



Utilizing the Values of Local Wisdom: A Solution for Illegal Logging Conflict in Sumbawa Forest



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Abstract

Forest destruction in Sumbawa is caused by Illegal Logging activities. Illegal Logging in Sumbawa has been triggered by several factors including the problem of community forest utilization, administrative problems in terms of logging permission, timber businessmen with retailer permission and violating timber hoarding activities. The formulated research question in this study is how to solve the conflict of illegal logging based on local wisdom in Sumbawa forest? This study is a non-doctrinal approach with qualitative research design by using legal sociology approach. This study revealed that to solve illegal logging in Sumbawa, it did not only rest on state law but there are also local wisdom values that need to be developed and utilized. The local wisdom of the Sumbawa community, namely *Pati Ongong* has been able to protect Sumbawa forests from the practice of illegal logging. There are rules and traditional rituals that must be conducted and accomplished by the Sumbawa people if they want to cut wood in the forest. The indigenous people of Sumbawa must obey the customary rules that they have made. If there are people violating these rules, the customary sanctions will be given, such as warning, replanting forests, customary fines, and the most severe sanction is in the form of eviction of the actors of illegal logging from Sumbawa customary land.

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1. Introduction

This research was initiated by seeing the phenomenon of severe forest destruction occurring in several regions in Indonesia, especially in Sumbawa, the site of this study.

One of the causes of forest destruction in Sumbawa is illegal logging activities. Illegal logging in Sumbawa Regency has been triggered by many things, including the exploitation of forest areas by the community and administrative problems in terms of logging permits.

Illegal logging occurring in several areas in Sumbawa, West Nusa Tenggara, has been extremely severe such as in Olat Rawa in North Moyo District, Moyo Hulu and Tarano which are the borders between Sumbawa Regency and Dompu, Labangka, Empang, Plampang, Orong Telu, Lenangguar, and Marente Forest in Alas (Zulkarnain, 2011).

Small districts such as Sumbawa in West Nusa Tenggara (NTB) inhabited by Samawa ethnic group, is one of parts of Indonesia's diversity. *Tau* and *tana Samawa* (humans and the Sumbawa area) have customs and cultures that have universal values that need to be known and understood. Customs and cultures are maintained and guarded by the community along with their leaders who uphold noble values with the intention of creating a good life both in the world and in the hereafter (Aries, 2011; Birgantoro, 2007).

Customs and noble values carried out by *tau Samawa* have been scattered, crashed and drifted along with the globalization and modernization. However, after the reform era began, the regions stretched to look for their identity again. The customs promoted by *Tau Samawa* are in line with the example of religion: "*Adat bersendikan syarak, syarak bersendikan Kitabullah*" meaning that all individual behavior must be in accordance with customs, and all references to the guidance of the Qur'an and Hadith. Someone disobeying the signs and demands of customs is called as "*Tau No to' basa*" people who don't know the rules at all (Zulkarnain, 2011).

The author intended to explore and revive local wisdom (*Pati Ongong*), how the Samawa indigenous people in the past have succeeded in protecting the forest from damage caused by human activities. The values of the local wisdom of *Pati Ongong* include: wood in the forest should not be cut down before being preceded by a logging ritual carried out at night, accompanied by *Pati Ongong*, and carefully also predicted to where the tree will fall (Bakti & Dodik, 2007a).

The authors considered that the value is still relevant to be reapplied to amidst the people's thirst for ideal law. A law cannot be said to be ideal if it only consists of beautiful strings of words as outlined in an article by article of a law unless it can provide benefits in regulating people's lives, even though the rules are not written. Starting from the background above, the urgency of this research is initiated from the writer's intention to revive the values of local wisdom as a solution of illegal logging in the midst of dullness of the implementation of laws in solving the problem of illegal logging.

2. Materials and Methods

This study is a non-doctrinal approach with qualitative research design by using legal sociology approach. Data was collected from the field which means the researchers did the observation and documentation directly from the research site. The data analysis was done carefully through data reduction and, explanation, and conclusion. The data is presented in both a formal and informal way to describe the whole research.

3. Results and Discussions

3.1 Potret Illegal Logging

The development of illegal logging related to the criminal provisions applied to the illegal logging case can no longer meet the legal need of the community that is to be able to overcome the problem of illegal logging. Several government policies in the field of forestry both nationally and internationally in the context of solving illegal logging have been issued since 2001. Moreover, this government policy is conducted through regional and international cooperation. This is one of the government's efforts to break the network of illegal logging especially in the form of timber trade or timber smuggling and timber exports from illegal sources.

