**THE ROLE OF THE COMMUNITY AROUND THE BUFFER VILLAGE OF ALAS PURWO NATIONAL PARK IN CONSERVATION BASED ON LOCAL WISDOM**

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***Abstract***

*This research describes the life of the community around the buffer village area of Alas Purwo National Park, especially Kutorejo Village Kalipait hamlet which has local wisdom in the form of a number of traditions, in the form of rules or restrictions that are still valid for generations. This local wisdom has the value of ecological intelligence that is maintained and developed and studied about the relationship of human activities with their ecosystems. Local wisdom owned by the community is used as a reference in the management of forest areas and coastal waters, both in the form of myths and abstinence. The center of attention from ecological studies according to Julian Steward is the process of cultural adaptation to the environment. This process is seen as a form of dialectical relationship in the context of interdependent relationships with others. The type of research used is descriptive qualitative with case study design. The results showed that the community around Alas Purwo National Park area has local wisdom in the form of a number of traditions, rules or restrictions that are still valid for generations that are then maintained and obeyed until now. The restrictions are in the form of a ban on killing peacocks and abstinence in the payang system.*

***Keywords****: Alas Purwo National Park, Conservation, Local Wisdom*

1. **INTRODUCTION**

Indonesia is still ranked second in the world in terms of biodiversity wealth, after Brazil. Indonesia has 300,000 species of animals or 17% of the world's animals (Warsito, 2010). Indonesia's wealth of species of animals include 515 species of mammals, 1,539 species of birds, 45% of the number of fish species, 16% of reptile species, 15% of insect species in the world are also found in Indonesia (Mangi, 2013). Indonesia's tropical forests are the second largest in the world after Brazil (Istiawati, 2016). Indonesia is one of the Megacenter of biodiversity countries (Astirin, 2000, Baliton et al., 2017). The abundance of abundant numbers of plants and wildlife in Indonesia, places Indonesia as the country with the third highest level of diversity in the world (Director General of KSDAE, 2016). The Government of Indonesia has established a conservation area of 521 units, with an area of 27.1 million hectares to protect biodiversity wealth (Directorate General of Layoffs, 2014). One of them is the forest is a natural wealth that must be preserved as a balance of nature and the lungs of the earth. Forest ecosystems have a variety of biodiversity and non-biodiversity. Forests are very potential areas in the socioeconomic life of people living around forests. People living around forests or so-called traditional communities are inseparable because they are part of a forest ecosystem.

Kalipait village is the clearest portrait of how unique the ability to adapt the social structure of the community. People's lives are located on magersari land, and have a key position in forest management. The majority of his livelihood depends on the forest, namely as a timber seeker and as a fisherman. Forests are not only a source of fulfillment of life needs, but have social, cultural and religiosity functions. Forests and communities around the national park area have a very close bond that has been going on since hundreds of years ago. The community around the national park has local wisdom values that are formed from repeated interactions between communities and forest natural resources. As a result, a system of socio-cultural order of the community is developed that is integrated with the forest ecosystem. Forests become a unified cultural environment to be the focus of people's lives around the national park area to support their life system.

Various activities of people in the forest area at that time continued to approach the core zone, where they used to establish temporary settlements as a resting place to look for forest products and marine biota. In fact, the challenges in forest protection and management in Indonesia often come from people living around forests. Magdalena (2013) stated that the sustainability of forest management depends heavily on the participation of local communities in management. The relationship between forests and local communities is inseparable from the concept of ecosystems, an ecological system formed by the reciprocal relationship between living things and their environment (Soemarwoto, 2014). Gauthama, et al (2013) stated that javanese people implement the nature of human relationship with nature with philosophy memayu hayuning bawana (trying to keep the world safe and all its contents in order to be maintained and harmonious). This public perception can be used as a moral guide and social institution in regulating human relationships with the use of forest natural resources in a responsible and sustainable manner.

