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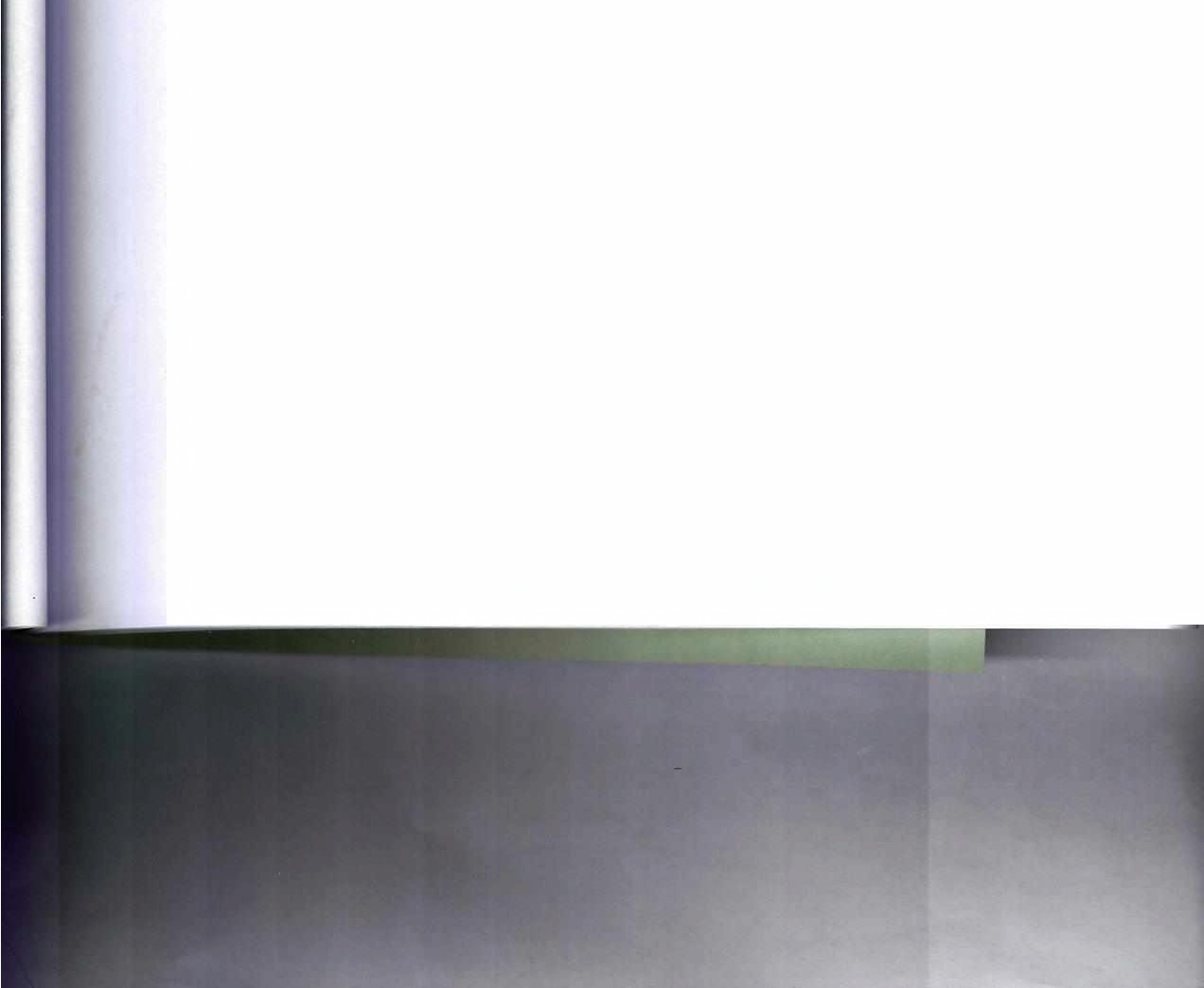
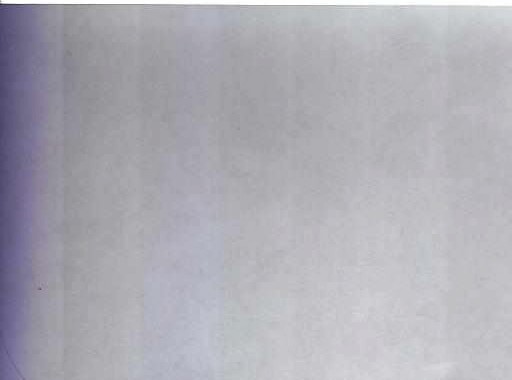
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rnenjaga dan melestarikan mata air Mbah Buyut Citi. Untuk menjaga aliran konstan debit air, mereka melindungi pohon-pohon dan tanaman di sekitar musim semi (belik), baik *belik lanang* dan *wadon belik.* Dalam mempertahankan budaya lokal ini, generasi tua mewariskan nilai-nilai, moral, etika, dan norma-norrna termasuk norma-norma Islam (kebanyakan dari mereka adalah Muslim) sebagai pedoman tentang bagaimana bersikap dan bertindak dalam menjalankan tradisi dan naluri untuk menghormati lingkungan untuk keluarga

