

# The Urgency of Integration of Local Wisdom Related to Environmental Conservation in the Bangka Belitung Islands



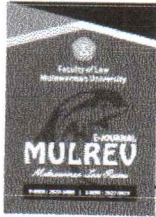
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## The Urgency of Integration of Local Wisdom Related to Environmental Conservation in the Bangka Belitung Islands

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### ABSTRACT

Local wisdom becomes the full authority of the Regency/City Government as clearly stated in the Table of Division of Authority for the Sub-Division of Local Wisdom Based on Law no. 23 of 2014 concerning Regional Government. Therefore, it is very necessary to know the urgency of the integration of local wisdom related to environmental conservation in the Bangka Belitung Islands. This study uses a socio-legal approach, namely the object of research remains in the form of law, namely laws and regulations related to local wisdom and the environment with the use of methods and theories of social sciences to assist researchers in conducting analysis. Local Wisdom is very important to be integrated in regional policies related to environmental conservation because there is a reciprocal relationship between humans and nature, where people who pay attention to local wisdom related to the environment always place the balance of nature in environmental management and must be accepted or approved, which means that the regulation gets recognition, legitimacy from the community because it comes from local wisdom that lives in the community.

Keywords: The Urgency; Integration; Local Wisdom; Environmental Conservation.

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### INTRODUCTION

The logical consequence of Article 32 (1) of the 1945 Constitution of the Republic of Indonesia which gives the people the right to develop and preserve local culture as their identity and identity is through the recognition of local wisdom efforts in environmental management and preservation. Determination of local Wisdom is also the full authority of the Regency/City Government as clearly stated in the Table of Authority Distribution of Sub-Local Wisdom Affairs based on Law no. 23 of 2014 concerning Regional Government.

Local Wisdom is one of the intangible assets but is priceless and is reflected in every community activity. Likewise, as in the Province of the Bangka Belitung Islands, there is local wisdom that is maintained, namely in the form of customary sanctions found in the Mancung Community in Rimba Bulin. The customary sanction becomes very valuable



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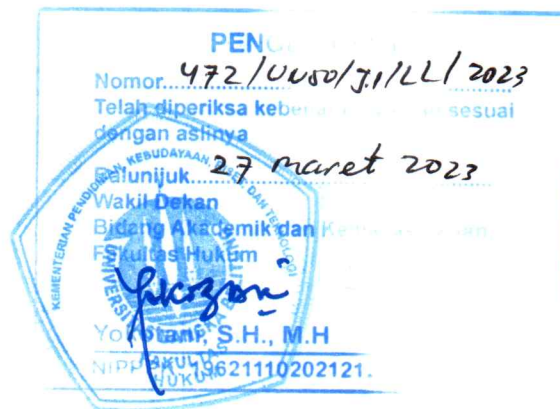
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because it has the aim of preserving the nature/environment of Rimba Bulin. The sanction serves as a judge for the destroyer of the Bulin forest so that the perpetrators of the crime admit their guilt and take responsibility openly in front of the community. For example, a miner who is proven to have damaged the Bulin forest must make amends by slaughtering livestock (cows) in lieu of a fine. Before the cow is sacrificed to be slaughtered, first the cow is paraded to Rimba Bulin together with the miners/forest destroyers and witnessed by the community members. The blood of the livestock (cow) is dedicated to the ancestors of Rimba Bulin. For the interests of the perpetrators themselves, the blood becomes a symbol of correcting mistakes that must be corrected and purified again so that in the future they become good human beings.<sup>1</sup>

The Rimba Bulin tradition is a sanction mechanism based on custom or local wisdom to preserve the environment. Rimba Bulin is known as a sacred forest, which is considered full of mystique. For the Mancung community, the Bulin forest is a symbol of their ancestors that needs to be preserved. The Rimba Bulin traditional ritual is a local culture that is maintained by the Mancung Village Community,<sup>2</sup> Kelapa District, Kelapa Village, West Bangka Regency.

Rimba Bulin customary law is a local wisdom that is not only unique, but has the significance of controlling deviant behavior by the local community. This local wisdom has not been accommodated by the local government at all in the form of regional legal products (either regulations or stipulations) so that they remain sustainable and develop and are fully obeyed by the community for environmental conservation efforts.

