducibility of results/experiments and other research outputs
Formal Analysis	Application of statistical, mathematical, computational, or other formal techniques to analyze or synthesize study data
Investigation	Conducting a research and investigation process, specifically performing the experiments, or data/evidence collection
Resources	Provision of study materials, reagents, materials, patients, laboratory samples, animals, instrumentation, computing resources, or other analysis tools
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Promoting Local Wisdom and Sustainable Agrarian Culture of Local Communities

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Abstract

Along with massive environmental damage due to an industrial-oriented economy, local wisdom, as a means of social control and shared values that guide the lives of local people, has become a bastion of environmental preservation that is able to maintain a balance between the needs of local life and the sustainability of the ecological environment. This study seeks to explore the role of customary law as a local wisdom rooted in the community in protecting the environment. This study uses an empirical approach based on legal anthropology by observing the reality of the rituals of the Bekayaq Pataq Pare tradition which is carried out jointly by traditional leaders and the Sasak people. The results show that indigenous peoples value natural products not only for economic intent, but also seek reciprocal respect for nature and glorify rice through the Bekayaq Pataq Pare tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture, while preserving the environment.

Keywords: local wisdom, sustainable agriculture, natural preservation, indigenous people, legal anthropology

Jel classification codes: H79, Q56, Q58

Credit taxonomy: Conceptualization – E.H.; Methodology – E.H., and S.S.; Data Curation – E.H., and S.S.; Formal Analysis – E.H.; Writing – Original Draft – E.H., and S.S.; Writing – Review & editing – E.H.

Declaration of conflicting interests

The Authors declare that there is no conflict of interest

1. Introduction

The values of local wisdom which are cultural, resulting in traditional currents being properly maintained by maintaining traditions related to rituals and environment alike (Lullulangi et al., 2016; Kongprasertamorn, 2007). Likewise, the Bekayaq Pataq Pare tradition is a traditional ritual tradition of Sasak people that has an agrarian concept related to the implementation of rituals on the importance of maintaining tradition, harmony between indigenous peoples and as an effort to remember their ancestors to give life blessings to the conservation of the agrarian environment of the local community. It is deemed as a process of conservation of the agrarian nature that they have occupied so far to maintain this tradition.

The implementation of customary law is usually supported by traditional leaders, indigenous peoples and the central/regional government for the preservation of traditions. In the case of the tradition, the general goal to be achieved is to maintain the sacredness of these traditional rituals for the purpose of tourism and environmental preservation. This study aims to provide an overview of the agrarian condition of the Sasak people as a tourist attraction through the preservation of the tradition of Bekayaq Pataq Pare to maintain environmental sustainability. Previous studies have underlined the important role of local wisdom to preserve the environment which is useful for encouraging eco-based tourism (Lisdiyono, 2017; Utomo,

2019; Hammar, 2018; Bethel et al., 2022; Kiwfo et al., 2021; Adityanandana & Gerber, 2019; Syaafi & Zahra, 2021).

According to Funk and Wagnalls the term tradition is defined as knowledge, doctrine, habits, and others which are understood as knowledge that has been inherited traditionally from generation to generation, including the method of delivering doctrine (Leach & Fried, 1984). So, tradition is a habit that is carried out by people from the past until now. Muhaimin (1995) said that tradition is sometimes equated with traditional words in the view of the community that it is understood as the same structure, with the aim that people follow customary rules. Furthermore, Redfield (1955) says that tradition is divided into two; great tradition which is a tradition of their own, and likes to think and by itself includes a relatively small number of people, and; little tradition which is a tradition that comes from the majority of people who have never thought deeply about the traditions they have. Thus, they never know what the habits of the people used to be, because they don't care about their culture. On the other hand, Cannadine (2008) considers tradition as a new institution that is dressed in such a way that it not only has the allure of antiquity against the times but also becomes an amazing creation.

Several traditions from several countries that are still running until now are still preserved and are highly respected by each country that owns them, including the Madagascar Merina Tribe which has a unique and sacred ritual called the Famidihana, the Aboriginal Tiwi Culture Ceremony in Australia, and the La Tomatina festival in the village. Buñol in the south of Spain (the Tomato wars)

One of the traditions that exist in Asia, especially in Indonesia, is the Bekayaq Pataq Pare which is in the Sasak indigenous people of the island of East Lombok, West Nusa Tenggara Indonesia, this tradition is a form of ritual that traditionally focuses on farmers' respect for rice as the staple food of Indonesian people in general. In particular, the community believes that this tradition is able to maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous peoples care about their customs in agriculture, by carrying out irrigation with due regard to natural capabilities and carried out in a harmonious manner based on mutual benefit (Asteria et al., 2021; Mojo et al., 2017). As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

The tradition of Bekayaq Pataq has traditionally focused on farmers' respect for rice as a staple food in Asian society in general. In particular, the community believes that this tradition is able to maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous peoples care about their customs in the agricultural sector, by carrying out irrigation by taking into account the capabilities of nature and carried out in harmony based on mutual benefit (Asteria et al., 2021; Mojo et al., 2017). As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

Over time, the values of local wisdom in indigenous peoples in Indonesia often occur in conflicts between ethnic and religious groups in obtaining legal protection, for this reason it is necessary to study the fulfillment of the rights of indigenous peoples in carrying out customary traditions with a comparative approach to Legal Anthropology.

This research was conducted to find out how the existence of legal protection against the Bekayaq Pataq Pare tradition on the behavior of Bekayaq perpetrators in an empirical legal anthropology approach that was studied with the theory of behavior change of Bekayaq Actors in the agrarian Sasak community tradition, with the aim of finding and analyzing the wisdom of indigenous peoples in protecting traditions, especially Bekayaq Pataq Pare in the Sasak community in relation to the current legislation concerning the inhibiting factors and external supporting factors found in indigenous peoples towards their implementation and identifying the Bekayaq Pataq tradition bitter melon in the Sasak Community of East Lombok, West Nusa

Tenggara, Indonesia regarding the support of traditional leaders, indigenous peoples and the Central/Regional Government for the Bekayaq Pataq Pare tradition in maintaining the sacredness of these traditional rituals.

The behavior of the Sasak community with a culture of Bekayaq Pataq Pare has the characteristics of local traditions and potentials that accommodate it. The order of social values, local wisdom and cultural values in the ritual tradition process involves various forms of interaction in the Sasak community through philosophical objects and words.

The behavior of customary law communities is rooted because it is based on values that are believed to be true as the embodiment of customs and culture that have been passed down from generation to generation and are considered a means of social control and religious values that guide human life. If there is a deviation, there will be a change in the behavior of the Sasak people who do not carry out traditional rituals so that there will be catastrophe for seven generations of the Sasak community.

In an empirical approach, legal anthropology is defined as an approach that looks at the reality of the rituals of the Bekayaq Pataq Pare tradition, by directly observing and interviewing traditional leaders, indigenous peoples and the Regional Government of East Lombok Regency. In the reality that occurs in the Sasak community, it means that the Bekayaq Pataq Pare Tradition is the embodiment of the village meaning of the Sasak people who used to glorify rice and the Sasak people as farmers who want to be safe, healthy, prosperous, and can maintain their survival. relationship between humans and nature, humans with humans, humans with supernatural beings, humans with God, and can maintain harmony in all aspects of life as a manifestation of the welfare of the Sasak community, Jerowaru Village, Jerowaru District, East Lombok Regency, West Nusa Tenggara Province.

2. Literature Review: Local Wisdom and Environmental Sustainability

Local Wisdom

Local wisdom in the discipline of anthropology is also known as local genius. This local genius is a term that was first introduced by Quaritch Wales. Previous studies have discussed at length the notion of local genius (Nemes et al., 2019; Sibarani, 2018; Purnamawati et al., 2015; Suprpti et al., 2021). Roszczynska-Kurasinska et al., (2021) stated that local genius is part of the cultural identity and collective personality. Local wisdom in the discipline of anthropology is also known as local genius. Local genius is a term that was first introduced by Quaritch Wales (Ayatrohaedi, 1986). Soebadio (1985) stated that local genius is part of the cultural identity, identity/personality of the nation's culture which causes the nation to be able to absorb and cultivate foreign cultures according to their own character and abilities (Ayatrohaedi, 1986). Meanwhile, Moendardjito (1986), stated that the elements of regional culture are potential as local geniuses because their ability to survive has been tested until now. The characteristics of local wisdom are: (1) able to withstand the outside culture; (2) has the ability to accommodate elements of foreign culture; (3) have the ability to integrate elements of foreign culture into the original culture; (4) have the ability to control; (5) able to give direction to the development of culture. Sibarani (2012) states that, local wisdom is the original wisdom and knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives. In this case, local wisdom is not only cultural values, but cultural values can be used to organize people's lives in achieving increased welfare and the establishment of peace (Ayatrohaedi, 1986). Sibarani (2012) stated that local wisdom can be understood as cultural values, traditional ideas, and local knowledge that are wise, full of wisdom, good value, and virtuous owned by community members in managing their social life.

Local wisdom is obtained from cultural traditions or oral traditions because local wisdom is the content of oral traditions or cultural traditions which are passed down from generation to generation and used to organize the social life of the community in all fields of life. Local

wisdom is a local cultural value that can be used to regulate the life of the community wisely and wisely. Local wisdom becomes important and useful when local people who inherit the knowledge system are willing to accept and claim it as part of their lives. In that way, local wisdom can be called the soul of local culture. This can be seen from the expression of local wisdom in everyday life because it has been internalized very well, every part of the life of local people is wisely directed based on their knowledge system, which is not only useful in daily activities and interactions with others, but also in situations -unexpected situations such as disasters that come suddenly (Beata et al., 2016). Local wisdom contained in the community contains many noble values of the nation's culture, which are still strong as the identity of the Indonesian nation, but on the other hand, the value of local wisdom is often ignored, because it is not in accordance with the development of the era. In fact, from the value of local wisdom, noble values can be promoted which can be used as instruments to strengthen the environmental sustainability (Vitasurya, 2016; Chin et al., 2017).

Local wisdom is seen as very valuable and has its own benefits in social life in accordance with the situation, conditions, abilities and values that are lived in the community concerned. In other words, local wisdom is part of their wise way of life to solve the life problems they face, and thanks to local wisdom they can carry on their lives, and can even develop the environmental management sustainably (Permana, 2021; Nene, 2012). In this regard, the law of reciprocity applies, namely doing good to things, then things will do good to us, or believing that everything on earth must live and work in harmony, respect each other, take care of each other and should not hurt each other so that the adaptation and development of the Sasak community related to the religious system is achieved in the behavior of Bekayaq Pataq Pare as a cultural identity and various traditions and rituals owned by the Sasak community, Jerowaru Village, Jerowaru District, East Lombok Regency, West Nusa Tenggara Province.

Local wisdom is concluded as the personality of the community's cultural identity in the form of values, norms, ethics, beliefs, customs and special rules that are accepted by the community and tested for their abilities so that they can survive continuously (Sartini, 2009). In this context, indigenous peoples who still maintain and exist in their local wisdom become an inseparable part in the development of local wisdom to strengthen environmental sustainability. In other words, local wisdom is part of their wise way of life to solve the life problems they face, and thanks to local wisdom they can continue their lives, and can even develop sustainable environmental management (Sujana, 2020; Nene, 2012; Andriansyah et al., 2021).

The concept of Agrarian Society in Legal Anthropology Approach

The bekayat pataq pare tradition is a traditional ritual tradition that has an agrarian concept related to the implementation of the ritual of the importance of maintaining tradition, maintain harmony among indigenous peoples and as an effort to remember their ancestors to give life blessings to the conservation of the local community's agrarian environment.

By referring to this research, the researcher concludes that the agrarian concept in the legal anthropological approach uses an empirical approach, namely the reality of rice cultivation with other names *merti desa/merti dusun* believed to be able to maintain the agrarian concept which is a sign that indigenous peoples still care about their customs in the field of agriculture. irrigation and agriculture are always maintained for the welfare of the Sasak people in East Lombok. So, it can be said that the Sasak people are trying to maintain the existence of the Bekayaq Pataq Pare tradition for the sacralization of the ritual tradition.

The Bekayaq Pataq tradition has traditionally focused on the procedures or rituals of carrying out the rice-growing tradition as the staple food of Asian society in general. In particular, the community believes that this tradition is able to maintain a sustainable agrarian

concept. As the main livelihood, respect for agricultural products is a sign that indigenous peoples care about their customs in agriculture, by carrying out irrigation with due regard to natural capabilities and carried out in a harmonious manner based on mutual benefit (Astheria et al., 2021; Mojo et al., 2017). As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

3. Method

This study discussed the existence of environmental protection for the Bekayaq Pataq Pare tradition on the behavior of local actors in an empirical approach to legal anthropology and how the tradition is studied with the theory of behavioral change in actors in the agrarian community. This study was conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province. The purpose of this research is to find and analyze the wisdom of indigenous peoples in protecting traditions, especially Bekayaq Pataq Pare in the Sasak Community of East Lombok, West Nusa Tenggara, related to the current laws and regulations concerning the inhibiting factors and external supporting factors found in the community.

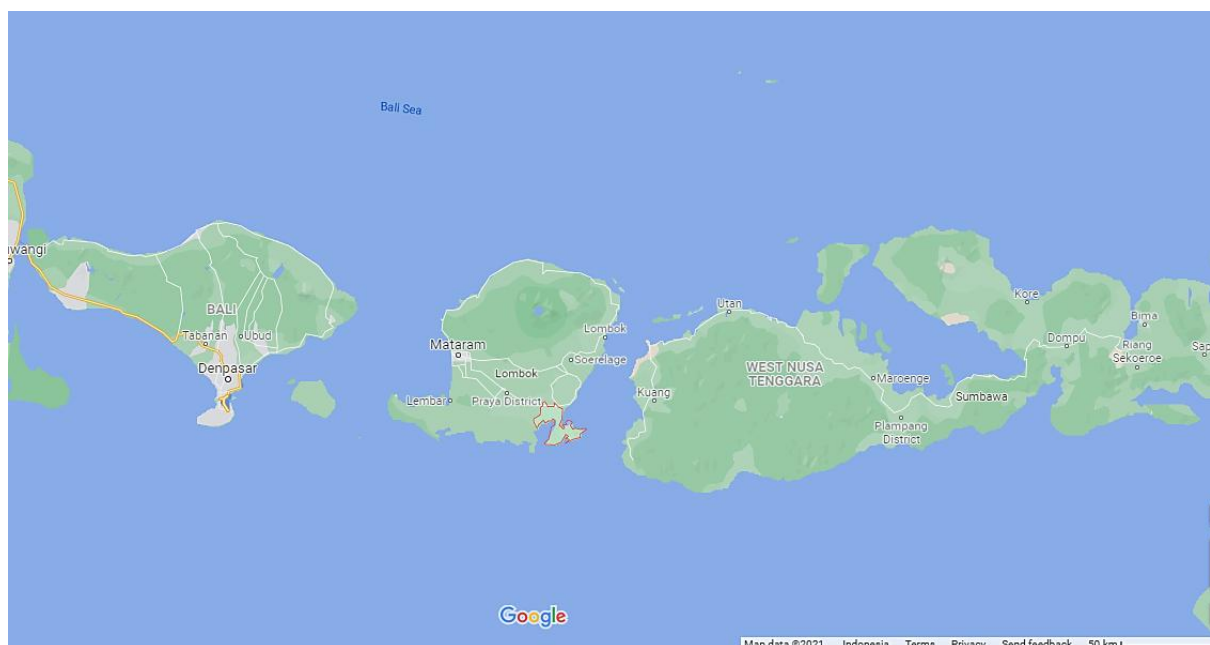


Figure 1. Geographic Location of Jerowaru subdistrict

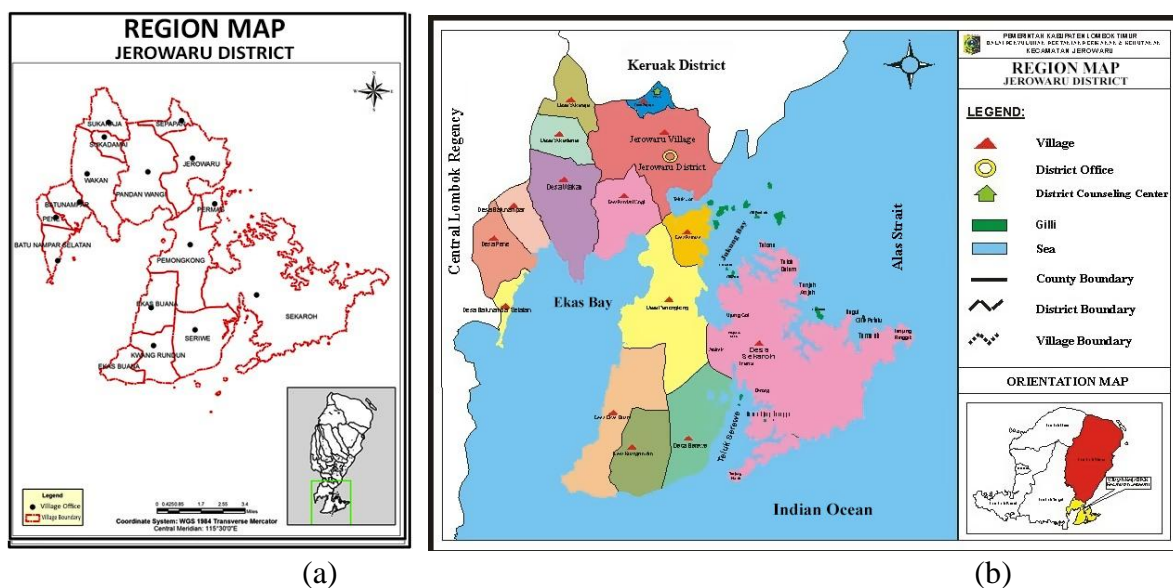
This type of legal research is an overall picture of how to examine the problem that will be used in legal research. This research uses socio-legal studies aimed at gaining knowledge about the relationship between law and society and the factors that influence the implementation of law in society, especially regarding the role of local wisdom in preserving environmental sustainability. This study is generally carried out by conducting direct research in the field with the aim of collecting data purposes. Thus, in this approach the law is not only seen as a written or unwritten legal norm (*das sollen*), the law is also seen as a social, cultural, and behavioral basis.

4. Results

This section explores the implementation of the tradition and its relationship with the preservation of the ecological environment. The Bekayaq Pataq Pare tradition is carried out once a year, starting planting in January, February, March, April. Implementation may change

depending on where it rains. If the rain comes earlier, then the implementation of the tradition will be accelerated. The community will hold a ritual to ask God for rain, before it rains every year before planting. The tradition is carried out by using a tool used to cut rice/sticky rice, and a hat made of woven bamboo. This tradition is recognized by the local government in a standard rule that indigenous peoples have the right to maintain their local wisdom and natural environment. The existence of this tradition raises a humble and non-exploitative attitude towards the natural environment, as well as harmony towards life and one with nature. Society adapts social systems and religious values to the development of society in the implementation of this tradition.

This tradition is regularly scheduled by the Sasak people because it is a cultural heritage that has multicultural values every year. It was carried out to commemorate the harvest with a mutual cooperation system (*besiru*) and respect for local deities which are believed by the local community to have realized an abundant and beneficial rice harvest to improve the welfare of the community. Prior to the 2000s, in the rice harvest (*pataq pare*), Sasak-Lombok farmers (especially in the southern part of Lombok) still planted a lot of large rice or local varieties of rice. At that time, rice field work was still very dependent on human labor, so that almost all rice cultivation activities relied on human labor. In addition, work in the rice fields is still rarely using a remuneration system with money. They rely more on a cooperative system, such as *gotong royong* (*bêtulung* and *bêsiru*). Entering the rice harvest period, the Sasak people, especially the youth, are busy working in the fields. In their rice harvesting activities, they usually use a rotational cooperation system among women. In this context, families who have daughters or widows indirectly get investment to ease work in the fields, especially during the rice harvest, as well as being a place for matchmaking in the local community. The implementation of the rice harvest is very dependent on the condition of the rice fruit that is old enough to be harvested, determined with certainty or determined at a previous time. Harvesting or picking of rice must be done very carefully, so that not a single grain of rice should fall to the ground. In addition, harvesting rice must use *ani-ani* only by cutting the rice stalks, and the rice that has been cut is grasped with the left hand and the right hand continues to cut the rice.



Source: (a) Diskominfo Kabupaten Lombok Timur (2019), (b) Permadi et al. (2018)

Figure 2. Administrative Division of Jejawaru subdistrict

Entering the 90s, this activity was replaced by the development of information-communication technology in the form of cassettes and loudspeakers used by a group of men to play songs while harvesting rice. From then on, women were no longer actors in terms of harvesting rice. The consequence is a shift in interaction patterns caused by a shift in the role of women in the context of involving rice fields. The 90s marked a generational shift in the community of practitioners of this tradition. As a result, the direction of changes in people's behavior in the implementation of this tradition has an impact on the deconstruction of rural social systems, especially in the context of an agrarian society. The rationalization of farming was followed by the cessation of large rice varieties which were local varieties. In addition, from the pattern of labor in the traditional agricultural sector, the role of women is replaced by male dominance in rice harvesting. In other words, rationalization in agriculture, especially rice, has contributed to the deculturation of the life of the Sasak agrarian community, who are the *bêkayaq* actors. On the other hand, it also forms a new pattern of relations/interactions in society.

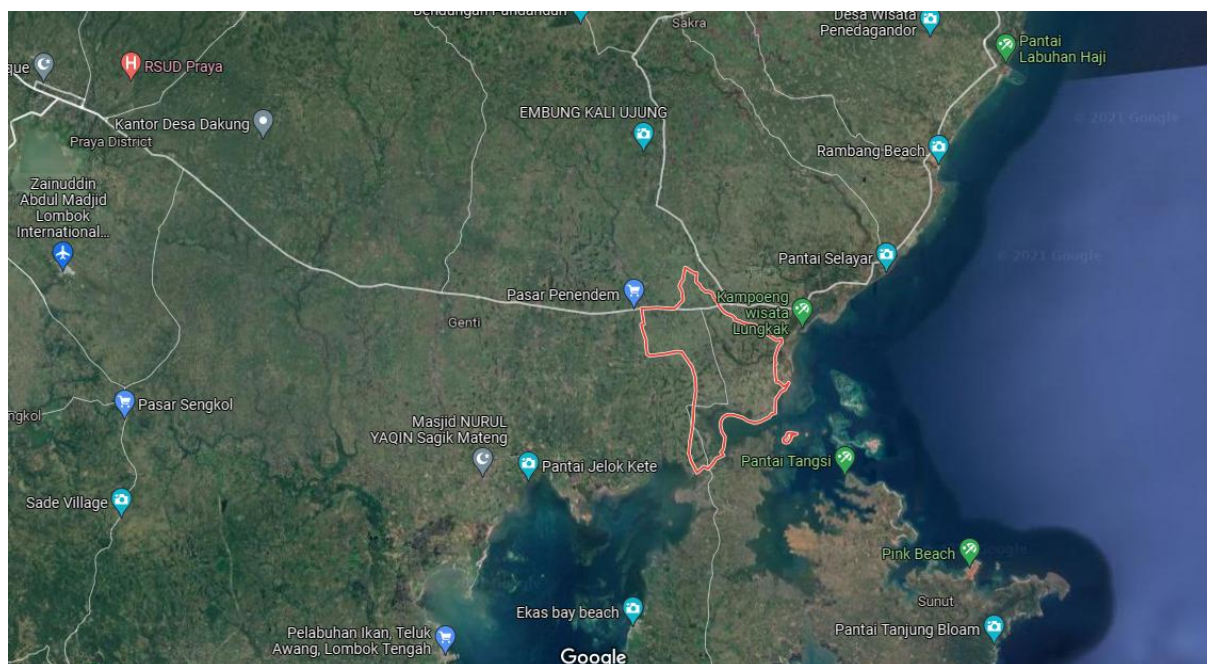


Figure 3. Spatial Domination of Agriculture in Jerowaru village

In the agricultural life of the Sasak people, there is local wisdom in the form of cooperation or mutual cooperation (*besiru*). This tradition is a form of social behavior of the Sasak people related to the problem of solidarity among others. The *Besiru* tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land, planting to harvesting in turns without being paid. In other areas of Lombok, this tradition is also known (Asri, 2015). In the field of cultural customs, this is reflected in the form of helping each other in plowing and cultivating farmers' fields, helping each other in cultivating the fields, such as clearing grass and pulling weeds. This tradition has its local wisdom by encouraging mutual cooperation in working in the fields from planting seeds to harvesting ((Aminah et al., 2021).

This *bekayaq* tradition is the embodiment of the values of local wisdom and traditional Sasak ritual traditions which become the cultural identity of the community through the values of local wisdom and norms that guide the community towards peace and harmony which is the dominant culture of the local community. The value of peace and harmony is also related to social relations through the elders' forum to determine agricultural life. This kind of forum regulates social life

which regulates the community's way of life. In addition, for the Sasak people, the management of soil fertility is not only limited to the application of fertilizers, which is accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional farming systems, the life of soil organisms and supporting important processes in the soil (Edward et al., 1993). For local people, the agricultural cycle cannot be separated from various ceremonies. Thus, basically the traditional agricultural system that has a ceremony implies the overall preservation of all supporters of ecosystem sustainability that are considered disturbing rice fields and rice plants. This tradition is useful for raising awareness about the importance of agriculture and the natural environment so that rice grows well, harvests abundantly and is protected from pests (Senoaji, 2012).

The community order related to agriculture also has been regulated in customary law, such as harvesting once a year on Sundays and working on Fridays or vice versa to protect nature's abilities. The values of local wisdom of the Sasak people in preserving and maintaining local wisdom in a good traditional agricultural system in accordance with their ancestral heritage. Local wisdom in the Sasak community is useful in the agricultural life of the community. Tradition is a form of social behavior of the Sasak people related to the problem of solidarity between fellow humans and protecting the natural environment to support the agricultural culture of the local community in an efficient way through cooperation and the use of collective labor.

Besiru Local Wisdom in the Sasak Community

In the agricultural life of the Sasak people, there is local wisdom known as Besiru which is a form of social behavior of the Sasak people related to the problem of solidarity between people. The Besiru tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land, planting to harvesting in rotation without pay.

In the Sasak community, according to researchers, local wisdom as the ancestral heritage of the Indonesian nation will build the values of social wisdom in people's lives. The values of wisdom are in line with the values of virtue in social life. The components of values that can be taken from the local wisdom of the Sasak people include some values. The first is mutual cooperation. According to Koentjaraningrat (1974) gotong royong is defined as the mobilization of human labor without pay for a project or work that is beneficial to the public or useful for development. We can imagine if these values of gotong royong were actually actualized in today's modern society, working hand in hand in building the Indonesian nation, then it is not impossible that this great Indonesian nation will progress rapidly beyond today's developed countries.

The second is maintaining social relations. Social relations in people's lives between people with one another. Social relations are reciprocal relationships in society based on awareness to help each other in various areas of life. One of the positive impacts of the Besiru tradition in daily life is the maintenance of friendly relations between communities so that there will be little conflict in the midst of society. The third is preventing radicalism. Based on data loaded by Kompas on Tuesday (22/11/16) around 1,175 thousand terrorists have been arrested by the Secretariat of the National Counterterrorism Agency (BNPT). This shows the influence of Radicalism from year to year is getting more terrible. Radicalism is increasingly becoming an important thing to be considered by the government and the people of Indonesia along with technological advances, one of which is radicalization through social media. Local wisdom really needs to be grown in building caring relationships in society. Strengthening the role of local wisdom in society has a positive impact as a form of preventing radicalism in society.

In the implementation of the Bekayaq Pataq tradition, the wisdom values of the Sasak indigenous people are important before the traditional tradition is implemented, which starts based on the local wisdom values of the Sasak community in Jero Waru village, East Lombok.

Based on the values of local wisdom that can provide a discourse about the Bekayaq Pataq tradition that can be combined with the Sasak community to prevent conflict and be able to maintain social harmony that exists in the Sasak indigenous community.

The local wisdom of the Sasak people is the embodiment of the dominant culture of the Sasak people which is very close to the orientation of peace, both like giving, choose a safe situation of peace and tolerance in increasing the repertoire of local wisdom of the Sasak community in the frame of the Bekayaq Pataq Pare tradition and Bekayaq Pataq behavior which regulates the guidance of indigenous peoples in setting sanctions for violations that occur in the behavior of bekayaq perpetrators carried out in the current Besiru (Gotong Royong System) as well as in the future as the glue of local wisdom values in traditional traditions.

It can be concluded that the values of local wisdom of the Sasak people are faith in God, tolerance, cooperation with others, respect for the opinions of others, understanding and acceptance of community culture, critical and systematic thinking, non-violent conflict resolution, the ability to change lifestyles and consumptive habits, sensitivity to the difficulties of others, willingness and ability to participate in social life in the Sasak community. Thus, it can be concluded that local wisdom is considered very valuable and has its own benefits in people's lives, because of the need to live, maintain and carry on life according to the situation, conditions, and circumstances, the abilities and values that are lived in the Sasak community or in other words local wisdom becomes part of their wise way of life to solve all the problems of life they face, thanks to local wisdom they can carry on their lives, and can even develop sustainably regarding the traditional rituals of Bekayaq Pataq Pare Sasak community, Jerowaru village, Jerowaru District, East Lombok Regency, West Nusa Tenggara Province (Sujana, 2020).

In this Sasak traditional ritual, the West Nusa Tenggara Regional Government urges the Sasak community not to associate it with any belief or religion because the purpose of holding the Bekayaq Pataq Pare traditional tradition is to maintain the ritual traditions of the Sasak people so that they are not extinct by the times and the realization of legal protection for the Bekayaq Pataq Pare tradition as the embodiment of local wisdom values and Sasak traditional ritual traditions which are the cultural identity of the Sasak people through the values of local wisdom and norms that become the guide so that it leads to peace and harmony is actually the dominant culture of the Sasak people. A number of idioms known in the Sasak community are very close to the orientation of peace. The concept of *ajinin* which literally means mutual respect, *reme*, *rapah*, *regen* which means like to give, choose a safe, peaceful situation and support tolerance adds to the treasures of local wisdom of the Lombok people in undergoing social relations (Zuhdi, 2018). Since the past, the Sasak ethnic group has known the container that is the parent in their social life which regulates the community's life guidelines, and where they look for referrals to set sanctions for violators in their community association system. The container is known as *krama*. This conception has been actualized or described in the daily life of the Sasak people since the past so that the implementation of the cultural conception has transformed into various elements or inseparable elements. This means that the management of soil fertility is not limited to providing fertilizer alone accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional agricultural systems, the life of soil organisms and supporting important processes in the soil, because the agricultural cycle cannot be separated from various ceremonies, so that basically a traditional agricultural system that has a ceremony implies a comprehensive conservation of all supporters of the sustainability of the ecosystem through offerings that are offered in the offerings of supernatural beings so as not to disturb the rice fields and rice plants to be planted, so the researcher concludes that the Bekayaq Pataq Pare tradition is a local wisdom that must be maintained in accordance with karma or customary institutions in maintaining local wisdom of

the Sasak people in ritual activities asking for permission to the mother / goddess Sri and the creator so that rice plants grow well (Andresen et al., 2016; Senoaji, 2012).

Conceptually, karma is a customary institution that covers local wisdom which consists of two kinds, namely: First, krama as a traditional institution and krama as a rule of social interaction. Second, Ajikrama consists of the words, aji which means price or value and krama which means holy and sometimes means the area or population unit in an area within an area exists. Thus, ajikrama is a traditional symbol, meaning the sacred value of a Sasak traditional social strata based on its customary territory.

5. Conclusion

The results of the study through a legal anthropological approach using an empirical approach concluded that the agrarian concept in the reality of rice cultivation is believed to be able to maintain a sustainable agrarian environment with high respect for natural products. For the community, this is a sign of indigenous peoples' concern for adat and the welfare of the agricultural environment. Irrigation and agriculture are maintained to maintain the carrying capacity of the environment as well as the welfare of the Sasak people in East Lombok.

The Pataq Pare tradition is a Sasak traditional tradition as an embodiment of local traditional wisdom with sacred values that have been rooted in the community and has the aim of providing peace for the Sasak community, the ecological environment and the relationship between humans and the natural surroundings. In addition, this tradition is useful for maintaining harmonious relations between fellow members of the community. Traditional local wisdom describes the reality that occurs in the Sasak community as a form of harmony in life between humans, nature, and society as well as social and religious values for community welfare and environmental sustainability.

Overall, the results show that indigenous peoples value natural products not only for economic intent, but also seek reciprocal respect for nature and glorify rice through the Bekayaq Pataq Pare tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture, while preserving the environment. The results of this study can be used as a guide in developing the traditions of the Sasak people in East Lombok, West Nusa Tenggara. In addition, the results can be useful for increasing legal awareness and legal protection for traditions.

Thus, the researcher recommends that the government is obliged to guarantee the continuity of the application of the local wisdom values of the Sasak people. It also advances in science and technology do not contaminate the traditional farming system of the Sasak people. The wisdom can encourage the potential use of agricultural land based on the traditions of the Sasak people still adheres to their customs. Lastly, tradition and culture need to be preserved as a means of binding the Sasak people who have different social status, beliefs and religions.

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Regarding revision of your paper_Journal of Governance and Regulation

Olha Lytvynenko <olha.lytvynenko@virtusinterpress.org>
Kepada: Emy Handayani <emyhandayani.undip@gmail.com>

28 Juni 2022 pukul 16.01

Dear Emy,
thank you again for the provided revised version of the paper and your attention to the reviewers' suggestions.
Still the paper requires more improvements before it may be accepted, namely:

- 1) The editorial team of the journal suggests to use the following title of the article: "*The role of customary law in governance of sustainable agrarian culture in local communities*" in order to increase the readability of your paper and the citation rate.
- 2) It is preferable that the „Abstract“ contains 1-2 in-text citations of the sources mentioned in the list of references that the research is based on or that the research contributes to.
- 3) In the „Introduction“ section please add one more paragraph describing in detail the general structure of the paper. (e.g. *The structure of this paper is as follows. Section 2 reviews the relevant literature. Section 3 analyses the methodology that has been used to conduct empirical research on...*)
- 4) As for the section „Literature Review“, it is important to add a few more references of the recent years (2021, 2020, 2019, 2018 and 2017) in order to make the paper more citable.
- 5) „Research Methodology“ section should also contain description of alternative methods that would be suitable for conducting the research.
- 6) We recommend splitting up the section „Results“ into two different parts: „Results“ and „Discussion“.
- 7) We recommend specifying more deeply why this paper is important for future research (section „Conclusion“) and whether there are some limitations of the research.
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- 9) The reviewer suggested adding a small chapter with comparison of similar rituals with other close-related, but rather different tribes, especially having in mind Indonesia's over 1,000 recognized ethnic groups.

Please be so kind as to send your final revised manuscript by **July 5**.

Kind regards,
Olha

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18 Juli 2022 pukul 12.40


Dear editor,

We apologize for the delay in submitting the revision.
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Responses to their comments are also provided in a separate sheet.

Sincerely yours,
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We have revised the article point-by-point as well as the editorial board comments.
Responses to their comments are also provided in a separate sheet.

Sincerely yours,
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Dear Emy Handayani,

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We will get back to you with the result and further information shortly.

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Best regards,
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- 1) The editorial team of the journal suggests to use the following title of the article: “*The role of customary law in governance of sustainable agrarian culture in local communities*” in order to increase the readability of your paper and the citation rate.

Done. Already. We have changed the title from "Promoting Local Wisdom and Sustainable Agrarian Culture of Local Communities" according to your suggestion, namely "The role of customary law in governance of sustainable agrarian culture in local communities"

- 2) It is preferable that the „Abstract” contains 1-2 in-text citations of the sources mentioned in the list of references that the research is based on or that the research contributes to.

Done. This sentence has been added in the abstract: based on the theories developed from Edwards et al. (1993) and Kiwfo et al. (2021) regarding local wisdom in agricultural sustainability.

- 3) In the “Introduction” section please add one more paragraph describing in detail the general structure of the paper. (e.g. *The structure of this paper is as follows. Section 2 reviews the relevant literature. Section 3 analyses the methodology that has been used to conduct empirical research on...*)

Done. We have added 1 paragraph at the end of the introduction with the following structure of the paper: The structure of this paper is as follows: Section 2: Literature Review which discusses Local Wisdom, The concept of Agrarian Society in Legal Anthropology Approach. Section 3: Research Method, where the sample in this study uses a socio-legal study conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province with the aim of gaining knowledge about the relationship between law and society as well as the factors that influence the implementation of law in the community, especially regarding the role of local wisdom in preserving the environment. Section 4: The results show that indigenous people’s value natural products not only for economic purposes, but also respect nature and glorify rice through the Bekayaq Pataq Pare tradition. And in section 5 there is a discussion that contains the Besiru Local Wisdom in the Sasak Community, where it can be concluded that the values of local wisdom of the Sasak people are faith in God Almighty, tolerance, cooperation with others, respect for the opinions of others, understanding and acceptance of culture. community, critical and systematic thinking, non-violent conflict resolution, ability to change lifestyle and consumptive habits, sensitivity to the difficulties of others, willingness and ability to participate in the social life of the Sasak community.

- 4) As for the section “Literature Review”, it is important to add a few more references of the recent years (2021, 2020, 2019, 2018 and 2017) in order to make the paper more citable.

Done. We have added 5 (five) references from the last 4 years in the Literature Review section as follows: In this context, indigenous peoples who still maintain and exist in their local wisdom become an inseparable part in the development of local wisdom to strengthen environmental sustainability. In other words, local wisdom is part of their wise way of life to solve the problems they face, and thanks to local wisdom they can continue to live, and can even develop sustainable environmental management, as in the research of Lisdiyono (2017), Sibarani (2018), Hammar (2018), Sujana (2020) and Andriansyah et al. (2021).

- 5) “Research Methodology” section should also contain description of alternative methods that would be suitable for conducting the research.

Done. This research also uses socio-legal studies aimed at gaining knowledge about the relationship between law and society and the factors that influence the implementation of law in society, especially regarding the role of local wisdom in preserving environmental sustainability. This study is generally carried out by conducting direct research in the field with the aim of collecting data purposes. Thus, in this approach the law is not only seen as a written or unwritten legal norm (das sollen), the law is also seen as a social, cultural, and behavioral basis.

- 6) We recommend splitting up the section “Results” into two different parts: “Results” and “Discussion”.

Done. **Discussion:** In the agricultural life of the Sasak people, there is local wisdom known as Besiru which is a form of social behavior of the Sasak people related to the problem of solidarity between people. The Besiru tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land, planting to harvesting in rotation without pay.

In the Sasak community, according to researchers, local wisdom as the ancestral heritage of the Indonesian nation will build the values of social wisdom in people's lives. The values of wisdom are in line with the values of virtue in social life. The components of values that can be taken from the local wisdom of the Sasak people include some values. The first is mutual cooperation. According to Koentjaraningrat (1974) gotong royong is defined as the mobilization of human labor without pay for a project or work that is beneficial to the public or useful for development. We can imagine if these values of gotong royong were actually actualized in today's modern society, working hand in hand in building the Indonesian nation, then it is not impossible that this great Indonesian nation will progress rapidly beyond today's developed countries.

The second is maintaining social relations. Social relations in people's lives between people with one another. Social relations are reciprocal relationships in society based on awareness to help each other in various areas of life. One of the positive impacts of the Besire tradition in daily life is the maintenance of friendly relations between communities so that there will be little conflict in the midst of society. The third is preventing radicalism. Based on data loaded by Kompas on Tuesday (22/11/16) around 1,175 thousand terrorists have been arrested by the Secretariat of the National Counterterrorism Agency (BNPT). This shows the influence of Radicalism from year to year is getting more terrible. Radicalism is increasingly becoming an important thing to be considered by the government and the people of Indonesia along with technological advances, one of which is radicalization through social media. Local wisdom really needs to be grown in building caring relationships in society. Strengthening the role of local wisdom in society has a positive impact as a form of preventing radicalism in society.

