

## **BATANG HARI REGENCY GOVERNMENT POLICY IN PRESERVING LOCAL WISDOM FROM EXTINCTION**

**By :**

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### *Abstract*

The purpose of this research is first, to see how the Batang Hari district government's policy is in preserving local wisdom from extinction, second, what local wisdom in Batang Hari district is almost extinct, and third, what is the role of the Malay traditional institutions of Batang Hari district towards preserving local wisdom. As we currently know, almost all countries are facing symptoms of an identity crisis and a cultural crisis. The method used in this research is descriptive qualitative research. Qualitative research is research used to examine the conditions of natural objects, where the researcher is the key instrument. The hypothesis of this research shows that the Batang Hari Regency government has a very big role in preserving local wisdom or regional culture from extinction through Malay traditional institutions and the Batang Hari Regency tourism and culture office.

**Keywords:** *Policy, Conservation, Local Wisdom, and Malay Customs*

### **A. Introduction**

There are several problems that the author can describe in this article based on the data that the author obtained regarding the Batang Hari district government's policy in preserving local wisdom from extinction, including the absence of a specific policy relating to mechanisms for preserving local wisdom, the large number of young people in Batang Hari district who do not understand and not knowing about local wisdom, and the role of the Batang Hari Regency Malay Traditional Institution in carrying out its duties as an institution that preserves local wisdom and regional customs has not been maximized.

As we all know, in the

current era of globalization, almost all foreign cultural influences are a reality that we cannot avoid. Therefore, there is no other way except to strengthen the bargaining position of our own nation's regional (local) cultural traditions so that in facing various foreign cultural influences a balanced acculturation can be opened. In the dynamics of cultural intersections and relationships of mutual influence between cultures, this can take place very rationally and provide creative and dialogical choices for each cultural individual to mutually develop their respective cultural personalities. Our nation must not be allowed to be uprooted from its own cultural roots because it has to serve

foreign cultural influences that are very dominant and too hegemonic. For this reason, more active and concrete efforts are needed from our government to preserve regional culture and revitalize various regional customs and cultural traditions in the face of the current influence of foreign culture (Francois Choubet: 2017).

Law no. 32 of 2004 concerning Regional Government has given rise to various implications, namely significant social changes and facilities which have given rise to real opportunities for regions to rise to develop regional potential, develop their regions which are an inseparable part of National Development. Responding to these conditions is based on an understanding of ethnic, religious and cultural diversity spread throughout the archipelago, each region has a different culture that characterizes its respective region.

Culture is a national identity, a characteristic of a nation, national character or as a sign that a country has a history of its life journey from the beginning when a country was formed. Culture is a symbol of pride for a particular society and even determines whether a country is developed or not. Preserving culture is closely related to what this nation's independence aspired to, namely that the goal of making the nation's life intelligent is not a meaning based on

the concept of science and technology or the concept of genetic biology, but rather a cultural conception. Smartening the nation's life is an effort to increase the level of national culture, as a humanization process to elevate the dignity and status of the people of our nation (Istiawati: 2016).

The role of Jambi Province in history has given birth to various cultures in Jambi society. This is what we must maintain until now so that future generations can still recognize and carry out the customs and cultural traditions of their previous generations. The diversity of tribes and ethnicities in Jambi also makes Jambi Malay culture different from Malays in other regions. To maintain Jambi's Malay cultural traditions, the Jambi provincial government still maintains traditional institutions so that they can become a forum for preserving existing culture that has survived to this day.

Batang Hari Regency is one of the districts in Jambi Province which has unique cultural diversity and local wisdom that other cities/districts do not have. The people of Batang Hari Regency, in an effort to maintain and maintain local wisdom, always adhere to the values of morals, morals and manners which are the core of cultural customs and customs in society so that their existence is maintained and continued. According to the Batang Hari

Regency Regent's regulation Number 44 of 2017 concerning the Preservation and Development of Regional Culture. The Regional Government is obliged to preserve the Jambi Malay Customs. All Jambi people are obliged to respect, appreciate and implement the Jambi Malay Customs that grow and develop in a particular area. The preservation of Jambi Malay Customs is carried out through protection, development and utilization activities. Protection activities include saving, securing and maintaining traditional values and systems of behavior and wisdom. Development activities include research activities, education, training to strengthen traditional institutions, strengthening human resources and Adaptation of Jambi Malay Customs.

As we know at this time, the flow of globalization makes the people of Jambi province, especially Batang Hari district, tend to follow new, trendy lifestyles and place new values above local wisdom values. To a certain extent these values have damaged traditional values which were previously held firmly and believed to be true by the people of Batanghari district. As a result, the younger generation of Batang Hari district loses noble values, and gradually loses their Malay cultural personality. Therefore, a role and attention is needed from the Batanghari district government to preserve the local wisdom in Batanghari district so that it

continues to be preserved and avoided extinction.

