

Implementation of Useful Breakfast Cultural Values in Maintaining Environmental Education to Farmers in Lapandewa

Dewi Anggraini¹, Nasruddin Suyuti², Bahtiar, La Nalefo³
{dewianggrainiunhalu@gmail.com¹}

Doctoral Student of Agricultural Sciences Concentration on Community Development,
Postgraduate Program, Halu Oelo University, Kendari, Indonesia, 93232

Abstract. Environmental problems have emerged centuries ago, which accumulated over time and gave birth to global problems that require human attention and care to overcome them, starting at the level of government, economists, development planners, as well as public attention through non-governmental organizations and international institutions as well as customary instruments. local. The traditional apparatus in Lapandewa has provided non-formal education to farmers from planting corn to harvesting together, this non-formal education has been given since the time of the Buton sultanate, about the spirit of togetherness and a sense of solidarity in protecting the environment. However, in the last few years there have been several people who have disobeyed customary orders (parabela) which caused caterpillar attacks to occur on farmers' corn plants in 2019-2020 along with the emergence of covid-19 which caused people to have difficulty in fulfilling their daily needs due to farmers' disobedience to the teachings The cultural values of Sarapatanguna and the prohibition of parabela that have an impact on crop yields. This study aims to determine the implementation of Sarapatanguna cultural values in maintaining environmental education for farmers in Lapandewa. The research uses a phenomenological approach with a case study method. Data were analyzed using historical analysis and benchmarking. The results show that in the farming community in Lapandewa there has been a shift in implementing the Sarapatanguna cultural values which are currently fading due to the shift in values and the influence of globalization, it will be difficult to revitalize and implement real and concrete without support from the government in realizing education. environment in the agricultural sector in a formal form and not only carried out by traditional officials with a non-formal approach.

Keywords: Sarapatanguna Cultural Values; Farmers' Environment Non-formal Education

1. Introduction

Development in the village still really needs the presence of leaders who have influence in the community or people who have advantages so that they can influence the community to participate in village development activities. Village communities in addition to having formal leaders, there are also groups of people who have great influence and followership in the community. They are a product of the socio-cultural community where their existence is supported by the legitimacy given by the community. They are known as informal leaders, born because of personal integrity in addition to their substance in the form of age, authority, and wisdom factors with an emphasis on characteristics in certain fields. Furthermore, the notion of informal leaders as said by Handyaningrat, that informal leaders can have a strong influence on individual and group activities in formal organizations, but on the contrary can hinder individual and group activities as a whole. In a formal organization that has a great influence on its followers, the formal leader must pay attention or pay attention to them, so that there are no obstacles or trying to be able to carry out work tasks [1].

This is in line with the term used by Valera, et al., that informal leader is someone who is a symbol of leadership of a community, he does not occupy a position of formal structure, but has influence and is respected [2]. The Diffusion-Innovation theory calls these informal leaders in the Non-Governing elite group, those who are classified as Non-Governing elite are opinion leaders or opinion leaders. Opinion leaders are those who have competence because of their knowledge, experience, honesty, and high loyalty to serve their community [3]. Opinion leaders are sources of information or opinions, followers are recipients of information. Some opinion leaders take the initiative in communication by seeking opportunities to contact community members to spread their messages. On the other hand, people often meet opinion leaders to seek information. In the two cases above, opinion leaders act as sources of information, besides that it also turns out that both opinion leaders and the community can play an active or passive role.

In Butonese society there is also an informal leader called Parabela, this Parabela is one of the elements in the third layer of the social system group during the Buton Kingdom government, namely papara, Papara scattered throughout the kadie (Kampung) in the territory of the Buton Sultanate. Kadie is a socio-political organization that can be compared to the current village [4]. Each kadie has a government structure called sara kadie. Sara kadie has an organizational structure whose leaders are called parabela. In carrying out his duties, a parabela is assisted by several people as his device. Parabela and all of its instruments have the autonomous right to internally regulate all affairs within their respective cadres, including agricultural affairs.

The current condition of the layering in Buton society is no longer visible, as well as in the government structure since the institution of the sultanate of Buton has disbanded, there is no longer a system of government for the sultanate of Buton which consists of: Sara Wolio as the center of the kingdom, and Sara Barata as the state. Sarana Kadie is led by Parabela, Parabela is a leader in the Buton community, especially in certain areas that were formerly known as Kadie. Although this kadie is legally no longer valid and replaced by villages and kelurahan led by the lurah and village heads in accordance with the Law on village administration no. 10 of 1974, this kadie area still exists in people's lives. This regulation also causes a shift in community compliance with informal leaders who have helped a lot in maintaining environmental sustainability.