Actually, community interaction with forests with local wisdom has been going on for a long time before the determination of forest areas into conservation areas. Local wisdom that can support conservation is formed from the interaction between humans and their environment so that traditional people have a deeper understanding of their environment (Beltran & Phillips, 2010). Local wisdom shows that there is an inseparable relationship between typical human behavior and its environment, namely forming human behavior collectively in the form of norms that must be adhered to through generations. Local wisdom can be translated as reason, habit, deep feelings and suggestions for human glory. Mastery of local wisdom will bring their virtuous souls (Yuliati, 2013). In line with Liliweri's expression (2014), that local wisdom can be interpreted as a view of life that develops in a particular social and ethnic community that is limited by regional elements, geographical location, and unique historical experience. It can be a life strategy for managing the universe and maintaining ecological balance against various disasters and obstacles caused by nature and humans (Angin & Sunimbar, 2020).

Efforts to study the relationship of community interactions have actually been carried out, but still have not provided comprehensive results. Van Assendelf (1991) has conducted research on human impacts on the Alas Purwo National Park area, but this study is limited to describing various human activities along the coastline, not specifically identifying the influence of human activities. A more complicated study on human interaction with national park areas has actually been done by Pramusanti (2001) but only limited to interacting with the community in the collection of natural resources. Febriyanti (2007) in his research aims to find out the condition of mangrove forests and their contribution to the household income of the community from economic value to the communities around the Alas Purwo National Park area. Satyasari (2010) mangrove ecotourism activities in Alas Purwo National Park provide economic benefits for local communities, therefore the development of mangrove ecotourism in Bedul tends to meet the principle of profit for local communities. Azmi (2015) in his research, assessing the use and value of species for the people of Kalipahit Village around Alas Purwo National Park. Species have a symbolic role and value for the stability of cultural groups over time defined as a key species of culture. Fiddarain (2016) research studies only in the block area patuk, as a problem solving strategy that is integrative solutions for the realization of a joint agreement to raise awareness for the preservation of the Alas Purwo National Park area. Some cases of failure in conservation above as stated by Iswandono (2016) in this study there is no meeting point in the joint management between forest area managers and traditional communities in conducting forest conservation, therefore forest management should integrate local wisdom with conservation principles. Local wisdom that supports biodiversity conservation has the same goal, namely the realization of biodiversity sustainability for the welfare of the community, but traditional knowledge is poorly understood because it is considered ancient and unreasonable (Kosmaryandi, 2012).

The urgency of assessment of participation in participation activities in conservation activities that are top down is proven to give maximum results. Mendez-Lopez (2014) conducted research in Mexico also acknowledged that low community participation in conservation activities is due to the many conditions of the community that have not been fully examined. Similarly, Thaman's findings (2016) prove that rural community participation in conservation activities in Portugal is only 43%, making conservation ineffective. Unlike fiji, the buttom up approach shows 88% of community engagement, making conservation activities effective. The effect of community participation on conservation success can also be seen in Costa Rica, where the community participates then the private sector is involved (Aguilar-Stoen, 2015). This condition gives the meaning of activities that use a participatory approach and togetherness will give good results.

From the description above, it can be seen that with the heterogeneity of existing society causes the emergence of variations in social and cultural behavior in society towards the environment. With the uniqueness, cultural diversity, environmental relations and traditional communities in the Alas Purwo National Park area, making uniqueness and attractiveness to be researched in accordance with the problems of this modern age, as has been done by previous researchers who are still related to humans and their environment. Novelty this research is finding a way to do biodiversity conservation by integrating the local wisdom of the community around the Alas Purwo National Park area. The importance of understanding local wisdom has been expressed by Ihsannudin (2015b) that local wisdom in the conservation of natural resources owned, as nyampa in masalembu community was able to foster community participation in conservation of natural resources. Social capital must be optimized in the management of natural resources to be optimal (Ihsannudin, 2015a). In response, Liberati (2016) proposed a partnership in the form of participation of various stakeholders.

