

## EXISTENCE OF SOCIETY RURAL COMMUNITY BASED LOCAL RESOURCE IN ENREKANG DISTRICT, INDONESIA

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**Abstract:** Brown rice is a local commodity that is cultivated by some rural communities in Enrekang District. Brown rice as a local resource commodity has the potential to be developed because the government is responding to development of brown rice as a commodity which is produced by the local community. Although, there are a number of obstacles in the development of Brown rice, viz., knowledge, technology and skills of local people about Brown rice, which is still limited in terms of cultivation viz., increase environmentally safe production, and post-harvest handling of Brown rice, in the community Enrekang District. Society does not have the knowledge of how to process the local superior Brown rice products that have high sales value. This study is a followed qualitative research that describes the condition of rural communities in managing local resources. The results showed that the utilization of local resources, among rural communities may be accomplished by integrating the values of local knowledge base (Indigenous Knowledge) in everyday life and it will support the existence of rural communities to well continue.

**Keywords:** Existence, society rural, community, local resource.

### INTRODUCTION

Enrekang capital is almost 235 km north of Makassar. Administratively it comprises 10 districts, 12 urban village and 96 village, with an area of 1786.01 km<sup>2</sup>. Located at coordinates between 3 ° 14 '36 "up to 03o 50' 00" South Latitude and 119o 40 '53 "up to 120o 06' 33" East Longitude. The district boundaries are north bordering the Tana Toraja regency, east with Luwu and Sidrap, with South Sidrap and Pinrang in west. This district generally have varied topography covering hills, mountains, valleys and rivers with a height of 47-3293 m above the sea level and has no coast. In general, the state of Topography Territory region dominated by hills and mountains, are about 84.96% of the area of the flat of Enrekang, while only 15.04%. The population in 2007 was 168 810 people, made up of 93939 male (50.57%) and 92871 women (49.43%) with number of families as much as 43062. The inhabitants are mainly adherents of Islam with the main livelihood in the Agricultural Sector (± 65%). Varied seasons are experiencing in this district is almost the same as that with the season in other areas in South Sulawesi Province, viz., rainy season and dry season. The rainy season occurs during November to July while the dry season occurs during August-October.

Village Bone-Bone is one of the rural community located in the district of Baraka Enrekang southern Sulawesi province. Bone-Bone village situated above an altitude of 1,500 from the sea, with a green environment, beautiful and distinctive

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air of the mountains are cool and clean. Its area is almost 9.162 km<sup>2</sup>; and the village is divided into three hamlets namely Bungin-Bungin, Buntu Billa and Pendokesan. Limits Bone-Bone Village area are as follows: to the North with Pepandungan Village, the south by the Village Latimojong, the west by the Village Kendenan, to the East with Luwu / District Bastem. The population of the village of Bone-Bone in 2012 there were 825 inhabitants. The population is as many as 467 men and women's lives as much as 358 souls. Most inhabitants in this village are engaged in agriculture, and they have several natural products like, coffee, rice and patchouli. People in the village of Bone-Bone have a sense of social and familial ties; and it is seen in the form of mutual cooperation of activities undertaken by the community. All the people in this village are Muslims, while those that are consider brown important is the Head of the village and religious leaders.

Rural communities Bone-Bone, Baraka District, Enrekang is still holding strong utilization of resources that exist in the village. One resource the farmers used is the fertilizer. This organic fertilizer obtained from the use of local resources is garbage or agricultural waste generated. These agricultural waste e.g. patchouli processing wastes into oil, rice straw as waste rice after the harvest, after the coffee skin peeled from the skin. Existence is derived from the Latin word meaning 'existere' appears, there arises, has actual existence. Existere composed of 'ex' meaning out and 'sistere' which means 'appear or emerge'. There is some notion of the existence of which is explained to be for understanding. First, is the existence of what is there? Secondly, existence is what has topicality. Third, is the existence of everything that happened and stressed that something exists. Fourth, the existence is perfection. This study aims to determine the utilization of local resources, rural communities Bone-Bone to maintain the existence of this village in sustainability systems.