It is realized that most of the people in the parabela leadership area are farmers who live around the forest and have limited alternatives in meeting their daily needs. The illegal activities carried out by the community around the forest are currently being carried out out of necessity, because there are no alternative economic sources available to meet their daily

needs. There are some people who are no longer obedient to customary orders, in this case parabola orders which cause caterpillar attacks to occur on farmers' corn plants at the end of 2019 and 2020 along with the emergence of covid-19 which causes people to find it difficult to meet their daily needs, where corn is the staple food of the people in Lapandewa. The existence of farmers' disobedience to the teachings of the Sarapatanguna cultural values and the prohibition of Parabola which has an impact on crop yields. So the formulation of the problem in this paper is how to implement the cultural values of Sarapatanguna in maintaining environmental education for farmers in Lapandewa.

2. Research Methods

This study uses a qualitative approach, which describes or explains a problem whose results can be generalized. This research was conducted in Lapandewa District. The selection of the location was carried out purposively on the grounds that the location was still carried out by adat in agricultural communities with the presence of informal leadership to implement the cultural values of sarapatanguna towards agricultural development. Snowball model (snowball model) is intended in determining the informants, researchers do not know the whole of the informants specified. Researchers only know one or two people from informants from each region, which furthermore from the results of interviews with informants is known, the researcher asks who else outside him (informants who have been interviewed) who understands a lot or can provide information with the substance of the expected research The type of data in this study consists of quantitative data and qualitative data. Data collection in this paper is used sourced from primary data by using techniques (observation). In-depth interview (deep interview). Focus group discussion and documentation, apart from primary data, researchers also need secondary data as supporting data in this study.

This study uses descriptive analysis, so that the data obtained are analyzed empirically in order to be understood. In addition, data analysis was carried out in stages, data analysis techniques were carried out in three stages, namely data analysis before in the field, data analysis during the field and data analysis completed in the field.

3. Results and Discussion

Preserving the environment is a need that cannot be postponed anymore and is not only the responsibility of the government or state leaders, but the responsibility of every human being on earth, from toddlers to the elderly. Damage to the environment results in enormous multi-dimensional loss impacts such as land impoverishment (through erosion), depleted groundwater sources, loss of natural habitat and changes in climate patterns both locally (micro climate) and global climate (macro climate). Without a conceptual effort, a number of the negative impacts mentioned above, along with changes in time, will run/process together in a synergistic way, causing catastrophic natural/environmental disasters and will run acceleratively (multiply and faster).

Everyone must make efforts to save the surrounding environment according to their respective capacities. No matter how small the effort we do, it will be very beneficial for the realization of a livable earth for our future generations. As good citizens, the community must have a high concern for the preservation of the surrounding environment according to their respective abilities, including the traditional approach.

With the enactment of the Regional Autonomy Law and the law to increase the status of the City of Ba-Bau, it has shattered the existence of the rights to control of the agrarian resources of indigenous communities as well as the decreasing number of parabela in the community, which initially numbered 72 parabela who were active, has decreased to 21 parabela. active [5]. One form of rescue action that has been carried out by parabelas is to protect the Kaombo land area, the term kaombo land comes from the word kaombo which means role, protect, asylum, supervise, control, because the land area has valuable resources. Because this process is a local wisdom to protect the land, forest and resources on it, the results are used for the purposes of the sultanate. This fact also occurs in Buton Island, the results of observations show that currently there is rampant logging indiscriminately, so that the water flow to drive the hydropower turbines in Winning has decreased by 50%. This caused the electricity supply for Buton Regency to experience a very drastic decline, to overcome this shortage, PLN took a policy of turning off electricity periodically in turns. The scourge that is no less scary is the mining activities that are happening at this time. Many areas that were previously mining areas, after being abandoned by entrepreneurs, have become critical lands, where entrepreneurs only enjoy the sweet stuff without thinking about the effects in the future. This is evident in the forest destruction on the island of Sulawesi where the forest destruction in Southeast Sulawesi is the second largest on the island of Sulawesi. Deforestation has a significant impact on society and the natural environment in Indonesia, particularly in Sulawesi. In a good living environment, there is a harmonious and balanced interaction between the components of the environment. The stability of the balance and harmonious interaction between the components of the environment depends on human efforts. Because humans are the most dominant component of the environment in influencing the environment. On the other hand, the environment also affects humans. So there is a mutually influencing relationship between humans and their environment. This is an interaction between humans and the environment. So that there is a need for community obedience to the applicable law, both formal law and customary law and norms.

