

PAPER • OPEN ACCESS

Construction of Krui Community Knowledge on Repong Damar Culture in Lampung's West Coast

To cite this article: Novia Fitri Istiawati *et al* 2020 *IOP Conf. Ser.: Earth Environ. Sci.* **412** 012005

View the [article online](#) for updates and enhancements.

Construction of Krui Community Knowledge on Repong Damar Culture in Lampung's West Coast

Novia Fitri Istiawati^{1*}, Singgih Susilo¹, Budijanto¹, I Nyoman Ruja¹, and Sugeng Widodo²

¹Department of Geography, Faculty of Science, State University of Malang, Jl. Semarang No. 5, Sumbersari, Lowokwaru, Malang 65145, Jawa Timur Indonesia

²Lampung University, Jl. Spemantri Brojonegoro, Gedong Meneng, Rajabasa, Bandar Lampung 35141, Lampung, Indonesia

*novia.istiawati@fkip.unila.ac.id

Abstract. The research context with the theme of the social construction of *repong damar* culture has been carried out in various fields of science. The research was also conducted in a variety of different perspectives and focus to produce different findings and theorizations. This research is considered important because it is in line with the current shift in the local culture that is currently happening a lot. In many ways, local culture is often positioned opposite the thinking of the younger generation who consider it outdated. This research was motivated by the *repong damar* culture that existed in Lampung's *Saibatin* community, Pesisir Barat District, Lampung. Resin cultivation in Lampung society *Saibatin* has become a hereditary practice and lasts for generations. The practice of resin which has been around for a long time eventually became a habit that was very attached to the *Saibatin* Lampung community. The purpose of this study was to find out how the damar cultivation practices can be formed and what kind of social construction then made the practice of resin cultivation to survive today. This study uses a qualitative method with an ethnographic approach. Also, this study also uses the theory of Social Construction from Peter L. Berger. Data collection techniques used in this study were interviews, observation, and documentation. The results of the study on the Social Construction of *Repong Damar* in *Saibatin* Lampung Community, Pesisir Barat District, Lampung showed that the practice of damar cultivation was formed around the beginning of the 1827s, which began with two main factors, namely after crop failure from cloves and pepper on the West Coast. Furthermore, the trigger for the emergence of this practice was also due to the actions of a trader who initially traded to Singapore while looking at market commodities that had high economic value. Upon returning the merchant to the West Coast, he recounted that gum resin had a high economic value which was sought after by traders from other countries as materials for making paints, cosmetics, and lighting. The *Saibatin* Lampung community then used the information and manifested the actions taken by traders by conducting large-scale resin cultivation. Subsequent developments, from the past until now several aspects make the practice of resin can continue to survive, including the existence of a process of habituation, legitimacy, and the process of socialization to the family and the environment.

1. Introduction

Knowledge systems that underlie the management of natural resources, especially forests by indigenous peoples, have been studied for years. Examples include Aboriginal communities in British Columbia [1], South Korea [2], Uttarakhand, Indian Himalayas [3] and Dayaks in Kalimantan [4]. Scientists in recent decades see several local knowledge as an effort to find ways to manage natural resources and minimize environmental degradation. Some local knowledge about forest management based on the cultivation system, is very well described by J. F. Spencer (1966) and Dove (1988) about shifting cultivation in Asia [5]. Based on the description of Spencer and Dove, it can be seen that the welfare of most of the population in Indonesia, first is tied to cultivation activities, secondly the utilization and protection of most forest resources is tied to traditional farming activities. This is in line with the findings of the fact that indigenous knowledge and systems are the keys to sustainable



development and local environmental knowledge must be an important basis for sustainable management of natural resources in developing countries [6,7].

Traditional forest resource management systems that exist in various regions of the world show that the system can conserve forest resources. This is in line with several research findings that support this fact, such as Lee [8], Xiang [9], Vietta [10]. Findings in the Dayak community also prove that mixed forest-based forest management has become an integral part of local culture and social functions in Kalimantan, Indonesia [10,11]. Findings in Vietnam and Thailand also indicate that local knowledge-based forest management produces plant ecology systems that support one another and form a balanced and sustainable ecology [12,13]. Other research also found that the traditional belief system in local communities in Pare, Tanzania, that the trust of local communities in trees (forests) that provide life has been proven to be able to conserve forests in the Tanzania region [14]. Some cases of traditional knowledge-based forest management, which makes repong resin different are that it is secondary forest and not natural forest as in the case of forest management mentioned.

Local knowledge-based forest management can also reduce the rate of forest degradation. This is evidenced by research conducted in India from 2011 to 2015 [15,16]. A study in Ghana also found that the recognition of various local cultural practices and traditional beliefs is very much needed in forestry development programs. These findings are sufficient to prove that local knowledge systems owned by indigenous peoples can maintain the existence of natural resources [17]. However, this certainly will not be able to run smoothly according to the expectations of indigenous peoples of their forests if their existence is also threatened by modernization.