The environmental condition of the Bangka Belitung Islands Province is currently quite worrying because it is filled with craters and gaping holes. The results of the Sriwijaya University research in 1998/1999, recorded as many as 887 ex-mining pits in Bangka Belitung, namely 544 pits in Bangka with an area of 1,035.51 Ha and 343 other pits in Belitung with an area of 677.14 Ha.<sup>3</sup>

The Province of the Bangka Belitung Islands and sustainable development is very dependent on sustainability or environmental sustainability, one of which is based on local wisdom. Therefore, a study or research is needed on the Integration of Local Wisdom Related to Environmental Preservation in Regional Legal Products in the Province of the Bangka Belitung Islands in order to obtain complete/congressive understanding and compliance from the community.

The explanation above emphasizes that environmental conservation must pay attention to the values of local wisdom of the community. The enactment of Law no. 32 of 2014 concerning Regional Government in conjunction with Law no. 2 of 2015 concerning Stipulation of Government Regulations in Lieu of Law Number 2 of 2014 concerning Amendments to Law Number 23 of 2014 concerning Regional Governments into Laws

<sup>1</sup> Check Hasmonel, Suffering Prapti Rahayu, Faisal. (2020) *Local Assistance as Legal Capital Sustainability of The Environment in Bangka Belitung Archipelago Province*, Jurnal Dinamika Hukum Vol.20 Issue 1, January, hlm. 47

<sup>2</sup> Faisal. (2011) *Bangka Pos*, Opinion, *Rimba Bulin "A Wisdom of Local Law"*, 22 July.

<sup>3</sup> J Susilo and Siti Maemunah. (2002) *Three Ages of Serving (Portrait of Tin Mining in Bangka Belitung)*, JATAM, Jakarta, p. 99

giving the authority to establish local wisdom related to environmental conservation in regional legal products. The sub-field of recognizing the existence of indigenous peoples (MHA), local wisdom and MHA rights related to PPLH based on Law Number 23 of 2014 concerning Regional Government letter a. Determination of recognition of MHA, local wisdom or traditional knowledge and rights of local wisdom or traditional knowledge and rights of MHA related to PPLH located in the Regency/city area. b. Capacity building for MHA, local wisdom or traditional knowledge and the right to local wisdom or traditional knowledge and MHA rights related to PPLH located in the district/city area.

The importance of local wisdom as a basis for decision making in reducing potential environmental damage is also shown by the results of the *Research Center for Politics a Government* of the Political Department of Gadjah Mada who found in his research in Banyuwangi, East Java at the end of 2015. In Banyuwangi, especially the gold mine at Mount Tumpang Pitu, Desa Sumberagung, Pesanggaran District, the community interprets Tumpang Pitu as a natural fortress that can protect them from disasters. Therefore, it is too risky if the natural conditions are changed by mining activities so that the losses incurred will be greater than the benefits enjoyed by mining. <sup>4</sup>From the explanation above, it is deemed necessary to know the urgency of integrating local wisdom related to environmental conservation in the Bangka Belitung Islands.

#### METHOD

This study uses a socio-legal approach, namely the object of research remains in the form of law, namely laws and regulations related to local wisdom and the environment by using social science methods and theories to assist researchers in conducting analysis. socio-legal is a study of law by using the approach of legal science and social sciences.<sup>5</sup>

The socio-legal approach when associated with data sources, the data obtained came from two sources, namely primary data sources obtained directly from the research location field through interviews, and secondary data derived from primary legal materials in the form of legislation and secondary legal materials obtained from articles in journals and library materials from books and websites.

Writing articles that are part of this research is in the normative research section where the data sources used are primary legal materials in the form of legislation and secondary legal materials obtained from articles in journals and library materials from books and websites.

Researchers are key instruments so they must play an active role in the entire research process.<sup>6</sup> Researchers as the main instrument, supported by data search using literature study. Analysis of the data used in this study is presented in the form of words arranged in sentence text, a series of numbers (if any) only as supporting data. The presentation of the data comes from a collection of structured information and provides the

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<sup>4</sup> Compass, In Prapti Rahayu's Suffering. (2016), *Local Wisdom of People's Mining as a Form of Ecoliteracy in Bangka Regency*, *Ius Quia Iustum Law Journal* No. 2 Vol. April 23, p. 323

<sup>5</sup> Sulistyowati Irianto, in Suffering Prapti Rahayu. (2019), *Legal Research Methods*, Thafa Media, Jogjakarta, p. 39

<sup>6</sup> Sudarwan Danim. (2002), *Becoming a Qualitative Researcher*, Faithful Library, Bandung, p. 35



possibility of drawing conclusions and taking action. Presenting the data as above, the researcher will be able to understand what is going on and what to do regarding the focus of the problem.

