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PENGETAHUAN TRADISIONAL MASYARAKAT URUG UNTUK IRIGASI PERTANIAN DI BOGOR JAWA BARAT

INDIGENOUS KNOWLEDGE OF URUG SOCIETIES FOR AGRICULTURE IRRIGATION IN BOGOR WEST JAVA

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ABSTRACT

The objective of this research to investigate traditional agricultural irrigation based on indigenous knowledge of customary urug societies in Bogor West Java. The research method used is Ethnoecology qualitative approach. This method is implemented because research has connection among human (cultural & social) and environment including traditional agriculture water management as well as the knowledge about the environment. Data are collected by in-depth interview, observation and documentation. In order to determine respondents as major sources information use purposive sampling technique. The outcome is analyzed with combination numerous of a method such as in-depth interview, observation, and documentation (triangulation data). There are some results including rice paddy field in Urug societies exert traditional terracing for inventing land for cultivating of paddy because geographically location of wetland paddy is mountainous. The other is traditional irrigation of Urug slue river water (main sources of irrigation) to susukan (traditional reservoir). After that water is flowed to Selokan and continue to the rice paddy field. The person who has mandatory for water agriculture management is mentioned as Ulu-ulu. Ulu-ulu is a pivotal person because have chores for ensuring all farmer received water from the river, Susukan and selokan. The other finding is Urug customary societies applicate gotong royong (mutual cooperation) among the member of societies typically in traditional agriculture irrigation activity.

Keywords: Indigenous Knowledge, *Susukan*, *Ulu-ulu*, Traditional irrigation, traditional agriculture.

ABSTRAK

Tujuan penelitian ini adalah untuk mengetahui irigasi pertanian tradisional berbasis pengetahuan asli masyarakat adat urug di Bogor Jawa Barat. Metode penelitian yang digunakan adalah pendekatan etnoekologi kualitatif. Metode ini dilakukan karena penelitian memiliki hubungan antara manusia (budaya & sosial) dengan lingkungan, termasuk pengelolaan air pertanian tradisional dan pengetahuan lingkungan. Pengumpulan data dilakukan dengan wawancara mendalam, observasi dan dokumentasi. Teknik purposive sampling digunakan untuk menentukan responden sebagai sumber informasi utama. Hasil penelitian dianalisis dengan kombinasi berbagai metode seperti wawancara mendalam, observasi, dan dokumentasi (triangulasi data). Ada beberapa hasil diantaranya persawahan pada masyarakat Urug yang menggunakan terasering tradisional untuk dijadikan lahan

budidaya padi karena secara geografis letak persawahan tersebut bergenung-ganung. Yang lainnya adalah irigasi tradisional dari urug sungai (sumber utama irigasi) hingga implan (waduk tradisional). Setelah itu air dialirkan ke parit dan dilanjutkan ke persawahan. Orang yang diwajibkan mengelola pertanian air dikenal dengan ulu-ulu. Ulu-ulu adalah orang yang sangat penting karena mereka mempunyai tugas untuk memastikan bahwa semua petani menerima air dari sungai, susukan dan selokan. Temuan lainnya, masyarakat adat Urug menerapkan gotong royong (gotong royong) di antara anggota masyarakat yang biasanya terlibat dalam kegiatan irigasi pertanian tradisional.

Kata Kunci: Pengetahuan Asli, Susukan, Ulu-ulu, Irigasi Tradisional, Pertanian Tradisional.

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INTRODUCTION

Local wisdom is the knowledge that has been adapted to climate change and the environment, according to observations based on experience, observations of natural and environmental phenomena and experiments adapted to environmental changes. Local knowledge is very unique because knowledge is based on local culture and community (Bapfakurera & Nduwamungu 2020). Local wisdom relates to the past, as well as about the present as well as about the future (Handoko 2019). According to Wiradimadja (2018) local wisdom is born from the thoughts and works of previous communities.

It is the knowledge handed down generation to generation by word-of-mouth. In general, local wisdom can be understood as local ideas that are wise, full of knowledge, good value, which is imprinted and followed by members of the community (Damayanti et all. 2020). Berkes (2012) reported that indigenous knowledge can be defined as a cumulative body of knowledge, practice, and belief, evolving by adaptive processes and handed down through generations by cultural transmission, about the relationship of living beings (including humans) with one another and with their environment.

However, because its distribution and use are still local, local knowledge is vulnerable to extinction. The loss or

preservation of knowledge depends on the maintenance of the community. If this knowledge is preserved, its sustainability will be guaranteed and vice versa, if it is not maintained, it will become extinct (Syahidah, Iskandar & Parikesit 2020). Local knowledge and culture are applied to manage water, conserve water, and preserve the environment including forests and land. Even local wisdom has been able to determine the rainy and dry seasons as well as climate change. Local wisdom plays a very important role, especially in water management. According to Bahagia (2020) local wisdom, such as in the indigenous people, predicts the climate by looking at the position of the kidang star at night. When the position of the star is in the east as a sign of the dry season and the rainy season arrives when the position of the star is in the west.

Besides, local wisdom is also related to forest and environmental management. An example is the Muyong local wisdom. This local wisdom is related to the relationship between humans and the environment. For the Muyong community, it is related to community compliance with customary rules and laws, replanting trees which have to function to conserve soil and water, and preserving biodiversity (Camacho et al. 2016). In water management and conservation, local wisdom plays an important role. For people, water, such as river water, has cultural value (cultural

river), so the community must live in harmony with the river. In addition, rivers are related to life the people build their house near to side river because the river is related to a life where river as major sources of human life (Sihombing 2019).

