

THE INFLUENCE OF PARABELA'S LEADERSHIP TOWARDS SOCIETY'S ATTITUDES IN PRESERVING KAOMBO FOREST IN BUTON REGENCY

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ABSTRACT

The research aims to (1) analyze parabela's leadership role based on local wisdom in preserving Kaombo areas in post-rural autonomy era, and (2) analyze the influence of parabela's leadership based on local wisdom towards society's attitudes in preserving Kaombo areas in post-rural autonomy era. The research used mixed methods, combining qualitative and quantitative methods together. In the research, the qualitative method was then supported by quantitative method. Four sub districts were used as research locations using purposive samplings method with several considerations; those were having a parabela and the subordinates, keeping customary parties alive, having or having had Kaombo forest, and having society with predominately farmers. The four sub districts were PasarWajo, Lapandewa, Sampolawa, and WalowaSubdistricts. Eight villages/countries out of the four sub districts were determined. They were Lapandewa, Burangasi, Rongi, Galanti, Kaumbu, Lapodi, Kaongkeongkea, and TakimpoLipougena. The informants in this research were the parabelas, the customary devices, the heads of villages/countries, the Sultan and his subordinates, and Buton Regency government (Regent/the Head of Forestry Ministry/the Head of Tourism Ministry). The societies under the reign of parabelas were used as the research respondents, based on the amount of population, 3528 families. The sampling technique used was propositional random sampling. The numbers of samples were determined using Morgan table, and it was found to be 346 samples. The data gathering methods were: participant observation, ethnography interview, questionnaire, FGD, and library study methods. The data analysis method used was qualitative-quantitative analysis.

The research result of parabela's leadership role in post-rural autonomy era can be seen from the roles of parabela as an informant, a custom functionary, a mediator, and a decision maker. However, there is a change in parabela's character. A parabela was known to be proactive in doing the roles to reserve Kaombo forest areas, who became a single ruler in a kadie before the formal government was established. Currently, a parabela is a passive figure who will appear only in a situation where the society can no longer ask for the head of village's help. Parabela's leadership role gives a positive influence to society's attitudes in preserving Kaombo areas in post-rural autonomy era. Another variable which gives a positive influence to society's attitudes is communication effectiveness. The society's participation does not give any positive influence.

Keywords: Parabela's Leadership, Society's Attitudes, Kaombo Forest

INTRODUCTION

A development always brings an impact towards environmental changes. If the development efforts increase, the impacts towards the environment will also increase. This condition encourages the efforts to control the environmental impacts in order to minimize the possible risk caused by the environmental change. The environmental change is particularly forest

resource exploitation to be processed and used in daily life. The processing and using of forestry resources become one of the most important parts in managing the living environment. It becomes a national's attention and global's discourse as well. Forest ownership is apparently different between one country to another. In Indonesia, the government has released forest management policy which takes out the forest society from their own territory. The access to the forest is limited or even closed so that the forest society is same as the dead chicken in a rice barn. Whereas, generally the society is usually tightly related to their forest. The level of dependency to the forest is very high. The society lives and interacts intensively to their forest since they were born until they die. The long period of interaction will automatically generate a culture.

Various examples can be seen on various societies and tribes in Indonesia. In the forests in Borneo, Dayak society who extremely depends their life on the forest has a life scope which generates field rotation agricultural system and also creates local wisdom in the form of forbidden forest areas known as *simpunk* customary forest. Similar phenomena can be found in Alas Wengkon in forest society in Java, *khepong dammar* and *lembok* forest systems in forest society in Sumatra, and Kajang South Sulawesi which has a forest of conservation lead by the local actor called *Amatoa*. In Buton regency Southeast Sulawesi, the conservation known as Kaombo whose existence is closely related to public interest lead by a Parabola as a local actor.

The community of custom society in Buton under the local leadership known as Parabola has recently Kaombo land territory as a form to save the environment using cultural approach as local wisdom. If their harvests, which in general are corn and cassava, are good, the safety is also well-maintained, the mortality rate is low – which means that society's health is also good – it shows that their leader has “Kabarakati” (a super power) and they are able to keep themselves away from any suffering and disaster. In the other hand, if there is a long dry season, failed harvest due to climate or plant diseases, lots of chaos, and many people who are sick and dead, it means that the parabola is incompetent to lead the people and therefore, he must immediately be fallen. Weber (Sparks, 2008) suggests this strength as charismatic leadership. It is established if first, there is a need, purpose, or aspiration among the followers which is not fulfilled by the system and second, their obedience to the leader is based on assumption that his charisma will lead to purpose or aspiration realization.

Taking or processing something from Kaombo forest such as rattan or timber must be based on the agreement with the customary devices, especially the parabola. If there is someone found taking and processing Kaombo land without asking for permission, he will be punished. He may be fined or expelled from the society as a social punishment. Therefore, if the society finds someone break the rule, they will report it to Sara kadie (customary device) so that he will be punished based on the enforcing customary rules. Schoorl (1986) suggests that sarakadie board is lead by a Parabola which can be considered equal to Sultan who keeps custom parties and customary law alive.

The implementation of Rural Autonomy Law No. 22 Year 1999, since it was enforced, is predominated by area expansion issue, rather than mergering or abolishing autonomy areas. This also happens in Buton. Since 2003, the status of Bau-Bau city has gone up, from Administrative City to City, based on Law No. 13 year 2001. This means that there is a territory division between Bau-Bau City with Bau-Bau as the capital and Buton Regency, which was previously located in Bau-Bau, moved to Pasarwajo. This change also affects Kaombo land area in the territory of the parabola and also causes position shifting among the traditional leaders, resulting in the unoptimal role of Parabola in preserving the environment,

as it was before the area expansion and the birth of Law No. 32 year 2009 about living environment protection and maintenance.