The Krui community is one of the communities on the West Coast of Lampung, Indonesia. This society based on its history comes from the ancestors of the Skala Brak. Traditionally, the Krui people live in stilt houses (slow) with several family members. Each house on stilts (sluggish) has one family head who regulates mixed garden management (repong damar). The Krui community has complex social structures and strata.

Initially, the Krui people lived by hunting to collect forest products to meet their daily needs. Furthermore, they practice the shifting cultivation system at the beginning of land clearing. This system traditionally involves crop rotation and trees that last a long time and are complex in various areas of forest land. The unique thing about shifting agriculture found in this community is planting resin trees in each crop rotation. This resin tree is not cut down even though the rotation of the plant has been alternated. In addition to resin, the community also plants fruit trees such as mangoes, duku, durian, and jackfruit in each crop rotation. When the forest land that is tilled is deemed to have reduced fertility, the community will move to look for other forest land to work on. When they leave the initial cultivated land, they do not cut resin and fruit trees. Gradually, the resin and fruit plants were not cut down so that they thrived to resemble forests after all these years.

The Krui people believe that natural resources, including forests, are very important for humans. Land and society are the basic philosophy possessed by the Krui indigenous people. Repong damar or mixed gardens is the concept of managing forest land use that is related to various aspects of human life, such as religion, kinship, social, and economy. Communities are aware of their dependence on forest resources and the vital need to conserve them. It has been well recognized in the last decade, that the degradation of forest resources can have serious negative consequences for most of its generation. This is like a study conducted in India which found that forest destruction that had occurred resulted in increasing poverty in subsequent years [18,19]. A similar study was carried out in Australia and found the same thing, where the management of forest resources will be related to the prosperity of future generations [20].

Repong damar is the local knowledge of the Krui people in managing forest resources that are manifested in a mixed garden farming system. Today's mixed farming systems are known as agroforestry. Repong damar is traditional agroforestry that has been practiced by the Krui people for hundreds of years. Various forest management based on agroforestry has proven to be able to maintain ecological forest functions. This has been described by several scientists who carried out investigations into the farming communities in Africa and Sub Sahara, showing that agroforestry farming systems are the basis for climate change mitigation [21,22]. Furthermore, agroforestry practices implemented in Berau, East Kalimantan, Indonesia are very suitable for conservation that supports the implementation of REDD +, this is also in line with findings about agroforestry practices in Brazil [4,23].

Reviewing some research conducted on resin repong has proven that resin repong can conserve forest resources including biodiversity and provide economic benefits to the community [24,25,26,27]. Furthermore, the existence and importance of plantations are similar to natural forests in terms of the structure and composition of vegetation as well as economic and ecosystem benefits [28]. Research conducted on mixed plantations in the Krui indigenous community confirms that the resins of damar represent an important stage in the domestication of forests. The study also found that the use of local resources and forest management was threatened by increased commercial interests of the country and external investors.

The culture of repong damar agriculture is a form of local knowledge of the people of Lampung Saibatin. Knowledge is a pattern of action (pattern of behavior). The pattern of behavior means that knowledge is a guideline used as a framework for the interpretation of human action. The term also means that the knowledge of life in humans is visible in their daily lives. Knowledge in this context is considered part of the cultural system. The pattern for human action will always be related to the value system or evaluative system, while the pattern of action is related to the cognitive system of the human knowledge system. The relationship between the pattern for and the pattern of the action lies in the symbol system that allows meaning to be done.

This study seeks to find a social construction of knowledge as a cultural system as a result of human production and reproduction. Social construction is related to the system of knowledge or reflection and conscious knowledge which involves a set of human experiences about the sociocultural world. Repong damar is one of the agricultural traditions in the West Coast of Lampung Province. Resin repong in daily community practices is carried out by damar farmers who are Krui communities. The phenomenon of repong damar is very organized and is used as the main livelihood for most people in the West Coast of Lampung Province, especially in Krui.

The focus of this research is resin farmers who are part of the Lampung Saibatin community. This community continues to preserve the practices of resin repong in the area. The practice of repong damar in this society has become a practice hereditary from generation to generation and eventually became a very close habit in his life. Therefore, how the practice of repong resin can be formed in Lampung Saibatin society and how social construction so that this practice continues to survive in people's lives is the main focus in this research.

This research uses a qualitative method with the approach of phenomenology Peter L. Berger and Thomas Luckmann [29]. The repong damar-based forest management system of the Krui indigenous people is an interesting study topic. This does not mean that studies like this have never been done before. Many studies conducted on resin repong only examine the benefits of this management system for the sustainability of existing forest ecosystems and as a source of income. Based on the literature review that has been carried out, it appears that there are no studies that discuss the meaning of resin repong specifically. This study illustrates the traditional mixed plantation management system that is carried out by the Krui indigenous people with a special focus on the meaning of repong damar for the Krui indigenous people and its role in supporting forest conservation.