Local wisdom also protects water resources through local and cultural regulations starting from the prohibited area on rivers. Prohibition not to damage and dispose of various impurities ranging from disposing of carcasses, raising livestock on riverbanks, disposing of faeces and slaughtering animals and throwing the blood of these animals into the river. This prohibition is called hit khoong, it also applies to establish prohibited forest areas because traditional people believe that forests and water are related (Nguyen & Ross 2017). They also protect the environment by applying ethics to the environment, religion and customary law (Yang et al. 2018). Mulyani (2016) reveals that local wisdom regulates the life patterns of human relationships, but also traditional wisdom which regulates their relationship with nature and the balanced use of natural resources. In Ciptagelar community, the environment is protected through creating forest cover or banning people from damaging the area.

One function is to avoid drought disaster (Komariah 2015). The implementation of conserving water is realized by not changing the waterway, for example making fish ponds, regulating drainage, and making irrigation and forest functions such as being converted into fields (Suyatman 2018). In another community like Gedeo community, conservation of trees exerts prohibition for cutting baboo tress.

It is regulated by *seera rules* where the people will not admit to chop baboo trees and refrain baboo trees because there is ecology roles. The community believe that perpetrator who dares to breach the rules will have numerous dismerit including rain shortage, barrenness disease-out break and weak acceptance among the communities (Maru, Gebrekirstos & Haile 2019).

Traditional people also planted trees such as sisal euphorbia and eucalyptus along the contour for water and soil conservation because it can decline soil erosion and protect water near to the root of the plant. It continues to other conservation soil and water like restrict people for grazing to let the grass grow fertility (Taye & Megento 2017). Customary people also protect water like a river by way of creating *lubuk larangan* (river zone prohibition) (Norsidi 2016). Even in Borobudur district, the people create sacred spring water (Widodo & Hastuti 2017). Other communities in West Sumatra, local people use Lubuak Larangan or the prohibition of not damaging river area.

There are many kinds of fish in this area and there is a period for collecting fish in the river. The people will not allow gathering fish every time (Ilhami, Riandi & Sriyati 2018). Local wisdom in water distribution is based on local customs or policies by involving local leaders. Irrigation of agricultural water in West Sumatra is managed by a local institution. Meanwhile, agricultural irrigation is carried out by Kapala Bando (head of irrigation). For running this responsibility, Kapalo Bando will ask permission from local community leaders (Ninik Mamak) (David & Ploeger 2014). Another finding, in the Borana and Konso community, water is managed by (Konfi) or the leader of the joint well water (Well council). The leader will order Abba Heregaa in charge of distributing water for daily needs, Abba Guyyaa (in charge of distributing water for livestock) and Gogessa or the person who helps Abba Guyyaa (Behailu, Pietilä, Katko 2016).

In another community like in Magelang City in Sileng River purba, the people invent collectively "oloran sawah". The role of the oloran rice paddies field is to flow water river to agriculture field and disembark water from agriculture land when the water is excessive in the rice paddy field (Widodo & Hastuti 2017). Besides that, in the Oasing community, water is used for irrigating rice fields. In the spring area it is not allowed to

damage the environment such as forests and is included in the prohibited area so that where the springs are, it is not allowed to destroy the forest in that area. Meanwhile, the monitoring of water distribution is carried out by the Banyu Modin. The irrigation system for paddy fields is drained from large rivers and then flowed to all farmers as water users (Utomo1 et al. 2020). In implementing all activities contained in local wisdom, the community puts forward cooperation or cooperation.

In practice, this is done by working together with collective action. Activities in indigenous peoples are rarely carried out individually. The principle of cooperation is deployed in activities that are not paid for in money but with social strength. A person in an indigenous community member will be assisted by another member of the indigenous community when there is work to be done together. For example, when ploughing land for cultivation, planting and harvesting. Mutual cooperation is often applied when someone is building a house. One time, if other members need energy, they must be ready to help. Meanwhile, mutual cooperation includes cultural values. Gotong royong is a community cultural value that is used as a mechanism for overcoming various problems at the local level (Unayah 2017). Cooperation with the principle of reciprocity results in social order in society, social order is realized because the elements contained in mutual cooperation have been and are being lived by each individual and group (Riwanto 2018).

There are many forms of mutual cooperation in some local wisdom in Indonesia. For example, in Tidore it is known as Bari or mabari. A form of voluntary cooperation (helping without expecting to be helped back). Therefore, the person being helped is obliged to provide or feed the people who come to help. Mabari in Tidore people is currently seen in many activities around the household, such as digging wells, making houses (barifola) and

others, while agricultural work/activities are rarely seen (Amin 2017). Besides that, the people of Maluku are known as Pela Gandong. Some values that can be found in the pela gandong culture include masohi (community service), patita (equal status), badati (mutual help) and the values of mutual respect between one religion and another. These values are implemented in the pela cultural values which are the glue of the life of the brothers in Maluku (Maelissa 2017 in Malatuny & Ritiauw 2018).