mereka, tetangga, kerabat dan anak-cucu.

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Research & Learning in Sociology and Anthropology



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**Local Wisdom of Osing People in Conserving Water Resources**

Sumarmi m

1 Fakultas Ilmu Sosial Universitas Negeri Malang, Indonesia

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*Abstract*

*Each tribe in Indonesia has certain local wisdom to conserve their environment, including managing water*

*resources. The purpose of this research* is *to identify the local wisdom ofOsing people in conserving water resources in Kemiren, Glagah Sub-District, Banyuwangi. This research uses descriptive qualitative method. The data are taken through interview, observation and documentation. The local wisdom ofOsing people in managing water resources involves knowledge, values, moral and ethics, and norms, which are applied in forms of suggestions, rules and sanctions, and also old sayings as a guideline for them to behave and act in maintaining, keeping and conserving Mbah Buyut Citi water spring. To keep a constant flow of water debit, they protect trees and plants around the spring (belik), both belik lanang and belik wadon. In maintaining this local culture, the older generations pass* on *the values, moral, ethics, and norms including Islamic norms (most of them are Moslem) as the guidelines on how to behave and act* in *practicing the traditions and instincts for respecting the environment to their family, neighbours, relatives and children-grandchildren,.*

Abstrak

Masing-masing suku di Indonesia memiliki kearifan lokal tertentu untuk melestarikan lingkungan mereka,

termasuk kearifan untuk mengelola sumber daya air. Tujuan dari penelitian ini adalah untuk mengidentifikasi kearifan lokal masyarakat Osing dalam melestarikan surnber daya air di Kerniren, Kecamatan Glagah, Banyuwangi. Penelitian ini menggunakan metode deskriptif kualitatif. Data diambil melalui wawancara, observasi dan dokumentasi. Kearifan lokal masyarakat Osing dalam mengelola sumber daya air meliputi pengetahuan, nilai-nilai, moral dan etika, dan norma-norrna yang diterapkan dalam bentuk saran, aturan dan sanksi, serta kata-kata bijak sebagai pedoman bagi mereka untuk bersikap dan bertindak dalam menjaga,

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INTRODUCTION

This research is based on the findings pre• viously published by *Nature Climate Chan• ge* revealing that moratorium policy did not contribute any impact on deforestation. The biggest deforestation in Indonesia occurred in 2012, on which Indonesia suffered a loss from approximately 840 thousand hectares of primary forest. Due to such a huge num• ber of losses, Indonesia stands in the upper place of deforestation country than Brazil which for a long time has been in the top rank of countries with deforestation (Bahri,

2014). The high level of deforestation brings Indonesia on having several impacts, such as loss of fertile lands, expansion of critical soil areas, and crisis escalation of hygienic waterinsomeareas (Raka, 2008).

