

# Social Construction of Natural Environmental Management Based on Local Wisdom in the Indigenous Peoples of the Boti Tribe, NTT, Indonesia

Zulkhaedir Abdussamad<sup>1</sup>, Ishomuddin<sup>2</sup>, Wahyudi<sup>3</sup>, Zainur Wula<sup>4</sup>

<sup>1,3,4</sup>Doctor of Sociology of University Muhammadiyah of Malang,

<sup>2</sup>Professor of Sociology of University of Muhammadiyah Malang

\*Corresponding Author: *Ishomuddin*, Professor of Sociology, University of Muhammadiyah Malang

**Abstract:** *The purpose of this research is to describe how the process of social construction of environmental management based on local wisdom in the indigenous Boti tribe. This study uses a qualitative approach with a phenomenological strategy. The research subjects in this study are individuals from the Boti Tribe. The technique of determining the informant uses purposive. Data collection techniques focused on in-depth interviews, participant observation, focus group discussions and document studies. This study uses the phenomenological data analysis stage. The conclusion of this study shows that the local wisdom-based environmental management activities carried out by the indigenous Boti tribe are generated from three dimensions of social construction. First, in the externalization stage, individuals from the indigenous Boti tribe try to adapt to the environment outside of themselves. These individuals try to pour out various stocks of knowledge within themselves, they adapt themselves to environmental management activities around them. At the moment of externalization, individuals from the indigenous Boti tribe will adjust to the acceptance or rejection of all the activities they face. Second, the objectification stage occurs when environmental management activities based on local wisdom that occur in the externalization process, undergo a habituation process which then undergoes institutionalization (institutionalization), and is strengthened by religious legitimacy by the Halaika belief. Third, the externalization stage is shown by the indigenous Boti tribe, who from childhood have been introduced to environmental management practices based on local wisdom exemplified by their parents and closest relatives, so that the influence of the significant others is embedded in them, and becomes a stream of experiences. .*

**Keywords:** *Boti Tribe, Phenomenology, Social Construction, Natural Environment, Local Wisdom, Indigenous People*

## 1. INTRODUCTION

Indigenous peoples (Indigenous peoples) describe community groups that have a significant role in the management of biodiversity, conservation of land, sea, water and the sustainability of natural resources (SDA). Nature Sustainability publications have about 476 million indigenous people in more than 90 countries around the world. Although the number of indigenous peoples is only about 5 percent of the world's population, they are proven to be able to maintain 80 percent of the biodiversity on earth (Garnett et al., 2018). This study also describes that the rights of indigenous peoples in natural resource management show a positive impact, where the rate of deforestation is lower, and biodiversity is maintained, and even increased (Garnett et al., 2018). In addition, according to (Sandoval-Rivera, 2020) the practice of managing the natural environment carried out by indigenous peoples is in line with the paradigm of sustainable environmental management.

Indigenous peoples and nature have a very strong relationship. They see the forest as a house. Loyalty to nature has shaped local knowledge and local wisdom about culture, spiritual life and the history of the universe (cosmology). The harmonious relationship of indigenous peoples with nature is empirical evidence of protecting the earth from the current ecological degradation. When indigenous peoples are threatened, it will threaten the existence of environmental conservation that has been practiced for thousands of years, as well as increasing environmental damage that endangers biodiversity (Corntassel & Bryce, 2012).

Research (Babidge, 2016), also explains that excessive mining, use and extraction of water can threaten the supply of clean water, which is the source of life for most of the world's people, especially indigenous peoples. In fact, research (Goyes & South, 2019) looks at various discourses on nature conservation in the modern era, under the pretext of paying attention to its original state, or legalizing re-engineering, both of which will weaken indigenous peoples, if they do not consider their existence, with their local knowledge.

Research (Aswani et al., 2018), shows that indigenous peoples face extraordinary cultural, economic and environmental changes, which of course also weaken their local knowledge base. The process of fading local knowledge, driven by aspects of globalization, modernization, and market integration. According to (González-Ramírez et al., 2022), decisive and coordinated global action is needed to avoid environmental degradation, species extinction, and climate change which will certainly bring various disasters.