Specifically, the Baduy community is known as Ngalangkong or drinking tea together at night. The main objective is to strengthen family relations (Suryani 2014). Then, the Baduy community applies mutual cooperation to various lives. For example, in making houses, harvesting, ritual events or praying. Outer Baduy has been influenced by modernity, namely technology (television and transportation), institutions and ideas (ideas). There is no confrontation from outside Baduy, because it promotes togetherness and mutual respect (Amaliyah 2018). Other activities that are manifested in the mutual cooperation system include the tradition of connecting, which is the habit of the Baduy people to send or donate something to residents who are holding a celebration, the liliuran tradition, namely the habits of the Baduy community which are more directed at energy arisan to complete an activity.

While the tradition of dugdug rempug, which is mutual cooperation based on a spontaneous desire to help and assist those who need assistance, the tradition of waiting for overtime, which is the activity of a group of Baduy people who jointly carry out activities to protect the 'village' overtime from various possibilities that would be dangerous (Somantri 2012). Besides that, the spirit of mutual cooperation is manifested in the term rereongan. For example, when building a house, open huma serang, when planting rice (ngaseuk), building and repairing roads or bridges (Sarbini 2012). All farming or huma (dried land) activities in the Baduy

community are carried out utilizing mutual cooperation including narawas, nyacar, nukuh, ngaduruk, ngaseuk, ngirab sawan, ngored, made, ngunjal / ngakut (Nurhasanah et al. 2016).

The research will be conducted on the indigenous people of Urug Bogor, West Java, especially in the management of agricultural water. There are several objectives of this research, including traditional agricultural irrigation in indigenous peoples and the role of ulu-uluh as managers of agricultural water in the Urug customary community. Followed by how to irrigate the water to the plots of the fields of the urug indigenous community. Finally, the social and cultural values that are applied in managing agricultural water so that it reaches indigenous peoples. Cultural values include how mutual cooperation is the main capital in the sustainability of irrigated rice fields in the Urug Bogor indigenous community.

METHOD

The research about Indigenous Knowledge of Urug Societies For Irrigating of Agriculture in Urug Village Bogor West Java was conducted in Urug village, Sukajaya District, Bogor Regency West Java Indonesia. The ethnoecological approach was chosen because the research is related to the culture of a society and the environment including the physical environment such as soil, water, and plant. With an ethnoecological approach, researchers focus more on the dimensions of meaning and human knowledge about the environment (Iskandar & Iskandar 2016). Ethnoecology is also an approach that explores the relationship between human thoughts and behaviour and the myths, culture, legends or habits that develop in the area, as a form of community relations with the environment (Dewi & Rachmadiarti 2018). Ethnoecology is also defined as an approach to cognitive thinking related to the ecological knowledge of local communities about the environment they live in and historical aspects associated with science (Halbert & Rui, 2015).

The aim is to capture the perspective of the meaning of the community towards the local environment (Yenrizal 2016). In conducting ethnoecological research, researchers study the knowledge of rural residents about various aspects of ecology (Iskandar 2018). Ethnoecology is also described as the study of how humans interact with their natural environment including plants and animals, land formation, forest and soil types, and others (Maikel & Simbiak 2016). Qualitative research is a form of social action that stresses on the way people interpret and make sense of their experiences to understand the social reality of individuals (Mohajan 2018). Shakouri (2014) remark that qualitative researchers are willing to interpret the meanings hidden between and within the lines. In addition, ethnography can be mentioned as fieldwork research where the researcher visits to field and objects to find complete information. It can be enable the development of an understanding of the meaning that people ascribe to their experiences (Sutton & Austin 2015).

In order to determine respondents as sources of information about the research, purposive sampling technique was utilized. Purposive sampling is used when a diverse sample is necessary or the opinion of experts in a particular field is the topic of interest (Martínez-Mesa et al. 2016). This technique and method were utilized for gathering data related to traditional knowledge of Urug Customary societies for traditional agriculture irrigation. There are two main persons that can provide answers linked to the research namely abah Ukat and abah Maman. Two people can be mentioned as the best respondents. Abah Ukat is selected because he is chairman of Urug Society for Urug Lebak. He has deep knowledge of social and cultural as well as agriculture irrigation based on local policy. While abah Maman is the expert in water management locally in Urug customary community. Both respondents were

interviewed profoundly for collecting data through in-depth interviews.

There are numerous aspects that researcher will gather encompasses data connection of local knowledge of Urug for the conservation of river because water river is fundamental sources of agriculture irrigation. It continues to garnish data about the function of the river both cultural and social. Another aspect is to collect data related to the sort of traditional rice paddy field like terracing rice paddy land and traditional knowledge about water river irrigation for agriculture. Besides that, data about the linkage between cultural value and social capital like gotong royong (mutual cooperation) in traditional water irrigation will be gathered as well as the pivotal role of *Ulu-ulu* as a person who is appointed by customary societies.

The data will be underpinned by other sources including journal and book which have a strong connection with the goal of research. Then, observation is another way for data collection. Observation can be mentioned as collecting data from observing directly such as viewing to object and location or real fact of application of indigenous knowledge. All data were examined by triangulation to get valid data. One approach to promote social change, mitigate bias, and enhance reaching data saturation are through triangulation (multiple sources of data) (Fush, Fush, & Nes 2018).

Triangulation data are combined among sources of data including major sources of data from keys person of Urug people as well as data from observation, interviews and documentation. For example, an issue that was identified during an interview or focus group could also be examined during observations of practice in the naturalistic work setting. Similarly, issues witnessed during observations or recorded in digital diaries could be explored during discussions (Johnson, O'Hara, Hirst, Weyman, Turner, Mason, Quinn, Shewan & Siriwardena 2017). The research and observations are made in the real world (Sawatsky, Ratelle, Beckman,

2019). The combination sources of data both sources from *respondents* and other sources namely interview, observation and documentation can be reliable data for this research.