In the implementation of the Bekayaq Pataq tradition, the wisdom values of the Sasak indigenous people are important before the traditional tradition is implemented, which starts based on the local wisdom values of the Sasak community in Jero Waru village, East Lombok. Based on the values of local wisdom that can provide a discourse about the Bekayaq Pataq tradition that can be combined with the Sasak community to prevent conflict and be able to maintain social harmony that exists in the Sasak indigenous community.

The local wisdom of the Sasak people is the embodiment of the dominant culture of the Sasak people which is very close to the orientation of peace, both like giving, choose a safe situation of peace and tolerance in increasing the repertoire of local wisdom of the Sasak community in the frame of the Bekayaq Pataq Pare tradition and Bekayaq Pataq behavior which regulates the guidance of indigenous peoples in setting sanctions for violations that occur in the behavior of bekayaq perpetrators carried out in the current Besiru (Gotong Royong System) as well as in the future as the glue of local wisdom values in traditional traditions.

It can be concluded that the values of local wisdom of the Sasak people are faith in God, tolerance, cooperation with others, respect for the opinions of others, understanding and acceptance of community culture, critical and systematic thinking, non-violent conflict resolution, the ability to change lifestyles and consumptive habits, sensitivity to the difficulties of others, willingness and ability to participate in social life in the Sasak community. Thus, it can be concluded that local wisdom is considered very valuable and has its own benefits in people's lives, because of the need to live, maintain and carry on life according to the situation, conditions, and circumstances, the abilities and values that are lived in the Sasak community or in other words local wisdom becomes part of their wise way of life to solve all the problems of life they face, thanks to local wisdom they can carry on their lives, and can even develop sustainably regarding the traditional rituals of Bekayaq Pataq Pare Sasak community, Jerowaru village, Jerowaru District, East Lombok Regency, West Nusa Tenggara Province (Sujana, 2020).

In this Sasak traditional ritual, the West Nusa Tenggara Regional Government urges the Sasak community not to associate it with any belief or religion because the purpose of holding the Bekayaq Pataq Pare traditional tradition is to maintain the ritual traditions of the Sasak people so that they are not extinct by the times and the realization of legal protection for the Bekayaq Pataq Pare tradition as the embodiment of local wisdom values and Sasak traditional ritual traditions which are the cultural identity of the Sasak people through the values of local wisdom and norms that become the guide so that it leads to peace and harmony is actually the dominant culture of the Sasak people. A number of idioms known in the Sasak community are very close to the orientation of peace. The concept of ajinin which literally means mutual respect, reme, rapah, regen which means like to give, choose a safe, peaceful situation and support tolerance adds to the treasures of local wisdom of the Lombok people in undergoing social relations (Zuhdi, 2018). Since the past, the Sasak ethnic group has known the container that is the parent in their social life which regulates the community's life guidelines, and where they look for referrals to set sanctions for violators in their community association system. The container is known as krama. This conception has been actualized or described in the daily life of the Sasak people since the past so that the implementation of the cultural conception has transformed into various elements or inseparable elements. This means that the management of soil fertility is not limited to providing fertilizer alone accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional agricultural systems, the life of soil organisms and supporting important processes in the soil, because the agricultural cycle cannot be separated from various ceremonies, so that basically a traditional agricultural system that has a ceremony implies a comprehensive conservation of all supporters of the sustainability of the ecosystem through offerings that are offered in the offerings of supernatural beings so as not to disturb the rice fields and rice plants to be planted, so the researcher concludes that the Bekayaq Pataq Pare tradition is a local wisdom that must be maintained in accordance with karma or customary institutions in maintaining

local wisdom of the Sasak people in ritual activities asking for permission to the mother / goddess Sri and the creator so that rice plants grow well (Andresen et al., 2016; Senoaji, 2012). Conceptually, karma is a customary institution that covers local wisdom which consists of two kinds, namely: First, krama as a traditional institution and krama as a rule of social interaction. Second, Ajikrama consists of the words, aji which means price or value and krama which means holy and sometimes means the area or population unit in an area within an area exists. Thus, ajikrama is a traditional symbol, meaning the sacred value of a Sasak traditional social strata based on its customary territory.

- 7) We recommend specifying more deeply why this paper is important for future research (section “Conclusion”) and whether there are some limitations of the research.

Done. Thus, the researcher recommends that in the future the government is obliged to ensure the continuity of the application of the values of local wisdom of the Sasak community. The progress of science and technology also does not pollute the traditional farming system of the Sasak people. This wisdom can encourage potential use of agricultural land based on the traditions of the Sasak people who still adhere to their customs. Finally, traditions and culture need to be preserved as a means of binding the Sasak people with different social status, beliefs and religion.

The limitation of this research is that each tribe has its own different traditions which will result in different customary relationships with their respective environments. Therefore, this research cannot simply be used as a reference for other ethnic groups, customs and environmental sustainability. Therefore, the authors encourage that in the future research will also be carried out on other tribes, customs.

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- 9) The reviewer suggested adding a small chapter with comparison of similar rituals with other close-related, but rather different tribes, especially having in mind Indonesia’s over 1,000 recognized ethnic groups.

Done. Several traditions from several countries that are still running until now are still preserved and are highly respected by each country that owns them, including the Madagascar Merina Tribe which has a unique and sacred ritual called the Famidihana, the Aboriginal Tiwi Culture Ceremony in Australia, and the La Tomatina festival in the village. Buñol in the south of Spain (the Tomato wars)

The Role of Customary law in Governance of Sustainable Agrarian Culture in Local Communities

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¹ Department of Law, Faculty of Law, Diponegoro University, Semarang, Indonesia

Abstract

Along with massive environmental damage due to an industrial-oriented economy, local wisdom, as a means of social control and shared values that guide the lives of local people, has become a bastion of environmental preservation that is able to maintain a balance between the needs of local life and the sustainability of the ecological environment. This study seeks to explore the role of customary law as a local wisdom rooted in the community in protecting the environment based on the theories developed from Edwards et al. (1993) and Kiwfo et al. (2021) regarding local wisdom in agricultural sustainability. This study uses an empirical approach based on legal anthropology by observing the reality of the rituals of the Bekayaq Pataq Pare tradition which is carried out jointly by traditional leaders and the Sasak people. The results show that indigenous peoples value natural products not only for economic intent, but also seek reciprocal respect for nature and glorify rice through the Bekayaq Pataq Pare tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture, while preserving the environment.

Keywords: local wisdom, sustainable agriculture, natural preservation, indigenous people, legal anthropology

Jel classification codes: H79, Q56, Q58

Credit taxonomy: Conceptualization – E.H.; Methodology – E.H., and S.S.; Data Curation – E.H., and S.S.; Formal Analysis – E.H.; Writing – Original Draft – E.H., and S.S.; Writing – Review & editing – E.H.

Declaration of conflicting interests

The Authors declare that there is no conflict of interest

1. Introduction

The values of local wisdom which are cultural, resulting in traditional currents being properly maintained by maintaining traditions related to rituals and environment alike (Lullulangi et al., 2016; Kongprasertamorn, 2007). Likewise, the Bekayaq Pataq Pare tradition is a traditional ritual tradition of Sasak people that has an agrarian concept related to the implementation of rituals on the importance of maintaining tradition, harmony between indigenous peoples and as an effort to remember their ancestors to give life blessings to the conservation of the agrarian environment of the local community. It is deemed as a process of conservation of the agrarian nature that they have occupied so far to maintain this tradition.

The implementation of customary law is usually supported by traditional leaders, indigenous peoples and the central/regional government for the preservation of traditions. In the case of the tradition, the general goal to be achieved is to maintain the sacredness of these traditional rituals for the purpose of tourism and environmental preservation. This study aims to provide an overview of the agrarian condition of the Sasak people as a tourist attraction through the preservation of the tradition of Bekayaq Pataq Pare to maintain environmental sustainability. Previous studies have underlined the important role of local wisdom to preserve the environment which is useful for encouraging eco-based tourism (Lisdiyono, 2017; Utomo,

2019; Hammar, 2018; Bethel et al., 2022; Kiwfo et al., 2021; Adityanandana & Gerber, 2019; Syaafi & Zahra, 2021).

According to Funk and Wagnalls the term tradition is defined as knowledge, doctrine, habits, and others which are understood as knowledge that has been inherited traditionally from generation to generation, including the method of delivering doctrine (Leach & Fried, 1984). So, tradition is a habit that is carried out by people from the past until now. Muhaimin (1995) said that tradition is sometimes equated with traditional words in the view of the community that it is understood as the same structure, with the aim that people follow customary rules. Furthermore, Redfield (1955) says that tradition is divided into two; great tradition which is a tradition of their own, and likes to think and by itself includes a relatively small number of people, and; little tradition which is a tradition that comes from the majority of people who have never thought deeply about the traditions they have. Thus, they never know what the habits of the people used to be, because they don't care about their culture. On the other hand, Cannadine (2008) considers tradition as a new institution that is dressed in such a way that it not only has the allure of antiquity against the times but also becomes an amazing creation.

Several traditions from several countries that are still running until now are still preserved and are highly respected by each country that owns them, including the Madagascar Merina Tribe which has a unique and sacred ritual called the Famidihana, the Aboriginal Tiwi Culture Ceremony in Australia, and the La Tomatina festival in the village. Buñol in the south of Spain (the Tomato wars)

One of the traditions that exist in Asia, especially in Indonesia, is the Bekayaq Pataq Pare which is in the Sasak indigenous people of the island of East Lombok, West Nusa Tenggara Indonesia, this tradition is a form of ritual that traditionally focuses on farmers' respect for rice as the staple food of Indonesian people in general. In particular, the community believes that this tradition is able to maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous peoples care about their customs in agriculture, by carrying out irrigation with due regard to natural capabilities and carried out in a harmonious manner based on mutual benefit (Asteria et al., 2021; Mojo et al., 2017). As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

The tradition of Bekayaq Pataq has traditionally focused on farmers' respect for rice as a staple food in Asian society in general. In particular, the community believes that this tradition is able to maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous peoples care about their customs in the agricultural sector, by carrying out irrigation by taking into account the capabilities of nature and carried out in harmony based on mutual benefit (Asteria et al., 2021; Mojo et al., 2017). As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

Over time, the values of local wisdom in indigenous peoples in Indonesia often occur in conflicts between ethnic and religious groups in obtaining legal protection, for this reason it is necessary to study the fulfillment of the rights of indigenous peoples in carrying out customary traditions with a comparative approach to Legal Anthropology.

This research was conducted to find out how the existence of legal protection against the Bekayaq Pataq Pare tradition on the behavior of Bekayaq perpetrators in an empirical legal anthropology approach that was studied with the theory of behavior change of Bekayaq Actors in the agrarian Sasak community tradition, with the aim of finding and analyzing the wisdom of indigenous peoples in protecting traditions, especially Bekayaq Pataq Pare in the Sasak community in relation to the current legislation concerning the inhibiting factors and external supporting factors found in indigenous peoples towards their implementation and identifying the Bekayaq Pataq tradition bitter melon in the Sasak Community of East Lombok, West Nusa

Tenggara, Indonesia regarding the support of traditional leaders, indigenous peoples and the Central/Regional Government for the Bekayaq Pataq Pare tradition in maintaining the sacredness of these traditional rituals.

The behavior of the Sasak community with a culture of Bekayaq Pataq Pare has the characteristics of local traditions and potentials that accommodate it. The order of social values, local wisdom and cultural values in the ritual tradition process involves various forms of interaction in the Sasak community through philosophical objects and words.

The behavior of customary law communities is rooted because it is based on values that are believed to be true as the embodiment of customs and culture that have been passed down from generation to generation and are considered a means of social control and religious values that guide human life. If there is a deviation, there will be a change in the behavior of the Sasak people who do not carry out traditional rituals so that there will be catastrophe for seven generations of the Sasak community.

In an empirical approach, legal anthropology is defined as an approach that looks at the reality of the rituals of the Bekayaq Pataq Pare tradition, by directly observing and interviewing traditional leaders, indigenous peoples and the Regional Government of East Lombok Regency. In the reality that occurs in the Sasak community, it means that the Bekayaq Pataq Pare Tradition is the embodiment of the village meaning of the Sasak people who used to glorify rice and the Sasak people as farmers who want to be safe, healthy, prosperous, and can maintain their survival. relationship between humans and nature, humans with humans, humans with supernatural beings, humans with God, and can maintain harmony in all aspects of life as a manifestation of the welfare of the Sasak community, Jerowaru Village, Jerowaru District, East Lombok Regency, West Nusa Tenggara Province.

The structure of this paper is as follows: Section 2: Literature Review which discusses Local Wisdom, The concept of Agrarian Society in Legal Anthropology Approach. Section 3: Research Method, where the sample in this study uses a socio-legal study conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province with the aim of gaining knowledge about the relationship between law and society as well as the factors that influence the implementation of law in the community, especially regarding the role of local wisdom in preserving the environment. Section 4: The results show that indigenous people's value natural products not only for economic purposes, but also respect nature and glorify rice through the Bekayaq Pataq Pare tradition. And in section 5 there is a discussion that contains the Besiru Local Wisdom in the Sasak Community, where it can be concluded that the values of local wisdom of the Sasak people are faith in God Almighty, tolerance, cooperation with others, respect for the opinions of others, understanding and acceptance of culture. community, critical and systematic thinking, non-violent conflict resolution, ability to change lifestyle and consumptive habits, sensitivity to the difficulties of others, willingness and ability to participate in the social life of the Sasak community.

2. Literature Review: Local Wisdom and Environmental Sustainability

Local Wisdom

Local wisdom in the discipline of anthropology is also known as local genius. This local genius is a term that was first introduced by Quaritch Wales. Previous studies have discussed at length the notion of local genius (Nemes et al., 2019; Sibarani, 2018; Purnamawati et al., 2015; Suprpti et al., 2021). Roszczynska-Kurasinska et al., (2021) stated that local genius is part of the cultural identity and collective personality. Local wisdom in the discipline of anthropology is also known as local genius. Local genius is a term that was first introduced by Quaritch Wales (Ayatrohaedi, 1986). Soebadio (1985) stated that local genius is part of the cultural identity, identity/personality of the nation's culture which causes the nation to be able to absorb

and cultivate foreign cultures according to their own character and abilities (Ayatrohaedi, 1986). Meanwhile, Moendardjito (1986), stated that the elements of regional culture are potential as local geniuses because their ability to survive has been tested until now. The characteristics of local wisdom are: (1) able to withstand the outside culture; (2) has the ability to accommodate elements of foreign culture; (3) have the ability to integrate elements of foreign culture into the original culture; (4) have the ability to control; (5) able to give direction to the development of culture. Sibarani (2012) states that, local wisdom is the original wisdom and knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives. In this case, local wisdom is not only cultural values, but cultural values can be used to organize people's lives in achieving increased welfare and the establishment of peace (Ayatrohaedi, 1986). Sibarani (2012) stated that local wisdom can be understood as cultural values, traditional ideas, and local knowledge that are wise, full of wisdom, good value, and virtuous owned by community members in managing their social life.

Local wisdom is obtained from cultural traditions or oral traditions because local wisdom is the content of oral traditions or cultural traditions which are passed down from generation to generation and used to organize the social life of the community in all fields of life. Local wisdom is a local cultural value that can be used to regulate the life of the community wisely and wisely. Local wisdom becomes important and useful when local people who inherit the knowledge system are willing to accept and claim it as part of their lives. In that way, local wisdom can be called the soul of local culture. This can be seen from the expression of local wisdom in everyday life because it has been internalized very well, every part of the life of local people is wisely directed based on their knowledge system, which is not only useful in daily activities and interactions with others, but also in situations -unexpected situations such as disasters that come suddenly (Beata et al., 2016). Local wisdom contained in the community contains many noble values of the nation's culture, which are still strong as the identity of the Indonesian nation, but on the other hand, the value of local wisdom is often ignored, because it is not in accordance with the development of the era. In fact, from the value of local wisdom, noble values can be promoted which can be used as instruments to strengthen the environmental sustainability (Vitasurya, 2016; Chin et al., 2017).

Local wisdom is seen as very valuable and has its own benefits in social life in accordance with the situation, conditions, abilities and values that are lived in the community concerned. In other words, local wisdom is part of their wise way of life to solve the life problems they face, and thanks to local wisdom they can carry on their lives, and can even develop the environmental management sustainably (Permana, 2021; Nene, 2012). In this regard, the law of reciprocity applies, namely doing good to things, then things will do good to us, or believing that everything on earth must live and work in harmony, respect each other, take care of each other and should not hurt each other so that the adaptation and development of the Sasak community related to the religious system is achieved in the behavior of Bekayaq Pataq Pare as a cultural identity and various traditions and rituals owned by the Sasak community, Jerowaru Village, Jerowaru District, East Lombok Regency, West Nusa Tenggara Province.

Local wisdom is concluded as the personality of the community's cultural identity in the form of values, norms, ethics, beliefs, customs and special rules that are accepted by the community and tested for their abilities so that they can survive continuously (Sartini, 2009; Nene, 2012). In this context, indigenous peoples who still maintain and exist in their local wisdom become an inseparable part in the development of local wisdom to strengthen environmental sustainability. In other words, local wisdom is part of their wise way of life to solve the problems they face, and thanks to local wisdom they can continue to live, and can even develop sustainable environmental management, as in the research of Lisdiyono (2017), Sibarani (2018), Hammar (2018), Sujana (2020) and Andriansyah et al. (2021).

The concept of Agrarian Society in Legal Anthropology Approach

The bekayat pataq pare tradition is a traditional ritual tradition that has an agrarian concept related to the implementation of the ritual of the importance of maintaining tradition, maintain harmony among indigenous peoples and as an effort to remember their ancestors to give life blessings to the conservation of the local community's agrarian environment.

By referring to this research, the researcher concludes that the agrarian concept in the legal anthropological approach uses an empirical approach, namely the reality of rice cultivation with other names *merti desa/merti dusun* believed to be able to maintain the agrarian concept which is a sign that indigenous peoples still care about their customs in the field of agriculture. irrigation and agriculture are always maintained for the welfare of the Sasak people in East Lombok. So, it can be said that the Sasak people are trying to maintain the existence of the Bekayaq Pataq Pare tradition for the sacralization of the ritual tradition.

The Bekayaq Pataq tradition has traditionally focused on the procedures or rituals of carrying out the rice-growing tradition as the staple food of Asian society in general. In particular, the community believes that this tradition is able to maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous peoples care about their customs in agriculture, by carrying out irrigation with due regard to natural capabilities and carried out in a harmonious manner based on mutual benefit (Astoria et al., 2021; Mojo et al., 2017). As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

3. Method

This study discussed the existence of environmental protection for the Bekayaq Pataq Pare tradition on the behavior of local actors in an empirical approach to legal anthropology and how the tradition is studied with the theory of behavioral change in actors in the agrarian community. This study was conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province. The purpose of this research is to find and analyze the wisdom of indigenous peoples in protecting traditions, especially Bekayaq Pataq Pare in the Sasak Community of East Lombok, West Nusa Tenggara, related to the current laws and regulations concerning the inhibiting factors and external supporting factors found in the community.

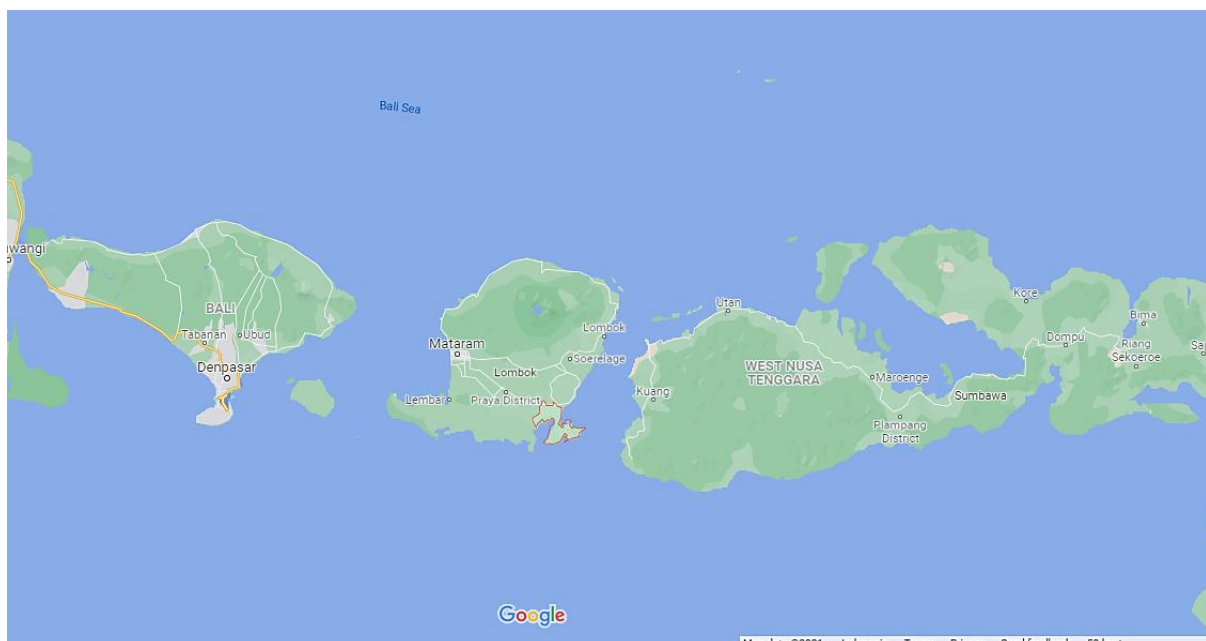


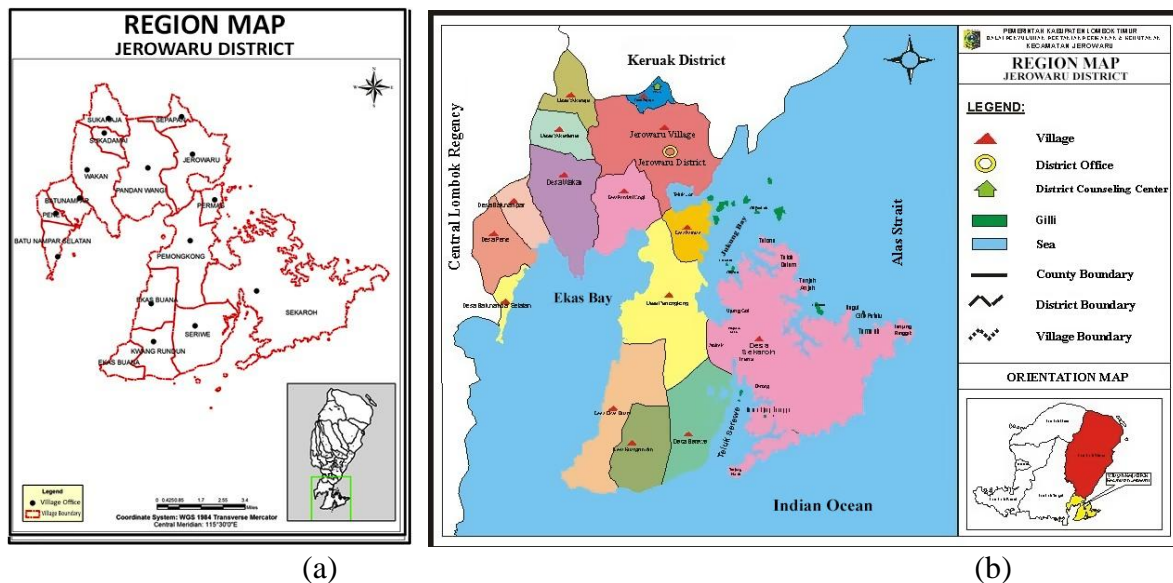
Figure 1. Geographic Location of Jejowaru subdistrict

This type of legal research is an overall picture of how to examine the problem that will be used in legal research. This research also uses socio-legal studies aimed at gaining knowledge about the relationship between law and society and the factors that influence the implementation of law in society, especially regarding the role of local wisdom in preserving environmental sustainability. This study is generally carried out by conducting direct research in the field with the aim of collecting data purposes. Thus, in this approach the law is not only seen as a written or unwritten legal norm (*das sollen*), the law is also seen as a social, cultural, and behavioral basis.

4. Results

This section explores the implementation of the tradition and its relationship with the preservation of the ecological environment. The Bekayaq Pataq Pare tradition is carried out once a year, starting planting in January, February, March, April. Implementation may change depending on where it rains. If the rain comes earlier, then the implementation of the tradition will be accelerated. The community will hold a ritual to ask God for rain, before it rains every year before planting. The tradition is carried out by using a tool used to cut rice/sticky rice, and a hat made of woven bamboo. This tradition is recognized by the local government in a standard rule that indigenous peoples have the right to maintain their local wisdom and natural environment. The existence of this tradition raises a humble and non-exploitative attitude towards the natural environment, as well as harmony towards life and one with nature. Society adapts social systems and religious values to the development of society in the implementation of this tradition.

This tradition is regularly scheduled by the Sasak people because it is a cultural heritage that has multicultural values every year. It was carried out to commemorate the harvest with a mutual cooperation system (*besiru*) and respect for local deities which are believed by the local community to have realized an abundant and beneficial rice harvest to improve the welfare of the community. Prior to the 2000s, in the rice harvest (*pataq pare*), Sasak-Lombok farmers (especially in the southern part of Lombok) still planted a lot of large rice or local varieties of rice. At that time, rice field work was still very dependent on human labor, so that almost all rice cultivation activities relied on human labor. In addition, work in the rice fields is still rarely using a remuneration system with money. They rely more on a cooperative system, such as *gotong royong* (*bêtulung* and *bêsiru*). Entering the rice harvest period, the Sasak people, especially the youth, are busy working in the fields. In their rice harvesting activities, they usually use a rotational cooperation system among women. In this context, families who have daughters or widows indirectly get investment to ease work in the fields, especially during the rice harvest, as well as being a place for matchmaking in the local community. The implementation of the rice harvest is very dependent on the condition of the rice fruit that is old enough to be harvested, determined with certainty or determined at a previous time. Harvesting or picking of rice must be done very carefully, so that not a single grain of rice should fall to the ground. In addition, harvesting rice must use *ani-ani* only by cutting the rice stalks, and the rice that has been cut is grasped with the left hand and the right hand continues to cut the rice.



Source: (a) Diskominfo Kabupaten Lombok Timur (2019), (b) Permadi et al. (2018)

Figure 2. Administrative Division of Jejawaru subdistrict

Entering the 90s, this activity was replaced by the development of information-communication technology in the form of cassettes and loudspeakers used by a group of men to play songs while harvesting rice. From then on, women were no longer actors in terms of harvesting rice. The consequence is a shift in interaction patterns caused by a shift in the role of women in the context of involving rice fields. The 90s marked a generational shift in the community of practitioners of this tradition. As a result, the direction of changes in people's behavior in the implementation of this tradition has an impact on the deconstruction of rural social systems, especially in the context of an agrarian society. The rationalization of farming was followed by the cessation of large rice varieties which were local varieties. In addition, from the pattern of labor in the traditional agricultural sector, the role of women is replaced by male dominance in rice harvesting. In other words, rationalization in agriculture, especially rice, has contributed to the deculturation of the life of the Sasak agrarian community, who are the *bêkayaq* actors. On the other hand, it also forms a new pattern of relations/interactions in society.

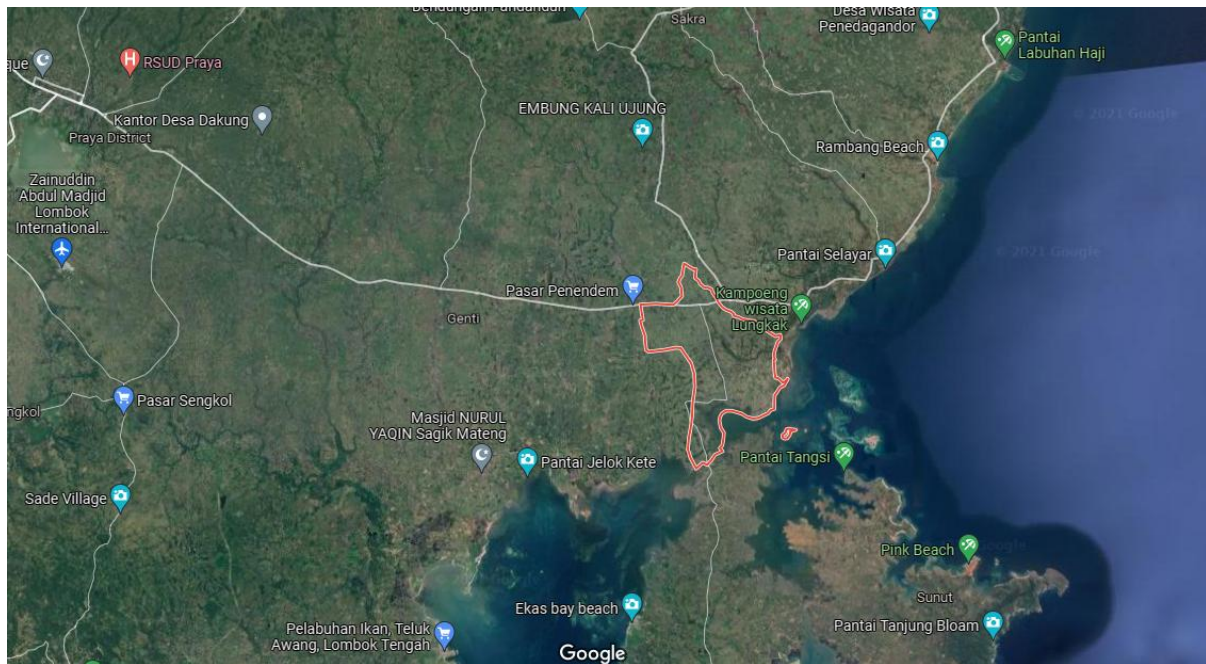


Figure 3. Spatial Domination of Agriculture in Jerowaru village

In the agricultural life of the Sasak people, there is local wisdom in the form of cooperation or mutual cooperation (*besiru*). This tradition is a form of social behavior of the Sasak people related to the problem of solidarity among others. The *Besiru* tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land, planting to harvesting in turns without being paid. In other areas of Lombok, this tradition is also known (Asri, 2015). In the field of cultural customs, this is reflected in the form of helping each other in plowing and cultivating farmers' fields, helping each other in cultivating the fields, such as clearing grass and pulling weeds. This tradition has its local wisdom by encouraging mutual cooperation in working in the fields from planting seeds to harvesting ((Aminah et al., 2021).

This *bekayaq* tradition is the embodiment of the values of local wisdom and traditional Sasak ritual traditions which become the cultural identity of the community through the values of local wisdom and norms that guide the community towards peace and harmony which is the dominant culture of the local community. The value of peace and harmony is also related to social relations through the elders' forum to determine agricultural life. This kind of forum regulates social life which regulates the community's way of life. In addition, for the Sasak people, the management of soil fertility is not only limited to the application of fertilizers, which is accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional farming systems, the life of soil organisms and supporting important processes in the soil (Edward et al., 1993). For local people, the agricultural cycle cannot be separated from various ceremonies. Thus, basically the traditional agricultural system that has a ceremony implies the overall preservation of all supporters of ecosystem sustainability that are considered disturbing rice fields and rice plants. This tradition is useful for raising awareness about the importance of agriculture and the natural environment so that rice grows well, harvests abundantly and is protected from pests (Senoaji, 2012).

The community order related to agriculture also has been regulated in customary law, such as harvesting once a year on Sundays and working on Fridays or vice versa to protect nature's abilities. The values of local wisdom of the Sasak people in preserving and maintaining local wisdom in a good traditional agricultural system in accordance with their ancestral heritage. Local wisdom in the Sasak community is useful in the agricultural life of the community. Tradition is a form of social behavior of the Sasak people related to the problem

of solidarity between fellow humans and protecting the natural environment to support the agricultural culture of the local community in an efficient way through cooperation and the use of collective labor.

Discussion

In the agricultural life of the Sasak people, there is local wisdom known as Besiru which is a form of social behavior of the Sasak people related to the problem of solidarity between people. The Besiru tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land, planting to harvesting in rotation without pay.

In the Sasak community, according to researchers, local wisdom as the ancestral heritage of the Indonesian nation will build the values of social wisdom in people's lives. The values of wisdom are in line with the values of virtue in social life. The components of values that can be taken from the local wisdom of the Sasak people include some values. The first is mutual cooperation. According to Koentjaraningrat (1974) gotong royong is defined as the mobilization of human labor without pay for a project or work that is beneficial to the public or useful for development. We can imagine if these values of gotong royong were actually actualized in today's modern society, working hand in hand in building the Indonesian nation, then it is not impossible that this great Indonesian nation will progress rapidly beyond today's developed countries.

The second is maintaining social relations. Social relations in people's lives between people with one another. Social relations are reciprocal relationships in society based on awareness to help each other in various areas of life. One of the positive impacts of the Besiru tradition in daily life is the maintenance of friendly relations between communities so that there will be little conflict in the midst of society. The third is preventing radicalism. Based on data loaded by Kompas on Tuesday (22/11/16) around 1,175 thousand terrorists have been arrested by the Secretariat of the National Counterterrorism Agency (BNPT). This shows the influence of Radicalism from year to year is getting more terrible. Radicalism is increasingly becoming an important thing to be considered by the government and the people of Indonesia along with technological advances, one of which is radicalization through social media. Local wisdom really needs to be grown in building caring relationships in society. Strengthening the role of local wisdom in society has a positive impact as a form of preventing radicalism in society.

In the implementation of the Bekayaq Pataq tradition, the wisdom values of the Sasak indigenous people are important before the traditional tradition is implemented, which starts based on the local wisdom values of the Sasak community in Jero Waru village, East Lombok. Based on the values of local wisdom that can provide a discourse about the Bekayaq Pataq tradition that can be combined with the Sasak community to prevent conflict and be able to maintain social harmony that exists in the Sasak indigenous community.

The local wisdom of the Sasak people is the embodiment of the dominant culture of the Sasak people which is very close to the orientation of peace, both like giving, choose a safe situation of peace and tolerance in increasing the repertoire of local wisdom of the Sasak community in the frame of the Bekayaq Pataq Pare tradition and Bekayaq Pataq behavior which regulates the guidance of indigenous peoples in setting sanctions for violations that occur in the behavior of bekayaq perpetrators carried out in the current Besiru (Gotong Royong System) as well as in the future as the glue of local wisdom values in traditional traditions.

It can be concluded that the values of local wisdom of the Sasak people are faith in God, tolerance, cooperation with others, respect for the opinions of others, understanding and acceptance of community culture, critical and systematic thinking, non-violent conflict resolution, the ability to change lifestyles and consumptive habits, sensitivity to the difficulties of others, willingness and ability to participate in social life in the Sasak community. Thus, it can be concluded that local wisdom is considered very valuable and has its own benefits in

people's lives, because of the need to live, maintain and carry on life according to the situation, conditions, and circumstances, the abilities and values that are lived in the Sasak community or in other words local wisdom becomes part of their wise way of life to solve all the problems of life they face, thanks to local wisdom they can carry on their lives, and can even develop sustainably regarding the traditional rituals of Bekayaq Pataq Pare Sasak community, Jerowaru village, Jerowaru District, East Lombok Regency, West Nusa Tenggara Province (Sujana, 2020).

In this Sasak traditional ritual, the West Nusa Tenggara Regional Government urges the Sasak community not to associate it with any belief or religion because the purpose of holding the Bekayaq Pataq Pare traditional tradition is to maintain the ritual traditions of the Sasak people so that they are not extinct by the times and the realization of legal protection for the Bekayaq Pataq Pare tradition as the embodiment of local wisdom values and Sasak traditional ritual traditions which are the cultural identity of the Sasak people through the values of local wisdom and norms that become the guide so that it leads to peace and harmony is actually the dominant culture of the Sasak people. A number of idioms known in the Sasak community are very close to the orientation of peace. The concept of *ajinin* which literally means mutual respect, *reme*, *rapah*, *regen* which means like to give, choose a safe, peaceful situation and support tolerance adds to the treasures of local wisdom of the Lombok people in undergoing social relations (Zuhdi, 2018). Since the past, the Sasak ethnic group has known the container that is the parent in their social life which regulates the community's life guidelines, and where they look for referrals to set sanctions for violators in their community association system. The container is known as *krama*. This conception has been actualized or described in the daily life of the Sasak people since the past so that the implementation of the cultural conception has transformed into various elements or inseparable elements. This means that the management of soil fertility is not limited to providing fertilizer alone accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional agricultural systems, the life of soil organisms and supporting important processes in the soil, because the agricultural cycle cannot be separated from various ceremonies, so that basically a traditional agricultural system that has a ceremony implies a comprehensive conservation of all supporters of the sustainability of the ecosystem through offerings that are offered in the offerings of supernatural beings so as not to disturb the rice fields and rice plants to be planted, so the researcher concludes that the Bekayaq Pataq Pare tradition is a local wisdom that must be maintained in accordance with *karma* or customary institutions in maintaining local wisdom of the Sasak people in ritual activities asking for permission to the mother / goddess *Sri* and the creator so that rice plants grow well (Andresen et al., 2016; Senoaji, 2012).

Conceptually, *karma* is a customary institution that covers local wisdom which consists of two kinds, namely: First, *krama* as a traditional institution and *krama* as a rule of social interaction. Second, *Ajikrama* consists of the words, *aji* which means price or value and *krama* which means holy and sometimes means the area or population unit in an area within an area exists. Thus, *ajikrama* is a traditional symbol, meaning the sacred value of a Sasak traditional social strata based on its customary territory.

5. Conclusion

The results of the study through a legal anthropological approach using an empirical approach concluded that the agrarian concept in the reality of rice cultivation is believed to be able to maintain a sustainable agrarian environment with high respect for natural products. For the community, this is a sign of indigenous peoples' concern for *adat* and the welfare of the agricultural environment. Irrigation and agriculture are maintained to maintain the carrying capacity of the environment as well as the welfare of the Sasak people in East Lombok.

The Pataq Pare tradition is a Sasak traditional tradition as an embodiment of local traditional wisdom with sacred values that have been rooted in the community and has the aim of providing peace for the Sasak community, the ecological environment and the relationship between humans and the natural surroundings. In addition, this tradition is useful for maintaining harmonious relations between fellow members of the community. Traditional local wisdom describes the reality that occurs in the Sasak community as a form of harmony in life between humans, nature, and society as well as social and religious values for community welfare and environmental sustainability.

Overall, the results show that indigenous peoples value natural products not only for economic intent, but also seek reciprocal respect for nature and glorify rice through the Bekayaq Pataq Pare tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture, while preserving the environment. The results of this study can be used as a guide in developing the traditions of the Sasak people in East Lombok, West Nusa Tenggara. In addition, the results can be useful for increasing legal awareness and legal protection for traditions.

Thus, the researcher recommends that in the future the government is obliged to ensure the continuity of the application of the values of local wisdom of the Sasak community. The progress of science and technology also does not pollute the traditional farming system of the Sasak people. This wisdom can encourage potential use of agricultural land based on the traditions of the Sasak people who still adhere to their customs. Finally, traditions and culture need to be preserved as a means of binding the Sasak people with different social status, beliefs and religion.

The limitation of this research is that each tribe has its own different traditions which will result in different customary relationships with their respective environments. Therefore, this research cannot simply be used as a reference for other ethnic groups, customs and environmental sustainability. Therefore, the authors encourage that in the future research will also be carried out on other tribes, customs.

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3 Agustus 2022 pukul 21.51

Dear Emy Handayani,

Thank you again for providing the revised version of the paper "*The Role of Customary law in Governance of Sustainable Agrarian Culture in Local Communities*" and your attention to the additional comments. Still the paper requires a few more improvements before it may be accepted, namely:

- 1) It is suggested placing all figures in the paper in the Appendices so that the paper has a more scholarly structure.
- 2) The paper still requires English proofreading (language and typos) so that your paper may be read and cited by a wide audience of readers throughout the world.

