World Applied Sciences Journal 26 (Natural Resources Research and Development in Sulawesi Indonesia): 55-59, 2013
ISSN 1818-4952
© IDOSI Publications, 2013
DOI: 10.5829/idosi.wasj.2013.26.nrrdsi.26010

Towards an Institutional Sustainable Agriculture in Parabela

[1]La Nalefo, [2]Kamaruzaman Jusoff, M. [3]Saleh S. Ali, [3]Darmawan Salman, [3]Eymal B. Demalino, [1]Meisanti, [4]Muhidin, [5]Ilham Yamin Ismail, [6]Murdjani Kamaluddin and [6]Nurwati

[1]Department of Agriculture Economic, Faculty of Agriculture,
Universitas Halu Oleo, Kendari Southeast Sulawesi 93212 Indonesia
[2]Department of Forest Production, Faculty of Forestry,
Universiti Putra Malaysia, 43400 UPM Serdang, Selangor, Malaysia
[3]Agriculture Doctoral Program of Hasanuddin University, Makassar, South Sulawesi 90245 Indonesia
[4]Department of Agrotechnology, Faculty of Agriculture, Universitas Halu Oleo,
Kendari, Southeast Sulawesi 93232 Indonesia
[5]Political Science Program, Faculty of Social Science and Humanity,
Universiti Kebangsaan Malaysia, Bangi, Selangor 43600 Malaysia
[6]Department of Management, Faculty of Economics, Universitas Halu Oleo,
Kendari Southeast Sulawesi 93232 Indonesia

Submitted: Sep 25, 2013; **Accepted:** Nov 27, 2013; **Published:** Dec 20, 2013

Abstract: This paper analyzes the role of institutional Parabela as a local agriculture institution in Buton. The local Institutional of Parabela has the obligation to carry out the management of land rights for sustainable agriculture living in Buton Regency, which has been running for hundreds of years until now. The results show that institutional Parabela survived her duties with the various dynamics. In parabela, history has and continues to experience the effects of both the information technology, the progress of development, especially the development of agriculture and land use regulations outlined in the agrarian law and the influence of the various structures that accompany the dialectic between the different interests of sight. Progress of human life affect either individual or institutional actors parabela that can adapt to a variety of interests, especially particular interests of the farm domestic, the interests of local government (local administration) and the interests of the market (local market). Parabela leadership has social assets that can generate social relationships directly or indirectly in the short-term and long-term, which are family, neighbors, friends and community in the broad sense. It has expected that future studies should focus on Parabela as the primary vehicle to create social sustainable capital.

Key words: Parabela · Local institution · Sustainable agriculture

INTRODUCTION

The study of local institutions from various aspects of institutional and local wisdom, leadership role in ensuring the safety of local institutions, interests, welfare of its citizens has been conducted in many countries. The dichotomies between the business and economic aspects of the industry have been the recent focus in most institutional and technological development [1]. This includes studies on the effect of new technologies on institutional schemes and describing how the social agreement and interest groups were being handled to resist change. A research was conducted in the Upper Amazon region of Peru that focused on managing land degradation problems in swidden farming and the institutional setting for such experimental activities within a resilience theory framework. Framed by a local institution which name *choba choba*, learning

Corresponding Author: La Nalefo, Department of Agriculture Economic, Faculty of Agriculture,
Universitas Halu Oleo, Kendari Southeast Sulawesi 93212 Indonesia.
Tel: +628-124216670.

process and outcomes from the field experiments were gathered in order to speed up the joint learning process between farmers, a local NGO and researchers [2]. The authors argue that action research as a methodology, not only enhances contextual learning processes by working within farmers' existing institutional framework for learning, but also has the advantage of integrating local and scientific knowledge into a joint learning process. This has been further supported by another study focussing on a NGO partner *Pradera* [3]. In this project, *Pradera*'s working approach involves a close collaboration with the local farmers. Its emphasis was on grasping the farmers' perspective on agriculture with targets on local institutions in the villages as natural arenas for learning including topics in their analysis such as culture and worldview. Their learning process was analyzed through the framework of a reflective learning organization.

