
Local Wisdom of Customary Law Community to Realize Food Sovereignty in Central Sulawesi

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Abstract

Indigenous peoples have the right to food sovereignty, the right of indigenous peoples to meet food needs following local wisdom owned by indigenous peoples following their potential resources and culture, produced independently with their systems. Food production systems follow the conditions of traditional territories, traditional values / norms and knowledge of indigenous peoples, agricultural systems, trade, fisheries, and other production systems in traditional territories. Central Sulawesi, as one of the provinces that still has several areas, which are indigenous community areas, has local wisdom in terms of food security. The availability of food based on the independence of an area cannot be separated from the efforts of the community to maintain regional food security in a way that has become the standard of behavior of the surrounding community in managing the environment that can produce quality food, one of which is the standard of community behavior which is reflected in local wisdom. Through local wisdom in managing the environment, it is hoped that it will be a concrete step to strengthen it carrying capacity, especially in the food aspect. Through Law No. 18 of 2012, which seeks to give obligations to the state to respect, fulfill and protect the right to food of the Indonesian people without exception.

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1. Introduction

World food day is celebrated every year on October 16 to commemorate the establishment of the Food and Agriculture Organization of the United Nations (FAO). This World Food Day aims to warn the world that all people are more concerned about the dangers of hunger and malnutrition and hope that we are more motivated to take concrete action together to end hunger. Moreover, the purpose of this world food day is how the availability of food to meet people's food needs can be fulfilled, especially food needs, which are the basic needs of humans.

The phenomenon of increasing community growth certainly impacts the main needs of the community, one of which is the need for food, and something that deserves attention is the availability of quality food for the community that can be fulfilled.

The need for food is one of the human rights stipulated in the 1945 Constitution Article 27 paragraph (2) and is one of the main basic needs for humans. For this reason, what must be considered is how all people can access the availability of foodstuffs and only through policies by the state that can affect people's access to foodstuffs. Policies in the framework of food sovereignty must also produce results that can lead to a stabilization of food availability based on self-reliance.

The availability of self-reliance-based food in an area cannot be separated from the efforts of the community to maintain regional food security in a way that has become the standard of behavior of the surrounding community in managing the environment that can produce quality food, one of which is the standard of community behavior which is reflected in local wisdom. Using local wisdom in managing the environment is expected as a concrete step to strengthen the environment's carrying capacity, especially in the food aspect.

2. Problem Statement

Since a long time ago, indigenous peoples have regulated their lives with nature as a place of living. In Indonesia, each customary law community has local wisdom to preserve their environment because the life of customary law communities cannot be separated from nature. Customary law communities have lived in a community area

for a long time, where they can solve some of the problems and conditions that befall the territory of their orthodox community. Associated with food sovereignty based on local wisdom, customary law communities with local knowledge and local wisdom protect the nature of their livelihood. Food sovereignty can be more effective if it refers to various types of knowledge, one of which is local knowledge, which can be reached by looking at local wisdom and must be the main capital contributing to national food sovereignty. This paper will examine how the role of local wisdom of indigenous peoples in realizing food sovereignty in Central Sulawesi.

3. Methods

This article is based on the results of empirical legal research. The research was conducted to trace data on the food needs of indigenous peoples in Central Sulawesi through customary norms. So, in the article emphasizes the discussion of the protection and legal certainty of indigenous food sovereignty as an aspect of the law, and the consistency of local wisdom for the food security of indigenous peoples described from field data.

4. Discussion

4.1. Local Wisdom and Customary Law Community

Local wisdom cannot be separated from *Pancasila*. Local wisdom¹ as the spirit of the values of Pancasila which embodies in the life of Indonesian society that local wisdom of this nation is the "root" of *Pancasila* values but at the same time a sturdy tree, full of branches and dense leaves in which is sheltered by beautiful butterflies and various beautiful birds, which can also be seen as fresh and beautiful fruit and everyone who picks them is refreshed by its taste, which when described in a question, where is found 'spirit,' 'root,' 'tree,' or 'fruit' of the values of Pancasila, then the answer is in the wisdom tradition or the daily life wisdom of this nation.