The cultural values of the Buton Sarapatanguna sultanate are actually a norm, rule, or way of life, the philosophical foundation of the Butonese community in the life of society, state, government and divinity during the sultanate. As a philosophical foundation, sarapatanguna is formally listed in the constitution of the Sultanate of Buton (the constitution of the Seventh Dignity). As a philosophical foundation, sarapatanguna is a way of life, norms, rules that must be understood, lived and applied by all communities who support these values, including farmers in Lapandewa.

Although the status of the Sultanate of Buton has ended along with the shift in our status and system of government and finally switched to the system of government of the unitary state of the Republic of Indonesia, the cultural values of the sarapatanguna still live in society and remain a guide and guide for the life of society, state, and government. , and divinity. In this regard, sarapatanguna consists of two parts, namely the first part of the sarapatanguna which carries the philosophy of "Binci-Binciki-Kuli" which contains the principles of equality, equality and justice. This principle is then fused into four other basic values, namely: Po-maa-maasiaka, Po-pia-piara, Po-mae-maeaka, Po-angka-angkataka with the value of Binciki-Binciki-Kuli. While the second part of the sarapatanguna includes: Yinda-Yindamo Arataa Somanamo karo, Yinda-yindamo Karo Somanamo Lipu, Yinda-Yindamo Lipu Somanamo Sara, Yinda-Yindamo Sara Somanamo Religion, which carries the philosophy of "Poromu Yinda Saangu, Pogaa Yinda Koolota"

It literally means, pinch your own skin, if it hurts, then the same is true if you want to pinch someone else's skin. Corn farming in Lapandewa Village always follows the traditional

stages. In the Lapandewa District Society, which is quite well known for its strong cultural traditions, all the activities they do always adhere to the habits that have been passed down from generation to generation, one of which is farming activities in the agricultural sector.

Traditions or habits that are still visible today in the Lapandewa community are a form of education for farmers, namely by uniting farmers in agricultural activities and activities, starting from the process of clearing land, planting plants, to harvesting, all of which are done together or work together. This habit is also a rule set by custom because parabela strictly prohibits farming activities that are carried out individually or individually unless plant care and preservation are carried out according to the time and opportunity of each individual. What is used as a hereditary tradition by adat is past experiences which are a form of parental education for generations of farmers. According to Triwiyanto, education is programmed learning experiences in the form of formal, non-formal and informal education at school and also outside school which lasts a lifetime aimed at optimizing individual abilities so that in the future they can play life roles appropriately [6]. This activity certainly gives the meaning that it is much better if something is done together and works together. Where this situation gives the meaning that Lapandewa is a strong country. The process in farming the Lapandewa community can be seen as follows:

3.1 Forecasting

In the villages of Lapandewa Tambunaloko, Lapandewa Jaya, and Lapandewa Kaindea, forecasting is completely left to the traditional apparatus, namely the mancuana liwu, both predicting the location of planting and when to plant, all of which will ultimately return to the decision of the parabela as the highest customary stakeholders. a Wa Lini (35 years old) who said that: "Before planting, we are waiting for a message from adat when the planting time will start. Because we don't dare to precede before forecasting is done by the traditional apparatus, namely the mancuana liwu, which will also be decided by the traditional leader, namely parabela, because if we violate the rules, we will be punished". (Interview, 29 December 2020)

As stated by the informant from the Village Head of Lapandewa Tambunaloko M. Yahya, S.Pd (years) who said that: "Things related to the planting location, we still pay attention to the instructions of the sara institution through observation from the mancuana liwu which was then decided by the parabela. We as village officials do not have the authority to do that, as if the parabela said that it is not allowed to plant here, the community must obey because the place is considered to have less soil fertility so it is feared that the results will be less good. (Interview, 29 December 2020)

The above was confirmed by the informant Parabela Lapandewa Tambunaloko La Besa (83 years) who said that: "In terms of planting time and planting location, if Mancuana liwu has forecasted then I (parabela) will decide when the planting time starts, the community must follow because it is the right time as well as determining the planting location in the west, then the location in the east not allowed to plant crops". (Interview, 30 December 2020).

From the results of the interviews with the informants above, it is shown that the time of planting and the location of planting are fully determined by the parabela as the customary leader based on the results of the observation of the mancuana liwu. And this rule is obeyed by the people of both Lapandewa Tambunaloko Village and Lapandewa Kaindea Village because so far parabels are considered appropriate in making decisions. Besides that, people are also afraid that if they violate it, they will be punished.

