

# The Study of the Local Wisdom Existence in the Land System in Forest and Land Fire Control in Kurun District, Gunung Mas Regency

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## Abstract

*Farming practices for the people of Gunung Mas Regency are the oldest ancestral culture which is full of economic, social, cultural, religious and ecosystem wisdom values which are believed to still exist and are practiced in community farming activities. Learning from the experience carried out from generation to generation, in general the community indirectly has local knowledge (indigenous knowledge) about good fire management. This research uses descriptive qualitative method with a case study approach. The results showed that various forms of local wisdom in farming activities, both in the form of rituals and traditions, still exist today, although in practice not all cultivators apply them. The application of various local wisdoms in farming practices to date is reflected in the behaviour of farmers in site selection, land clearing, slashing and logging, burning land and planting / planting activities. The implementation of local wisdom in farming activities is actually quite capable of playing a role in controlling forest and land fires. This can be seen from the small number of cases of forest and land fires caused by agricultural activities in Kurun District, Gunung Mas Regency.*

## Keywords

farming traditions; local knowledge; local wisdom; forests and land; fire control



## I. Introduction

Indonesia is an agricultural country that has great potential in the agricultural sector. Based on data from the Ministry of Agriculture, the area of Indonesia's rice fields reaches 7.6 million ha. North Sumatra is one of the provinces that have potential in the agricultural sector. The area of agricultural land in North Sumatra is around 34% of the total land area in Indonesia. North Sumatra is a province consisting of 33 regencies / cities. Each district and city has a diversity of geographical conditions that are different from the others. (Lubis et al, 2020).

Agriculture is a process of producing food, livestock and agro-industrial products. This process is carried out by utilizing natural resources from plants to animals. Utilizing natural resources for agriculture should be accompanied by cultivation. But unfortunately there are many people who only take advantage of the agriculture and do not do any cultivation at all. As a result natural resources will be increasingly depleted only to meet basic human needs alone (Sitinjak, 2018).

Agriculture has a long history in Kalimantan. Farmers who clear the forest for planting have existed since prehistory. This practice became more extensive after the arrival of rice processing practices in the archipelago, especially those related to land use or agricultural land. This farming system is not exactly the same as the unsustainable slash and burn farming

system, which has only recently been increasingly practiced by pioneer farmers and new migrants in many areas in Kalimantan (Nugraha, 2005).

Field agriculture is a form of agricultural cultivation which has characteristics such as rotation of the field, cleaning with fire, no attracting animals and fertilizers, humans being the only energy, simple processing tools, short periods in land use which must be as soon as possible. Recovered by a long fallow period. The characteristics of sustainable fields, of course, depend on the processing farmers, whether only for subsistence purposes or for the purpose of producing agricultural products that are traded in accordance with market demand and supply. More than that, it also depends on the constraints of customs and culture in the farming community itself. This last variable is often referred to as local environmental wisdom (Kartawinata, et al., 1984).

The agricultural process in this region has used a lot of advances in technology, especially in the equipment used by farmers to support agricultural activities. However, in the process the process is also inseparable from the traditional methods that are still maintained and used by farmers to this day. The community certainly still uses traditional methods that are supported by advances in existing technology (Pandapotan and Silalahi, 2019).

In recent times, especially after the outbreak of forest fires in Indonesia, upland farming is often described in various ways as the main cause of forest and land fires. This problem would not have happened, if all parties could understand the term "cultivation of the farm" is used to describe ecologically sustainable farming systems and practices as described above, not to farming systems and practices by "slash and burn" which clears land large areas (often by large plantation companies) and used up to barren land and then abandoned. Local wisdom that has lived in the community since time immemorial has been proven to be able to navigate the journey of life and build a strong socio-economic and cultural system in the Dayak community. Especially in agricultural activities. The various negative descriptions of current cultivation practices are indeed quite interesting for further investigation, whether or not they are still practiced in farming communities in Gunung Mas Regency.