The definition of local wisdom is a combination of two words, namely wisdom and local. Wisdom is synonymous with the ability to take a positive, good and useful attitude and action by avoiding the impact of badness and loss. Wisdom can be in the

¹ Riyanto, A., Ohoitmur, J., Mulyatno, C. B., & Madung, O. G. (2015). *Kearifan Lokal~ PANCASILA. Butir-Butir Filsafat Keindonesiaan*. Depok: Penerbit Kanisius. p. 7

form of expressions or phrases that reflect belief.² In the Indonesian Dictionary (KBBI),³ The word wisdom etymologically means a person's ability to use his or her mind to respond to an event, object, or situation. At the same time, local shows the interaction space where the event or situation occurs. Thus, substantially local wisdom is a norm that applies in a society whose truth is believed to be and becomes a reference in daily actions and behavior.

According to Sonny Keraf,⁴ Local wisdom belongs to the community, not individuals, and local wisdom belongs to nature. It is holistic, which encompasses knowledge and understanding of all life with all its relationships in nature.

Wisdom is a set of knowledge developed by a local community group gathered from long experiences working with nature in a mutually beneficial relationship between both parties (humans and the environment) sustainably and harmoniously.

Based on Law No. 32 of 2009 in Article 1 paragraph 30, local wisdom is the noble value that applies to community life to protect and manage the environment sustainably.

Heri Jauhari⁵ said that local wisdom is a message in the form of knowledge, teachings, attitudes, behavior, beliefs, skills, and life philosophy given by the ancestors of the local community through folklore to be believed and implemented. Thus, local wisdom is the intelligence or intelligence to take an attitude towards a problem that occurs in a certain place or place.

Local genius is another term for local wisdom; this term is used to hold back the entry of outside influences due to globalization, which can impact the erosion of local wisdom, and the entry of western culture, which sometimes contradicts local culture. Every local wisdom has a big impact on the harmonious relationship between humans and nature, Heri Jauhrai.⁶ Said because much local wisdom contains myths

² Jauhari, H. (2018). *Folklor: bahan kajian ilmu budaya, sastra, dan sejarah*. Bandung: Penerbit Yrama Widya. p. 185

³ Indonesia, K. B. B. (2008). *Departemen Pendidikan Nasional*. Jakarta: Pusat Bahasa.

⁴ Keraf, A. S. (2010). *Etika lingkungan hidup*. Jakarta: Penerbit Buku Kompas.

⁵ Jauhari, H. *Op. Cit.* p. 105

⁶ *Ibid.*

about prohibitions so that people obey and do not take actions that can damage the environment, for example, in the traditional village of Naga Salawu. There is a protected forest called the forbidden forest. Patanjali Ciamis still exists today because the people prohibit destruction by maintaining local wisdom in myths that frighten the surrounding community.

Local wisdom also contains local identity or community identity in an area. Local wisdom is the identity of a region because each region must have different local wisdom. The most visible local wisdom is the traditional village because some areas of their daily lives are still tied to their respective village customs. Their customs contain local wisdom that is still preserved to this day.

Local wisdom does not occur in one or two years. However, for centuries, which cannot be traced by any scientific methodology precisely, Bung Karno once said that our ancestors had left us the values of Pancasila, namely Godhead, humanity, unity, democracy, and justice, even these values have existed long before the arrival of Hinduism, Islam, Christianity, and other religions, because local wisdom is inclusive, welcoming and open, contextual in the context of life. Human and not frozen, doctrinal or dogmatic, local wisdom serves human life, so its locality.⁷

The presence of local wisdom is not a new discourse in our daily lives because local wisdom is a philosophy that lives in the people's hearts, in the form of wisdom about life, way of life, customary rites, and the like. Local wisdom comes together with the formation of our society, the Indonesian people, because the existence of local wisdom becomes a real reflection of the laws that live and grow in society. According to a report by The World Conservation Union (1997), from about 6,000 cultures globally, 4,000-5,000 of them are indigenous peoples. This means indigenous peoples constitute 70-80 percent of all societies in the world. Of these, most of them are located in Indonesia, which is spread across various islands.