Please proofread your paper or if you want the team of Virtus Interpress to do English proofreading of your paper, you may order this service at a moderate fee (90 EURO). We'll do this work professionally, qualitatively and within a short period of time (up to one week).

I would greatly appreciate it if you provide the final revised paper by **August 6**.

Please feel free to contact me if you have any questions or concerns.

Best regards,
Daryna

Emy Handayani <emyhandayani.undip@gmail.com>
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9 Agustus 2022 pukul 16.05

Dear editor,

We apologize for the late response due to the busy schedule at our on-campus language center.

The manuscript has been submitted to the language center and has been proofread. This procedure is mandatory on our campus to maximize the services at the language center.

Sincerely yours,

 **Revised Manuscript_4.1_Proofread.docx**
1760K

Olha Lytvynenko <olha.lytvynenko@virtusinterpress.org>
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9 Agustus 2022 pukul 16.06

Hello!

Thank you for reaching out to me.

I am on vacation and will be back on August 11. During this period I will have limited access to my email.

For matters related to the journals *Risk Governance and Control: Financial Markets & Institutions* and *Journal of Governance and Regulation*, please contact Ms Daryna Chorna at d.chorna@virtusinterpress.org

All questions regarding the journal *Corporate & Business Strategy Review* should be addressed to Ms Sofiya Kotliarevska at sofiya.kotliarevska@virtusinterpress.org

For the journal *Corporate Ownership and Control* and all other matters (upcoming online conference, books, subscriptions, etc.), please contact Director of the Publishing House, Prof. Alexander Kostyuk via alex_kostyuk@virtusinterpress.org

Your message is very important for us, so, in any case, my colleagues will receive it and get back to you shortly.

Thank you.

Best wishes,
Olha

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Olha Lytvynenko

Senior Managing Editor, Managing Editor of the journals "Corporate Ownership and Control", "Journal of Governance and Regulation", "Risk Governance and Control: Financial Markets & Institutions", and "Corporate & Business Strategy Review"

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9 Agustus 2022 pukul 16.10

Dear Emy Handayani,
Thank you very much for providing the revised paper.
Olha, as the managing editor of the journal, will get back to you with the result and further information shortly.
Please feel free to contact me if anything else is needed.
Best regards,
Daryna

BT, 9 abr. 2022 г. в 12:06, Emy Handayani <emyhandayani.undip@gmail.com>:

The role of Customary law in Governance of Sustainable Agrarian Culture in Local Communities

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Abstract

Along with massive environmental damage due to an industrial-oriented economy, local wisdom, as a means of social control and shared values that guide the lives of local people, has become a bastion of environmental preservation that ~~is able to~~ can maintain a balance between the needs of local life and the sustainability of the ecological environment. This study seeks to explore the role of customary law as a local wisdom rooted in the community in protecting the environment based on the theories developed from by Edwards et al. (1993) and Kiwfo et al. (2021) regarding local wisdom in agricultural sustainability. This study uses an empirical approach based on legal anthropology by observing the reality of the rituals of the Bekayaq Pataq Pare tradition, which is carried out jointly by traditional leaders and the Sasak people. The results show that indigenous peoples value natural products ~~not only for economic intent, but also for economic intent and~~ seek reciprocal respect for nature and glorify rice through the Bekayaq Pataq Pare tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture, while preserving the environment.

Keywords: local wisdom, sustainable agriculture, natural preservation, indigenous people, legal anthropology

Jel classification codes: H79, Q56, Q58

Credit taxonomy: Conceptualization – E.H.; Methodology – E.H., and S.S.; Data Curation – E.H., and S.S.; Formal Analysis – E.H.; Writing – Original Draft – E.H., and S.S.; Writing – Review & editing – E.H.

Declaration of conflicting interests

The Authors declare that there is no conflict of interest

1. Introduction

The values of local wisdom ~~which are cultural, so traditional currents are properly maintained by maintaining traditions related to rituals and the environment, resulting in traditional currents being properly maintained by maintaining traditions related to rituals and environment alike~~ (Lullulangi et al., 2016; Kongprasertamorn, 2007). Likewise, the Bekayaq Pataq Pare tradition is a traditional ritual tradition of Sasak people that has an agrarian concept related to the implementation of rituals on the importance of maintaining tradition, harmony between indigenous peoples and as an effort to remember their ancestors to give life blessings to the conservation of the agrarian environment of the local community. It is deemed as a process of conservation of the agrarian nature that they have occupied so far to maintain this tradition.

The implementation of customary law is usually supported by traditional leaders, indigenous peoples and the central/regional government ~~for the preservation of to preserve~~ traditions. In the case of the tradition, the general goal to be achieved is to maintain the sacredness of these traditional rituals for ~~the purpose of~~ tourism and environmental preservation. This study aims to provide an overview of the agrarian condition of the Sasak people as a tourist attraction through the preservation of the tradition of Bekayaq Pataq Pare to maintain the environmental sustainability. Previous studies have underlined the important role of local wisdom ~~to preserve in preserving~~ the environment, which is useful for encouraging eco-

based tourism (Lisdiyono, 2017; Utomo, 2019; Hammar, 2018; Bethel et al., 2022; Kiwfo et al., 2021; Adityanandana & Gerber, 2019; Syaifi & Zahra, 2021).

According to Funk and Wagnalls, the term tradition is defined as knowledge, doctrine, habits, and others, which are understood as the knowledge that has been inherited traditionally from generation to generation, including the method of delivering doctrine (Leach & Fried, 1984). So, tradition is a habit that ~~is people from the past have carried out~~ ~~by people from the past~~ until now. Muhaimin (1995) said that tradition is sometimes equated with traditional words in the view of the community that it is understood as the same structure, with the aim that people follow customary rules. Furthermore, Redfield (1955) says that tradition is divided into two: First, a great ~~tradition which is a~~ tradition of their own, and likes to think and by itself includes a relatively small number of people. Second, a ~~and~~ little tradition ~~which is~~ a tradition that comes from the majority of people who have never thought deeply about the traditions they have. Thus, they never know what the habits of the people used to be, because they ~~don't~~ ~~don't~~ care about their culture. On the other hand, Cannadine (2008) considers tradition as a new institution ~~that is~~ dressed in such a way that it not only has the allure of antiquity against the times but also becomes an amazing creation.

Several traditions from several countries that are still running ~~until~~ now are still preserved ~~and~~. They are highly respected by each country that owns them, including the Madagascar Merina Tribe, which has a unique and sacred ritual called the Famidihana, the Aboriginal Tiwi Culture Ceremony in Australia, and the La Tomatina festival in the village. Buñol in the south of Spain (the Tomato wars).

One of the traditions ~~that exist~~ in Asia, especially in Indonesia, is the Bekayaq Pataq Pare which is in the Sasak indigenous people of the island of East Lombok, West Nusa Tenggara, Indonesia. ~~t~~. This tradition is a ~~form of~~ ritual that traditionally focuses on ~~farmers'~~ ~~farmers'~~ respect for rice as the staple food of Indonesian people in general. In particular, the community believes ~~that~~ this tradition ~~is able to~~ ~~can~~ maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous peoples care about their customs in agriculture, by carrying out irrigation with due regard to natural capabilities and carried out ~~in a harmonious manner~~ ~~harmoniously~~ based on mutual benefit (Astoria et al., 2021; Mojo et al., 2017). As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

The tradition of Bekayaq Pataq has traditionally focused on ~~farmers'~~ ~~farmers'~~ respect for rice as a staple food in Asian society in general. In particular, the community believes ~~that~~ this tradition ~~is able to~~ ~~can~~ maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous peoples care about their customs in the agricultural sector, by carrying out irrigation by taking into account the capabilities of nature and carried out in harmony based on mutual benefit (Astoria et al., 2021; Mojo et al., 2017). As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

Over time, the values of local wisdom in indigenous peoples in Indonesia often occur in conflicts between ethnic and religious groups ~~in obtaining~~ ~~to obtain~~ legal protection. ~~f~~. For this reason, it is necessary to study the fulfillment of the rights of indigenous peoples in carrying out customary traditions with a comparative approach to Legal Anthropology.

This research was conducted to find out how the existence of legal protection against the Bekayaq Pataq Pare tradition on the behavior of Bekayaq perpetrators in an empirical legal anthropology approach that was studied with the theory of behavior change of Bekayaq Actors in the agrarian Sasak community tradition. ~~Also, with the aim of finding and analyzing~~ ~~to find and analyze~~ the wisdom of indigenous peoples in protecting traditions, especially Bekayaq Pataq Pare in the Sasak community ~~in relation to~~ ~~concerning~~ the current legislation concerning the inhibiting factors and external supporting factors found in indigenous peoples towards their

implementation and identifying the Bekayaq Pataq tradition bitter melon in the Sasak Community of East Lombok, West Nusa Tenggara, Indonesia regarding the support of traditional leaders, indigenous peoples and the Central/Regional Government for the Bekayaq Pataq Pare tradition in maintaining the sacredness of these traditional rituals.

The behavior of the Sasak community with a culture of Bekayaq Pataq Pare has the characteristics of local traditions and potentials that accommodate it. The order of social values, local wisdom and cultural values in the ritual tradition process involves various forms of interaction in the Sasak community through philosophical objects and words.

The behavior of customary law communities is rooted because it is based on values ~~that are~~ believed to be true as the embodiment of customs and culture that have been passed down from generation to generation and are considered a means of social control and religious values that guide human life. If there is a deviation, there will be a change in the behavior of the Sasak people who do not carry out traditional rituals so that there will be a catastrophe for seven generations of the Sasak community.

In an empirical approach, legal anthropology is defined as an approach that looks at the reality of the rituals of the Bekayaq Pataq Pare tradition; by directly observing and interviewing traditional leaders, indigenous peoples and the Regional Government of East Lombok Regency. In the reality that occurs in the Sasak community, it means that the Bekayaq Pataq Pare Tradition is the embodiment of the village meaning of the Sasak people who used to glorify rice and the Sasak people as farmers who want to be safe, healthy, prosperous, and can maintain their survival: relationship between humans and nature, humans with humans, humans with supernatural beings, humans with God, and can maintain harmony in all aspects of life as a manifestation of the welfare of the Sasak community, Jerowaru Village, Jerowaru District, East Lombok Regency, West Nusa Tenggara Province.

The structure of this paper is as follows: Section 2: Literature Review which discusses Local Wisdom, The concept of Agrarian Society in Legal Anthropology Approach. Section 3: Research Method, where the sample in this study uses a socio-legal study conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province, ~~with the aim of gaining~~ to gain knowledge about the relationship between law and society as well as the factors that influence the implementation of law in the community, especially regarding the role of local wisdom in preserving the environment. Section 4: The results show that indigenous people ~~do~~ value natural products not only for economic purposes; but also respect nature and glorify rice through the Bekayaq Pataq Pare tradition. And in section 5 there is a discussion that contains the Besiru Local Wisdom in the Sasak Community, where it can be concluded that the values of local wisdom of the Sasak people are faith in God Almighty, tolerance, cooperation with others, respect for the opinions of others, understanding and acceptance of culture; community, critical and systematic thinking, non-violent conflict resolution, ability to change lifestyle and consumptive habits, sensitivity to the difficulties of others, willingness and ability to participate in the social life of the Sasak community.

2. Literature Review: Local Wisdom and Environmental Sustainability

Local Wisdom

Local wisdom in the discipline of anthropology is also known as local genius. This local genius is a term that ~~was first introduced by Quaritch Wales~~ Quaritch Wales first introduced. Previous studies have discussed at length the notion of local genius (Nemes et al., 2019; Sibarani, 2018; Purnamawati et al., 2015; Suprpti et al., 2021). Roszczynska-Kurasinska et al. (2021) stated that local genius is part of the cultural identity and collective personality. Local wisdom in the discipline of anthropology is also known as local genius. Local genius is a term that was first introduced by Quaritch Wales (Ayatrohaedi, 1986). Soebadio (1985) stated that local genius is

part of the cultural identity, ~~identity/personality of the nation's culture which causes the nation to be able~~/personality of the nation's culture, which causes the nation to absorb and cultivate foreign cultures according to their own character and abilities (Ayatrohaedi, 1986).

Meanwhile, Moendardjito (1986) stated that the elements of regional culture are potential as local geniuses because their ability to survive has been tested until now. The characteristics of local wisdom are: (1) able to withstand the outside culture; (2) ~~has~~ the ability to accommodate elements of a foreign culture; (3) ~~have~~ the ability to integrate elements of foreign culture into the original culture; (4) ~~have~~ the ability to control; (5) able to give direction to the development of culture. Sibarani (2012) states that, local wisdom is the original wisdom and knowledge of a society that comes from the noble values of cultural traditions to regulate the order of ~~people's~~ people's lives. In this case, local wisdom is ~~not only cultural values, but cultural values~~ cultural values and can be used to organize ~~people's~~ people's lives in achieving to achieve increased welfare and ~~the establishment of~~ establish peace (Ayatrohaedi, 1986). Sibarani (2012) stated that local wisdom ~~can~~ could be understood as cultural values, traditional ideas, and local knowledge that are wise, full of wisdom, good value, and virtuous owned by community members in managing their social life.

Local wisdom is obtained from cultural traditions or oral traditions because local wisdom is the content of oral traditions or cultural traditions, which are passed down from generation to generation and used to organize the social life of the community in all fields of life. Local wisdom is a local cultural value that can be used to regulate the life of the community wisely and wisely. Local wisdom becomes important and useful when local people who inherit the knowledge system are willing to accept and claim it as part of their lives. In that way, local wisdom can be called the soul of local culture. ~~This~~ It can be seen from the expression of local wisdom in everyday life because it has been internalized very well; every part of the life of local people is wisely directed based on their knowledge system, which is not only useful in daily activities and interactions with others, but also in situations -unexpected situations such as disasters that come suddenly (Beata et al., 2016). Local wisdom contained in the community contains many noble values of the ~~nation's~~ nation's culture, which are still strong as the identity of the Indonesian nation, but on the other hand, the value of local wisdom is often ignored, because it is not in accordance with the development of the era. In fact, from the value of local wisdom, noble values can be promoted, which can be used as instruments to strengthen ~~the~~ environmental sustainability (Vitasurya, 2016; Chin et al., 2017).

Local wisdom is seen as very valuable and has its own benefits in social life in accordance with the situation, conditions, abilities and values that are lived in the community concerned. In other words, local wisdom is part of their wise way of life to solve the life problems they face, and thanks to local wisdom, they can carry on their lives, and can even develop ~~the~~ environmental management sustainably (Permana, 2021; Nene, 2012). In this regard, the law of reciprocity applies, namely doing good to things, then things will do good to us, or believing that everything on earth must live and work in harmony, respect each other, take care of each other and should not hurt each other so that the adaptation and development of the Sasak community related to the religious system ~~is~~ are achieved in the behavior of Bekayaq Pataq Pare as a cultural identity and various traditions and rituals owned by the Sasak community, Jerowaru Village, Jerowaru District, East Lombok Regency, West Nusa Tenggara Province.

Local wisdom is concluded as the personality of the ~~community's~~ community's cultural identity in the form of values, norms, ethics, beliefs, customs and special rules that are accepted by the community and tested for their abilities so that they can survive continuously (Sartini, 2009; Nene, 2012). In this context, indigenous peoples who still maintain and exist in their local wisdom become ~~an inseparable part in the development of~~ inseparable in developing local wisdom to strengthen environmental sustainability. In other words, local wisdom is part of their

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wise way of life to solve the problems they face, and thanks to local wisdom, they can continue to live, and can even develop sustainable environmental management, as in the research of Lisdiyono (2017), Sibarani (2018), Hammar (2018), Sujana (2020) and Andriansyah et al. (2021).

The concept of Agrarian Society in Legal Anthropology Approach

The ~~bekayat~~ ~~Bekayat pataq~~ ~~Pataq~~ pare tradition is a traditional ritual tradition that has an ~~agrarian-agricultural~~ concept related to the implementation of the ritual of the importance of maintaining tradition, maintain~~ing~~ harmony among indigenous peoples and as an effort to remember their ancestors to give life blessings to the conservation of the local ~~community's~~ ~~community's~~ agrarian environment.

By referring to this research, the researcher concludes that the agrarian concept in the legal anthropological approach uses an empirical approach, namely the reality of rice cultivation with other names *merti desa/merti dusun* believed to be able to maintain the agrarian concept, which is a sign that indigenous peoples still care about their customs in the field of agriculture, irrigation and agriculture are always maintained for the welfare of the Sasak people in East Lombok. So, it can be said that the Sasak people are trying to maintain the existence of the Bekayaq Pataq Pare tradition for the sacralization of the ritual tradition.

The Bekayaq Pataq tradition has traditionally focused on the procedures or rituals of carrying out the rice-growing tradition as the staple food of Asian society ~~in general~~. In particular, the community believes ~~that this tradition is able to can~~ maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous peoples care about their customs in agriculture, by carrying out irrigation with due regard to natural capabilities and carried out ~~in a harmonious manner~~ ~~harmoniously~~ based on mutual benefit (Astoria et al., 2021; Mojo et al., 2017). As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

3. Method

This study discussed the existence of environmental protection for the Bekayaq Pataq Pare tradition on the behavior of local actors in an empirical approach to legal anthropology and how the tradition is studied with the theory of behavioral change in actors in the agrarian community. This study was conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province. ~~The purpose of this research is research aims~~ to find and analyze the wisdom of indigenous peoples in protecting traditions, especially Bekayaq Pataq Pare in the Sasak Community of East Lombok, West Nusa Tenggara, related to the current laws and regulations concerning the inhibiting factors and external supporting factors found in the community.

Figure 1. Geographic Location of Jejawaru subdistrict

This type of legal research is an overall picture of how to examine the problem that will be used in legal research. This research also uses socio-legal studies aimed at gaining knowledge about the relationship between law and society and the factors that influence the implementation of law in society, especially regarding the role of local wisdom in preserving environmental sustainability. This study is generally carried out by conducting direct research in the field ~~with the aim of collecting data purposes to collect data~~. Thus, in this approach, the law is not only seen as a written or unwritten legal norm (*das sollen*) ~~+~~. The law is also seen as a social, cultural, and behavioral basis.

4. Results

This section explores the implementation of the tradition and its relationship with the preservation of the ecological environment. The Bekayaq Pataq Pare tradition is carried out once a year, starting planting in January, February, March, and April. ~~Implementation-An implementation~~ may change depending on where it rains. If the rain comes earlier, then the implementation of the tradition will be accelerated. The community will hold a ritual to ask God for rain, before it rains every year before planting. The tradition is carried out ~~by using a tool used using a tool~~ to cut rice/sticky rice, and a hat made of woven bamboo. ~~This tradition is recognized by the local government~~ local government recognizes this tradition in a standard rule that indigenous peoples have the right to maintain their local wisdom and natural environment. The existence of this tradition raises a humble and non-exploitative attitude towards the natural environment, as well as harmony towards life and one with nature. Society adapts social systems and religious values to the development of society ~~in the implementation of by implementing~~ this tradition.

This tradition is regularly scheduled by the Sasak people because it is a cultural heritage that has multicultural values every year. It was carried out to commemorate the harvest with a mutual cooperation system (*besiru*) and respect for local deities which are believed by the local community to have realized an abundant and beneficial rice harvest to improve the welfare of the community. Prior to the 2000s, in the rice harvest (~~pataq-Pataq pare~~Pare), Sasak-Lombok farmers (especially in the southern part of Lombok) still planted a lot of large rice or local varieties of rice. At that time, rice field work ~~was still very dependent~~ depended on human labor, so ~~that~~ almost all rice cultivation activities relied on human labor. In addition, ~~working~~ in the rice fields is still rarely using a remuneration system with money. They rely more on ~~a cooperative system~~ cooperative systems such as gotong royong (*bêtlung* and *bêsiru*). Entering the rice harvest period, the Sasak people, especially the youth, are busy working in the fields. ~~In their rice harvesting activities, they usually use a rotational cooperation system among women~~ They usually use a rotational cooperation system among women in their rice harvesting activities. In this context, families ~~who have daughters or widows indirectly get investment to ease work in the fields, especially during the rice harvest, as well as being~~ with daughters or widows indirectly get investment to ease work in the fields, especially during the rice harvest and be a place for matchmaking in the local community. The implementation of the rice harvest is very dependent on the condition of the rice fruit that is old enough to be harvested, determined with certainty or determined at a previous time. Harvesting or picking of rice must be done very carefully, so that not a single grain of rice should fall to the ground. In addition, harvesting rice must use ani-ani only by cutting the rice stalks, and the rice that has been cut is grasped with the left hand, and the right hand continues to cut the rice.

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Figure 2. Administrative Division of Jejawaru subdistrict

~~Entering-In~~ In the 90s, this activity was replaced by the development of information-communication technology in the form of cassettes and loudspeakers used by a group of men to play songs while harvesting rice. From then on, women were no longer ~~actors in terms of involved in~~ harvesting rice. The consequence is a shift in interaction patterns caused by a shift in the role of women in the context of involving rice fields. The 90s marked a generational shift in the community of practitioners of this tradition. As a result, the direction of changes in ~~people's people's~~ behavior in the implementation of this tradition ~~has an impact on~~ impacts the deconstruction of rural social systems, especially in the context of an agrarian society. The rationalization of farming was followed by the cessation of large rice varieties, which were local varieties. In addition, from the pattern of labor in the traditional agricultural sector, the role of women is replaced by male dominance in rice harvesting. In other words, rationalization

in agriculture, especially rice, has contributed to the deculturation of the life of the Sasak agrarian community, who are the békayaq actors. On the other hand, it also forms a new pattern of relations/interactions in society.

Figure 3. Spatial Domination of Agriculture in Jerowaru village

In the agricultural life of the Sasak people, there is local wisdom in the form of cooperation or mutual cooperation (*besiru*). This tradition is a form of social behavior of the Sasak people related to the problem of solidarity, among others. The Besiru tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land, and planting to harvesting in turns without being paid. In other areas of Lombok, this tradition is also known (Asri, 2015). In the field of cultural customs, this is reflected in the form of helping each other in plowing and cultivating farmers' fields, helping each other in cultivating the fields, such as clearing grass and pulling weeds. This tradition has its local wisdom by encouraging mutual cooperation in working in the fields, from planting seeds to harvesting (Aminah et al., 2021).

This bekayaq-Bekayaq tradition is the embodiment of the values of local wisdom and traditional Sasak ritual traditions which become the cultural identity of the community, which become the community's cultural identity through the values of local wisdom and norms that guide the community towards peace and harmony, which is the dominant culture of the local community. The value of peace and harmony is also related to social relations through the elders' forum to determine agricultural life. This kind of forum regulates social life, which regulates the community's way of life. In addition, for the Sasak people, the management of soil fertility is not only limited to the application of fertilizers, which is accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional farming systems; the life of soil organisms and supporting important processes in the soil (Edward et al., 1993). For local people, the agricultural cycle cannot be separated from various ceremonies. Thus, basically, the traditional agricultural system that has a ceremony implies the overall preservation of all supporters of ecosystem sustainability that are considered disturbing rice fields and rice plants. This tradition is useful for raising awareness about the importance of agriculture and the natural environment so that rice grows well, harvests abundantly and is protected from pests (Senoaji, 2012).

The community order related to agriculture also has been regulated in customary law, such as harvesting once a year on Sundays and working on Fridays or vice versa, to protect nature's abilities. The values of local wisdom of the Sasak people in preserving and maintaining local wisdom in a good traditional agricultural system in accordance with their ancestral heritage. Local wisdom in the Sasak community is useful in the agricultural life of the community. Tradition-A tradition is a form of social behavior of the Sasak people related to the problem of solidarity between fellow humans and protecting the natural environment to support the agricultural culture of the local community in an efficient way through cooperation and the use of collective labor.

Discussion

In the agricultural life of the Sasak people, there is local wisdom known as Besiru, which is a form of social behavior of the Sasak people related to the problem of solidarity between people. The Besiru tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land, and planting to harvesting in rotation without pay.

In the Sasak community, according to researchers, local wisdom as the ancestral heritage of the Indonesian nation will build the values of social wisdom in people's lives. The values of wisdom are in line with the values of virtue in social life. The components of values that can be taken from the local wisdom of the Sasak people include some values. The first is

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mutual cooperation. According to Koentjaraningrat (1974), gotong royong is defined as the mobilization of human labor without pay for a project or work that is beneficial to the public or useful for development. We can imagine if these values of gotong royong were actually actualized in today's modern society, working hand in hand in building the Indonesian nation; then it is not impossible that this great Indonesianized in today's modern society, working hand in hand in building the Indonesian nation, then it is not impossible that this great nation will progress rapidly beyond today's today's developed countries.

The second is maintaining social relations. Social relations in people's-people's lives between people with one another. Social relations are reciprocal relationships in society-based on awareness to help each other in various areas of life. One of the positive impacts of the Besire tradition in daily life is the maintenance of friendly relations between communities so that there will be little conflict in the midst of society. The third is preventing radicalism. Based on data loaded by Kompas on Tuesday (22/11/16), around 1,175 thousand terrorists have been arrested by the Secretariat of the National Counterterrorism Agency (BNPT). This It shows the influence of Radicalism-radicalism from year to year is getting more terrible. Radicalism is increasingly becoming an important thing to be considered by the government and the people of Indonesia along with technological advances, one of which is radicalization through social media. Local wisdom really needs to be grown in building caring relationships in society. Strengthening the role of local wisdom in society has a positive impact as a form of preventing radicalism in society.

In the implementation-ofimplementing the Bekayaq Pataq tradition, the wisdom values of the Sasak indigenous people are important before the traditional tradition is implemented, which starts based on the local wisdom values of the Sasak community in Jero Waru village, East Lombok. Based on the values of local wisdom that can provide a discourse about the Bekayaq Pataq tradition that can be combined with the Sasak community to prevent conflict and be able to maintain the social harmony that exists in the Sasak indigenous community.

The local wisdom of the Sasak people is the embodiment of the dominant culture of the Sasak people, which is very close to the orientation of peace, both like giving, choose-choosing a safe situation of peace and tolerance in increasing the repertoire of local wisdom of the Sasak community in the frame of the Bekayaq Pataq Pare tradition and Bekayaq Pataq behavior which regulates the guidance of indigenous peoples in setting sanctions for violations that occur in the behavior of Bekayaq perpetrators carried out in the current Besiru (Gotong Royong System) as well as in the future as the glue of local wisdom values in traditional traditions.

It can be concluded that the values of local wisdom of the Sasak people are faith in God, tolerance, cooperation with others, respect for the opinions of others, understanding and acceptance of community culture, critical and systematic thinking, non-violent conflict resolution, the ability to change lifestyles and consumptive habits, sensitivity to the difficulties of others, willingness and ability to participate in social life in the Sasak community. Thus, it can be concluded that local wisdom is considered very valuable and has its own benefits in people's-people's lives; because of the need to live, maintain and carry on life according to the situation, conditions, and circumstances, the abilities and values that are lived in the Sasak community or in other words local wisdom becomes part of their wise way of life to solve all the problems of life they face, thanks to local wisdom they can carry on their lives, and can even develop sustainably regarding the traditional rituals of Bekayaq Pataq Pare Sasak community, Jerowaru village, Jerowaru District, East Lombok Regency, West Nusa Tenggara Province (Sujana, 2020).

In this Sasak traditional ritual, the West Nusa Tenggara Regional Government urges the Sasak community not to associate it with any belief or religion because the purpose of holding the Bekayaq Pataq Pare traditional tradition is to maintain the ritual traditions of the Sasak people so that they are not extinct by the times and the realization of legal protection for the

Bekayaq Pataq Pare tradition as the embodiment of local wisdom values and Sasak traditional ritual traditions which are the cultural identity of the Sasak people through the values of local wisdom and norms that become the guide so that it leads to peace and harmony is actually the dominant culture of the Sasak people. A number of idioms known in the Sasak community are very close to the orientation of peace. The concept of *ajinin*, which literally means mutual respect, *reme*, *rapah*, *regen*, which means like to give, choose a safe, peaceful situation, and support tolerance, adds to the treasures of local wisdom of the Lombok people in undergoing social relations (Zuhdi, 2018). ~~Since-In~~ the past, the Sasak ethnic group has known the container that is the parent in their social life, which regulates the ~~community's-community's~~ life guidelines, and where they look for referrals to set sanctions for violators in their community association system. The container is known as krama. This conception has been actualized or described in the daily life of the Sasak people ~~since-in~~ the past so that the implementation of the cultural conception has transformed into various elements or inseparable elements. This means that the management of soil fertility is not limited to providing fertilizer alone accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional agricultural systems, the life of soil organisms and supporting important processes in the soil, because the agricultural cycle cannot be separated from various ceremonies, so that basically a traditional agricultural system that has a ceremony implies a comprehensive conservation of all supporters of the sustainability of the ecosystem through offerings that are offered in the offerings of supernatural beings so as not to disturb the rice fields and rice plants to be planted, so the researcher concludes that the Bekayaq Pataq Pare tradition is a local wisdom that must be maintained in accordance with karma or customary institutions in maintaining local wisdom of the Sasak people in ritual activities asking for permission to the mother / goddess Sri and the creator so that rice plants grow well (Andresen et al., 2016; Senoaji, 2012).

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Conceptually, karma is a customary institution that covers local wisdom ~~which consists of two kinds, namely: First, consisting of two kinds:~~ krama as a traditional institution and krama as a rule of social interaction. Second, ~~ajikrama~~ consists of the words *aji*, which means price or value and *krama* which means holy and sometimes means the area or population unit in an area within an area exists. Thus, *ajikrama* is a traditional symbol, meaning the sacred value of ~~a~~-Sasak traditional social strata based on its customary territory.

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5. Conclusion

The results of the study through a legal anthropological approach using an empirical approach concluded that the agrarian concept in the reality of rice cultivation is believed to be able to maintain a sustainable agrarian environment with high respect for natural products. For the community, this is a sign of indigenous ~~peoples'-peoples'~~ concern for adat and the welfare of the agricultural environment. Irrigation and agriculture are maintained to maintain the carrying capacity of the environment as well as the welfare of the Sasak people in East Lombok.

The Pataq Pare tradition is a Sasak traditional ~~tradition as an embodiment of local traditional wisdom with sacred values that have been rooted in the community and has the aim of providing peace for the Sasak community, the ecological environment as an embodiment of local traditional wisdom with sacred values rooted in the community and aims to provide peace for the Sasak community, the ecological environment,~~ and the relationship between humans and the natural surroundings. In addition, this tradition is useful for maintaining harmonious relations between fellow ~~members of the community~~community members. Traditional local wisdom describes the reality that occurs in the Sasak community as a form of harmony in life between humans, nature, and society as well as social and religious values for community welfare and environmental sustainability.

Overall, the results show that indigenous peoples value natural products not only for economic intent, but also to seek reciprocal respect for nature and glorify rice through the Bekayaq Pataq Pare tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture, while preserving the environment. The results of this study can be used as a guide in developing the traditions of the Sasak people in East Lombok, West Nusa Tenggara. In addition, the results can be useful for increasing legal awareness and legal protection for traditions.

Thus, the researcher recommends that in the future, the government is obliged to ensure the continuity of the application of the values of local wisdom of the Sasak community. The progress of science and technology also does not pollute the traditional farming system of the Sasak people. This wisdom can encourage the potential use of agricultural land based on the traditions of the Sasak people, who still adhere to their customs. Finally, traditions and culture need to be preserved as a means of binding to bind the Sasak people with different social statuses, beliefs, and religions.

The limitation of this research is that each tribe has its own different traditions which will result different traditions, resulting in different customary relationships with their respective environments. Therefore, this research cannot simply be used as a reference for other ethnic groups, customs and environmental sustainability. Therefore, the authors encourage that in the future, research will also be carried out on other tribes, and customs.

Acknowledgement

We would like to thank all parties who have provided assistance for this research to heads of Jerowaru village and districts and their staff, as well as to traditional leaders of Jerowaru village. We also thank ~~to~~ fellow lecturers and students from the State Islamic University of Mataram who have helped carry out the field research. Our sincere thank goes out to the Dean of the Faculty of Law, Diponegoro University, who has provided administrative facilities in the form of licensing for the implementation of research activities.

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Attachment

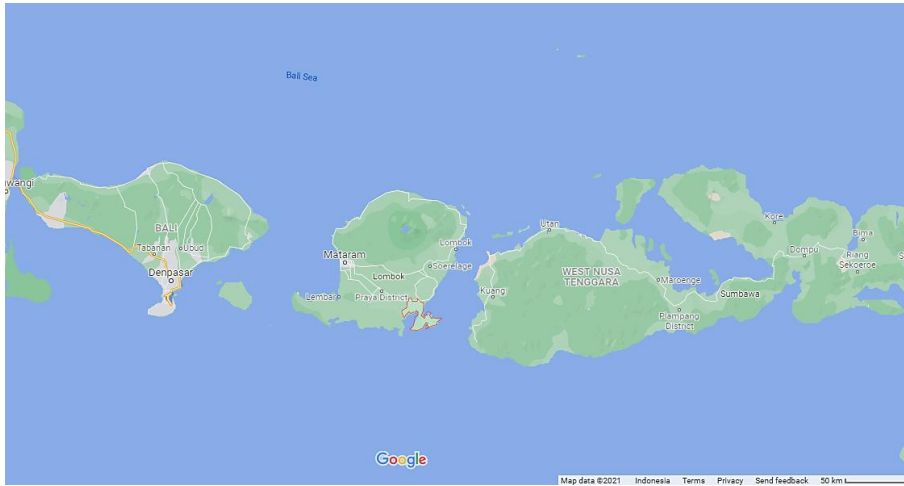


Figure 1. Geographic Location of Jejawaru subdistrict

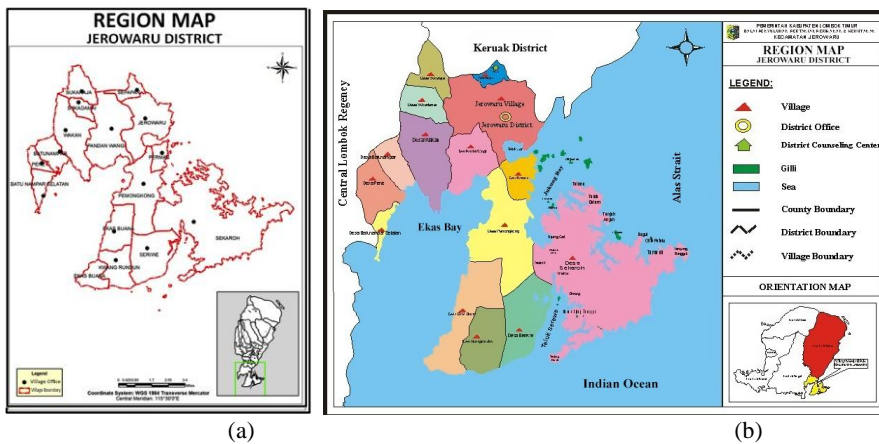


Figure 2. Administrative Division of Jejawaru subdistrict

Source: (a) Diskominfo Kabupaten Lombok Timur (2019), (b) Permadi et al. (2018)

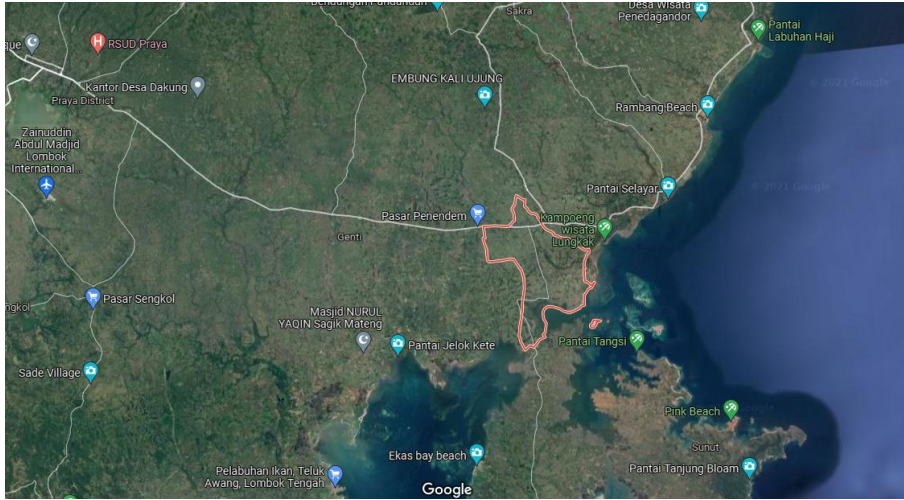


Figure 3. Spatial Domination of Agriculture in Jerowaru village

Regarding acceptance of your paper_Last deadline

Olha Lytvynenko <olha.lytvynenko@virtusinterpress.org>
Kepada: Emy Handayani <emyhandayani.undip@gmail.com>

13 September 2022 pukul 18.04

Dear Emy Handayani,
I am writing as no reply has been received to my previous emails.

Thank you for sending the final revised version of your manuscript "*The Role of Customary law in Governance of Sustainable Agrarian Culture in Local Communities*". I appreciate your attention in addressing the report's comments. The final revisions of your paper are acceptable.

In this regard, the editorial team would like to propose you to publish your paper in the journal [Corporate Governance and Sustainability Review](#), as the topic of your paper is perfectly suitable for this journal. The paper may be published in this journal within 2-3 weeks.
The journal isn't currently Scopus-indexed, however it is ABDC-ranked (rank C).

Also, we have one more option for you that may become an ideal decision, that is the journal [Corporate Law & Governance Review](#). Your paper is a perfect match for this journal. This journal was accepted by Scopus in August 2022, so all the papers published in this journal from that date will surely be Scopus-indexed: <https://suggestor.step.scopus.com/progressTracker/?trackingID=3FAFA5401D8689B1>

Please note that we can't reserve an accepted paper for such a long period of time (almost 3 weeks have already passed).

Please update me on the progress by **Thursday, September 15**.
Otherwise, **the acceptance letter should be withdrawn**.

I am looking forward to hearing from you

Kind regards,
Olha

--



Olha Lytvynenko

Senior Managing Editor, Managing Editor of the journals "Corporate Ownership and Control", "Journal of Governance and Regulation", "Risk Governance and Control: Financial Markets & Institutions", and "Corporate & Business Strategy Review"

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Emy Handayani <emyhandayani.undip@gmail.com>
Kepada: Olha Lytvynenko <olha.lytvynenko@virtusinterpress.org>

21 September 2022 pukul 08.14

Dear Editor,

I am sorry for the delay in responding to your message.
Yesss, I agree.

I chose to have my paper published in the journal: **Corporate Law & Governance Review**.

Please can my paper be published in this edition.
Thank you

Best Regards,

Emy Handayani

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thank you for your reply.

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I am looking forward to hearing from you.

Kind regards,
Olha



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LETTER OF PAPER ACCEPTANCE

FROM: Publishing House "Virtus Interpress", Sumy, Ukraine

DATE: September 22, 2022

TO/ATTN: Emy Handayani
Department of Law
Faculty of Law
Diponegoro University
Semarang
INDONESIA

Dear Emy Handayani,

herewith it is certified that the paper titled "*The role of customary law in governance of sustainable agrarian culture in local communities*" co-authored by Emy Handayani and Suparno has been blind reviewed and accepted for publishing in the issue of the journal *Corporate Law & Governance Review* (ISSN – 2707-1111 (printed version), ISSN – 2664-1542 (online version)) in 2022.

Director, Virtus Interpress,
Oleksandr Kostyuk





Emy Handayani <emyhandayani.undip@gmail.com>

Proofreading_Corporate Law & Governance Review

Daryna Chorna <d.chorna@virtusinterpress.org>
Kepada: Emy Handayani <emyhandayani.undip@gmail.com>

10 Februari 2023 pukul 16.08

Dear Emy Handayani,

I'm contacting you again since I haven't received any reply from you.