In addition, the results of the study (Mika et al., 2022) illustrate that the waning of local knowledge is also caused by an imbalance of power between indigenous peoples compared to state actors and entrepreneurs. Even according to research (Prakasa et al., 2022), corruption committed by the state and companies in the management of the natural environment, is the cause of ecological damage that has an impact on human rights violations against indigenous peoples. Furthermore, (Scheidel et al., 2020) illustrates that, although indigenous peoples contribute to stopping environmental destruction projects or various social conflicts, they are also a group that is vulnerable to criminalization, physical violence, to murder.

The linkages between cultural and biological diversity, as well as the loss of local knowledge have a considerable tendency to erode biodiversity, especially in local community-based conservation efforts. The various studies above clearly illustrate the dominance of the influence of modernization, globalization, corruption and lack of participation, slowly being able to erode local wisdom which for generations has been a guide for indigenous peoples' behavior in interacting with fellow humans and the natural environment.

Research (Lockhart et al., 2019) shows that Indigenous Māori people tend to value the natural environment more than non-Indigenous people in New Zealand. Meanwhile, research (Kanene, 2016), describes the preservation of the natural environment in the Tongans, Zambia through local knowledge, such as the use of totems, taboos, land division through organic farming, piracy, crop rotation, protecting watersheds and avoiding crop fields. too close to a water source.

## **2. LITERATURE REVIEW**

Indigenous peoples in Indonesia have their own ways of maintaining the existence of local wisdom-based environmental management. Until now, indigenous peoples have proven to be able to protect the natural environment. They have succeeded in maintaining harmony between humans and the natural environment. Various environmental management practices can be seen in the application of the awik-awik culture by the Sasak Tribe in West Nusa Tenggara (Ayunda & Anna, 2015; Irrubai et al., 2017; Ismail, 2010; Reza & Hidayati, 2017), the pikukuh culture by the Baduy Tribe in Banten Province (Hasman, 2012; Heryana, 2012; Lestari, 2021; Permana, 1999; Suparmini, 2012), sasi culture in almost all of the Maluku and Papua islands (Gaspersz & Saiya, 2019; Kennedy et al., 2019; Matitaputty, 2018), and the Pakung Pawan culture applied by the Dayak people on the island of Kalimantan (Azhari, 2017; Efendi et al., 2020; Herianto et al., 2018). These practices are some examples of indigenous peoples who still maintain natural management based on local wisdom.

The Boti tribe is one of the indigenous groups who still maintain local wisdom in preserving the natural environment. They are able to live in harmony with nature by maintaining the values taught by their ancestors from generation to generation. The indigenous people of the Boti Tribe still adhere to their ancestral cultural heritage in the form of physical, behavioral, and ideas. According to (Jayanti, 2015) the indigenous Boti tribe consciously behaves resistant to changes in globalization. Most of the foreign cultural elements that enter can be filtered, and they still maintain belief systems, traditions, and mythology.

The indigenous people of the Boti tribe are grouped into adherents of the abrahamic religion, as well as adherents of the "Halaika" belief. The Halaika belief believes in the power of two natural rulers,

namely "UisNeno" as Lord of Heaven and UisPah as Lord of Earth (Benu et al., 2018). UisNeno is believed to be the father, the ruler of the afterlife, who has the authority to judge humans, whether they can go to heaven or go to hell. Indigenous people of the Boti tribe believe that their actions in this world affect their life after death. Meanwhile, "UisPah" is known as mama, whose job is to look after, regulate, and supervise the lives of living things and the universe.

According to (Suminar, 2018), trust. on UisPah be. central point. tribal indigenous peoples. Boti in looking at the natural environment, because. for the indigenous people of the Boti Tribe, nature is the embodiment of 'God' itself. Meanwhile, according to (Prasetyo&Ndolu, 2017), in protecting the natural environment, the indigenous people of the Boti Tribe apply two dimensions of customary law in maintaining its sustainability, namely the sacred dimension and the profane dimension. The sacred dimension is based on a belief system in the cosmological space of the Boti Tribe. Meanwhile, the profane dimension of customary law clearly aims to protect the material elements of existing natural resources.