Indonesians generally need to have high concern and awareness for keeping na• tural resources, including water resources, from gradual loss. As Indonesia consists of very large areas and has a variety of natural resources, people, and cultures spreading all over the islands, each place owns particular local wisdom for maintaining and preser• ving their environment. The local wisdoms are typically applicable in forms of ideas, values, and local views which are characteri• zed for being advisable, prudent, and valu• able. They are, hence, reckoned to be help• ful for people to manage natural resources around their places.

Local knowledge widely applied by

local people in order to survive in a certain area has been integrated with systems of belief, norms, and cultures, and they are expressed through the practice of culture and local myth believed by the people for very long time (Sartini, 2004). The above notion belongs to the local wisdom, or in• digenous knowledge system. Such a local wisdom is regarded as a stance of respon• ses based on human's interaction with their environment. It also becomes one of ethical customs towards environmental condition within various cycles of people's life. In this regard, the local wisdom constitutes a real model of environmental ethic implementa• tion (Marfai, 2002).

In the following view, the local wis-

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dom is considered a geographical pheno• menon, indicated by the existence of people and their interaction with the environment. It also stands as a part of culture, and spe• cifically is a part of traditional knowledge system. Some important ideas of local wis• dom generally include the aspects of local knowledge, folklores, religion practices, lo• cal beliefs, and also some prohibitions and

suggestions. Practically, local wisdom is a form of traditional mechanism comprising of three basic dimensions - dimension of cultural potency, dimension of method and approach maintaining wisdom and pruden• ce, and also dimension of objective and in• tent emphasizing on life harmony, balance, and continuity (Geriya, 2004).

Local wisdom is an overall formula

of knowledge, belief, understanding or in• sight, and also traditional practices of et• hics, which controls people's behaviors in ecological community. According to Keraf in Marfai (20u), local wisdom is associated with erudition, awareness, and cultural practices about humans, nature, and also insight of relations amongst the inhabitants of ecological community. Local wisdom, by that, is applicable and pragmatically in accordance with philosophical bases that people generally have realized.

Bintarto {Mufangati, 2004) stated that natural environment is basically compri• sed of physical environment such as rivers, water, lands, etc., biological environment consisting of living organism like animals, plants, and humans, and also social envi• ronment involving the aspects of sociology, spirituality, and many more. In other words, people are parts of their environment, inclu• ding natural and social environments.

From the whole living creatures in earth, it is human who is the most capable to adapt to any type of environment. Human's interference towards their environment and ecosystem can somehow disrupt. ecologi• cal balance. The bond of humans and their environment provides them awareness and knowledge to conserve the nature as where they live, which is all because they comple• tely realize some changes in nature and also because they are capable of handling those



Jumal Komunitas 7 (1) (2015): 43-51 45



changes certainly for the sake of their own Kemiren Village, Glagah needs (Winoto, et al., 1992) In the case of nyuwangi?

Osing people in Kemiren Village, Glagah This research also ai

Sub-District, Banyuwangi, it is clear that the the local wisdom of Osin

people living there have contributed a lot in serving water resources in preserving the water resources. Glagah Sub-district, Bany

In this globalization era, technology tify the ways of Osing peop

and science have improved rapidly, and tho• the local culture to preser

se very much affect the environment as well. in Kemiren Village, Glaga

Yet what happens then is that the benefits nyuwangi. of technology are getting doubted since they

are regarded to damage the environmental METHODS

system as well as to bring unexpected disas• This is a descriptive qualita

ter. Due to such happenings, it ls important data are taken from literat to ponder how humans can uphold the local is relevant to local wisdom wisdom to preserve the environment (Hera• about the local wisdom is wati, 2004). During this advanced era, anot• resources in local areas,

her prominence to think about is that how vation, and records or doc

Osing people conserve the water resources qualitative research is ge in their areas definitely through their local the local wisdom of Osin wisdom. By that, the water sources which serving water resources in still exist and benefit people's life till now Glagah Sub-district Bany can constantly fulfill people's needs in the cuses on the local wisdom future. in Kemiren when they loo