THE CONCEPT OF LEADERSHIP ROLE IN THE DEVELOPMENT PROCESS

During the long journey of human history, a leader is almost always the focus of all movements, activities, efforts, and changes heading for the progress in a developmental process. Every group and organization in any form always involves a leader as the motor to reach the goals. Success and failure of a community or an organization are mostly influenced by leadership factor, since leadership has a great role in a community and an organization. Rasyid (1998) simply stated that a leader is someone who continuously proves that he is able to influence other's attitudes and behaviors more than their capability to influence their selves. Leadership is a concept summarizing various aspects of influence interactions between the leader and his followers in reaching the common goals.

According to Yukl (2006), the essence of leadership is the process of influencing another party to understand and approve various interests which have to be done, the ways to do it, and the process of facilitating individual and collective efforts in achieving the established purposes. Schein (2004) suggested that leadership is an ability to utilize the cultures offered by the environment as an integral part in making a change adaptively. The theory of Behavioral Approach used to study leadership in Iowa proposed a leadership model. Ronald Lippit and Ralph K White (Soekarsoet.al., 2010) in their study proposed three leadership models; those are a) authoritarian, autocratic, dictatorial; b) democratic; and c) laissez-faire, free-rein, and libertarian.

Indonesian, who has various cultures, also has several leadership concepts as a legacy from the ancestors. Many of them are still relevant along the time and still used currently. The leadership model of Ki Hajar Dewantoro is also still popular until the present time in societies and becomes a parameter of a leadership success. The model comprises *IngNgarsa Sung Tuladha*, *IngMadyaMangunKarsa*, *TutWuriHandayani*. The model basically explains that a leader must have three characters to be a good example for his subordinates. *IngNgarsa Sung Tuladhameansa* leader must be able to give good examples to the subordinates. *Ingmadyamangunkarsa* can be divided into three parts; *ingmadya* means "in the middle", *mangun* means "building" or "arousing", and *karsa* means "willingness" or "intention". Therefore, the meaning of the words is a leader, even during his busy activities, must be able to arouse his subordinates' working enthusiasm. Similarly, *tut wurihandayani* is also formed from two words. *Tut wuri* means "following from behind" and *handayani* means "giving a moral support or encouraging". *Tut wurihandayani* means a leader must give a moral support and encourage working enthusiasm (Raharjo, 2010).

Society's Attitudes

Azwar (2009) suggested that attitude structure consists of three inter-supported components; they are cognitive component, affective component, and conative component. According to Umstot (1988), an attitude is a tendency to react by liking or disliking a person, a group, or an idea. Attitudes are different from values; attitudes specifically lead to a certain thing, while values are more general.

Attitudes have several functions. First is knowledge function, operating as a mental framework which helps someone to interpret and proceed various kinds of information. Besides, attitudes strongly influence our perceptions and thoughts towards issues, people, objects, or groups. Second, attitudes have self-esteem function in helping someone to defend or enhance his self-esteem. Third, attitudes function as a motivation to arouse impression, or

usually called as impression motivation function. Attitudes can be defined as someone's tendency to respond to a certain thing; sometimes they may be in the forms of satisfaction and unsatisfaction, positive and negative responses, or liking and disliking the objects being faced. However, both values and attitudes will give a reason to the background of someone's behaviour (Umstot, 1988).

Local Wisdom

Local wisdom is an unwritten rule which becomes society's guidance, comprising the whole life aspects. They are 1) rules which are related to relationship among humans, for example in the social interactions among both individuals and groups, and also related to the hierarchy of government and custom, marriage rules, and manners in daily life; 2) rules which are related to relationship between humans and nature and plant, aiming at attempting natural conservation; 3) rules which are related to relationship between humans and mystical things, for example God and mystical souls (Ahmad, 2006).

Putra (2007) suggested that in the discourse about local wisdom in Indonesia, there is a term which is frequently used, i.e. Traditional wisdom. Traditional wisdom is a set of knowledge in a community to solve a problem and/or a difficulty received from the previous generations orally or through an action and the one that has or does not have a legal force. Literally, traditional wisdom has different meaning with local wisdom. In local wisdom, the emphasis is on place and locality of the wisdom so that local wisdom is not always inherited across generations. Local wisdom may currently appear in a community.

Putra (2007) states that local wisdom is a set of knowledge in a community, derived from either the previous generations or the experience in interacting with the environment and another society to solve a problem and/or a difficulty, which has or does not have a legal force.

Koeswahyono (2008) stated that local wisdom is a knowledge manifestation of the ancestor's legacy of certain community in processing the solid goods, including natural resources and cultures by setting out the essential element, i.e. sustainability. Sunaryo (2003) proposed local knowledge of a farmers society living in a specific area is usually gained from the experiences which are inherited across generations. Sometimes, a technology developed in another place can be harmonized with the environmental condition so that it becomes an integral part from their agricultural system. Therefore, the external technology will be a part of their local technology in the same sense that they develop it themselves. Farmers' practical knowledge about local ecosystem, natural resources, and the way they interact to each other will be reflected on their farming techniques and their skills in processing the natural resources. Indigenous knowledge is not limited on the farming methods and techniques, but also comprises insights, perceptions, and intuitions, related to the environment which usually involves the counting of moon or sun movement, astrology, geological condition, and meteorology. Local knowledge which has been integrated with faith, norm, and culture systems and has been expressed in long-term traditions and myths is a local wisdom process.