In applying various customary rules and values of local wisdom, the indigenous people of the Boti Tribe have Usif as the highest customary leader, in addition to the village head as the head of government. Position.Usif. in social stratification, has a very important role in developing. and apply the rules. custom. based on. Traditions that have been practiced for generations (Hotlif A. Nope, 2019).

For the indigenous people of the Boti Tribe, a harmonious relationship with nature is a representation of a mystical journey, and is full of cultural meaning and romance. Regarding this, it is inseparable from the halaika belief that is very strongly embedded in their souls. The indigenous people of the Boti tribe, describe the totality of the social life of the Atoni Meto farmer. Until now, they still practice the local wisdom of their ancestors. Agricultural activities must be preceded by various ritual activities that have a deep meaning. In the cycle of rites that are carried out, it becomes the basis for them to take various decisions to undergo critical times in a period of life (Manafe, 2011).

Referring to the view above, researchers are very interested in environmental management activities based on local wisdom in the indigenous Boti tribe. Therefore, researchers will examine environmental management based on local wisdom from the perspective of the social construction theory of the indigenous Boti tribe. Researchers will try to reveal the above phenomenon using a phenomenological perspective in studying the meaning of the Boti Tribe Indigenous Peoples, where the Boti Tribe Indigenous People's knowledge in environmental management is not just something that is realized or inferred from experience, but is found directly in the awareness experience of the Boti Tribe Indigenous People. . In phenomenological studies, the meaning of environmental management experiences consists of the potentials in their lives. Therefore, the relationship between the indigenous Boti people and the natural environment will determine the community in interpreting and constructing the management of the natural environment. The process of social construction of environmental management based on local wisdom is the main focus of this research. Seeing the background above makes researchers interested in writing a study entitled "Social Construction of Environmental Management Based on Local Wisdom in the Indigenous People of the Boti Tribe". The purpose of this study is to determine the process of Social Construction of Environmental Management Based on Local Wisdom in the Indigenous Peoples of the Boti Tribe?

From the various research literatures above, there are many studies that have discussed the phenomenon of environmental management based on local wisdom, social conflicts of indigenous peoples, and the weakening of local knowledge. Judging from some previous literature, it is illustrated that there has been no research using a phenomenological approach and using social construction theory in studying environmental management based on local wisdom by indigenous peoples. Most of the research focuses on the phenomenon of environmental management based on local wisdom. This phenomenological study focuses more on the meaning of the subject, rather than the object of the phenomenon of environmental management based on local wisdom.

### **3. METHODOLOGY**

This research uses the phenomenological method, which is a family of theories in the social definition paradigm. This study uses a qualitative research type. The qualitative strategy used in this study refers to the phenomenological strategy.

The locus of this research is in Boti Village, Kie District, South Central Timor Regency (TTS), East Nusa Tenggara. The basic reason for determining the research location is because there is an interesting phenomenon in Boti Village, where there are still indigenous groups that exist to carry out environmental management based on local wisdom for generations.

This research has the research subject of the indigenous Boti tribe. The technique of determining the subject uses purposive. The collection technique will refer to the data collection technique focusing on in-depth interviews, participant observation, document studies and narratives as the key methods in creating a depiction derived from the experiences of the Boti tribal people in managing the environment based on local wisdom.

This study uses the phenomenological data analysis stage. In various literatures, phenomenology experts explain several models of data analysis stages in phenomenological research. As for this study, the researcher used the data analysis stages adopted from Moustakas (Farid, 2020). The stages of data analysis in this study are: a. early stage of phenomenological data analysis, b. Data reduction and elimination stage. c. The data theme stage. d. Data identification terms. e. The stage of constructing the textural description. f. Termin makes a structural description. g. The term of manufacture answers research and synthesis questions.

## **4. RESULTS AND DISCUSSION**

### **3.1. Research Site Profile**

Boti Village is located in Kie District, Central Timor Regency, South (TTS) and East Nusa Tenggara (NTT). The number of people in Boti village is 2,119 people, consisting of 236 Halaika believers and abrahamic belief groups, namely 1883 Protestant Christians and 80 Catholics.