Please find attached the layout of the paper to be published in the issue of the *Corporate Law & Governance Review*. There are several things I would ask you to do by **February 12**:

- 1) Please see the pdf file. There are some comments that need your attention. Please address the comments.
- 2) Please authorize/provide your ORCID ID (if any). To authorize the ORCID ID, you may use this link (Connect your ORCID ID).
- 3) Please let me know if there are any other comments or corrections with regard to the current form of the paper.

If you are satisfied with the current form of the paper, please confirm that you agree to publish the paper in its current form. Thank you.

Please confirm that you have received this email.

If you have any questions, please let me know.
Best regards,
Daryna

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Emy Handayani <emyhandayani.undip@gmail.com>

16 Februari 2023 pukul 09.54

Kepada: Daryna Chorna <d.chorna@virtusinterpress.org>, Olha Lytvynenko <olha.lytvynenko@virtusinterpress.org>

Dear editor,

We apologize for the late response.
We have now completed the corrections to this version and answered all the editor's comments.
We agree for this version to be published in the nearest issue.

Sincerely yours,
Emy Handayani

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Daryna Chorna <d.chorna@virtusinterpress.org>
Kepada: Emy Handayani <emyhandayani.undip@gmail.com>
Cc: Olha Lytvynenko <olha.lytvynenko@virtusinterpress.org>

16 Februari 2023 pukul 18.01

Dear Emy Handayani,
Thank you very much for addressing the comments.
Please find attached the revised layout. All amendments are highlighted in green.
There is one more additional comment. I would greatly appreciate it if you address it too by **tomorrow, February 17**.
Once you address the additional comment, the paper can be published in the current issue. Thank you.

I'm looking forward to hearing from you soon.
Best regards,
Daryna

чт, 16 февр. 2023 г. в 03:54, Emy Handayani <emyhandayani.undip@gmail.com>:



Emy Handayani_proofreading_rev.01.pdf
1078K

THE ROLE OF CUSTOMARY LAW IN THE GOVERNANCE OF SUSTAINABLE AGRARIAN CULTURE IN LOCAL COMMUNITIES

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Abstract

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DOI:

Along with massive environmental damage due to an industrial-oriented economy, local wisdom, as a means of social control and shared values that guide the lives of local people, has become a bastion of environmental preservation that can maintain a balance between the needs of local life and the sustainability of the ecological environment. This study seeks to explore the role of customary law as local wisdom rooted in the community in protecting the environment based on the theories developed by Edwards et al. (1993) and Kiwfo et al. (2021) regarding local wisdom in agricultural sustainability. This study uses an empirical approach based on legal anthropology by observing the reality of the rituals of the *Bekayaq Pataq Pare* tradition, which is carried out jointly by traditional leaders and the Sasak people. The results show that indigenous people value natural products for economic intent and seek reciprocal respect for nature and glorify rice through the *Bekayaq Pataq Pare* tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture while preserving the environment.

Keywords: Local Wisdom, Sustainable Agriculture, Natural Preservation, Indigenous People, Legal Anthropology

Authors' individual contribution: Conceptualization — E.H.; Methodology — E.H. and S.; Data Curation — E.H. and S.; Formal Analysis — E.H.; Writing — Original Draft — E.H. and S.; Writing — Review & Editing — E.H.

Declaration of conflicting interests: The Authors declare that there is no conflict of interest.

Acknowledgements: The Authors would like to thank all parties who have assisted with this research, heads of Jerowaru village and districts and their staff, as well as traditional leaders of Jerowaru village. The Authors also thank fellow lecturers and students from the State Islamic University of Mataram who have helped carry out the field research. Sincere thank goes out to the Dean of the Faculty of Law, Diponegoro University who has provided administrative facilities in the form of licensing for the implementation of research activities.

1. INTRODUCTION

The values of local wisdom are cultural, so traditional currents are properly maintained by maintaining traditions related to rituals and the environment (Lullulangi et al., 2015;

Kongprasertamorn, 2007). Likewise, the *Bekayaq Pataq Pare* tradition is a traditional ritual of the Sasak people that has an agrarian concept related to the implementation of rituals on the importance of maintaining tradition and harmony between indigenous people and as

an effort to remember their ancestors to give life blessings to the conservation of the agrarian environment of the local community. It is deemed as a process of conservation of the agrarian nature that they have occupied so far to maintain this tradition.

The implementation of customary law is usually supported by traditional leaders, indigenous people, and the central/regional government to preserve traditions. In the case of tradition, the general goal to be achieved is to maintain the sacredness of these traditional rituals for tourism and environmental preservation. This study aims to provide an overview of the agrarian condition of the Sasak people as a tourist attraction through the preservation of the tradition of *Bekayaq Pataq Pare* to maintain environmental sustainability. Previous studies have underlined the important role of local wisdom in preserving the environment, which is useful for encouraging eco-based tourism (Lisdiyono, 2017; Utomo, 2019; Hammar, 2018; Bethel et al., 2022; Kiwo et al., 2021; Adityanandana & Gerber, 2019; Syaafi et al., 2021).

According to Funk and Wagnalls, the term tradition is defined as knowledge, doctrine, habits, and others, which are understood as the knowledge that has been inherited traditionally from generation to generation, including the method of delivering doctrine (Leach & Fried, 1984). So, tradition is a habit that people from the past have carried out until now. Muhaimin (1995) said that tradition is sometimes equated with traditional words in the view of the community that it is understood as the same structure, with the aim that people follow customary rules. Furthermore, Redfield (1955) says that tradition is divided into two. First, a great tradition of their own, and likes to think and by itself includes a relatively small number of people. Second, a little tradition is a tradition that comes from the majority of people who have never thought deeply about the traditions they have. Thus, they never know what the habits of the people used to be because they do not care about their culture. On the other hand, Cannadine (2008) considers tradition as a new institution dressed in such a way that it not only has the allure of antiquity against the times but also becomes an amazing creation.

Several traditions from several countries that are still running now are still preserved. They are highly respected by each country that owns them, including the Madagascar Merina Tribe, which has a unique and sacred ritual called the Famidihana, the Aboriginal Tiwi Culture Ceremony in Australia, and the La Tomatina festival in the village Buñol in the south of Spain (the Tomato wars).

One of the traditions in Asia, especially in Indonesia, is the *Bekayaq Pataq Pare* which is of the Sasak indigenous people of the island of East Lombok, West Nusa Tenggara, Indonesia. This tradition is a ritual that traditionally focuses on farmers' respect for rice as the staple food of Indonesian people in general. In particular, the community believes this tradition can maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous people care about their customs in agriculture, by carrying out irrigation with due regard to natural capabilities and carried out harmoniously based on mutual benefit (Asteria et al., 2021; Mojo et al., 2017). As a result,

agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

The tradition of *Bekayaq Pataq Pare* has traditionally focused on farmers' respect for rice as a staple food in Asian society in general. In particular, the community believes this tradition can maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous people care about their customs in the agricultural sector, by carrying out irrigation by taking into account the capabilities of nature and carried out in harmony based on mutual benefit (Asteria et al., 2021; Mojo et al., 2017). As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

Over time, the values of local wisdom in indigenous peoples in Indonesia often occur in conflicts between ethnic and religious groups to obtain legal protection. For this reason, it is necessary to study the fulfillment of the rights of indigenous peoples in carrying out customary traditions with a comparative approach to legal anthropology.

This research was conducted to find out how the existence of legal protection against the *Bekayaq Pataq Pare* tradition on the behavior of *Bekayaq* perpetrators in an empirical legal anthropology approach that was studied with the theory of behavior change of *Bekayaq* actors in the agrarian Sasak community tradition. Also, to find and analyze the wisdom of indigenous people in protecting traditions, especially *Bekayaq Pataq Pare* in the Sasak community concerning the current legislation regarding the inhibiting factors and external supporting factors found in indigenous people towards their implementation and identifying the *Bekayaq Pataq Pare* tradition bitter melon in the Sasak Community of East Lombok, West Nusa Tenggara, Indonesia, regarding the support of traditional leaders, indigenous people, and the Central/Regional Government for the *Bekayaq Pataq Pare* tradition in maintaining the sacredness of these traditional rituals.

The behavior of the Sasak community with the culture of *Bekayaq Pataq Pare* has the characteristics of local traditions and potentials that accommodate it. The order of social values, local wisdom, and cultural values in the ritual tradition process involves various forms of interaction in the Sasak community through philosophical objects and words.

The behavior of customary law communities is rooted because it is based on values believed to be true as the embodiment of customs and culture that have been passed down from generation to generation and are considered a means of social control and religious values that guide human life. If there is a deviation, there will be a change in the behavior of the Sasak people who do not carry out traditional rituals so that there will be a catastrophe for seven generations of the Sasak community.

In an empirical approach, legal anthropology is defined as an approach that looks at the reality of the rituals of the *Bekayaq Pataq Pare* tradition by directly observing and interviewing traditional leaders, indigenous people, and the Regional

Government of East Lombok Regency. In the reality that occurs in the Sasak community, it means that the *Bekayaq Pataq Pare* tradition is the embodiment of the village meaning of the Sasak people who used to glorify rice and the Sasak people as farmers who want to be safe, healthy, prosperous, and can maintain their survival relationship between humans and nature, humans with humans, humans with supernatural beings, humans with God, and can maintain harmony in all aspects of life as a manifestation of the welfare of the Sasak community, Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province.

The structure of this paper is as follows: Section 2 reviews the literature and discusses local wisdom and the concept of agrarian society in the legal anthropology approach. Section 3 presents the research methodology, where the sample in this study uses a socio-legal study conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province, to gain knowledge about the relationship between law and society as well as the factors that influence the implementation of law in the community, especially regarding the role of local wisdom in preserving the environment. Section 4 provides the results showing that indigenous people value natural products not only for economic purposes but also respect nature and glorify rice through the *Bekayaq Pataq Pare* tradition. Section 5 discusses the *besiru* local wisdom in the Sasak community, where it can be concluded that the values of local wisdom of the Sasak people are faith in God Almighty, tolerance, cooperation with others, respect for the opinions of others, understanding, and acceptance of the culture community, critical and systematic thinking, non-violent conflict resolution, ability to change lifestyle and consumptive habits, sensitivity to the difficulties of others, willingness and ability to participate in the social life of the Sasak community. Section 6 concludes the paper.

2. LITERATURE REVIEW: LOCAL WISDOM AND ENVIRONMENTAL SUSTAINABILITY

2.1. Local wisdom

Local wisdom in the discipline of anthropology is also known as local genius. This local genius is a term that Quaritch Wales first introduced. Previous studies have discussed at length the notion of local genius (Nemes et al., 2019; Sibarani, 2018; Purnamawati et al., 2015; Suprpti et al., 2019). Roszczynska-Kurasinska et al. (2021) stated that local genius is part of the cultural identity and collective personality. Local wisdom in the discipline of anthropology is also known as local genius. Local genius is a term that was first introduced by Quaritch Wales (Ayatrohaedi, 1986). Soebadio (1985) stated that local genius is part of the cultural identity/personality of the nation's culture, which causes the nation to absorb and cultivate foreign cultures according to their own character and abilities (Ayatrohaedi, 1986).

Meanwhile, Moendardjito (1986) stated that the elements of regional culture are the potential of local geniuses because their ability to survive has been tested until now. The characteristics of local

wisdom are 1) able to withstand the outside culture; 2) the ability to accommodate elements of a foreign culture; 3) the ability to integrate elements of foreign culture into the original culture; 4) the ability to control; 5) able to give direction to the development of culture. Sibarani (2012) states that local wisdom is the original wisdom and knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives. In this case, local wisdom is cultural values and can be used to organize people's lives to achieve increased welfare and establish peace (Ayatrohaedi, 1986). Sibarani (2012) stated that local wisdom could be understood as cultural values, traditional ideas, and local knowledge that are wise, full of wisdom, good value, and virtuous owned by community members in managing their social life.

Local wisdom is obtained from cultural traditions or oral traditions because local wisdom is the content of oral traditions or cultural traditions, which are passed down from generation to generation and used to organize the social life of the community in all fields of life. Local wisdom is a local cultural value that can be used to regulate the life of the community wisely and wisely. Local wisdom becomes important and useful when local people who inherit the knowledge system are willing to accept and claim it as part of their lives. In that way, local wisdom can be called the soul of local culture. It can be seen from the expression of local wisdom in everyday life because it has been internalized very well; every part of the life of local people is wisely directed based on their knowledge system, which is not only useful in daily activities and interactions with others, but also in situations — unexpected situations such as disasters that come suddenly (Stepien et al., 2016). Local wisdom contained in the community contains many noble values of the nation's culture, which are still strong as the identity of the Indonesian nation, but on the other hand, the value of local wisdom is often ignored because it is not in accordance with the development of the era. In fact, from the value of local wisdom, noble values can be promoted, which can be used as instruments to strengthen environmental sustainability (Vitasurya, 2016; Chin et al., 2017).

Local wisdom is seen as very valuable and has its own benefits in social life in accordance with the situation, conditions, abilities, and values that are lived in the community concerned. In other words, local wisdom is part of their wise way of life to solve the life problems they face, and thanks to local wisdom, they can carry on their lives and can even develop environmental management sustainably (Permana et al., 2021; Nene, 2012). In this regard, the law of reciprocity applies, namely doing good to things, then things will do good to us, or believing that everything on earth must live and work in harmony, respect each other, take care of each other, and should not hurt each other so that the adaptation and development of the Sasak community related to the religious system are achieved in the behavior of *Bekayaq Pataq Pare* as a cultural identity and various traditions and rituals owned by the Sasak community, Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province.

Local wisdom is concluded as the personality of the community's cultural identity in the form of values, norms, ethics, beliefs, customs, and special rules that are accepted by the community and tested for their abilities so that they can survive continuously (Sartini, 2009; Nene, 2012). In this context, indigenous people who still maintain and exist in their local wisdom become inseparable in developing local wisdom to strengthen environmental sustainability. In other words, local wisdom is part of their wise way of life to solve the problems they face, and thanks to local wisdom, they can continue to live and can even develop sustainable environmental management, as in the research of Lisdiyono (2017), Sibarani (2018), Hammar (2018), Sujana (2020) and Andriansyah et al. (2021).

2.2. The concept of agrarian society in legal anthropology approach

The *Bekayat Pataq Pare* tradition is a traditional ritual that has an agricultural concept related to the implementation of the ritual of the importance of maintaining tradition and harmony among indigenous people, and an effort to remember their ancestors to give life blessings to the conservation of the local community's agrarian environment.

By referring to this research, it is concluded that the agrarian concept in the legal anthropological approach uses an empirical approach, namely the reality of rice cultivation with other names *merti desa/merti dusun* believed to be able to maintain the agrarian concept, which is a sign that indigenous peoples still care about their customs in the field of agriculture irrigation, and agriculture is always maintained for the welfare of the Sasak people in

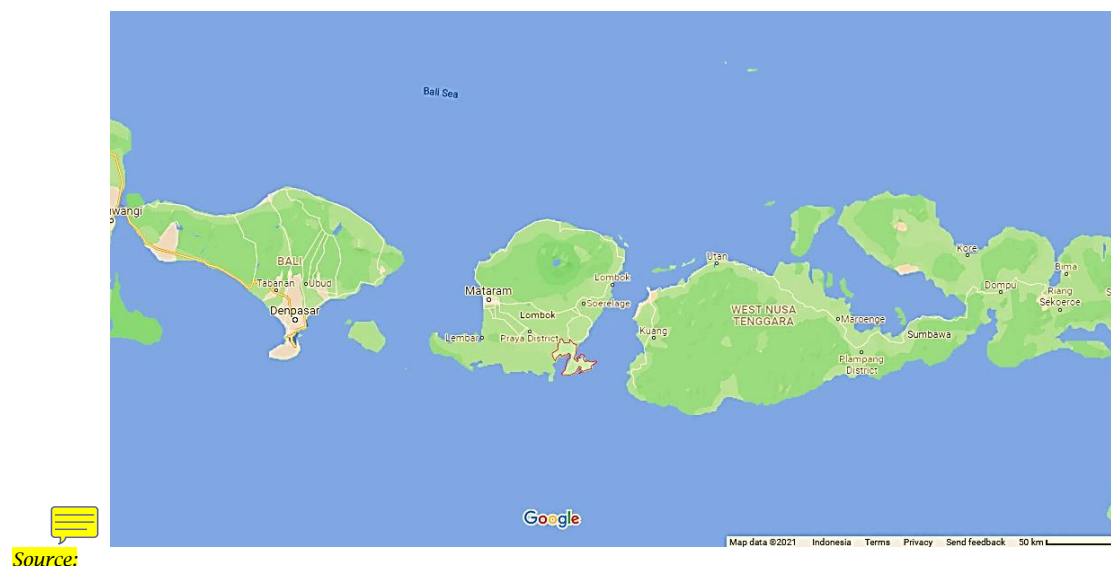
East Lombok. So, it can be said that the Sasak people are trying to maintain the existence of the *Bekayaq Pataq Pare* tradition for the sacralization of the ritual tradition.

The *Bekayaq Pataq Pare* tradition has traditionally focused on the procedures or rituals of carrying out the rice-growing tradition as the staple food of Asian society. In particular, the community believes this tradition can maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous peoples care about their customs in agriculture, by carrying out irrigation with due regard to natural capabilities and carried out harmoniously based on mutual benefit (Asteria et al., 2021; Mojo et al., 2017). As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

3. RESEARCH METHODOLOGY

This study discussed the existence of environmental protection for the *Bekayaq Pataq Pare* tradition on the behavior of local actors in an empirical approach to legal anthropology and how the tradition is studied with the theory of behavioral change in actors in the agrarian community. This study was conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province. This research aims to find and analyze the wisdom of indigenous people in protecting traditions, especially *Bekayaq Pataq Pare* in the Sasak community of East Lombok, West Nusa Tenggara, related to the current laws and regulations concerning the inhibiting factors and external supporting factors found in the community.

Figure 1. The geographic location of the Jerowaru subdistrict



This type of legal research is an overall picture of how to examine the problem that will be used in legal research. This research also uses socio-legal studies aimed at gaining knowledge about the relationship between law and society and the factors that influence the implementation of law in society, especially regarding the role of local

wisdom in preserving environmental sustainability. This study is generally carried out by conducting direct research in the field to collect data. Thus, in this approach, the law is not only seen as a written or unwritten legal norm (*das sollen*). The law is also seen as a social, cultural, and behavioral basis.

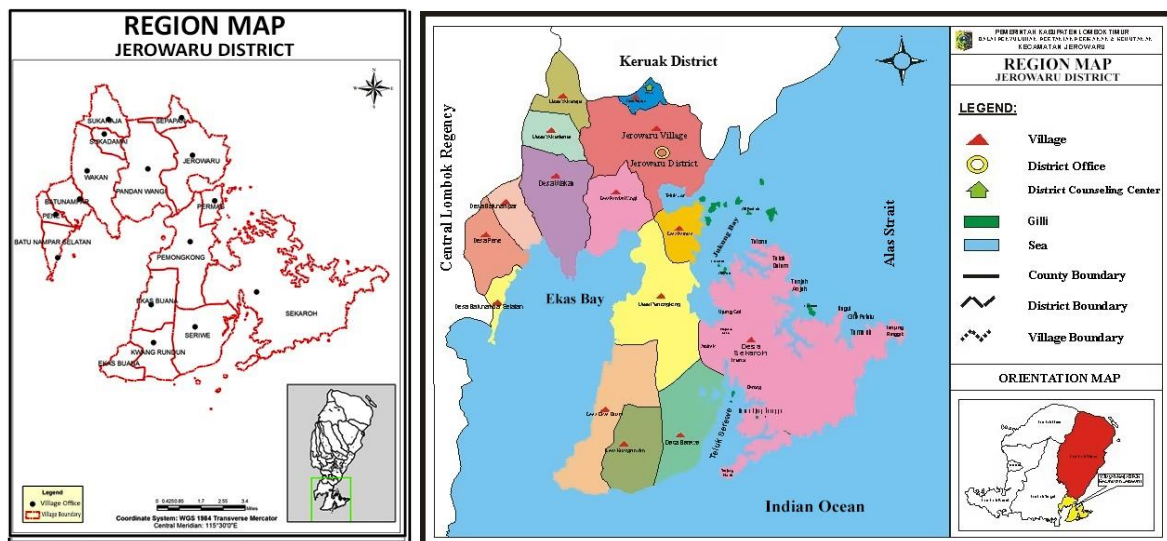
4. RESULTS

This section explores the implementation of tradition and its relationship with the preservation of the ecological environment. The *Bekayaq Pataq Pare* tradition is carried out once a year, starting planting in January, February, March, and April. An implementation may change depending on where it rains. If the rain comes earlier, then the implementation of the tradition will be accelerated. The community will hold a ritual to ask God for rain before it rains every year before planting. The tradition is carried out using a tool to cut rice/sticky rice and a hat made of woven bamboo. The local government recognizes this tradition in a standard rule that indigenous people have the right to maintain their local wisdom and natural environment. The existence of this tradition raises a humble and non-exploitative attitude toward the natural environment, as well as harmony towards life and one with nature. Society adapts social systems and religious values to the development of society by implementing this tradition.

This tradition is regularly scheduled by the Sasak people because it is a cultural heritage that has multicultural values every year. It was carried out to commemorate the harvest with a mutual cooperation system (*besiru*) and respect for local deities which are believed by the local

community to have realized an abundant and beneficial rice harvest to improve the welfare of the community. Before the 2000s, in the rice harvest (*Pataq Pare*), Sasak-Lombok farmers (especially in the southern part of Lombok) still planted a lot of large rice or local varieties of rice. At that time, rice field work depended on human labor, so almost all rice cultivation activities relied on human labor. In addition, working in the rice fields is still rarely using a remuneration system with money. They rely more on cooperative systems such as *gotong royong* (*betulung* and *besiru*). Entering the rice harvest period, the Sasak people, especially the youth, are busy working in the fields. They usually use a rotational cooperation system among women in their rice harvesting activities. In this context, families with daughters or widows indirectly get investment to ease work in the fields, especially during the rice harvest, and be a place for matchmaking in the local community. The implementation of the rice harvest is very dependent on the condition of the rice fruit that is old enough to be harvested, determined with certainty, or determined at a previous time. Harvesting or picking of rice must be done very carefully so that not a single grain of rice should fall to the ground. In addition, harvesting rice must use *ani-ani* only by cutting the rice stalks, and the rice that has been cut is grasped with the left hand, and the right hand continues to cut the rice.

Figure 2. Administrative division of Jerowaru subdistrict

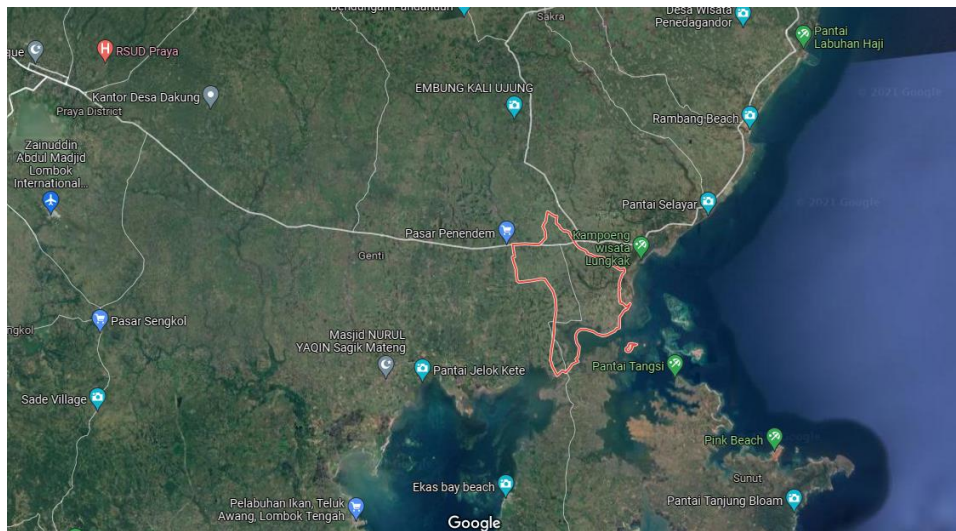


Source: Diskominfo Kabupaten Lombok Timur (2019) and Permadi et al. (2018).

In the 1990s, this activity was replaced by the development of information-communication technology in the form of cassettes and loudspeakers used by a group of men to play songs while harvesting rice. From then on, women were no longer involved in harvesting rice. The consequence is a shift in interaction patterns caused by a shift in the role of women in the context of involving rice fields. The 1990s marked a generational shift in the community of practitioners of this tradition. As a result, the direction of changes in people's behavior in the implementation of this tradition

impacts the deconstruction of rural social systems, especially in the context of an agrarian society. The rationalization of farming was followed by the cessation of large rice varieties, which were local varieties. In addition, from the pattern of labor in the traditional agricultural sector, the role of women is replaced by male dominance in rice harvesting. In other words, rationalization in agriculture, especially rice, has contributed to the deculturation of the life of the Sasak agrarian community, who are the *Bekayaq* actors. On the other hand, it also forms a new pattern of relations/interactions in society.

Figure 3. Spatial domination of agriculture in Jerowaru village



Source:

In the agricultural life of the Sasak people, there is local wisdom in the form of cooperation or mutual cooperation (*besiru*). This tradition is a form of social behavior of the Sasak people related to the problem of solidarity, among others. The *besiru* tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land and planting to harvesting in turns without being paid. In other areas of Lombok, this tradition is also known (Asri, 2015). In the field of cultural customs, this is reflected in the form of helping each other in plowing and cultivating farmers' fields and helping each other in cultivating the fields, such as clearing grass and pulling weeds. This tradition has its local wisdom by encouraging mutual cooperation in working in the fields, from planting seeds to harvesting (Aminah et al., 2021).

This *Bekayaq Pataq Pare* tradition embodies the values of local wisdom and traditional Sasak ritual traditions, which become the community's cultural identity through the values of local wisdom and norms that guide the community towards peace and harmony, which is the dominant culture of the local community. The value of peace and harmony is also related to social relations through the elders' forum to determine agricultural life. This kind of forum regulates social life, which regulates the community's way of life. In addition, for the Sasak people, the management of soil fertility is not only limited to the application of fertilizers, which is accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional farming systems; the life of soil organisms and supporting important processes in the soil (Edwards et al., 1993). For local people, the agricultural cycle cannot be separated from various ceremonies. Thus, the traditional agricultural system that has a ceremony implies the overall preservation of all supporters of ecosystem sustainability that are considered disturbing rice fields and rice plants. This tradition is useful for raising awareness about the importance of agriculture and the natural environment so that rice grows well, harvests abundantly, and is protected from pests (Senoaji, 2012).

The community order related to agriculture also has been regulated by customary law, such as harvesting once a year on Sundays and working on Fridays or vice versa, to protect nature's abilities. The values of local wisdom of the Sasak people in preserving and maintaining local wisdom in a good traditional agricultural system in accordance with their ancestral heritage. Local wisdom in the Sasak community is useful in the agricultural life of the community. A tradition is a form of social behavior of the Sasak people related to the problem of solidarity between fellow humans and protecting the natural environment to support the agricultural culture of the local community in an efficient way through cooperation and the use of collective labour.

5. DISCUSSION

In the agricultural life of the Sasak people, there is local wisdom known as *besiru*, which is a form of social behavior of the Sasak people related to the problem of solidarity between people. The *besiru* tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land and planting to harvesting in rotation without pay.

In the Sasak community, according to researchers, local wisdom as the ancestral heritage of the Indonesian nation will build the values of social wisdom in people's lives. The values of wisdom are in line with the values of virtue in social life. The components of values that can be taken from the local wisdom of the Sasak people include some values. The first is mutual cooperation. According to Koentjaraningrat (1974), gotong royong is defined as the mobilization of human labor without pay for a project or work that is beneficial to the public or useful for development. We can imagine if these values of gotong royong were actualized in today's modern society, working hand in hand with building the Indonesian nation, then it is not impossible that this great nation will progress rapidly beyond today's developed countries.

The second is maintaining social relations in people's lives between people with one another. Social relations are reciprocal relationships based on awareness to help each other in various areas of life. One of the positive impacts of the *besiru* tradition in

daily life is the maintenance of friendly relations between communities so that there will be little conflict in society. The third is preventing radicalism. Based on data loaded by Kompas on Tuesday (November 16, 2022), around 1,175 thousand terrorists have been arrested by the Secretariat of the National Counterterrorism Agency (*Badan Nasional Penanggulangan Terorisme*, BNPT). It shows the influence of radicalism from year to year is getting more terrible. Radicalism is increasingly becoming an important thing to be considered by the government and the people of Indonesia along with technological advances, one of which is radicalization through social media. Local wisdom really needs to be grown in building caring relationships in society. Strengthening the role of local wisdom in society has a positive impact as a form of preventing radicalism in society.

In implementing the *Bekayaq Pataq Pare* tradition, the wisdom values of the Sasak indigenous people are important before the traditional tradition is implemented, which starts based on the local wisdom values of the Sasak community in Jerowaru village, East Lombok. Based on the values of local wisdom that can provide a discourse about the *Bekayaq Pataq Pare* tradition that can be combined with the Sasak community to prevent conflict and be able to maintain the social harmony that exists in the Sasak indigenous community.

The local wisdom of the Sasak people is the embodiment of the dominant culture of the Sasak people, which is very close to the orientation of peace, both like giving, choosing a safe situation of peace and tolerance in increasing the repertoire of local wisdom of the Sasak community in the frame of the *Bekayaq Pataq Pare* tradition and *Bekayaq Pataq* behavior which regulates the guidance of indigenous peoples in setting sanctions for violations that occur in the behavior of *Bekayaq* perpetrators carried out in the current *besiru* (gotong royong system) as well as in the future as the glue of local wisdom values in traditional traditions.

It can be concluded that the values of local wisdom of the Sasak people are faith in God, tolerance, cooperation with others, respect for the opinions of others, understanding, and acceptance of community culture, critical and systematic thinking, non-violent conflict resolution, the ability to change lifestyles and consumptive habits, sensitivity to the difficulties of others, willingness, and ability to participate in social life in the Sasak community. Thus, it can be concluded that local wisdom is considered very valuable and has its own benefits in people's lives because of the need to live, maintain and carry on life according to the situation, conditions, and circumstances, the abilities and values that are lived in the Sasak community or other words local wisdom becomes part of their wise way of life to solve all the problems of life they face, thanks to local wisdom they can carry on their lives, and can even develop sustainably regarding the traditional rituals of *Bekayaq Pataq Pare* Sasak community, Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province (Sujana, 2020).

In this Sasak traditional ritual, the West Nusa Tenggara Regional Government urges the Sasak community not to associate it with any belief or religion because the purpose of holding the *Bekayaq Pataq Pare* tradition is to maintain the ritual

traditions of the Sasak people so that they are not extinct by the times and the realization of legal protection for the *Bekayaq Pataq Pare* tradition as the embodiment of local wisdom values and Sasak ritual traditions which are the cultural identity of the Sasak people through the values of local wisdom and norms that become the guide so that it leads to peace and harmony are actually the dominant culture of the Sasak people. A number of idioms known in the Sasak community are very close to the orientation of peace. The concept of *ajinin*, which literally means mutual respect, *reme*, *rapah*, *regen*, which means like to give, choose a safe, peaceful situation, and support tolerance, adds to the treasures of local wisdom of the Lombok people in undergoing social relations (Zuhdi, 2018). In the past, the Sasak ethnic group has known the container that is the parent in their social life, which regulates the community's life guidelines, and where they look for referrals to set sanctions for violators in their community association system. The container is known as *krama*. This conception has been actualized or described in the daily life of the Sasak people in the past so that the implementation of the cultural conception has transformed into various elements or inseparable elements. This means that the management of soil fertility is not limited to providing fertilizer alone accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional agricultural systems, the life of soil organisms and supporting important processes in the soil, because the agricultural cycle cannot be separated from various ceremonies, so that basically a traditional agricultural system that has a ceremony implies a comprehensive conservation of all supporters of the sustainability of the ecosystem through offerings that are offered in the offerings of supernatural beings so as not to disturb the rice fields and rice plants to be planted, so the researcher concludes that the *Bekayaq Pataq Pare* tradition is a local wisdom that must be maintained in accordance with karma or customary institutions in maintaining local wisdom of the Sasak people in ritual activities asking for permission to the mother/goddess Sri and the creator so that rice plants grow well (Andresen et al., 2016; Senoaji, 2012).

Conceptually, karma is a customary institution that covers local wisdom, consisting of two kinds: *krama* as a traditional institution and *krama* as a rule of social interaction. Second, *ajikrama* consists of the words *aji*, which means price or value, and *krama* which means holy and sometimes means the area or population unit in an area within an area that exists. Thus, *ajikrama* is a traditional symbol, meaning the sacred value of Sasak's traditional social strata based on its customary territory.

6. CONCLUSION

The results of the study through a legal anthropological approach using an empirical approach concluded that the agrarian concept in the reality of rice cultivation is believed to be able to maintain a sustainable agrarian environment with high respect for natural products. For the community, this is a sign of indigenous people's concern for adat and the welfare of the agricultural environment. Irrigation and agriculture are maintained to maintain

the carrying capacity of the environment as well as the welfare of the Sasak people in East Lombok.

The *Pataq Pare* tradition is a Sasak tradition as an embodiment of local traditional wisdom with sacred values rooted in the community and aims to provide peace for the Sasak community, the ecological environment, and the relationship between humans and the natural surroundings. In addition, this tradition is useful for maintaining harmonious relations between fellow community members. Traditional local wisdom describes the reality that occurs in the Sasak community as a form of harmony in life between humans, nature, and society as well as social and religious values for community welfare and environmental sustainability.

Overall, the results show that indigenous peoples value natural products not only for economic intent but also to seek reciprocal respect for nature and glorify rice through the *Bekayaq Pataq Pare* tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture while preserving the environment. The results of this study can be used as a guide in developing the traditions of

the Sasak people in East Lombok, West Nusa Tenggara. In addition, the results can be useful for increasing legal awareness and legal protection for traditions.

Thus, the researcher recommends that in the future, the government is obliged to ensure the continuity of the application of the values of local wisdom of the Sasak community. The progress of science and technology also does not pollute the traditional farming system of the Sasak people. This wisdom can encourage the potential use of agricultural land based on the traditions of the Sasak people, who still adhere to their customs. Finally, traditions and culture need to be preserved to bind the Sasak people with different social statuses, beliefs, and religions.

The limitation of this research is that each tribe has different traditions, resulting in different customary relationships with their respective environments. Therefore, this research cannot simply be used as a reference for other ethnic groups, customs, and environmental sustainability. Therefore, the authors encourage that in the future, research will also be carried out on other tribes, and customs.

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THE ROLE OF CUSTOMARY LAW IN THE GOVERNANCE OF SUSTAINABLE AGRARIAN CULTURE IN LOCAL COMMUNITIES

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Abstract

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Along with massive environmental damage due to an industrial-oriented economy, local wisdom, as a means of social control and shared values that guide the lives of local people, has become a bastion of environmental preservation that can maintain a balance between the needs of local life and the sustainability of the ecological environment. This study seeks to explore the role of customary law as local wisdom rooted in the community in protecting the environment based on the theories developed by Edwards et al. (1993) and Kiwfo et al. (2021) regarding local wisdom in agricultural sustainability. This study uses an empirical approach based on legal anthropology by observing the reality of the rituals of the *Bekayaq Pataq Pare* tradition, which is carried out jointly by traditional leaders and the Sasak people. The results show that indigenous people value natural products for economic intent and seek reciprocal respect for nature and glorify rice through the *Bekayaq Pataq Pare* tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture while preserving the environment.

Keywords: Local Wisdom, Sustainable Agriculture, Natural Preservation, Indigenous People, Legal Anthropology

Authors' individual contribution: Conceptualization — E.H.; Methodology — E.H. and S.; Data Curation — E.H. and S.; Formal Analysis — E.H.; Writing — Original Draft — E.H. and S.; Writing — Review & Editing — E.H.

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1. INTRODUCTION

The values of local wisdom are cultural, so traditional currents are properly maintained by maintaining traditions related to rituals and the environment (Lullulangi et al., 2015;

Kongprasertamorn, 2007). Likewise, the *Bekayaq Pataq Pare* tradition is a traditional ritual of the Sasak people that has an agrarian concept related to the implementation of rituals on the importance of maintaining tradition and harmony between indigenous people and as

an effort to remember their ancestors to give life blessings to the conservation of the agrarian environment of the local community. It is deemed as a process of conservation of the agrarian nature that they have occupied so far to maintain this tradition.

The implementation of customary law is usually supported by traditional leaders, indigenous people, and the central/regional government to preserve traditions. In the case of tradition, the general goal to be achieved is to maintain the sacredness of these traditional rituals for tourism and environmental preservation. This study aims to provide an overview of the agrarian condition of the Sasak people as a tourist attraction through the preservation of the tradition of *Bekayaq Pataq Pare* to maintain environmental sustainability. Previous studies have underlined the important role of local wisdom in preserving the environment, which is useful for encouraging eco-based tourism (Lisdiyono, 2017; Utomo, 2019; Hammar, 2018; Bethel et al., 2022; Kiwo et al., 2021; Adityanandana & Gerber, 2019; Syaafi et al., 2021).

According to Funk and Wagnalls, the term tradition is defined as knowledge, doctrine, habits, and others, which are understood as the knowledge that has been inherited traditionally from generation to generation, including the method of delivering doctrine (Leach & Fried, 1984). So, tradition is a habit that people from the past have carried out until now. Muhaimin (1995) said that tradition is sometimes equated with traditional words in the view of the community that it is understood as the same structure, with the aim that people follow customary rules. Furthermore, Redfield (1955) says that tradition is divided into two. First, a great tradition of their own, and likes to think and by itself includes a relatively small number of people. Second, a little tradition is a tradition that comes from the majority of people who have never thought deeply about the traditions they have. Thus, they never know what the habits of the people used to be because they do not care about their culture. On the other hand, Cannadine (2008) considers tradition as a new institution dressed in such a way that it not only has the allure of antiquity against the times but also becomes an amazing creation.

Several traditions from several countries that are still running now are still preserved. They are highly respected by each country that owns them, including the Madagascar Merina Tribe, which has a unique and sacred ritual called the Famidihana, the Aboriginal Tiwi Culture Ceremony in Australia, and the La Tomatina festival in the village Buñol in the south of Spain (the Tomato wars).

One of the traditions in Asia, especially in Indonesia, is the *Bekayaq Pataq Pare* which is of the Sasak indigenous people of the island of East Lombok, West Nusa Tenggara, Indonesia. This tradition is a ritual that traditionally focuses on farmers' respect for rice as the staple food of Indonesian people in general. In particular, the community believes this tradition can maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous people care about their customs in agriculture, by carrying out irrigation with due regard to natural capabilities and carried out harmoniously based on mutual benefit (Asteria et al., 2021; Mojo et al., 2017). As a result,

agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

The tradition of *Bekayaq Pataq Pare* has traditionally focused on farmers' respect for rice as a staple food in Asian society in general. In particular, the community believes this tradition can maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous people care about their customs in the agricultural sector, by carrying out irrigation by taking into account the capabilities of nature and carried out in harmony based on mutual benefit (Asteria et al., 2021; Mojo et al., 2017). As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

Over time, the values of local wisdom in indigenous peoples in Indonesia often occur in conflicts between ethnic and religious groups to obtain legal protection. For this reason, it is necessary to study the fulfillment of the rights of indigenous peoples in carrying out customary traditions with a comparative approach to legal anthropology.

This research was conducted to find out how the existence of legal protection against the *Bekayaq Pataq Pare* tradition on the behavior of *Bekayaq* perpetrators in an empirical legal anthropology approach that was studied with the theory of behavior change of *Bekayaq* actors in the agrarian Sasak community tradition. Also, to find and analyze the wisdom of indigenous people in protecting traditions, especially *Bekayaq Pataq Pare* in the Sasak community concerning the current legislation regarding the inhibiting factors and external supporting factors found in indigenous people towards their implementation and identifying the *Bekayaq Pataq Pare* tradition bitter melon in the Sasak Community of East Lombok, West Nusa Tenggara, Indonesia, regarding the support of traditional leaders, indigenous people, and the Central/Regional Government for the *Bekayaq Pataq Pare* tradition in maintaining the sacredness of these traditional rituals.