Speaking of official regulation, the ve *Mbah Buyut Cili* Spring,

wisdom of Osing people perfectly fits the and *belik wadon,* which a

Constitution of Republic Indonesia Number people's daily needs for l

7 in 2004 about Water Resources, mentio• agricultural irrigation. Th ned in several chapters. In chapter 1 (18), ed in triangulation analys

water resource preservation is an attempt

to sustain the existence and the continuity RESULTS AND DISCU

of water resources' condition, quality, and The local cultural wisdom

functions, and also to maintain the quality in maintaining natural e and quantity of water sufficiently for sake of by unifying the system fulfilling the whole needs ofliving things for culture, and tradition, ha now on and for the future time. Chapter 6 worshipped myth for a ve (2) states that the control of water resources idea of local wisdom or t mentioned in the prior verse (verse 1) is held cultural wisdom (Sumint by the government and/or local government as typical knowledge of with acknowledgment to the rights of re• culture that has been gro gions, local regulation or system, and also humans' interaction to t some other akin rights, as long as the cont• The local wisdom of Osi rol supports the whole national importance serving water resources ha and constitution. from time to time since l

Based on the above background, some preservation is basically to problems put under this research are: (1) lies for living, drinking, how is the local wisdom of Osing people in and also agricultural wate conserving water resources in Kemiren Vil• ful and fruitful harvest.

lage, Glagah Sub-district, Banyuwangi?; (2) Considering that t How do Osing people maintain their local belongs to geographical culture for preserving water resources in posed from the interactio

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ms to: (1) identify

g people in con• Kerniren Village, uwangi; (2) iden• le in maintaining ve water resources

h Sub-district, Ba•

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tive research. The ure review which study; especially conserving water interviews, obser• umentations. This nerally to identify g people in con• Kemiren Village,

, uwangi. It also fo•

of Osing people k after and preser• both *belik lanang*

re used to supply iving and also for e data are examin• is.

SSION

of Osing people nvironment, done of belief, norms,

s been in people's

ry long time. The he system of local

. arsih, 2005) exists people or certain wing as a result of heir environment. ng people in pre•

s been carried out

ong time ago. The fulfill daily supp• bathing, laundry, ring to get plenti•

he local wisdom phenomenon, ex• n of humans and

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their environment, the local wisdom con• ceptually is a part of culture, and specifical• ly a part of traditional knowledge system as well. Speaking further about this, substanti• vely, the core of local wisdom involves seve• ral aspects, such as local concept, folklore, religious rituals or ceremonies, local be• liefs, and also alJ sorts of prohibitions and suggestions. Functionally; the local wisdom is a part of tradition comprised of three di• mensions, the dimension of cultural poten• cy, the dimension of method and approach focusing on wisdom and prudence, and also the dimension of goal and direction empha• sizing on harmony, balance, and continuity (Geriya, 2004).



The local wisdom is a whole formu•

lation of knowledge, belief, awareness or insight, and traditional practices or ethics that lead people to live appropriately in an ecological community. Besides, Keraf (2002) noted that local wisdom is basically related to knowledge, understanding, and practices of humans and nature, and also the rela• tionship of all the inhabitants of ecological community. It is applicable and pragmati• cally appropriate with philosophical bases that most people believe.



Environment, in general concept, in•

cludes physical environment, such as rivers, air, lands, etc., and biotic environment, like animals, plants, and humans. Amongst all inhabitants living in any environment, hu• mans are regarded to have the highest ca• pability in adapting to their living places or environment. Despite probable assumption that humans' interaction to nature brings damage and disruption towards ecological balance, the bond of humans and their na• ture can somehow provide knowledge and ideas of how to maintain the nature and environment around humans' life. That is all because humans fully have realized any changes happening around their living pla• ces and how to deal with the problems rela• ted to those changes, which is certainly for the sake of satisfying their living needs (Wi• noto, et al., 1992).