The Boti tribe is part of the large "Atoin Meto" tribe. The "Atoin Meto" tribe is a term for people who live in mountainous topographic conditions with calcareous soil that is very barren and dry. The indigenous tribes of Timor Island, the majority work as dry land/land farmers, who apply shifting cultivation and slash-and-burn farming patterns. Their topographical condition is illustrated by the name Atoni Meto, which etymologically consists of two words, namely Atoni meaning people or humans, while Meto means dry land. In general, Atoin Meto refers to a group of people who live in dry, arid, and difficult to get water areas or can be called people from dry land. The barren and dry natural conditions make them have a close relationship and are able to live in harmony with nature. Dependence on mountainous nature with a sloping topography has made the Atoni Meto Tribe community able to continue to maintain a friendly attitude and attitude towards nature.

### **3.2. Management Social Construction Process**

The study of environmental management based on local wisdom is an effort to find out the importance of local knowledge which has been passed down from generation to generation as the basis for the community in interacting with the environment, as well as being their guide in maintaining ecosystem damage that has threatened the sustainability of the natural environment.

The behavior of the Boti tribal people in managing the environment is a process of externalizing their knowledge of the environment itself. This knowledge was born from the life experience of the indigenous Boti tribe which has been going on continuously in their daily lives. In this study, researchers tried to analyze environmental management based on local wisdom in the Boti tribal community using the theory of social construction on the reality of Peter L Belger and Thomas Luckmann.

According to Belger and Luckman, a researcher will look for the relationship between social conditions and reality and knowledge. Berger and Luckman argue that there is a dialectical process in which individuals form society and society forms individuals (Berger, 1990). The dialectic is a continuous process of social construction which according to Berger and Luckman is called the process of externalization, objectification and internalization. In the context of this research, environmental management is based on local wisdom as a social reality that is formed in the dialectical process of the indigenous Boti tribe. Indigenous peoples of the Boti tribe have been taught for generations about how to maintain a harmonious relationship with nature.

The indigenous people of the Boti tribe have great respect for the natural environment, inseparable from their belief in the power of nature, which is represented as the incarnation of the god of the earth or UisPah. Some of them still adhere to the belief of their ancestors, namely 'Halaika'. Halaika is a belief in three great powers, namely the Heaven God "UisNeno", the Earth God "UisPah" and the ancestral spirits. The indigenous people of the Boti tribe have a very close relationship with the natural environment. For them, the natural environment is an inseparable part of their lives. The indigenous people of the Boti tribe believe that the natural environment is a representation of UisPah (God of the Earth). Indigenous people of the Boti tribe believe that they are born from nature, when they live all their needs both clothing, food and shelter come from nature, and when they die they will return to nature. They strongly avoid excessive use of natural resources. The natural products they use are only limited to meeting their daily needs. The indigenous people of the Boti tribe believe that when they destroy nature, they are the same as hurting UisPah (God of the Earth).

The phenomenon of environmental management based on local wisdom has been carried out for generations by the indigenous Boti tribe. They establish a harmonious relationship with the natural environment which is considered as UisPah or Lord of the Earth/Earth God, which is the source of life for them. The meaning of nature as a source of life makes them respect nature. Respect for nature is practiced by the way they manage the environment based on their local wisdom. They treat nature like a living creature that should not be hurt. In the belief of the indigenous Boti tribe, they believe that when they treat nature well, nature will always be a source of life for them. On the other hand, if they treat nature unkindly or harm nature, nature will be angry, and wreak havoc.

In the view of the social construction theory of Peter L Belger and Thomas Luckmann, the experience of the Indigenous Boti Tribe about environmental management based on local wisdom that has been carried out by their ancestors is a process in society through interactions that produce discourse in the form of stock of knowledge and life experience on the dynamics of life in the community. future. The dialectical process of social construction of environmental management in the Boti Tribe can be seen in three stages, namely: the Externalization Stage, the Objectivation Stage and the Internalization Stage.

### **3.3. Externalization Stage**

The product of human activity in producing social products is the result of the process of human externalization. Externalization is a form of outpouring of human self that is carried out continuously in daily life in the world, both in physical activity and mental activity. The process of externalization emphasizes that human existence will not take place in a closed and motionless interiority environment, but its existence must constantly pour out its self in a human activity, which will always move out to express itself in the world around it. According to Berger and Luckmann, the process of externalization is an anthropological necessity, according to them the process of externalization is rooted in the unstable biological completeness of humans to deal with their environment (Berger, 1990).