## DISCUSSION

### Local Wisdom Law Concept

Local wisdom is explicit knowledge that emerges from a long period of evolution society and its environment in a local systems are experienced together. Process such a long and deeply embedded evolution This society then makes wisdom local area as a potential energy source of the system collective knowledge of the community to be able to live together dynamically and peacefully. In In this case, local wisdom is not just a reference to one's behavior, but is able to dynamize civilized society<sup>7</sup>.

Local wisdom can be in the form of local knowledge, local skills, local resources, local social processes, local values or norms and local customs. Based on this concept, it can be understood that local wisdom is the noble values that apply in the way of life of local people who are wise, full of wisdom and value and are followed and become part of the life of the community. Thus, local wisdom which is a way of thinking and acting from the local community in the form of habits is reflected in the daily habits of life that have lasted for a long time in people's lives. Value in the context of local wisdom is a guideline or standard of behavior and cannot be separated in every form of human activity and behavior from generation to generation.<sup>8</sup>

In addition, local wisdom in practice is a community effort to preserve resources so that they can continue to be used for live them and keep the balance environment. It's just, the development process which is *top-down* has played down the role and the function of local values through the application of various regulations sourced from the center and prioritize national interests without pay attention to the interests of the people at the below who are actually *stakeholders* main part of the existing policy.<sup>9</sup>

Local wisdom has many terms, such as indigenous knowledge, *indigenous knowledge*, *local wisdom*, *traditional knowledge*, and *traditional ecological knowledge*. Some of these terms, according to Caritas Woro, are often interpreted negatively, for example

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<sup>7</sup>Ridawan, In Jerry Indrawan. (2014), *Integration of Regional Autonomy with Wisdom Local as a Proposed Prevention Effort Conflict for Indonesia's New Government Post-Sby (Case Study: Harmonization of Community Life in Mataram City)*, Indonesian Society, Vol. 40(2), December, p. 179

<sup>8</sup>Erna Mena Niman. (2019), *Local Wisdom and Efforts to Preserve the Natural Environment*, Missio Journal of Education and Culture, Volume 11, Number 1, January 2019, p. 74

<sup>9</sup>Op. Cit, Ridawan, Dalam Jerry Indrawan, p. 179

"tradition" which is interpreted as something that happened in the past and is static and has not changed. In fact, local wisdom is something that is innovative and adaptive.<sup>10</sup>

The definition of local wisdom in Law Number 32 of 2009 concerning Environmental Protection and Management (UUPPLH) in Article 1 paragraph (30) states that "*local wisdom is noble values that apply in the way of people's lives to, among others, protect and manage the environment effectively sustainable*". In paragraph (31) explains the meaning of customary law community, what is meant by: *Customary law community is a group of people who have been living in a certain geographical area for generations due to ties to ancestral origins, a strong relationship with the environment, and the existence of a legal system. values that determine economic, political, social, and legal institutions.*

In the general explanation number 2 UUPPLH, it states that:

*"..., Indonesia's environment must be protected and managed properly based on the principle of state responsibility, the principle of sustainability, and the principle of justice. In addition, environmental management must be able to provide economic, social, and cultural benefits which are carried out based on the principles of prudence, environmental democracy, decentralization, as well as recognition and respect for local wisdom and environmental wisdom"*

The choice of words or diction of recognition and appreciation of local wisdom in environmental management has clearly shown that local wisdom must be included or involved in implementing a policy related to the environment that is in direct contact with customary law communities who still carry out a life system based on wisdom of noble values. local community.

The principle of local wisdom in environmental management, actually comes from the values or crystallization of a noble conceptualism that develops in the community that is recognized and implemented voluntarily. The form of local wisdom is embodied in the spirit of life that is embraced by indigenous peoples so that indigenous peoples are much more concerned with the sustainability of environmental management not only for now but for future generations. The concept of environmental management sustainability will be much more meaningful and good if it is adopted and applied in making laws and regulations based on community-based environmental management so that it will strengthen the position of the existence of local wisdom which seems to be drowned by the interests of a few people on group profit-based management.