In England, UK the study of local institutions examines the penetration of local institutions such as the integration of agricultural businesses in the Memorial Agriculture System during the Middle Age [4]. In essence, the Memorial Agriculture System concept is where the farmers work on their own land with the management and the technology provided by the farmers themselves (manor estate). The landlord carefully understands and takes advantage of the community participation and their culture by providing them necessary guides on relevant up-to-date technology in their farming practices. In India agriculture is developed based on local institutions of ecology and culture as found in Kamataka where the area is dry and arid [1]. Agricultural development was actually based on the teachings of interrelationships between humans, soil and seed and work ethics that recognize the significance and requirement of the ecological chain and culture. In The Philippines, the development of traditional agricultural institution depends on agriculture which is traditionally done by local communities [5]. They work through the local institutions, assisted by the Non-Govermental Organization (NGO) who provides the farmer with seeds, fertilizers and medicines, besides the government institution that provide agricultural assistance such as fertilizer subsidy, quality seeds and other agricultural equipments.

On the other hand, the local agricultural development institutions in Indonesia discovered a pullback in the institutional role due to the advanced technology that has been applied in the agriculture sector in an effort to fullfil and satisfy the basic human needs as a result of the increasing growth of the world population. In West Sumatra, the main factor causing the weakness of agriculture institutions is the poor and uncareful set up during its establishment. There was also a lack of human resource training of the farmers and the lack of monitoring and evaluation carried out by the government officials in addition to the poor decision policy makers. Several studies have examined *Awing-Awing Subak* as a management tool, the case of *Subak Lanyahan Krobokan, Buleleng* where *Awing-Awing* was well established since 1872 [6]. *Awing-Awing* was approved by the King after receiving the approval from the community representatives such as Brahmana, Satria and Wesya. The organizational structure of Subak consists of Supreme *Sedahan, Sedahan, Keliang Subak, Penyarikan* and the principal author who have been assigned to perform several responsibilities and duties.

The construction of a new water control system must be permitted by the King (Great *Sedahan*) so that more new *subak* can be widely constructed on the other land owned by the community. The *manggala subak* must follow the established procedures during the construction process and any violations occurred, a penalty or fine will be enforced. However *subak* itself has experienced a shift in value due to the use of high yielding rice technology to achieve rice self sufficiency that was proclaimed by the Soeharto government. *Subak* traditional institution has the ability to contribute during the preparation of development plans that has been integrated in the annual planning process (*raperda*). This usually involves both the government and central institution with some local knowledge in planning by *subak* traditional institution. This is an organization of irrigation systems in Bali that was established since 1971. Most of them are traditional farmers with socio-agrarian, highly religious based on life and spirits of mutual cooperations. *Subak* also have the freedom in managing their own domestic affairs which has long been embedded in the farmer's culture based on Hinduism hereditary. This was long been inspired by the philosophy of *"Tri Hita Karan"* or three things that cause the happiness of physical and spiritual, namely, the relationships between human and God, between humans and the human with the natural surroundings. *Subak* has become part of farmers' life and of their own in such a way that *Subak* is able to survive in farmers' life for centuries until the modern era today.

Research on traditional agricultural institutions in West Java reported that the performance of the rural economy which is dominated by agricultural businesses tend to be weak. This has been reflected by the weakness

of the institution managing agricultural development programs which were not based on the existing local institutional rules and regulations [7]. There was a clear lack of community participation, particularly the Cia-Cia tribal group in West Buton Island, South east Sulawesi resulting in a weak overall natural resources development and management.

