Rethinking The Roles and Institutions of Pawang Uteun for Sustainable Forest Management: Literature Review

Dian Aswita¹*, Suleman Samuda², Evi Apriana³, & Herlina⁴

¹Department of Elementary School Teacher Education, Universitas Serambi Mekkah, Aceh, Indonesia
²Public Policy Management Researcher, DAQS Institute, Yogyakarta, Indonesia
³Department of Biology Education, Universitas Serambi Mekkah, Aceh, Indonesia
⁴Department of Economic Education, Universitas Serambi Mekkah, Aceh, Indonesia

*Corresponding Author: dian.aswita@serambimekkah.ac.id

Abstract

Customs that are sourced from local traditions and knowledge offer alternative perspectives for solutions in environmental management, one of which is sustainable forest governance. Local knowledge contains about how to interact and use resources born of an adaptive process with nature and the environment which is transmitted orally and shared practice from generation to generation. This study discusses the role of the pawang uteun in using their cultural authority as a manifestation of Traditional Ecological Knowledge to respond to the increasingly complex forest governance in Aceh. This research is a literature review research, using library research method. Data obtained from several articles and books, which were analyzed using descriptive analysis techniques. From the results of the study, it is known that studies related to Pawang Uteun discuss more about the role of institutions, customary law and as Indatu Tradition but very minimally discuss the existence of Pawang Uteun from the perspective of local ecological knowledge and the ecological wisdom of Acehnese indigenous peoples as a solution in overcoming forest destruction. The Pawang Uteun is only seen as a traditional representation but ignores the Pawang Uteun as a manifestation of local knowledge about ecological wisdom. The diminishing role of the pawang utuen (delegation) is directly proportional to the high rate of clearing of forest land cover.

Keywords: pawang uteun, ecological wisdom, local knowledge, sustainability.

1. Introduction

The people of Aceh and the existence of the forest cannot be separated, this is reflected in the customs that develop in the Acehnese community which not only regulates administrative unity but also reaches the level of how to manage living space in forests, agricultural fields, and the coastal area. Although currently, with the special autonomy of Aceh, the customary institutions of the Acehnese people have been recognized by the State and is regulated in regional legal arrangements through Qanun Number 10 of 2008 concerning Customary Institutions. With the Qonun, it is hoped that the local government will further strengthen customary institutions and local ecological knowledge in managing forests to maintain the balance of nature and the environment and be sustainable. On the one hand, it encourages sustainable forest management and on the other hand, customary values that are reflected in local knowledge and practices are increasingly alive.

In Aceh's customary law, forest management is regulated wisely, full of wisdom and still adheres to the principle of sustainability for the use of the next generation. This is reflected in the existence of a forest management system in the Uteun customary institution led by the Pawang Uteun Commander. The existence of glee customary law and glee customary institutions that grew up in the indigenous people of Aceh has a long history and is deeply ingrained in the minds of the indigenous people of Aceh. When
referring to the historical trajectory, various literatures show that the existence of the Glee customary law, the Glee customary institution, has existed since the time of the Aceh sultanate during the reign of Sultan Iskandar Muda (1607-1636) which is contained in a written rule or called *adat meukuta alam* (processed from various sources). This is because the Acehnese understand the importance of the forest as a provider of food sources, water supply sources, sources of livelihood and other functions that support the survival of living creatures in the mukim area and around the forest area.

With the noble advice of Indatu "*hukom ngon adat lagee zat ngon sifer*" which means law and custom cannot be separated like substances with properties. Like customary law related to forest management contained in Glee customary law, on the one hand it is certainly expected to play a role in conserving forests, and more importantly, customary law is seen as a source of local knowledge, not just a mere rule of law that regulates forest management and utilization. The literature review data shows that there is still minimal interest in the study of forest management practices and utilization from the perspective of ecological wisdom and traditional knowledge. At the global level, interest in the study of local practices on resource use from an ecological perspective and traditional knowledge has increased since the 1980s, indicating the need to gain further insight into customary and/or local resource use practices (Berkes, Colding, & Folke, 2000).