According to Soerojo Wignjodipoero, customary law communities appear in three

⁷ Riyanto, A. *Op.Cit*

forms, namely:⁸

- a. the unwritten law (*jus non-scriptum*) constitutes a large proportion.
- b. The written law (*jus scriptum*), only a small part, was the statutory regulations issued by the kings/ sultans in the past, such as institutions in Java, *peswara-peswara / titiswara -titiswara* in Bali and *sarakata. -sarakata* in Aceh
- c. Written legal descriptions; Usually, these descriptions are a result of research (research) recorded, such as the book of Prof. research. Supomo, which is entitled "West Java Customary Civil Law" and a book of the research results of Prof. Djodjodigono / Tirtawinata entitled "Central Java Customary Law."

According to Hazairin, a customary law community is a community unit with the completeness of standing on its own, namely having a legal entity, a power unit, and a unitary environment based on common rights to the homeland and water for all its members.

The term customary law community is found in the Draft Law on the Recognition and Protection of the Rights of Indigenous Peoples (after this abbreviated as PPHMHA Draft Law), which the People's Consultative Assembly initiated, also used the term "customary law community" In Article 1 point 1 of the PPHMHA Draft Law the definition of legal community *adat* as "... a group who are bound by their customary law order as citizens with a legal partnership because of the same place of residence or based on descent" (see: People's Consultative Assembly, "Draft Law on the Recognition and Protection of the Rights of Indigenous Peoples from the Commission III DPR RI). Ricciardo Simarmata, as quoted by Ketut Sudantra, the terms customary law community and customary law association or customary law community unit and customary law community union or customary law community unit have the same purpose, should not be confused with one another because the two are different, the term Customary law community units refer more to the customary law community as a unit. In contrast, the customary law community refers more to members of the customary law community unit itself.

Diamant Samosir⁹ mentions customary law communities with the term "traditional

⁸ Wignjodipoero, S. (1989). *Pengantar dan Asas-Asas Hukum Adat*. 1989. Jakarta. Haji Masagung. p. 22

communities" or the indigenous people. Customary law communities are human communities that obey the rules or laws that regulate human behavior about one another in the form of a total of true customs and morals. Live because they are believed and embraced, and if the perpetrators are violated, they will receive sanctions from the customary authorities.

The Constitutional Court in Decision Number 31 / PUU-V / 2007 concerning Judicial Review of Law No. 31 of 2007 against the 1945 Constitution, the Constitutional Court stated that a customary law community unit can be said to be de facto still alive, whether territorial, genealogical, or functional, containing the following elements:

1. the existence of a community whose members have group feelings
2. the existence of customary government institutions
3. the existence of customary assets and/or objects and,
4. the existence of a set of customary law norms, as well
5. The existence of certain areas, especially in territorial customary law communities.

The formation of customary law communities is theoretically due to binding actors that bind each member of the customary law community, namely genealogical factors (descent) and territorial factors (territory). Based on these two bonding factors, customary law communities are formed, which in the study of customary law are referred to as the main type of customary law alliances, namely:¹⁰

1. Genealogical legal alliance is a legal alliance whose main basis for the group is equality in descent. This means that this group feels bound because it comes from the same ancestor. This genealogical legal society is distinguished into three types, namely those of a patrilineal nature, matrilineal and parental
2. A territorial legal partnership is a legal alliance whose main binding basis for group members is the area of birth and live a life together in the same place. According to R. Van Dijk (1954), a territorial legal union is divided into three

⁹ Laksanto, U. (2016). *Hukum Adat*. Jakarta: Rajawali Pers. p. 1

¹⁰ Wulansari, C. D., & Gunarsa, A. (2016). *Hukum adat Indonesia: suatu pengantar*. Bandung: Refika Aditama. p. 25

types, namely village alliance, regional alliance. And unions from several villages.

3. A genealogical-territorial legal partnership is a legal partnership whose main binding is that its members are not only tied to a certain area of residence but are also bound by hereditary relations in regional ties and/or kinship. In an area with a territorial genealogy community, legal dualism or pluralism will apply, namely, government administration law based on legislation, customary law (new) that applies to all members of the village community unit concerned, and traditional customary law for the unit. - certain community units according to their respective regions of origin.