Sustainability of Parabela as a Local Institution: Local Insititution Parabela can be considered as *confoscian dynamic*, which means a long-term orientation effort to avoid cultural influences from outside the community with rewards and punishments [8, 9]. Meanwhile, Parabela can be also coined as as a cultural institution to survive, adapt and fend off foreign cultures and bound by rituals such as *subak* institution in Bali which was able to survive thousands of years due to the inherited hindu sustainable cultural practices [10]. The cultural values ??of indigenous *Sasak* in NTB was a social capital in the development of national culture due to its justifiable values in establishing the norms, social penalty, the value of prosperity that is created with maintain the value of helping through the learning institution [11]. Within the Parabela institution, the role of non-formal leaders is to minimize internal conflicts and this has been a normal practice and culture by the King in maintaining *awing awing subak* as the institutional management tool in Krobokan, Buleleng and Bali [6]. Simillarly, the leadership role in maintaining Kaombo Forest is another good role model of a Parabela that supply water resource to fulfill the high demand for water in the Buton community [12].

Parabela as an Agriculture Institution with Local Wisdom: Parabela institution is a development center of local wisdom since every agricultural activity is associated with natural resources. It is something that has been trusted for generations by their ancestors. A study on the development of cassava plants planned for the women has increased the productivity of the women community in the study area [13]. The results showed a highly statistically significant difference in the farming activites studied and obviously have reduced rural poverty within nthe community. With cassava as agricultural product, the women process it with other several food products in addition to the utilization of cassava stems for domestic fuel. Thus, women are now planting cassava in their backyard gardens for local fuelwood supply and this practice needs a well organized parabela institutional ownership issue [14].

In Sub-Sahara, Africa, several efforts of an environmentally user friendly ecological system in facing the global warming and climate change due to global warming have been studied [15]. They use local ecological knowledge, the practice of regenerative agriculture and the ability to predict weather conditions was used to arrange seasonal cropping planting schedules, the use of mulch as a ground cover, planting seeds that do not directly impact on sunlight and reduce evaporation, agro-forestry system and the use of local plants that able to adapt with dry environment. This technology is traditionally acceptable and easily implemented by the farmers. Meanwhile, in the sub-Sahara Africa, an organic fertilizer that is long lasting on dry land which can provide extraordinary soil fertility with long periods of time was successfully reported [16]. Simillar situations were found in Buton. Amongst others, moringa as a nutritional source for human needs can also be used as a crop protector for corn and rice to avoid direct sunlight. In a successful community institutional development process, it is vital to adapt the environment with the available resources by developing wisdom in the form of ideas and modern tools, combined with traditional norms, cultural values and sustainable environmental management practices. Better still, local knowledge will guarantee the sustainability of agricultural development from the parabela institutional point of view [1, 11, 17-19].

The significance of local knowledge has been a well known fact in most of the community institutional development programs in Indonesia. For instance, Pronoto Mongso and Nyahuk Mountain have been designated as sacred spots in Java, but in Sulawesi, it is considered as prohibition, invitation and penalty while in Badui it is known as a great grandfather, pikukuh and Sila village. Of course in Buton, it is known as parabela. The local knowledge plays a significant role in the management of natural resources and the environment. However, such useful knowledge cannot override the increasing trend in population growth, modern technology, foreign cultures, external funds, poverty, people's knowledge, technological innovation, market demand, utilization and conservation of biodiversity. The local wisdom in parabela institution can be developed from opinions on how human behaves toward the objects, plants, animals and anything in the environment. This phenomenon reflects our minds and thoughts in responding and treating the environment which may be considered as local knowledge or commonly known as local wisdom [20].

Strengthening Parabela Institution: There are three important factors that can support and strengthen the organizational structure of parabela. This includes natural

resource, organization and norms (RON) which can be successfully implemented if the government strictly increases the awareness of the local people in managing the rich abundant resources in Sulawesi. More importantly, parabola can be sustained if RON is institutionalized [21-23]. It is to be noted that leaders of parabela are given sufficient funds and authority by the government to exercise its implementation in shaping the social dimensions and capital of the community, in particular in uniting the community for a better standard of living [24-27]. Parabela institution should be highly developed in the future to strengthen the liberal economic progress of Sulawesi. Unfortunately, as of to-date, there is still no definite and conclusive meaning and definition of parabola from the institutional point of view [28].