There have been many studies that integrate local wisdom and conservation with different research focuses, including: focus on zoning (Freitas & Tagliani 2009, Kosmaryandi, 2012), while differences, methods and processes of integration of national parks (Bohensky & Maru, 2011), traditional ecological knowledge of species populations (Fraser et al. 2006; Gagnon & Berteaux 2009; Moller et al, 2004). Classification of vegetation and environment (Naidoo & Hill 2006). This research is expected to provide benefits for stakeholders, as well as support to national park managers to engage traditional communities around buffer villages by integrating local wisdom into conservation activities.

1. **RESEARCH METHOD**

This research uses the paradigm of constructivism as a philosophical basis to understand the reality of society, with qualitative approaches carried out with case study design. Qualitative research emphasizes processes and meanings that are not rigorously tested or measured in terms of quantity or frequency (Denzin&amp;Lincoln, 2000). The data used is qualitative data that does not consist of numbers, but rather in the form of picture and data (Rahmad, 2010). In addition qualitative research methods are defined as processes to gain a better understanding of complexity in human interaction (Sarwono, 2006). The nature of qualitative research is to observe people in their environment and interact with them, trying to understand them about the surrounding world with the aim of trying to understand, explore their views and experiences to get the necessary information (Iskandar, 2009). The purpose of descriptive research is to describe objects as they are (Sukardi, 2008). In order to obtain maximum results, research strategies and techniques are chosen that are considered appropriate and accountable. Informants are defined by purposive techniques. Data collection using observation and interviews. The interview stage to obtain information by asking directly to the informant who mastered the research object in accordance with the topic of research (Singarimbun, 2012). An ecological approach more appropriate for research related to local wisdom is human behavior-environment interactions. This approach focuses on the interconnectedness of perceptions built by humans in conducting activities in accordance with cultural, social, and economic behaviors in their interactions with the surrounding environment (Yunus, 2010). This research focuses on extracting data on local community interaction around Alas Purwo National Park area and public perception as well as the social, economic, cultural factors behind it. Thus, harmonization of communication and interaction can be achieved to the maximum (Neuman, 2003). Data analysis using interactive models, including components, data collection, data reduction, data feed, inference.

1. **RESULTS AND DISCUSSION**
   1. **EXISTENCE OF COMMUNITIES AROUND BUFFER VILLAGES**

Kalipait Village is a village in Banyuwangi Regency located in the southern tip, precisely 60 km from banyuwangi regency government center. Kalipait village is a portrait of how unique the ability to adapt the social structure of the community. The lives of the people living in buffer villages have a key position in forest management. The interaction between the communities around the buffer village and Alas Purwo National Park is intense because the community's dependence on natural resources is still high. The economic level of residents in buffer zones is still relatively low, and many depend on the utilization of natural resources. The form of community interaction around the buffer village with Alas Purwo National Park is the collection of forest products, beaches, which are within the national park area, known as *kayal*.

The management of Alas Purwo National Park in Banyuwangi Regency is considered still less effective. This is because the management has not achieved the specified goals. In addition, the breadth of forest areas and the many problems of disturbance to the forest area itself. Law No. 5 of 1990 on the Conservation of Biological Natural Resources and Their Ecosystems mandates how important biodiversity protection efforts, including wildlife in the region. It seems that the Law has not been implemented optimally, there are still many violations such as hunting of protected animals, especially one wild animal that is threatened by the population because poaching is bull (Bos javanicus d'Alton), and green cucak. The threat to the existence and population of bulls and green cucak birds has been a long time. The situation and condition of the national park, which is directly adjacent to local settlements, makes it vulnerable to population conflict with animals. One of the triggers of the conflict is the presence of wildlife that exits the area and disturbs the surrounding community land (Alikodra, 2012).