On the other hand, it is hoped that it will overcome the increasingly massive forest destruction in Aceh. Based on data from the Aceh Forest, Nature and Environment Foundation (HAkA) shows that from June 2020 to July 2021, Aceh Province lost 19,443 hectares of forest cover, or every 27 minutes, Aceh lost one hectare of forest cover (Zulkarnaini, 2022). Around 251,000 hectares of forest in Aceh Province are in a damaged state. The locations are in the districts of Central Aceh, North Aceh, East Aceh, and Gayo Lues (Hanafiah, 2022).

In this paper, the emphasis is on a literature study that examines the role of the pawang uteun in using its cultural authority as a manifestation of Traditional Ecological Knowledge to respond to the increasingly complex forest governance in Aceh. Of particular concern are: first, identifying literature that examines forest management practices based on local ecological knowledge. These practices revolve around the use of cultural authority to respond to the increasingly massive use of forest resources and build sustainable governance. Second, identify a number of literatures related to the role of the pawang uteun and the institutional pawang uteun in managing the customary mechanisms that underlie action on the cultural values in which the knowledge is embedded. Third, identify literature that evaluates traditional forest management systems to see the existence of institutions and the role of the pawang uteun for sustainable and adaptive forest governance to climate change.

2. Method

This research is a literature review that is analyzing the results of research on the role of the pawang uteun in using his cultural authority as a manifestation of Traditional Ecological Knowledge. Collecting data using library research methods on various related literature (books, articles, and other online literature). Sources of data in this study were collected from several articles (journals and proceedings) and books related to the uteun pawang and his cultural authority. There are three variables studied, namely (1) forest management practices based on local ecological knowledge; (2) the role of the pawang uteun and the institutional pawang uteun in managing the customary mechanisms that underlie actions on cultural values; and (3) the traditional forest management system to see the existence of institutions and the role of the pawang uteun for sustainable forest governance. Data analysis was done descriptively.
3. Results and Discussions

Aceh has a long history of managing and utilizing forest products that have been inherited from generation to generation, one of which is the management and utilization of forest products based on a cultural mechanism in the form of customary gle law which places Panglima uteun or Pawang Uteun/glee pawang as a key figure in leading traditional institutions. gle in carrying out glee customary law. Various reviews of the literature show that the Glee customary institution has become a symbol that describes the interaction of the Acehnese customary community with the forest, which is well-organized and well-established in terms of complete values, norms, and rules. However, from the author's observations in various literatures discussing the Glee Customary Institution, the Panglima / pawang uteuan / gle still focuses on two things, namely first; Glee customary law is seen as an ecological wisdom that concerns the application of forest management laws and regulations that contain sanctions for those who violate taboos and prohibitions in forest management and become an instrument in conflict resolution. Second: Panglima / Pawang Uteun as an ecological wisdom inherited by the ancestors of the Acehnese people in maintaining the balance of nature by not destroying the forest ecosystem by using it wisely.

In this literature study, the author has not found a study that focuses on exploring the Glee customary institution and the Glee customary law as local knowledge about the ecological wisdom of the Acehnese indigenous people. A tradition is born must be based on an understanding of the action, a tradition is not just born without being based on an understanding of knowledge. For this reason, according to the author, it is necessary to conduct a study related to ecological wisdom from the perspective of local knowledge.

a. Pawang Uteun as Local Ecological Knowledge

Basically, the values of indigenous peoples' lives which are ancestral heritage are summarized in the value system of beliefs, behaviors and customs, both tangible and intangible in their development, growing and developing in tandem with the process of adaptation of the community to the surrounding natural conditions in fulfilling their needs. This adaptation process is born in the form of knowledge or ideas, habits, beliefs, equipment combined with skills, customary norms, cultural values that are considered sacred (Geerz, 1992).