RESULT AND DISCUSSION

Indigenous knowledge is a smart action to conserve the environment on earth without damaged morphology and structure of the earth. Local knowledge is compatible with earth and follows earth shape. Geographically, the location of rice paddy field in Urug societies is mountainous. Customary of Urug community use traditional knowledge to create wet paddy field through inventing traditional terascering. As a consequence as earth, the shape will not be ravaged but the rice paddy field can be invented by local people in the hill of mountains. Rice paddies fields are invented following the contour lines. The soil in rice fields is muddy on the surface, but the lowest layer in rice paddy field is classified as a hard layer. There are advantages to using a terracing system of rice fields including soil are not prone to landslides. The water flow is also not too fast because the water irrigation falls first on the rice field above and then falls into the rice field below.

Another goal is that irrigation water has easily flowed from the top plot to the bottom plot of rice fields. The entire plot will receive water and no dry rice fields. Even when the rice fields have been planted with rice, the rice fields at the lowest location are received a lot of water. The main principle of making terraces is to regulate the passage of water to be orderly and sustainable. Rice fields with this system also contain aesthetic value or art that blends with hills and mountains, it becomes dramatic scenery for viewing. Ecologically, terracing system means that farmers do not impose their intention on nature but they must follow natural forms as cultural values in agriculture (Dewi, Fandeli & Baiquni 2013).

Another advantage is that terracing reduces the risk of soil loss through erosion (Chapagain & Raizada 2017). Rice production in this system is higher instead of yield in flat land (Ardi, Razali & Hanum 2017).

In order to water paddy plant, Urug customary societies slue water from the river to the rice paddy field through traditional behaviour. The major sources of

water for paddies is coming from river water. For irrigation, society will create duck rope (tali itik) on the surface of the

river. The principle is two of poles are plugged in both of side river namely in right and left side of the river. Once two of the pillar have been created, duck rope will be connected both of the riversides. The role

duck will retain river flow. Duck rope usually builds when drying season occur. The string is severe strong, it can withstand

to the river flow. Societies will encourage duck rope through sink sack which has been filled by sand. The water of the river will divert directly to the traditional reservoir namely Susukan. This is similar to a water

dump before streaming down to the rice paddy field. Water in. Arrange will distribute to ditch or culvert. Water in gutter distributes to all member of societies.

The position of Susukan is higher than rice paddy field, it makes it easy for societies to distribute water from Susukan to gutter. Cibitung river is one of the most fertile river water for indigenous people because it contains very high nutrient naturally. This spring is very wide, reaching 4 hectares. Rice fields flowed by the Cibitung River will produce higher production compared to water from other rivers. Each area of the foothills has a flat area, this area which is used as a water ditch area. Everyone should not do it carelessly to drain water from sources such as rivers. There are local officers who have been appointed by adat to take care of the agricultural area. The Urug customary community calls the local irrigation officer namely Ulu-uluh.

The duties of the ulu-uluh are to ensure water can be distributed to all residents, mobilizing residents to work together when

a water channel is damaged, he is also in charge of determining the irrigation schedule. There are several stages in scheduling irrigation of rice. First, drain the water when the community cultivates the land so that the land is easy to cultivate. The indigenous people of Urug village cultivate the land using buffalo because it is impossible to use a tractor because the rice fields are located in hills. The schedule for the implementation of irrigating the fields is carried out 1 month before planting the rice. When the rice has been planted, the water cannot be drained again, but the water level must be adjusted around 2-3 cm until the rice is harvested. Furthermore, the water will be sorted again when the rice will be harvested soon. Ulu-uluh's job also plays a role in keeping the waterways functioning and ensuring that water flows to farmers.

In principle, if there are ditches or irrigation channels that are damaged, the ulu-uluh and the community work together to solve it. There are some mutual cooperation in Urug community such as the person who owns the land will involve directly to act for alleviating irrigation building. Another scheme was the people didn't include in a public activity such as improving traditional water irrigation building but person must mandate to person as changing position because a person can't joint. In this way, the person who has not attended must pay a person to blend for improving traditional building of irrigation. As the person doesn't mingle for work and person doesn't send the person to joint for inventing irrigation facilities, leader of Urug people will summon a person for demanding why he doesn't come for public interest like finishing public work.

In watering paddies activity, all member of the water user must be willing to joint that activity. The person usually obtains punishment like the person will not obtain water for watering paddy through traditional irrigation if they neglect public activity like agriculture irrigation. It is heavy rules but it is useful. It is a consequence for the person who dares to breach local policy.

It distinguishes with a person who builds a house, no enforcement for the person to the joint but the people comprehend that he has duty for assisting another person. If someone knows that another member of the community build house, assisting from another member will joint to construct the house. Meanwhile, mutual cooperation is classified as cultural preservation, if it becomes extinct, the value of social togetherness will also become extinct. The real form of culture that occurs from the social interaction of society and becomes a human need, both individuals and society (Kurniawan & Tinus 2019). Water irrigation work for the Urug indigenous people is always based on group work. Ulu-uluh played a major role in repairing all waterways but it was impossible to complete all of them, so collaborative work with indigenous community members as needed.