Ter Haar emphasized that in a legal society, customary law as sediment rather than a social reality, is levied from it and is therefore also supported; that is where customary law in the perpetual process is formed and maintained by and in the decision of the power holder (the leader and the meeting) which is imposed on a legal action or a dispute. However, on the other hand, the community has rights over its land, water, and plants, over its buildings. His sacred objects and other belongings appear to us as legal subjects who participate in legal relations.¹¹

4.2. Food Sovereignty and Food Security

The concept of food sovereignty has officially become the goal and approach in national food development, as stated in Law no. 18/2012, together with food self-sufficiency and food security, shows that food sovereignty is a basic strategy to complement food security as the ultimate goal of food development because these two concepts are actually in line and complement each other. As a result of the deepening of various concepts, it is formulated that food sovereignty is related to farmers' rights and access to all agricultural resources, including land, water, production facilities, technology, marketing, and consumption. This condition can be measured at various levels, including individual, household, community, regional, and national.

¹¹ Haar, B. T. (1966). *Asas-asas dan susunan hukum adat*. Jakarta: Pradnja Paramita. p. 7

Indonesia has Law No. 18 of 2012, which seeks to give obligations to the state to respect, fulfill and protect the right to food of the Indonesian people without exception. The article mentioned some basic notions related to food. Article 1 states that food is anything derived from biological sources of the agricultural, plantation, forestry, fishery, animal husbandry, aquatic, and water products, whether processed or unprocessed, designated as food or drink for human consumption, including additional materials. Food, food raw materials, and other materials used in preparing, processing, and making food or beverages.

Food Security according to Article 1 of Law no. 18 of 2012 mentioned is the condition for the fulfillment of food for the state to individuals, which is reflected in the availability of food that is sufficient, both in quantity and quality, safe, diverse, nutritious, equitable, and affordable and does not conflict with the religion, belief, and culture of the community, for can live healthy, active, and productive in a sustainable manner.

Food Sovereignty in Article 1 of Law No. 18/2012 is the right of the state and nation independently to determine food policies that guarantee the right to food for the people and give the community the right to determine a food system that is following local potential. When viewed from the definition of food sovereignty according to the Act, it can be seen that there are two parties involved in efforts for food sovereignty, namely (1) the state has the right to independently determine food policies that guarantee the right to food for the people and (2) the community. also have the right to determine a food system following local resources

According to Government Regulation no. 17 of 2015, what is meant by food is anything that comes from biological sources of the agricultural, plantation, forestry, fishery, livestock, water, and water products, whether processed or not for human consumption, including food additives. Food raw materials and other materials are used to prepare, process, and/or manufacture food or beverages.

This definition is a derivation of Article 1 of Law no. 18 of 2012. The current food system is in accordance with local resources in line with what was made by the

Minister of Agriculture that strengthening economic activities, including agriculture, one of which is sourced from Indigenous Peoples, is expected to assist the government, especially in designing strategies and implementing activities related to food.¹²

Secretary-General of *AMAN* (Alliance of Indigenous Peoples of the Archipelago) Rukka Sombolinggi on Tuesday, July 14, 2020, held a limited meeting with the Minister of Agriculture, Syahrul Yasin Limpo. Rukka Sombolinggi, bringing several recommendations, namely conveying how Indigenous Peoples are in their strategy towards food sovereignty and the economic progress of indigenous peoples.

AMAN recommends several strategies to the government through the Ministry of Agriculture

1. Strengthen efforts to increase agricultural productivity in the community by supporting the development of community-scale farms and gardens. By describing the area of land needed to fulfill food to maintain national food security, is based on the data obtained, it is 300 thousand hectares. There are 75,436 villages in Indonesia. Each village manages just 4 hectares of land for productive agriculture, national food needs are met, and there is an even distribution of profits in the community.
2. Offering direct incentive support to the community with a simpler but accountable access mechanism is being offered.
3. To build a domestic / inter-island trading or barter system; and ensure the ease of distributing community agricultural products, both between communities in one region and between islands.
4. Another suggestion that is no less important is to provide protection and legal certainty for Indigenous Peoples to manage their traditional territories freely and sustainably following the existing potential in the area.

¹² AMAN. *Aman dan Kementerian Pertanian Bahas Strategi Kedaulatan Pangan Ekonomi Masyarakat Adat Untuk Indonesia*. Retrieved from <https://www.ama.or.id/2020/07/aman-dan-kementerian-pertanian-bahas-strategi-kedaulatan-pangan-ekonomi-masyarakat-adat-untuk-indonesia/>. (Accessed on July 11, 2020)

Food sovereignty can briefly be understood as the right of indigenous peoples to meet food needs following their potential resources and culture, food that is produced independently of their systems. Food production systems under the conditions of traditional territories, typical values / norms and knowledge of indigenous peoples, agricultural systems, trade, fisheries, and other production systems in traditional territories.