Counting on the findings of this study,

the local wisdom of Osing People in Kerni•

ren in managing water resources is vividly

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appropriate as they get water from the clo• sest resources (usually accommodated in stockpiles of water), from PDAM (the water is distributed from the spring/water resour• ces to pipes of every house), and also from wells. The local wisdom of Osing people in conserving water resources through know• ledge, values, ethics, morals, and norms in sorts of advice, prohibition, and sanction, and also any relevant expressions is the basis of how people there manage, maintain, and take care of all the springs or water resour• ces, which one of them includes *Mbah Buyut Cili.* In addition to that, plantation around the water springs, such as in *belik lanang* and *belik wadon,* can provide benefits to the attempts of conserving water, especially to conserve the quality of water debit.

The livelihood of Osing people is

mostly farming, or precisely raising crops. For that matter, water is definitely important to irrigate their farm particularly rice farms. To maintain water supply, they have to be wise and careful when managing or using water. By the time of harvest, the owners of crop usually build *paqlak,* a two-level hut and placed close to trees, and they also craft a sort of tool like a simple drum or percussi• on instrument made of bamboos. As for this

practice, people somehow have to obey the ,

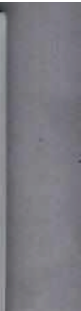
local regulation, in which they cannot cut· down the trees as long as they want. Instead, they have to arrange a proper ritual prior to chopping down the trees.

Osing people in Banyuwangi think

about their nature and living environment positively. As most people have realized, hu• mans have to make use of the great nature, which God has freely granted to them, as best and wise as possible. The use of natu• re is supposed to balance humans' life and interaction to the others, including all ani• mals and vegetation. They also believe that nature as where they live provides all be• nefits especially for their living needs, like irrigating their farms. They are completely aware of how they are supposed to maintain and make use of the nature appropriately, not excessively, or only when they need to use it. In regards to taking benefits from na• ture and the attempt to preserve the existing



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environmental wisdom, Kemiren people females) strongly uphold their local principle, men• anything tioning that "the fortune of nature is not ne• defecate cessarily for now or for people living now as tempts a young generations also deserve the wealth". ter sourc People are, hence, responsible to conserve descenda and to take care of the nature as best as pos• generatio sible. the clea

To avoid any dryness or drought, ter, so th

people in the village must not cut down the able to f trees growing around the water sources. The Os prohibition completely comes with threat and *belik* and also penalty from the local government. ter, such However, the threat is put for the sake of ta• so forth king care of natural balance and harmony importan It is additionally because water is one of the most Os most important supplies that people need work in

for daily life. In regards to this reason, Osing condition people also attempt to arrange a traditional the offeri ritual called *Selamatan Rebo Wekasan,* held ceremon

in the areas around the water springs, once sented t in a year The ritual aims to provide an offe• goodness ring or serving to God or to the spirits they remony a believe in. On the day of the ritual perfor• as a for ming, people there are not allowed to take them suf water from the springs or the sources the crop

Osing people mostly believe in a local For the

myth that there exists a spirit that guards ty of ple

the water sources. They name it *danyang,* realize th a spirit to whom they offer the serving du• maintain ring the ritual. The servings usually include water bri some traditional food, such as *jenang abang* daily nee and *sego golong* Again, such a belief leads cessities, them to always care and conserve the wa• generatio

ter sources with the best attempt they can In and also with mutual assistance from their le plant s fellow people in the village. Another case They also relevant to such a belief, Osing people are rest after certain of the existence of *danyang* or a sort holding t of supernatural beings in every water source ness befo or spring. The spirits demands the people to a variety give them regular offerings, especially when sources,

people have special affairs, such as circu• *bendo, kl* mcision, marriage, feast after having *nad•* trees frui *har,* etc., or, at least, people have to provide The the servings once in a year, exactly on *Rebo* zardly cu *Wekasan* ceremony. Besides, people are st• to the spri rongly prohibited to chop down the trees and other around *belik* (the water sources or springs), the fields including *belik lanang* (the springs used by bamboos, males) and *belik wadon* (the springs used by *paglak).* T