Ulu-uluh has major responsibility especially for distributing water from river to susukan (traditional water reservoir) until water arrives in rice paddy field. The number of ulu-uluh rely on the amount of susukan (traditional water reservoir). For Instance, Abah ukat as the leader has 7 implants, It must be he has 7 ulu-uluh for adjusting water for paddy watering. There are several social forces including social binding between them. Meanwhile, social binding shows closeness such as a very close relationship between family and close friends (Choi, Park & Lee 2013 in Myeong & Seo 2016). The positive effect of social ties on the customary community urug makes the relationship between indigenous people very close. In addition, mutual cooperation includes social capital in agriculture because it creates an atmosphere where everyone is sincere to work together without any compulsion to help others.

There was not even jealousy, envy and conflict between them. Indicators that can be seen, namely individuals or someone willing to work with other people is classified as social capital (Jumirah & Wahyuni 2018). The existence of ulu-uluh implements a culture of mutual cooperation.

Gotong royong is a custom to help between residents in various fields of social activity, both based on neighbour relations, kinship and other collaborative activities (Rozaita, Rosyani & Sativa 2018). Someone carries out mutual cooperation activities to fulfil public or general interests (Hidayati 2016). Gotong royong activities for the customary community urug are carried out when there is damage to the irrigation waterways and rice fields. Meanwhile, the purpose of improving waterways is included in the public interest, not personal interest.

The impact of these activities will have a positive impact on all farmers in indigenous communities, all members must be involved in this improvement due to this action can be categorized as the public interest. In its implementation, indigenous peoples wake up at night together to ensure the availability of water to be distributed to all rice fields. Water irrigation is always done at night. All rice field owners and water distributors such as ulu-uluh were involved. In addition, to build agricultural irrigation structures called susukan or dams built by indigenous peoples with a system of mutual cooperation. However, each member is aware of this main task. Another implementation of mutual cooperation is manifested when there is an activity on someone's land, then others help, and vice versa until the work is felt by all people (Pawane 2016).

Gotong Royong reflects the solidarity and social cohesion of a community (Werdiat 2016). Mutual cooperation activities are formed because of the assistance from other parties for personal or group interests so that there is a loyal attitude of each citizen as a unit (Taslin & Yusuf 2017). In this mutual cooperation activity, residents who have been assisted are obliged to help other members of the community. Meanwhile, as a form of gratitude, the landowner provides food for the people who help (Anggraini 2016). In the urug customary community, ulu-uluh as a regulator of irrigation water in the community's rice fields are not paid using

money. Indigenous peoples have local customary rules that make rice a wage or payment to ulu-ulu. The time of payment is not when the water is distributed but when the rice is harvested. There is an agreement without writing that they believe in so that ulu-ulu and residents trust each other.

Ulu-ulu believed that community members would still pay him a wage in the form of rice even though there was no agreement. at least the social capital of mutual trust has grown in indigenous peoples. When the trusting is high, it directly supports collective action because it is supported by strong local institutions in the community (Qurniati, Febryano, & Zulfiani 2017). It even leads to strengthening social binding due to demographic similarities such as family, clan, ethnicity, emotional attachment, colleagues and so on (Aditya 2018). Besides that, it also acts as a social glue (Tajerin, Yusuf, Kurniawan & Nasution 2012). In the end, the existing trust in the community fosters an attitude of mutual help (Solikatun & Juniarshih 2018). The wage payment mechanism for ulu-ulu after the harvest season is a common activity but does not cause social problems such as ulu-ulu feeling disadvantaged.

At the same time, there is an agreement or consensus that every society must guarantee ulu-ulu wages. The amount of rice paid is also not too much so it does not burden the community but does not harm the ulu-ulu. The principle of tolerance is upheld so that no one is harmed. All the people are conscious about ulu-ulu right for gaining paddy as wage. Conversely, as there is member of the community doesn't allocate paddy yield as payment for ulu-ulu, chief of urug community will call someone who they dare to contravene local policy like each member of the community must distribute paddy yield for ulu-ulu right. The punishment is orally where abah ukat orate in front of the person for giving advice.

The suggestion is abah will explain about unrecommended or forbidden. In order for forbidden, human don't admit to

consuming another person right. Owner of land have chores to ensure entitlement of ulu-ulu, when human retain by way of hindering ulu-ulu right, meaning that the human has consumed what is not their right. As a member of urug community don't give paddies yield, meaning that a person requires to get suggestion from the leader of Urug community. Notwithstanding, Abah ukat convey that society always allocates paddy to ulu-ulu due to human have a heavy sense after relishing another human power like working with his.

Which of these things that are forbidden ?. Eat people's outcome without sacrificing in mutual cooperation activities are classified as illicit. Meaning that Urug indigenous society are very moral people. As if you have a garden, the garden is planted with bananas. If you need banana leaves and fruit at that location, you can immediately pick them up, if other people don't ask for permission, they are considered stealing. Urug people The local rules for it is each person must respond to allocate 3 binding of paddy to Ulu-ulu. In urug people mentioned it three pocong paddy. I binding of paddy is about 3,5 kilograms of paddy. The payment is not hight because the local rules will not create burden typically for water payment in local people. The number of people in one gutter is about 60 people. Ulu-ulu will receive 180 bindings of paddy. There is a relation between ulu-ulu and society and culture. Directly, social tolerance in irrigating rice fields occurs so that no one feels forced.