RESEARCH PROBLEMS

The enforcement of Rural Autonomy Law and the area expansion in Buton regency have triggered a role shift of Parabola. He previously had a role to preserve the strategic conservation which helped the government. Currently, the role in the society has waned. The impact of rural autonomy can be found in Kapontorisubdistric, Buton regency in which informal leader no longer exists, neither Parabola nor Bonto. The absence of customary

regulation in Kapontorisubdistric has also caused the loss of Kaombo land area to be changed into the increase of illegal mining and illegal logging which put aside forest conservation, causing environment quality regression, and finally increase the impacts of ecological area status regression, which has become the life support and environment's ecosystem. This triggers ecological and social disasters. The ecological impact has been started since the rural autonomy enforcement until the present time, starting from the regression of environment quality as a result of natural resources exploitation up to the frequent occurrence of flood and landslide in several villages in Buton, Southeast Sulawesi. Dryness occurs in several streams which have been caused by the damage of the springs along the River Flow Area as a result of the wood stand forest's absence in Kaombo area as it was previously found before the rural autonomy to save water. The other impacts are temperature and rainfall changes and also global wind storm as well. Another bad impact caused by forest damage and the loss of Kaombo forest area since the rural autonomy is the threatening of animal and plant existence in Southeast Sulawesi. Groups of Anoa, Andoke, Tarsius, and Rangkong bird which have become icons in Southeast Sulawesi have lost their shelters as their forest is getting narrow and separated. The enforcement of Rural Autonomy Law has crushed the existence of rights for authorizing agrarian resources owned by customary community.

One form of protecting actions from rural autonomy impacts towards Kaombo forest protection is the participation of informal leader, Parabela, in preserving Kaombo forest using local wisdom approach. A Parabela is able to make dialogical communication between the government and the society. The communication among the third party should not be difficult to conduct, considering the nation's culture which makes it possible.

Research Questions

1. How is parabela's leadership role in preserving Kaombo areas in post-rural autonomy policy?
2. How far is the effect of Parabela's leadership role towards society's attitudes in preserving Kaombo areas in post-rural autonomy policy era?

RESEARCH METHODS

This research used mixed method to study the influence of Parabela's leadership role in preserving Kaombo forest areas. For qualitative research, the researcher referred to Spradley (2007) in developmental research sequence which has to be conducted by an ethnography researcher. The next process to understand the influence in depth about the effect of Kaombo forest area preservation was conducted using explanatory survey approach (quantitative) to explain the effect of independent variables on the dependent variables through hypothesis examination which will eventually show how much the contribution of independent variable (in this case is parabela's leadership) to dependent variable (in this case is society's attitudes) in preserving Kaombo forest areas is.

The research was conducted in four subdistricts using purposive sampling technique. They are subdistricts which have parabela with characteristics/considerations: 1) having a parabela and the customary subordinates, 2) still holding customary parties, 3) still having or once having had Kaombo areas, and 4) the citizen's jobs are mostly in agricultural sector. The distances among the subdistricts which have a parabela are: PasarWajosubdistric is 48 km from Bau-Bau city, Walowasubdistric is 65 km from Bau-Bau city, Sampolawa is 32 km from Bau-Bau city, and LapandewaSubdistric is 78 km from Bau-Bau city.

In Pasar Wajo Subdistrict, there are 15 parabelas. Four of them were chosen as the samples. In Walowa subdistrict, two parabelas were determined to be parabelas. There were four

parabelas in Lapandewa, two parabelas were chosen as the samples, and in Sampolawa, three parabelas were determined as one sample. Parabola sampling decision used 4.2.2.1 pattern with consideration that the future object to examine or the data sources are very large. Therefore, the sampling areas were determined based on the distance to the subdistrict's capital. For further explanation, see the following table.

Table 1. The numbers of parabola in the selected subdistricts

No	Subdistricts	\sum Parabola Population	\sum Parabola Samples
1.	PasarWajo	15	4
2.	Walola	2	2
3.	Lapandewa	4	2
4.	Sampolawa	3	1
	Total	24	9

Source: Processed email data (2012).

The sample of parabola in the four territories were homogeneous. Therefore, a simple random samplin was conducted to choose 9 parabelas. The nine parabelas were Takimpo Lipuogena Parabola, Kaongkeongkea Parabola, Lapodi Parabola, Labahawa Parabola, Lapandewa Parabola, Burangasi Parabola, Rongi Parabola, Galanti Parabola, and Kaumbu Parabola. The research used key informant and common informant. The key informant consisted of nine parabelas from eight villages/countries and the common informant included customary devices, sultan, and village devices.

The target of the research wereparabelas and their subordinates, the Sultan and his subordinates, and the head of villages, and also the society. The society under the reign of nine parabelas were 3528 families. Based on the population, the samples were taken using proportional random sampling. The numbers of sample members were determined using morgan table; the results were often controlled using Krejeie and Morgan formula (Bulaeng, 2000) as follows.

$$S = \frac{X^2 N P (1 - P)}{d^2(N - 1) + X^2 P (1 - P)}$$

Note:

- S : Sample member numbers
 N : Population member numbers
 P : Population proportion (0,5)
 d : Accuracy degree (0,05)
 X² : X²table value (3,841)

Based on the formula above, the numbers of sample which would be used in the research were 3528 families. Based on morgan table, there were 346 families out of 3528 families as the samples. Using proportional random sampling technique, the samples from villages/countries were chosen by

Numbers of family

$$\text{Numbers of sample} = \frac{\text{x Sample members (AS)}}{\text{Total numbers of family}}$$

The counting result can be seen in table 2.

Table 2. Numbers of sample were determined using proportional random sampling based on the villages/countries

<i>No</i>	<i>Villages/countries</i>	<i>Population Numbers</i>	<i>Sample numbers</i> <i>Fam. numbers x AS</i> <i>Total fam. Numbers</i>
1.	TakimpoLipuogena	410 KK	40
2.	PasarWajo K	510 KK	50
3.	Lapodi	441 KK	43
4.	Lapandewa	638 KK	63
5.	Burangasi	298 KK	29
6.	Rongi	482 KK	47
7.	Galanti	425 KK	42
8.	Kaumbu	482 KK	32
	Total	3528	346

Source: Processed primary data (2012).