. Then, people there cannot litter around the springs including not or excrete on the springs. Those at• nd regulation in preserving the wa•

es have been going from the former nts of Osing people to the next ns. It is all exactly for maintaining nness, purity, and healthiness of wa• at people can always be sufficiently ulfill their needs of water.

ing people mostly use *belik lanang wad on* to satisfy their needs of wa• as to bath, to wash, to drink, and

. For the overall needs of water, the

. ce of water gets more obvious as ing people, as stated previously,

farms. To maintain the quality and

of water, Osing people barely miss ngs and pageant on *Rebo Wekasan*

y. The prayers and all things pre•

here. are specially intended for the

. of their farms and crops. The ce•

nd offering rituals are also believed m of gratefulness to God for giving ficient bless and sustenance so that

. s and farms can be well-irrigated. sake of preservation and continui• ntiful daily supplies, Osing people

at they really have to conserve and

. the water sources very well. Good ngs them adequate fulfillment for ds, irrigating crops, and other ne•

*.* which also benefit their younger ns.

the further attempt, Osing peop• ome big trees around their farms. build *paqlak;* a place for them to working in the farms and also for he ceremony or rituals of grateful• re harvesting the crops. There are of trees planted around the water such as bamboo *(ori* and *petung), uwak;* candlenut trees, coconut

, t plantations, and many more.

trees that people cannot hapha•

t down are the ones planted close ngs or water sources, like fig trees, big trees usually planted around

or farms (there are usually fig trees,

and durian trees planted close to he prohibitions of chopping down

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the trees are definitely intended to preserve the existence and to maintain the quality of the water sources.



ntentionally made

n of Osing peop•

s can fit harmo• rn life. The rituals ations of descen• ons It is regarded of Osing society

t even currently

ional practices to vents like Osing annually held in rituals festivals, Osing community tourists to come ess of traditional benefit, the local mmunity intends to the bigger and It is also because

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for Bali tourism oreign tourists to

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r rituals; instead,

are put into the n and importan• rituals (Rohcsun

The Means of Osing People to Preserve Local Culture and to Conserve Water Resources

People in Kemiren, Glagah Sub-District, Ba• nyuwangi have been doing many attempts to preserve art and culture existing in that society. Some cultural attractions usually performed include *Baronqan, Nginang, Paju Gandrunq, Tumpeng Sewu, Mepe Kasur,* Mo• *copat Lontar Yusuf,* and sung poetry specifi• cally coming from Osingculture. There are a lot of cultural forms and values in Osing community, Kemiren. Besides being perfor• med as cultural attractions during the festi• vals or local carnivals, the cultural practices are also represented in spiritual ceremonies. Osing people in Kemiren have a faith that *Mbah Buyut Cili* was the founder and the prominent elder of Kemiren village, whose graveyard is on the bank of one the farms in Kemiren and is considered sacred or sacro• sanct. There usually comes a lot of visitor to the graveyard of *Mbah Buyut Cili,* especially on the nights right before Friday and Tues• day. People are supposed to arrange rituals on those nights in order to provide offerings to *Mbah Buyut Cili;* otherwise, *Mbah Buyut Cili* comes to every house of Osing people.



Stil1 to conserve the local culture, as highlighted in the above points, the elders of Osing community teach their family, re• latives, children, and even grandchildren to understand about the values, ethics, mo• ral, and norms, including religious norm as most people living there are Moslem. The teachings are supposed to be the bases of Osing people to behave, to have a stance, to hold the local traditions, and to naturally appreciate and maintain the nature for the sake of young generations' life.