Environmental management based on local wisdom is formed from the development and interaction of the indigenous Boti tribe with the natural environment that has been going on for generations. The interaction of the Boti tribal community can be seen in their patterns or activities which always consider environmental aspects. The indigenous people of the Boti tribe interpret nature as a source of life that continues to provide the needs of clothing, food and shelter. Therefore, they make activities and customary rules to protect nature. This take and give process is a pattern formed from their knowledge and experience. Environmental management based on local wisdom is a form of externalization of values that have been formed from generation to generation. In this case, the indigenous people of the Boti tribe maintain their existence and continue the habit of environmental management based on local wisdom.

The reality of environmental management based on local wisdom is formed from the experience of the ancestors of the Boti tribe and will be continued from generation to generation (regeneration). If throughout the course of their lives they still believe that nature is a source of life derived from the experiences of their ancestors, then it is certain that this habit of environmental management based on local wisdom will continue to take place in a culture.

The externalization process of the Boti tribal community can be seen where individuals from the Boti tribal community try to adapt to the environment outside of themselves. These individuals try to pour out various stocks of knowledge within themselves, they adapt themselves to environmental management activities around them. At the moment of externalization, individuals from the indigenous Boti tribe will adjust to the acceptance or rejection of all the activities they face.

We can see how the indigenous Boti tribe forms traditions, rules, rituals, and various activities that are carried out continuously which arise based on subjective interpretations. However, these visible activities are not things that accidentally or spontaneously just happen. All actions or externalizations that are displayed are a decision-making that is interpreted in depth for the indigenous Boti tribe. They think about, choose, and determine what actions or what actions result in the externalization process being carried out.

The externalization process can be seen in the life of the indigenous Boti tribe in environmental management based on local wisdom. The life of the indigenous Boti tribe, which cannot be separated from the natural environment, makes their activities always consider the consequences of their actions on the sustainability and carrying capacity of the environment. Various forms of expression in expressing their identity, are always represented in the form of activities that do not conflict with the preservation of nature. The efforts of the Boti tribal community in showing their identity are certainly in line with their nature as social beings as well as individual beings who cannot be separated from the help of others and the carrying capacity of nature, in carrying out all aspects of life in the world.

### **3.4. Objectivation Stage**

The ability of human self-expression can form objectivation, where humans manifest themselves in the form of the products of their activities that are available, either to their producers or to other people as elements of the common world. Objectivation is more or less enduring cues from the subjective processes of its producers, thus enabling objectivation to be used beyond face-to-face situations where they can be directly understood (Berger, 1990).

The process of objectification in the reality of people's lives is carried out directly and interactively, this is because people can change their point of view and produce various kinds of actions and behaviors. The values that are formed from individual behavior will later become the basis and awareness of behavior in a society. The phenomenon of environmental management based on local wisdom is a manifestation of behavior that has been entrenched.

In the context of the objectivation that occurred in the Boti tribal community, it shows that the community has begun to feel that by managing the environment based on local wisdom, it means that they have carried out a process of habituation in managing the environment. This phenomenon is evidence that environmental management based on local wisdom is a form of maintaining traditions or habits carried out by the community.

In principle, environmental management based on local wisdom is carried out by the Boti Tribe for several reasons. First, local wisdom-based environmental management carried out by the indigenous Boti tribe is an activity that has been carried out repeatedly (continuously) through affirmation by community groups and their surrounding environment so that in the end it has become a habit (habitus process). Second, local wisdom-based environmental management carried out by the indigenous Boti tribe has been shaped from various doctrines that are very strong in their lives. Third, environmental management based on local wisdom has then become an institution so that two-way or more interactions occur with other members of the Boti tribe. Fourth, the habituation process carried out by the indigenous Boti tribe eventually becomes a practice that is carried out from generation to generation based on experiences that have been embedded in their souls as successors to ancestral traditions, which then takes place continuously until a reification process is formed. where the understanding of all activities in managing the environment based on local wisdom is as if it is no longer a product of society, it becomes a foreign facticity and is beyond its control. When the objective social world has been created, a reification is created. The objectivity of this social world is a sign that it is faced by humans as something external to itself.