Suppose you look at some of the strategies proposed by *AMAN*. In that case, it can be seen how the indigenous peoples are very consistent with food availability, especially local-based food security that is following local potential.

4.3. Local Wisdom of Customary Law Communities in Realizing Food Sovereignty

Heri Jauhari said that Adam and Eve, as humans, first came down to earth and brought nothing, but they were equipped with reason and thoughts as a form of their differences with other creatures that God has created. Humans (Adam and Eve) with natural powers of mind become cultured; cultured humans can be used to meet their primary needs (especially food, clothing, and shelter) and their secondary needs. One of the needs of humans as social beings that must be fulfilled is in the form of behavior in the form of rules that can regulate their life in society.

The primary human need that must first be met is food needs, food needs that can meet their energy to do activities after eliminating the hunger and thirst they feel. As beings who think, humans must make efforts to avoid hunger to meet their food needs, for that they must cultivate it, one of which is by cultivating crops, planting and cultivating land to produce crops as food that they can consume. As already stated, local wisdom also contains local identity or the identity of the people of a region. Hence, each region has its own identity and includes local wisdom in fulfilling the food of its indigenous people.

All Indonesian citizens have to participate in efforts to maintain national food security, including indigenous and tribal peoples, whose local wisdom is expected to be the main source of providing specific food availability strategies.

One of the steps taken by the Secretary-General - the alliance of the indigenous peoples of the archipelago (*AMAN*), Rukka Sombolinggi held a limited meeting with the Minister of Agriculture, Syahrul Yasin Limpo, to convey about the strategy of food sovereignty and the economy of Indigenous Peoples, the meeting was very clear that *AMAN* appreciates the commitment the government in issuing strategic policies, and indigenous peoples are very proactive in pushing the government towards food sovereignty policies. The Minister of Agriculture has taken comprehensive steps if strengthened by encouraging the Ministry of Agriculture to carry out true Agrarian Reform, upholding food sovereignty by strengthening regulations on recognition and respecting and protecting the traditional rights of Indigenous Peoples in agriculture, said Rukka Sombolinggi.¹³

Indigenous peoples in Central Sulawesi, as one of the regions in Indonesia that still have their customary law communities, have habits or knowledge of wisdom passed down from generation to generation in daily life to defend food sovereignty and the sustainability of their people's lives.

One of them is the *Ngata Toro* Community; indigenous people are known as indigenous people because they have lived holistically by their institutions, live by their customary laws, also live with their local wisdom in managing the environment.

Ngata Toro has the philosophy of *Taluhi Katuwua* 3 Stoves of Life Maintaining good relations with the Creator, (*Topehoi*) maintaining good relations with the environment (*Katuwua*) Maintaining good relations with fellow humans (*Hintuwu*)

The relationship with local wisdom to realize food sovereignty *Taluhi Katuwua* is the basis for managing nature wisely for the sustainability of life and food sovereignty of the *Ngata Toro* indigenous people.

Ngata Toro has a population of nearly 3,000 people, and until now, they have had enough of their food needs. The food needs of the Indonesian population depend heavily on rice, as well as the indigenous people of *Ngata Toro*, farmers in *Ngata Toro*, and other places to grow rice as a staple food. However, besides rice as a staple crop,

¹³ *Ibid.*

they also plant cocoa. The indigenous people of *Ngata Toro* also have fish ponds and raise chickens, ducks, and cows. Other commodities can be used as the main food source for the Indonesian population, but they still see the potential based on local resources.

In *Ngata Toro* still use rice as a basic need, farmers in *Ngata Toro*, in processing the rice fields not only get many rice yields but cultivate the fields by following the correct planting time according to the moon in the sky, which they believe is not will be attacked by pests, the management of this planting time has become their culture, which has become local wisdom that they obey so that what they do can get maximum results.

When planting rice, you have to follow *hintuwu* in different areas, and for example, there are community fields in the mountain area, they will make a different planting schedule from those in the village; for example, in the village, the harvest is opposite the mountain.