Despite the fact that most of Osing people are Moslem, Osing people in gene• ral do not ever separate, discriminate, or differentiate their deeds from one to anot• her when it comes to the responsibility to conserve the nature and water resources. They believe that all people have the same

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responsibility to not cut down the trees around the water resources in order to avoid drought and also to manage and make use of water as wise as possible.

Osing people are mostly farmers. *Ke• bo-keboan* is one of the rituals held by Ba• nyuwangi people to ask for God' mercy and bless to bring their crops fruitful and plen• tiful harvest. In conducting the ritual, some people put on buffalo costume and make-up that symbolize the works of farmers to dis•

pel plants' disease/pests, to manage crops,

and also to conserve water resources along the year until the days of harvest come. *Ke• bo-keboan* has been a part of Osing people's life, internalized as a part of tradition and lo• cal wisdom in preserving environment. The theme of *kebo-keboan* is i

for showing off the traditio

le that traditional practice niously with today's mode are also passed from gener

dants to the next generati . to be a local specific culture *(nguri-nguri bedoyo),* tha has become one of tradit

held in some important e , Cultural Festival that is

that area. Interestingly, the , and traditional events of

can also attract domestic and directly see the proc events. Considering this government of Osing co to develop such events in more serious performance. Banyuwangi is situated c may allow extra package and may also bring more f come to the area.

Such contextual ritu Osing people, additionally, tices of agricultural com

most of the inhabitants ar .

express their gratefulness given them through the c The means or methods are point on such ceremonies o

it is the aim and intent that

most valuable consideratio ce when conducting the



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dan Lestari, 2012). regulations like :(1) people cannot go int

There are some examples of local wis• *Hutan Keramat,* but on Friday and Monda dom in the other places in Indonesian archi• only; (2) people must not spit out, defecat pelago, which are similar to the attempts of or urinate in the area of *Hutan Keramat;* (3

Osing people, Banyuwangi, in conserving people must not seize or even kill the ani

the environment: (1) Papua has a particu• mals living in *Hutati Keramat;* (4) people lar local belief named *te aro neweak lako* cannot break the twigs, branches, and als (nature is me). Erstberg and Grasberg Mt. cut down the trees in *Hutan Keramat;* (s) are assumed to be the mother s head, whi• prohibition to enter *Hutan Keramat* withou le the lands are the element of humans' life. being accompanied by the guide or *kuncen* Such a belief leads people living in that cul• Such examples of local cultural wisdom als ture to make use of natural resources ap• bring some influence to the perpetuation o propriately and wisely. (2) Dayak Kenyah, water resources in Kampung Kuta.

East Kalimatan has *tana'ulen* tradition. The The other findings relevant to th woods belong to local community, and are present findings are noted in Siswadi, et.al

under the control of local people there. So, (20n), mentioningthat: Norms are basicall the management and preservation of lands suggestions for: (a) keeping and taking car are regulated by the custom law. (3) Peop• of the sanity of water resource environmen le in Kasepuhan Pance Pangawinan, Dukuh (b) holding ritual events, ceremonies, feast Community, West Java strongly believe in charity, and also providing offerings to th traditional ceremonies, myths, and taboos, spirit around water resource areas, intende so they make use of woods and forest really for showing thankfulness and appreciation carefully without exploiting the nature un• to *tuk serco* who has provided great benefit less the elders of community allow them to and favor to people's life; (c) fulfilling th do so. (4) Bali and Lombok has *awig-awig.* pledge of offering tradition that is supposed