Therefore, the numbers of sample in this research were 346 families.

Validity Test and Data Reliability

Before the research instruments were used, a trial was conducted to test the validity (validity and accuracy) and reliability (reliability or consistency) to 60 respondents. A valid instrument is an instrument used to obtain valid data and can be used to measure the research variables. Reliability test using Cronbach alpha was used to obtain interval data. In the application, reliability was stated by reliability coefficient with range 0-1.00. The higher the coefficient approaching 0, the lower the reliability. After the validity and reliability tests were conducted using SPSS 16.00 for Windows, it is found that several items are not valid. The reliability coefficients can be seen in Table 3.

Table 3. Reliability Test Result

<i>No</i>	<i>Variables</i>	<i>No of Question Item</i>	<i>No of Valid Items</i>	<i>AlpaCrobach</i>
1.	Leadership Role	40	30	0.967
2.	Society Participation	30	27	0.927
3.	Communication Effectiveness	36	30	0.862
4.	Society's Attitudes	25	25	0.887

Source: Processed primary data (2011).

ANALYSIS RESULT AND DISCUSSION

Parabela's Characteristics

Parabela's characteristics which became the informants in this research can be seen in Table 4 as follows.

Table 4. Parabela's characteristics in Buton

No	Characteristics	Values
<i>Demography</i>		
1	Age average (year)	68.9± 11.2
2	Uneducated	55.5
	Council school/elementary school	33.3
	Junior high school/equal	-
	Senior high school/equal	11.1
3	Petani	88.9
	Non Pertanian	11.1
4	Tenure (year)	8.6 ± 5.7

Source: Primary data (2012)

Age average of Parabelas which became the key informants in the research is 69 years old; table 4 shows that the average of parabela's age is on deviation standard ± 11.2 . The youngest parabela is in LapandewaBurangasi village, 57 years old and he occupied the position for ten years. The eldest is found in Galanti village, 94 years old who has occupied also for ten years. Considering the education aspect, 55.5 parabelas have never joined any formal education and two parabelas joined a council school for three years. Only one parabela went to senior high school or equal. This shows that there is advancement in education aspect; in the past, parabela did not go to any formal education and was illiterate, yet he was still trusted to lead a Kadie or village. Among the nine parabelas as the key informants in the research, only one parabela who was a former teacher (civil employee pensioner). The other eight parabelas are farmers, that is about 88.9%. This is because the society in Buton regency rely on agricultural sector. BPS data in Buton regency, 2011 shows that agricultural sectors (farming, fishery, animal farming, forestry, and crop) attain the highest position 46.29 % - 49.17 % (2010 – 2011), followed by other services 19.62 % - 17.30 % (2010 – 2011), and trading, hotel service, and restaurant 14.78 % - 13.48 % (2010 – 2011). The soil in Buton is infertile which causes the people cultivate dry field, with corn, cassava, and field rice as the main plants.

The average of parabela's tenure is 8.6 years, deviation standard ± 5.7 . The longest tenure was owned by Parabela in Takimpo who has occupied for 20 years. He was once fallen down by Sara as he was suspected for misusing passali money (the money as a symbol of someone's gratitude in a customary feast).

Respondents' Characteristics

For the need to analyze respondents' data, several aspects will be explicated, including: sex, age, education, information media, the frequency of going out from the village, and the phases in receiving innovations. Each characteristic will be shown in table 5 as follows.

Table 5. Respondents' characteristics ^(a)

<i>No</i>	<i>Characteristics</i>	<i>Values</i>
1	Sex (%)	Male
		85.0
		Female
		15.0
2	Age average (year)	41.8 ± 11.5
3	Education (%)	Uneducated
		15.3
		Council school/elementary school
		47.1
		Junior high school/equal
		22.2
4	Media Possession (%)	Senior high school/equal
		5.8
		Limited liability company
		9.6
		None
5	Frequency of getting out from village (%)	15.6
		1-2
		68.5
		>2
6	Courage in taking risk (%)	15.9
		Never
		46.8
		1-7
		45.1
		>7
		8.1
		Brave
		14.7
		Not Really Brave
		18.2
		Not Brave
		67.1

^(a) 346 People

Source: Primary data (2012)

Table 5 shows that the percentage of male is higher than the percentage of female respondents, i.e. 85.0% or 294 people. The difference is due to cultural factor attached to society of Sulawesi, especially the society of Buton tribe in the research area, where the men have the role to be the head of the family who are fully responsible to earn money for the family. The respondents' ages in the research range from 19 – 76 years old. In table 5, the research result shows that the youngest respondent is 19 years old and the eldest respondents are 76 years old, with age average 41.8.

Table 5 shows that out of 346 respondents, 53 people (15.3%) never joined any formal education, 163 people (47.1%) went to council school and the nine-year primary school, 77 people (22.2%) went to junior high school or equal, and 20 people (5.8%) went to senior high school or equal. Meanwhile, 33 people (9.6%) studied in diploma and university. This means that the respondents in the research locations in Buton regency still lack of education.

Table 5 also shows that generally the respondents have information media. Out of 346 respondents, 54 people (15.6%) did not have any information media as the information source, 237 people (68.5%) had one or more information media, particularly radio and cell-phone, and 55 people (15.0%) had more than two information media. In the other hand, the frequency of Buton society to get out from the villages can be seen in table 5 which shows that there are 162 respondents or about 46.8% who never went out from their villages in the last one month, particularly in the research location with limited transportations and fairly hard domain, i.e. Lapandewa subdistrict whose road is full of ascents and cannot be passed by two cars with different directions. Table 5 shows that generally the society will be scared and does not have courage to accept an innovation. The society will accept the innovation if there is a clue and guidance from the parabola. 232 respondents or about 67.1% will accept innovations if the parabola has accepted the innovations and asked the people to try. If the parabola refuses it, they will also refuse any new idea entering the village.