In this area, there are also annual crops, meaning plants that are only cultivated together once a year; the community carries out this annual plant besides planting rice as well as planting cocoa and coffee, their annual crops are intercropping with maize, sweet potato, and vegetable pepper to provide for their daily needs, and so that their needs are fulfilled before the next harvest.

In farming the indigenous people of *Ngata Toro*, there are many taboos as local wisdom, to maintain good rice yields, for example, there are community activities in the forest taking rattan and taking thatch for roofs, for housing needs, taking bark for crafts, all of which must be stopped, not allowed again if the rice is already bearing fruit. Their custom is that if the rice has turned yellow and is already filled, it is still allowed to pass if the rice is about to come out, the fruit is no longer allowed to pass through the rice fields with materials taken from the forest because it is believed it will reduce rice yields, or the local language is *Nakahoana*.

It is still very organic in processing the rice fields in *Ngata Toro* because not many have sprayed it with pesticides, and some hamlets have even used organic labels.

Food security by cultivating rice fields without spraying with pesticides is one of the local cultures shown by residents in maintaining food security.

The *Toro* people also believed for a long time that when they started scattering seeds, they still saw the moon and stars. In *Ngata Toro*, in terms of harvesting and cultivating rice fields, at most two rice harvests a year, they believe that the land or the environment also needs rest, cannot be forced to continue to produce, and the results are sufficient for the next harvest.

There is also wisdom, a hereditary belief that is still being practiced. If the rice fields have been used for ten consecutive years and the results have started to decline, it is not the solution, but *rapakawoli*. Namely by resting for one year or two years without planting, letting the grass grow, and letting the cows be tied on top of the land. After some time and being considered fertile again, the rice fields are reopened to be used again, and the results will be. Back well, this is local wisdom that has been practiced from generation to generation. This local wisdom can guarantee the food security of the *Ngata Toro* indigenous people.

For the harvest processing, if the people still kept in *Paningku gampiri* and the *Mari* (the term rice storage), now they have stored it in the rice mill even though some still have cash or *Mari* storage.

Moreover, in terms of grinding rice, they grind it as needed and will finish off what has been milled when it is time for the new rice harvest. Many people usually have new harvests but still have clean rice stocks in storage containers or rice buckets, because in wisdom, too, it is taught not to store rice in a dirty state without being filtered, it is believed. It is considered that it does not love rice.

The *Ngata Toro* indigenous people consider clean rice to be stored as if it sleeps well without any dirt, even though rice stored in a dirty state will quickly spoil, smell, and quickly develop lice.

For chili as a staple food companion in the *Ngata Toro* area, the habit used to be only bartering, or because there is no market if the harvest of chili is large, most of it will

be made *Mariha Mau*. If it can now be seen in modern markets such as “*Bon Cabe*,” it is the knowledge that parents used to save a lot of chili crops the way *Mariha* wanted, and it could last up to 5 years.

For the current situation, the *Ngata Toro* people after the big earthquake in 2018 did not discourage them. They continued to do gardening activities as usual, even though there was still a small earthquake.

Regarding the events that occurred due to the impact of Covid, the indigenous people of *Ngata Toro* have their local wisdom, how to deal with this virus because they also believe that we must comply with prohibitions that must not be carried out during this pandemic if indigenous people do not comply with *Naropu*, or we will die massively. Religious activities and farming will not be reduced as usual.

During this pandemic, local wisdom regarding food is believed to maintain stamina and immunity and continue to eat as usual. The community believes that vegetables are believed to strengthen the body, one of which is *Moringa* vegetables and *Gonato* leaves, this vegetable that is always recommended to eat, because according to ancestral beliefs, vegetables *Gonato*, which toddlers often eat, is a mixture of porridge to get rid of worms in the stomach or can clean useless toxins.

To maintain all this to be protected from hunger, the community still respects the knowledge of wisdom, seeing when planting manages the forest according to its function, if the *Taolo* area cannot be processed, because it is believed it is the riverbank that will invite landslides.

To maintain rice yields, it is also believed to protect the forest properly, especially water from the forest. It is considered a natural fertilizer and animal manure in the forest and fallen leaves.