Local wisdom is a system of ideas and value systems that are created, developed and maintained in local communities with various functions, including (Chadijah, 2017; Iskandar & Iskandar, 2017; Unayah & Sabarisman, 2016):

- a) Function of local knowledge and local values
- b) Social Function (identity and solidarity)
- c) Restoration and conservation function
- d) Decision Making Function
- e) Conflict resolution function.

In the trajectory of ecological history since the time of the Iskandar Muda sultanate, Aceh has a value system that regulates nature conservation based on local ecological knowledge and beliefs. The existence of panglima laot, kejuruen blang, Pawang Uteun, haria peukan and petua seunebok in the lives of the Acehnese people is clear evidence of the existence of ecological wisdom in the life of the Acehnese (Zakia, 2008). If we look closely at the ecological wisdom in the various traditional practices of the Acehnese, they apply three basic principles of conservation, even though from a grammatical point of view the term conservation was not known at that time. The three basic principles of conservation according to the Law of the Republic of Indonesia No. 5 of 1990, covering protection of life support systems, conservation through the sustainable use of living natural resources and their ecosystems as well as maintenance by preserving and maintaining the diversity of
flora and fauna species.

Thus the ecological wisdom of the Acehnese people related to forests proves that forest management and utilization have been regulated very wisely and have a harmonious relationship in the form of the Peulara Uteun custom led by the Uteun Commander.

b. The Role of Pawang Uteun and Institutional Pawang Uteun in Managing Customary Mechanisms

Forests and local wisdom are like two sides of an inseparable coin, and the people of Aceh are no exception, who view the forest as an integrated ecosystem that supports their survival. Sustainable forest management by applying glee customary law has been carried out by the Acehnese people since tens or even hundreds of years ago and it is still being applied today (Aswita, Suryadarma, & Suyanto, 2018). According to the people of Aceh, the life of the universe is always in equilibrium, any disturbance to the balance of nature will have a negative impact on the sustainability of nature, this is what underlies the thinking of the Acehnese people. Nature and its wealth including forests are interpreted as natural resources that have economic, religious, political, social and cultural values (Damayatanti, 2011). The existence of glee customary law in forest conservation practices has existed since Aceh was still in the Sultanate era. Traditional institutions are closely related to the governance structure of the Aceh sultanate prevailing at that time (Kamaruddin, 2013).

In the opinion of the Acehnese indigenous people, forest areas are seen as rimba Tuhan1, keunebah Endatu2 (Rangkuti, Ketaren, & Ridwan, 2020) which must be managed sustainably based on existing customary values and local knowledge. One of the forest management traditions in Aceh, known as the Glee Customary Law, is led by the Pawang Uteun (Forest Commander). Panglima Uteun or Pawang Glee is a person who leads a glee customary institution that has the authority to regulate customary law systems related to the management and utilization of customary forests (meugle), meurusa, has the authority to collect wase gle (excise), supervise and implement glee customary prohibitions and resolve disputes in violation of glee customary law.

In Qanun Number 10 of 2008 concerning Aceh Customary Institutions, it is explained that the Glee Pawang and/or Uteun Pawang or other names are people who lead and regulate customs related to the management and preservation of the forest environment. In this case, panglima uteun / pawang glee or other names in Acehnese society have a very important and strategic existence in an effort to maintain the ecological balance of the forest. However, with its strategic and important existence, the role of the Uteun commander is increasingly being degraded or there is a delegitimization process (Yulia, 2020; Muslihin, 2021).

The study of the Glee Adat institution in the current context of forest conservation focuses more on institutionalism and values that bind all Acehnese people in managing and utilizing forest products. In addition, customary institutions are more viewed as an Indatu benefit that needs to be preserved (Rangkuti, Ketaren, & Ridwan, 2020) where forest management is regulated for the common interest and forests are managed wisely as a common pole resource through wase glee instrumentation (Nasution, 2017). The taboos and prohibitions regulated by the Glee Customs under the supervision of the Uteun Pawang are shown as follows.