Historically, every local institution is always influenced by the various actors associated to the interests of natural landuse resource. An actor either it be a group or individual may affect and can be affected by an achievement of certain goals. An actor is a person with an interest or concern over a specific issue within the community or base [29]. These actors usually have the authority and power in a certain community to control the use of resources as if they are not affected, but their life are in fact affected by the diminishing use of these resources. The actor can be divided into three sections, namely (a) Primary actor- those who have low impact towards the policy outcome but their welfare is important for policy makers (b) Secondary actor- those who can influence the decisions made by policy makers and involved in policy implementation. In relative terms, they are are not important, as well as the level of welfare is not a priority and (c) External actor, individual or groups which can influence the results of the process through negotiation with decision makers, but their interest are not very important. Based on the available power, an important position and influence can be made possible with the primary, secondary and key actors handling certain issuew within the parabola institutions as similarly reported by Overseas Development Authority [30].

CONCLUSION

Parabela seems to have a social, capital and cultural institution dimensions with a local wisdom in the development of agriculture and other activities. However, it strongly linked to the careful and proper management of RON as practiced by the Buton community. The sustainable practice of parabela has been well guided by the values ??and norms in their daily routines right from their ancestor's good will. The modern day Parabela has some intrinsic values ??with a social, culture and economical control within the Buton community especially with the *Cia Cia* tribe.

REFERENCES

1. Prasad, R., 2005. Organic Farming vis-a-vis Modern Agriculture. Current Science, 89: 252-254.
2. Marquardt, K., L. Salomonsson and U. Geber, 2009. Farmers Facing Rapid Agricultureal Land Condition Changes in Two Villages in the Upper Amazon Peru: Can Action Learning Contribute to Resilience? 8(5-6): 457-483.
3. Arevalo, K.M., M. Ljung and N. Sriskandarajah. 2010. Learning through Feedback in the Field: Reflective Learning in a NGO in the Peruvian Amazon, 8(1): 29-51.
4. Pretty, 1990. Memorial Agriculture System. Local Institution Development, IIED London.
5. Balisacan, 1990. Local Institutions for Agriculture in Philipines. Los Banos University Press.
6. Arga, I.W., 2011. Awing-Awing Subak Sebagai Alat Manajemen Subak: Kasus Subak Lanyahan Krobokan Buleleng. The Excellent Research, Universitas Udayana (*In Indonesian*).
7. Saptana, T. Pranaji, Syahyuti and Roosgandha. 2003. Kajian Kelembagaan Pertanian Tradisonal di Jawa Barat. Pusat Penelitian dan Pengembangan Sosial Ekonomi Pertanian, Badan Penelitian dan pengembangan Pertanian, DEPATN, Bogor (*In Indonesian)*.
8. Hofstede, G., 1980. Cultures Consequences: International differences in Work-related values. London: Sage.
9. Hofstede, G., 2001. Culture's Consequentes: Comparing values, Behaviors, institutions and organizations Across Nationss. Thousand Oaks, Sage.
10. Hofstede, G. and M.H. Bond, 1988. The Confucius connection; from cultural Roots to Economic Growth. Organization Dynamic, 16: 4-22
11. Rasyidi, M., 2008. Studi Nilai Budaya Pada Lembaga Adat Suku Sasak Sebagai Kekuatan Dalam Mebangun Nilai Luhur Budaya Bangsa. Agroteksos. Dijember, 18: 1-3. (*In Indonesian*).
12. Husain, 2012. Peran Pepemimpinan Parabela dalam Menjaga Hutan Kaombo di Buton. Disertasi, Gajah Mada Press, Yogyakarta (*In Indonesian*).