CONCLUSION

Water irrigation in the customary society of Urug exerts tradition irrigation. The main sources of water irrigation come from river water. The river water slue to water reservoir namely susukan. The water in susukan flow to selokan and continue to rice paddy field. In order to water paddy in a rice paddy field, Urug customary society determines Ulu-ulu for water management including ensuring water from the river to susukan until water arrives in a rice paddy

field as well as Ulu-uluhave chores to check the traditional facilitation like susuk, selokan and another building for water irrigation. In flowing water, gotong royong (mutual cooperation) is a fundamental principle in Urug customary community. Mutual work has linkage to cultural because it is a heritage from their forefather. As traditional building irrigation damaged, ulu-uluh and whole the society who exert water must be involved to work together for improving facilitation. When the people reluctant to joint, punishment socially are given to person namely rice paddy field who is owned by that person will dry because water from Susukan will not slue to the owner of the land. If that person doesn't joint, that person requires to pay or sent a person as changing for work to improve the traditional building of irrigation. Lastly, Ulu-uluh will not be funded by money although there is farmer use money as payment but the value must similar to the amount of paddy as the threshold for payment. The local policy has stipulated paddy yield as payment for ulu-uluh.

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JUDUL ARTIKEL (MAKSIMAL 15 KATA, AKURAT, JELAS, MENCERMINKAN ISI TULISAN (CAMBRIA 13, BOLD) JUDUL BAHASA INDONESIA

ARTICLE TITLE (MAXIMUM 15 WORDS, ACCURATE, CLEAR, REFLECT WRITING CONTENT (CAMBRIA 13, BOLD) INGGRIS TITLE

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ABSTRACT

Abstracts are written systematically reflecting the objectives of the society methods, and results of research or assessment. In addition, the abstract must also be written effectively to describe the substance of writing in no more than 250 words. All written in Indonesian according to EYD with Arial 10pt font type, single space, A4 paper format with top and left margins 3cm, right and below 2.5cm. Abstract cannot contain images, tables, equations, and citations. Abstrack should be written in two language English and Indonesian. Please refer to this template

Keywords: alphabet, maximum 5 words [Arial10, single-line spacing].

ABSTRAK

Abstrak ditulis secara sistematis yang mencerminkan unsur tujuan Penelitian atau kajian review, metode, dan hasil Penelitian. Selain itu, abstrak juga harus ditulis secara efektif menggambarkan substansi tulisan tidak lebih dari 250 kata. Semua ditulis dengan Bahasa Indonesia sesuai EYD dengan tipe font Arial 10pt, spasi tunggal, format kertas A4 dengan margin atas dan kiri 3 cm, kanan dan bawah 2.5 cm. Abstrak tidak boleh mengandung gambar, tabel, persamaan, dan sitasi. Abstrak di tulis menggunakan dua bahasa yaitu bahasa Inggris dan Indonesia peletakanya mengacu pada nyatu pada templet.

Kata Kunci: alfabetik, maksimal 5 kata (Arial10, single-line spacing)

Penulis Pertama., & Penulis kedua. (Tahun terbit). Judul Lengkap Bahasa Indonesia. *Nama Jurnal, Vol(tahun1/2)*, halaman pertama- halaman terakhir.

PENDAHULUAN

Judul bab harus ditulis dalam huruf kapital jenis hurufnya inherit ukuran font 13) Adapun isi paragraph ditulis dalam huruf Cambria ukuran font 12, spasi 1 (single-line spacing). Pada bagian ini berisi latar belakang masalah, perumusan masalah dan tujuan penelitian.

Jurnal Sosial Humaniora (JSH) mendorong pengembangkan ilmu pengetahuan dan teknologi dalam bidang sosial humaniora melalui penerbitan karya ilmiah berbasis hasil penelitian (orisinal).

Jenis naskah yang dipublikasikan adalah naskah orisinal hasil penelitian yang belum pernah dipublikasikan atau tidak sedang dalam proses publikasi oleh media

publikasi lain dan terbebas dari plagiarisme. Bahasa publikasi adalah bahasa Indonesia atau bahasa Inggris. Setiap naskah yang masuk ke dewan redaksi akan menjalani proses *peer-review*.

Naskah hasil penelitian harus didasarkan atas data hasil penelitian orisinal yang belum dipublikasikan dan dianalisis menggunakan metode statistik. Naskah hasil penelitian yang disajikan secara deskriptif tanpa rancangan penelitian yang dikontrol oleh peneliti, naskah hasil penelitian yang hanya berupa pengulangan (replikasi) dari hasil penelitian yang telah dipublikasikan, misalnya hanya kondisi geografisnya yang berbeda, tidak akan dipertimbangkan untuk dipublikasikan. Naskah bernomor seri tidak dapat diterima, kecuali disampaikan dan disajikan pada waktu yang bersamaan.

MATERI DAN METODE

Pada bagian ini berisi materi dan metode penelitian. Materi merupakan konsep-konsep yang berkaitan dengan focus penelitian, baik berupa *state of the art* maupun penelitian terdahulu.

Adapun metode penelitian berisi tentang pendekatan penelitian, metode, teknik sampling, jumlah populasi dan sampel, serta lokasi penelitian.

Naskah yang diajukan ditujukan ke Pimpinan Dewan Redaksi Jurnal Sosial Humaniora, dikirim ke Lembaga Penelitian dan Pengabdian kepada Masyarakat (LPPM) Universitas Djuanda Bogor Jl. Tol Ciawi No. 1 Kotak Pos 35 Ciawi, Bogor 16720 atau melalui e-mail ke jsh.lppm@unida.ac.id dan lppm@unida.ac.id. Naskah dimaksud harus dilengkapi dengan Surat Pernyataan Orisinalitas dan Pemindahan Hak Publikasi yang ditandatangi oleh semua penulis.