Parabola's Leadership Role in Preserving Kaombo Forest Area in Post-Rural Autonomy Policy

The research result shows that the role of parabola in preserving Kaombo forest area is divided into four roles. They are informant role, custom functionary role, mediator role, and decision taker role. Furthermore, the roles will be discussed as follow.

Parabola's Role as an Informant

Parabola as a local leader and also as a developmental communicator in preserving the customs and cultures in Buton is expected to do his activities in giving information to the target society (communicant) in order to enhance knowledge, attitude, and skill. Communicator is the party who send a message to public as a clear and true informant about history, Kaombo forest types, and the benefits of Kaombo existence. The information from Parabola is used as guidance in doing the activities as a farmer with no hesitation and anxiety in cultivating the right location. This is because Parabola is the only one source of information about Kaombo forest area, as the people from forestry department in Buton regency do not admit and give the formal legality of Kaombo forest as a customary forest which must be preserved and respected, According to Yaron Moji (a former Moji) La Hariru (71 years old), the role of parabola as an informant will be very beneficial:

The people in Lapandewa are basically proud of the existence of Kaombo forest in the villages. Nonetheless, many people do not know the locations and boundaries of Kaombo forest with the society's farming fields so that it causes people to be punished for entering Kaombo forest area. To know precisely and clearly the position and location of Kaombo forest, the society will visit the parabola's house and ask him about the width and the boundaries that should not be cultivated by the society. The information from parabola becomes the basis and guidance for the society in cultivating fields in a safe location (Lapandewa, February 24, 2012).

In Lapandewa, Parabola also gives information to the society about when they should plant and harvest corn. If there has not been any information from Parabola, they cannot go to the field to harvest their corn. The decision to go to the field is discussed by the parabola and all his custom functionaries, continuing to the discussion in Baruga about the good time for

opening a field. When the meeting decision has been made by the parabela, the information will be given to the society by a Moji. The society will obey the decision since they believe that parabela's decision will bring a blessing if it is obeyed and in the other hand, it will bring disaster if it is broken. This is a characteristic of charismatic leadership implementation proposed by Max Weber in Soekamto (1990).

Parabela's Role as a Mediator

Conflicts among societies are mostly about land or family problems. Usually, the conflict occurring in the society about land can be solved by parabela. This is because parabela knows well the history of the land in their village, specifically the separation of customary land (Kaombo forest) and the land that can be cultivated by the society. Therefore, it is better if a land problem is coordinated with the parabela, instead of conveying the case to the local government or the police; moreover, the land conflicted is included in Kaombo area (customary land). One of parabelas even said that he would fine someone who trusted the local government or the police more than the parabela when there is a problem in the village. This was stated by the parabela in LapandewaBurangasi named La Besa (68 years old).

*"Bari-bariparakarayikamposiyakupo;Parabelamomataua,
indamembalilausakayikepaladesa.Ncema-ncemamolausakayikapaladesa,
akaneakarimbi".(Lapandewa, 21 Februari 2012)*

Meaning that:

"I should know all problems in this village firstly.They are not allowed to tell the head of this village directly. Someone who breaks this rule will be fined."

One magical thing is that when the decision is taken in Baruga, the people will obey it as they believe that if the decision is broken, it will bring a consequence or disaster to them. In the other hand, if Parabela takes a decision in a wrong way, he will get a disaster as well. Family disputes may also be solved by Parabela. The society will obey his advices.

Parabela's Role as a Custom Functionary

Aditjondro (2003) suggested that customary feasts' function is needed to be understood correctly so that it will not only be about tourism and seen as a commodity to sell. In holding the ceremonies, Parabela appears as the main character. In customary events such as "SampuaGalampa" in Rongi and "Pikoelaliwu" in Takimpo, he and the other custom functionaries will swear to the people who have damaged Kaombocustomary forest and pray to God so that the people will be punished for destructing the nature.

The former head of Lapodi village, La Hasili (61 years old), stated that:

Parabela and custom cannot be separated. The existence of parabela is closely related to the customs embraced and held by the society. In the other hand, the existence of customary feasts is because of parabela as the custom functionary. He is the one who preserves the custom consisting values which are respected by the society, including Kaombo forest in which a spring comes out as a source of water in the village. In the customary feasts, the society is always reminded not to damage the forest as a protection for the spring. (February 29, 2012)

Custom is a habit done across generations which has been started very early. Parabela and custom cannot be separated. The existence of parabela is closely related to the customs embraced and held by the society. In the other hand, the existence of customary feasts is because of parabela as the custom functionary. He is the one who preserves the custom consisting values which are respected by the society.

Parabela's Role as a Decision Taker

Every decision must be discussed first, yet the decision making is always executed by the parabela; it can be a customary procession, land problem, and the other problems occurring in TakimpoLipuogena. TakimpoLipuogena which means Takimpo Big Village is a village in PasarwajoSubdistrict which still keep customs alive and defend cultures from the very beginning until the present time, especially that dealing with the role of parabela as the custom leader and the highest decision maker. In brief, every decision made by parabela is obliged to obey. The role of parabela in Takimpo village is fairly vital. Every problem is always discussed together with the parabela to determine the final decision in accordance with the problem.