An important part of maintaining the food sovereignty of the *Ngata Toro* indigenous people is the *Vinca ada 'Pae* ritual which is done sometimes every ten years if it is

considered rice yields are decreasing.¹⁴ It can also be done every two years depending on the results of the village discussion by analyzing the residents' harvest and seeing the situation of rice paddies that are attacked by pests. Another orthodox community in the Central Sulawesi area is the *To 'Rivana* indigenous people. *To 'Rivana* is one of the groups that still resides and inhabits the interior areas of the forests of Central Sulawesi. The forest as an ecosystem has shaped the orientation or perspective of the community in their life activities, including the practice of treating the sick and the prevention and management of the disease. In addition to playing a role in fulfilling economic needs, forests have naturally become the center of gravity of human cultural traditions, both cultural traditions regarding their life cycle and cultural traditions related to preserving the forests where they live. It must be admitted, apart from the economic value contained in biodiversity, other values are no less important, namely environmental benefits and cultural values, as an inseparable part of the thought of sustainable development.

They have lived and settled there for generations. Even their ancestral beliefs and views of the world are always closely related to the forest. Each of their life behaviors cannot escape from the three forest values above, namely economic values, environmental benefits, and cultural values. In addition to functioning the forest as a space to fulfill their daily needs, they also take advantage of the forest's wealth by breaking down medicinal plants into one of the most important ingredients in medicinal practices.

Based on life, *Tau Taa Vana* can be categorized as KAT (Remote Indigenous Community). The characteristics of KAT are the presence of socio-cultural resilience in matters of belief, outlook on life, medicine, social structures, especially leadership, livelihood systems, customary norms and sanctions, and marriage. In-Law No. 41 of 1999 states that the characteristics of orthodox communities that the Ministry of Social Affairs generally criticizes as KAT are: i) the community is still in the form of a *paguyuban*; ii) there are institutions in the form of customary rulers; iii) there is a clear customary territory; iv) there are legal institutions and instruments, especially

¹⁴ Interview with Mrs. Rukmini, the position of Chair of the *Ngata Toro* Indigenous Women's Organization, and the secretary of the *Ngata Toro* Traditional Institute.

customary courts, which are still adhered to; and v) still levies forest products in the surrounding forest area to meet the necessities of life.

The settlements of *To 'Rivana* people are generally divided into two categories. Some live are already permanent, such as those in the *To 'Rivana* settlement in the Bulang Highlands. However, their cultivation still uses a rotational system and moves temporarily within a close area. Meanwhile, some people are in other units who are still practicing farming with a rotation system or moving at a fast intensity of time. This rotation is carried out considering following the climate system and soil fertility or because of the still strong view of life regarding death. Like other traditional villages in the archipelago, the *To rivana* people still maintain their customs or traditions from their ancestral heritage.

The indigenous people in Central Sulawesi, especially the *Ngata Toro* Indigenous People, have local wisdom, which they have been doing for generations in terms of food security. They carry out their respective customs rituals to survive.

5. Conclusion

Indigenous Peoples, as a community whose existence is still recognized, use local potential and local wisdom regarding food security. Food Sovereignty in Article 1 of Law No. 18 of 2012 is the right of the state and nation to independently determine food policies that guarantee the right to food for the people and give the community the right to determine a food system that is following local potential. According to the recommendation from AMAN that by giving full sovereignty to indigenous peoples strengthens the increase in agricultural productivity in the community by supporting the development of community-scale agriculture and gardening, providing direct incentive support to the community with a simpler but accountable access mechanism, and providing protection and legal certainty for the community. Adat to manage its traditional territory freely and sustainably according to the potential that exists in the area.

Food sovereignty can briefly be understood as the right of indigenous peoples to meet food needs following their potential resources and culture, food that is produced

independently of their systems. Food production systems under the conditions of traditional territories, typical values / norms and knowledge of indigenous peoples, agricultural systems, trade, fisheries, and other production systems in traditional territories. (Alliance of Indigenous Peoples of the Archipelago, guidelines for the Submission of Support for the Movement for Food Sovereignty and the Economy of Indigenous Peoples). The indigenous people of Ngata Toro, as previously discussed, utilize local wisdom and local potential to be able to create food security for their customary law communities.

Furthermore, what AMAN has proposed as a strategy so that food sovereignty of indigenous peoples must be on the agenda of national food sovereignty because the indigenous people of Ngata Toro, as one of the indigenous peoples in the Central Sulawesi region, have consistently demonstrated their local wisdom and local culture of resilience. Food.

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