Based on a study conducted by the Ministry of Forestry, timber smuggling abroad reached 9 (nine) million cubic meters with 2 (two) million cubic meters to Europe, and 1.5 million cubic meters to a number of other Asian countries (Malaysia, Hong Kong, Thailand and the Philippines) (Smith, *et al.*, 2003); Compare with (Wulandari *et al.*, 2006).

Forest areas are certain areas designated and or determined by the government to maintain their existence as permanent forests. Forest areas need to be established and developed to ensure legal certainty regarding the status of forest areas, the location of boundaries, and the extent of a certain area that has been designated as a forest area into a permanent forest area.

The existence of people living in the vicinity of forests who have direct or indirect access to forest areas, as well as utilize forest resources is a reality that cannot be ignored. This condition will certainly have a positive and negative impact on forest sustainability. The failure of forest management that has occurred so far is not merely caused by technical factors, but also by social factors. Therefore, good forest management does not only concern on the technical aspects of forest management but also on social aspects (Bakti & Dodik, 2007b; Salat, 2012).

Forestry development policies, on the one hand, can increase state foreign exchange, but on the other hand, it has caused various economic, social and environmental problems. In terms of the socio-economic aspects of local communities, the impact of forestry development does not sufficiently improve welfare. This condition is a pressure which causes difficulty and challenge in achieving sustainable forest management.

Law Number 1 of 1967 concerning Foreign Investment, Law Number 6 of 1968 concerning Domestic Investment and Government Regulation No. 21/1970 concerning Forest Concession Rights and Forest Product Collection Rights have been released to control and to cope with the exploitation of large-scale forest and the contents in the name of development placing the forestry sector as one of the largest foreign exchanges besides oil and gas (Saharjo, 2008; Pratiwi, 2015).

At this level, there is a lot of illegal logging. In legislation, the notion of illegal logging is not explicitly defined. Literally, illegal means illegitimate, prohibited, or contrary to law, while logging means cutting down wood and bringing it to a sawmill. Based on the literal understanding, illegal logging can be understood as cutting down timber and then bringing it to a sawmill that is against the law or illegal.

Given the magnitude of the losses and potential disasters that may arise due to illegal logging, it is reasonable if illegal logging is claimed as an extraordinary crime. So, it is necessary to consider the use of multi-layered articles for the perpetrators of illegal logging. This is very important to do like the process of handling illegal logging still seems to be not optimal, as can be seen from the many cases of illegal logging in which its processes, stop, been stopped or given extremely light verdicts, and even ended by free verdicts. In general, cases of illegal logging are followed by the encroachment of forest areas for fields and gardens (Dodik & Fadhil, 2012; Saptomo, 2016).

The practice of forest management and the process is determined by the policies of the Government and the Regional Government and their implementation in the field. With the decline in forestry development performance that has occurred, the implementation of the policy has proven to be ineffective.

a) The Actors Illegal logging

Illegal logging is a structured crime. This is because many parties are involved in illegal logging activities. If the actors are only poor communities around the forest, of course, this action can easily be stopped by the police. From the results of the identification of actors involved in illegal logging, there are six main actors, namely:

- 1) *Cukong*, which is the owner of capital who finances illegal logging activities and who gains large profits from illegal logging. In several regions, it was reported that the *cukong* consisted of members of the Provisional People's Consultative Assembly, members of the House of People's Representatives, government officials (including retired officials), forestry entrepreneurs, an individual actor from Indonesian National Police and Indonesian Army.
- 2) Some people, especially those who live around the forest area or who are brought in as illegal loggers (loggers and transporters of stolen wood).
- 3) Some owners of large, medium and small-scale wood processing (timber industry), as buyers.
- 4) Individual government employees (especially from forestry institutions) who do Corruption and Nepotism, manipulate SAKB documents (SKSHH) and do not carry out inspection tasks properly.
- 5) Law enforcers (judges, prosecutors, Police, and Army) who can be bought with money so that illegal logging actors, especially *Cukong* and stolen timber collectors can continue to escape easily from punishment. Some Indonesian Army and Police personnel may be involved, including those who guarded the transport of stolen timber on regency/provincial roads. Foreign businessmen who smuggle stolen wood to Malaysia, China and other countries (Marpaung, 1995).

Based on this, the perpetrators of illegal logging cannot be directed at only one party. All parties play roles in carrying out the illegal logging. Therefore, good and harmonious cooperation between government institutions and the public in overcoming illegal logging is highly called for. If not so, illegal logging will keep occurring in Indonesia's forest areas.