In addition to the problems in the voting activities carried out by the community, so far in addition to providing economic value to the community, this activity also tends to result in damage to natural resources. There is still no recognition of community activities in national park management activities, so there are no regulations or policies that accommodate this problem. So that in the end the victims are the natural resources of the national park itself. Whereas both managers and local communities around the area both have a need for guaranteed sustainability of natural resources. National park managers have rules or categorization of disturbances consisting of, first is the category of high violation rates that are all forms of activities that result in the death or loss of resources, such as hunting birds, felling trees, the act of burning forests. The security measures taken by the manager of Alas Purwo National Park are to arrest the perpetrator and his evidence. Second, the category of interference with the level of violations is covering bamboo collection activities and gebang. Third, the categories of interference with low violation rates include wood-burning. Taking wood and bamboo with a large scale can reduce the carrying capacity of the environment (Poerwanto, 2000). One way to minimize disruption to natural resources is to involve the community in national park management activities as partners. Because with the recognition of community voting activities, it means that the community feels directly the benefits of the existence of the national park, and at the same time has a responsibility to maintain the sustainability of its utilization.

The people of buffer villages, the majority of their livelihoods depend on forests and beaches, namely as timber seekers and fishermen. For them, forests are not only a source of fulfillment of life needs, but have social, cultural and religiosity functions. Because the forest with the community around the national park area there is a very close bond that has been going on since hundreds of years ago. The community around the national park has local wisdom values that are formed from repeated interactions between communities and forest resources. As a result, a system of socio-cultural order of the community is developed that is integrated with the forest ecosystem. Forests become a unified cultural environment to be the focus of people's lives around the national park area to support their life system. The center of the study of cultural ecology theory from Julian H Steward is that the environment and culture can not be seen separately, but is a mixed product that is processed through dialectics. In other words, ecological processes have reciprocal laws and influence each other because culture and environment are not entities that each stand alone or are not static finished goods (Agusyanto, 2012). In that case, the concept of adaptation becomes the central concept between man and his culture and the physical natural environment in which the human being lives and develops.

The community around Alas Purwo National Park has local wisdom in the form of a number of traditions, in the form of rules or restrictions that are still valid for generations and obeyed by the community. Local wisdom has the value of ecological intelligence that needs to be maintained and developed so as not to be driven by modernization. Local wisdom owned by the community is used as a reference in the management of forest areas, in the form of myths and practices of religious rituals. They consider the forest to be a sacred gift from God. They think that the gift must be preserved so as not to perish, or be over-exploited. In addition, they also believe that the forest has magical powers, and supported by myths inherited from the time of ancestors. Local people in general are very well acquainted with the surrounding environment. They live in a variety of natural ecosystems, and have long coexisted with nature harmoniously so that they know various ways of utilizing natural resources in a sustainable manner. Local wisdom owned by the villagers then has implications both for the environment and for the lives of the people around the national park area. Forest management activities in national park areas, with local wisdom, have a positive impact on plant conservation to maintain ecosystem balance.

Communities around the buffer village area maintain forests as part of their lives. One of them is some way that is considered unreasonable such as, should not take wood in the forest because it will cause anger of the spirit of foresters, if entering the forest should not be noisy if you do not want to be hit by disaster, abstinence to take leaves or twigs if they do not want to be followed by supernatural creatures to the house. Such forest protection is one of the most effective forms of protection, so that forest sustainability is maintained. Forests are considered as the deposit of ancestors, protecting forests in their own way by local people, is an ethic that must be implemented and as part of the norms they have.