## II. Research Methods

The research design of the cultivation case study in Gunung Mas District used a qualitative and ethnographic approach. Qualitatively, because the researcher wants to develop an in-depth and detailed understanding of the problems faced and then make a description of the situations or events that are being observed at the research location. Ethnographically, because data on local wisdom in farming practices are collected based on field research (field work); classified and described in full regarding the life of the cultivator community at the research location, to be qualitatively analyzed and interpreted by the researcher in order to reveal the native's point of view (native concepts) of the community being studied.

In other words, the disclosure of the meaning of the reality of the community's farming practices is seen as emotional (the research community) and ethically (the researcher). (Geertz, 1981).

*Key informant* selected in each village by category; figures who know about adat, village administrators, local customary officials, civil servants (ASN) who are on duty in the area, the generation of youth who have been considered / known to have carried out activities or cared about the fields, community leaders, and farming families, especially from local people who have arable land / land in each village where the research is located.

In particular, 10 key informants from farming families in each village were taken, so that the total number of informants from farming families was 60 people. Primary data were obtained from these informants who came from farming families about their various farming

activities (especially in the last 3 years) and on how the informants themselves understood their farming system.

Information obtained from community leaders and local customary leaders plus tracing results from various existing literature will be presented in the form of an inventory and identification of various local wisdoms related to farming practices by the Dayak tribe in the two research sub-districts. The results of the tracing are used as material in analyzing various opinions or perspectives of the community regarding local wisdom in farming practices and the factors that influence its current implementation.

The researcher obtained the sample using purposive sampling technique, which is looking for samples (informants) based on the wishes of the researcher in accordance with the aims and objectives of the study. However, if the sample under study is considered insufficient, then the snowball technique is used, which is to find data / information with community members / respondents from villages other than the 6 villages that the researcher has previously determined so that the information obtained is broader and more in-depth.

### **III. Discussion**

Because this research is qualitative in nature, in analyzing the data it is described in the form of words. The data analysis process took place continuously, starting from the social approach (rapport) process, and data collection in the field, after data collection in the field, and the report writing process. This process is called the On Going Process of Analysis. However, the key to this is the researcher's efforts to understand the meaning contained in the data obtained (ethics) and to reveal the farming system from the perspective of the community itself (emik). By Geertz in Widen (2007) this analysis process is called Interpretive Analysis, or the process of interpretation of data obtained from the field. In addition, to complement the data analysis, data analysis tools are also used in the form of proportions in percentage.

#### **3.1 Local Wisdom in Fielding Activities in Gunung Mas Regency**

Most of the people in Gunung Mas Regency come from the Dayak ethnic group who live in Kalimantan. They have lived in this area for generations, so it is believed to have a unique cultural diversity. One form of cultural diversity is local wisdom in farming practices. Like most Dayak tribes in Kalimantan, the practice of farming by the Dayak tribe in Gunung Mas Regency cannot be separated from the existence of traditional ritual activities in farming which are strongly influenced by Kaharingan beliefs. In addition to the emergence of local terms related to farming culture, people's beliefs and habits in farming in this area are generally almost the same and are practiced by the Dayak ethnic community in Kalimantan.

The physical condition of the land, which is still surrounded by tropical natural areas, the demographic factors of its population, the level of land fertility, the abundance of potential forest resources and the local socio-cultural system have made the shifting cultivation system become the main livelihood for the people of Gunung Mas Regency since several generations. During that time, the practice of shifting cultivation carried out by the Dayak ethnic community in Kalimantan in general and in Gunung Mas Regency in particular, is believed to have proven capable of realizing the sustainability of forest functions without neglecting the environmental role and the sustainability of the socio-cultural role of forest resources.