Illegal logging is an extraordinary crime, as well as corruption and terrorism, or bioterrorism. Therefore, in terms of law enforcement, illegal logging is not only because of the nature of their actions but they also have violated complex legal regulations, namely violations of the Forestry Law, Environmental Law, and the Corruption Act. In practice, this crime is also carried out by a certain organization across the country. Therefore, in its enforcement, it must also involve integration between law enforcement institutions and the State Minister of Environment and the Minister of Forestry.

b) The Effects of Illegal Logging

Illegal logging activities have caused various negative impacts in various aspects such as forest resources that have been destroyed. It has become increasingly damaged during the new order period due to the rampant illegal logging in very large quantities. Losses due to illegal logging have a broad dimension not only on economic issues but also on social, cultural, political and environmental issues.

From an economic perspective, illegal logging activities have reduced state foreign exchange revenues and state revenues. Asyasyfa (2009), various sources stated that state losses caused by illegal logging reached Rp. 30 trillion per year. Economic problems arising from illegal logging are not only financial losses due to loss of trees, the collection of Reforestation Funds and Collection of Forest Resources but it has more impact on the economy in a broad sense, such as the loss of opportunities to utilize product diversity in the future (opportunity cost).

This illegal logging activity is extremely detrimental not only for timber producing countries but also for the whole world. The impact of illegal logging is when the floods fall and landslides often occur, illegal logging can make the sources of springs in forested areas decrease and lack of fertile soil layers. Illegal logging also has an impact on the destruction of various fauna and flora, erosion, conflicts in the community, devaluation of timber prices, loss of livelihoods, and low state and regional income from the forestry sector, except for revenue from seized timber and findings from related parties.

3.2 Solving Illegal Logging in Indonesia

a) Solving Illegal Logging in Positive

One form of government concern in maintaining forest sustainability is by establishing laws and regulations on forestry. One of the points in this regard is solving illegal logging by providing restrictions and sanctions for the perpetrators.

There are some regulations made by the government in overcoming illegal logging including Government Regulation No. 28 of 1985. This regulation only regulates crimes and violations specifically carried out in protected forests. The criminal provisions in this regulation are also only as complementary (subsidiary) for criminal acts in the forestry sector. Nevertheless, this regulation has confusion in the application of severe criminal penalties against criminal acts against forests. This is because the formulation of criminal acts and sanctions is rarely contained in a Government Regulation as in general, criminal acts and sanctions are formulated based on laws while the criminal provisions of forestry in Law No.5 of 1967 are actually regulated in PP No.28 of 1985.

The regulation of criminal sanctions stipulated in PP No.28 of 1985 is actually an elaboration of Article 19 paragraph (1) of Law No. 5 of 1967 which confirms; "The implementing regulation of this law can contain criminal sanctions, in the form of imprisonment and/or fines". Therefore, in stipulating PP No.28 of 1985 as a legal basis for its implementation, it must always be seen with Article 19 of Law No.5 of 1967 (Muzakir, 2012, 112-113).

Furthermore, the criminal provisions against illegal logging are regulated in Law No. 5 of 1990. In this regulation, two types of criminal acts are regulated, namely crime and violation, while criminal sanctions are of three kinds, namely imprisonment, and criminal penalties. Criminal sanctions against crimes are regulated in Article 40 paragraph (1) and (2) while criminal sanctions against violations are regulated in Article 40 paragraph (3) and (4) Law No. 5 of 1990, while the elements of criminal acts are regulated in Article 19, Article 21 and Article 33.

In the explanation of Article 20 paragraph (1) Law No. 5 the Year 1990, the criminal elements related to illegal logging activities are as follows:

- 1) Actions are whether intentional or due to negligence that causes damage to the forest or its area and ecosystem. However, these provisions are specific to the nature reserve area and national parks, major forest parks, and tourist parks.
- 2) Actions are whether intentional or due to negligence in taking, cutting, possessing, damaging, destroying, having, transporting, trading and smuggling forest products, however, these provisions are specifically for forest products in the form of protected plants, namely certain species which are threatened with extinction.

Based on the criminal provisions in Law No.5 of 1990, it can be understood that Law No. 5 of 1990 only specifically regulates acts and violations of certain forest areas and certain types of plants, so to be applied to the crime of illegal logging, it is only as a complementary instrument or as an article of demand (*subsidiaritas*) in the enforcement of criminal law against illegal logging (Mangunwijaya, 2012; Nurrochmat, *et al.*, 2012).