The behavior of the Sasak community with the culture of *Bekayaq Pataq Pare* has the characteristics of local traditions and potentials that accommodate it. The order of social values, local wisdom, and cultural values in the ritual tradition process involves various forms of interaction in the Sasak community through philosophical objects and words.

The behavior of customary law communities is rooted because it is based on values believed to be true as the embodiment of customs and culture that have been passed down from generation to generation and are considered a means of social control and religious values that guide human life. If there is a deviation, there will be a change in the behavior of the Sasak people who do not carry out traditional rituals so that there will be a catastrophe for seven generations of the Sasak community.

In an empirical approach, legal anthropology is defined as an approach that looks at the reality of the rituals of the *Bekayaq Pataq Pare* tradition by directly observing and interviewing traditional leaders, indigenous people, and the Regional

Government of East Lombok Regency. In the reality that occurs in the Sasak community, it means that the *Bekayaq Pataq Pare* tradition is the embodiment of the village meaning of the Sasak people who used to glorify rice and the Sasak people as farmers who want to be safe, healthy, prosperous, and can maintain their survival relationship between humans and nature, humans with humans, humans with supernatural beings, humans with God, and can maintain harmony in all aspects of life as a manifestation of the welfare of the Sasak community, Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province.

The structure of this paper is as follows: Section 2 reviews the literature and discusses local wisdom and the concept of agrarian society in the legal anthropology approach. Section 3 presents the research methodology, where the sample in this study uses a socio-legal study conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province, to gain knowledge about the relationship between law and society as well as the factors that influence the implementation of law in the community, especially regarding the role of local wisdom in preserving the environment. Section 4 provides the results showing that indigenous people value natural products not only for economic purposes but also respect nature and glorify rice through the *Bekayaq Pataq Pare* tradition. Section 5 discusses the *besiru* local wisdom in the Sasak community, where it can be concluded that the values of local wisdom of the Sasak people are faith in God Almighty, tolerance, cooperation with others, respect for the opinions of others, understanding, and acceptance of the culture community, critical and systematic thinking, non-violent conflict resolution, ability to change lifestyle and consumptive habits, sensitivity to the difficulties of others, willingness and ability to participate in the social life of the Sasak community. Section 6 concludes the paper.

2. LITERATURE REVIEW: LOCAL WISDOM AND ENVIRONMENTAL SUSTAINABILITY

2.1. Local wisdom

Local wisdom in the discipline of anthropology is also known as local genius. This local genius is a term that Quaritch Wales first introduced. Previous studies have discussed at length the notion of local genius (Nemes et al., 2019; Sibarani, 2018; Purnamawati et al., 2015; Suprpti et al., 2019). Roszczynska-Kurasinska et al. (2021) stated that local genius is part of the cultural identity and collective personality. Local wisdom in the discipline of anthropology is also known as local genius. Local genius is a term that was first introduced by Quaritch Wales (Ayatrohaedi, 1986). Soebadio (1985) stated that local genius is part of the cultural identity/personality of the nation's culture, which causes the nation to absorb and cultivate foreign cultures according to their own character and abilities (Ayatrohaedi, 1986).

Meanwhile, Moendardjito (1986) stated that the elements of regional culture are the potential of local geniuses because their ability to survive has been tested until now. The characteristics of local

wisdom are 1) able to withstand the outside culture; 2) the ability to accommodate elements of a foreign culture; 3) the ability to integrate elements of foreign culture into the original culture; 4) the ability to control; 5) able to give direction to the development of culture. Sibarani (2012) states that local wisdom is the original wisdom and knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives. In this case, local wisdom is cultural values and can be used to organize people's lives to achieve increased welfare and establish peace (Ayatrohaedi, 1986). Sibarani (2012) stated that local wisdom could be understood as cultural values, traditional ideas, and local knowledge that are wise, full of wisdom, good value, and virtuous owned by community members in managing their social life.

Local wisdom is obtained from cultural traditions or oral traditions because local wisdom is the content of oral traditions or cultural traditions, which are passed down from generation to generation and used to organize the social life of the community in all fields of life. Local wisdom is a local cultural value that can be used to regulate the life of the community wisely and wisely. Local wisdom becomes important and useful when local people who inherit the knowledge system are willing to accept and claim it as part of their lives. In that way, local wisdom can be called the soul of local culture. It can be seen from the expression of local wisdom in everyday life because it has been internalized very well; every part of the life of local people is wisely directed based on their knowledge system, which is not only useful in daily activities and interactions with others, but also in situations — unexpected situations such as disasters that come suddenly (Stepien et al., 2016). Local wisdom contained in the community contains many noble values of the nation's culture, which are still strong as the identity of the Indonesian nation, but on the other hand, the value of local wisdom is often ignored because it is not in accordance with the development of the era. In fact, from the value of local wisdom, noble values can be promoted, which can be used as instruments to strengthen environmental sustainability (Vitasurya, 2016; Chin et al., 2017).

Local wisdom is seen as very valuable and has its own benefits in social life in accordance with the situation, conditions, abilities, and values that are lived in the community concerned. In other words, local wisdom is part of their wise way of life to solve the life problems they face, and thanks to local wisdom, they can carry on their lives and can even develop environmental management sustainably (Permana et al., 2021; Nene, 2012). In this regard, the law of reciprocity applies, namely doing good to things, then things will do good to us, or believing that everything on earth must live and work in harmony, respect each other, take care of each other, and should not hurt each other so that the adaptation and development of the Sasak community related to the religious system are achieved in the behavior of *Bekayaq Pataq Pare* as a cultural identity and various traditions and rituals owned by the Sasak community, Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province.

Local wisdom is concluded as the personality of the community's cultural identity in the form of values, norms, ethics, beliefs, customs, and special rules that are accepted by the community and tested for their abilities so that they can survive continuously (Sartini, 2009; Nene, 2012). In this context, indigenous people who still maintain and exist in their local wisdom become inseparable in developing local wisdom to strengthen environmental sustainability. In other words, local wisdom is part of their wise way of life to solve the problems they face, and thanks to local wisdom, they can continue to live and can even develop sustainable environmental management, as in the research of Lisdiyono (2017), Sibarani (2018), Hammar (2018), Sujana (2020) and Andriansyah et al. (2021).

2.2. The concept of agrarian society in legal anthropology approach

The *Bekayat Pataq Pare* tradition is a traditional ritual that has an agricultural concept related to the implementation of the ritual of the importance of maintaining tradition and harmony among indigenous people, and an effort to remember their ancestors to give life blessings to the conservation of the local community's agrarian environment.

By referring to this research, it is concluded that the agrarian concept in the legal anthropological approach uses an empirical approach, namely the reality of rice cultivation with other names *merti desa/merti dusun* believed to be able to maintain the agrarian concept, which is a sign that indigenous peoples still care about their customs in the field of agriculture irrigation, and agriculture is always maintained for the welfare of the Sasak people in

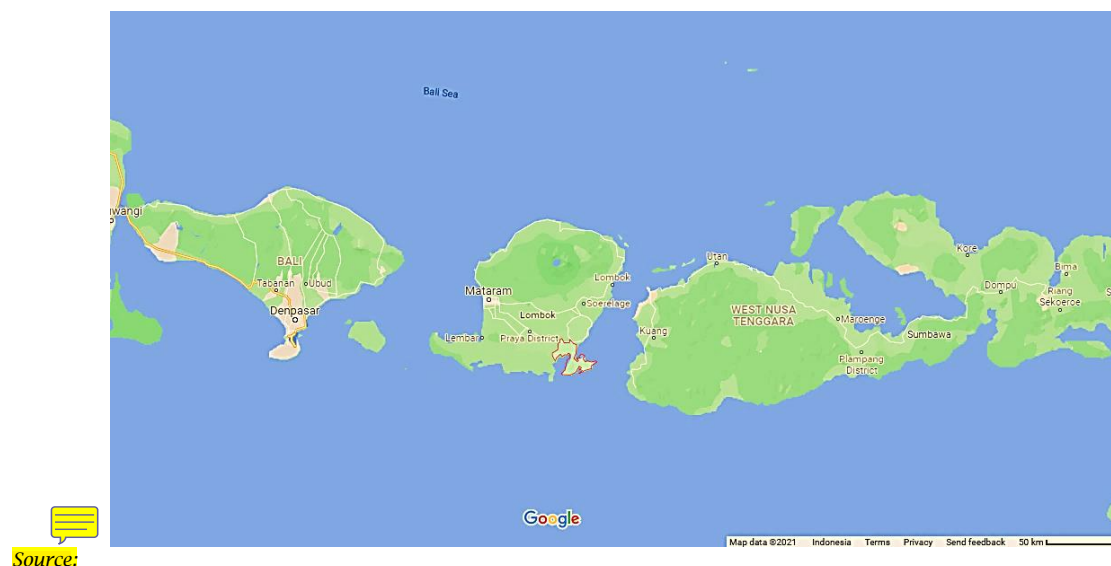
East Lombok. So, it can be said that the Sasak people are trying to maintain the existence of the *Bekayaq Pataq Pare* tradition for the sacralization of the ritual tradition.

The *Bekayaq Pataq Pare* tradition has traditionally focused on the procedures or rituals of carrying out the rice-growing tradition as the staple food of Asian society. In particular, the community believes this tradition can maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous peoples care about their customs in agriculture, by carrying out irrigation with due regard to natural capabilities and carried out harmoniously based on mutual benefit (Asteria et al., 2021; Mojo et al., 2017). As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

3. RESEARCH METHODOLOGY

This study discussed the existence of environmental protection for the *Bekayaq Pataq Pare* tradition on the behavior of local actors in an empirical approach to legal anthropology and how the tradition is studied with the theory of behavioral change in actors in the agrarian community. This study was conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province. This research aims to find and analyze the wisdom of indigenous people in protecting traditions, especially *Bekayaq Pataq Pare* in the Sasak community of East Lombok, West Nusa Tenggara, related to the current laws and regulations concerning the inhibiting factors and external supporting factors found in the community.

Figure 1. The geographic location of the Jerowaru subdistrict



This type of legal research is an overall picture of how to examine the problem that will be used in legal research. This research also uses socio-legal studies aimed at gaining knowledge about the relationship between law and society and the factors that influence the implementation of law in society, especially regarding the role of local

wisdom in preserving environmental sustainability. This study is generally carried out by conducting direct research in the field to collect data. Thus, in this approach, the law is not only seen as a written or unwritten legal norm (*das sollen*). The law is also seen as a social, cultural, and behavioral basis.

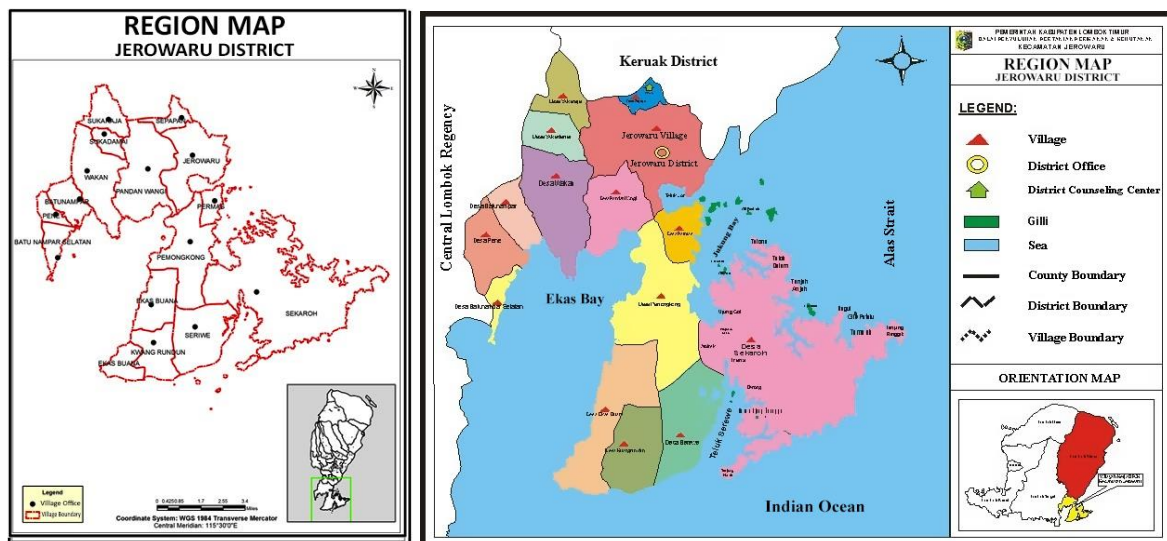
4. RESULTS

This section explores the implementation of tradition and its relationship with the preservation of the ecological environment. The *Bekayaq Pataq Pare* tradition is carried out once a year, starting planting in January, February, March, and April. An implementation may change depending on where it rains. If the rain comes earlier, then the implementation of the tradition will be accelerated. The community will hold a ritual to ask God for rain before it rains every year before planting. The tradition is carried out using a tool to cut rice/sticky rice and a hat made of woven bamboo. The local government recognizes this tradition in a standard rule that indigenous people have the right to maintain their local wisdom and natural environment. The existence of this tradition raises a humble and non-exploitative attitude toward the natural environment, as well as harmony towards life and one with nature. Society adapts social systems and religious values to the development of society by implementing this tradition.

This tradition is regularly scheduled by the Sasak people because it is a cultural heritage that has multicultural values every year. It was carried out to commemorate the harvest with a mutual cooperation system (*besiru*) and respect for local deities which are believed by the local

community to have realized an abundant and beneficial rice harvest to improve the welfare of the community. **Before** the 2000s, in the rice harvest (*Pataq Pare*), Sasak-Lombok farmers (especially in the southern part of Lombok) still planted a lot of large rice or local varieties of rice. At that time, rice field work depended on human labor, so almost all rice cultivation activities relied on human labor. In addition, working in the rice fields is still rarely using a remuneration system with money. They rely more on cooperative systems such as *gotong royong* (*betulung* and *besiru*). Entering the rice harvest period, the Sasak people, especially the youth, are busy working in the fields. They usually use a rotational cooperation system among women in their rice harvesting activities. In this context, families with daughters or widows indirectly get investment to ease work in the fields, especially during the rice harvest, and be a place for matchmaking in the local community. The implementation of the rice harvest is very dependent on the condition of the rice fruit that is old enough to be harvested, determined with certainty, or determined at a previous time. Harvesting or picking of rice must be done very carefully so that not a single grain of rice should fall to the ground. In addition, harvesting rice must use *ani-ani* only by cutting the rice stalks, and the rice that has been cut is grasped with the left hand, and the right hand continues to cut the rice.

Figure 2. Administrative division of Jejawaru subdistrict

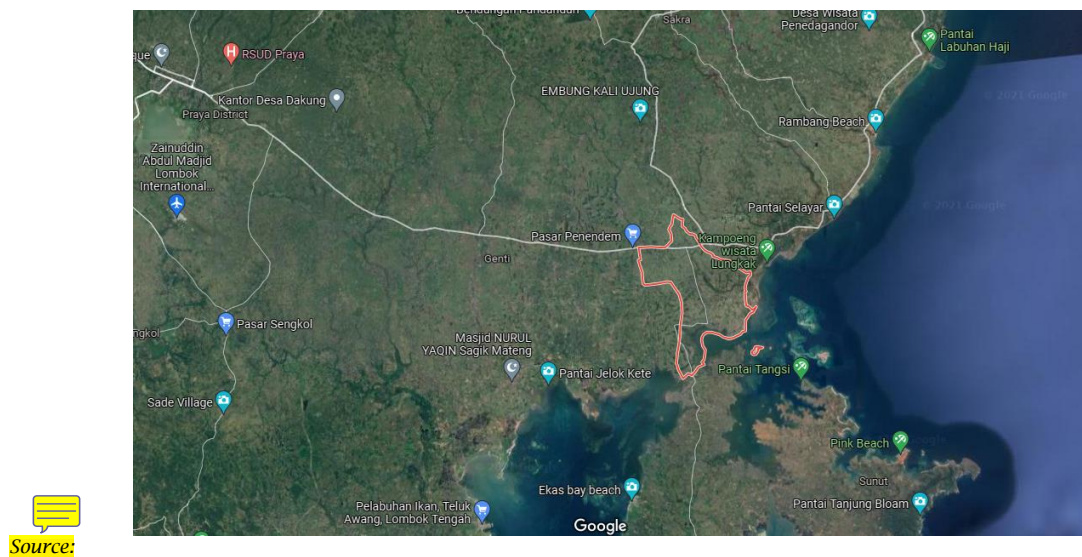


Source: Diskominfo Kabupaten Lombok Timur (2019) and Permadi et al. (2018).

In the 1990s, this activity was replaced by the development of information-communication technology in the form of cassettes and loudspeakers used by a group of men to play songs while harvesting rice. From then on, women were no longer involved in harvesting rice. The consequence is a shift in interaction patterns caused by a shift in the role of women in the context of involving rice fields. The 1990s marked a generational shift in the community of practitioners of this tradition. As a result, the direction of changes in people's behavior in the implementation of this tradition

impacts the deconstruction of rural social systems, especially in the context of an agrarian society. The rationalization of farming was followed by the cessation of large rice varieties, which were local varieties. In addition, from the pattern of labor in the traditional agricultural sector, the role of women is replaced by male dominance in rice harvesting. In other words, rationalization in agriculture especially rice, has contributed to the deculturation of the life of the Sasak agrarian community, who are the Bekayaq actors. On the other hand, it also forms a new pattern of relations/interactions in society.

Figure 3. Spatial domination of agriculture in Jerowaru village



Source:

In the agricultural life of the Sasak people, there is local wisdom in the form of cooperation or mutual cooperation (*besiru*). This tradition is a form of social behavior of the Sasak people related to the problem of solidarity, among others. The *besiru* tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land and planting to harvesting in turns without being paid. In other areas of Lombok, this tradition is also known (Asri, 2015). In the field of cultural customs, this is reflected in the form of helping each other in plowing and cultivating farmers' fields and helping each other in cultivating the fields, such as clearing grass and pulling weeds. This tradition has its local wisdom by encouraging mutual cooperation in working in the fields, from planting seeds to harvesting (Aminah et al., 2021).

This *Bekayaq Pataq Pare* tradition embodies the values of local wisdom and traditional Sasak ritual traditions, which become the community's cultural identity through the values of local wisdom and norms that guide the community towards peace and harmony, which is the dominant culture of the local community. The value of peace and harmony is also related to social relations through the elders' forum to determine agricultural life. This kind of forum regulates social life, which regulates the community's way of life. In addition, for the Sasak people, the management of soil fertility is not only limited to the application of fertilizers, which is accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional farming systems; the life of soil organisms and supporting important processes in the soil (Edwards et al., 1993). For local people, the agricultural cycle cannot be separated from various ceremonies. Thus, the traditional agricultural system that has a ceremony implies the overall preservation of all supporters of ecosystem sustainability that are considered disturbing rice fields and rice plants. This tradition is useful for raising awareness about the importance of agriculture and the natural environment so that rice grows well, harvests abundantly, and is protected from pests (Senoaji, 2012).

The community order related to agriculture also has been regulated by customary law, such as harvesting once a year on Sundays and working on Fridays or vice versa, to protect nature's abilities. The values of local wisdom of the Sasak people in preserving and maintaining local wisdom in a good traditional agricultural system in accordance with their ancestral heritage. Local wisdom in the Sasak community is useful in the agricultural life of the community. A tradition is a form of social behavior of the Sasak people related to the problem of solidarity between fellow humans and protecting the natural environment to support the agricultural culture of the local community in an efficient way through cooperation and the use of collective labour.

5. DISCUSSION

In the agricultural life of the Sasak people, there is local wisdom known as *besiru*, which is a form of social behavior of the Sasak people related to the problem of solidarity between people. The *besiru* tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land and planting to harvesting in rotation without pay.

In the Sasak community, according to researchers, local wisdom as the ancestral heritage of the Indonesian nation will build the values of social wisdom in people's lives. The values of wisdom are in line with the values of virtue in social life. The components of values that can be taken from the local wisdom of the Sasak people include some values. The first is mutual cooperation. According to Koentjaraningrat (1974), gotong royong is defined as the mobilization of human labor without pay for a project or work that is beneficial to the public or useful for development. We can imagine if these values of gotong royong were actualized in today's modern society, working hand in hand with building the Indonesian nation, then it is not impossible that this great nation will progress rapidly beyond today's developed countries.

The second is maintaining social relations in people's lives between people with one another. Social relations are reciprocal relationships based on awareness to help each other in various areas of life. One of the positive impacts of the *besiru* tradition in

daily life is the maintenance of friendly relations between communities so that there will be little conflict in society. The third is preventing radicalism. Based on data loaded by Kompas on Tuesday (November 16, 2022), around 1,175 thousand terrorists have been arrested by the Secretariat of the National Counterterrorism Agency (*Badan Nasional Penanggulangan Terorisme*, BNPT). It shows the influence of radicalism from year to year is getting more terrible. Radicalism is increasingly becoming an important thing to be considered by the government and the people of Indonesia along with technological advances, one of which is radicalization through social media. Local wisdom really needs to be grown in building caring relationships in society. Strengthening the role of local wisdom in society has a positive impact as a form of preventing radicalism in society.

In implementing the *Bekayaq Pataq Pare* tradition, the wisdom values of the Sasak indigenous people are important before the traditional tradition is implemented, which starts based on the local wisdom values of the Sasak community in Jerowaru village, East Lombok. Based on the values of local wisdom that can provide a discourse about the *Bekayaq Pataq Pare* tradition that can be combined with the Sasak community to prevent conflict and be able to maintain the social harmony that exists in the Sasak indigenous community.

The local wisdom of the Sasak people is the embodiment of the dominant culture of the Sasak people, which is very close to the orientation of peace, both like giving, choosing a safe situation of peace and tolerance in increasing the repertoire of local wisdom of the Sasak community in the frame of the *Bekayaq Pataq Pare* tradition and *Bekayaq Pataq* behavior which regulates the guidance of indigenous peoples in setting sanctions for violations that occur in the behavior of *Bekayaq* perpetrators carried out in the current *besiru* (gotong royong system) as well as in the future as the glue of local wisdom values in traditional traditions.

It can be concluded that the values of local wisdom of the Sasak people are faith in God, tolerance, cooperation with others, respect for the opinions of others, understanding, and acceptance of community culture, critical and systematic thinking, non-violent conflict resolution, the ability to change lifestyles and consumptive habits, sensitivity to the difficulties of others, willingness, and ability to participate in social life in the Sasak community. Thus, it can be concluded that local wisdom is considered very valuable and has its own benefits in people's lives because of the need to live, maintain and carry on life according to the situation, conditions, and circumstances, the abilities and values that are lived in the Sasak community or other words local wisdom becomes part of their wise way of life to solve all the problems of life they face, thanks to local wisdom they can carry on their lives, and can even develop sustainably regarding the traditional rituals of *Bekayaq Pataq Pare* Sasak community, Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province (Sujana, 2020).

In this Sasak traditional ritual, the West Nusa Tenggara Regional Government urges the Sasak community not to associate it with any belief or religion because the purpose of holding the *Bekayaq Pataq Pare* tradition is to maintain the ritual

traditions of the Sasak people so that they are not extinct by the times and the realization of legal protection for the *Bekayaq Pataq Pare* tradition as the embodiment of local wisdom values and Sasak ritual traditions which are the cultural identity of the Sasak people through the values of local wisdom and norms that become the guide so that it leads to peace and harmony are actually the dominant culture of the Sasak people. A number of idioms known in the Sasak community are very close to the orientation of peace. The concept of *ajinin*, which literally means mutual respect, *reme*, *rapah*, *regen*, which means like to give, choose a safe, peaceful situation, and support tolerance, adds to the treasures of local wisdom of the Lombok people in undergoing social relations (Zuhdi, 2018). In the past, the Sasak ethnic group has known the container that is the parent in their social life, which regulates the community's life guidelines, and where they look for referrals to set sanctions for violators in their community association system. The container is known as *krama*. This conception has been actualized or described in the daily life of the Sasak people in the past so that the implementation of the cultural conception has transformed into various elements or inseparable elements. This means that the management of soil fertility is not limited to providing fertilizer alone accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional agricultural systems, the life of soil organisms and supporting important processes in the soil, because the agricultural cycle cannot be separated from various ceremonies, so that basically a traditional agricultural system that has a ceremony implies a comprehensive conservation of all supporters of the sustainability of the ecosystem through offerings that are offered in the offerings of supernatural beings so as not to disturb the rice fields and rice plants to be planted, so the researcher concludes that the *Bekayaq Pataq Pare* tradition is a local wisdom that must be maintained in accordance with karma or customary institutions in maintaining local wisdom of the Sasak people in ritual activities asking for permission to the mother/goddess Sri and the creator so that rice plants grow well (Andresen et al., 2016; Senoaji, 2012).

Conceptually, karma is a customary institution that covers local wisdom, consisting of two kinds: *krama* as a traditional institution and *krama* as a rule of social interaction. Second, *ajikrama* consists of the words *aji*, which means price or value, and *krama* which means holy and sometimes means the area or population unit in an area within an area that exists. Thus, *ajikrama* is a traditional symbol, meaning the sacred value of Sasak's traditional social strata based on its customary territory.

6. CONCLUSION

The results of the study through a legal anthropological approach using an empirical approach concluded that the agrarian concept in the reality of rice cultivation is believed to be able to maintain a sustainable agrarian environment with high respect for natural products. For the community, this is a sign of indigenous people's concern for adat and the welfare of the agricultural environment. Irrigation and agriculture are maintained to maintain

the carrying capacity of the environment as well as the welfare of the Sasak people in East Lombok.

The *Pataq Pare* tradition is a Sasak tradition as an embodiment of local traditional wisdom with sacred values rooted in the community and aims to provide peace for the Sasak community, the ecological environment, and the relationship between humans and the natural surroundings. In addition, this tradition is useful for maintaining harmonious relations between fellow community members. Traditional local wisdom describes the reality that occurs in the Sasak community as a form of harmony in life between humans, nature, and society as well as social and religious values for community welfare and environmental sustainability.

Overall, the results show that indigenous peoples value natural products not only for economic intent but also to seek reciprocal respect for nature and glorify rice through the *Bekayaq Pataq Pare* tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture while preserving the environment. The results of this study can be used as a guide in developing the traditions of

the Sasak people in East Lombok, West Nusa Tenggara. In addition, the results can be useful for increasing legal awareness and legal protection for traditions.

Thus, the researcher recommends that in the future, the government is obliged to ensure the continuity of the application of the values of local wisdom of the Sasak community. The progress of science and technology also does not pollute the traditional farming system of the Sasak people. This wisdom can encourage the potential use of agricultural land based on the traditions of the Sasak people, who still adhere to their customs. Finally, traditions and culture need to be preserved to bind the Sasak people with different social statuses, beliefs, and religions.

The limitation of this research is that each tribe has different traditions, resulting in different customary relationships with their respective environments. Therefore, this research cannot simply be used as a reference for other ethnic groups, customs, and environmental sustainability. Therefore, the authors encourage that in the future, research will also be carried out on other tribes, and customs.

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THE ROLE OF CUSTOMARY LAW IN THE GOVERNANCE OF SUSTAINABLE AGRARIAN CULTURE IN LOCAL COMMUNITIES

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Abstract

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Along with massive environmental damage due to an industrial-oriented economy, local wisdom, as a means of social control and shared values that guide the lives of local people, has become a bastion of environmental preservation that can maintain a balance between the needs of local life and the sustainability of the ecological environment. This study seeks to explore the role of customary law as local wisdom rooted in the community in protecting the environment based on the theories developed by Edwards et al. (1993) and Kiwfo et al. (2021) regarding local wisdom in agricultural sustainability. This study uses an empirical approach based on legal anthropology by observing the reality of the rituals of the *Bekayaq Pataq Pare* tradition, which is carried out jointly by traditional leaders and the Sasak people. The results show that indigenous people value natural products for economic intent and seek reciprocal respect for nature and glorify rice through the *Bekayaq Pataq Pare* tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture while preserving the environment.

Keywords: Local Wisdom, Sustainable Agriculture, Natural Preservation, Indigenous People, Legal Anthropology

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1. INTRODUCTION

The values of local wisdom are cultural, so traditional currents are properly maintained by maintaining traditions related to rituals and the environment (Lullulangi et al., 2015;

Kongprasertamorn, 2007). Likewise, the *Bekayaq Pataq Pare* tradition is a traditional ritual of the Sasak people that has an agrarian concept related to the implementation of rituals on the importance of maintaining tradition and harmony between indigenous people and as

an effort to remember their ancestors to give life blessings to the conservation of the agrarian environment of the local community. It is deemed as a process of conservation of the agrarian nature that they have occupied so far to maintain this tradition.

The implementation of customary law is usually supported by traditional leaders, indigenous people, and the central/regional government to preserve traditions. In the case of tradition, the general goal to be achieved is to maintain the sacredness of these traditional rituals for tourism and environmental preservation. This study aims to provide an overview of the agrarian condition of the Sasak people as a tourist attraction through the preservation of the tradition of *Bekayaq Pataq Pare* to maintain environmental sustainability. Previous studies have underlined the important role of local wisdom in preserving the environment, which is useful for encouraging eco-based tourism (Lisdiyono, 2017; Utomo, 2019; Hammar, 2019; Bethel et al., 2022; Kiwo et al., 2021; Adityanandana & Gerber, 2019; Syaafi et al., 2021).

According to Funk and Wagnalls, the term tradition is defined as knowledge, doctrine, habits, and others, which are understood as the knowledge that has been inherited traditionally from generation to generation, including the method of delivering doctrine (Leach & Fried, 1984). So, tradition is a habit that people from the past have carried out until now. Muhaimin (1995) said that tradition is sometimes equated with traditional words in the view of the community that it is understood as the same structure, with the aim that people follow customary rules. Furthermore, Redfield (1955) says that tradition is divided into two. First, a great tradition of their own, by itself, includes a relatively small number of people. Second, a little tradition is a tradition that comes from the majority of people who have never thought deeply about the traditions they have. Thus, they never know what the habits of the people used to be because they do not care about their culture. On the other hand, Cannadine (2008) considers tradition as a new institution dressed in such a way that it not only has the allure of antiquity against the times but also becomes an amazing creation.

Several traditions from several countries that are still running now are still preserved. They are highly respected by each country that owns them, including the Madagascar Merina Tribe, which has a unique and sacred ritual called the Famidihana, the Aboriginal Tiwi Culture Ceremony in Australia, and the La Tomatina festival in the village Buñol in the south of Spain (the Tomato wars).

One of the traditions in Asia, especially in Indonesia, is the *Bekayaq Pataq Pare* which is of the Sasak indigenous people of the island of East Lombok, West Nusa Tenggara, Indonesia. This tradition is a ritual that traditionally focuses on farmers' respect for rice as the staple food of Indonesian people in general. In particular, the community believes this tradition can maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous people care about their customs in agriculture, by carrying out irrigation with due regard to natural capabilities and carried out harmoniously based on mutual benefit (Astoria et al., 2021; Mojo et al., 2017). As a result,

agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

Over time, the values of local wisdom in indigenous peoples in Indonesia often occur in conflicts between ethnic and religious groups to obtain legal protection. For this reason, it is necessary to study the fulfillment of the rights of indigenous peoples in carrying out customary traditions with a comparative approach to legal anthropology.

This research was conducted to find out how the existence of legal protection against the *Bekayaq Pataq Pare* tradition on the behavior of *Bekayaq* perpetrators in an empirical legal anthropology approach that was studied with the theory of behavior change of *Bekayaq* actors in the agrarian Sasak community tradition. Also, to find and analyze the wisdom of indigenous people in protecting traditions, especially *Bekayaq Pataq Pare* in the Sasak community concerning the current legislation regarding the inhibiting factors and external supporting factors found in indigenous people towards their implementation and identifying the *Bekayaq Pataq Pare* in the Sasak Community of East Lombok, West Nusa Tenggara, Indonesia, regarding the support of traditional leaders, indigenous people, and the Central/Regional Government for the *Bekayaq Pataq Pare* tradition in maintaining the sacredness of these traditional rituals.

The behavior of the Sasak community with the culture of *Bekayaq Pataq Pare* has the characteristics of local traditions and potentials that accommodate it. The order of social values, local wisdom, and cultural values in the ritual tradition process involves various forms of interaction in the Sasak community through philosophical objects and words.

The behavior of customary law communities is rooted because it is based on values believed to be true as the embodiment of customs and culture that have been passed down from generation to generation and are considered a means of social control and religious values that guide human life. If there is a deviation, there will be a change in the behavior of the Sasak people who do not carry out traditional rituals so that there will be a catastrophe for seven generations of the Sasak community.

In an empirical approach, legal anthropology is defined as an approach that looks at the reality of the rituals of the *Bekayaq Pataq Pare* tradition by directly observing and interviewing traditional leaders, indigenous people, and the Regional Government of East Lombok Regency. In the reality that occurs in the Sasak community, it means that the *Bekayaq Pataq Pare* tradition is the embodiment of the village meaning of the Sasak people who used to glorify rice and the Sasak people as farmers who want to be safe, healthy, prosperous, and can maintain their survival relationship between humans and nature, humans with humans, humans with supernatural beings, humans with God, and can maintain harmony in all aspects of life as a manifestation of the welfare of the Sasak community, Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province.

The structure of this paper is as follows. Section 2 reviews the literature and discusses local wisdom and the concept of agrarian society in the legal anthropology approach. Section 3 presents the research methodology, where the sample in this study uses a socio-legal study conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province, to gain knowledge about the relationship between law and society as well as the factors that influence the implementation of law in the community, especially regarding the role of local wisdom in preserving the environment. Section 4 provides the results showing that indigenous people value natural products not only for economic purposes but also respect nature and glorify rice through the *Bekayaq Pataq Pare* tradition. Section 5 discusses the *besiru* local wisdom in the Sasak community, where it can be concluded that the values of local wisdom of the Sasak people are faith in God Almighty, tolerance, cooperation with others, respect for the opinions of others, understanding, and acceptance of the culture community, critical and systematic thinking, non-violent conflict resolution, ability to change lifestyle and consumptive habits, sensitivity to the difficulties of others, willingness and ability to participate in the social life of the Sasak community. Section 6 concludes the paper.

2. LITERATURE REVIEW: LOCAL WISDOM AND ENVIRONMENTAL SUSTAINABILITY

2.1. Local wisdom

Local wisdom in the discipline of anthropology is also known as local genius. This local genius is a term that Quaritch Wales first introduced. Previous studies have discussed at length the notion of local genius (Nemes et al., 2019; Sibarani, 2018; Purnamawati et al., 2015; Suprpti et al., 2019). Roszczynska-Kurasinska et al. (2021) stated that local genius is part of the cultural identity and collective personality. Local wisdom in the discipline of anthropology is also known as local genius. Local genius is a term that was first introduced by Quaritch Wales (Ayatrohaedi, 1986). Soebadio (1985) stated that local genius is part of the cultural identity/personality of the nation's culture, which causes the nation to absorb and cultivate foreign cultures according to their own character and abilities (Ayatrohaedi, 1986).

Meanwhile, Moendardjito (1986) stated that the elements of regional culture are the potential of local geniuses because their ability to survive has been tested until now. The characteristics of local wisdom are 1) able to withstand the outside culture; 2) the ability to accommodate elements of a foreign culture; 3) the ability to integrate elements of foreign culture into the original culture; 4) the ability to control; 5) able to give direction to the development of culture. Sibarani (2012) states that local wisdom is the original wisdom and knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives. In this case, local wisdom is cultural values and can be used to organize people's lives to achieve increased welfare and establish peace (Ayatrohaedi, 1986). Sibarani (2012) stated that local wisdom could be understood as cultural values,

traditional ideas, and local knowledge that are wise, full of wisdom, good value, and virtuous owned by community members in managing their social life.

Local wisdom is obtained from cultural traditions or oral traditions because local wisdom is the content of oral traditions or cultural traditions, which are passed down from generation to generation and used to organize the social life of the community in all fields of life. Local wisdom is a local cultural value that can be used to regulate the life of the community wisely and wisely. Local wisdom becomes important and useful when local people who inherit the knowledge system are willing to accept and claim it as part of their lives. In that way, local wisdom can be called the soul of local culture. It can be seen from the expression of local wisdom in everyday life because it has been internalized very well; every part of the life of local people is wisely directed based on their knowledge system, which is not only useful in daily activities and interactions with others, but also in situations — unexpected situations such as disasters that come suddenly (Stepień et al., 2016). Local wisdom contained in the community contains many noble values of the nation's culture, which are still strong as the identity of the Indonesian nation, but on the other hand, the value of local wisdom is often ignored because it is not in accordance with the development of the era. In fact, from the value of local wisdom, noble values can be promoted, which can be used as instruments to strengthen environmental sustainability (Vitasurya, 2016; Chin et al., 2017).

Local wisdom is seen as very valuable and has its own benefits in social life in accordance with the situation, conditions, abilities, and values that are lived in the community concerned. In other words, local wisdom is part of their wise way of life to solve the life problems they face, and thanks to local wisdom, they can carry on their lives and can even develop environmental management sustainably (Permana et al., 2021; Nene, 2012). In this regard, the law of reciprocity applies, namely doing good to things, then things will do good to us, or believing that everything on earth must live and work in harmony, respect each other, take care of each other, and should not hurt each other so that the adaptation and development of the Sasak community related to the religious system are achieved in the behavior of *Bekayaq Pataq Pare* as a cultural identity and various traditions and rituals owned by the Sasak community, Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province.

Local wisdom is concluded as the personality of the community's cultural identity in the form of values, norms, ethics, beliefs, customs, and special rules that are accepted by the community and tested for their abilities so that they can survive continuously (Sartini, 2009; Nene, 2012). In this context, indigenous people who still maintain and exist in their local wisdom become inseparable in developing local wisdom to strengthen environmental sustainability. In other words, local wisdom is part of their wise way of life to solve the problems they face, and thanks to local wisdom, they can continue to live and can even develop sustainable environmental management, as in the research of Lisdiyono (2017), Sibarani (2018), Hammar (2019), Sujana (2020) and Andriansyah et al. (2021).

2.2. The concept of agrarian society in legal anthropology approach

The *Bekayat Pataq Pare* tradition is a traditional ritual that has an agricultural concept related to the implementation of the ritual of the importance of maintaining tradition and harmony among indigenous people, and an effort to remember their ancestors to give life blessings to the conservation of the local community's agrarian environment.

By referring to this research, it is concluded that the agrarian concept in the legal anthropological approach uses an empirical approach, namely the reality of rice cultivation with other names *meriti desa/meriti dusun* believed to be able to maintain the agrarian concept, which is a sign that indigenous peoples still care about their customs in the field of agriculture irrigation, and agriculture is always maintained for the welfare of the Sasak people in East Lombok. So, it can be said that the Sasak people are trying to maintain the existence of the *Bekayaq Pataq Pare* tradition for the sacralization of the ritual tradition.