There are still many other forms of to be good, plentiful and sincere; (d) lettin local wisdom which till presently have be• *tuk* serco's condition as the way it is, wit come people' bases or guide, like people in hout even altering it into betterment. Th Jawa *(pranoto mongso, Nyabuk Gununq),* other norms regulating some prohibitions who consider some places sacred; in Sulawe• are: (a) people cannot wash dishes, meats si who control the wisdom in forms on pro• pans, and cans of fish by turning back on th hibitions, suggestions and also sanctions; spring; (b) people must not be arrogant an and in *Badui Dalam* who have *buyut, piku•* ignorant; (c) no litter around the spring *kuh* and *dasa sila* traditions. *Subak,* Baline• (d) no taking and changing the position o se traditional practice for irrigating the agri• things placed around the spring; (d) peopl culture, *Sasi* tradition in Maluku and Papua must not build some structures around th used to avoid the excessive fish catching spring areas even if it is for urgent, semi and exploitation, *zoning* in Papua and *ka•* urgent, permanent, or temporary needs; (f *ruhun* in Sunda to manage and to maintain people cannot get water for irrigation fro the use of lands/woods and water, and also the above of spring or fountain Also, peopl *leuweung* in Sunda that regulates the main• believe in some traditional expressions, lik tenance and benefits of woods and lands, (a) *Urip kuwi bakal bali marang sangkan pa* are only some other local wisdom examples *raning dumadi,* which means that all peopl which are very environmental-friendly and in the world will ultimately go back to thei bring positive impacts towards people living creator, and so they have to be responsibl around the areas (Suhartini, 2009). to all of their deeds, including not to dama

In line with Aulia's (2010) findings of ge the nature; (b) *Ning endi ono wong usi*

traditions in Kampung Suta, West Java, the *kono* ono *bencana,* intended to say that

present research also underlines some basic there are bothersome people in particula

issues related to local culture, *pamali,* in the area, there will come disasters (Siswadi,

attempts to conserve water, involving some al., 2011).

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SO Sumarmi, *Local Wisdom ofOsing People in Conserving Water Resources*

The above findings are also highligh• ted in Gadgil et al.s (1991) research, docu• menting that it is true that, along humans' life history, there always exists some people or community who really provide awareness to the use of natural resources, and they even have applied the right system of natu• ral resource conservation. The practices of local wisdom for conserving natural resour• ces are commonly based on some simple re• gulations but still assuring long-time uses of natural resources, which are aimed to main• tain and preserve the continuity of natural resources.



m has gone along people's living aspects

nd been applied since long time ago It is nducted along with environmental con• rvation including water resource preser• tion Therefore, the implementation of cal wisdom practices by Osing people, nyuwangi, in conserving water resources ve to be continually developed through ucation, training, practice, cultural attrac• on for upholding the local culture *(nguri• guri budoyo)* and retaining the continuity d quality of water in all water resources.

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Considering on the other relevant support from Burirat (2010), it is worth noting that the local wisdom in making use of woodland resources should benefit peop• le. This is to create profitable ecological sys• tem also by building up balanced and conti• nuous ecology. Besides, conventional policy from the Buddhist ideology provides people with personal freedom to be dependent to each other and to maintain the harmony between human to the other humans and humans to their nature.



Susilo (2013) has also documented relevant findings to the present research mentioning that the management of water resources is generally supported by people's most beneficial local wisdom. The regulati• on about water resources officially enables water privatization or private ownership of water to which the water should be provided for, including for those taking a lot of bene• fits from natural resources (look at the cases of PT. Aqua-Danone in Ponggok, Polanharjo sub-district, Klaten and also in Pati, Central Java). Due to such a policy, local people in those areas are certainly not profited. They take less water since the water resources for public community are limited and the amounts of water supplies get lessened. Un• like the cases above, people in Bumiaji, Batu, strongly decline the PDAM's policy to com• mercialize the water resources. Regarding the cases above, it is getting more obvious that local wisdom is definitely important and needed to preserve and maintain the water resources which are to benefit people and also to supply people's daily needs ap-



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propriately and sufficiently.

In the past, our ancestors once also owned the local wisdom to conserve natural environment by using their own methods, and each area had different ways of conser• vation attempts. Therefore, people now are responsible to explore more about such lo• cal wisdom and widely pass it to students through teaching and learning method, eit• her directly attached in the learning steps or used in materials/media made by the teach• ers. That is all precisely to build students' characters and awareness to maintain and conserve environment.

CONCLUSION

To wrap up the overall discussion, the pre• sent research infers that local cultural wis• do

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