Bone-Bone village community and local values that exist need to be maintained in order to maintain its existence and continues. The village bone-bone which have achieved a national healthy village for implementing three mandatory rules agreed upon by the citizens, namely: 1. Prohibit smoking in the scope of all its citizens-Bone Bone village, and if anyone wants to smoke then it should come out first from the village (there is a place that has been provided for those who wish to smoke. 2. It is forbidden to consume foods that contain chemicals, such as: chicken pieces, foods containing MSG (Monosodium Glutamat), including maintenance of the chicken pieces in the area Bone-Bone village. 3. Obligations plant trees at least 10 Ponon for the bride who will hold 'aqad' marriage. Besides the three agreements it has become a rule made in 'Perdes' role and all community members abide by a rule that must be followed to progress together. There are also local values that save villagers; this is to utilize local resources as agricultural inputs so that the introduction of chemical data is minimized. Due to which researchers are interested in assessing the existence of this village, which is the existence of the village community, Bone Bone is maintained.

## **METHODOLOGY**

This research uses descriptive qualitative method with phenomenological approach, which is to see the phenomenon in the field, then describe it qualitatively. The data obtained through interviews with community leaders of the village Bone-Bone and farmers engaged in the utilization of local resources in the farm system. This data will be supported by documentation further to corroborate meetings and data collection in the field. The sampling technique used in this research is data (source) triangulation that collects various information by comparing more than 3 respondents. Data collection techniques used was observation, interviews, and documentation generated in dairy research. Mechanical validity of the data was done by using triangulation by determining the key informant. The key informant is to be recommended, who will be the next respondent. Qualitative analysis model include data collection, data reduction, data presentation, drawing conclusions and interpret the interviews in a qualitative explanation.

## **RESULT AND DISCUSSION**

Location Bone - Bone has a distance of about 80 km from the capital Enrekang with rice fields and mountain cluster is like a green carpet of soothing view. This area has a population of as many as 793 souls who are farmers (90%). Besides, known as the anti - nicotine, clean and environmental friendly. This is apparent in the daily life of people who nourishes prayers in the mosque for maintaining harmony in society, they regard the mosque as an effective means to strengthen and increase friendship and concern among fellow.

Bone-Bone community have made rice commodity as a commodity that has been cultivated over the years, or hereditary because rice is regarded as something glorious and should be preserved by their descendants as the source of life in the future. Therefore, when entering the village Bone-Bone will be fascinated by the natural scenery of rice plants with landscape skyline. Rice commodity has its own uniqueness in this village that produces brown rice which cultivated with traditional farming systems. Livestock farming systems is using mutual cooperation in preparing the land and planting rice with the support of villagers. This group will be carrying distinctive characteristics of togetherness in harmony. Irrigation systems are managed properly and there don't have any problem in the cultivation of the brown yeast rice. The rice paddies are stretching along with the scenery of surrounded by trees. The plants and paddies enjoy the availability of clean water for irrigation throughout the years.

Fertilization is using organic materials obtained from farmers with local knowledge (indigenous Knowledge). The knowledge of local farmers in the application of fertilizer is sober and not exhaustive. When the village moved better with indigenous knowledge in farming and had witnessed prosperity in agricultural

development, this has drawn attention draw from agents and academicians who used to visits these villages, to gain knowledge of the use of organic materials based on local resources. As described by Abdul Wahab (AW, 54 years) it will be a knowledge source regarding the utilization of organic fertilizer.

Agricultural systems that are environmental friendly and semi-organic is very much dominating among farmers since it is economic in utilizing natural pesticides. The composite produced are resulting in rice that is rich in omega-3, which has high sales value among the mainstream consumer. Seeds of brown rice that will be used as planting material must first be 'stobrown' in small houses that are called *Landak* (Irmayani, 2015). The seeds have been the best, when planted, which will produce good anyway. People's spirituality belief is that the seed that become the ovule rice should not be placed parallel to the ankles, especially bypassed, and the seed elected must be lifted in a safe place, because the rice needed it as a source of energy to continue its life. So it seems anyway, when they eat, it should not be left alone as one seed because it's not considered as good attitudes (mubazzir). In Islamic spirituality a 'mubazzir' is an act of devil that should not be emulated.