### **B. Methods**

This study used a qualitative research approach, that according to (Creswell 2007) is an approach that gives an opportunity for researchers to be able to carry out detailed descriptions and interpretations in order to gain a holistic understanding. This type of research is a case study, which is understood by (Creswell 2007) as a type of research that can be interpreted as an approach to study, explain, or interpretation a case in its natural context without outside intervention. More specifically, this research is an instrumental case study which is used to examine a particular case so that a perspective can be presented on the issue or improvement of a theory.

To answer the questions and problems above, the author uses public policy theory and the concept of conservation. These theories are to understand and analyze the role and policies of the Batanghari district government regarding local wisdom in Batanghari district. Below is an outline of these theories as a guide to facilitate data analysis in the discussion.

### **C. Result and Discussion**

With the issuance of Law Number 23 of 2014 concerning Regional Government, opportunities for regions to manage development independently will be increasingly

wide open. This law grants autonomous authority to regions based on the principle of decentralization covering all areas of government, except for the political, defense, judicial, monetary and religious sectors. The granting of this broad authority is intended so that regions can improve services and community welfare in developing democracy, as well as increasing equitable development supported by the implementation of good governance. This authority also has a strategic role for regions to increase and equalize community income, employment opportunities, business opportunities, increase access and quality of public services and regional competitiveness.

One form of autonomy carried out by the Batanghari district government is making policies related to preserving local wisdom in Batanghari district. As we know, Batanghari Regency has extraordinary local wisdom, many of which are inherited from the ancestors of the Batanghari community and it is an obligation for every individual in the community, especially the Batanghari Regency government, to preserve existing local wisdom so that it avoids extinction.

### ***The Importance of Local Wisdom***

Local wisdom is a form of environmental wisdom that exists in people's lives in a place or region. So

it refers to specific areas and communities. According to Putu Oka Ngakan in Andi M. Akhmar and Syarifudin, local wisdom is a system of values or life behavior of local people in interacting wisely with the environment in which they live. Therefore, local wisdom is not the same in different places and times and different tribes. This difference is caused by natural challenges and different life needs, so that his experience in meeting his life needs gives rise to various knowledge systems both related to the environment and social. As a form of human behavior, local wisdom is not static but changes over time, depending on the social and cultural order and ties that exist within society. Meanwhile, Francis Wahono (2005) explains that local wisdom is intelligence and a strategy for managing the universe in maintaining ecological balance that has been tested for centuries by various disasters and human obstacles and negligence. Local wisdom does not just stop at ethics, but reaches norms and actions as well as behavior, so that local wisdom can be likened to a religion that guides humans in acting and acting, both in the context of everyday life and determining further human civilization.

Local wisdom is a view of a place that is wise and valuable, which is followed and believed by the people of that place and has been

followed for generations. Local wisdom becomes important and useful only when the local people who inherit the knowledge system are willing to accept and claim it as part of their lives. By inheriting knowledge from generation to generation, 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 very well internalized. Every part of local community life will always be related to the environment. According to Law of the Republic of Indonesia number 32 of 2009 concerning Environmental Protection and Management, local wisdom is noble values that apply in community life to, among other things, protect and manage the environment sustainably.

Local wisdom will always be connected to human life living in a wise living environment. Because the living environment is a unified space with all the objects in it, both living and inanimate objects. In Law of the Republic of Indonesia Number 23 of 1997 concerning the basic provisions of environmental management, it is stated that the environment is a unit of space with all objects, forces and living creatures, including humans, and their behavior which influences the continuity of life and human welfare and other living creatures. In everyday life, all activities carried out by humans will slowly have an

influence on the environment around them, both positive and negative. Therefore, humans must realize that all activities carried out must be able to have a positive influence on the environment by maintaining and preserving the carrying capacity of the environment.

As understood, in adapting to the environment, society acquires and develops wisdom in the form of knowledge or ideas, traditional norms, cultural values, activities and equipment as a result of abstraction in environmental management. Often their knowledge of the local environment is used as an accurate guide in developing life in the environment where they live. The diversity of patterns of adaptation to the environment that exist in Indonesian society, which have been passed down from generation to generation, has become a guideline for utilizing natural resources. Public awareness of preserving the environment can be raised effectively through a cultural approach. If this awareness can be increased it will be a huge force in environmental management. In this cultural approach, strengthening social capital such as socio-cultural institutions, local wisdom, and norms related to environmental preservation are important as the main basis.

Maintaining local wisdom is a shared responsibility to preserve and respect the knowledge, values and cultural traditions that have

developed in a society or region for centuries. This is an important effort to protect the identity and cultural wealth of a nation, as well as a form of respect for the valuable wisdom of our ancestors. Here are several ways you can maintain local wisdom:

1. **Education and Awareness:** Increasing awareness of the importance of local wisdom and cultural values is a crucial first step. By educating people about their cultural heritage, people will better appreciate and understand the importance of maintaining traditions and values that have been passed down.
2. **Collection and Documentation:** Collecting and documenting knowledge, traditions and stories from elders or community leaders is an effective way to preserve local wisdom. This can be done through documentation projects, archival collection, or publishing books about local cultural heritage.
3. **Education and Training:** Involving the younger generation in education and training on local wisdom is key to passing on traditions and practices into the future. Integrating local cultural elements in the educational curriculum can help students appreciate and understand their cultural roots.
4. **Support for Local Arts and Crafts:** Supporting local arts and crafts is a way to increase

appreciation for local wisdom. Facilitating traditional art performances, art exhibitions or cultural festivals are ways to promote local cultural heritage.