In the next stage, Law No. 41 of 1999 was released which later became a reference in forestry problems. The provisions of criminal logging are explained in Article 50 and their criminal sanctions in Article 78. This provision is one of the efforts to protect forests in order to maintain the function of forests sustainably.

The purpose and objective of granting severe criminal sanctions against anyone who violates the law in the field of forestry are to be able to cause a deterrent effect for law violators in the forestry sector (general explanation of the 18th paragraph of Law No. 41 of 1999). The deterrent effect is intended not only to the perpetrators who have committed forestry crimes but also to other people who have activities in the forestry sector so that they are reluctant to commit acts that violate the law due to severe criminal sanctions (Pratiwi, 2015).

Efforts to stop the practice of illegal logging have not been supported by adequate facilities and infrastructure. Until now, handling illegal logging cases still uses Law Number 41 of 1999 which does not give a deterrent effect to the perpetrators. Moreover, in many cases, the intellectual actors behind the practice of illegal logging are totally untouched by the law (Obidzinski *et al.*, 2003).

Based on data from Indonesia Corruption Watch, the effectiveness of eradicating illegal logging is still very low. Only 4.3 percent of the eradication efforts ended in a legal decision. 72 percent of timber barons are cut off freely. The court verdict against 205 defendants throughout 2005-2008 also only gave light sentences to free verdicts. A total of 137 defendants (66.8 percent) were free, 44 defendants (21.6 percent) were sentenced to one year, 14 defendants (6.8 percent) were sentenced to two years, and only 10 defendants (4.8 percent) were sentenced over two years (Forest Watch Indonesia, 2011).

b) *The Roles of Government in Coping with Illegal Logging*

In 2005, President Susilo Bambang Yudhoyono also issued Presidential Instruction No. 4 of 2005 concerning the Eradication of Illegal Logging in Forest Areas and Circulation in All Indonesian Regions. On March 18, 2005, 16 ministers and officials of the same level, ministers and all governors and regents throughout Indonesia were tasked with increasing, accelerating and strengthening coordination in coping with illegal logging in Indonesia. Shortly afterward, President Susilo Bambang Yudhoyono appointed National Police Chief Gen. Da'i Bachtiar to lead an integrated operations team on prosecution and eradication, smuggling, and illegal logging. The efforts of the National Police to eradicate illegal logging are by arresting and bringing to court the actors of illegal logging bring a positive effect on the reduction of illegal logging. This is a concrete effort of government in coping with illegal logging.

As an effort to solve illegal logging, the government is planning a Forestry Criminal Act. The law applies the threat of minimum sanctions in law enforcement in the forestry sector. So far, there has been no minimum sanction, making court sentences against perpetrators of the upper middle class very low. Based on ICW's observations, the *cukong* being free from being sentenced were around 71.43%, while the rest were sentenced to under 1 year of 14.29%. A light sentence will not give a deterrent effect to the perpetrator. In addition, the lightness of the sentence given will not make the actor of illegal logging fear of carrying out the action. Therefore, the Forestry Crime Law can overcome the weaknesses of the Forestry Law which do not apply the threat of minimum sanctions (Julmansyah, 2016).

Laws made by the government must be accompanied by law enforcement. Firm law enforcement indiscriminately can minimize the occurrence of cases of illegal logging which is a forestry crime. Each actor must be tried based on the applicable law and be sentenced according to his or her actions. The fact that happened was that there was an injustice in law enforcement against officials who were corrupt from the results of illegal logging. In fact, there were many free decisions. The sanctions were not in accordance with the losses suffered by the people.

In addressing the trade in illegal timber, the government considers that illegal logging and illegal timber trade are transnational crimes. In April 2007 the Indonesian government proposed a resolution of illegal logging as "Transnational Organized Crime" in the 16th UN Commission on Crime Prevention on Criminal Justice (CCPJ) in Vienna. The proposal was successfully adopted. This also became the government's effort to overcome illegal logging and trade in illegal timber (Forest Trends, 2010).

Besides issuing legal and policy rules on forestry issues, the government also emphasized its role in tackling illegal logging by establishing institutions or agencies that have forestry duties and authority. Such institutions include the Forestry Service, Forest Management Unit, as well as the role of the Indonesian Army and Police in cracking down the perpetrators of illegal logging.