3.2 Land Clearing

For the good community in the villages of Lapandewa Tambunaloko, Lapandewa Jaya and Lapandewa Kaindea, the opening of new land is a matter that cannot be separated from the issue of permission (aemani) first to the owner because it is believed that the forest that was planned to be used as new land was previously occupied by spirits or jinn so that a ritual is carried out by feeding (maacia jinni) in the form of offerings placed on four sides of the land. Therefore, the people of Lapandewa Tambunaloko and Lapandewa Jaya villages before clearing land, the traditional apparatus will precede by reading batata: "I'm umelaa homotoaa iaa dawusia'uu Tандаа Аnee modaaіі dawusaa'u sign". Meaning: "If the garden we are working on is good, then give it a sign of goodness. On the other hand, if the garden we are working on is not good, then give us that sign too."

The explanation of the batata is that, if within 2 (two) days before the land is about to be opened, then the bad sign is the presence of dead animals in the land, on the other hand if there is no sign of dead animals in the garden, it means that the land can be destroyed. continued to be worked on. As stated by an informant from the Lapandewa Jaya community, Arief Jauh (51 years old) who said that: "We still believe that land in the form of forest that has never been cultivated must have an owner, the owner is usually a genie who has been living there for a long time. Therefore, parabela usually tells Sara to clean first before opening it as a form of asking for permission. Usually there is a prayer that is read by bringing offerings that are placed in 4 corners of the land as a boundary and guard. Because we are also afraid that there will be consequences later. It's like if they get angry and then someone gets sick or dies." (Interview, 30 December 2020).

This is what an informant from the Lapandewa community, Kaindea La Sofyan (65 years old) said, said that: "In entering a new land (sambi) for the people of Lapandewa Kaindea, it must be with Sara's knowledge, especially if you want to use it for farming. Why, because starting on land or locations that are still in the form of groves, of course, they are still occupied by spirits so it is necessary to carry out traditional rituals whose purpose is to avoid calamities and dangers from disasters, including the presence of small and large pests. After that, there is the pasengka ritual, which is a ritual that is carried out to avoid wild animals that will be able to disturb the plants. Besides that, don't let the opened forest get hit by kaombo soil or it turns out to be kaombo soil. So sara must also know to participate in the site review. (Interview, 30 December 2020).

The head of Lapandewa Village, M. Yahya, S.Pd (.....years) said the same thing, saying that: "Our capacity as village officials is waiting for reports from the community regarding the clearing of new land which is still in the form of thickets. But we also continue to coordinate with the traditional apparatus, in this case the parabela regarding lest the cleared forest be in the form of kaombo land. But as far as we know, there has been no clearing of land in the form of forest in Lapandewa for a long time. Only the community's own land they use for farming or community land that has changed functions is used for public purposes such as land clearing for road access to the KAT (Secluded Indigenous Community) residential location which is located behind a hill and for the construction of a mosque. (Interview, 30 December 2020).

From the description of the results of the interviews above, it can be concluded that in Lapandewa Village there has been no more land clearing in the form of forests. But what has become a habit for the people of Lapandewa Tambunaloko and Lapandewa Kaindea in terms of opening new land, the community and village officials still adhere to customary rules by waiting for a decision from the parabela as sara leaders because this is related to concerns

caused if they are rash in opening new land there will be consequences. caused both for individuals and for the village community themselves, therefore the people of Lapandewa Tambunaloko and Lapandewa Kaindea always precede by performing traditional rituals whose purpose is to apply for aemani permission and as a form of protection. Including not to let the land hit the kaombo land or it turns out to be kaombo soil. So here there is a synergy that is built as a form of good coordination between village officials, traditional officials and also the community itself.

3.3 Land Clearing

After going through land clearing, it is continued with the process of cleaning plant remains from land clearing. Where in this process the community uses a tool called a tembilang. And generally land clearing is done four days after land clearing or in the summer. The reason for clearing the land in the dry season is so that the cleaned grass will not grow back considering the weather conditions are quite hot and this makes it easier for the community to plant later. As stated by Parabela Lapandewa Kaindea (year) who said that:

“This land clearing is led by Pandesuka by performing the Pitamboria traditional ritual (cleaning new land). This ritual is carried out using paddles. Then Waci determines each part of the community to be cleaned. After the community gets their share, the following month a burning will be held. However, before the burning, there is a ritual that is carried out which is mandated to the mancuana liwu pandekoro sara which aims to prevent the animals in it from being burned because it can damage the ecosystem because of the impact it returns to the community. After the ritual, the time for burning the land is determined.” (Interview, 29 December 2020).