5. **Implementation of Policies and Legal Protection:** The government and related institutions must implement policies and legal protection to preserve local wisdom. This may include official recognition of local culture and language, regulation of the use of traditional knowledge, and protection of historic or sacred sites.
6. **Community Participation:** The community must actively participate in preserving local wisdom. This can be through participating in traditional ceremonies, making local handicrafts, or attending cultural and religious events.
7. **Promotion of Sustainable Tourism:** Promotion of sustainable tourism, focusing on local wisdom and indigenous culture, can help support and preserve local cultural heritage. Responsible tourism helps local communities maintain their identity without experiencing excessive commercialization.

Through collaboration between the community, government and other related parties, local wisdom can be well maintained and appreciated. Preserving local wisdom

is an investment in maintaining cultural riches and shaping a nation's identity for future generations.

***Batanghari Regency Government Policy in Preserving Local Wisdom from Extinction***

The 1945 Constitution of the Republic of Indonesia places the state in a position to recognize and respect every traditional right of indigenous and tribal communities which is still alive and preserved to this day. With the inclusion of recognition and respect for traditional rights, customs which are part of traditional rights are constitutional rights which are also human rights. In the constitution, the traditional rights of customary law communities are regulated in Article 18 B paragraph (2) of the 1945 Constitution of the Republic of Indonesia which states that, "The State recognizes and respects customary law community units and their customs. rights while they are still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, are regulated by law." Based on the formulation of the article, it can be explained that:

1. That the state recognizes that the existence of traditional unity of indigenous peoples existed before the Unitary State of the Republic of Indonesia was established and the 1945 Constitution was ratified;
2. The recognized customary law community unit must be proven to be alive;
3. That recognition can change dynamically following the development of society in the sense of developments in the times where feelings of humanity and the level of civilization grow and develop so that recognition of the existence of indigenous peoples and their traditional rights must also be adjusted. for needs in accordance with dynamic space and time;
4. That recognition cannot conflict with the principles and interests of the Unitary State of the Republic of Indonesia, for example, in border areas this recognition must not have a negative impact on the spirit of national unity and territorial integrity of the Unitary Republic of Indonesia. because the relevant customary law area exceeds the territorial boundaries of the Unitary State of the Republic of Indonesia;
5. That the requirements and procedures for recognizing indigenous peoples and their traditional rights must be regulated by law or in other relevant laws.

Culture is the nation's cultural wealth as a form of human thought and behavior which is important for the understanding and development

of history, science and culture in social, national and state life, so it needs to be preserved and managed appropriately. through efforts to protect, develop and utilize to advance national culture for maximum community welfare. To preserve customs and culture, the State is responsible for the protection, development and utilization arrangements which need to be managed by the government and regional governments by increasing community participation to protect, develop and utilize cultural preservation by changing the paradigm of preserving customs and culture, balancing ideological and academic aspects. , ecological and economic are needed to improve the welfare of society. The characteristics of customs and traditions between districts/cities in Jambi Province are basically the same, but their application in each region is somewhat different, so that habits and culture tend to be differentiated according to the characteristics of each region.

Currently, the Batang Hari Regency Government has Regional Regulation no. 12 of 2018 concerning the Identity of the Batang Hari Region. The problem of formulating existing policies is not addressed by the lack of implementing regulations for Regional Regulations. In simultaneously preserving and developing traditional and social and

cultural values on Earth, Regam is intended to strengthen individual and community identity in the form of preserving Regional Identity. In this case, the policy has not been properly socialized to all stakeholders regarding the cultural identity and traditional rights of indigenous peoples in Batang Hari Regency.

#### **A. Conclusion**

The preservation of local wisdom and culture as regional identity in this policy is intended so that the cultural heritage contained in Batang Hari Regency can be preserved, increasing the dignity and dignity of regional culture through preserving local wisdom and cultural identity, strengthening the personality of the nation's people and improving community welfare. Along with the implementation of regional autonomy policies, the active role of regional governments has become strategic in making efforts to improve community welfare, which is basically the state's goal as mandated by the constitution. One way is by making efforts to protect, respect and empower indigenous communities and traditional institutions in the region. The implementation of regional government in accordance with the principle of autonomy means that regional governments have the rights, authority and obligations of autonomous regions to regulate and

manage their own government affairs and the interests of local communities within the system of the Unitary State of the Republic of Indonesia.

Protection and respect for local wisdom and cultural identity will only be carried out if there is a role for regional government to encourage policies through policies that are in line with regional development programs and activities in each sector of existing regional apparatus organizations. This will be possible if the regional government makes it in the form of a regional legal product, namely a Regional Regulation, in which there is recognition, protection and respect for existing local wisdom and cultural identity.

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