However, over time, the existence of the agricultural system has also declined due to the emergence of various main problems that have plagued the farming system, such as pressure on the growing population, loss of land fertility and impartial government policies

(Lahajir, 2002). Pessimistic about the decreasing practice of farming by the community by applying various local wisdoms in it, there has been an awareness for researchers to further deepen the understanding of the ideal farming system practiced by the Dayak people since the previous generation in this area.

### 3.2 Farming Procedures

As in general the farming activities of the Dayak Ngaju Tribe in other areas, the people in Kurun Subdistrict, Gunung Mas Regency, practice farming including; site selection, clearing fields, burning, planting, maintaining, and harvesting. Based on the results of interviews with key informants, it was obtained:

#### a. Site Selection

At least know 4 (four) types of areas that can be used as locations for farming, namely:

1. Himba plots ; This area can be classified as primary forest, is a virgin forest that has not been touched by humans, which is overgrown with large trees over 20 years old with a little thicket underneath. This type of forest is almost no longer found in farming practices in Gunung Mas District, due to the depletion of primary forest area and in general its location is very far from residential areas and difficult to reach for cultivators.
2. Bahu Baliang; Secondary forest types, which are former agricultural areas where forest types are over 10 years of fall and overgrown with trees large enough for nesting Balinese birds, so that this type of forest by the Dayak Ngaju community is called *bahu baliang*. In addition, the trees can only be felled when using a baliung ax or a pickaxe and have thick thickets. In this type of land, sometimes you can still find plants such as rubber, durian trees, mango trees of the type of kuini, bua asem, and several other types of fruit plants. The existence of these plants is usually used as a sign of ownership of this land by residents and its status is recognized, both by custom and by the local community.
3. Lakau's shoulders; forest type grove with young trees the size of adult feet. This land is a former field that the cultivators have left and been used for 4 - 10 years. At this location, sometimes you can still find former huts around which various types of annual plants and fruits are grown.
4. Shoulder Shown; as a cultivated area that is overgrown with grass and grass, which is a former field of land that has been laid down for 1 - 3 years and if there is a large tree grows only the size of an adult's hand. In this location, you can often find certain plants such as banana, kanjat, tamarind eggplant (*rimbang*) and several other types of vegetable plants. This type of land is currently being cultivated by many people in Gunung Mas Regency as a location for farming.

Apart from the four things above, there are other considerations in the form of: First, distance considerations, namely farmers will choose the distance between the fields and their places of residence that are relatively close and easily accessible. Apart from the short distance, access considerations for cultivators can save time and energy so that they can be used for other jobs at home. In the dry land area (Kurun Subdistrict Area), most of the residents' land is located along the Kahayan watershed with a radius of approximately 300 meters to the right of the river, while dry land that is reached by foot is approximately 3-4 km from the village (can be reached within an hour's walk).

*Second*, considering the availability of labor in the family. For cultivators who have many family members who can help with field work, the distance factor is less considered. Especially if the person concerned has the ability to pay other people to work on it, because what is prioritized is more the area of land with a large size and higher yields. On the other

hand, cultivators who have few family members who can help the fields, will consider the factors of distance and the ability to cultivate the land more.

*Third* Considering the fallow period means that land with a long fallow period is believed to have better soil fertility than land with a shorter fallow period. However, in practice, the people in these two sub-districts cultivate more land which is classified as shoulder to shoulder with a fallow period of only 1 - 3 years. In addition, it was the custom of the parents in the past to mostly choose the location of their fields in high places and not embankments, as is what most people do today. But in its development, the bund or lowland areas can be used as farming locations.