* 1. **LOCAL WISDOM OF BUFFER VILLAGE COMMUNITIES IN CONSERVATION**

The sustainability of forest areas and the lives of traditional people living around them are mutually affecting and inseparable. Forests play an important role, not only as a counterweight to the global climate but also as a source of people's lives. Forests become a medium of reciprocal relationships between humans and other living makhuk with natural factors from ecological processes that support the sustainability of life. Thus human life is basically closely related to the natural environment because it depends on the ecosystem that ensures its survival. In other words, the sustainability of forest areas is strongly influenced by traditional people's lifestyles because they rely heavily on biological natural resources and environmental conditions in the Alas Purwo National Park area. They try to understand, recognize, to be able to utilize to meet their needs. Such knowledge is very important for the communities around the region, the active involvement of the community to manage the forest. Local wisdom is environmental wisdom in the form of values and behaviors in society in a place, both between people and in interacting with their environment. Local wisdom is a form of knowledge, belief, insight, understanding, and customs that guide human behavior in human life in ecological life. All forms of local wisdom are imagined, practiced, taught, passed down from generation to generation while forming patterns of human behavior towards fellow human beings and nature. This behavior develops into a culture in a region and will develop through generations, the elements of which are ethnic cultures living in the area (Aminudin, 2013). The value of local wisdom can be imagined, practiced, taught and passed down from one generation to another that at the same time forms a pattern of daily human behavior, both to nature and to fellow human beings.

Local wisdom is often related to ecological wisdom that is a guideline for humans in interacting with natural, biophysical, and supernatural environments that view humans as part of nature. Local wisdom is formed because of the relationship between traditional communities that have beliefs, laws, institutions, science, and how to manage natural resources locally. Local wisdom is the main thing for the community in adapting to nature and become a cultural heritage contained in the concept of thinking of local people (Nurdin & Ng, 2013). Local wisdom is formed as a cultural advantage of local people as well as geographical conditions in a broad sense (Ayatrohaedi, 2016). Local wisdom consists of two words, namely wisdom while local indicates the interaction space where the event or situation occurs (Wikantoyoso, 2019). Local wisdom is still held firmly by the traditional people around the national park area whose lives depend on nature, especially forests and the sea. Forests are one of the natural resources that must be preserved, in which there are various biodiversity and non-biological, both flora and fauna. Forest as a balance of nature and the lungs of the earth, is a very potential area especially for the socioeconomic life of people living around the forest. Forests become a source of fulfillment of daily life by the community. Local communities are groups of people who have the origin of ancestors hereditary in a certain geographical area and have values, culture, social, ideology, economy, politics. This is very influential on forest management wisely and wisely by traditional communities so that forest conservation can be guaranteed.

The community around Alas Purwo National Park has local wisdom in the form of a number of traditions, rules or restrictions that are still valid for generations that are then maintained and obeyed by the community. This local wisdom has the value of ecological intelligence that needs to be maintained and developed so as not to be driven by modernization. Traditional ecological knowledge and scientific study information are not only compared but to be integrated in natural resource management (Brook&amp;McLachlan 2005). It can be proven that traditional ecological knowledge is a science management of natural resources based on traditional management practices. For this reason, this research aims to integrate local wisdom into conservation that considers the existence of local communities. Local wisdom owned by the community is used as a reference in the management of forest areas, myths, religious ritual practices. Local wisdom owned by the villagers then has implications both for the environment and for the lives of the people around the national park area. Forest management activities in national park areas, with local wisdom, have a positive impact on plant conservation to maintain ecosystem balance.

* + 1. **PROHIBITION ON TAKING OR KILLING PEACOCKS**

Actually, the traditional communities around Alas Purwo National Park have ways in conservation efforts. Local wisdom owned by the community around the national park area, turns out to have a high conservation value in maintaining the nature that is still used in daily life. Local wisdom in utilizing natural resources, until now still carried out and believed through generations. The purpose and purpose in the form of symbols or signs can be in the form of prohibitions, such as abstinence from taking or killing peacocks. The prohibition on taking or killing peacocks, according to the community because it is caused because peacocks are the favorite animals of the spirits of theungggu Alas Purwo National Park. Peacock is an animal protected and unique because it has a golden color, its length can reach 300 cm, with a long tail cover, and there is an upright crest above its head. There is a striking difference for female peacocks because they are smaller in size, the color of the fur is less shiny, grayish in color, without the decoration of the tail covering feathers. Peacocks have high economic value and can be utilized in the form of life (as a nurturing animal for the benefit of ecotourism).