HASIL DAN PEMBAHASAN

Hasil penelitian, termasuk hasil analisis statistiknya dipaparkan secara terperinci

dalam bagian ini. Ilustrasi, jika diperlukan dapat disajikan dalam bentuk tabel dan/atau gambar. Tabel dan gambar harus sederhana, informatif, mudah dipahami, dan mandiri, dalam arti tabel atau gambar dimaksud harus bisa menjelaskan kepada pembaca sehingga pembaca tidak harus membaca tulisannya untuk memahaminya. Hal yang sudah dijelaskan dalam tabel atau gambar tidak perlu diulang dalam tulisan. Tabel dan gambar dimuat pada halaman terpisah dari teks.

Hasil penelitian selanjutnya dibahas dengan cara membandingkannya dengan hasil penelitian pada topik serupa dari peneliti sebelumnya untuk mengungkap keajegannya (konsistensinya) apakah konsisten (sama) atau berbeda, lalu jelaskan alasan ilmiahnya atas hasil dimaksud secara lugas dan tuntas sehingga memperjelas posisi hasil penelitiannya. Selanjutnya, temuan hasil penelitian diungkapkan disertai kelebihan dan kelemahannya, jika ada.

Ungkapan temuan hasil penelitian ini akan mempermudah dalam menyimpulkan hasil penelitian. Data rataan perlakuan harus ditulis dengan galat bakunya (standard errors). Tingkat signifikansi statistik dapat dinyatakan dalam $P<0,05$, $P<0,01$, dan $P<0,001$.

Khusus pada tabel, tingkat signifikansi dimaksud, berturut-turut dapat ditulis dengan *, **, dan *** sedangkan pada tabel dan grafik, perbedaan antarperlakuan dapat ditunjukkan dengan huruf a, b untuk $P<0,05$ dan A, B untuk $P<0,01$.

Penulisan Nama Penulis yang Diacu pada Teks

Nama penulis yang diacu di dalam teks tidak diperkenankan menggunakan *footnote*. Jika jumlah penulis kurang dari tiga nama penulis ditulis semua, jika jumlah penulis tidak kurang dari tiga, hanya penulis utama yang ditulis dan

diikuti dengan *et al.* Contoh: Syamsah (2010) menyimpulkan bahwa pajak dan zakat memiliki hubungan reduktif dan deduktabel. Parameter kualitas layanan puskesmas secara simultan mempengaruhi kepuasan pasien (Yuningsih dan Maulana 2010). Kekurangan dari kualitas pelayanan rumah sakit dapat diatasi apabila rumah sakit memperhatikan karakteristik pasien (Rahmawati *et al.* 2010). Tingkat kepuasan pasien menjadi indikator penting dalam mengukur kualitas pelayanan kesehatan (Yuningsih dan Maulana 2010; Rahmawati *et al.* 2010).

Tabel

Tabel harus dibuat sesederhana dan sesedikit mungkin, namun sekurang-kurangnya harus memuat dua baris data. Jika hanya ada satu baris data, maka penyajiannya harus menggunakan grafik. Garis horizontal tabel hanya boleh untuk mencirikan batas baris teratas (*heading*) dan garis terbawah dari badan tabel, sedangkan garis-garis kolom tabel tidak diperkenankan. Tabel dibuat dengan menggunakan fungsi tabel dalam program *microsoft office word*. Judul tabel harus ringkas, jelas, dan informatif, diberi nomor urut angka arab, huruf kapital hanya pada huruf pertama judul tabel kecuali beberapa nama diri, dan ditempatkan di atas badan tabel. Lazimnya, peubah disajikan dalam baris dan perlakuan disajikan pada kolom tabel. Keterangan tabel disajikan di bagian bawah badan tabel tanpa menuliskan kata keterangan. Di dalam teks, nomor tabel harus dirujuk, misalnya: kepribadian dalam pandangan Islam merupakan integrasi sistem kalbu,

akal, dan nafsu (Tabel 1). Judul tabel, tabel dan keterangan tabel disajikan pada halaman tersendiri setelah Daftar Pustaka. Lebar tabel 80 mm atau 160 mm. Jangan Menyisipkan tabel pada bagian teks, contoh tabel lebar 80mm :

Tabel 1. Daftar Harga Jurnal

Jumlah	Jurnal Sosial Humaniora (Rp/eksemplar)	Cetak lepasnya*) (Rp/eksemplar)
1-5	75.000	30.000
6 atau lebih	60.000	25.000

*) pemesanan minimal 5 eksemplar

Penulis yang naskahnya telah dipublikasikan akan mendapatkan satu Jurnal Humaniora dan dua eksemplar cetak lepas (*reprint*) artikelnya. Penulis yang ingin menambah jumlah jurnal dan cetak lepasnya dapat memesannya ke Dewan Redaksi melalui telefon atau email. Berikut ini adalah daftar harga Jurnal Humaniora dan cetak lepasnya, belum termasuk ongkos kirim.

Gambar dan Grafik

Gambar dan grafik dibuat dalam format JPEG dan hanya diperbolehkan jika data hasil penelitian tidak dapat disajikan dalam bentuk tabel. Grafik yang dibuat dengan program *microsoft office excel* harus diubahsuaikan menjadi format JPEG dengan kualitas gambar yang layak cetak. Ukuran lebar gambar adalah 80 mm atau 160 mm. Judul gambar harus ringkas, jelas, dan informatif, diberi nomor urut angka arab, huruf kapital hanya pada huruf pertama judul gambar kecuali beberapa nama diri, dan ditempatkan di bagian bawah gambar. Contoh gambar berformat JPEG lebar 80 mm (Gambar 1).