### **b. Opening the Field**

In the culture of the Ngaju Dayak Tribe, there are special rituals carried out in order to open fields, namely:

1. Mangariauis a traditional ritual by giving offerings to the spirit guard or ganan petak danum at the location of the field, by providing several types of food offerings in a place believed to be inhabited by these spirits, such as under a large tree. The purpose of this ritual is that during the work of clearing the fields, there is no disturbance or danger.
2. Mamupuh plotis a traditional ritual to move a subtle person or ganan petak danum from the location of the field to another place. You do this by providing a chicken as an offering, by saying mantras such as: "that ikei malan, that's when ikei bagawi ela manderuh ikei, jaka ketone tege melai hetuh balaku keton move bara hetuh" (We mean to farm here, and please don't disturb us. , if you are living in this area, please move and find another place). This ritual can usually be carried out in conjunction with the mangariau ritual.
3. Nyadingen Pakakasnamely a customary ritual to prepare equipment that will be used when opening a field, in the form of a machete or a knife, and a pickaxe (a type of ax). This ritual is carried out by slaughtering a chicken and then smearing the blood on the equipment (pakakas) with the aim of making it safe to use and there are no accidents during the time of opening the field.

### **c. Burn**

This activity is the most important stage in farming, because it can affect the productivity of the field. Besides being believed to provide sufficient fertility for the soil, perfect burning is also believed to be the right timing and method of burning the fields which will also impact the surrounding environment. If burning the land is controlled and orderly, the possibility of fire spreading to other places can also be avoided.

In the Ngaju Dayak community, safe burning methods and times are reflected in the habits of past cultivators that have been passed down from generation to generation by paying attention to various aspects, such as natural signs, methods and techniques for burning fields, as well as the participation of other members to collectively. the same as securing the area of land to be burned (handep culture).

The right time to burn is near the end of the dry season and entering the beginning of the rainy season. He added that natural signs that can help humans determine when to burn good land are:

- a) The ends of the wood roots are white
- b) The fruit blossoms appear "asem bahandang" or "asem hambawang" which taste sour fruit.
- c) A fungus called "kulat danum" began to develop, which is a sign that it will soon rain or a high tide will occur.
- d) The fish eggs are already black, because they are ready to be hatched in the rainy season

- e) Paying attention to the position of the moon when it will rise, if there is in the South, it will enter the rainy season (manyewuk ampah). Likewise, the position of the curve of the moon when the crescent appears can also be used for season forecasting, when facing north it will enter the rainy season, whereas when facing south there will be a dry season.
- f) The appearance of the patendu star is the position of three stars forming a triangle of the same size. Parents used to do a ritual called swollen lawung, where when we look up the position of the star is right above it.
- g) Listening to the sound of a certain animal or insect named Sagagiling (karariang)
- h) The appearance of large and short tides which are then followed by rapid tides also known as tides. This condition was used by parents in the past to lift equipment and plant seeds to far away fields by boat or boat.

Apart from paying attention to the aforementioned conditions, the best and safest chance of burning is after there is rain and returns to the short dry season which is referred to as a manyalawi view, which is a short dry season for approximately 25 days after there is rain between 1-2 times at the end of the dry season. There is another opinion which states that the view of manyalawi does not appear on the habits of the season. For example, in August it should have been the dry season, but in fact it was still raining often and at the end of October it turned out that there was only a dry season and even then it did not last a month. At that time there was an opportunity for the cultivators to collect wooden cuttings or pieces of wood which were used as firebreaks to be used as materials for burning the fields (manusul tana).

Another habit that has been well preserved until now is that when burning, the cultivator whose land is to be burned will notify the owner of the land next to him and other residents to jointly monitor the burning process. The time of burning is always associated with the hot sun, around 13.00 - 16.00 when the sun is not too hot (ngilah andau). The combustion process always pays attention to the wind direction and can also be started from the driest location of the field towards the slightly wet direction. About combustion that must pay attention to the direction of the wind and how it works. The direction of the wind is very helpful for farmers to avoid spreading fire from the forest around the fields. For example, when starting a fire, it must be in the opposite direction of the wind and not following the direction of the wind. Only then does the ignition follow the direction of the wind when the embers of the fire have started in the middle of the field. For example, if the wind blows to the West, then the lighting must first start from the West. If the ignition follows the direction of the wind, the embers will get bigger and the embers will be carried away by the wind and burn the surrounding forest.