The society in Takimpo considers parabela as the most respected person in the village. The respect to parabela is very high. La Syamsuddin (39 years old), a member of Takimpo society said

The role of parabela in Takimpo is very crucial. The role and the function of parabela never change or even vanish. Besides, parabela is really helpful, not only in religious aspect but also in the village development. The people in Takimpo never have any dispute with the parabela or disobey his command and decision, since they believe that parabela's decision is good and positive. (January 23, 2012)

In Rongi, Parabela has a role to give a punishment for the guilty person. This concept still prevails and is obeyed by the society. "Tauwetaliku" is defined literally as "being kept in the backside", which means that the punished person will be neglected, not be involved to customary events, and not be greeted by the society. This is also called "Tapondala nu manu" which means "being neglected like a chicken". A more heavy punishment is Kalio I siesau, defined as "given a cut wood". It is also called "Tatasipulangano". This punishment is the heaviest punishment in which the guilty person and his families will not be greeted by the society, including sara council. If he dies, no one will come. This is the most terrifying punishment for the society so that they will keep the custom legacy not to be misused, for example they will not cut any timber in Kaombo forest area to be sold.

Buton society considers themselves as an unseparated part or even as an entity of living environment. In the relation between human and the nature, Buton society gives the highest respect to the two earth elements, where there is a balance between nature and human elements manifested on the respect of Buton society to the environment through several ways as a form of local wisdom in preserving Kaombo forest. The ways done by the society in preserving Kaombo forest area are as follow.

Kaombo Forest Functions Distribution

This menas the spatial distribution into more operational functions in using forest land. The pattern of forest function distribution by Buton society is a local wisdom generating a good forest utilization pattern without making any natural destruction. In TakimpoLipuogena, six protected locations which have been patterned based on each function are found; they are KaomboBakau, KaomboOhusii, Kaomboyambali, KambaliEe Mata, KaomboLabobou, and KaomboKumbo. Kaombo forests in Takimpo have far distances to each other and they have their own function. KaomboBakau, which is located on the coastline, has a function to anticipate abrasion. KaomboOhusii is a forest of bamboo and rattan which are used to make traditional plaited walls. The woods were previously used by widows and women. That is why it was called female kaombo. Furthermore, it can be seen in the following picture.



Figure 1. KaomboOhusii/Widow Kaombo (primary data, 2012)

KamboOhusiiis still seen in Takimpo village. This kaombo was really helpful for women and widows as they usually utilized the woods from the forest to repair their houses. Therefore, this kaombo was intentionally protected to keep the needs of women and widows. KaomboYambaliconsists of traditional herbs. KaomboEe Mata has a never-dry-spring even though the dry season has come and it becomes the water source froTakimpo society and the people around them. It can be seen in the following picture.



Figure 2. KaomboEe Mata/Spring (primary data, 2012)

KaomboEe Mata is located in the peak of a mountain in the old village area and was previously occupied by Takimpo society before they dwelled the new village. Besides KaomboEe Mata, KaomboKumbuLabobou and KaomboKumbo are also still preserved due to the springs there. In ParabelaLapodi and ParabelaLabahawa, there are 4 types of Kaombo: KaomboWalambatu, Kaombo Mata Air, KaomboRombo, and KaomboEmlingu.

Forest Damage Control Using Sangia (Sacred) Method

In Lapandewasubdistrict, the people consume drinking water by retaining rainwater in large containers in every house. Lapandewa village has several types of Kaombo forest: KaomboSepaki, KaomboPadamata, KaomboWalaLafi, KaomboLamagawu, and Kaombokalea Lea. In the territory of Lapandewaparabela, Kaombo is also called Sangia and they have a legend about a man named La BukuTurende. La BukuTurendemade a journey to PasarWajo and he brought two things to Lapandewa, water and soil. The water was used up and the soil was spreaded in Lapandewa area; he then embedded his stick in the soil. The stick grew into a big tree, as seen in the picture.



Figure 3. The sacred tree (SangiaLabukuTurende) inLapandewa (primary data, 2012)

LabukuTurende tree still stand steadily in the middle of the society's garden until the present time, and the plants around the tree grow very well. The crops can be used and sold by the society. The tree becomes a legend among the society and is kept away from irresponsible people until now.

ParabelaLapandewaBurangasi has several types of Kaombo forest: KaomboWabulinga, Kaombo La Karumi, KaomboWaburi, and Kaombo Mata Sangia.

In LapandewaBurangasi village, the trees in Kaombo can only be cut by one person called La jingu (87 years old); his power has been inherited to his son named La Juli (48 years old). La Julisaid:

La Jingu's power was from his guardians, some people said... when he was more than 10 years old. The power was directly transferred by his guardians without spell or writing. He also had sixth sense. The power is still used across generations even until now in certain rites. There is a relation between certain trees and demon since the trees arethe habitation of demons. The names of the trees are: Wola, Hundilo, Tokulo, Saumpaki, Koramo, and Popokita. Once, someone cut a tree and then he became crazy and sick for the rest of his life. Many disasters will come if we do not ask for the host's permission. Before people cut a tree, they must spread lime powder and coins as the offerings for the demons. Before spreading the lime, they have to spell certain words to call the demons. The words may be used by anyone who believes in it. Besides, there are also some additional requirements: a piece of white cloth for sitting, money and betel leaves, betelnut, cigarettes, and gambier put on a plate in order to make the words more effective. The words can be used everywhere. Mr La Jingu once spelled the words in Ambon and it was effective.

Lapodi village has Kaombo forest which is preserved and sacred since a long time ago. The width of Kaombo forest area stays constant time to time. The width is is about 2 ha. The main reason why the forest is preserved is because the spring which continuously flows as the main need of Lapodi village's society. Therefore, it is believed that if the forest is not preserved, the spring will be dry. Besides, there are various kinds of timber in the forest which can be used for public's interest.