2. Methods

2.1 Sites

This study was conducted in Pahmungan Village (Pekon), Pesisir Tengah District, Pesisir Barat Regency, Lampung Province, Indonesia. The astronomical location of this village is at 103° 902740 "East BT - 104° 012260" East and 5° 222903 South Latitude - 5° 7 '10 "South Latitude. The village is bordered by the Indonesian Ocean to the west and Bukit Barisan Selatan to the north and east. This village still has a resin that is relatively well-maintained. The village also received a little support from the government, universities, and other external support for forest-based Krui indigenous community farming activities in the form of mixed gardens or agroforestry.

Pahmungan village (pekon) is located on the east coast of the West Coast. The terrain is quite steep through steep inclines and dips. Previously to reach this location, the community passed the path along the hill cliff. Along with the establishment of the West Coast as a separate regency from West Lampung since 2013, it has also influenced the development of road infrastructure in this area. This village can be accessed by land and air. The distance from the capital of Lampung Province is seven hours by land and 30 minutes by air.

Pahmungan village (pekon) is dominated by the Krui community. This community practices a subsistence economy based on various land management such as rice fields (sabah), mixed gardens or damar forests (repong damar), and forests. This village is the main resin-producing region in Pesisir Barat, Lampung, resulting in the majority of villagers making a living as resin farmers.

2.2 Method

A qualitative social science approach is used in this research to provide a brief overview of the complex structures observed. Our phenomenological study seeks to understand the specific socio-cultural conditions of the Krui community collected through relevant field data to investigate the meaning behind the repong damar cultural phenomena using a cultural dimension framework. This study was also carried out by formulating a phenomenological approach with the perspective proposed by Peter L. Berger and Thomas Luckmann to understand the behavior and actions carried out by the Krui community in the culture of repong resin through three core social constructs, namely externalization, objectivation, and internalization [29]. The phenomenological approach that will be used is the best way to understand the social context so that it finds the social construction of society over its culture. Phenomenology studies were carried out throughout 2018. Subjects in this study focused on 23 people consisting of; customary head (saibatin marga), 3 village customary heads (saibatin pekon), 4 village organizations (punyimbang), 6 damar farmer, 4 damar farmer wives, 3 Pahmungan village teenagers (culture), Pesisir sub-district heads The middle. The criterion for determining the subject as a key informant was based on his knowledge of the culture of repong damar in sequence from early history to the present, a native of Krui and occupying a position as a member of an adat institution. Next, key informants were also selected from resin farmers and government agencies to find out information related to resin tree management.

Data is collected by conducting literature studies, field observations, participatory observations, interviews and documentation. Literature study aims to collect data on relevant theories in this research conducted using written sources and materials such as a) data on resins from government agencies namely the Forestry and the Environment Department to obtain extensive data on repong resins, b) research journals that have been published related to the theme of agricultural culture in forest conservation. Field observations are made through observations that function to describe the details of the problem and the preliminary process in gathering information. Field observations are non-participatory observations that focus on the points of conceptual framework and points that are related to the concept of repong resin. Furthermore, participant observation is carried out to see and understand the behavior or actions of the community in Pahmungan Village. The information collected aims to reveal the meaning of community actions in the cultural phenomenon of repong damar. During the observation process, we involve ourselves actively observing the subject's activities/actions/behaviors to get more accurate data.

In-depth interviews were conducted to obtain data and further information about community actions in the resin repong. At the time of in-depth interviews conducted, interview guides are instruments where the interviewer is not strictly limited by the instrument, but can be developed according to conditions. The checklist consists of questions related to the social context of the community of repong damar culture such as forest management (history of management, behavior and actions in the management of repong damar, possession of repong damar, rituals in the management of repong damar, role of men and women in the management of repong damar, transmission resin repong to the younger generation) and other related problems. Data collection is also supported by photo and video documentation from the daily lives of the Krui community to support the data and as a portrait of the social setting of research.

The unit analysis is carried out on individuals. Next, we coded the data which was done through an analysis of the patterns of behavior and actions of the people who carried out the culture of repong resin. These patterns of behavior give rise to the social context and the socio-cultural construction of repong damar.

3. Results and Discussion

3.1 Social Context

Pahmungan Village is geographically located in Pesisir Barat Regency, which is west of Lampung Province. Astronomically, this village is located at 5°LS and 103°BT. The village is also located on the coast of the West Coast which directly faces the Indian Ocean. The area of this village reaches 2,600 Ha with its land use as settlements, protected forests, repong resins, rice fields, hills to mountains. The distance of this village from the center of the government of Pesisir Barat Regency is 12 kilometers, which can be reached by land. Furthermore, the distance of Pahmungan Village from the capital of Lampung Province reaches 320 kilometers with a travel time of 8 hours by land from Bandar Lampung City to the west Sumatra crossing road that divides Bukit Barisan Selatan, namely Pesawaran, Pringsewu, Tanggamus, and West Coast.