#### **d. Plant**

The stages of planting or manugal in the culture of the Ngaju Dayak people are closely related to the process of burning the land, whether it is the time between burning and manugal as well as some rituals that must be carried out by these cultivators. In the habit of cultivators in a village community who planted / manugal for the first time, it was always started by an elder person. The ritual stages in the Malaysian procession are as follows:

- Fulfillment of the requirements of manugal, namely the beginning of makal the cultivator will determine where is the right location for the balian place, namely the starting place to make the fire source or pehun apui the place of upun banian later.
- When manugal started, the cultivator had to find the wood that was used for the upun banian terrace, namely the wood for the thousand pampang (rukam tree). The meaning is like the thorns on the wood which are very many and tightly able to bind the rice spirit (dewi sri), so that is how the harvest will be like. After that, making the kanaruhung stem as a sign of the end of the ceremony, which is followed by the ritual of slaughtering a

chicken where the blood of the chicken is believed to be able to get rid of all the bad luck and avoid all calamities during the manugal period. In addition, this blood is considered a part or offering for all rice pests such as rats, nuisance caterpillars, sparrows and other plant pests.

- Before establishing or mampunduk lontong binyi, a group of two made of bamboo and set up next to the seed place is made. Water is included in the group, which means that if there is a summer that is the same as the period from planting rice to harvest, the water in this group will continue to wet / irrigate the land, so that the rice can grow normally and produce fruit.
- In people's culture, the right time for manugal is to pay attention to the appearance of the patendu star. Due to the appearance of this patendu star, there are different perceptions for the correct timing of penetrating. The public generally believes that the right time to break is after the lawung prison, or before the lawung prison. This may be related to the burning time of the field location, where burning in lowland areas is faster than in highland areas. The reason is, so that the rice grains that are planted ripen quickly so that the possibility of excessive river water entering the field can be avoided.

After all these rituals are carried out, the manugal activity begins where in the upun banian the owner of the field will start manugal in a circle by making 7 (seven) planting holes which will then be followed by the planting hole makers (penugal) and the seed sowers. (manyawar). The meaning of these seven planting holes can bring fertility to all the plants in the field. Then the manugal activities began to be carried out and in the middle of the seven holes the hump binyi was placed. There are three lontong binyi that are used normally and must be placed facing the rising sun, with the intention that all the seeds in the three lontong can grow and bear fruit like when new life emerges as the sun rises.

Before Manugal, usually cultivators with more abilities would have a party and at night cook sticky rice for food for the morning workers. During the manual activities, there were two groups on duty, some participated in the cutting and the other part prepared food for the workers. If by lunch time the human activities have not been completed, the workers can rest first to eat the food that has been provided earlier. The speed of completing the planting highly depends on the area of land cultivated by the farmers, the wider it is, the more time and energy it takes to complete the assignment on time. The exact calculation for manugal until it's finished is closely related to the deadline for the planting season to be implemented, because if the time is over, it is feared that the results will not be optimal.

In manugal activities, a tradition known as hajamuk hajijit emerged, which is the rubbing of black charcoal on the palms of the hands and applying it to the cheeks or faces of fellow citizens. Generally, this tradition is preferred by young people to find a partner where the man rubs the cheek of the woman and vice versa. Farm owners, especially those who are young (or unmarried) and beautiful or handsome, are often the target of all who participate in Portugal. Because many people apply black charcoal to their faces, the entire face is jet black and thick, only the teeth and pupils are still intact (this is called the "apot sheen"). This rice planting event (manugal) and "hajamuk" is often the beginning of a love story between young people. In other words, this moment is often the beginning of intimacy between them. Because of that, during manugal activities often performed chanting of folk songs or "karungut" which mutually exchanged between men and women. With the chanting of the sack and "hajamuk", apart from that, there is an assumption that everyone involved in the management process does not feel tired, even under the hot sun and sometimes drizzling rain or heavy rain.