3.4 Timing of planting

Knowledge of weather conditions is determined by the darkness of the moonlight in the sky (tarbisi) and people call it the dark moon and bright moon. The darkness and brightness of the moon is seen or calculated from the days associated with the ongoing season, for example, whether it is summer or rainy season and this is also determined by the parabela as the customary leader. As stated by a community informant, La Syukur (57 years old) said that:

“We are here for planting time waiting for a good time, usually it is the night of the 27th month in the sky or coincides with a dark month and usually the harvest is abundant. So not just any time we choose and the determination is the same as parables. So we'll just have to wait for the parables that have been determined to be conveyed to us because if we violate them, there will be sanctions.” (Interview, 30 December 2020).

Likewise, the traditional moji apparatus, Zainuddin (56 years old) said that: “In starting to plant, the rules are waiting for the decision of the Sara Institution in this case to be decided by the parabela. The reason for this is because parables have always been considered able to read the meaning of the moon in the sky or see the time of the ebb and flow of water in the sea to be able to determine the right planting season. This means that if you plant in a bright month, the yield is usually not much, on the other hand, if you plant in a dark month, there will be no roots that will be obtained, everything will be filled.” (Interview, 30 December 2020).

The results of interviews with some of the informants mentioned above illustrate that the decision to plant time is based on the calculation of the moon in the sky, namely the bright moon and dark moon which have been decided by parabela since long ago and no one should violate it because if anyone violates it will get disaster (revenge). The benchmark in the use of

the planting season calendar system for the Lapandewa community is by determining the planting time based on the count of months in the sky (tarbisi) or the time of high and low tide in the sea and parabola is considered to be able to read the exact time.

3.5 Planting (Pohamba)

The tradition of the Lapandewa community in planting activities (Pohamba) is carried out in the morning before sunrise. Where people gather in their respective gardens which are bordered by a guardrail made of stone piles (tondo'o) or wooden fences (sosona'a). In planting activities, the people of Lapandewa do it together because of the prohibition on planting individually or before planting. As revealed by the informant la Bessi (70 years) said that: "The tradition of planting here is not allowed to plant before or plant separately because there will be sanctions that will be given by custom to those who plant before or plant separately, so it's better for us to wait for the delivery of customs when we start planting". (Interview, 30 December 2020).

Likewise, the traditional apparatus of La Sarton (58 years) said that: "Cultivating corn together for the people of Lapandewa is a tradition that has been carried out for a long time and has never changed. For the people of Lapandewa togetherness is a symbol of the strength of a country so that if the people are together and united, it will become a strong country so that it is difficult for the enemy to destroy". (Interview, 30 December 2020).

From the results of the interviews above, it can be concluded that the tradition of planting together and working together for the Lapandewa community has been carried out for a long time and this will not change, besides being a customary rule which if violated there will be legal sanctions as well because of the belief that if there is pest attack, will be much easier to control if done together. So the togetherness of the Lapandewa community can be seen at the time of planting activities. And this is described as a symbol of a strong country.

Just for additional information, that before planting the seeds, the community is strongly recommended to eat or have breakfast first, because it is strictly forbidden to plant when hungry. So it must be full first so that what is planted can later be successful, because this is closely related to what will be the food consumed by the community. Meanwhile, if there are obstacles in the process of plant growth, then the customary head will make a ritual effort to take the power of the sky which is then pulled to be smashed into the plant which is believed to make the plant grow better.

The process of planting is done by facing towards the Qibla and begins with a single use of a stick or a stick. The meaning of single or sticking a stick to plant the seed is a form of effort to unite the energy of heaven and earth. In other words, at the time of implantation, there is a marriage process carried out. How this plant can grow and be enjoyed by humans from nature, then that means it needs rain. At the time of menugal we have intended that the plants we plant can grow and develop, bear fruit and can enter the human body which provides benefits. While inserting 4 (four) corn kernels that are considered good into the hole that has been made. Corn seeds planted are corn seeds that have gone through a selection process that are soaked in a day and night, taken from the sinking and discarded, floating and planted while the corn kernels are still wet.

The meaning of 4 seeds implies that there are 4 (four) cardinal directions which are expected that the wind from the four directions will be able to make the planted plants fertile. When the corn yields will be picked 4 seeds of corn that were planted first should not be given to others, but must be eaten by the family who owns the land. The meaning is that the 4 corn kernels are the ones that will bring blessings to the land owner as well as make food barns for

the family. For the people of Lapandewa, this is better known as Kabelai, which is required by parabala.

The pattern of planting with the Lapandewa community rotation system is that planting is done at location 1 (first) when the land has been harvested, the land is abandoned and then in the next planting season planting at location 2 (two) and so on until it is time to plant at location first. The purpose of this pattern is to restore the nutrients in the soil so that they are recovered and ready to be used again after being abandoned for a long time. The advantages of the field rotation system applied by the Lapandewa community are:

1. Ensure the maintenance of nutrients in the soil
2. Does not require even artificial fertilizers so as to minimize costs
3. Guaranteed continuous food availability

However, along with the passage of time and increasing population growth in Lapandewa, this pattern is quite difficult to implement considering the increasingly narrow land area and is limited by the presence of kaombo lands (protected/guarded), so that currently the planting location is only in one place.