Society must be creative in developing their local knowledge and should be supported by government policy. It is argued that a fair communication between the government and society is very much essential with regard to indigenous knowledge. Communication and the psychological aspects within the individual peasant can affect the capacity of local knowledge they have. Therefore, participatory planning and strategy development interventions should be based on the utilization of local resources.

Trainers and academician are interested to contribute in the development of village by the utilization of local resources that is with the local farmers of this village, including the use of organic fertilizers as environmentally friendly agricultural inputs. Thus the farmers will examine the use of organic fertilizers in agriculture and more and more aware of the importance of the use of organic fertilizers in farming. Knowledge and the use of organic fertilizer's utilized by the farmers came from diverse backgrounds, including academia, extension, and agricultural practitioners who are the stakeholders. The roles of the head of the village to participate in meetings and seminars which will be held by the local government, for sure, facilitate the transfer of knowledge to all stakeholders that will be from farmers to the village in Bone-Bone. Manufacture and the use of organic fertilizers are often taught about how to take advantage of local resources that exist in the village to be processed into organic fertilizer so that no agricultural waste will be thrown away. Training, which will be accompanied practice, is welcomed by farmers, that to be applied for good growth of plants.

In line with the growing awareness of such thoughts and practices which embraces spirituality and respect, the role of religion in social life will give birth

to people who are good grateful and not greedy in managing their resources. In line with this Cooper and Palmer (Spirit of the Environment, 1998) compiled the writings of various international scholars from various fields such as philosophy, religion, science, education, literature, anthropology who agreed that the spiritual insights of nature becomes a necessity real in our efforts to preserve the resources and save the planet. Therefore, this community service program is very consistent with the life of farmers in this village-based environmentally friendly with their local resource use. The existence of the development of local resources should be maintained and pursued its development in order to meet community needs. Modern science (non-local) should be developed on the basis of local knowledge and local resource potential. The government has authority to regulate Bali cattle development program in accordance with government regulations, because that pairing - based development of local knowledge and the knowledge of external (non-local) is single wise step.

The great force that supports the existence of village community of Bone-Bone is that they have preserved and maintained agriculture continuity in a sustainable manner, where the application of the principles of environmental friendly cultivation in agricultural input. The fertilization is using organic materials obtained from farmers with Indigenous Knowledge. The local farmers have the appropriate understanding on sustainable agricultural practices that apply with care. As it is indicated this indigenous knowledge for sustainable cultivation has thus appealed people from different fields like agents and academics, to apply organic materials based on local resources. As described by AW, (54 years, respondent) will be a source of knowledge regarding the utilization of organic fertilizer. Knowledge of the use of organic fertilizer utilized by the farmers came from diverse backgrounds, including academia, extension, and agricultural practitioners who fall into this area. The role of the head of the village to participate in meetings and seminars held local government as well as add insight / knowledge horizon that will be transmitted to the farmers after the village of Bone-Bone. Manufacture and use of organic fertilizers are often taught about how to take advantage of local resources that exist in the village to be processed into organic fertilizer so that not only the agricultural waste thrown away. Training, accompanied by practice is welcomed by the farmers to be applied as something that is good for the growth of plants. Overall, the use of local resources, which is in the village of Bone-Bone as agricultural inputs, is the base of better growth and cultivation of plants.

The existence of the development of local resources should be maintained and pursue its development in order to meet community needs. Modern science (non-local) should be developed on the basis of local knowledge and local resource potential. There should be the possibility for a sustainable development that integrate local knowledge and external knowledge (non-local) that ensure ecologically sound rural development.

## CONCLUSION

This particular research was conducted to analyze the importance of local resources and knowledge in sustainable agriculture in Bone-Bone village. It is further concluded from the research that the people of Bone-Bone village is a community which have greater potential in keeping the agricultural practices secure and ecologically driven ensuring the sustainable cultivation. The Bone-Bone rural community can support sustainable development by utilizing the potential of local resources, it is rare and advantageous. Effort should be there to look into the possibilities of such agricultural practices worldwide which in integrate local knowledge and external knowledge (non-local) that ensure ecologically sound rural development.

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