According to Berger (Berger, 1991) institutionalization is not a stable process, although in reality institutions have been formed and have a tendency to survive. So, due to various historical causes, the

scope of activities that have been institutionalized may experience what is called de-institutionalization. Therefore, these institutionalization processes are often followed by the objectivation of the second level of meaning known as the process of "legitimacy". The process of "legitimacy" is a process of shaping the first level of institutionalized objectification into objectively available and subjectively reasonable, by means of justifications and explanations of important elements in the institutional tradition.

In the context of local wisdom-based environmental management in the indigenous Boti tribe, the legitimacy process is strengthened in the Halaika belief. Halaika is the most effective instrumental in maintaining various institutionalized local wisdom-based environmental management activities. This view is in line with the opinion of Berger and Luckmann who say that religion can legitimize social institutions by giving them a legitimate ontological status, where religion can put institutions into a sacred and cosmic frame of reference. and Berger, historical constructions of environmental management activities based on local wisdom practiced by the indigenous Boti tribe can be seen from the highest point that is able to transcend history and humans. Something that transcends legitimizes various activities that have been institutionalized.

Manuaba (Manuaba, 2008) states that the oldest form of legitimacy can be seen in institutional arrangements that directly reflect and embody the divine structure, namely the conception of the correlation between society and the cosmos as the relationship between the microcosm and the macrocosm. Everything in the world has a relationship with something in the sky. Therefore, it can be stated that when the indigenous people of the Boti tribe carry out environmental management activities based on institutionalized or objectivated local wisdom, they have participated in the divine cosmos.

Environmental management activities based on local wisdom that have been carried out by the indigenous Boti tribe in the "Halaika" belief are a tribute to UisPah, UisNeno and their ancestors. all forms of customary law and various punishments for violations committed are a sacramental phenomenon, namely the channels used by the forces of the divine cosmos to touch human lives. Likewise, Usif as the traditional leader of the Boti tribe is an extension of the power of the divine cosmos on earth. The political authority that is exercised is described as a representative of the divine cosmos or divine incarnation.

Halaika's belief is historically important in the process of legitimacy which with its unique ability is able to place human realities into a cosmic reference. In Berger's view, legitimacy acts to maintain reality as a human collectivity. Religion as religious legitimacy relates a humanly defined reality to a sacred and universal ultimate reality. At this stage, the constructions of human activity that are vulnerable and temporary in nature gain full stability and determination (Berger, 1991).

Even though the reality of environmental management based on local wisdom that has been socially constructed is maintained by religious legitimacy, but in the daily life of the Boti tribal people continue to be influenced by the shadows of different social realities, such as the beliefs of the Boti tribal indigenous peoples that currently exist. not all of them follow the Halaika faith. The objectivation process in environmental management based on local wisdom carried out by the indigenous Boti tribe takes place in the learning process and understanding of environmental management based on local wisdom.

### **3.5. Internalization Stage**

Social construction theory views that people's knowledge in general comes from social realities in everyday life and is general knowledge of the social order that has been constructed on various kinds of interests (Berger, 1990). Therefore, this theory emphasizes the differences in knowledge and experience possessed by individuals so that they become differentiators. Human life is filled with various interactions so that there is a process of feedback (reciprocity) and the exchange of information, thereby making knowledge integrated and producing a stock of knowledge (reserves of knowledge) as a legacy of previous people/ancestors.

Social construction theory explains the importance of the subjectivity relationship between individuals and society in order to choose the suitability between individual actors so that they can filter out objective reality. In the context of social construction theory, this is said to be an internalization

caused by the birth of habits, traditions and culture that have been embedded in the life of the Boti tribe. Internalization is a lifelong process and is practiced continuously through the socialization process. The socialization process in the context of social construction theory is divided into two, namely primary socialization and secondary socialization.