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1 Rimba Tuhan means that the forest belongs to God and is a gift for humans.
2 Keunebah Endatu is a legacy from ancestors
Table 1. Dos and Don'ts of Forest Management in Aceh's Customary Law (JKMA, 2016)

<table>
<thead>
<tr>
<th>Dos and Don'ts Name</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Prohibition of cutting down trees</td>
<td>Approximately 500 meters from the edge of the lake or reservoir. Approximately 200 meters from the edge of the spring and left and right of the river in a swamp area. Approximately 100 meters from the left and right of the river bank. Approximately 50 meters from the left and right of the tributary bank (alue). About twice the depth of the ravine from the river bank.</td>
</tr>
<tr>
<td>Pantangan Jambo</td>
<td>Jambo/huts should not be made in the path of wild animals and forest-dwelling spirits. Jambo materials should not use wood that has been wrapped around uroet, it is believed that it will attract snakes.</td>
</tr>
<tr>
<td>Pantangan darut</td>
<td>Seuneubok members do not hang cloth on trees, meneutak/ hook up machete on a tree stump, because it is believed to bring in insect pests/grasshoppers.</td>
</tr>
<tr>
<td>Pantang meu’uk-uk</td>
<td>Do not call while screaming in the forest or fields, it is believed to bring in pests of rats, deer, deer, monkeys, and porcupines.</td>
</tr>
<tr>
<td>Teumeubang wate pade mirah</td>
<td>Abstinence from cutting down wood trees when rice will be harvested, will bring geusong / planthopper pests.</td>
</tr>
<tr>
<td>Pantang ceumecah lam ujeun tunjai</td>
<td>Do not cut down the bushes when it rains or when sedang roh pade (the rice wants to contain) because it can bring locust plague, millions of grasshoppers will eat the young rice stalks so that the harvest fails.</td>
</tr>
</tbody>
</table>

C. Glee Customary Law and Pawang Uteun in the Perspective of Law as Ecological Wisdom

It must be admitted that the legal system in the management of customary forests in Aceh is very wise and prudent in regulating community interactions with the forest. This is done in its post-reformation development, to recognize the existence of customary law communities and their ownership of customary property in the form of customary forests. In Aceh, after the implementation of the Special Autonomy for Aceh, two forest management regimes apply, namely the Law on Forestry and the Glee Customary Law. As research conducted by Taqwaddin (2010) which states that the existence of these two regulatory regimes has an impact on overlapping forest governance practices so that there are some individuals who take advantage by carrying out uncontrolled utilization of forest products. A similar condition also occurs in Lamteuba Droev village, Saliman sub-district, where the dualism of forest governance arrangements, both customary and government, has led to rampant practices of illegal logging (Rahman, Apriana, & Noviyanti, 2016).

In the cultural mechanism of the indigenous people of Aceh, it is known that there are customary institutions whose existence is recognized and obeyed, and in its development there is a policy of the Acehnese government to institutionalize these traditional institutions in the peculiarities of Aceh with their respective duties and functions (Taqwaddin, 2007), as well as other institutions. Glee adat run by Panglima Uteun is an autonomous and independent institutional entity that does not stand alone in preserving forests as a government partner, so that in the decision-making process it involves other customary
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institutions at the village level under the coordination of Keuchik (Azwir, et al., 2016).

Glee custom is a set of provisions, regulations in the forestry sector, regulating, among others (Apriana, 2015; Rangkuti, Ketaren, & Ridwan, 2020):

a) Utilization of fallen wood to meet the needs of firewood, construction of houses for residents, is not used for commercial purposes.
b) Trees that are considered capable of storing water or trees that are around the location of the springs may not be cut down.
c) It is not allowed to cut down trees with a radius of 100 meters along the river.
d) Every time a tree is cut down, the body must be returned
e) Honey-producing trees in the forest may not be cut down.
f) Utilization of wood is used according to need.
g) Recommendations to use natural plant fertilizers.
h) Protecting springs for human life, plants and wildlife by maintaining the balance of the forest ecosystem.