The prohibition or pamali when manugal is not allowed to step on the upun banian area before the rice seeds grow. For this reason, conduits have been prepared which are used as

pillars around the upun banian. When dismantling the delivery, it must be swept (mapas) first, by saying mantras such as: "Iike, mangarak, delivery is hayak with mamapas. We dismantle these poles and clear the soil so that it can be fertile, and drive out the bad luck and various pests of rice plants).

#### e. Weeding

Weeding / grazing is one of the stages in field maintenance, including weeding and eradicating pests and diseases. In the farming culture of the Ngaju Dayak people, there are several maintenance activities that are commonly carried out by cultivators. Field maintenance activities are as follows:

- Embroidering or maneseng, generally done up to 2 weeks after planting. This activity is not entirely carried out by the community.
- New shoot pruning (malalundung) is the activity of pruning shoots that grow from tree stumps throughout the field area. These shoots need to be trimmed, because they will hinder / hinder the growth of the surrounding rice plants. Many of these new shoots will grow in fields from the "himba" type of land.
- Weeding. This activity is hardly carried out on the newly cleared fields of himba plots including the lakau shoulder and the baliang shoulder, because there is very little grass as the field is completely burned. The growth rate of grass is also outweighed by the growth rate of rice which is very rich in nutrients from the burning of biomass. Weeding is generally done on the shoulder type's appearai fields. Usually the types and population of weeds are very high and it is not uncommon for people to be unable to weed their fields for the second stage. Therefore, fields occupying the shoulder appear to have a lower success rate than in himba patch areas. Based on their own experiences and observations of other people's fields, generally people are only able to weed their entire field once, that is, at the age of 2-3 months after planting. Because the growth rate of weeds is very fast, the second weeding done at the age of 3 - 4 months is no longer able to be done in all fields, generally only about 50%. The remaining 50% is left by the farmers, and they prefer to return to the third stage of the 50% site to be completely free of weeds. Thus, the growth of those parts of the field that are weed free is different from those that compete heavily with weeds. The dominant weed species that grow very rapidly on the shoulder appearai species are alang-alang (*imperata cylindrical*) and are followed by broadleaf weeds. In weeding activities, in addition to the residents who make wages, there is also the "handep" method. One proof that weeding activities are carried out by farmers, is shown by the existence of "kajang tasaran"
- Marapasis the activity of removing parts of rice plants (especially leaves) at the bottom that have died or been brown.

In the activity of preventing and eradicating pests and diseases, generally the pests that attack rice plants are pigs, deer, monkeys, and stink bugs. Meanwhile, the dominant disease is the type of fish. Efforts to prevent pig, deer and monkey pests are generally carried out by making human-like statues made of used clothes (called *odo*) and installed in several parts of the fields. Animal traps (called *dundang*) were placed around the fields, and the installation of smelly substances such as paint or *teer*. Meanwhile, to prevent and eradicate monkeys, traps such as binders (*pajarat*) and *karangkep* are often used. Stink bugs or other insects are eradicated by spraying the extracts of *tuba* (*tuwe*) and tubers (*competitiveness*).

Apart from these activities, there is also an activity called *marabun* or inviting insects, which is conducted specifically to attract bee-type insects by burning scented leaves and beeswax. Inviting insects is done when the rice begins to flower and is done in the afternoon. It is believed by the Dayak tribe that the more bees that come, the more rice yields will be



obtained. In addition, the presence of bees is believed to prevent the presence of other pests, including stink bugs.

## f. Harvest

The process of reaping rice (*manggetem parei*) is actually still the same in the two sub-districts where this research was conducted. Harvesting is the most important stage of the cultivation practice, because the harvest results can be measured the success of the cultivators' hard work for one year. Before the harvesting process is carried out, usually the farmers have prepared several harvesting tools and facilities for drying (*karayan*). Among them are building a hut, done one month before harvest or 2-3 weeks after burning the fields. Other harvesting tools that are also prepared are *ani-ani* (*gentu*), *palundu*, *karayan*, mats (*amak*), *lontong*, and *kajang*.