Customary Rites

In LapandewaBurangasi, some rites are usually held, for example when the people want to cut a tree or when they visit some locations believed as the habitations of the ancestors' spirits, a sacred place, and a place should be treated with respect. In those places, the main

custom ceremonies are usually held together. The spells used in doing the rites before the tree is cut are as follow.

Spells

PindongoIso'oLamayolu, Iso'otuantanahIso'o Abdullah, PindongoIso'oWahausisi, PindongaIso'o La HausisimailIso'oWanawumailIso'o La nawu

Meaning

Listen, the landlord, Abdullah. Listen, Wahausisi (female demon) and you La Hausisi (male demon). Listen, Lahausisi. Please come, Wanawu and La Nawu.

Spells

"PindongoIso'o La HausisiKarompuKanake'eMinanoIgunuMinanoIkundaloNakeenomoMinaaMiuOsauNakeeTa malaeIsami.IsimiuKapulaiPicuGunuPicuKolowu

Meaning

Listen, La Hausisi. Gather here for you coming from the mountain, coming from the sea. This is your food. You come from seven mountains, seven seas.

Afterwards,

The tree is cut by mentioning the name of the tree by holding it, mention the name, and spell the words:

"PindongoIso'oNabiAhaak Mani Hakim "

Meaning:

Listen, prophet(name of the tree)

Multiple Linear Regression

Before doing regression test, multicollinearity test was conducted to know the multicollinearity among variables. Factor inflation variant test (FIV) and the tolerance were developed by Ghazali (2005) and Trihendradi (2007). FIV test is a test used to investigate the correlation among independent variables with FIV score below 2, showing that there is no multicollinearity among independent variables. If FIV score is higher than 2, it means that there is a correlation among independent variables. The expected score on the tolerance is higher than 0.2. If the tolerance score is below 0.1, it is certain that there is colinearity. However, if the tolerance score is between 0.1-0.2, there is possibly a colinearity problem on independent variables. Furthermore, it can be seen in Table 6 as follows.

Table 6. Multicollinearity test result on independent variables

<i>Variables</i>	<i>Multicollinearity test</i>		<i>Notes</i>
	<i>Tolerance</i>	<i>FIV</i>	
Leadership Role	0.933	1.072	Not collinear
Communication effectiveness	0.645	1.551	Not collinear
Society's participation	0.644	1.505	Not collinear

Source: Primary data, 2012

Multicollinearity test result in Table 6 shows that the tolerance score is high, i.e. 0.60 with FIV score is below 2. This indicates that all independent variables do not have colinearity with dependent variables so that it can be continued to regression test.

The test result in this research used multiple linear regression statistics. This is used to investigate the effect of independent variables on dependent variables both partially and simultaneously. To study the hypothesis, multiple linear regression analysis models was used, supported by SPSS for Windows version 16.0 programme. The result shows that Leadership Role (X_1), Society's Participation (X_2), and Communication Effectiveness (X_3) significantly influences the society's attitudes in preserving Kaombo areas in post-rural autonomy policy era (Y). It can be seen in Table 7 as follows.

Table 7. Multiple regression analysis result, showing the effects of independent variables on dependent variables

<i>Variables</i>	<i>Coefficients</i>	<i>t_{count}</i>	<i>Significance</i>
Leadership role (X1)	0.181	3.140	0.002*
Society's participation (X2)	0.048	0.855	0.393
Communication effectiveness (X3)	0.262	6.069	0.000*
Constanta= 24.368			
R ² = 0.181			
F _{count} = 25.210 (P≤0.05)			

The analysis result in Table 7 shows that leadership role variable significantly influences the society's attitudes ($P \leq 0.05$). Leadership role variable gives positive influence on the society's attitudes. This shows that the more positive the leadership role, the more positive the society's attitudes in preserving Kaombo areas in post-rural autonomy era.

There is a significant effect of leadership role variable. Hypothesis 2a states that the more positive the leadership role of parabola, the more positive the society's attitudes in preserving Kaombo area in post-rural autonomy policy. The regression analysis result indicates that $t_{hitung} = 3.140 > t_{0.05} = 1.659$. With significance of $0.002 < 0.05$, hypothesis 2a is accepted. Therefore, parabola's leadership role as an informant, a custom functionary, a mediator, and a decision taker, positively influences the society's attitudes in preserving Kaombo areas in post-rural autonomy policy era. This is in accordance with the research of Setiawan (1989) who suggested that the influence of leader's opinion is very high in the process of information diffusion since his existence as an influential figure in the community and society. Similarly, Kristanti (2005) indicated in her research that the role of leader's opinion in innovation diffusion on communication network is as a legitimator. The ability of parabola to do the roles and to communicate in a good way to the society has made the society respect the parabola, supported by the values and norms embraced by them. The values and norms keep the existence of social structure in which parabola has the central position, both in the social and religious life of the society.

Buton society really obeys the message from parabola and they are not easy to be influenced by new information about the efforts to make forest conservation through group meetings. This is a characteristic of leadership which put charismatic leader in priority. This is in line with Siagian's (1999) statement that a charismatic leader has his own characteristics, i.e. the attractive power to get a big number of followers. A charismatic leader is a person adored by

many people even though they are not always able in explaining the reason why he is adored concretely.