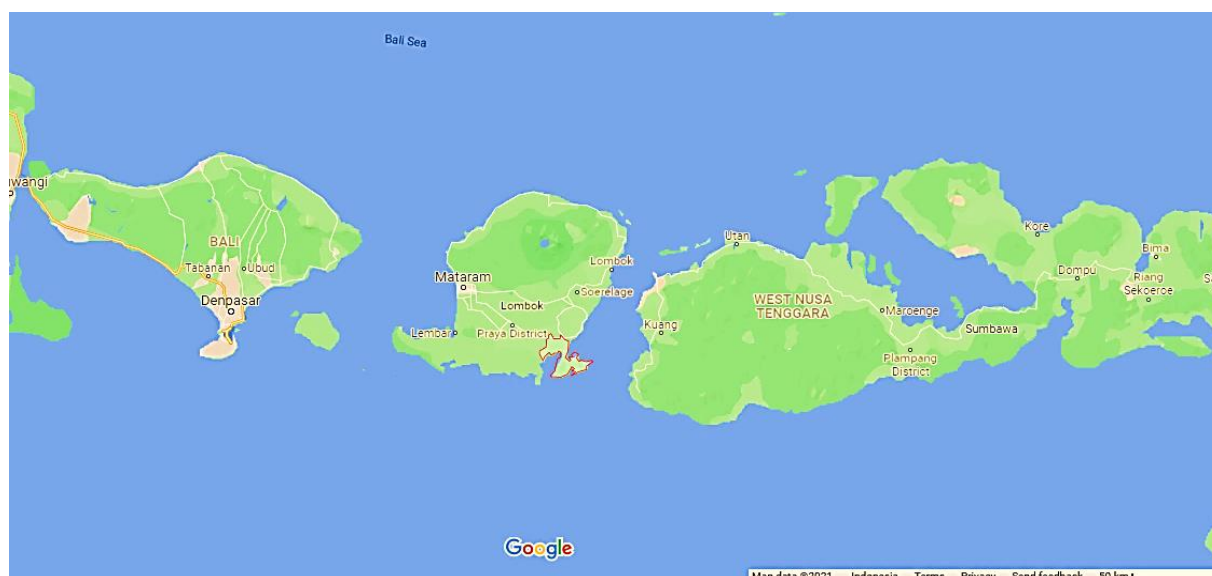
The *Bekayaq Pataq Pare* tradition has focused on the procedures or rituals of carrying out the rice-

growing tradition as the staple food of Asian society. As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

3. RESEARCH METHODOLOGY

This study discussed the existence of environmental protection for the *Bekayaq Pataq Pare* tradition on the behavior of local actors in an empirical approach to legal anthropology and how the tradition is studied with the theory of behavioral change in actors in the agrarian community. This study was conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province. This research aims to find and analyze the wisdom of indigenous people in protecting traditions, especially *Bekayaq Pataq Pare* in the Sasak community of East Lombok, West Nusa Tenggara, related to the current laws and regulations concerning the inhibiting factors and external supporting factors found in the community.

Figure 1. The geographic location of the Jejawaru subdistrict



Source: Google Maps, 2021.

This type of legal research is an overall picture of how to examine the problem that will be used in legal research. This research also uses socio-legal studies aimed at gaining knowledge about the relationship between law and society and the factors that influence the implementation of law in society, especially regarding the role of local wisdom in preserving environmental sustainability. This study is generally carried out by conducting direct research in the field to collect data. Thus, in this approach, the law is not only seen as a written or unwritten legal norm (*das sollen*). The law is also seen as a social, cultural, and behavioral basis.

4. RESULTS

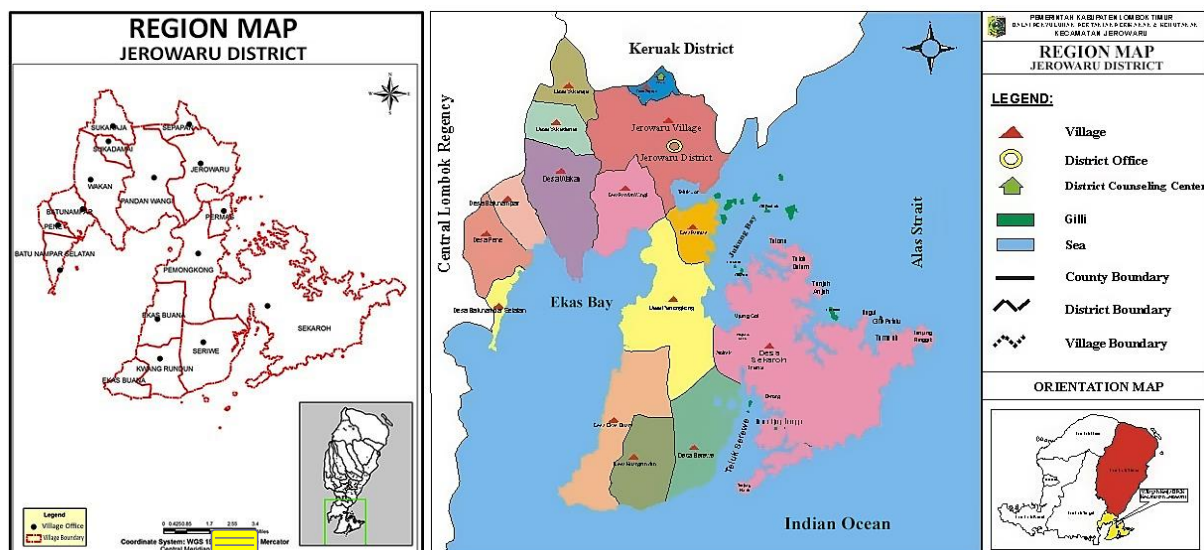
This section explores the implementation of tradition and its relationship with the preservation of the ecological environment. The *Bekayaq Pataq Pare* tradition is carried out once a year, starting planting in January, February, March, and April. An implementation may change depending on where it rains. If the rain comes earlier, then the implementation of the tradition will be accelerated. The community will hold a ritual to ask God for rain before it rains every year before planting. The tradition is carried out using a tool to cut rice/sticky rice and a hat made of woven bamboo. The local government recognizes this tradition in a standard rule that indigenous people

have the right to maintain their local wisdom and natural environment. The existence of this tradition raises a humble and non-exploitative attitude toward the natural environment, as well as harmony towards life and one with nature. Society adapts social systems and religious values to the development of society by implementing this tradition.

This tradition is regularly scheduled by the Sasak people because it is a cultural heritage that has multicultural values every year. It was carried out to commemorate the harvest with a mutual cooperation system (*besiru*) and respect for local deities which are believed by the local community to have realized an abundant and beneficial rice harvest to improve the welfare of the community. Before the 2000s, in the rice harvest (*Pataq Pare*), Sasak-Lombok farmers (especially in the southern part of Lombok) still planted a lot of large rice or local varieties of rice. At that time, rice field work depended on human labor, so almost all rice cultivation activities relied on human labor.

In addition, working in the rice fields is still rarely using a remuneration system with money. They rely more on cooperative systems such as gotong royong (*betulung* and *besiru*). Entering the rice harvest period, the Sasak people, especially the youth, are busy working in the fields. They usually use a rotational cooperation system among women in their rice harvesting activities. In this context, families with daughters or widows indirectly get investment to ease work in the fields, especially during the rice harvest, and be a place for matchmaking in the local community. The implementation of the rice harvest is very dependent on the condition of the rice fruit that is old enough to be harvested, determined with certainty, or determined at a previous time. Harvesting or picking of rice must be done very carefully so that not a single grain of rice should fall to the ground. In addition, harvesting rice must use ani-ani only by cutting the rice stalks, and the rice that has been cut is grasped with the left hand, and the right hand continues to cut the rice.

Figure 2. Administrative division of Jejowaru subdistrict

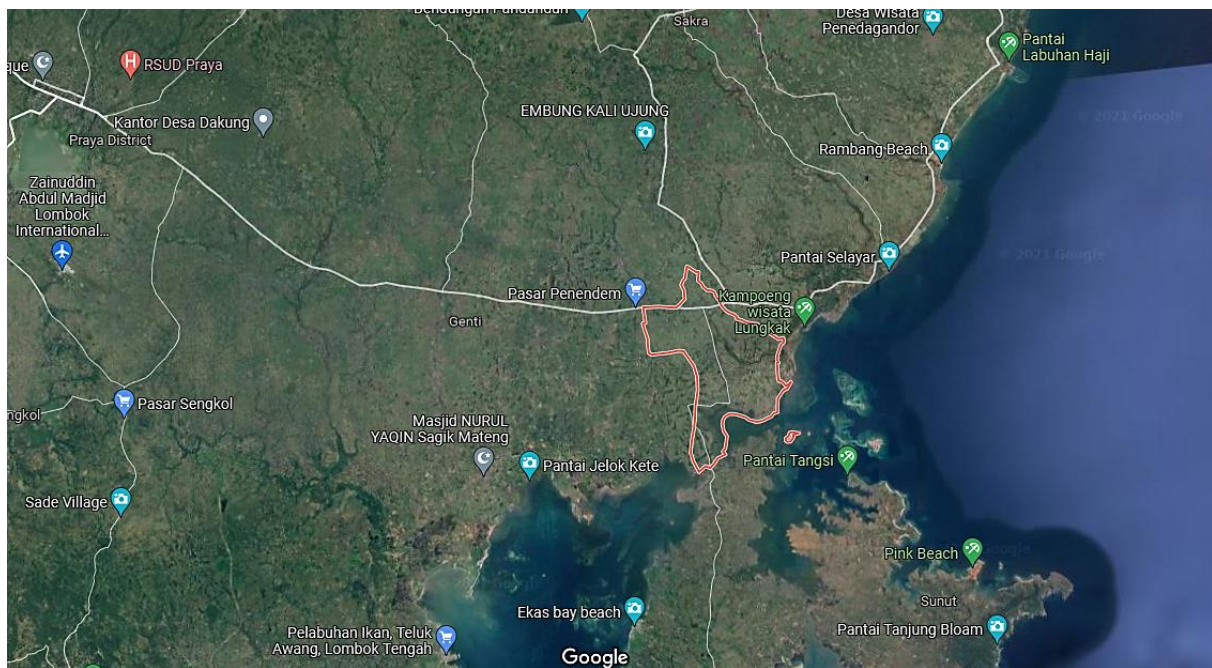


Source: Diskominfo Kabupaten Lombok Timur (2019) and Permadi et al. (2018).

In the 1990s, this activity was replaced by the development of information-communication technology in the form of cassettes and loudspeakers used by a group of men to play songs while harvesting rice. From then on, women were no longer involved in harvesting rice. The consequence is a shift in interaction patterns caused by a shift in the role of women in the context of involving rice fields. The 1990s marked a generational shift in the community of practitioners of this tradition. As a result, the direction of changes in people's behavior in the implementation of this tradition

impacts the deconstruction of rural social systems, especially in the context of an agrarian society. The rationalization of farming was followed by the cessation of large rice varieties, which were local varieties. In addition, from the pattern of labor in the traditional agricultural sector, the role of women is replaced by male dominance in rice harvesting. In other words, rationalization in agriculture, especially rice, has contributed to the deculturation of the life of the Sasak agrarian community, who are the Bekayaq actors. On the other hand, it also forms a new pattern of relations/interactions in society.

Figure 3. Spatial domination of agriculture in Jerowaru village



Source: Google maps, 2021

In the agricultural life of the Sasak people, there is local wisdom in the form of cooperation or mutual cooperation (*besiru*). This tradition is a form of social behavior of the Sasak people related to the problem of solidarity, among others. The *besiru* tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land and planting to harvesting in turns without being paid. In other areas of Lombok, this tradition is also known (Arianto, 2015). In the field of cultural customs, this is reflected in the form of helping each other in plowing and cultivating farmers' fields and helping each other in cultivating the fields, such as clearing grass and pulling weeds. This tradition has its local wisdom by encouraging mutual cooperation in working in the fields, from planting seeds to harvesting (Aminah et al., 2021).

This *Bekayaq Pataq Pare* tradition embodies the values of local wisdom and traditional Sasak ritual traditions, which become the community's cultural identity through the values of local wisdom and norms that guide the community towards peace and harmony, which is the dominant culture of the local community. The value of peace and harmony is also related to social relations through the elders' forum to determine agricultural life. This kind of forum regulates social life, which regulates the community's way of life. In addition, for the Sasak people, the management of soil fertility is not only limited to the application of fertilizers, which is accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional farming systems; the life of soil organisms and supporting important processes in the soil (Edwards et al., 1993). For local people, the agricultural cycle cannot be separated from various ceremonies. Thus, the traditional agricultural system that has a ceremony implies the overall preservation of all supporters of ecosystem sustainability that are considered disturbing rice fields and rice plants. This tradition

is useful for raising awareness about the importance of agriculture and the natural environment so that rice grows well, harvests abundantly, and is protected from pests (Senoaji, 2012).

The community order related to agriculture also has been regulated by customary law, such as harvesting once a year on Sundays and working on Fridays or vice versa, to protect nature's abilities. The values of local wisdom of the Sasak people in preserving and maintaining local wisdom in a good traditional agricultural system in accordance with their ancestral heritage. Local wisdom in the Sasak community is useful in the agricultural life of the community. A tradition is a form of social behavior of the Sasak people related to the problem of solidarity between fellow humans and protecting the natural environment to support the agricultural culture of the local community in an efficient way through cooperation and the use of collective labour.

5. DISCUSSION

In the Sasak community, according to researchers, local wisdom as the ancestral heritage of the Indonesian nation will build the values of social wisdom in people's lives. The values of wisdom are in line with the values of virtue in social life. The components of values that can be taken from the local wisdom of the Sasak people include some values. The first is mutual cooperation. According to Koentjaraningrat (1974), *gotong royong* is defined as the mobilization of human labor without pay for a project or work that is beneficial to the public or useful for development. We can imagine if these values of *gotong royong* were actualized in today's modern society, working hand in hand with building the Indonesian nation, then it is not impossible that this great nation will progress rapidly beyond today's developed countries.

The second is maintaining social relations in people's lives between people with one another.

Social relations are reciprocal relationships based on awareness to help each other in various areas of life. One of the positive impacts of the *besiru* tradition in daily life is the maintenance of friendly relations between communities so that there will be little conflict in society. The third is preventing radicalism. Based on data loaded by Kompas on Tuesday (November 16, 2022), around 1,175 thousand terrorists have been arrested by the Secretariat of the National Counterterrorism Agency (*Badan Nasional Penanggulangan Terorisme*, BNPT). It shows the influence of radicalism from year to year is getting more terrible. Radicalism is increasingly becoming an important thing to be considered by the government and the people of Indonesia along with technological advances, one of which is radicalization through social media. Local wisdom really needs to be grown in building caring relationships in society. Strengthening the role of local wisdom in society has a positive impact as a form of preventing radicalism in society.

In implementing the *Bekayaaq Pataq Pare* tradition, the wisdom values of the Sasak indigenous people are important before the traditional tradition is implemented, which starts based on the local wisdom values of the Sasak community in Jerowaru village, East Lombok. Based on the values of local wisdom that can provide a discourse about the *Bekayaaq Pataq Pare* tradition that can be combined with the Sasak community to prevent conflict and be able to maintain the social harmony that exists in the Sasak indigenous community.

The local wisdom of the Sasak people is the embodiment of the dominant culture of the Sasak people, which is very close to the orientation of peace, both like giving, choosing a safe situation of peace and tolerance in increasing the repertoire of local wisdom of the Sasak community in the frame of the *Bekayaaq Pataq Pare* tradition and *Bekayaaq Pataq* behavior which regulates the guidance of indigenous peoples in setting sanctions for violations that occur in the behavior of *Bekayaaq* perpetrators carried out in the current *besiru* (gotong royong system) as well as in the future as the glue of local wisdom values in traditional traditions.

It can be concluded that the values of local wisdom of the Sasak people are faith in God, tolerance, cooperation with others, respect for the opinions of others, understanding, and acceptance of community culture, critical and systematic thinking, non-violent conflict resolution, the ability to change lifestyles and consumptive habits, sensitivity to the difficulties of others, willingness, and ability to participate in social life in the Sasak community. Thus, it can be concluded that local wisdom is considered very valuable and has its own benefits in people's lives because of the need to live, maintain and carry on life according to the situation, conditions, and circumstances, the abilities and values that are lived in the Sasak community or other words local wisdom becomes part of their wise way of life to solve all the problems of life they face, thanks to local wisdom they can carry on their lives, and can even develop sustainably regarding the traditional rituals of *Bekayaaq Pataq Pare* Sasak community, Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province (Sujana, 2020).

In this Sasak traditional ritual, the West Nusa Tenggara Regional Government urges the Sasak community not to associate it with any belief or religion because the purpose of holding the *Bekayaaq Pataq Pare* tradition is to maintain the ritual traditions of the Sasak people so that they are not extinct by the times and the realization of legal protection for the *Bekayaaq Pataq Pare* tradition as the embodiment of local wisdom values and Sasak ritual traditions which are the cultural identity of the Sasak people through the values of local wisdom and norms that become the guide so that it leads to peace and harmony are actually the dominant culture of the Sasak people. A number of idioms known in the Sasak community are very close to the orientation of peace. The concept of *ajinin*, which literally means mutual respect, *reme*, *rapah*, *regen*, which means like to give, choose a safe, peaceful situation, and support tolerance, adds to the treasures of local wisdom of the Lombok people in undergoing social relations (Zuhdi, 2018). In the past, the Sasak ethnic group has known the container that is the parent in their social life, which regulates the community's life guidelines, and where they look for referrals to set sanctions for violators in their community association system. The container is known as *krama*. This conception has been actualized or described in the daily life of the Sasak people in the past so that the implementation of the cultural conception has transformed into various elements or inseparable elements. This means that the management of soil fertility is not limited to providing fertilizer alone accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional agricultural systems, the life of soil organisms and supporting important processes in the soil, because the agricultural cycle cannot be separated from various ceremonies, so that basically a traditional agricultural system that has a ceremony implies a comprehensive conservation of all supporters of the sustainability of the ecosystem through offerings that are offered in the offerings of supernatural beings so as not to disturb the rice fields and rice plants to be planted, so the researcher concludes that the *Bekayaaq Pataq Pare* tradition is a local wisdom that must be maintained in accordance with karma or customary institutions in maintaining local wisdom of the Sasak people in ritual activities asking for permission to the mother/goddess Sri and the creator so that rice plants grow well (Andresen et al., 2016; Senoaji, 2012).

Conceptually, karma is a customary institution that covers local wisdom, consisting of two kinds: *krama* as a traditional institution and *krama* as a rule of social interaction. Second, *ajikrama* consists of the words *aji*, which means price or value, and *krama* which means holy and sometimes means the area or population unit in an area within an area that exists. Thus, *ajikrama* is a traditional symbol, meaning the sacred value of Sasak's traditional social strata based on its customary territory.

6. CONCLUSION

The results of the study through a legal anthropological approach using an empirical approach concluded that the agrarian concept in the reality of rice cultivation is believed to be able to maintain a sustainable agrarian environment with

high respect for natural products. For the community, this is a sign of indigenous people's concern for adat and the welfare of the agricultural environment. Irrigation and agriculture are maintained to maintain the carrying capacity of the environment as well as the welfare of the Sasak people in East Lombok.

The *Pataq Pare* tradition is a Sasak tradition as an embodiment of local traditional wisdom with sacred values rooted in the community and aims to provide peace for the Sasak community, the ecological environment, and the relationship between humans and the natural surroundings. In addition, this tradition is useful for maintaining harmonious relations between fellow community members. Traditional local wisdom describes the reality that occurs in the Sasak community as a form of harmony in life between humans, nature, and society as well as social and religious values for community welfare and environmental sustainability.

Overall, the results show that indigenous peoples value natural products not only for economic intent but also to seek reciprocal respect for nature and glorify rice through the *Bekayaq Pataq Pare* tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture while preserving

the environment. The results of this study can be used as a guide in developing the traditions of the Sasak people in East Lombok, West Nusa Tenggara. In addition, the results can be useful for increasing legal awareness and legal protection for traditions.

Thus, the researcher recommends that in the future, the government is obliged to ensure the continuity of the application of the values of local wisdom of the Sasak community. The progress of science and technology also does not pollute the traditional farming system of the Sasak people. This wisdom can encourage the potential use of agricultural land based on the traditions of the Sasak people, who still adhere to their customs. Finally, traditions and culture need to be preserved to bind the Sasak people with different social statuses, beliefs, and religions.

The limitation of this research is that each tribe has different traditions, resulting in different customary relationships with their respective environments. Therefore, this research cannot simply be used as a reference for other ethnic groups, customs, and environmental sustainability. Therefore, the authors encourage that in the future, research will also be carried out on other tribes, and customs.

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THE ROLE OF CUSTOMARY LAW IN THE GOVERNANCE OF SUSTAINABLE AGRARIAN CULTURE IN LOCAL COMMUNITIES

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Abstract

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Along with massive environmental damage due to an industrial-oriented economy, local wisdom, as a means of social control and shared values that guide the lives of local people, has become a bastion of environmental preservation that can maintain a balance between the needs of local life and the sustainability of the ecological environment. This study seeks to explore the role of customary law as local wisdom rooted in the community in protecting the environment based on the theories developed by Edwards et al. (1993) and Kiwfo et al. (2021) regarding local wisdom in agricultural sustainability. This study uses an empirical approach based on legal anthropology by observing the reality of the rituals of the *Bekayaq Pataq Pare* tradition, which is carried out jointly by traditional leaders and the Sasak people. The results show that indigenous people value natural products for economic intent and seek reciprocal respect for nature and glorify rice through the *Bekayaq Pataq Pare* tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture while preserving the environment.

Keywords: Local Wisdom, Sustainable Agriculture, Natural Preservation, Indigenous People, Legal Anthropology

Authors' individual contribution: Conceptualization — E.H.; Methodology — E.H. and S.; Data Curation — E.H. and S.; Formal Analysis — E.H.; Writing — Original Draft — E.H. and S.; Writing — Review & Editing — E.H.

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1. INTRODUCTION

The values of local wisdom are cultural, so traditional currents are properly maintained by maintaining traditions related to rituals and the environment (Lullulangi et al., 2015;

Kongprasertamorn, 2007). Likewise, the *Bekayaq Pataq Pare* tradition is a traditional ritual of the Sasak people that has an agrarian concept related to the implementation of rituals on the importance of maintaining tradition and harmony between indigenous people and as

an effort to remember their ancestors to give life blessings to the conservation of the agrarian environment of the local community. It is deemed as a process of conservation of the agrarian nature that they have occupied so far to maintain this tradition.

The implementation of customary law is usually supported by traditional leaders, indigenous people, and the central/regional government to preserve traditions. In the case of tradition, the general goal to be achieved is to maintain the sacredness of these traditional rituals for tourism and environmental preservation. This study aims to provide an overview of the agrarian condition of the Sasak people as a tourist attraction through the preservation of the tradition of *Bekayaq Pataq Pare* to maintain environmental sustainability. Previous studies have underlined the important role of local wisdom in preserving the environment, which is useful for encouraging eco-based tourism (Lisdiyono, 2017; Utomo, 2019; Hammar, 2019; Bethel et al., 2022; Kiwo et al., 2021; Adityanandana & Gerber, 2019; Syaafi et al., 2021).

According to Funk and Wagnalls, the term tradition is defined as knowledge, doctrine, habits, and others, which are understood as the knowledge that has been inherited traditionally from generation to generation, including the method of delivering doctrine (Leach & Fried, 1984). So, tradition is a habit that people from the past have carried out until now. Muhaimin (1995) said that tradition is sometimes equated with traditional words in the view of the community that it is understood as the same structure, with the aim that people follow customary rules. Furthermore, Redfield (1955) says that tradition is divided into two. First, a great tradition of their own, by itself, includes a relatively small number of people. Second, a little tradition is a tradition that comes from the majority of people who have never thought deeply about the traditions they have. Thus, they never know what the habits of the people used to be because they do not care about their culture. On the other hand, Cannadine (2008) considers tradition as a new institution dressed in such a way that it not only has the allure of antiquity against the times but also becomes an amazing creation.

Several traditions from several countries that are still running now are still preserved. They are highly respected by each country that owns them, including the Madagascar Merina Tribe, which has a unique and sacred ritual called the Famidihana, the Aboriginal Tiwi Culture Ceremony in Australia, and the La Tomatina festival in the village Buñol in the south of Spain (the Tomato wars).

One of the traditions in Asia, especially in Indonesia, is the *Bekayaq Pataq Pare* which is of the Sasak indigenous people of the island of East Lombok, West Nusa Tenggara, Indonesia. This tradition is a ritual that traditionally focuses on farmers' respect for rice as the staple food of Indonesian people in general. In particular, the community believes this tradition can maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous people care about their customs in agriculture, by carrying out irrigation with due regard to natural capabilities and carried out harmoniously based on mutual benefit (Astoria et al., 2021; Mojo et al., 2017). As a result,

agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

Over time, the values of local wisdom in indigenous peoples in Indonesia often occur in conflicts between ethnic and religious groups to obtain legal protection. For this reason, it is necessary to study the fulfillment of the rights of indigenous peoples in carrying out customary traditions with a comparative approach to legal anthropology.

This research was conducted to find out how the existence of legal protection against the *Bekayaq Pataq Pare* tradition on the behavior of *Bekayaq* perpetrators in an empirical legal anthropology approach that was studied with the theory of behavior change of *Bekayaq* actors in the agrarian Sasak community tradition. Also, to find and analyze the wisdom of indigenous people in protecting traditions, especially *Bekayaq Pataq Pare* in the Sasak community concerning the current legislation regarding the inhibiting factors and external supporting factors found in indigenous people towards their implementation and identifying the *Bekayaq Pataq Pare* in the Sasak Community of East Lombok, West Nusa Tenggara, Indonesia, regarding the support of traditional leaders, indigenous people, and the Central/Regional Government for the *Bekayaq Pataq Pare* tradition in maintaining the sacredness of these traditional rituals.

The behavior of the Sasak community with the culture of *Bekayaq Pataq Pare* has the characteristics of local traditions and potentials that accommodate it. The order of social values, local wisdom, and cultural values in the ritual tradition process involves various forms of interaction in the Sasak community through philosophical objects and words.

The behavior of customary law communities is rooted because it is based on values believed to be true as the embodiment of customs and culture that have been passed down from generation to generation and are considered a means of social control and religious values that guide human life. If there is a deviation, there will be a change in the behavior of the Sasak people who do not carry out traditional rituals so that there will be a catastrophe for seven generations of the Sasak community.

In an empirical approach, legal anthropology is defined as an approach that looks at the reality of the rituals of the *Bekayaq Pataq Pare* tradition by directly observing and interviewing traditional leaders, indigenous people, and the Regional Government of East Lombok Regency. In the reality that occurs in the Sasak community, it means that the *Bekayaq Pataq Pare* tradition is the embodiment of the village meaning of the Sasak people who used to glorify rice and the Sasak people as farmers who want to be safe, healthy, prosperous, and can maintain their survival relationship between humans and nature, humans with humans, humans with supernatural beings, humans with God, and can maintain harmony in all aspects of life as a manifestation of the welfare of the Sasak community, Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province.

The structure of this paper is as follows. Section 2 reviews the literature and discusses local wisdom and the concept of agrarian society in the legal anthropology approach. Section 3 presents the research methodology, where the sample in this study uses a socio-legal study conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province, to gain knowledge about the relationship between law and society as well as the factors that influence the implementation of law in the community, especially regarding the role of local wisdom in preserving the environment. Section 4 provides the results showing that indigenous people value natural products not only for economic purposes but also respect nature and glorify rice through the *Bekayaq Pataq Pare* tradition. Section 5 discusses the *besiru* local wisdom in the Sasak community, where it can be concluded that the values of local wisdom of the Sasak people are faith in God Almighty, tolerance, cooperation with others, respect for the opinions of others, understanding, and acceptance of the culture community, critical and systematic thinking, non-violent conflict resolution, ability to change lifestyle and consumptive habits, sensitivity to the difficulties of others, willingness and ability to participate in the social life of the Sasak community. Section 6 concludes the paper.

2. LITERATURE REVIEW: LOCAL WISDOM AND ENVIRONMENTAL SUSTAINABILITY

2.1. Local wisdom

Local wisdom in the discipline of anthropology is also known as local genius. This local genius is a term that Quaritch Wales first introduced. Previous studies have discussed at length the notion of local genius (Nemes et al., 2019; Sibarani, 2018; Purnamawati et al., 2015; Suprpti et al., 2019). Roszczynska-Kurasinska et al. (2021) stated that local genius is part of the cultural identity and collective personality. Local wisdom in the discipline of anthropology is also known as local genius. Local genius is a term that was first introduced by Quaritch Wales (Ayatrohaedi, 1986). Soebadio (1985) stated that local genius is part of the cultural identity/personality of the nation's culture, which causes the nation to absorb and cultivate foreign cultures according to their own character and abilities (Ayatrohaedi, 1986).

Meanwhile, Moendardjito (1986) stated that the elements of regional culture are the potential of local geniuses because their ability to survive has been tested until now. The characteristics of local wisdom are 1) able to withstand the outside culture; 2) the ability to accommodate elements of a foreign culture; 3) the ability to integrate elements of foreign culture into the original culture; 4) the ability to control; 5) able to give direction to the development of culture. Sibarani (2012) states that local wisdom is the original wisdom and knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives. In this case, local wisdom is cultural values and can be used to organize people's lives to achieve increased welfare and establish peace (Ayatrohaedi, 1986). Sibarani (2012) stated that local wisdom could be understood as cultural values,

traditional ideas, and local knowledge that are wise, full of wisdom, good value, and virtuous owned by community members in managing their social life.

Local wisdom is obtained from cultural traditions or oral traditions because local wisdom is the content of oral traditions or cultural traditions, which are passed down from generation to generation and used to organize the social life of the community in all fields of life. Local wisdom is a local cultural value that can be used to regulate the life of the community wisely and wisely. Local wisdom becomes important and useful when local people who inherit the knowledge system are willing to accept and claim it as part of their lives. In that way, local wisdom can be called the soul of local culture. It can be seen from the expression of local wisdom in everyday life because it has been internalized very well; every part of the life of local people is wisely directed based on their knowledge system, which is not only useful in daily activities and interactions with others, but also in situations — unexpected situations such as disasters that come suddenly (Stepień et al., 2016). Local wisdom contained in the community contains many noble values of the nation's culture, which are still strong as the identity of the Indonesian nation, but on the other hand, the value of local wisdom is often ignored because it is not in accordance with the development of the era. In fact, from the value of local wisdom, noble values can be promoted, which can be used as instruments to strengthen environmental sustainability (Vitasurya, 2016; Chin et al., 2017).

Local wisdom is seen as very valuable and has its own benefits in social life in accordance with the situation, conditions, abilities, and values that are lived in the community concerned. In other words, local wisdom is part of their wise way of life to solve the life problems they face, and thanks to local wisdom, they can carry on their lives and can even develop environmental management sustainably (Permana et al., 2021; Nene, 2012). In this regard, the law of reciprocity applies, namely doing good to things, then things will do good to us, or believing that everything on earth must live and work in harmony, respect each other, take care of each other, and should not hurt each other so that the adaptation and development of the Sasak community related to the religious system are achieved in the behavior of *Bekayaq Pataq Pare* as a cultural identity and various traditions and rituals owned by the Sasak community, Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province.

Local wisdom is concluded as the personality of the community's cultural identity in the form of values, norms, ethics, beliefs, customs, and special rules that are accepted by the community and tested for their abilities so that they can survive continuously (Sartini, 2009; Nene, 2012). In this context, indigenous people who still maintain and exist in their local wisdom become inseparable in developing local wisdom to strengthen environmental sustainability. In other words, local wisdom is part of their wise way of life to solve the problems they face, and thanks to local wisdom, they can continue to live and can even develop sustainable environmental management, as in the research of Lisdiyono (2017), Sibarani (2018), Hammar (2019), Sujana (2020) and Andriansyah et al. (2021).

2.2. The concept of agrarian society in legal anthropology approach

The *Bekayat Pataq Pare* tradition is a traditional ritual that has an agricultural concept related to the implementation of the ritual of the importance of maintaining tradition and harmony among indigenous people, and an effort to remember their ancestors to give life blessings to the conservation of the local community's agrarian environment.

By referring to this research, it is concluded that the agrarian concept in the legal anthropological approach uses an empirical approach, namely the reality of rice cultivation with other names *meriti desa/meriti dusun* believed to be able to maintain the agrarian concept, which is a sign that indigenous peoples still care about their customs in the field of agriculture irrigation, and agriculture is always maintained for the welfare of the Sasak people in East Lombok. So, it can be said that the Sasak people are trying to maintain the existence of the *Bekayaq Pataq Pare* tradition for the sacralization of the ritual tradition.

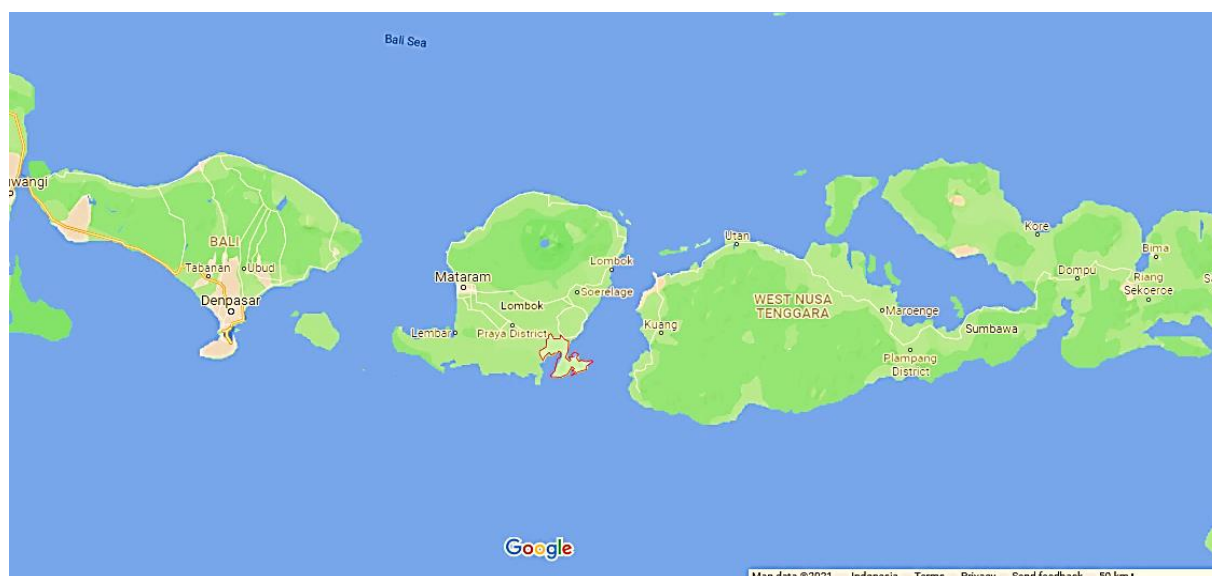
The *Bekayaq Pataq Pare* tradition has focused on the procedures or rituals of carrying out the rice-

growing tradition as the staple food of Asian society. As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

3. RESEARCH METHODOLOGY

This study discussed the existence of environmental protection for the *Bekayaq Pataq Pare* tradition on the behavior of local actors in an empirical approach to legal anthropology and how the tradition is studied with the theory of behavioral change in actors in the agrarian community. This study was conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province. This research aims to find and analyze the wisdom of indigenous people in protecting traditions, especially *Bekayaq Pataq Pare* in the Sasak community of East Lombok, West Nusa Tenggara, related to the current laws and regulations concerning the inhibiting factors and external supporting factors found in the community.

Figure 1. The geographic location of the Jejawaru subdistrict



Source: Google Maps, 2021.

This type of legal research is an overall picture of how to examine the problem that will be used in legal research. This research also uses socio-legal studies aimed at gaining knowledge about the relationship between law and society and the factors that influence the implementation of law in society, especially regarding the role of local wisdom in preserving environmental sustainability. This study is generally carried out by conducting direct research in the field to collect data. Thus, in this approach, the law is not only seen as a written or unwritten legal norm (*das sollen*). The law is also seen as a social, cultural, and behavioral basis.

4. RESULTS

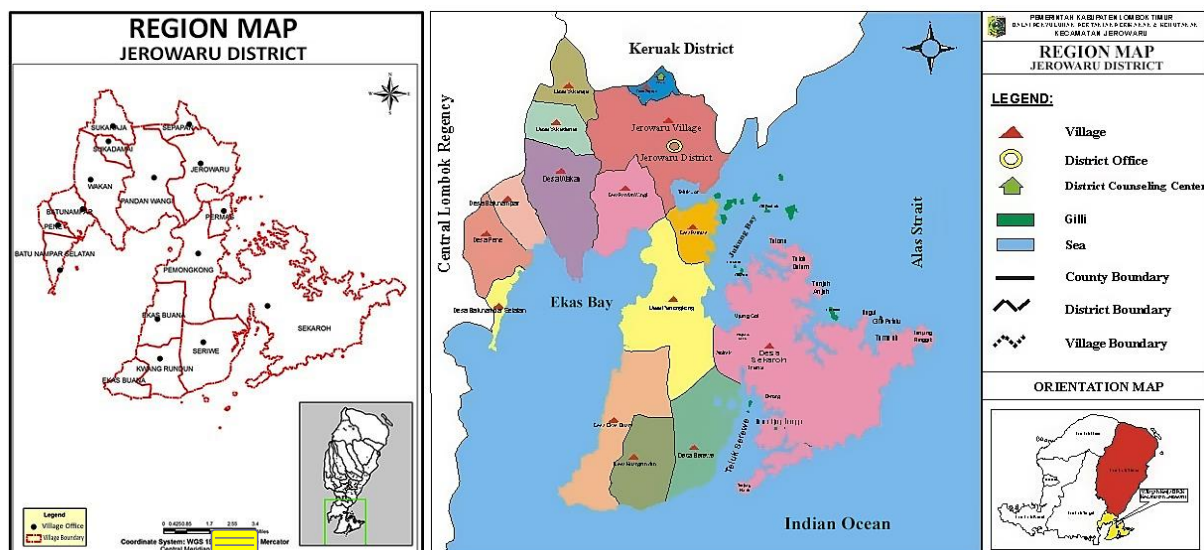
This section explores the implementation of tradition and its relationship with the preservation of the ecological environment. The *Bekayaq Pataq Pare* tradition is carried out once a year, starting planting in January, February, March, and April. An implementation may change depending on where it rains. If the rain comes earlier, then the implementation of the tradition will be accelerated. The community will hold a ritual to ask God for rain before it rains every year before planting. The tradition is carried out using a tool to cut rice/sticky rice and a hat made of woven bamboo. The local government recognizes this tradition in a standard rule that indigenous people

have the right to maintain their local wisdom and natural environment. The existence of this tradition raises a humble and non-exploitative attitude toward the natural environment, as well as harmony towards life and one with nature. Society adapts social systems and religious values to the development of society by implementing this tradition.

This tradition is regularly scheduled by the Sasak people because it is a cultural heritage that has multicultural values every year. It was carried out to commemorate the harvest with a mutual cooperation system (*besiru*) and respect for local deities which are believed by the local community to have realized an abundant and beneficial rice harvest to improve the welfare of the community. Before the 2000s, in the rice harvest (*Pataq Pare*), Sasak-Lombok farmers (especially in the southern part of Lombok) still planted a lot of large rice or local varieties of rice. At that time, rice field work depended on human labor, so almost all rice cultivation activities relied on human labor.

In addition, working in the rice fields is still rarely using a remuneration system with money. They rely more on cooperative systems such as gotong royong (*betulung* and *besiru*). Entering the rice harvest period, the Sasak people, especially the youth, are busy working in the fields. They usually use a rotational cooperation system among women in their rice harvesting activities. In this context, families with daughters or widows indirectly get investment to ease work in the fields, especially during the rice harvest, and be a place for matchmaking in the local community. The implementation of the rice harvest is very dependent on the condition of the rice fruit that is old enough to be harvested, determined with certainty, or determined at a previous time. Harvesting or picking of rice must be done very carefully so that not a single grain of rice should fall to the ground. In addition, harvesting rice must use ani-ani only by cutting the rice stalks, and the rice that has been cut is grasped with the left hand, and the right hand continues to cut the rice.