Until now it is still obeyed by the community around the national park area, because the existing conservation values of the community indirectly make efforts to preserve biodiversity. Especially peacock animals are one component of the ecosystem, so that with the protection of these animals the quality and quality of ecosystems indirectly can be maintained. In addition, the community around the national park area also develops an adaptation of living with animals. One form of local wisdom can be seen from the call of respect to elephants and tigers with the title simbah. Elephants are called as big simbah, tigers with the name of loreng simbah. Mentioning or saying the word tiger is believed to be just looking for things, tigers have the ear of the earth, if it mentions tigers then this word propagates in the ground, it hears and then will come.

In the above discussion, it can be known that endemic animals that peacocks are increasingly rare and endangered. Birds have a role in various aspects of life, both ecological and economic and social. The increasing poaching of the existence of these animals because of their high economic value, is a strong reason to conduct further surveillance. One of them is conservation as an alternative to provide protection to animals. One of the programs carried out by alas purwo national park hall by involving the surrounding community is breeding peacocks. The purpose of these activities is not only to conduct protection but more on improving the productivity of birds that are starting to be threatened. Bird breeding is certainly to increase the population to avoid extinction. Bird conservation activities should not only be carried out by government agencies by involving all components of society. There needs to be intensive coordination between formal and non-formal institutions, so that there is a more targeted synchronization in carrying out various conservation activities against birds.

* + 1. **ABSTINENCE IN THE PAYANG SYSTEM**

The payang system includes fishing equipment or shrimp that has long been known to Indonesian fishermen. Payang is one of the traditional fishing equipment that is still found in the field even though the number is getting smaller. Payang is a fishing tool that has long been known and used by Indonesian fishermen until now. Payang can be categorized as a tool that has high productivity and can be classified as a traditional fishing tool (Palo&amp;Assir, 2019). Payang is a bag trawler used to catch hordes of surface fish (Brandt, 1995). Payang is usually used to catch types of surface fish (pelagic fish), where basically the construction of this fishing equipment has parts consisting of ropes, nets (pockets, bodies and wings), buoys, ballast. Ballast serves to make the bottom of the net well submerged so that it forms a maximum opening of the mouth of the net (Boesono, 2014).

To support fishing operations using payang, there are several things to note, including inspection of engines on boats, provision of Fuel Oil, and adjusting the position of fishing equipment. Payang is usually operated in surface areas, because the target catches swarming fish. The operation of payang in the water is at a depth of 250-350m with net depths ranging from 20-30m so as not to impact on the destruction of marine ecosystems. The process of netting is usually marked when fishermen are getting ready to unload the raft from the ship and separate the atraktor with a large buoy where the ship is moored. Where 1 Crew ship (ABK) will go down to the rumpon to be tied to a long rope held by an ABK on the ship (retainer) to stall and pull the rumpon during the operation.

After determining the direction for the capture operation, the ship will move around the rumpon. The process of circling the rumpon is carried out counterclockwise, where the position of the capture device is on the stern on the left side of the ship. When the ship is surrounded by rumpons, the first thing to do is throw a ball buoy that has been tied to a rope on one of the wings. Furthermore, the decrease of the dive rope is carried out, then after the dive rope drops, then the decrease in the wing part of the net. Then the decline of buoys and ballast on the wings, the decline of buoys and ballast is carried out alternately, where the decline of the buoy is first followed by ballast, then the buoy-shaped ball that is located at the mouth of the upper net and ballast. After the wing part is lowered, it is continued with a decrease in the body of the bag and the wing part on the other side and a decrease in the umbilical cord.