This role can be seen from several operations between the Indonesian Army and Police, Forest Service, Forest Management Unit, and other institutions in overcoming the practice of illegal logging, as has been done on Sumbawa. The joint operation resulted in 270.9 cubic meters of catch up to now reaching 300 cubic meters. In addition, looting the forests in Olat Rawa Village which began in mid-January 2016 until the joint operation was carried out in March 2016. Previously, the same thing also happened to loot the Ex teak forest. Perum Perhutani in Labangka throughout 2014/2015 covers an area of approximately 500 Ha, Ex Teak Forest. Perum Perhutani in Lamenta Boal Village and Gapit Kec. Empang 2013/2014, covering an area of 1,750 Ha with Joint Operations carried out in Labangka towards the end of 2015, January - March 2016, looting of forests in the Gili Desa Olat Rawa Gorge is around 800 Ha, Forest Management Unit of Batulanteh (Julmansyah, 2016).

Nevertheless, there are many obstacles that must be faced in coping with illegal logging by the joint operation of the Forest Management Unit of Batulanteh, Sumbawa. Among these constraints, coordination between the parties (units) in responding to the occurrence of illegal logging or encroachment often takes time because it must first be written to the commander/leader, threats and intimidation by the perpetrator, considering that the staffs of the Forest Management Unit are not equipped with adequate infrastructure and skills in dealing with pressure on the ground, operational costs that are sometimes unpredictable in the field, for example transport costs (trucks), labor costs, integrated team costs, unclear coordination channels or communication mechanisms between parties (Forest Management Unit/Forestry Service, Indonesia Police and Army, and backup) in responding to events massive and large-scale field (Zulkarnain, 2011; Thamrin, 2013).

Besides the needs of harmonious collaboration among the parties in handling illegal logging, the community living around the forest also need to be involved. In other words, the community is needed because they are close to the forest in the sense that they should protect and preserve the forest. The presentation of the involvement of the community in handling illegal logging can seem from the customary regulation and norms that prohibit and regulate people to cut down certain trees and to limit the number of trees that must be cut down.

c) *Solving the conflict of Illegal Logging based on Local Wisdom*

The source of life for most Indonesian people depends on ensuring access and control of natural resources, as well as the preservation and maintenance of the surrounding environment. This fact has led to the importance of community involvement and participation in efforts to conserve and manage natural resources. Settlement of illegal logging conflicts using a repressive approach does not deter the perpetrators of illegal logging. Forest damage continues to occur in Sumbawa. Therefore, other approaches besides settlement through litigation pathways need to be considered to be able to be used in overcoming this long-standing and even rooted problem. The issue of illegal logging is a global problem that does not only cover one particular area. However, resolution in one area can be a benchmark of success that can be continually increased to a wider scope.

Local wisdom used to resolve conflicts in a country is adjusted to the local genius of the local community as it does not contradict the prevailing positive legal norms. Local wisdom in some regions of Indonesia has begun to wear off at age. The local community has begun to leave and even not understand how local wisdom is and how the customs that apply all this time in their community is. Absolutely, this is a result of the repressive approach taken by the state especially under the New Order authoritarian regime.

Older people (Riau Malays) are well aware of the importance of maintaining and utilizing the surrounding environment in a balanced manner. The customary provisions that they use have severe legal sanctions against natural destroyers because destroying nature will destroy all sources of life. The Malays know the forest land that belongs to tribes or certain communities which is commonly called "customary land". After Indonesia's independence, almost all rights to customary land are no longer recognized, so that ownership, use, and control can no longer be regulated by the customs and cultures. As a result, forest destruction occurs everywhere.

The new order regime which came to power for 32 years has been a major factor in the fading of local wisdom in the midst of Indonesian indigenous peoples, so far. As in Sumbawa itself, the local wisdom of *pati ongong* in managing forests, resolving disputes about forestry has begun to be abandoned by the Sumbawa people themselves. Many young people nowadays do not even understand the *lokal genius pati ongong* in solving their forest problems. As said by Mr. Aries Zulkarnain as the Sumbawa Culturalist below:

In resolving forestry conflicts that occurred during the Sumbawa kingdom until the time before the new order in power of the Sumbawa people in resolving forestry problems begin, they still clung to their local wisdom which is famous for its ongong starch. The Sumbawa community values and respects the existence of its *pati ongong*. The existence of *pati ongong* at that time greatly influenced the sustainability of Sumbawa forest. However, during the new order, the *lokal genius pati ongong* was already being abandoned by the Sumbawa people.