Thus, proving that the Glee customary law has been regulated very wisely, fairly towards humans and the sustainability of forest ecology in order to create a harmonious and balanced relationship in the form of local ecological wisdom of the Peulara Uteun adat, led by Panglima Uteun.

In addition to carrying out the peulara uteun custom as a legal system that must be obeyed by all Acehnese indigenous people, with the cultural authority possessed by the Pawang Uteun under the coordination of the Mukim, the authority to resolve disputes in forest product management is at the mukim level which culturally gives the mukim authority to run the government. and Glee customary law, including resolving disputes in which Panglima Uteun plays a role in providing advice or guidance on forest management, and resolving disputes in violation of Glee customary law (Taqwaddin, 2010).

With the authority possessed by Mukim, it can act to resolve disputes and control resources in its ulayat areas, including customary forests. With the authority possessed in the control of customary forest, the Mukim can issue customary forest management rights (meuglee) to the mukim community, which include: Hak cah rimba, Hak useuha dan Hak Istimewa dong tanoh.

d. Institutional Existence and Role of Pawang Uteun for Sustainable Forest Management as Indatu Heritage

The tradition of wise forest management which is full of moral messages has been practiced from generation to generation in Acehnese society through traditions, both written and unwritten, although conceptually the community's understanding of conservation is still very minimal. This can be seen from the community's view of the forest which places the forest as a source of socio-economic life and plays an important role for the sustainability of their lives. Conditions like this indirectly make ancestral traditions a cultural mechanism in controlling forest use so as not to damage the balance of forest ecosystems even though in practice this cultural mechanism is faced with regulations issued by the government in terms of forest management.

In various literatures that examine the local wisdom of forest management by the Acehnese, it was found that the use of the term for someone who has cultural authority in the Peulara uteun tradition tends to vary in various places in Aceh, some say panglima uteun, some say Peutuah Uteun (Azwir, et al., 2016); Kejruen Glee (Rangkuti, Ketaren, & Ridwan, 2020); Pawang Uteun (Muslihin, 2021; Yulia & Herinawati, 2022); Pawang Glee (Mardhiah, Supriatno, & Djufri, 2016; Hasnitaria, Moulia, & Fazzan, 2022); Panglima Uteun (Taqwaddin, 2008; Apriana, 2015; Chadijah, 2017). With such facts, if we borrow the theory of symbolic interactionism by Blumer which says that meaning comes from one's interaction with the environment, everyone acts to do something based on the meaning understood. In other words, meaning is a definition of something as a result of
interaction (Chadijah, 2017). The question then is whether the waning of the peulara uteun custom is motivated by the use of different terms so that it can affect the meaning of the peulara uteun custom? To answer this question, further research is needed regarding the differences in the terms used.

Different facts that also indicate a shift in meaning were found by a study conducted by Azwir, et al. (2016) by saying that peutua uteun are located in all villages in Geumpang sub-district but the designation is more directed to people who in their activities often enter the forest, not to someone who is traditionally confirmed as peutua uteun.

4. Conclusions

Studies related to Pawang Uteun discuss more about the role of institutions, customary law and as an Indatu Tradition but very minimally discuss the existence of Pawang Uteun from the perspective of local ecological knowledge and the ecological wisdom of Acehnese indigenous peoples as a solution in overcoming forest destruction.

The dualism of the regime in forest regulation and management in Aceh further nullifies the institutional role of the Pawang Uteun. The Pawang Uteun is only seen as a traditional representation but ignores the Pawang Uteun as a manifestation of local knowledge about ecological wisdom. The use of the term to refer to someone who has cultural authority in the peulara uteun custom tends to vary in various places in Aceh. The fading of the role of the pawang utoen (delegetimisai) is directly proportional to the high rate of clearing of forest land cover.

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