The dynamics of the population in Pahmungan Village are very complex, namely in terms of population, population growth, marriage, birth, maternal mortality, and divorce. The population of Pahmungan Village in 2018 reached 1,119 people, consisting of 557 men and 562 women. The population of productive age reaches 744 inhabitants. The number consists of 357 men and 387 women (Badan Pusat Statistik, 2018). The majority of the population in Pahmungan Village work as resin farmers. This makes Pahmungan Village unique because it is located in a coastal area, but most of its economic activities are damar plantations. Aside from being a farmer, the people here also work as traders and laborers on damar plantations.

3.2 Construction of Community Knowledge in Repong Damar Culture

The construction of knowledge referred to in this study is how individuals obtain knowledge related to resin repong. The construction of knowledge is important because it will determine the existence of the culture of repong damar to the times. Repong damar is a local term used by the Krui people to refer to mixed gardens. The mixed garden based on its history began with the opening of primary forest land (pulan tuha). Forest land that has been cleared is then tilled from clearing land to planting in the initial phase, namely darak. This phase is marked by the planting of gardens for food crops and vegetables. Furthermore, after the darak phase is over, farmers have started planting hard plants in their gardens such as fruits which are then called gardens. Before the second phase is complete, farmers have planted resin trees. Lapse of 15 years since the land was cleared and tilled then the resin tree has begun to be harvested by the sap, this phase indicates the start of the resin repong.

Repong Damar developed and institutionalized in Krui through a long process. Regarding the time when the development of repong damar in Krui, there are two opinions. An informant named Sutan Rajo Penyimbang stated that resin repong began to develop hundreds of years ago, more or less around 1827. The development of resin repong begins with taking resin sap on resin trees that grow naturally in the forest. The resin of the resin is used by the community as a material for lighting and adhesives (wood glue). The actions of the community in this matter have not yet reached the stage of cultivating resin trees.

Further developments occurred when the trade route in Lampung's West Coast was crowded with traders from various islands from outside Lampung. The Krui region at that time was still included in the Bengkulu Residency under Dutch occupation. The rapid development of the West Coast into a trading port also contributed to the development of resin repong in the early stages. This initial stage began when a trader from Krui who traded agricultural products such as coconut and cocoa arrived in Singapore. The trader sees that resin resin is a forest product that is traded with a high sale value. The resin is used as a raw material in the paint, cosmetics, adhesives and lighting industries.

The trader returned to Krui when he told what he saw in Singapore. Traders tell the community that resin resin is a forest product that is traded and has a high sale value. The community enthusiastically welcomed the news brought by the merchant. The enthusiasm of the community was also motivated by crop failures in the clove and pepper gardens caused by pest attacks. Both of these factors make the community hold a discussion to do resin cultivation in bulk in the Bukit Barisan Selatan forest. The deliberation was held to consider whether the cultivation intention to be carried out had a positive or negative impact on humans and nature in Krui. This shows that the actions to be taken by the people in Krui are always preceded by deliberations for the common good.

The results of the deliberations agreed that resin cultivation would be carried out. The community agreed that cultivation is not only because resin has a high selling value, although it cannot be denied that there is hope for income from cultivation. The community also looked at environmental aspects that damar trees are suitable for cultivation in hilly and steep slopes. The root system of the damar tree is very strong so that it can protect the soil from the threat of landslides that threaten. The next consideration is that the cultivation of resin to be carried out does not permanently damage the forest. This is because the forest land cleared for planting resin is divided into three phases, namely darak, garden, and repong. Therefore, forest land that has been cleared for agriculture still has vegetation and will resemble forests again after the repong phase occurs.

The institutionalization of repong damar also cannot be separated from the role of adat, which in Lampung customary law is called balance. Through this traditional role, repong damar develops and is institutionalized in people's lives. The role of adat is also supported by the social and natural conditions found in Krui. First, the inhabitants of Krui are mostly native Lampung people and secondly, the customary power in this community is already in the hands of the adat head. The process of institutionalizing repong damar uses several stages, namely first, conducting forest land clearing in mutual cooperation. Clearing forest land means building a place for agricultural activities. Anyone can do land clearing in any place. This is because all the forests in Krui are places that can be used for agricultural activities, but this cannot be done because every community who is going to open land must have permission from the customary head regarding the location, forest conditions, and ownership.