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<sup>10</sup> Sulaiman, *Building a Legal Model for Sustainable Coastal Management Based on Local Wisdom, (Study of Interaction of State Law and Customary Law of the Sea in Coastal Management that Protects Fishery Resources in Aceh Province)*, Dissertation of Doctoral Program in Legal Studies, Undip Semarang, 2017

The term local wisdom is mentioned based on the field, for example, local wisdom in the field of coastal areas and small islands, local wisdom in the field of government, local wisdom in the field of food, local wisdom in the field of environmental management and protection and local wisdom in the marine sector. In more detail, some of these laws are presented in the table below.<sup>11</sup>

**Table 1.** Scope of Local Wisdom in the Law

NO	CONSTITUTION	CHAPTER
1.	Law No. 27 of 2007 concerning the <b>Management of Coastal Areas and Small Islands</b>	The government recognizes, respects, and protects local wisdom as noble values that still apply in the way of life of the people of the Coastal Zone and Small Islands which have been used for generations.
2.	Law Number 13 of 2012 concerning the <b>Privileges of the Special Region of Yogyakarta</b>	Recognition of local wisdom in the form of special arrangements for DIY is carried out based on the values of local wisdom and partiality to the people.
3.	Law Number 6 of 2014 concerning <b>Villages</b>	Explaining local wisdom is a principle that emphasizes that in determining policies, it must pay attention to the needs and interests of the village community.
4.	Law No. 18 of 2012 concerning <b>Food</b>	Local wisdom is optimally utilized for Food Self-reliance which is facilitated by the government
5.	Law No. 32 of 2009 concerning <b>Environmental Protection and Management</b>	Local wisdom is the noble values that apply in the life of the community to protect and manage the environment in a sustainable manner which is determined by the Regency/City Government by involving the role of the community so as to provide economic, social and cultural benefits.
6.	Law 32 of 2014 concerning <b>Marine Affairs</b>	Local wisdom in the marine sector is used for the development of marine tourism, as the basis for maritime cultural policies which involves community participation through participation in preserving cultural values and maritime insights.
7.	Matrix I, <b>Division of Concurrent Government Affairs between Central and Regional Governments and</b>	Recognition of the existence of local wisdom related to Environmental Protection and Management Authority of the Government by region.

<sup>11</sup>Prapti Rahayu's suffering. (2016). *Local wisdom of people's mining as a form Ecoliteracy in Bangka Regency*, Journal of Law Ius Quia Iustum No. 2 Vol. April 23, p. 331



**Provinces Regency/City Areas,**  
Attachment to Law of the Republic of  
Indonesia Number 23 of 2014  
concerning Regional Governments  
Division of Concurrent Government  
Affairs Between the Central  
Government and Provincial Regions  
and Regency/City Areas

### The Urgency of Integration of Local Wisdom Related to Environmental Conservation in the Bangka Belitung Islands

The Province of the Bangka Belitung Islands is a division of the province of South Sumatra which is stipulated by Law (UU) No. 27 of 2000 as the 31st province in the Unitary State of the Republic of Indonesia. The Bangka Belitung Islands, which consist of six regencies and one city, are very identical and are known as tin-producing islands. As a region with the main economic sector of mining, environmental problems are the main issues that are always faced by the Bangka Belitung Islands.<sup>12</sup>

Attfield's expression is quoted by Rohana Sufia, which states that it is unavoidable that the damage that occurs on the earth's surface requires a solution by taking action starting from the surrounding environment. So that today the role of local wisdom is very calculated its role in overcoming these conditions.<sup>13</sup> From this explanation, it is an affirmation that the existence of local wisdom is very important or urgent to be accommodated in every policy in the context of development that still takes into account environmental sustainability.

Urgency when viewed from the Latin "urgere" which is (a verb) which means to push. When viewed from English it is called "urgent" (adjective) and in Indonesian "urgence" (noun). The term urgency refers to something that pushes us, that forces us to be resolved. Thus, it presupposes that there is a problem and must be acted upon immediately. Urgency is the basic word of "urgent" gets the suffix "i" which means something that is part or that holds the main leadership or important element.<sup>14</sup> Thus, local wisdom is very important to be integrated into regional policies in particular.