Figure 2. Administrative division of Jejowaru subdistrict

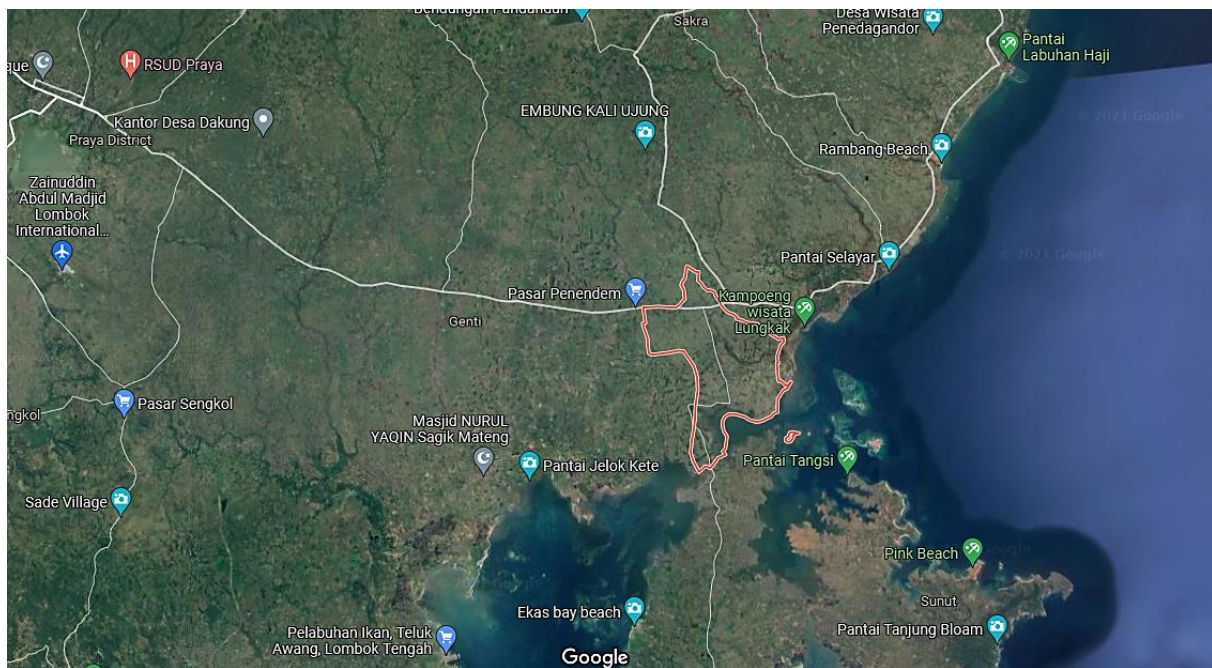


Source: Diskominfo Kabupaten Lombok Timur (2019) and Permadi et al. (2018).

In the 1990s, this activity was replaced by the development of information-communication technology in the form of cassettes and loudspeakers used by a group of men to play songs while harvesting rice. From then on, women were no longer involved in harvesting rice. The consequence is a shift in interaction patterns caused by a shift in the role of women in the context of involving rice fields. The 1990s marked a generational shift in the community of practitioners of this tradition. As a result, the direction of changes in people's behavior in the implementation of this tradition

impacts the deconstruction of rural social systems, especially in the context of an agrarian society. The rationalization of farming was followed by the cessation of large rice varieties, which were local varieties. In addition, from the pattern of labor in the traditional agricultural sector, the role of women is replaced by male dominance in rice harvesting. In other words, rationalization in agriculture, especially rice, has contributed to the deculturation of the life of the Sasak agrarian community, who are the Bekayaq actors. On the other hand, it also forms a new pattern of relations/interactions in society.

Figure 3. Spatial domination of agriculture in Jerowaru village



Source: Google maps, 2021

In the agricultural life of the Sasak people, there is local wisdom in the form of cooperation or mutual cooperation (*besiru*). This tradition is a form of social behavior of the Sasak people related to the problem of solidarity, among others. The *besiru* tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land and planting to harvesting in turns without being paid. In other areas of Lombok, this tradition is also known (Arianto, 2015). In the field of cultural customs, this is reflected in the form of helping each other in plowing and cultivating farmers' fields and helping each other in cultivating the fields, such as clearing grass and pulling weeds. This tradition has its local wisdom by encouraging mutual cooperation in working in the fields, from planting seeds to harvesting (Aminah et al., 2021).

This *Bekayaq Pataq Pare* tradition embodies the values of local wisdom and traditional Sasak ritual traditions, which become the community's cultural identity through the values of local wisdom and norms that guide the community towards peace and harmony, which is the dominant culture of the local community. The value of peace and harmony is also related to social relations through the elders' forum to determine agricultural life. This kind of forum regulates social life, which regulates the community's way of life. In addition, for the Sasak people, the management of soil fertility is not only limited to the application of fertilizers, which is accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional farming systems; the life of soil organisms and supporting important processes in the soil (Edwards et al., 1993). For local people, the agricultural cycle cannot be separated from various ceremonies. Thus, the traditional agricultural system that has a ceremony implies the overall preservation of all supporters of ecosystem sustainability that are considered disturbing rice fields and rice plants. This tradition

is useful for raising awareness about the importance of agriculture and the natural environment so that rice grows well, harvests abundantly, and is protected from pests (Senoaji, 2012).

The community order related to agriculture also has been regulated by customary law, such as harvesting once a year on Sundays and working on Fridays or vice versa, to protect nature's abilities. The values of local wisdom of the Sasak people in preserving and maintaining local wisdom in a good traditional agricultural system in accordance with their ancestral heritage. Local wisdom in the Sasak community is useful in the agricultural life of the community. A tradition is a form of social behavior of the Sasak people related to the problem of solidarity between fellow humans and protecting the natural environment to support the agricultural culture of the local community in an efficient way through cooperation and the use of collective labour.

5. DISCUSSION

In the Sasak community, according to researchers, local wisdom as the ancestral heritage of the Indonesian nation will build the values of social wisdom in people's lives. The values of wisdom are in line with the values of virtue in social life. The components of values that can be taken from the local wisdom of the Sasak people include some values. The first is mutual cooperation. According to Koentjaraningrat (1974), *gotong royong* is defined as the mobilization of human labor without pay for a project or work that is beneficial to the public or useful for development. We can imagine if these values of *gotong royong* were actualized in today's modern society, working hand in hand with building the Indonesian nation, then it is not impossible that this great nation will progress rapidly beyond today's developed countries.

The second is maintaining social relations in people's lives between people with one another.

Social relations are reciprocal relationships based on awareness to help each other in various areas of life. One of the positive impacts of the *besiru* tradition in daily life is the maintenance of friendly relations between communities so that there will be little conflict in society. The third is preventing radicalism. Based on data loaded by Kompas on Tuesday (November 16, 2022), around 1,175 thousand terrorists have been arrested by the Secretariat of the National Counterterrorism Agency (*Badan Nasional Penanggulangan Terorisme*, BNPT). It shows the influence of radicalism from year to year is getting more terrible. Radicalism is increasingly becoming an important thing to be considered by the government and the people of Indonesia along with technological advances, one of which is radicalization through social media. Local wisdom really needs to be grown in building caring relationships in society. Strengthening the role of local wisdom in society has a positive impact as a form of preventing radicalism in society.

In implementing the *Bekayaaq Pataq Pare* tradition, the wisdom values of the Sasak indigenous people are important before the traditional tradition is implemented, which starts based on the local wisdom values of the Sasak community in Jerowaru village, East Lombok. Based on the values of local wisdom that can provide a discourse about the *Bekayaaq Pataq Pare* tradition that can be combined with the Sasak community to prevent conflict and be able to maintain the social harmony that exists in the Sasak indigenous community.

The local wisdom of the Sasak people is the embodiment of the dominant culture of the Sasak people, which is very close to the orientation of peace, both like giving, choosing a safe situation of peace and tolerance in increasing the repertoire of local wisdom of the Sasak community in the frame of the *Bekayaaq Pataq Pare* tradition and *Bekayaaq Pataq* behavior which regulates the guidance of indigenous peoples in setting sanctions for violations that occur in the behavior of *Bekayaaq* perpetrators carried out in the current *besiru* (gotong royong system) as well as in the future as the glue of local wisdom values in traditional traditions.

It can be concluded that the values of local wisdom of the Sasak people are faith in God, tolerance, cooperation with others, respect for the opinions of others, understanding, and acceptance of community culture, critical and systematic thinking, non-violent conflict resolution, the ability to change lifestyles and consumptive habits, sensitivity to the difficulties of others, willingness, and ability to participate in social life in the Sasak community. Thus, it can be concluded that local wisdom is considered very valuable and has its own benefits in people's lives because of the need to live, maintain and carry on life according to the situation, conditions, and circumstances, the abilities and values that are lived in the Sasak community or other words local wisdom becomes part of their wise way of life to solve all the problems of life they face, thanks to local wisdom they can carry on their lives, and can even develop sustainably regarding the traditional rituals of *Bekayaaq Pataq Pare* Sasak community, Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province (Sujana, 2020).

In this Sasak traditional ritual, the West Nusa Tenggara Regional Government urges the Sasak community not to associate it with any belief or religion because the purpose of holding the *Bekayaaq Pataq Pare* tradition is to maintain the ritual traditions of the Sasak people so that they are not extinct by the times and the realization of legal protection for the *Bekayaaq Pataq Pare* tradition as the embodiment of local wisdom values and Sasak ritual traditions which are the cultural identity of the Sasak people through the values of local wisdom and norms that become the guide so that it leads to peace and harmony are actually the dominant culture of the Sasak people. A number of idioms known in the Sasak community are very close to the orientation of peace. The concept of *ajinin*, which literally means mutual respect, *reme*, *rapah*, *regen*, which means like to give, choose a safe, peaceful situation, and support tolerance, adds to the treasures of local wisdom of the Lombok people in undergoing social relations (Zuhdi, 2018). In the past, the Sasak ethnic group has known the container that is the parent in their social life, which regulates the community's life guidelines, and where they look for referrals to set sanctions for violators in their community association system. The container is known as *krama*. This conception has been actualized or described in the daily life of the Sasak people in the past so that the implementation of the cultural conception has transformed into various elements or inseparable elements. This means that the management of soil fertility is not limited to providing fertilizer alone accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional agricultural systems, the life of soil organisms and supporting important processes in the soil, because the agricultural cycle cannot be separated from various ceremonies, so that basically a traditional agricultural system that has a ceremony implies a comprehensive conservation of all supporters of the sustainability of the ecosystem through offerings that are offered in the offerings of supernatural beings so as not to disturb the rice fields and rice plants to be planted, so the researcher concludes that the *Bekayaaq Pataq Pare* tradition is a local wisdom that must be maintained in accordance with karma or customary institutions in maintaining local wisdom of the Sasak people in ritual activities asking for permission to the mother/goddess Sri and the creator so that rice plants grow well (Andresen et al., 2016; Senoaji, 2012).

Conceptually, karma is a customary institution that covers local wisdom, consisting of two kinds: *krama* as a traditional institution and *krama* as a rule of social interaction. Second, *ajikrama* consists of the words *aji*, which means price or value, and *krama* which means holy and sometimes means the area or population unit in an area within an area that exists. Thus, *ajikrama* is a traditional symbol, meaning the sacred value of Sasak's traditional social strata based on its customary territory.

6. CONCLUSION

The results of the study through a legal anthropological approach using an empirical approach concluded that the agrarian concept in the reality of rice cultivation is believed to be able to maintain a sustainable agrarian environment with

high respect for natural products. For the community, this is a sign of indigenous people's concern for adat and the welfare of the agricultural environment. Irrigation and agriculture are maintained to maintain the carrying capacity of the environment as well as the welfare of the Sasak people in East Lombok.

The *Pataq Pare* tradition is a Sasak tradition as an embodiment of local traditional wisdom with sacred values rooted in the community and aims to provide peace for the Sasak community, the ecological environment, and the relationship between humans and the natural surroundings. In addition, this tradition is useful for maintaining harmonious relations between fellow community members. Traditional local wisdom describes the reality that occurs in the Sasak community as a form of harmony in life between humans, nature, and society as well as social and religious values for community welfare and environmental sustainability.

Overall, the results show that indigenous peoples value natural products not only for economic intent but also to seek reciprocal respect for nature and glorify rice through the *Bekayaq Pataq Pare* tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture while preserving

the environment. The results of this study can be used as a guide in developing the traditions of the Sasak people in East Lombok, West Nusa Tenggara. In addition, the results can be useful for increasing legal awareness and legal protection for traditions.

Thus, the researcher recommends that in the future, the government is obliged to ensure the continuity of the application of the values of local wisdom of the Sasak community. The progress of science and technology also does not pollute the traditional farming system of the Sasak people. This wisdom can encourage the potential use of agricultural land based on the traditions of the Sasak people, who still adhere to their customs. Finally, traditions and culture need to be preserved to bind the Sasak people with different social statuses, beliefs, and religions.

The limitation of this research is that each tribe has different traditions, resulting in different customary relationships with their respective environments. Therefore, this research cannot simply be used as a reference for other ethnic groups, customs, and environmental sustainability. Therefore, the authors encourage that in the future, research will also be carried out on other tribes, and customs.

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THE ROLE OF CUSTOMARY LAW IN THE GOVERNANCE OF SUSTAINABLE AGRARIAN CULTURE IN LOCAL COMMUNITIES

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Abstract

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Along with massive environmental damage due to an industrial-oriented economy, local wisdom, as a means of social control and shared values that guide the lives of local people, has become a bastion of environmental preservation that can maintain a balance between the needs of local life and the sustainability of the ecological environment. This study seeks to explore the role of customary law as local wisdom rooted in the community in protecting the environment based on the theories developed by Edwards et al. (1993) and Kiwfo et al. (2021) regarding local wisdom in agricultural sustainability. This study uses an empirical approach based on legal anthropology by observing the reality of the rituals of the *Bekayaq Pataq Pare* tradition, which is carried out jointly by traditional leaders and the Sasak people. The results show that indigenous people value natural products for economic intent and seek reciprocal respect for nature and glorify rice through the *Bekayaq Pataq Pare* tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture while preserving the environment.

Keywords: Local Wisdom, Sustainable Agriculture, Natural Preservation, Indigenous People, Legal Anthropology

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1. INTRODUCTION

The values of local wisdom are cultural, so traditional currents are properly maintained by maintaining traditions related to rituals and the environment (Lullulangi et al., 2015;

Kongprasertamorn, 2007). Likewise, the *Bekayaq Pataq Pare* tradition is a traditional ritual of the Sasak people that has an agrarian concept related to the implementation of rituals on the importance of maintaining tradition and harmony between indigenous people and as

an effort to remember their ancestors to give life blessings to the conservation of the agrarian environment of the local community. It is deemed as a process of conservation of the agrarian nature that they have occupied so far to maintain this tradition.

The implementation of customary law is usually supported by traditional leaders, indigenous people, and the central/regional government to preserve traditions. In the case of tradition, the general goal to be achieved is to maintain the sacredness of these traditional rituals for tourism and environmental preservation. This study aims to provide an overview of the agrarian condition of the Sasak people as a tourist attraction through the preservation of the tradition of *Bekayaq Pataq Pare* to maintain environmental sustainability. Previous studies have underlined the important role of local wisdom in preserving the environment, which is useful for encouraging eco-based tourism (Lisdiyono, 2017; Utomo, 2019; Hammar, 2019; Bethel et al., 2022; Kiwo et al., 2021; Adityanandana & Gerber, 2019; Syaafi et al., 2021).

According to Funk and Wagnalls, the term tradition is defined as knowledge, doctrine, habits, and others, which are understood as the knowledge that has been inherited traditionally from generation to generation, including the method of delivering doctrine (Leach & Fried, 1984). So, tradition is a habit that people from the past have carried out until now. Muhaimin (1995) said that tradition is sometimes equated with traditional words in the view of the community that it is understood as the same structure, with the aim that people follow customary rules. Furthermore, Redfield (1955) says that tradition is divided into two. First, a great tradition of their own, by itself, includes a relatively small number of people. Second, a little tradition is a tradition that comes from the majority of people who have never thought deeply about the traditions they have. Thus, they never know what the habits of the people used to be because they do not care about their culture. On the other hand, Cannadine (2008) considers tradition as a new institution dressed in such a way that it not only has the allure of antiquity against the times but also becomes an amazing creation.

Several traditions from several countries that are still running now are still preserved. They are highly respected by each country that owns them, including the Madagascar Merina Tribe, which has a unique and sacred ritual called the Famidihana, the Aboriginal Tiwi Culture Ceremony in Australia, and the La Tomatina festival in the village Buñol in the south of Spain (the Tomato wars).

One of the traditions in Asia, especially in Indonesia, is the *Bekayaq Pataq Pare* which is of the Sasak indigenous people of the island of East Lombok, West Nusa Tenggara, Indonesia. This tradition is a ritual that traditionally focuses on farmers' respect for rice as the staple food of Indonesian people in general. In particular, the community believes this tradition can maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous people care about their customs in agriculture, by carrying out irrigation with due regard to natural capabilities and carried out harmoniously based on mutual benefit (Astoria et al., 2021; Mojo et al., 2017). As a result,

agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

Over time, the values of local wisdom in indigenous peoples in Indonesia often occur in conflicts between ethnic and religious groups to obtain legal protection. For this reason, it is necessary to study the fulfillment of the rights of indigenous peoples in carrying out customary traditions with a comparative approach to legal anthropology.

This research was conducted to find out how the existence of legal protection against the *Bekayaq Pataq Pare* tradition on the behavior of *Bekayaq* perpetrators in an empirical legal anthropology approach that was studied with the theory of behavior change of *Bekayaq* actors in the agrarian Sasak community tradition. Also, to find and analyze the wisdom of indigenous people in protecting traditions, especially *Bekayaq Pataq Pare* in the Sasak community concerning the current legislation regarding the inhibiting factors and external supporting factors found in indigenous people towards their implementation and identifying the *Bekayaq Pataq Pare* in the Sasak Community of East Lombok, West Nusa Tenggara, Indonesia, regarding the support of traditional leaders, indigenous people, and the Central/Regional Government for the *Bekayaq Pataq Pare* tradition in maintaining the sacredness of these traditional rituals.

The behavior of the Sasak community with the culture of *Bekayaq Pataq Pare* has the characteristics of local traditions and potentials that accommodate it. The order of social values, local wisdom, and cultural values in the ritual tradition process involves various forms of interaction in the Sasak community through philosophical objects and words.

The behavior of customary law communities is rooted because it is based on values believed to be true as the embodiment of customs and culture that have been passed down from generation to generation and are considered a means of social control and religious values that guide human life. If there is a deviation, there will be a change in the behavior of the Sasak people who do not carry out traditional rituals so that there will be a catastrophe for seven generations of the Sasak community.

In an empirical approach, legal anthropology is defined as an approach that looks at the reality of the rituals of the *Bekayaq Pataq Pare* tradition by directly observing and interviewing traditional leaders, indigenous people, and the Regional Government of East Lombok Regency. In the reality that occurs in the Sasak community, it means that the *Bekayaq Pataq Pare* tradition is the embodiment of the village meaning of the Sasak people who used to glorify rice and the Sasak people as farmers who want to be safe, healthy, prosperous, and can maintain their survival relationship between humans and nature, humans with humans, humans with supernatural beings, humans with God, and can maintain harmony in all aspects of life as a manifestation of the welfare of the Sasak community, Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province.

The structure of this paper is as follows. Section 2 reviews the literature and discusses local wisdom and the concept of agrarian society in the legal anthropology approach. Section 3 presents the research methodology, where the sample in this study uses a socio-legal study conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province, to gain knowledge about the relationship between law and society as well as the factors that influence the implementation of law in the community, especially regarding the role of local wisdom in preserving the environment. Section 4 provides the results showing that indigenous people value natural products not only for economic purposes but also respect nature and glorify rice through the *Bekayaq Pataq Pare* tradition. Section 5 discusses the *besiru* local wisdom in the Sasak community, where it can be concluded that the values of local wisdom of the Sasak people are faith in God Almighty, tolerance, cooperation with others, respect for the opinions of others, understanding, and acceptance of the culture community, critical and systematic thinking, non-violent conflict resolution, ability to change lifestyle and consumptive habits, sensitivity to the difficulties of others, willingness and ability to participate in the social life of the Sasak community. Section 6 concludes the paper.

2. LITERATURE REVIEW: LOCAL WISDOM AND ENVIRONMENTAL SUSTAINABILITY

2.1. Local wisdom

Local wisdom in the discipline of anthropology is also known as local genius. This local genius is a term that Quaritch Wales first introduced. Previous studies have discussed at length the notion of local genius (Nemes et al., 2019; Sibarani, 2018; Purnamawati et al., 2015; Suprapti et al., 2019). Roszczynska-Kurasinska et al. (2021) stated that local genius is part of the cultural identity and collective personality. Local wisdom in the discipline of anthropology is also known as local genius. Local genius is a term that was first introduced by Quaritch Wales (Ayatrohaedi, 1986). Soebadio (1985) stated that local genius is part of the cultural identity/personality of the nation's culture, which causes the nation to absorb and cultivate foreign cultures according to their own character and abilities (Ayatrohaedi, 1986).

Meanwhile, Moendardjito (1986) stated that the elements of regional culture are the potential of local geniuses because their ability to survive has been tested until now. The characteristics of local wisdom are 1) able to withstand the outside culture; 2) the ability to accommodate elements of a foreign culture; 3) the ability to integrate elements of foreign culture into the original culture; 4) the ability to control; 5) able to give direction to the development of culture. Sibarani (2012) states that local wisdom is the original wisdom and knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives. In this case, local wisdom is cultural values and can be used to organize people's lives to achieve increased welfare and establish peace (Ayatrohaedi, 1986). Sibarani (2012) stated that local wisdom could be understood as cultural values,

traditional ideas, and local knowledge that are wise, full of wisdom, good value, and virtuous owned by community members in managing their social life.

Local wisdom is obtained from cultural traditions or oral traditions because local wisdom is the content of oral traditions or cultural traditions, which are passed down from generation to generation and used to organize the social life of the community in all fields of life. Local wisdom is a local cultural value that can be used to regulate the life of the community wisely and wisely. Local wisdom becomes important and useful when local people who inherit the knowledge system are willing to accept and claim it as part of their lives. In that way, local wisdom can be called the soul of local culture. It can be seen from the expression of local wisdom in everyday life because it has been internalized very well; every part of the life of local people is wisely directed based on their knowledge system, which is not only useful in daily activities and interactions with others, but also in situations — unexpected situations such as disasters that come suddenly (Stepień et al., 2016). Local wisdom contained in the community contains many noble values of the nation's culture, which are still strong as the identity of the Indonesian nation, but on the other hand, the value of local wisdom is often ignored because it is not in accordance with the development of the era. In fact, from the value of local wisdom, noble values can be promoted, which can be used as instruments to strengthen environmental sustainability (Vitasurya, 2016; Chin et al., 2017).

Local wisdom is seen as very valuable and has its own benefits in social life in accordance with the situation, conditions, abilities, and values that are lived in the community concerned. In other words, local wisdom is part of their wise way of life to solve the life problems they face, and thanks to local wisdom, they can carry on their lives and can even develop environmental management sustainably (Permana et al., 2021; Nene, 2012). In this regard, the law of reciprocity applies, namely doing good to things, then things will do good to us, or believing that everything on earth must live and work in harmony, respect each other, take care of each other, and should not hurt each other so that the adaptation and development of the Sasak community related to the religious system are achieved in the behavior of *Bekayaq Pataq Pare* as a cultural identity and various traditions and rituals owned by the Sasak community, Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province.

Local wisdom is concluded as the personality of the community's cultural identity in the form of values, norms, ethics, beliefs, customs, and special rules that are accepted by the community and tested for their abilities so that they can survive continuously (Sartini, 2009; Nene, 2012). In this context, indigenous people who still maintain and exist in their local wisdom become inseparable in developing local wisdom to strengthen environmental sustainability. In other words, local wisdom is part of their wise way of life to solve the problems they face, and thanks to local wisdom, they can continue to live and can even develop sustainable environmental management, as in the research of Lisdiyono (2017), Sibarani (2018), Hammar (2019), Sujana (2020) and Andriansyah et al. (2021).

2.2. The concept of agrarian society in legal anthropology approach

The *Bekayat Pataq Pare* tradition is a traditional ritual that has an agricultural concept related to the implementation of the ritual of the importance of maintaining tradition and harmony among indigenous people, and an effort to remember their ancestors to give life blessings to the conservation of the local community's agrarian environment.

By referring to this research, it is concluded that the agrarian concept in the legal anthropological approach uses an empirical approach, namely the reality of rice cultivation with other names *meriti desa/meriti dusun* believed to be able to maintain the agrarian concept, which is a sign that indigenous peoples still care about their customs in the field of agriculture irrigation, and agriculture is always maintained for the welfare of the Sasak people in East Lombok. So, it can be said that the Sasak people are trying to maintain the existence of the *Bekayaq Pataq Pare* tradition for the sacralization of the ritual tradition.

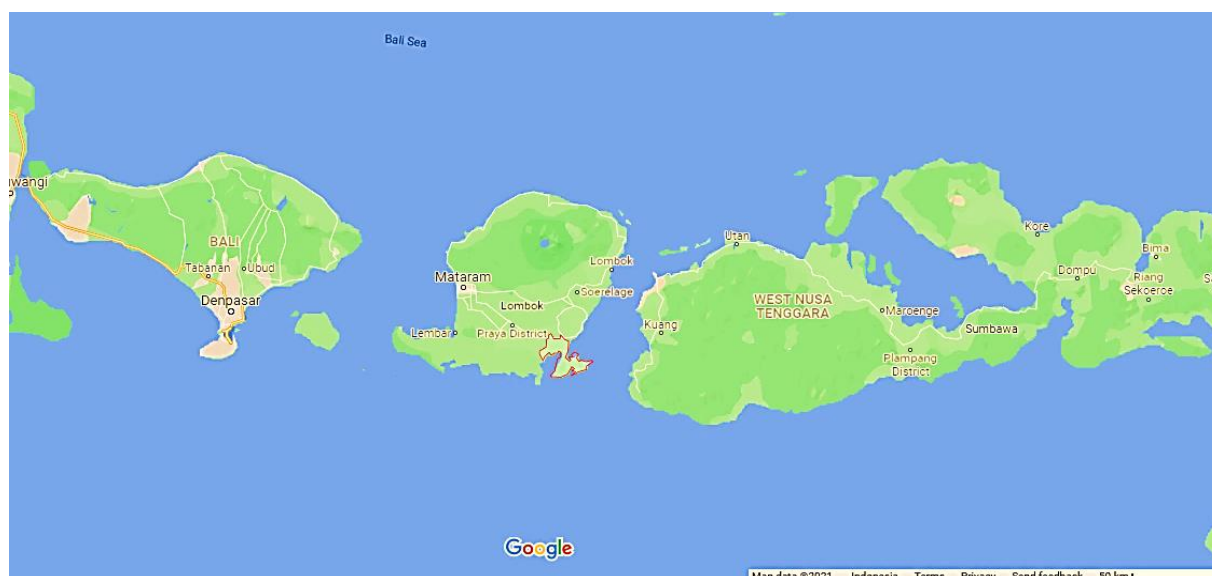
The *Bekayaq Pataq Pare* tradition has focused on the procedures or rituals of carrying out the rice-

growing tradition as the staple food of Asian society. As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

3. RESEARCH METHODOLOGY

This study discussed the existence of environmental protection for the *Bekayaq Pataq Pare* tradition on the behavior of local actors in an empirical approach to legal anthropology and how the tradition is studied with the theory of behavioral change in actors in the agrarian community. This study was conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province. This research aims to find and analyze the wisdom of indigenous people in protecting traditions, especially *Bekayaq Pataq Pare* in the Sasak community of East Lombok, West Nusa Tenggara, related to the current laws and regulations concerning the inhibiting factors and external supporting factors found in the community.

Figure 1. The geographic location of the Jejawaru subdistrict



Source: Google Maps, 2021.

This type of legal research is an overall picture of how to examine the problem that will be used in legal research. This research also uses socio-legal studies aimed at gaining knowledge about the relationship between law and society and the factors that influence the implementation of law in society, especially regarding the role of local wisdom in preserving environmental sustainability. This study is generally carried out by conducting direct research in the field to collect data. Thus, in this approach, the law is not only seen as a written or unwritten legal norm (*das sollen*). The law is also seen as a social, cultural, and behavioral basis.

4. RESULTS

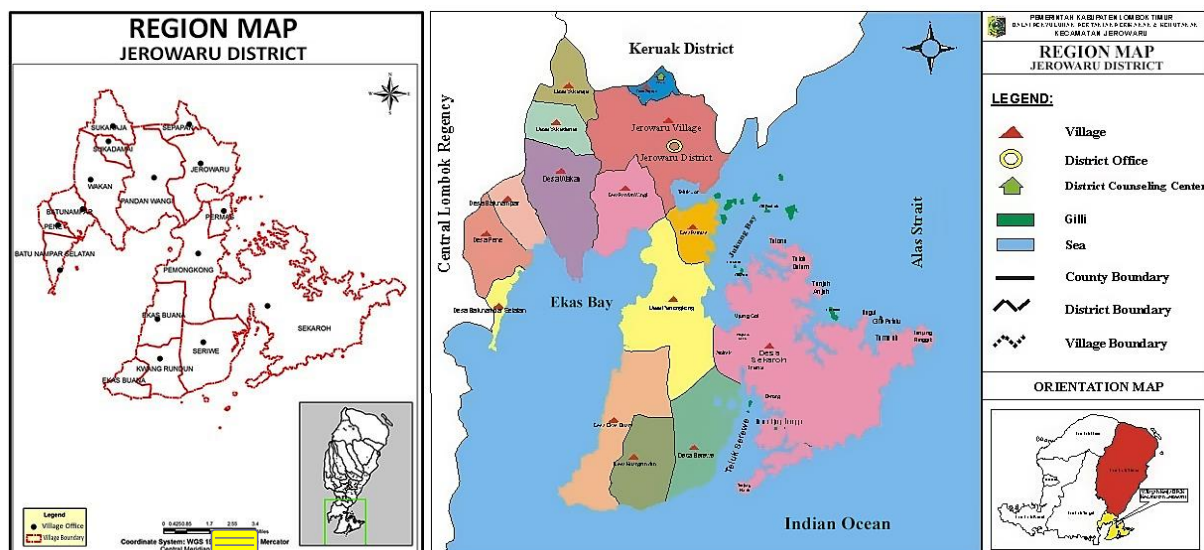
This section explores the implementation of tradition and its relationship with the preservation of the ecological environment. The *Bekayaq Pataq Pare* tradition is carried out once a year, starting planting in January, February, March, and April. An implementation may change depending on where it rains. If the rain comes earlier, then the implementation of the tradition will be accelerated. The community will hold a ritual to ask God for rain before it rains every year before planting. The tradition is carried out using a tool to cut rice/sticky rice and a hat made of woven bamboo. The local government recognizes this tradition in a standard rule that indigenous people

have the right to maintain their local wisdom and natural environment. The existence of this tradition raises a humble and non-exploitative attitude toward the natural environment, as well as harmony towards life and one with nature. Society adapts social systems and religious values to the development of society by implementing this tradition.

This tradition is regularly scheduled by the Sasak people because it is a cultural heritage that has multicultural values every year. It was carried out to commemorate the harvest with a mutual cooperation system (*besiru*) and respect for local deities which are believed by the local community to have realized an abundant and beneficial rice harvest to improve the welfare of the community. Before the 2000s, in the rice harvest (*Pataq Pare*), Sasak-Lombok farmers (especially in the southern part of Lombok) still planted a lot of large rice or local varieties of rice. At that time, rice field work depended on human labor, so almost all rice cultivation activities relied on human labor.

In addition, working in the rice fields is still rarely using a remuneration system with money. They rely more on cooperative systems such as *gotong royong* (*betulung* and *besiru*). Entering the rice harvest period, the Sasak people, especially the youth, are busy working in the fields. They usually use a rotational cooperation system among women in their rice harvesting activities. In this context, families with daughters or widows indirectly get investment to ease work in the fields, especially during the rice harvest, and be a place for matchmaking in the local community. The implementation of the rice harvest is very dependent on the condition of the rice fruit that is old enough to be harvested, determined with certainty, or determined at a previous time. Harvesting or picking of rice must be done very carefully so that not a single grain of rice should fall to the ground. In addition, harvesting rice must use *ani-ani* only by cutting the rice stalks, and the rice that has been cut is grasped with the left hand, and the right hand continues to cut the rice.

Figure 2. Administrative division of Jejowaru subdistrict

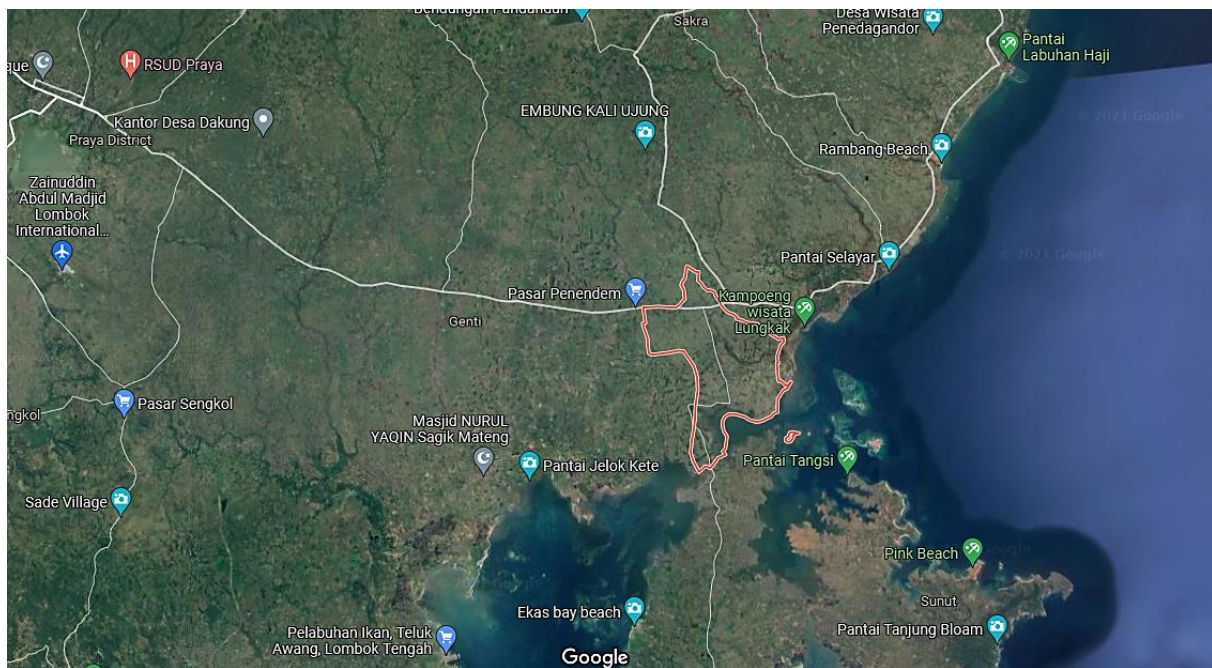


Source: Diskominfo Kabupaten Lombok Timur (2019) and Permadi et al. (2018).

In the 1990s, this activity was replaced by the development of information-communication technology in the form of cassettes and loudspeakers used by a group of men to play songs while harvesting rice. From then on, women were no longer involved in harvesting rice. The consequence is a shift in interaction patterns caused by a shift in the role of women in the context of involving rice fields. The 1990s marked a generational shift in the community of practitioners of this tradition. As a result, the direction of changes in people's behavior in the implementation of this tradition

impacts the deconstruction of rural social systems, especially in the context of an agrarian society. The rationalization of farming was followed by the cessation of large rice varieties, which were local varieties. In addition, from the pattern of labor in the traditional agricultural sector, the role of women is replaced by male dominance in rice harvesting. In other words, rationalization in agriculture, especially rice, has contributed to the deculturation of the life of the Sasak agrarian community, who are the *Bekayaq* actors. On the other hand, it also forms a new pattern of relations/interactions in society.

Figure 3. Spatial domination of agriculture in Jerowaru village



Source: Google maps, 2021

In the agricultural life of the Sasak people, there is local wisdom in the form of cooperation or mutual cooperation (*besiru*). This tradition is a form of social behavior of the Sasak people related to the problem of solidarity, among others. The *besiru* tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land and planting to harvesting in turns without being paid. In other areas of Lombok, this tradition is also known (Arianto, 2015). In the field of cultural customs, this is reflected in the form of helping each other in plowing and cultivating farmers' fields and helping each other in cultivating the fields, such as clearing grass and pulling weeds. This tradition has its local wisdom by encouraging mutual cooperation in working in the fields, from planting seeds to harvesting (Aminah et al., 2021).

This *Bekayaq Pataq Pare* tradition embodies the values of local wisdom and traditional Sasak ritual traditions, which become the community's cultural identity through the values of local wisdom and norms that guide the community towards peace and harmony, which is the dominant culture of the local community. The value of peace and harmony is also related to social relations through the elders' forum to determine agricultural life. This kind of forum regulates social life, which regulates the community's way of life. In addition, for the Sasak people, the management of soil fertility is not only limited to the application of fertilizers, which is accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional farming systems; the life of soil organisms and supporting important processes in the soil (Edwards et al., 1993). For local people, the agricultural cycle cannot be separated from various ceremonies. Thus, the traditional agricultural system that has a ceremony implies the overall preservation of all supporters of ecosystem sustainability that are considered disturbing rice fields and rice plants. This tradition

is useful for raising awareness about the importance of agriculture and the natural environment so that rice grows well, harvests abundantly, and is protected from pests (Senoaji, 2012).

The community order related to agriculture also has been regulated by customary law, such as harvesting once a year on Sundays and working on Fridays or vice versa, to protect nature's abilities. The values of local wisdom of the Sasak people in preserving and maintaining local wisdom in a good traditional agricultural system in accordance with their ancestral heritage. Local wisdom in the Sasak community is useful in the agricultural life of the community. A tradition is a form of social behavior of the Sasak people related to the problem of solidarity between fellow humans and protecting the natural environment to support the agricultural culture of the local community in an efficient way through cooperation and the use of collective labour.

5. DISCUSSION

In the Sasak community, according to researchers, local wisdom as the ancestral heritage of the Indonesian nation will build the values of social wisdom in people's lives. The values of wisdom are in line with the values of virtue in social life. The components of values that can be taken from the local wisdom of the Sasak people include some values. The first is mutual cooperation. According to Koentjaraningrat (1974), gotong royong is defined as the mobilization of human labor without pay for a project or work that is beneficial to the public or useful for development. We can imagine if these values of gotong royong were actualized in today's modern society, working hand in hand with building the Indonesian nation, then it is not impossible that this great nation will progress rapidly beyond today's developed countries.

The second is maintaining social relations in people's lives between people with one another.

Social relations are reciprocal relationships based on awareness to help each other in various areas of life. One of the positive impacts of the *besiru* tradition in daily life is the maintenance of friendly relations between communities so that there will be little conflict in society. The third is preventing radicalism. Based on data loaded by Kompas on Tuesday (November 16, 2022), around 1,175 thousand terrorists have been arrested by the Secretariat of the National Counterterrorism Agency (*Badan Nasional Penanggulangan Terorisme*, BNPT). It shows the influence of radicalism from year to year is getting more terrible. Radicalism is increasingly becoming an important thing to be considered by the government and the people of Indonesia along with technological advances, one of which is radicalization through social media. Local wisdom really needs to be grown in building caring relationships in society. Strengthening the role of local wisdom in society has a positive impact as a form of preventing radicalism in society.

In implementing the *Bekayaaq Pataq Pare* tradition, the wisdom values of the Sasak indigenous people are important before the traditional tradition is implemented, which starts based on the local wisdom values of the Sasak community in Jerowaru village, East Lombok. Based on the values of local wisdom that can provide a discourse about the *Bekayaaq Pataq Pare* tradition that can be combined with the Sasak community to prevent conflict and be able to maintain the social harmony that exists in the Sasak indigenous community.