Secondly, establishing a law. Huma is a residence (cottage) that is established on forest land that will or has already been cleared. Huma functioned as a place to stay when the community cleared forest land. Huma is usually inhabited by small groups of 3 to 4 people. The community made a huma so that when they opened up their forest land they did not need to go back to their village which was usually located far from the location of the cleared land. This will make the time owned by the community more efficient because they can rest in the huma after a day of activities to clear forest land. Huma will remain as a temporary residence for land management until the repong phase begins.

3.2.1 Identification of the Externalization Process

Humans as living things will continue to develop and interact in the socio-cultural world as their survival. The concept put forward by Berger [29]. This confirms that humans will not develop if they are isolated without interaction. This interaction exists because humans cannot live alone without a reciprocal relationship with other humans and their environment. Human relations in the process of interaction are open. This also applies in the life of the Krui indigenous people, the people who live in it will also continue to experience growth due to interaction. These interactions occur both between individuals in the social life of the community and interactions with the natural environment.

Externalization is the initial process of social construction [29]. This initial process is a moment (moment) of self (individual) adaptation to the socio-cultural world. The tools used by individuals at this stage are language and action. Humans at this stage are able and unable to adapt. Individuals who are capable means that they are willing to accept social reality and who are unable to provide rejection of it. The acceptance and rejection depends on the ability of the individual to adjust to the socio-cultural world.

The process of externalization in the results of this study is the beginning of how social construction is understood by the Krui community. This stage begins with written and unwritten rules. Written rules like those contained in the Kuntara Raja Niti book. The rules written in the book regulate the relationship between fellow humans and the natural place of residence. This is following the explanation of the informant named Sutan Rajo Balancer as follows.

"... Our lives as Krui people who are part of the Saibatin Lampung community are regulated in several rules contained in the Kuntara Raja Niti book. The book mentions several rules that govern how our lives in relation to our fellow humans and nature as our place of residence. We as indigenous people who obey the rules of the book and our ancestors believe that these rules serve as a way of life ... "(Pahmungan, 12/04/2018, 10:00 WIB).

According to the informant, he said that the lives of the Krui people had been arranged in the Kuntara Raja Niti book. The book regulates human relations with each other, nature and the interrelationships in them.

The next stage is shown by the community's view of the culture of repong resin. This view was obtained through information received from generation to generation from the previous generation. According to this view, repong damar is a tradition in making fields. This tradition must be preserved and preserved, otherwise the people will get a disaster. This is following with the narrative of the Sutan Rajo Balancer as follows.

"... Repong damar is a forest for us, it is the same as forest cover only if the forest cover is still very many species of plants, if the repong damar is the plant that dominates is resin. Repong resin is my life and death. Damar lives and feeds us here, from damar we can eat, make houses, send children to school, traditional parties, and many more ... "(Pahmungan, 12/04/2018, 10:00 WIB).

Based on these narratives, the Krui people consider repong resin as a forest. The difference is only based on the type of plant that dominates. The community's view of the forest, which was realized by repong damar, was obtained from information hereditary that has become a community tradition.

The Krui people believe that resin repong must be maintained and preserved. This means that the community accepts the existing social reality by accepting the culture because it is believed to be following their world. This is as described by Raden Mangku as follows.

"... Repong damar's legacy is not just any ancestor we can replace with another. Our ancestors used to think about our lives today, so they made a legacy that their children and grandchildren could enjoy. Owning and managing repong damar is a status symbol in people's lives here. Managing repong resins can prevent us from disasters, especially landslides and droughts. Damar tree roots strong in the ground, can store water, and hold so that the soil does not go down. In addition, managing resin repong provides jobs for those who do not have resin... "(Pahmungan, 12/04/2018, 14:30 WIB).

Based on the narrative that the Krui community accepts the culture of repong resin. This proves that the community can adapt to existing social realities.

3.2.2 Identification of the Objectivation Process

Objectivation is an individual's interaction with the intersubjective world that has been institutionalized or experienced institutionalization [24]. Society will be seen as an objective reality at this stage. So at this stage there is a process of changing consciousness into action. This means that a value that has been held by an individual in society then becomes an inseparable part. Individuals in this process have blended in with the long-standing reality of community life. Therefore, what the individual realizes is what he is doing in his life.

Today being a damar farmer is a manifestation of the Krui community's manifestations of the reality that has existed and has been formed for a long time. A concrete example is when an individual then blends in the life of the Krui community, and participates in continuing the habit of repong resin. An individual will not practice cultural repong resin if he is not aware of what he is doing. This means that the environment is one of the bases of forming awareness or values held by individuals regarding the cultural practices of repong damar that they do. That awareness, for example, is present in the form of individuals joining activities that already exist in the Krui community. Based on this, the objectivation process carried out by the Krui community towards the repong damar culture is spoken by Raden Mangku as follows.