3.6 Treatment (Pokooumelaa'e)

In terms of plant care for the people of Lapandewa, from the beginning, there was no question that plants had to be watered and given fertilizer. Considering that Lapandewa's weather is quite hot, barren and rocky, coupled with low rainfall, water is quite expensive. Where in the past, corn plants were not given any additional fertilizer, but only with the strength of batata which is believed to be able to take care of the community's plants naturally even after the planting process is complete, the plants are left to grow alone until they are ready to be harvested. As for the batata sound: "Tamiko umelae kasitela mamii koliee Nokobubu koliee nomae pest". Meaning: "We will take good care of our corn plant Hopefully our corn will be kept away from diseases and pests"

From the meaning of batata above, it shows that there is a horizontal relationship between humans and nature and a vertical relationship between humans and their creators. Where by taking care of plants illustrates that humans are friendly with nature so that even God will give blessings with an abundance of sustenance through good harvests to mankind. As revealed by the traditional apparatus La Agus (54 years) says that: "In the past, taking care of plants has not been a problem for us Lapandewa people because the corn that has been planted is left alone. Because we believe that every land that God Almighty gave already contains its own natural fertilizer, the remnants of dirt and dead leaves that have been rotting for years will eventually become fertilizer in the soil, plus because of planting in the rainy season, it is believed that corn plants will grow." (Interview, 30 December 2020).

The same thing was expressed by an informant La Tono (67 years old) who said that: "If I take care of the plants for now, the corn seeds that have been planted, we never give fertilizer that is sold (artificial) but we just take kitchen ashes, or the ashes from burning or dead leaves that are dry or old garbage we use as replacements. We sprinkle new fertilizer around the plant, or we plant it in the soil only occasionally, usually 4-5 days after planting, the rest we just leave it alone because in the past it was also left like that". (Interview, 30 December 2020).

From the results of the interview above, it shows that there are differences in treatment in terms of caring for plants then and now. Where in the past, plants were not given anything (plant fertilizer), because it was believed that every soil contained nutrients in the form of rotting plant remains that could fertilize plants. But now the situation is different, corn farmers

have started taking care of the plants by simply being given kitchen ashes, or burning ashes or collecting the remains of garbage such as leaves, corn husks and banana leaves that have dried and died and are then stored around the plants one inch between them. This plant is done after 4-5 days after the planting process is carried out. This method is also a natural fertilizer, the rest of the plant is allowed to grow by itself.

3.7 Picimpuu (Harvest)

In terms of harvesting (picimpuu) it is also not much different from the beginning of planting (pohamba). The tradition of the Lapandewa people in harvesting activities (picimpuu) is carried out in the morning before sunrise. Why is it always in the morning because it is believed that the sustenance is always distributed in the early hours of the morning until the sun begins to appear. In an interview with an informant from the La Badu community (49 years) said that: "Here, when we want to harvest, it is always in the morning. We have gathered in our respective gardens carrying our cutting tools and supplies. And we can't harvest individually or want to harvest first because the rules are like that. But what we are most waiting for is reading the prayer so that we have the harvest that we want to eat that will have a blessing." (Interview, 30 December 2020).

Likewise, the informant of the Pariman adat apparatus (47 years old) said that: "The people of Lapandewa in terms of harvesting are also carried out together. Besides planting together, happiness at harvest must also be shared, because custom forbids harvesting to be done individually, if someone is found to have violated it then there are sanctions that must be accepted". (Interview, 30 December 2020).

From the results of the interviews above, it can be concluded that harvesting activities for the Lapandewa community are also always carried out together because in addition to the prohibition of harvesting individually or ahead of time for harvesting, there will also be sanctions that will be given to those who violate customary rules.

Before the harvesting process is carried out, it is preceded by reading a prayer led by traditional officials. Where the prayer is based on gratitude for the blessings of sustenance from God the Creator in the form of good harvests and the hope that the harvests obtained will have blessings for the family in particular and the Lapandewa community in general.