I Made Sumada emphasized the importance of a public policy that protects the 'distinctiveness of local wisdom' needs to be created by the central government as an umbrella for public policy not to conflict with local wisdom. This will provide many benefits, including:

<sup>12</sup>Department of culture and tourism. (2013) Bangka Belitung Islands Province, *Study of Strategy for the Development of Leading Destinations and Tourism Villages in the Province of the Bangka Belitung Islands*, p. 1-1

<sup>13</sup>Attfield, Dalam Rohana Sufia, Sumarmi, Ach. Amirudin. (2016), *Local Wisdom in Preserving the Environment (Case Study of Indigenous Peoples in Kemiren Village, Glagah District, Banyuwangi Regency)*, Journal of Education: Theory, Research, and Development Volume: 1 Number: April 4, pp. 727

<sup>14</sup>Abdurrahman Saleh and Muhibb Abdul Wahab. (2004), *Psychology an Introduction to the Islamic Perspective*, Jakarta: Kencana, 2004), p. 89., [Http://Eprints.Walisongo.Ac.Id/6583/3/Bab%20ii.Pdf](http://Eprints.Walisongo.Ac.Id/6583/3/Bab%20ii.Pdf)

1. Become a reference for every public policy that will be taken.
2. Become a reference for each region not to take decisions that are contradictory to local wisdom.
3. So that local wisdom can be protected.
4. So that there is no conflict between central policies and local wisdom.
5. So that public policies can be more effective in their implementation.
6. So that public policies have the support of every member of the community, as well as.
7. So that implementation towards a country with good governance can be achieved.
8. So that local wisdom can support the direction of regional independence towards autonomous regions.<sup>15</sup>

Integration is a system that undergoes assimilation to become a unified whole. Integration comes from the English "integration" which means perfection or the whole. Social integration is interpreted as a process of adjustment between different elements in people's lives to produce patterns of community life that have harmonious functions.<sup>16</sup>

Through the integration of local wisdom in environmental conservation, it can not only introduce the relevant local wisdom, but also internalize the values contained in the local wisdom. This is because it is also emphasized regarding the authority of the Regional Government as contained in Matrix I, **the Division of Concurrent Government Affairs between the Central and Provincial Governments and Regency/City Areas**, Attachment to Law of the Republic of Indonesia Number 23 of 2014 concerning Regional Governments Division of Concurrent Government Affairs Between the Central Government And the Province and Regency/City Areas where the recognition of the existence **of local wisdom** related to Environmental Protection and Management becomes the authority of the Regency/City Regional Government based on the region.

The Province of the Bangka Belitung Islands and sustainable development is very dependent on the sustainability of the environment based on local wisdom. Therefore, it is necessary to integrate local wisdom in the community in local legal products in order to get complete compliance from the community.

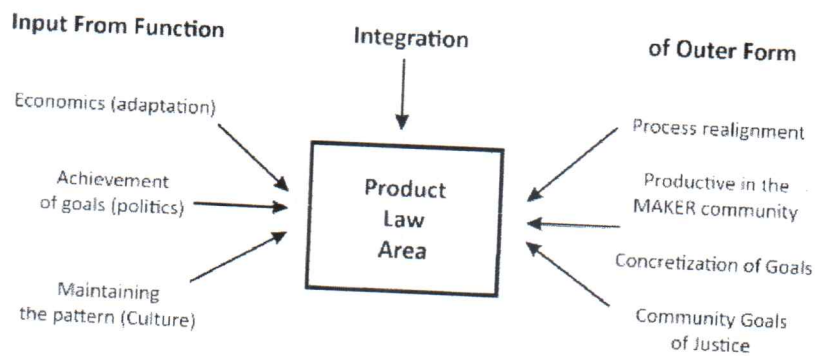
By using the conception put forward by Talcott Parsons, Harry C. Bredemeier tries to detail the *inputs* and *outputs* contained in the functional reciprocal process between the legal sub-systems which in this case are constructed as Perda makers with other sub-systems within the legal system. social system of society, which will be illustrated in the chart below:

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<sup>15</sup>I Made Sumada. (2017), *The Role of Balinese Local Wisdom in the Perspective of Public Policy*, Journal of Political Science and Communication Volume VII No. 1 / June 2017, p. 123

<sup>16</sup>[Http://Repository.Uin-Suska.Ac.Id/11964/3/Bab%20ii.Pdf](http://Repository.Uin-Suska.Ac.Id/11964/3/Bab%20ii.Pdf)

**Picture 1.** Integration Process Pattern From Bredemeier



The conclusion from Bredemeier's conception is that the legal system, in this case the maker of regional regulations, is a mechanism that functions to create integration that results in coordination in society. Contributions from the community are in the form of inputs to other sectors in society by obtaining the following outputs:

- a. from the political system in the form of the purpose and basis of law enforcement power in return for the interpretation of legitimacy given by the legal system (makers of local legal products).
- b. of adaptive systems in the form of knowledge and problems by realigning productive processes in society.
- c. From the cultural system, justice is obtained, namely a rule that is excavated from the community.