The harvesting process is not simultaneous for all rice in the field area, but yellowed field rice is chosen. This happens because the rice seeds ripening in the fields are sometimes not simultaneous, so it needs to be harvested gradually and selected. Moreover, if the types of rice planted in these areas are different, the harvest period will be different. Usually in one field there are more than 2 types of local rice varieties. As a result, the harvesting process is gradual.

In the culture of the Dayak people, harvesting is carried out using a system of mutual cooperation or *handep* and with a wage. Most of them are still in mutual cooperation and it is in this habit that several cultures have emerged that are still preserved to this day, generally harvesting activities by the Dayak tribe take place in 3 stages, namely:

- 1) Preliminary harvest (*mamaru*); this preliminary harvest is carried out when the rice grains are ripe milk but still green. The purpose of this harvest is to make *braces* and *kenta*. *Behas maru* is rice that is processed from unripe unripe rice, which is by frying it without oil (called *manyanga*), so that the contents of the grain harden and do not crack when pounded (*manepe*) in a *lisung*. Before pounding, the dry fried rice is dried in the sun for 1-2 days. This *maru behas* is very delicious because the rice is fragrant and delicious. *Kenta* is similar to chips processed from unripe grains. The manufacturing process is done by soaking the unhulled rice for several hours, then dry frying it until the grain is cooked. When the contents of the grain are cooked, then the grain is immediately ground in a hot atmosphere. Grain is pounded with a pestle (*halu*) while turning it over and over with a tool called *kaluir*, so that the contents of the grain form neat and thin chips. If all the contents of the grain have turned into chips and the husk is loose and cracked, then the crushing is stopped. *Kenta* can be eaten directly or mixed with grated coconut plus sugar (white or red).
- 2) Great harvest (*manggetem*); started after the grain in panicles reaches 95% yellow and approximately 75% of the panicles per clump are yellow (ripe for harvest). Harvesting is done in stages by selecting panicles that are really ripe for harvest in the clumps of plants. In harvesting activities, people use *ani-ani* (*gentu*) and *palundu* or *lontong*. The *palundu* is tied at the waist, while the *lontong* is carried behind the back. The harvesting process can be done jointly with other parties or *handep*, it can also be done by sharing the results (with the term division for *telu*, which is 1 *blek* for the harvester and 2 *blek* for the owner of the field), and by wage payment. This method of wages can be paid with the harvested rice or with money.
- 3) Final harvest (*mamata / manjurang*); the final harvest is generally done after 2-3 weeks of the main harvest is over. *Mamata* aims to pick up panicles that are ripe for late harvest and panicles from seedlings in shorter growing clumps. Panicles from tillers are generally small compared to the usual ones.

Apart from harvesting field rice, it turns out that the owners of the fields in these two locations also get crops in the form of non-rice plants. These plants include corn, vegetables, bananas, bitter melon, lemongrass, galangal, ginger, turmeric, chilies, eggplant, and several other plants. Usually non-rice plants are planted around the cottage, it can also be done a week after the rice planting process and harvested before the rice is harvested. It turns out that the non-rice harvest really helps support the food needs of the cultivators, because in addition to meeting family needs, some can be sold to meet non-food needs. In fact, the cultivators have implemented an intercropping system and are familiar with various other types of plants, especially those that are currently very popular, namely rubber and fruit trees.

#### IV. Conclusion

It turns out that up to now, various forms of local wisdom in farming activities still exist, although in practice not all cultivators apply them in farming activities. Regarding the application of various local wisdoms in farming practices to date, it is reflected in the behavior of farmers in the activities of selecting locations, clearing land, slashing and logging, burning land and manual (planting) maintaining, and harvesting.

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