3.8 Pickling (Pisongii)

The use of corn plant seeds in the Lapandewa community through the selection of corn seeds that are considered good and of good quality. And the Lapandewa community tradition of determining good seeds through the process of smoking with corn still wrapped in the leaves, while the storage method is done by placing it on the ceiling of the house right under the roof and above the para-para (kitchen). This aims to avoid powdered corn and of course it can last a long time. The people of Lapandewa have always kept their crops in a rotational pattern. This method is considered to be one of the strategies so that the community can continue to use their harvests continuously according to a rotation pattern so as to ensure continuous food availability. Where the use of corn food products starts at harvest time 1 (first) after it runs out then is taken again at harvest time 2 (two) and so on so that food reserves remain available until the next harvest arrives.

Looking at the flow of food use by the Lapandewa community, this model is actually a food barn strategy for the Lapandewa community. Where the use of harvests that are not all at once but able to save food reserves makes the Lapandewa community not experience a food

crisis. And this was proven when the Lapandewa sub-district experienced crop failure in 2019-2020 as a result of caterpillar attacks and caused the community's corn plants to be damaged and unable to be harvested, and this condition was fatal during the Covid-19 period. However, with the Lapandewa community harvest storage model whose use is regulated according to harvest time, food stocks remain available.

In the implementation of traditional ceremonies, the peak is in this bubusianosampe tradition. Where since the morning before the sun appears, people have started flocking to Sampu galampa (baruga) with last year's harvest they had and stored at home, both corn and cassava. People who come to Galampa are divided into two groups. Where the first group came with their harvest last year which was then handed over to sara and asked for permission to return to their respective homes. While the second group are those who come to Galampa without bringing anything (harvests) and remain in Galampa until the implementation of bubusianosampe is completed.

As revealed by the La Tandu community informant (54 years old) who said that: "Early in the morning, a crowd came to Galampa bringing last year's harvest that we had at home to be handed over to customs. In Baruga we didn't stay long. After that, we will ask Sara's permission to return home." (Interview, 30 December 2020).

From the results of the interviews above, it shows that the people who came to Galampa consisted of two groups, namely those who came with last year's harvest they had, then asked for permission to go home. This shows that they have excess food reserves in their homes. And the people who came did not bring anything and continued to wait in Galapa until the customary process was completed. This shows that those who survive in Galapa actually lack food in their homes and are waiting for the distribution of the harvest.

If one observes the above process as a social process, it illustrates that actually bubusiano has social values, in this case a high value of solidarity in connection with a high sense of empathy due to community members experiencing food shortages due to their diminishing food supplies. As stated by Soekanto, that humans are individual creatures and social beings [7]. This means that humans need: socialization to introduce themselves, get to know other people, and also need other people.

The harvests brought by the community after being handed over to the traditional apparatus are then arranged and tied to the main Baruga sticks and poles in the middle of the galampa. Then at the top end of the stick tied a white cloth. And when it is considered that there are no longer people who will bring their harvest and all traditional instruments, both religious and legal, have taken their respective seats, then with the permission of the customary leader (parabela) Bubusiano, the procession will begin by starting with the reading. prayer by waci in Bubusiano until the party.

Meanwhile, according to Redja Mudyahardjo, describes the notion of education into three ranges, namely the understanding of education is very broad, narrow, and broad is limited. First, the broad understanding, namely education is life [8]. Education is all learning experiences that take place in all environments and throughout life. Education is any situation that affects the growth of an individual. Second, the narrow understanding is that education is school. Education is teaching held in schools as a formal educational institution. Education is an influence that schools seek to give to children and adolescents so that they have perfect abilities and full awareness of their social relationships and duties. The three broad definitions are limited, namely education is an effort made by the family, community and government through a guidance, teaching, or training activity that takes place in school and outside school throughout life to prepare students to be able to play roles in various living environments appropriately in the future.

However, since the last few years, there have been several people who have disobeyed customary orders, in this case parabola orders, which caused caterpillar attacks to occur on farmers' corn plants at the end of 2019 and 2020 along with the emergence of covid-19 which caused difficulties for people to fulfill their needs. necessities of daily life, where corn is the staple food of the people in Lapandewa. The existence of farmers' disobedience to the teachings of the Sarapatanguna cultural values and the prohibition of Parabola which has an impact on crop yields. In the Sarapatanguna values, it is taught about Bolimo arataa somanamo karo, which means prioritizing self-interest over wealth. All property, whether owned by individuals, groups or the state, must be protected. However, these assets can be sacrificed in order to protect something more important, namely Karo or human beings, both as individuals and groups. Bolimo Karo Somanamo Lipu, means that every person (farmer) is ready to sacrifice himself in order to defend the country. Here also means the interests of the State above personal interests. Everyone is obliged to put the interests of the state above their personal interests. For example, everyone must be able to control themselves for the benefit of the village community, where farmers must follow the stages in planting and harvesting corn.