Law has a reciprocal relationship with the community because the law itself is a means of regulating society and working in society. That is why the law cannot be separated from ideas and opinions that live in society both from the social, economic, political, and cultural fields.

The position of local government with all its policies as social institutions is well seen in the intake-output chart made by Harry C. Bredemeier which utilizes the broad framework of the community system from Talcott Parson. Integration is carried out by working on inputs from cultural, political, and economic sub-systems into outputs of justice, legitimacy, and organization. The adaptive function by Bredemeier is more detailed not only in the form of economic activities, but also science and technology so that the sub-system includes all activities in the context of working on natural resources for human benefit, these activities for example agriculture, mining, trade, industrial production equipment and so on.

In its position as an institution that integrates processes that take place in society, the law in this case the local government policy related to environmental conservation receives inputs from the cultural, political, and economic fields to be processed into outputs that are returned to the community. In the sector of economic life, the output is in the form of a new structure for a certain economic process. Thus, what is done by



law in the form of regional policies related to local wisdom, clearly cannot be separated from attention to the smooth processes of the life of the surrounding community so that local policies or legal products can be established whose impact can increase productive efficiency. The phrase "environmental permit" became an environmental approval due to the reform of business licensing, where previously business licensing was based on permits, but is now based on risk. Where the environmental permit has been integrated with the permit<sup>17</sup>

In the political sector, regional policy making is seen as a technical legal process but as a manifestation of political activity, namely making a description of the ideal situation and mobilizing resources to achieve it through the use of power. it gets recognition (legitimacy) that is with local wisdom that lives in the community.

In the case of cultural sub-systems, if regulations really want to function as a means of integrating society, then they must be accepted by the community to carry out their functions, this means that community members must recognize that regulations are the place where integration is carried out and therefore people must be willing to accept them. use it or make use of it, so that first the community must move to the institutions that have been determined by the Regional Government.

Below is an example of local wisdom data related to environmental conservation which was inventoried by the Environmental Service of the Bangka Belitung Islands Province from research results:

**Table 2.** List of Local Wisdom Related to Environmental Conservation in Bangka Belitung Islands

No	Region	Researcher	The name of local wisdom	Description
1.	Bangka Regency	Jamilah Cholilah, 2017	Customs of the Lom	Regulate three ways of forest management for farming, namely: rules for clearing fields, rules for maintaining fields and their plants, and rules for raising animals and hunting them.  The rules of taboo and prohibition in the customary law of the Lom people are how to manage forests well, and calculate their ecological impact on humans, plants, and animals around them.
2.	Belantu Community, Kembiri Village, Membalong, southern part	1. Alqhadari, 2017 2. Irwandi and Dulkiah, 2017	Nirok Hanging	1. The determination of some watersheds as prohibited areas for a certain time is a form of saving and preserving the aquatic environment to prevent, cope with and restore rivers and their ecosystems.

<sup>17</sup> Aviany Yanti, Winda Fitri. (2022), *Sanksi Pencemaran Lingkungan Hidup dalam Undang-Undang Cipta Kerja: Studi Komparatif Negara Jepang*, *Mulawarman Law Review*, Volume 7 Issue. 1 June 2022, p. 35

of Belitung  
Island

2. The fishing equipment is environmentally friendly, because only old and large-sized fish are caught.3. Conservation efforts to maintain the genetic resources of local fish.4. Maintenance of river basins maintains biodiversity because it is a gathering place for fish and various aquatic organisms.

The tradition of taking fish in lembongs (river bottoms) which is carried out in groups using tirok (pointed iron spears) and tanggok (small wooden nets) during the long dry season every year between August-October and has become the tourism agenda of Belitung Island. Taking fish is done in groups at a predetermined time through a long procession led by a water shaman and witnessed by village leaders.

Source: Environmental Service of the Bangka Belitung Islands Province

#### CONCLUSION

Local Wisdom is very important to be integrated in regional policies related to environmental conservation because there is a reciprocal relationship between humans and nature, where people who pay attention to local wisdom related to the environment always place a balance of nature in environmental management (participant cosmisch) so as to create a balance between the necessities of life and environmental sustainability. , so that the regional policy must be accepted or approved, which means that the regulation gets recognition (legitimacy) from the community because it comes from local wisdom that lives in the community.

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