"... We as the successors of our ancestors inherited the treasure of knowledge for the provision of life. Actually, we continued this mandate of repong damar not necessarily just continuing to care for the damar forest, but there were a number of things that became the basis for us to remain steadfast. Our most important reason is about environmental issues, about meeting the needs of life, ancestral heritage, and relationships between people, both between humans and the environment ... "(Pahmungan, 12/04/2018, 14:30 WIB).

The Krui people admit that they became resin farmers because of their own free will without coercion from others. The desire to become a resin farmer arises from themselves, even though they are affected by the development of an age where crop replacement is more economically profitable. The resin farmers claimed that they were interested in becoming resin farmers after seeing their predecessors practice the resin repong culture. They realize that they live during a community that maintains the practice of repong resin and they are then influenced and eventually choose to follow these cultural practices. In reality no one invites them to become damar farmers, but it is unconsciously the environment that then influences and shapes their minds to become damar farmers. Therefore, society has a forced nature of the reality faced by an individual.

The objectivation process in this study is the community's view of the culture of repong damar following the initial knowledge of the Krui indigenous people about repong damar which then as an objective reality. People's views on resin repong differ in this process. This view is based on the knowledge and experience that they get, where the knowledge and experience gained by each individual are different from one another.

The Krui community's view of repong damar in the objectivation process is that some of the informants' views are found and are classified into four parts. First, the objectivity of the Krui indigenous people who view repong damar as a tradition of forest land management. Second, the community views repong damar as a way to conserve the land and biodiversity in their forests. Third, the community views repong damar as a symbol of social status found in the Krui indigenous community. Fourth, the community views repong damar as a source of income to meet their daily needs.

3.2.3 Identification of the Internalization Process

The relationship between individuals and society cannot be separated. Everyone can interpret the subjectivity carried out by other individuals based on the mindset of those who objectify. The individual concerned can then choose whether there is a match between one person's process with another. In this case the individual concerned has filtered out his objective reality. The second stage after objectivation is the internalization stage. Berger stated that the internalization process will continue for a lifetime in two stages, namely primary socialization and secondary socialization. Moment of internalization experienced by individuals is continuously carried out by the process of identifying the reciprocity that occurs between individuals and society, this is to introduce and also strengthen the existence of these individuals themselves into community life. It is also intended that the existence of the individual concerned can be known and known by the community.

Individuals have experienced socialization in themselves since childhood or children. The individual identifies himself through people who influence him in various ways. The people who are influential in this case are the parents and immediate family because they are responsible for the child's socialization. The culture of repong damar culture that occurs in the Krui community, since childhood, many children of this community are familiar with the repong damar environment. This happens in the primary socialization process of the nuclear family. The reality that occurs, all family members eventually become resin farmers, starting from the father, mother, and children. This has become an institutionalization that continues to be a habit because the practice of repong resin has been instilled from an early age. This is in accordance with the statement of Nopen Sihanda as follows.

"... Knowledge about this resin is inherited and taught to children and grandchildren in various ways, such as; making bedtime stories for farm children, from childhood children have been invited to farming, delivered through traditional meetings ... "(Pahmungan, 13/04/2018, 14:30 WIB).

The informant's statement was also supported again by Suhaimi's explanation as follows.

"... We've lived here for decades. In the past, when I was a child until I was young / adult, all the residents here only knew repong damar, our needs were fulfilled and in order to maintain this tradition we still perform traditional ceremonies routinely ... "(Pahmungan, 16/04/2018, 08 : 30 WIB).

The stage of primary socialization is the first world in which a child is formed. This socialization process is carried out by instilling the values of knowledge in children as individuals given by parents and their families. The goal is to give a picture of a stronger resin that is then embedded into him. This stage will also cause differences in the level of understanding of each child in the community. The influence of the environment in primary socialization is very important. In the end, this stage causes each child in the Krui indigenous community to have a different world according to his own experience and understanding. This is as said by Chaidir as follows.

"... I took my child to live in the forest since I was a child, even since I was a baby. I did this so that my children would understand and understand the work of their parents and the resin forest that provided for it. When my child turned 10 years old, they began to learn to harvest resin from the gum directly ... "(Pahmungan, 27/04/2018, 20:00 WIB).

The next stage is secondary socialization. Secondary socialization according to Berger's view is the socialization that is built on individuals through organizations in society. This socialization is very necessary for individuals to distribute the knowledge they get from primary socialization. This is because in the secondary socialization process there is a process of internalization of several institutional sub-worlds, but according to Berger that this socialization contains emotional content that is fragile and easily lost [29].

The reality of damar farmer who is a Krui community stated that they became damar farmers because they saw other people around him also becoming resin farmers. They see that other people around him easily earn money without having to go to great lengths to travel far away, so there is a desire to become a resin farmer. Damar farmers also stated that they became farmers without any invitation or coercion from others. This is basically when they have seen what other people do and then follow it, meaning that they have been affected by the actions of other people.