Gambar 1. Empat tingkat domain untuk menghadapi agroterorisme (ubah sesuai dari Konten 2000).

KESIMPULAN

Kesimpulan memuat temuan hasil penelitian yang mencerminkan kebaruan, keorisinilan, kepioneran, keuniversalan, dan kontribusi ilmiah dalam pengembangan ilmu pengetahuan dan teknologi. Pernyataan dalam simpulan terbebas dari frasa atau istilah statistik, seperti "berpengaruh nyata ($P<0,05$)".

Penulis harus menjelaskan implikasi hasil penelitiannya dalam pengembangan keilmuan, dan dampaknya terhadap lingkungan, sosial, budaya, ekonomi, politik, dan/atau hukum. Implikasi dipaparkan dalam bahasa yang sederhana agar pembaca noncendekia dapat memahaminya dengan mudah.

DAFTAR PUSTAKA

Penulis bertanggung jawab atas kebenaran semua sumber pustaka yang dirujuk dan dituliskan dalam Daftar Pustaka dan yang diacu dalam teks. Sumber pustaka sangat dianjurkan menggunakan terbitan terbaru (10 tahun terakhir), dan disajikan secara alfabet dan dituliskan menurut format nama tahun serta menggunakan aplikasi referensi seperti Mendeley, Zootero, dsb. Beberapa format dan contoh penulisannya antara lain:

Naskah jurnal atau abstrak.
Format: Penulis *Jurnal Sosial Humaniora* diwajibkan Untuk mensitisasi *Jurnal Sosial Humaniora* Nama Penulis. Tahun. Judul. Nama *Jurnal*. Volume: Halaman. Contoh:

Rahmawati R, G Praditina dan RA Munjin. 2009. Model pelayanan rumah sakit berbasis karakteristik sosial ekonomi masyarakat untuk meningkatkan kepuasan pasien. *Jurnal Sosial Humaniora*, 1(1): 18–29.

Seran G G. 2018. Identifikasi Faktor-Faktor Penentu Perilaku Memilih Dalam Pilpres 2014. *Jurnal Sosial Humaniora*, 9(2): 117–126.

Kusumawardhani Y. 2019. Analisis Manajemen Resiko Berbasis ISO 31000:2009 Pada Model Optimasi Pengembangan Destinasi Wisata Spiritual. *Jurnal Sosial Humaniora*, 10(1): 28–39.

Buku Format: Nama Penulis atau Nama Editor atau Nama Lembaga. Tahun. Judul. Edisi, Nama Penerbit, Tempat Penerbitan. Contoh:

Roestamy M. 2011. Konsep-konsep hukum kepemilikan properti bagi asing (dihubungkan dengan hukum pertanahan). Edisi pertama. PT. Alumni. Bandung.

Bab buku atau proseding. Format: Nama Penulis. Tahun. Judul. Dalam: Judul buku atau proseding (Nama Editor). Volume: Halaman. Nama Penerbit, Tempat Penerbitan. Contoh:

Goulet D. 2000. Ethics, culture and development: livestock, poverty and quality of rural life. In: Livestock, ethics and quality of life (eds. Hodges, John and Han, In K). 131-154. CABI Publishing, New York, NY 10016, USA.

Laporan pada pertemuan ilmiah (konferensi, workshop, dll) yang tidak tercakup dalam buku atau proseding. Format: Nama Penulis. Tahun. Judul. Judul atau Nama Pertemuan Ilmiah, Tempat Pertemuan. Jumlah halaman. Contoh:

Jalal F. 2011. Tantangan dan peluang pendidikan di Indonesia. Orasi Ilmiah. Wisuda XXVI Sarjana dan Pascasarjana Universitas Djuanda, Bogor. 16 hal.

Tesis atau Disertasi. Format: Nama Penulis. Tahun. Judul. Tesis atau Disertasi. Nama Perguruan Tinggi, Tempat Perguruan Tinggi. Contoh:

Jalal F. 2011. Tantangan dan peluang pendidikan di Indonesia. Orasi Ilmiah. Wisuda XXVI Sarjana dan Pascasarjana Universitas Djuanda, Bogor. 16 hal.

Tesis atau Disertasi. Format: Nama Penulis. Tahun. Judul. Tesis atau Disertasi. Nama Perguruan Tinggi, Tempat Perguruan Tinggi. Contoh:

Roestamy M. 2008. Kepastian hukum atas kepemilikan rumah dan bangunan gedung oleh investor asing dikaitkan dengan asas nasionalitas dalam sistem hukum pertanahan Indonesia. Disertasi. Program Studi Doktor Ilmu Hukum Fakultas Hukum Universitas Padjadjaran, Bandung.

Karya Ilmiah Lepas yang dimuat pada *Website*. Karya ilmiah lepas yang dimuat pada website hanya dapat digunakan jika literatur standard lainnya tidak tersedia. Format: Nama Penulis. Tahun. Judul. Diunduh tanggal-bulan-tahun dari <http://> Contoh:

Bryant P. 1999. Biodiversity and Conservation. Retrieved October 4, 1999 from <http://darwin.bio.uci.edu/~sustain/bio65/Titlpage.htm>.



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