The local wisdom of the Sasak people is the embodiment of the dominant culture of the Sasak people, which is very close to the orientation of peace, both like giving, choosing a safe situation of peace and tolerance in increasing the repertoire of local wisdom of the Sasak community in the frame of the *Bekayaaq Pataq Pare* tradition and *Bekayaaq Pataq* behavior which regulates the guidance of indigenous peoples in setting sanctions for violations that occur in the behavior of *Bekayaaq* perpetrators carried out in the current *besiru* (gotong royong system) as well as in the future as the glue of local wisdom values in traditional traditions.

It can be concluded that the values of local wisdom of the Sasak people are faith in God, tolerance, cooperation with others, respect for the opinions of others, understanding, and acceptance of community culture, critical and systematic thinking, non-violent conflict resolution, the ability to change lifestyles and consumptive habits, sensitivity to the difficulties of others, willingness, and ability to participate in social life in the Sasak community. Thus, it can be concluded that local wisdom is considered very valuable and has its own benefits in people's lives because of the need to live, maintain and carry on life according to the situation, conditions, and circumstances, the abilities and values that are lived in the Sasak community or other words local wisdom becomes part of their wise way of life to solve all the problems of life they face, thanks to local wisdom they can carry on their lives, and can even develop sustainably regarding the traditional rituals of *Bekayaaq Pataq Pare* Sasak community, Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province (Sujana, 2020).

In this Sasak traditional ritual, the West Nusa Tenggara Regional Government urges the Sasak community not to associate it with any belief or religion because the purpose of holding the *Bekayaaq Pataq Pare* tradition is to maintain the ritual traditions of the Sasak people so that they are not extinct by the times and the realization of legal protection for the *Bekayaaq Pataq Pare* tradition as the embodiment of local wisdom values and Sasak ritual traditions which are the cultural identity of the Sasak people through the values of local wisdom and norms that become the guide so that it leads to peace and harmony are actually the dominant culture of the Sasak people. A number of idioms known in the Sasak community are very close to the orientation of peace. The concept of *ajinin*, which literally means mutual respect, *reme*, *rapah*, *regen*, which means like to give, choose a safe, peaceful situation, and support tolerance, adds to the treasures of local wisdom of the Lombok people in undergoing social relations (Zuhdi, 2018). In the past, the Sasak ethnic group has known the container that is the parent in their social life, which regulates the community's life guidelines, and where they look for referrals to set sanctions for violators in their community association system. The container is known as *krama*. This conception has been actualized or described in the daily life of the Sasak people in the past so that the implementation of the cultural conception has transformed into various elements or inseparable elements. This means that the management of soil fertility is not limited to providing fertilizer alone accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional agricultural systems, the life of soil organisms and supporting important processes in the soil, because the agricultural cycle cannot be separated from various ceremonies, so that basically a traditional agricultural system that has a ceremony implies a comprehensive conservation of all supporters of the sustainability of the ecosystem through offerings that are offered in the offerings of supernatural beings so as not to disturb the rice fields and rice plants to be planted, so the researcher concludes that the *Bekayaaq Pataq Pare* tradition is a local wisdom that must be maintained in accordance with karma or customary institutions in maintaining local wisdom of the Sasak people in ritual activities asking for permission to the mother/goddess Sri and the creator so that rice plants grow well (Andresen et al., 2016; Senoaji, 2012).

Conceptually, karma is a customary institution that covers local wisdom, consisting of two kinds: *krama* as a traditional institution and *krama* as a rule of social interaction. Second, *ajikrama* consists of the words *aji*, which means price or value, and *krama* which means holy and sometimes means the area or population unit in an area within an area that exists. Thus, *ajikrama* is a traditional symbol, meaning the sacred value of Sasak's traditional social strata based on its customary territory.

6. CONCLUSION

The results of the study through a legal anthropological approach using an empirical approach concluded that the agrarian concept in the reality of rice cultivation is believed to be able to maintain a sustainable agrarian environment with

high respect for natural products. For the community, this is a sign of indigenous people's concern for adat and the welfare of the agricultural environment. Irrigation and agriculture are maintained to maintain the carrying capacity of the environment as well as the welfare of the Sasak people in East Lombok.

The *Pataq Pare* tradition is a Sasak tradition as an embodiment of local traditional wisdom with sacred values rooted in the community and aims to provide peace for the Sasak community, the ecological environment, and the relationship between humans and the natural surroundings. In addition, this tradition is useful for maintaining harmonious relations between fellow community members. Traditional local wisdom describes the reality that occurs in the Sasak community as a form of harmony in life between humans, nature, and society as well as social and religious values for community welfare and environmental sustainability.

Overall, the results show that indigenous peoples value natural products not only for economic intent but also to seek reciprocal respect for nature and glorify rice through the *Bekayaq Pataq Pare* tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture while preserving

the environment. The results of this study can be used as a guide in developing the traditions of the Sasak people in East Lombok, West Nusa Tenggara. In addition, the results can be useful for increasing legal awareness and legal protection for traditions.

Thus, the researcher recommends that in the future, the government is obliged to ensure the continuity of the application of the values of local wisdom of the Sasak community. The progress of science and technology also does not pollute the traditional farming system of the Sasak people. This wisdom can encourage the potential use of agricultural land based on the traditions of the Sasak people, who still adhere to their customs. Finally, traditions and culture need to be preserved to bind the Sasak people with different social statuses, beliefs, and religions.

The limitation of this research is that each tribe has different traditions, resulting in different customary relationships with their respective environments. Therefore, this research cannot simply be used as a reference for other ethnic groups, customs, and environmental sustainability. Therefore, the authors encourage that in the future, research will also be carried out on other tribes, and customs.

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Thank you so much for the great news!

THE ROLE OF CUSTOMARY LAW IN THE GOVERNANCE OF SUSTAINABLE AGRARIAN CULTURE IN LOCAL COMMUNITIES

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Abstract

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Along with massive environmental damage due to an industrial-oriented economy, local wisdom, as a means of social control and shared values that guide the lives of local people, has become a bastion of environmental preservation that can maintain a balance between the needs of local life and the sustainability of the ecological environment. This study seeks to explore the role of customary law as local wisdom rooted in the community in protecting the environment based on the theories developed by Edwards et al. (1993) and Kiwfo et al. (2021) regarding local wisdom in agricultural sustainability. This study uses an empirical approach based on legal anthropology by observing the reality of the rituals of the *Bekayaq Pataq Pare* tradition, which is carried out jointly by traditional leaders and the Sasak people. The results show that indigenous people value natural products for economic intent and seek reciprocal respect for nature and glorify rice through the *Bekayaq Pataq Pare* tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture while preserving the environment.

Keywords: Local Wisdom, Sustainable Agriculture, Natural Preservation, Indigenous People, Legal Anthropology

Authors' individual contribution: Conceptualization — E.H.; Methodology — E.H. and S.; Data Curation — E.H. and S.; Formal Analysis — E.H.; Writing — Original Draft — E.H. and S.; Writing — Review & Editing — E.H.

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1. INTRODUCTION

The values of local wisdom are cultural, so traditional currents are properly maintained by maintaining traditions related to rituals and the environment (Lullulangi et al., 2015;

Kongprasertamorn, 2007). Likewise, the *Bekayaq Pataq Pare* tradition is a traditional ritual of the Sasak people that has an agrarian concept related to the implementation of rituals on the importance of maintaining tradition and harmony between indigenous people and as

an effort to remember their ancestors to give life blessings to the conservation of the agrarian environment of the local community. It is deemed as a process of conservation of the agrarian nature that they have occupied so far to maintain this tradition.

The implementation of customary law is usually supported by traditional leaders, indigenous people, and the central/regional government to preserve traditions. In the case of tradition, the general goal to be achieved is to maintain the sacredness of these traditional rituals for tourism and environmental preservation. This study aims to provide an overview of the agrarian condition of the Sasak people as a tourist attraction through the preservation of the tradition of *Bekayaq Pataq Pare* to maintain environmental sustainability. Previous studies have underlined the important role of local wisdom in preserving the environment, which is useful for encouraging eco-based tourism (Lisdiyono, 2017; Utomo, 2019; Hammar, 2019; Bethel et al., 2022; Kiwo et al., 2021; Adityanandana & Gerber, 2019; Syaumi et al., 2021).

According to Funk and Wagnalls, the term tradition is defined as knowledge, doctrine, habits, and others, which are understood as the knowledge that has been inherited traditionally from generation to generation, including the method of delivering doctrine (Leach & Fried, 1984). So, tradition is a habit that people from the past have carried out until now. Muhaimin (1995) said that tradition is sometimes equated with traditional words in the view of the community that it is understood as the same structure, with the aim that people follow customary rules. Furthermore, Redfield (1955) says that tradition is divided into two. First, a great tradition of their own, by itself, includes a relatively small number of people. Second, a little tradition is a tradition that comes from the majority of people who have never thought deeply about the traditions they have. Thus, they never know what the habits of the people used to be because they do not care about their culture. On the other hand, Cannadine (2008) considers tradition as a new institution dressed in such a way that it not only has the allure of antiquity against the times but also becomes an amazing creation.

Several traditions from several countries that are still running now are still preserved. They are highly respected by each country that owns them, including the Madagascar Merina Tribe, which has a unique and sacred ritual called the Famidihana, the Aboriginal Tiwi Culture Ceremony in Australia, and the La Tomatina festival in the village Buñol in the south of Spain (the Tomato wars).

One of the traditions in Asia, especially in Indonesia, is the *Bekayaq Pataq Pare* which is of the Sasak indigenous people of the island of East Lombok, West Nusa Tenggara, Indonesia. This tradition is a ritual that traditionally focuses on farmers' respect for rice as the staple food of Indonesian people in general. In particular, the community believes this tradition can maintain a sustainable agrarian concept. As the main livelihood, respect for agricultural products is a sign that indigenous people care about their customs in agriculture, by carrying out irrigation with due regard to natural capabilities and carried out harmoniously based on mutual benefit (Astoria et al., 2021; Mojo et al., 2017). As a result,

agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

Over time, the values of local wisdom in indigenous peoples in Indonesia often occur in conflicts between ethnic and religious groups to obtain legal protection. For this reason, it is necessary to study the fulfillment of the rights of indigenous peoples in carrying out customary traditions with a comparative approach to legal anthropology.

This research was conducted to find out how the existence of legal protection against the *Bekayaq Pataq Pare* tradition on the behavior of *Bekayaq* perpetrators in an empirical legal anthropology approach that was studied with the theory of behavior change of *Bekayaq* actors in the agrarian Sasak community tradition. Also, to find and analyze the wisdom of indigenous people in protecting traditions, especially *Bekayaq Pataq Pare* in the Sasak community concerning the current legislation regarding the inhibiting factors and external supporting factors found in indigenous people towards their implementation and identifying the *Bekayaq Pataq Pare* in the Sasak Community of East Lombok, West Nusa Tenggara, Indonesia, regarding the support of traditional leaders, indigenous people, and the Central/Regional Government for the *Bekayaq Pataq Pare* tradition in maintaining the sacredness of these traditional rituals.

The behavior of the Sasak community with the culture of *Bekayaq Pataq Pare* has the characteristics of local traditions and potentials that accommodate it. The order of social values, local wisdom, and cultural values in the ritual tradition process involves various forms of interaction in the Sasak community through philosophical objects and words.

The behavior of customary law communities is rooted because it is based on values believed to be true as the embodiment of customs and culture that have been passed down from generation to generation and are considered a means of social control and religious values that guide human life. If there is a deviation, there will be a change in the behavior of the Sasak people who do not carry out traditional rituals so that there will be a catastrophe for seven generations of the Sasak community.

In an empirical approach, legal anthropology is defined as an approach that looks at the reality of the rituals of the *Bekayaq Pataq Pare* tradition by directly observing and interviewing traditional leaders, indigenous people, and the Regional Government of East Lombok Regency. In the reality that occurs in the Sasak community, it means that the *Bekayaq Pataq Pare* tradition is the embodiment of the village meaning of the Sasak people who used to glorify rice and the Sasak people as farmers who want to be safe, healthy, prosperous, and can maintain their survival relationship between humans and nature, humans with humans, humans with supernatural beings, humans with God, and can maintain harmony in all aspects of life as a manifestation of the welfare of the Sasak community, Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province.

The structure of this paper is as follows. Section 2 reviews the literature and discusses local wisdom and the concept of agrarian society in the legal anthropology approach. Section 3 presents the research methodology, where the sample in this study uses a socio-legal study conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province, to gain knowledge about the relationship between law and society as well as the factors that influence the implementation of law in the community, especially regarding the role of local wisdom in preserving the environment. Section 4 provides the results showing that indigenous people value natural products not only for economic purposes but also respect nature and glorify rice through the *Bekayaq Pataq Pare* tradition. Section 5 discusses the *besiru* local wisdom in the Sasak community, where it can be concluded that the values of local wisdom of the Sasak people are faith in God Almighty, tolerance, cooperation with others, respect for the opinions of others, understanding, and acceptance of the culture community, critical and systematic thinking, non-violent conflict resolution, ability to change lifestyle and consumptive habits, sensitivity to the difficulties of others, willingness and ability to participate in the social life of the Sasak community. Section 6 concludes the paper.

2. LITERATURE REVIEW: LOCAL WISDOM AND ENVIRONMENTAL SUSTAINABILITY

2.1. Local wisdom

Local wisdom in the discipline of anthropology is also known as local genius. This local genius is a term that Quaritch Wales first introduced. Previous studies have discussed at length the notion of local genius (Nemes et al., 2019; Sibarani, 2018; Purnamawati et al., 2015; Suprapti et al., 2019). Roszczynska-Kurasinska et al. (2021) stated that local genius is part of the cultural identity and collective personality. Local wisdom in the discipline of anthropology is also known as local genius. Local genius is a term that was first introduced by Quaritch Wales (Ayatrohaedi, 1986). Soebadio (1985) stated that local genius is part of the cultural identity/personality of the nation's culture, which causes the nation to absorb and cultivate foreign cultures according to their own character and abilities (Ayatrohaedi, 1986).

Meanwhile, Moendardjito (1986) stated that the elements of regional culture are the potential of local geniuses because their ability to survive has been tested until now. The characteristics of local wisdom are 1) able to withstand the outside culture; 2) the ability to accommodate elements of a foreign culture; 3) the ability to integrate elements of foreign culture into the original culture; 4) the ability to control; 5) able to give direction to the development of culture. Sibarani (2012) states that local wisdom is the original wisdom and knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives. In this case, local wisdom is cultural values and can be used to organize people's lives to achieve increased welfare and establish peace (Ayatrohaedi, 1986). Sibarani (2012) stated that local wisdom could be understood as cultural values,

traditional ideas, and local knowledge that are wise, full of wisdom, good value, and virtuous owned by community members in managing their social life.

Local wisdom is obtained from cultural traditions or oral traditions because local wisdom is the content of oral traditions or cultural traditions, which are passed down from generation to generation and used to organize the social life of the community in all fields of life. Local wisdom is a local cultural value that can be used to regulate the life of the community wisely and wisely. Local wisdom becomes important and useful when local people who inherit the knowledge system are willing to accept and claim it as part of their lives. In that way, local wisdom can be called the soul of local culture. It can be seen from the expression of local wisdom in everyday life because it has been internalized very well; every part of the life of local people is wisely directed based on their knowledge system, which is not only useful in daily activities and interactions with others, but also in situations — unexpected situations such as disasters that come suddenly (Śtepień et al., 2016). Local wisdom contained in the community contains many noble values of the nation's culture, which are still strong as the identity of the Indonesian nation, but on the other hand, the value of local wisdom is often ignored because it is not in accordance with the development of the era. In fact, from the value of local wisdom, noble values can be promoted, which can be used as instruments to strengthen environmental sustainability (Vitasurya, 2016; Chin et al., 2017).

Local wisdom is seen as very valuable and has its own benefits in social life in accordance with the situation, conditions, abilities, and values that are lived in the community concerned. In other words, local wisdom is part of their wise way of life to solve the life problems they face, and thanks to local wisdom, they can carry on their lives and can even develop environmental management sustainably (Permana et al., 2021; Nene, 2012). In this regard, the law of reciprocity applies, namely doing good to things, then things will do good to us, or believing that everything on earth must live and work in harmony, respect each other, take care of each other, and should not hurt each other so that the adaptation and development of the Sasak community related to the religious system are achieved in the behavior of *Bekayaq Pataq Pare* as a cultural identity and various traditions and rituals owned by the Sasak community, Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province.

Local wisdom is concluded as the personality of the community's cultural identity in the form of values, norms, ethics, beliefs, customs, and special rules that are accepted by the community and tested for their abilities so that they can survive continuously (Sartini, 2009; Nene, 2012). In this context, indigenous people who still maintain and exist in their local wisdom become inseparable in developing local wisdom to strengthen environmental sustainability. In other words, local wisdom is part of their wise way of life to solve the problems they face, and thanks to local wisdom, they can continue to live and can even develop sustainable environmental management, as in the research of Lisdiyono (2017), Sibarani (2018), Hammar (2019), Sujana (2020) and Andriansyah et al. (2021).

2.2. The concept of agrarian society in legal anthropology approach

The *Bekayat Pataq Pare* tradition is a traditional ritual that has an agricultural concept related to the implementation of the ritual of the importance of maintaining tradition and harmony among indigenous people, and an effort to remember their ancestors to give life blessings to the conservation of the local community's agrarian environment.

By referring to this research, it is concluded that the agrarian concept in the legal anthropological approach uses an empirical approach, namely the reality of rice cultivation with other names *meriti desa/meriti dusun* believed to be able to maintain the agrarian concept, which is a sign that indigenous peoples still care about their customs in the field of agriculture irrigation, and agriculture is always maintained for the welfare of the Sasak people in East Lombok. So, it can be said that the Sasak people are trying to maintain the existence of the *Bekayaq Pataq Pare* tradition for the sacralization of the ritual tradition.

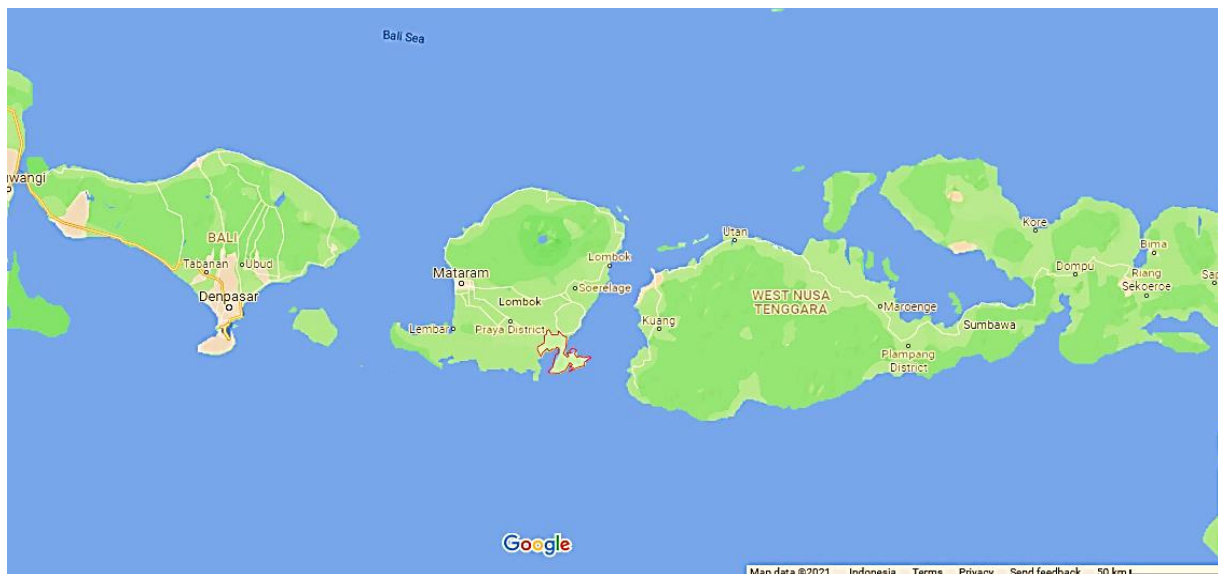
The *Bekayaq Pataq Pare* tradition has focused on the procedures or rituals of carrying out the rice-

growing tradition as the staple food of Asian society. As a result, agriculture and the natural environment are always maintained for the welfare of the Sasak people in East Lombok, Indonesia.

3. RESEARCH METHODOLOGY

This study discussed the existence of environmental protection for the *Bekayaq Pataq Pare* tradition on the behavior of local actors in an empirical approach to legal anthropology and how the tradition is studied with the theory of behavioral change in actors in the agrarian community. This study was conducted in the Sasak community of East Lombok in Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province. This research aims to find and analyze the wisdom of indigenous people in protecting traditions, especially *Bekayaq Pataq Pare* in the Sasak community of East Lombok, West Nusa Tenggara, related to the current laws and regulations concerning the inhibiting factors and external supporting factors found in the community.

Figure 1. The geographic location of the Jejawaru subdistrict



Source: Google Maps, 2021.

This type of legal research is an overall picture of how to examine the problem that will be used in legal research. This research also uses socio-legal studies aimed at gaining knowledge about the relationship between law and society and the factors that influence the implementation of law in society, especially regarding the role of local wisdom in preserving environmental sustainability. This study is generally carried out by conducting direct research in the field to collect data. Thus, in this approach, the law is not only seen as a written or unwritten legal norm (*das sollen*). The law is also seen as a social, cultural, and behavioral basis.

4. RESULTS

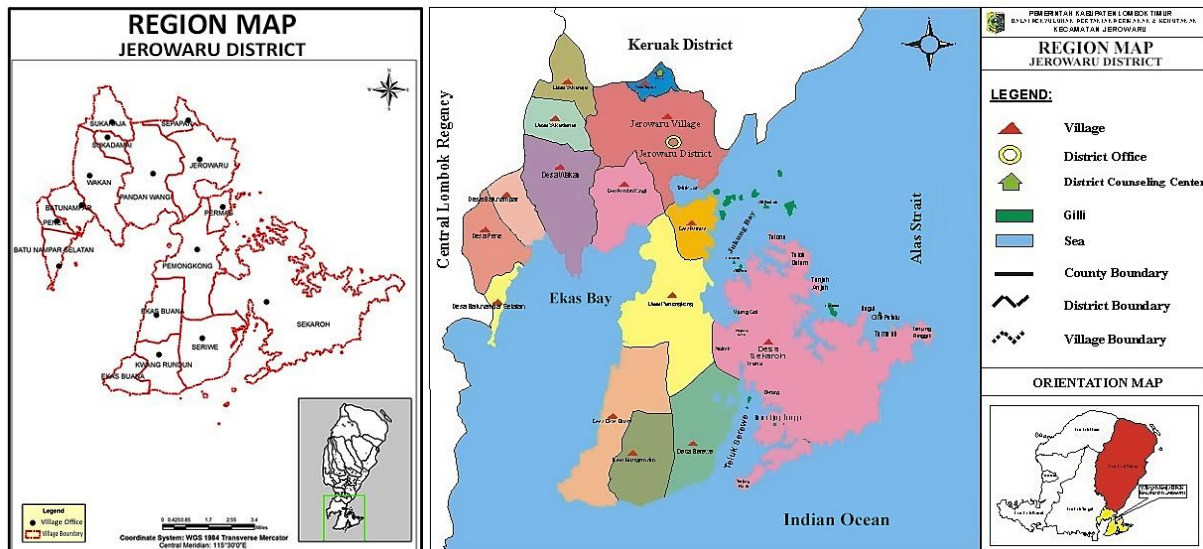
This section explores the implementation of tradition and its relationship with the preservation of the ecological environment. The *Bekayaq Pataq Pare* tradition is carried out once a year, starting planting in January, February, March, and April. An implementation may change depending on where it rains. If the rain comes earlier, then the implementation of the tradition will be accelerated. The community will hold a ritual to ask God for rain before it rains every year before planting. The tradition is carried out using a tool to cut rice/sticky rice and a hat made of woven bamboo. The local government recognizes this tradition in a standard rule that indigenous people

have the right to maintain their local wisdom and natural environment. The existence of this tradition raises a humble and non-exploitative attitude toward the natural environment, as well as harmony towards life and one with nature. Society adapts social systems and religious values to the development of society by implementing this tradition.

This tradition is regularly scheduled by the Sasak people because it is a cultural heritage that has multicultural values every year. It was carried out to commemorate the harvest with a mutual cooperation system (*besiru*) and respect for local deities which are believed by the local community to have realized an abundant and beneficial rice harvest to improve the welfare of the community. Before the 2000s, in the rice harvest (*Pataq Pare*), Sasak-Lombok farmers (especially in the southern part of Lombok) still planted a lot of large rice or local varieties of rice. At that time, rice field work depended on human labor, so almost all rice cultivation activities relied on human labor.

In addition, working in the rice fields is still rarely using a remuneration system with money. They rely more on cooperative systems such as *gotong royong* (*betulung* and *besiru*). Entering the rice harvest period, the Sasak people, especially the youth, are busy working in the fields. They usually use a rotational cooperation system among women in their rice harvesting activities. In this context, families with daughters or widows indirectly get investment to ease work in the fields, especially during the rice harvest, and be a place for matchmaking in the local community. The implementation of the rice harvest is very dependent on the condition of the rice fruit that is old enough to be harvested, determined with certainty, or determined at a previous time. Harvesting or picking of rice must be done very carefully so that not a single grain of rice should fall to the ground. In addition, harvesting rice must use *ani-ani* only by cutting the rice stalks, and the rice that has been cut is grasped with the left hand, and the right hand continues to cut the rice.

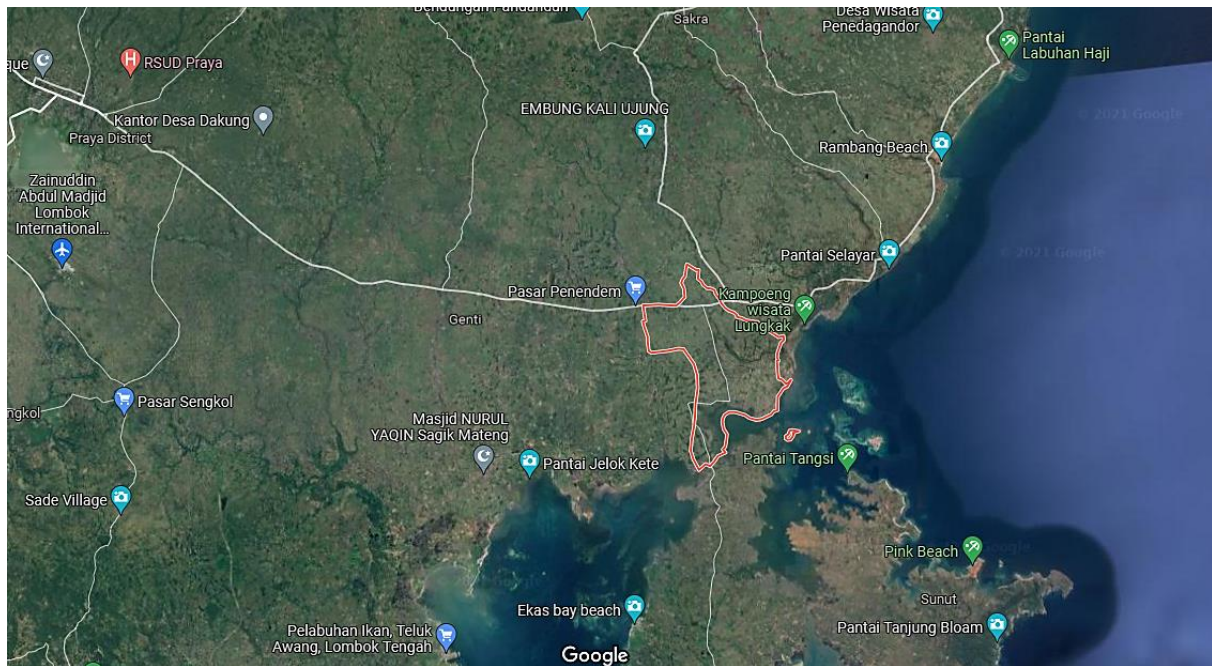
Figure 2. Administrative division of Jejowaru subdistrict



Source: Portal Resmi Kabupaten Lombok Timur (2019) and Permadi et al. (2018).

In the 1990s, this activity was replaced by the development of information-communication technology in the form of cassettes and loudspeakers used by a group of men to play songs while harvesting rice. From then on, women were no longer involved in harvesting rice. The consequence is a shift in interaction patterns caused by a shift in the role of women in the context of involving rice fields. The 1990s marked a generational shift in the community of practitioners of this tradition. As a result, the direction of changes in people's behavior in the implementation of this tradition

impacts the deconstruction of rural social systems, especially in the context of an agrarian society. The rationalization of farming was followed by the cessation of large rice varieties, which were local varieties. In addition, from the pattern of labor in the traditional agricultural sector, the role of women is replaced by male dominance in rice harvesting. In other words, rationalization in agriculture, especially rice, has contributed to the deculturation of the life of the Sasak agrarian community, who are the *Bekayaq* actors. On the other hand, it also forms a new pattern of relations/interactions in society.

Figure 3. Spatial domination of agriculture in Jerowaru village

Source: Google maps, 2021.

In the agricultural life of the Sasak people, there is local wisdom in the form of cooperation or mutual cooperation (*besiru*). This tradition is a form of social behavior of the Sasak people related to the problem of solidarity, among others. The *besiru* tradition is a mutual cooperation activity working in the fields, starting from managing agricultural land and planting to harvesting in turns without being paid. In other areas of Lombok, this tradition is also known (Arianto, 2015). In the field of cultural customs, this is reflected in the form of helping each other in plowing and cultivating farmers' fields and helping each other in cultivating the fields, such as clearing grass and pulling weeds. This tradition has its local wisdom by encouraging mutual cooperation in working in the fields, from planting seeds to harvesting (Aminah et al., 2021).

This *Bekayaq Pataq Pare* tradition embodies the values of local wisdom and traditional Sasak ritual traditions, which become the community's cultural identity through the values of local wisdom and norms that guide the community towards peace and harmony, which is the dominant culture of the local community. The value of peace and harmony is also related to social relations through the elders' forum to determine agricultural life. This kind of forum regulates social life, which regulates the community's way of life. In addition, for the Sasak people, the management of soil fertility is not only limited to the application of fertilizers, which is accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional farming systems; the life of soil organisms and supporting important processes in the soil (Edwards et al., 1993). For local people, the agricultural cycle cannot be separated from various ceremonies. Thus, the traditional agricultural system that has a ceremony implies the overall preservation of all supporters of ecosystem sustainability that are considered disturbing rice fields and rice plants. This tradition

is useful for raising awareness about the importance of agriculture and the natural environment so that rice grows well, harvests abundantly, and is protected from pests (Senoaji, 2012).

The community order related to agriculture also has been regulated by customary law, such as harvesting once a year on Sundays and working on Fridays or vice versa, to protect nature's abilities. The values of local wisdom of the Sasak people in preserving and maintaining local wisdom in a good traditional agricultural system in accordance with their ancestral heritage. Local wisdom in the Sasak community is useful in the agricultural life of the community. A tradition is a form of social behavior of the Sasak people related to the problem of solidarity between fellow humans and protecting the natural environment to support the agricultural culture of the local community in an efficient way through cooperation and the use of collective labour.

5. DISCUSSION

In the Sasak community, according to researchers, local wisdom as the ancestral heritage of the Indonesian nation will build the values of social wisdom in people's lives. The values of wisdom are in line with the values of virtue in social life. The components of values that can be taken from the local wisdom of the Sasak people include some values. The first is mutual cooperation. According to Koentjaraningrat (1974), gotong royong is defined as the mobilization of human labor without pay for a project or work that is beneficial to the public or useful for development. We can imagine if these values of gotong royong were actualized in today's modern society, working hand in hand with building the Indonesian nation, then it is not impossible that this great nation will progress rapidly beyond today's developed countries.

The second is maintaining social relations in people's lives between people with one another.

Social relations are reciprocal relationships based on awareness to help each other in various areas of life. One of the positive impacts of the *besiru* tradition in daily life is the maintenance of friendly relations between communities so that there will be little conflict in society. The third is preventing radicalism. Based on data loaded by Kompas on Tuesday (November 16, 2022), around 1,175 thousand terrorists have been arrested by the Secretariat of the National Counterterrorism Agency (*Badan Nasional Penanggulangan Terorisme*, BNPT). It shows the influence of radicalism from year to year is getting more terrible. Radicalism is increasingly becoming an important thing to be considered by the government and the people of Indonesia along with technological advances, one of which is radicalization through social media. Local wisdom really needs to be grown in building caring relationships in society. Strengthening the role of local wisdom in society has a positive impact as a form of preventing radicalism in society.

In implementing the *Bekayaaq Pataq Pare* tradition, the wisdom values of the Sasak indigenous people are important before the traditional tradition is implemented, which starts based on the local wisdom values of the Sasak community in Jerowaru village, East Lombok. Based on the values of local wisdom that can provide a discourse about the *Bekayaaq Pataq Pare* tradition that can be combined with the Sasak community to prevent conflict and be able to maintain the social harmony that exists in the Sasak indigenous community.

The local wisdom of the Sasak people is the embodiment of the dominant culture of the Sasak people, which is very close to the orientation of peace, both like giving, choosing a safe situation of peace and tolerance in increasing the repertoire of local wisdom of the Sasak community in the frame of the *Bekayaaq Pataq Pare* tradition and *Bekayaaq Pataq* behavior which regulates the guidance of indigenous peoples in setting sanctions for violations that occur in the behavior of *Bekayaaq* perpetrators carried out in the current *besiru* (gotong royong system) as well as in the future as the glue of local wisdom values in traditional traditions.

It can be concluded that the values of local wisdom of the Sasak people are faith in God, tolerance, cooperation with others, respect for the opinions of others, understanding, and acceptance of community culture, critical and systematic thinking, non-violent conflict resolution, the ability to change lifestyles and consumptive habits, sensitivity to the difficulties of others, willingness, and ability to participate in social life in the Sasak community. Thus, it can be concluded that local wisdom is considered very valuable and has its own benefits in people's lives because of the need to live, maintain and carry on life according to the situation, conditions, and circumstances, the abilities and values that are lived in the Sasak community or other words local wisdom becomes part of their wise way of life to solve all the problems of life they face, thanks to local wisdom they can carry on their lives, and can even develop sustainably regarding the traditional rituals of *Bekayaaq Pataq Pare* Sasak community, Jerowaru village, Jerowaru district, East Lombok Regency, West Nusa Tenggara Province (Sujana, 2020).

In this Sasak traditional ritual, the West Nusa Tenggara Regional Government urges the Sasak community not to associate it with any belief or religion because the purpose of holding the *Bekayaaq Pataq Pare* tradition is to maintain the ritual traditions of the Sasak people so that they are not extinct by the times and the realization of legal protection for the *Bekayaaq Pataq Pare* tradition as the embodiment of local wisdom values and Sasak ritual traditions which are the cultural identity of the Sasak people through the values of local wisdom and norms that become the guide so that it leads to peace and harmony are actually the dominant culture of the Sasak people. A number of idioms known in the Sasak community are very close to the orientation of peace. The concept of *ajinin*, which literally means mutual respect, *reme*, *rapah*, *regen*, which means like to give, choose a safe, peaceful situation, and support tolerance, adds to the treasures of local wisdom of the Lombok people in undergoing social relations (Zuhdi, 2018). In the past, the Sasak ethnic group has known the container that is the parent in their social life, which regulates the community's life guidelines, and where they look for referrals to set sanctions for violators in their community association system. The container is known as *krama*. This conception has been actualized or described in the daily life of the Sasak people in the past so that the implementation of the cultural conception has transformed into various elements or inseparable elements. This means that the management of soil fertility is not limited to providing fertilizer alone accompanied by maintaining the physical properties of the soil for the growth of rice plants in traditional agricultural systems, the life of soil organisms and supporting important processes in the soil, because the agricultural cycle cannot be separated from various ceremonies, so that basically a traditional agricultural system that has a ceremony implies a comprehensive conservation of all supporters of the sustainability of the ecosystem through offerings that are offered in the offerings of supernatural beings so as not to disturb the rice fields and rice plants to be planted, so the researcher concludes that the *Bekayaaq Pataq Pare* tradition is a local wisdom that must be maintained in accordance with karma or customary institutions in maintaining local wisdom of the Sasak people in ritual activities asking for permission to the mother/goddess Sri and the creator so that rice plants grow well (Andresen et al., 2016; Senoaji, 2012).

Conceptually, karma is a customary institution that covers local wisdom, consisting of two kinds: *krama* as a traditional institution and *krama* as a rule of social interaction. Second, *ajikrama* consists of the words *aji*, which means price or value, and *krama* which means holy and sometimes means the area or population unit in an area within an area that exists. Thus, *ajikrama* is a traditional symbol, meaning the sacred value of Sasak's traditional social strata based on its customary territory.

6. CONCLUSION

The results of the study through a legal anthropological approach using an empirical approach concluded that the agrarian concept in the reality of rice cultivation is believed to be able to maintain a sustainable agrarian environment with

high respect for natural products. For the community, this is a sign of indigenous people's concern for adat and the welfare of the agricultural environment. Irrigation and agriculture are maintained to maintain the carrying capacity of the environment as well as the welfare of the Sasak people in East Lombok.

The *Pataq Pare* tradition is a Sasak tradition as an embodiment of local traditional wisdom with sacred values rooted in the community and aims to provide peace for the Sasak community, the ecological environment, and the relationship between humans and the natural surroundings. In addition, this tradition is useful for maintaining harmonious relations between fellow community members. Traditional local wisdom describes the reality that occurs in the Sasak community as a form of harmony in life between humans, nature, and society as well as social and religious values for community welfare and environmental sustainability.

Overall, the results show that indigenous peoples value natural products not only for economic intent but also to seek reciprocal respect for nature and glorify rice through the *Bekayaq Pataq Pare* tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture while preserving

the environment. The results of this study can be used as a guide in developing the traditions of the Sasak people in East Lombok, West Nusa Tenggara. In addition, the results can be useful for increasing legal awareness and legal protection for traditions.

Thus, the researcher recommends that in the future, the government is obliged to ensure the continuity of the application of the values of local wisdom of the Sasak community. The progress of science and technology also does not pollute the traditional farming system of the Sasak people. This wisdom can encourage the potential use of agricultural land based on the traditions of the Sasak people, who still adhere to their customs. Finally, traditions and culture need to be preserved to bind the Sasak people with different social statuses, beliefs, and religions.

The limitation of this research is that each tribe has different traditions, resulting in different customary relationships with their respective environments. Therefore, this research cannot simply be used as a reference for other ethnic groups, customs, and environmental sustainability. Therefore, the authors encourage that in the future, research will also be carried out on other tribes, and customs.

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The role of customary law in the governance of sustainable agrarian culture in local communities



THE ROLE OF CUSTOMARY LAW IN THE GOVERNANCE OF SUSTAINABLE AGRARIAN CULTURE IN LOCAL COMMUNITIES

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Abstract

Along with massive environmental damage due to an industrial-oriented economy, local wisdom, as a means of social control and shared values that guide the lives of local people, has become a bastion of environmental preservation that can maintain a balance between the needs of local life and the sustainability of the ecological environment. This study seeks to explore the role of customary law as local wisdom rooted in the community in protecting the environment based on the theories developed by Edwards et al. (1993) and Kiwfo et al. (2021) regarding local wisdom in agricultural sustainability. This study uses an empirical approach based on legal anthropology by observing the reality of the rituals of the *Bekayaq Pataq Pare* tradition, which is carried out jointly by traditional leaders and the Sasak people. The results show that indigenous people value natural products for economic intent and seek reciprocal respect for nature and glorify rice through the *Bekayaq Pataq Pare* tradition. In general, local wisdom is useful for local communities to balance the needs of safe and prosperous agriculture while preserving the environment.

Keywords: Local Wisdom, Sustainable Agriculture, Natural Preservation, Indigenous People, Legal Anthropology

Authors' individual contribution: Conceptualization — E.H.; Methodology — E.H. and S.; Data Curation — E.H. and S.; Formal Analysis — E.H.; Writing — Original Draft — E.H. and S.; Writing — Review & Editing — E.H.

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