The fact of the secondary socialization process in the Krui community is that it occurs when individuals come into contact with their neighborhood, such as neighbors and friends of the game. A child born and then raised in Pahmungan will naturally be familiar with the environment of people who become resin farmers. The sea is slow because it has become accustomed, the individual concerned may also follow what has happened in his environment. Besides family, secondary socialization such as friendship also influences an individual. An individual can be influenced and follow what other people do. This is like Asrul Mahdi's explanation as follows.

"... I was born in Pahmungan. Everyone here is mostly active in the resin forest. Since I was a child, I was used to various activities related to resin. My parents did not have resin, but worked as a farmer belonging to someone else. Since I was a child I used to help my parents work in the resin forest. As an adult, many of my friends worked in the resin forest. In the end I also followed them to work in the resin forest. I want to work outside the area, but I have to leave my family. Alhamdulillah working in the damar forest can make ends meet, I can save a little ... "(Pahmungan, 28/04/2018, 10:00 WIB).

The informant explained directly that he decided to work in the damar forest because of his friends and relatives. This is because the friendship environment has informed him that working in the damar forest can fulfill his life needs, so there is no need to wander outside the area. This is different from the words of Dahlan Bujung who said as follows.

"... Since I was a child, I saw everyone here working in the resin forest. My parents and family, too. After I graduated from school, I also chose to work here as a resin farmer. I believe that resin is able to support me and my family, besides that if I follow the desire to work outside the area, who will continue this tradition. I must keep this tradition, because what I believe is good for me and my place of residence ... "(Pahmungan, 05/03/2018, 10:30 WIB).

4. Conclusion

Based on the elaboration regarding the social construction of the culture of repong damar culture in the Krui community and the analysis of the data that has been done, it is concluded that the first to practice the repong damar has existed since hundreds of years ago in the life of the Krui community.

The very long-standing practice of repong damar has finally become a very closely hereditary habit in every life activity of the Krui community. Secondly, in the process that has been going on for a very long time there are several things that make the practice of repong damar continue to exist in the life of the Krui community. This is, among others, due to the process of habituation and legitimacy of the practice of repong damar itself, where there is repeated assertion that makes knowledge and values about repong damar absorbed and firmly embedded, then disseminated to other individuals until it becomes a communal act on Krui community. Dissemination of the values and knowledge of the practice of repong resin is done through the reproduction of knowledge that occurs in interactions between individuals in the life of the Krui community, for example through the stages of socialization in the family and socialization in the environment (friends of the game, neighbors and the environment). Third, in reality the practice of repong damar not only survives because the Krui community itself retains their damar cultivation habits, but also because of the role of traditional institutions that are the auspices of the community.

Reference

- [1] Turner, Nancy J, Marianne Bolescher Ignage, Ronald Ignage 2000 Traditional Ecological Knowledge and Wisdom of Aboriginal Peoples in British Columbia *Ecological Applications* **10** 1275-1287
- [2] Chan, Young-Yeo, *et al.* 2009 Use of forest resources, traditional forest-related knowledge and livelihood of forest dependent communities: Cases in South Korea. *Forest Ecology and Management* **257** 2027-2034
- [3] Anthwal, Ashish, Nutan Gupta, Archana Sharma, Smriti Anthwal, KI Hyun Kim 2010 Conserving biodiversity through traditional beliefs in sacred groves in Uttarakhand Himalaya India *Resources Conservation and Recycling* **54** 962-971
- [4] Putri, Hartoyo A P, Iskandar Z S, *et al.* 2016 Biodiversity, carbon stocks and community monitoring in traditional agroforestry practices: preliminary results from two investigated villages in Berau, East Kalimantan *Procedia Environmental Sciences* **33** 376-385
- [5] Dove, Michael R 1988 *Sistem Perladangan di Indonesia, Suatu Studi Kasus dari Kalimantan Barat* Yogyakarta: UGM Press
- [6] Lahajir 2001 *Etnoekologi Perladangan Orang Dayak Tunjung Linggang, Etnografi Lingkungan Hidup di Dataran Tinggi Tunjung* Yogyakarta: Galang Printika
- [7] Crevello, S M 2004 Dayak Land Use Systems and Indigenous Knowledge *Human Ecology* **16** 69-73
- [8] Lee, Soo M, Yepon S K, Wanggi J, *et al.* 2015 Forests, fuelwood and livelihoods-energy transition patterns in eastern Indonesia *Energy Policy* **85** 65-70
- [9] Xiang, Wei-Ning 2016 Ecophronesis: The ecological practical wisdom for and from ecological practice *Landscape and Urban Planning*
- [10] Mulyoutami, Elok., Rismawan, Ratna., Joshi, Laxman 2009 Local Knowledge and Management of Simpukng (Forest Gardens) Among the Dayak People in East Kalimantan, Indonesia *Forest Ecology and Management* **257** 2054-2061 journal homepage: www.elsevier.com/locate/foreco
- [11] Fahrianoor, *et al* 2013 The Practice of Local Wisdom of Dayak People in Forest Conservation in South Kalimantan. *Indonesian Journal of Wetlands Environmental Management* **1**
- [12] Burirat S, *et al* 2010 A Study of Local Wisdom in Management of the Community Forest in Ban Nong Hua Khon, Tambon Nong Muen Than, At Samat District, Roi-Et Province *Journal of Social Sciences* **7** 123-128 Pakistan
- [13] Chaipar, Weerakul, *et al.* 2013 Local Wisdom in the Environmental Management of a Community: Analysis of Local Knowledge in Tha Pong Village, Thailand *Journal of Sustainable Development* **6** 2013, www.ccsenet.org/jsd
- [14] Hellermann, Pauline Von 2016 Tree Symbolism and Conservation in the South Pare Mountains, Tanzania. *Conservation and Society* **14** 368-379 <http://www.conservationandsociety.org>
- [15] Pangging G, *et al.* 2011 Traditional Management Practices of Natural Resources of Forest Dependent Communities in Arunachal Pradesh- A Case Study of Fringe Villages in Banderdewa Forest Range. *Indian Journal of Traditional Knowledge* **10** 269-275