Furthermore, in the process of netting is carried out after the net around the rumpon and the two dive ropes meet, after the tali selambar is already on board it will be carried out the withdrawal of the dive rope. The process of withdrawing the nets should be carried out quickly, in the hope of closing the chances of the fish escaping. The time required for net withdrawal until all parts of the net go up to the ship is about 8-15 minutes, the engine remains turned on at low speed until the catch on the net is on board. Once the bag is on board and is safe from the risk of escaping the catch, then the strap at the end of the bag is opened and the catch is placed in a box. The setting and hauling process is carried out in the rumpon area at a depth of about 30 m, located very far from the bottom of the water, so as not to disturb the bottom of the water. In terms of the operation of the brat, it does not show conditions that can damage the environment or fish resources.

Catching using a brackish net can be done both at night and during the day. For the night, especially in the dark days or not in the light of the moon using tools in the form of petromaks lamps. While catching done during the day using rumpon tools or just by guessing in a place that is thought to be a lot of fish. Usually in April, May, June, fishermen often use a fishing gear with light aids and arrests are made at night. Whereas if it has entered the month of September, October, the fishermen use rumpon aids and arrests are made in the morning to evening (Amry, Renta, & Nofridiansyah, 2017). The rumpons are very simple and still made in the traditional way. The material of this rumpon consists of dried coconut leaves, twigs, used tires, slap ropes and large stones that serve as ballast. Rumpon is a form of local wisdom that provides education on environmental conservation, which provides a place to be a home for fish and not otherwise damage the environment. Even if we look and review it more closely will have a positive impact on the environment, namely with the presence of this rumpon then as a home for fish as a shelter from predators, besides that there is a food chain as a form of natural balance will occur around rumpon. This alone as a form of concern of the fishing community to the environment, with the implementation of local wisdom rumpon, it is expected that the future can be developed with better technology, in the form of artificial coral reef development.

Fishermen in Plengkung Beach know three fishing seasons, namely the spring, medium and peak seasons. In the season the catch rate is very low, the time of the season is medium, while the peak season time of the catch is high. The implementation system of fishing using the payang method, carried out on five days before the full moon until five days after the full moon because at that time there was a high tide that caused fish and shrimp carried away by currents to fall into the estuary. This system can only be implemented around the full moon, while on other days it cannot be done. Implementation of the payang system, there are some restrictions not to do other activities such as rationing. Based on the belief if it violates the abstinence then the results obtained in the payangan will be few. Fellow fish-seekers who use the payang system will advise their friends if they violate the restrictions. Conservation values contained in the system payang, the utilization of natural resources using simple and environmentally friendly equipment resulting in minimizing damage to the ecosystem. The existence of some restrictions during the payang by using other tools to take natural resources, there is a moral education that the perpetrators are invited to be wise in taking natural resources as necessary is not excessive. Local wisdom has a positive impact on the sustainability of forests and springs. In addition, with the prohibitions and recommendations, and myths are considered quite effective as an effort to maintain environmental sustainability because it can provide direction and guidelines for human behavior in interacting with the environment.

1. **CONCLUSION**

Alas Purwo National Park has the potential to be a buffer of life because in its management it still applies local wisdom. The community around Alas Purwo National Park has local wisdom in the form of a number of traditions, rules or restrictions that are still valid for generations that are then maintained and obeyed until now. The life of the people around the buffer village is very closely related to conservation efforts. This can be seen from the form of local wisdom, such as:

1. prohibition on taking or killing peacocks. The abstinence is according to the belief of the public that peacocks are the favorite animals of the spirits of alas purwo national park. Currently it is still obeyed by the community around the national park area. In fact, with these restrictions they have applied the existing conservation values of the community, indirectly an effort to preserve biodiversity. Especially peacock animals are one component of the ecosystem, so that with the preserved animals the quality and quality of the ecosystem can be indirectly maintained intact.
2. The payang system includes fishing equipment or shrimp that has long been widely known by the majority of Indonesian fishermen. Fishing gear is still traditional and has high productivity. Based on the belief if it violates the abstinence then the results obtained in the payangan will be few. Conservation values contained in the payang system, in the form of utilization of natural resources using simple and environmentally friendly equipment can minimize damage to marine ecosystems.

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