Pati Ongong is the most understanding person in the forest, a *Pati Ongong* is believed by the community as a person who has a sixth sense. The existence of *Pati Ongong* is very meaningful for the Sumbawa people to preserve their forests. *Pati Ongong* keeps the authenticity of Sumbawa forests from illegal logging. The social sanctions imposed on the people who violate the customary rules of cutting down trees can be in the form of replanting trees and even end up being expelled from the village.

According to Mr Jabarman, the term known in Tepal Village is *Bayan* which has the same functions and wisdom values as *Pati Ongong* in protecting forests from damage caused by humans, for example logging without permission.

The existence of the *Bayan* is very necessary, because at that time the life of the community before recognizing the pattern of farming and gardening, they relied on living from hunting animals in the forest (*Tua/Ongong/Olat*). Therefore, this became one of the considerations needed for the existence of a bayan who was in charge of the forestry sector at that time.

People at that time began to live in groups (because they had lived wildly beforehand), thus the community began building *Bale Alang* (*Bale*: Houses, *Alang* (a kind of space under the roof, where people usually store things)).

As a result, since the community began to use wood as a building material, because it was seen by the community to cut wood carelessly, cut wood as they pleased, *Bayan* rules began to be made to save forests from damage, because if the forest is damaged it will affect the population of animals living in the forest which has been the game of the people.

The values of the wisdom of *Pati Ongong/Bayan* that have been applied in the community in the form of prohibitions so as not to damage the forest/carelessly deforest, until the types of wood that can be used in building a house have all been determined, so far it is rare for people to build a house on stilts/wooden houses, they have already begun to move to stone houses because of the difficulty of obtaining the predetermined wood, there is a time when the wood can be cut down, there are certain rituals for logging, all activities are determined by *Bayan*.

Then, there are people who try to commit the violation, still wanting to cut down any trees (other than the specified tree species) that are important to building a house, then there will be a direct impact. Then in the case of the ritual of cutting down the trees until the stage of building a house, the person who starts (*tau basamula*), or the person who determines, the house builder must be descended from *Bayan* (led by one such person), even though further work involves the person who carried out the activity cooperatively (Zulkarnain, 2011).

In penalties/sanctions, there is also a level, starting from the lowest one called *sorong sala'* '(a behavior/attitude that must be shown to the community as a form of paying mistakes made by someone to someone who feels disadvantaged, mistakes made by the community classified as light and can be repaired. Seen from the sanctions is also too light), then *tampe'* '(is a mistake or violation committed by someone who is of moderate nature) and the heaviest is *skomong (skomong) kre' puti* (the most serious mistake and sanction is also quite heavy) (Zulkarnain, 2011).

The law of *tampe'* (within a certain time limit is not allowed to take part in traditional activities), may not attend traditional events such as weddings, circumcisions, or those who make mistakes/violations may not marry until the sentence has been imposed upon him (laid off for a certain time, for example within 6 months). The toughest punishment is *komong (sekomong) kre' puti. Skomong kre' puti* (wearing a white cloth to cover the shoulder). For example, committing adultery with the wife of a person or both of them are married, so there is no tolerance for this act, the person who commits adultery will be excluded/expelled from the village. Including in terms of forests, according to the informant (Zulkarnain, 2011):

First, if someone cuts wood prohibited to be cut but does not cross the boundary of the logging area determined by *Bayan*, then the act of the person is included in the *sorong 'sala'*. Second category, if the logging is done beyond the prescribed boundary area and the type of wood felled is open to the types of wood allowed by the *bayan* to be cut down, the informant said included in the category of heavy deeds. As for the case of illegal logging which was resolved through the local wisdom of *pati ongong* against violations committed by a person named Ahmad commonly called Mat Belo', the concerned cut down the forest without permission from *pati ongong* and cut down wood in areas that were not allowed to cut timber (watersheds), as a result of his actions Mat belo was given sanctions in the form of being expelled and ostracized from the village area

4. Conclusion

The solution of illegal logging in the perspective of state law so far has always experienced accumulation and has not been able to provide a deterrent effect on perpetrators of illegal logging. In Sumbawa, the solution of the illegal logging case was solved by a local wisdom approach. So far, the local wisdom approach in minimizing the development of illegal logging has not been successful. There has been a growing awareness among the Sumbawa people not to practice illegal logging because customary law carried out by the Sumbawa people in overcoming illegal logging can provide a deterrent effect in the community. The sanctions provided by customary law vary, ranging from customary fines, planting trees back to expulsion from the land of Sumbawa. This sanction is given to the perpetrators of illegal logging in accordance with the level of error

committed by the perpetrators, where customary law is an agreement made by the ancestors of the previous Sumbawa community.



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