Primary socialization is a socialization process that individuals go through in the early (small) phase. This phase is done by introducing the individual to the objective social world. The objective social world teaches about how individuals interact with fellow human beings where they have an influence (significant others) on their lives, which aims for these individuals to have a reciprocal relationship with their environment. The significant others are the closest people to the individual such as parents, relatives, close relatives, who continue to contribute knowledge to the individual.

In the context of the life of the indigenous Boti tribe, since childhood they have been introduced to environmental management practices based on local wisdom carried out by family, parents and closest relatives, so that the influence of the significant others is embedded in them, and becomes a stream of experiences. experience), where the Boti tribal people experience various experiences from everyday life. This experience will later be collected into knowledge, which is then used by them as a reference in carrying out their daily actions.

Meanwhile, secondary socialization in the view of social construction theory explains how socialization carried out on individuals can be carried out through organizations that exist in a society. In the context of the Boti tribal community, primary socialization on environmental management is carried out by customary institutions to individuals. The socialization process is taught through environmental management practices based on local wisdom in various activities such as rituals, customs and customary laws. These various activities are passed down from generation to generation to individuals. Primary socialization itself contributes in developing the experience and knowledge that has been gained by individuals through primary socialization, this is carried out because in the socialization there is an internalization process with various institutional sub-worlds.

## **5. CONCLUSIONS**

Social construction theory of reality is a term coined by Belger and Luckmann (Berger, 1990), with the fundamental view that a social process that occurs through action and interaction, in which individuals continuously create a shared reality that is shared and subjectively experienced. In the context of the Boti Tribe Indigenous Peoples, the process of social construction occurs through various actions and interactions between the Boti Tribe Indigenous Peoples and the natural environment, which have been carried out for quite a long time, so that in the end the various activities born of these interactions have become a habit and create form of environmental management based on local wisdom values.

The externalization process of the Boti tribal community can be seen where individuals from the Boti tribal community try to adapt to the environment outside of themselves. These individuals try to pour out various stocks of knowledge within themselves, they adapt themselves to environmental management activities around them. At the moment of externalization, individuals from the indigenous Boti tribe will adjust to the acceptance or rejection of all the activities they face. The externalization process can be seen in the life of the indigenous Boti tribe in environmental management based on local wisdom. The life of the indigenous Boti tribe, which cannot be separated from the natural environment, makes their activities always consider the consequences of their actions on the sustainability and carrying capacity of the environment. Various forms of expression in expressing their identity, are always represented in the form of activities that do not conflict with the preservation of nature. The efforts of the Boti tribal community in showing their identity are certainly in line with their nature as social beings as well as individual beings who cannot be separated from the help of others and the carrying capacity of nature, in carrying out all aspects of life in the world.

Environmental management based on local wisdom carried out by the indigenous Boti tribe is an activity that has been carried out repeatedly (continuously) through affirmation by community groups and the environment around them so that in the end it has become a habit (habitus process), which has then become a habit. institutions, and continues continuously until a reification process is formed, where the understanding of all activities in managing the environment based on local wisdom is as if



it is no longer a product of society, it becomes a foreign facticity and is beyond its control. According to Berger and Luckmann, institutionalization is not something that is stable, and can experience deinstitutionalization (destruction of institutions). Therefore, these institutionalization processes are often followed by the objectivation of the second level of meaning known as the process of "legitimacy". In the context of local wisdom-based environmental management in the indigenous Boti tribe, the legitimacy process is strengthened in the Halaika belief. Halaika is the most effective instrumental in maintaining various institutionalized local wisdom-based environmental management activities.

In the context of the life of the indigenous Boti tribe, since childhood they have been introduced to environmental management practices based on local wisdom carried out by family, parents and closest relatives, so that the influence of the significant others is embedded in them, and becomes a stream of experiences. (stream of experience), where the indigenous people of the Boti tribe experience various experiences from everyday life. This experience will later be collected into knowledge, which is then used by them as a reference in carrying out their daily actions. Meanwhile, secondary socialization in the view of social construction theory explains how socialization carried out on individuals can be carried out through organizations that exist in a society. In the context of the Boti tribal community, primary socialization on environmental management is carried out by customary institutions to individuals. The socialization process is taught through environmental management practices based on local wisdom in various activities such as rituals, customs and customary laws. These various activities are passed down from generation to generation to individuals

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