The implementation of sarapatanguna cultural values in farming communities in Lapandewa will create a stable, peaceful, conducive atmosphere so that on the one hand the community will be calm and safe in their activities and on the other hand the government in this case the leaders will focus more on managing the development process, starting from planning. will be structured and programmed systematically, the organization will be organized and structured in a coherent and synergistic manner, which of course the implementation of various development activities will run smoothly without significant obstacles. Furthermore, monitoring and evaluation of various development activities will be on time, on target and on target. Therefore, the implementation of the cultural values of Sarapatanguna which has been fading due to the shift in values and the influence of globalization, will be difficult to be revitalized and implemented in a real and concrete way without the policies of government leaders that are realized based on the strength or authority of the attribution authority possessed by the power of Constitution.

The phenomenon of changes in the attitudes and behavior of people's lives in the nation, state and society is certainly not in accordance with Indonesian cultural values, the above phenomenon also occurs in South Buton Regency, Southeast Sulawesi Province, meaning that there are problems that must be explored, This occurs due to the erosion of morals, and the fading of cultural values for the Sarapatanguna because they are not socialized and implemented either in the family or community environment, as well as in government organizations. Sarapatanguna cultural values are being eroded by globalization and neglected in society. This is where the role of government leadership that is oriented towards local cultural values is needed in order to encourage the participation of all levels of society in realizing

This can be seen in the shift in the role of parabola, which previously had a role in maintaining the preservation of protected forests, which was very strategic in helping the government. It is undeniable that people have always depended on their livelihood by exploiting the forest. Shifting cultivation, taking wood for house ingredients, looking for honey, looking for rattan and many other activities, all of which are carried out in the forest.

The whole threat of damage by various human activities today may not be felt by the community. As has been described in various studies, the forests on Buton Island grow on land that has a very thin topsoil. So that when logging activities occur on a very large scale, it can result in a very rapid decline in soil fertility. This is because the soil layer around Buton Island is dominated by limestone soil. Observation of the substrate where the trees grow

around the Lambusango forest, turned out to be more dominated by coral and logically we can judge that if the forests around the island of Buton are bare, then the island of Buton will easily turn into a stone island. The impact is that the entire water catchment area as well as the location of community plantations and agriculture will be lost and can no longer be planted. These signs have been seen and we can find many dead rivers that exist around coastal villages on the island of Buton.

Starting from the problems above, it is recognized that the functions of informal leaders are to regulate development efforts in the community. However, the extent to which informal leaders can influence the community in environmental sustainability efforts in Buton Regency, depends on the legitimacy they have, because the legitimacy of leadership is a guideline and is considered legitimate by the people they control. (Ismail, 1976: 18). With the legitimacy possessed by informal leaders, then of course they can influence community participation in preserving the environment in order to avoid damage. Uncontrolled destruction of protected forests is an environmental disaster that threatens the survival of Buton Island. It's a shame that forest destruction is still happening and continues to this day. The sound of chainsaws incessantly roared to uproot trees, the roar of heavy equipment in the thick forest of bodies continued to drain the bowels of the earth. Herds of Anoa, Andoke, Tarsier and Hornbill lose their shelter because the forest is getting narrower and divided. To repair the damage, the government had to spend a lot of money and took a very long time.

4. Conclusion

Implementation of sarapatanguna cultural values in maintaining environmental education For farmers in Lapandewa are views of life, norms, rules that must be understood, lived and applied by all communities who support these values, including farmers in Lapandewa. The rules for planting corn with grooves, starting from Forecasting, Land Clearing, Land Clearing, Timing of planting, Planting (Pohamba), Care (Pokooumelaa'e), Picimpuu (Harvesting), Preservation (Pisongii) and the implementation of traditional ceremonies, the peak is in tradition. bubusianosampe who came with their harvest last year which was then handed over to sara and asked for permission to return to their respective homes. While the second group are those who come to Galampa without bringing anything (harvests) and remain in Galampa until the implementation of bubusianosamper is completed. The results show that in the farming community in Lapandewa there has been a shift in implementing the Sarapatanguna cultural values which are currently fading due to the shift in values and the influence of globalization, it will be difficult to be revitalized and implemented in a real and concrete way without the support of the government in realizing environmental education in agriculture is in a formal form and not only carried out by traditional officials with a non-formal approach. Causing caterpillar attacks to occur on farmers' corn plants at the end of 2019 and 2020 along with the emergence of covid-19 which causes people to find it difficult to meet the needs of daily life, where corn is the staple food of the people in Lapandewa. The existence of farmers' disobedience to the teachings of the Sarapatanguna cultural values and the prohibition of Parabela which has an impact on crop yields.

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