- [16] Babu M S, Umesh, Nautiyal, Sunil 2015 Conservation and Management of Forest Resources in India: Ancient and Current Perspectives. *Natural Resources*, 2015, 6, 256-272, Published Online April 2015 in SciRes <http://www.scirp.org/journal/nr> <http://dx.doi.org/10.4236/nr.2015.64023>
- [17] Asante, Eric A, *et al* 2017 The Use of Indigenous Cultural Practices by the Ashantis for the Conservation of Forests in Ghana *SAGE Open* January-March 2017 1 –7 DOI: 10.1177/2158244016687611, <http://www.journals.sagepub.com/home/sgo>
- [18] Khuc, Quy Van, *et al* 2018 Drivers of deforestation and forest degradation in Vietnam: An exploratory analysis at the national level *Journal Forest Policy and Economics* 90 (2018) 128–141. Online at: www.elsevier.com/locate/forpol
- [19] Deb, Shovik, *et al* 2018 Anthropogenic impacts on forest land use and land cover change: Modelling future possibilities in the Himalayan Terai. *Journal Anthropocene* 21 32–41 Online at : www.elsevier.com/locate/ancene
- [20] Gibson, Chris and Warren, Andrew 2019 Keeping time with trees: Climate change, forest resources, and experimental relations with the future. *Geoforum Article*, Online at: www.elsevier.com/locate/geoforum
- [21] Mbow, Cheikh, *et al* 2014 Achieving Mitigation and Adaptation to Climate Change Through Sustainable Agroforestry Practices in Africa. *Current Opinion in Environmental Sustainability* 6 8 –14 Available online at www.sciencedirect.com
- [22] Lasco, Rodel D, *et al.* 2014 Climate Risk Adaptation by Smallholder Farmers: The Roles of Trees and Agroforestry *Current Opinion in Environmental Sustainability* 6 83–88, Available online at www.sciencedirect.com
- [23] Lentz, David L, *et al* 2016 Agroforestry and Ritual at The Ancient Maya Center of Lamanai. *Journal of Archaeological Science* 8 284–294 journal homepage: www.elsevier.com/locate/jasrep
- [24] Michon G and Foresta H 1992 Complex agroforestry systems and conservation of biological diversity 1. Agroforestry in Indonesia: a link between two worlds. In: Kheong, Y S and Win, L S (eds.) In Harmony with Nature: An International Conference on the Conservation of Tropical Biodiversity, Kuala Lumpur, Malaysia. *The Malayan Nature Journal Golden Jubilee Issue* 457-473
- [25] Levang P and Wiyono 1993 Pahmungan, Penengahan, Balai Kencana. Enquete Agro-economique dans La Region de Krui (Lampung): *Research Report ORSTOMIBIOTROP*
- [26] Lubis Zulkifli B 1997 Repong Damar: Kajian Tentang Pengambilan Keputusan dalam Pengelolaan Lahan Hutan di Pesisir Krui, Lampung Barat. Bogor: Center For International Forestry Research. *Working Paper* 1-16
- [27] Fay C, de Foresta H, Sirait M, and Tomich T P 1998 A Policy Breakthrough for Indonesian Farmers in The Krui Damar Agroforests *Agroforestry Today* 10 25-26
- [28] Michon G and H de Foresta 2003 *Domesticating Forests—How Farmers Manage Forest Resources*, IRD, CIFOR and ICRAF, Bogor
- [29] Berger, Peter L, Luckmann, Thomas 1990 *Tafsir Sosial Atas Kenyataan: Risalah Tentang Sosiologi Pengetahuan* Jakarta: LP3ES