13. Okoronko, Wo, M.O. and O.I. Mbah, 2011. Resouce use Efficiency by Rural Poor Cassava Farmers in Imo Statel Implication for Poverty Alleviation. International Journal of Agriculture and Rural Development, 14(2): 610-613.
14. Deliarnov, 2006. Ekonomi politik. Penerbit Erlangga (*In Indonesian*).
15. Doroigbo, C.I., I.I. Ibeawuchi, O.O. Aja and E.N. Ejiogu-Okereke. 2011. Indogenous Technologies for Adaptation and Mitigation of Climate Change in Sub-Sahara Africa. International Journal of Agriculture and Rural Development, 14 (2): 630-637.
16. Korie, O.C., C.C. Eze, J.L. Lemchi, J.S. Orebiyi, P.C. Obasi, D.O. Ohajianya and E.U. Eze, 2011. An Overview of Benefits of Organic Agriculture as a Climate Change Adaptation and Mitigation Strategy for Nigeria. International Journal of Agriculture and Rural Development, 14(2): 638-64.
17. Pietersz, J.H., 2009. Dari Aturan Adat ke Etika (Kearifan Lokal) dan Peraturan Lingkungan Modern Dalam Hubungannya Dengan Kelestarian Lanskap (Kajian Berdasarkan Pengalaman Kasus di P. Saparua Propinsi Maluku). Universitas Patimura Ambon, Press (*In Indonesian*).
18. Sartini, 2004. Menggali Kearifan Lokal Nusantara. Sebuah Kajian Filsafat. Jurnal Filsafat, jilid 37; Universitas Gaah Mada, Jogjakarta (*In Indonesian*).
19. Suhartini, 2009. Kajian Kearifan Lokal Masyarakat Dalam Pengelolaan sumberdaya Alam dan Lingkungan. Jurnal FMIPA, Universitas Negeri Yogyakarta (*In Indonesian*).
20. Ridwan, N.A., 2007. Landasan Keilmuan Kearifan lokal. Jurnal Studi Islam dan Budaya. Purwokerto. 5 (*In Indonesian*).
21. Salman, D., 2011. Kelembagaan Pembangunan Pertanian. Bahan Kuliah Program Doktor Ilmu-Ilmu Pertanian, Program Pascasarjana UNHALU. Kendari: Tidak Dipublikasikan (*In Indonesian*).
22. Uphoff, N., 1986. Local Institutional Development: An Analytical Sourcebook with Cases. Kumarian Press, New York.
23. Ohama, Y., 2001. Conceptual Framework of Participatory Local Social Development, Nagoya: JICA.
24. Cohen, D. and L. Prusak, 2001. In Good Company; How Social Capital Makes organizations Work. Harvard Business Press.
25. Fukuyama, F., 1999. Social Capital and Civil Society. Institute of Public Policy. George Mason University.
26. Putman, R., 1993. The Prosperous Community Social Capital and Public Life. American Prospect, (13): 35-42.
27. Desgupta, P. and I. Sarageldin, 2000. Social Capital: A Multifaceted Perpective. The World Bank, Washington D.C.
28. Yustika, A.E., 2006. Ekonomi Kelembagaan: definisi, teori dan strategi. Cetakan 1. Penerbit Bayumedia Publishing, Malang, 364 hlm (*In Indonesian*).
29. Ramires, R., 1999. Stakeholders Analisys and Conflict Management. In: Cultivating Peece: Conflict and Colaboration in Natural Resorce Management, Daniel buckies (ed). IDRC and World Bank Institute, Washington, D.C., USA. http://www.idrc.ca/acb/showdel.cfm?&DID=6&product
30. ODA, Overseas Development Administration. "Guidance Note On How To Do Stakeholrder Analisys Of Aid Projects and Programmes, 1996.