Society's participation variable does not significantly influence the society's attitudes in preserving Kaombo areas. Therefore, hypothesis 2b states that the more positive the society's participation in group meetings, the more positive the society's attitudes towards Kaombo areas preservation in post-rural autonomy policy era. The regression analysis result shows that $t_{\text{count}} = 0.855 < t_{0.05} = 1.65$ with significance of $0.393 > 0.05$ which means that hypothesis 1c is rejected. Therefore, the society's participation does not positively influence their attitudes in preserving Kaombo areas in post-rural autonomy policy era. It means that no matter what the society's participation, positive or negative, in group meetings, their attitudes will stay positive (the society's attitudes in table 4.38 is 49.71% is included in positive category) in preserving Kaombo forest. The society who has Kaombo recently realizes that kaombo areas are the legacy from Buton culture as a customary forest and must be kept and preserved under the leadership of the parabola. This is different from the statement of Baron, et.al. (2006) that a group can influence the members in many ways. The influence of the group on the members involves a process including conformity, persuasion, and attractiveness.

Communication effectiveness variable significantly influences the society's attitudes ($P \leq 0.05$). This shows that the more positive the communication effectiveness, the more positive the society's attitudes in preserving Kaombo areas in post-rural autonomy policy era. Hypothesis 2c about parabola's communication effectivity states that the more positive the communication effectiveness, the more positive the society's attitudes in preserving Kaombo areas in post-rural autonomy policy era. Regression analysis result shows that $t_{\text{count}} = 6.069 > t_{0.05} = 1.659$ with significance of $0.000 < 0.05$ which means that hypothesis 2c is accepted. Therefore, communication effectiveness which includes openness, empathy, support, positiveness, and equality gives positive influences on the society's attitudes in preserving Kaombo areas in post-rural autonomy policy era.

DISCUSSION

Looking at the roles of parabola in villages after the rural autonomy policy and having romantic and nostalgic point of view, it can be said that village's social life system is still influenced by strong communalism and togetherness, more equal social relation, harmony and peacefulness, strong respect to social norms, and obedience to the custom leader, i.e. the parabola. However, if we read critically the reality in villages which still have a custom leader, leadership crisis of parabola occurs gradually and it is neglected since the society considers that there is never any problem and they always live together in harmony. The main problem of parabola is the change of his character. He was previously known as a proactive figure in doing the roles as the only authority in kadie before the present of formal government. The *Parabola* in the present time was born as a passive leader who only appears in the situation where the society cannot ask for help from the head of the village.

One of parabola's roles which has lost since the rural autonomy policy is the role as the manager of the whole lands in the village. In the past time, the lands in kadie (village) areas were under the parabola's authority. *Parabola* managed them based on the boundaries of customary lands in accordance with the rights from the ancestors' legacy. *Parabola* also managed and explained the land, water, mountain, and air boundaries. Nowadays, the right to manage the lands has been replaced by the government, which in this case is land affairs institution. Meanwhile, the forest areas have been managed by the forestry department. From the four roles, the low expectation level is on the role as an informant

of the nine parabelas. The low expectation level on the role of parabela as a mediator is given to the former parabela of Lapodi during the case of land sales in Kaombo area. The role of parabela as a custom functionary cannot be executed because of technical reason happening on the parabela of Labahawa. That was because the unplanned breaking of Baruga which was also not thought about in a good way.

The impact of the shift of parabela's leadership role is seen from the wane of Kaombo forest area's width after the rural autonomy. Furthermore, it can be seen in the following table.

Table 8. Kaombo forest types and the width before and after the rural autonomy based on parabela's territory

No	Locations	Kaombo forest types	Width (ha)	
			Before	After
1	Parabela of Takimpo	1. Kaombo Bakau	5	5
		2. Kaombo Ohusii	3	2
		3. Kaombo Ee Ambali	2	1.5
		4. Kambali Ee Mata	5	5
		5. Kaombo Labobou	3	2
		6. Kaombo Kumbo	2	1.5
		Total (A)	20	17
2	Parabela of Lapandewa	1. Kaombo Sepaki	3	2
		2. Kaombo Padamata	3	3
		3. Kaombo Wala Lafi	1	1
		4. Kaombo Lamagawu	2	1
		5. Kaombo kalea Lea	3	3
		Total (B)	12	10
3	Parabela of Lapandewa Burangasi	1. Kaombo Wabulinga	5	5
		2. Kaombo La Karumi	3	3
		3. Kaombo Waburi	4	3
		4. Kaombo Mata Sangia	4	4
		Total (C)	16	15
4	Parabela of Rongi	1. Kaombo Rano	5	4
		2. Kaombo Lamaradu	2	2
		3. Kaombo Langkawo	4	3
		4. Kaombo La Sumampu	3	3
		5. Kaombo Lambai	2	2
		6. Kaombo Wagalampa/kaisabu	2	2
		7. Kaombo Lagaunda	1	1
		8. Kaombo Iburi	2	2
		9. Kaombo Bumbula	1	0

5	Parabela of Lapodi	10. Kaombo Matangkalibu	1	0		
		11. Kaombo Buratempa-temba	1	1		
		Total (D)	24	20		
		1. Kaombo Walambatu	2	0		
		2. Kaombo Mata Air	4	4		
		3. Kaombo Rombo	2	0		
		4. Kaombo Emlingu	1	0		
		Total (E)	9	4		
		6	Parabela of Kaongkeongkea	1. Kaombo Adati	25	25
				2. Kaombo mata air	10	10
Total (F)	35			35		
7	Parabela of Kaumbo	1. Kaombo Adati	10	0		
		Total (G)	10	0		
8	Parabelaof Galanti	KaomboAdati	7	0		
		Total (H)	7	0		
Total (A + B + C + D+E+F+G+H)			133 ha	101 ha		

Source: Processed secondary data (2012).

The data in table 8 shows that 32 ha of Kaombo forest in parabela's territory has different functions. They can be citizenship fields, agricultural fields, governmental forest of Buton regency, and even a change of name into Lambusango forest. The kaombo forest whose name is changed is found in the territory of KaumboParabela and GalantiParabela. There is still a forest in the location, but the previous name, Adati forest, was changed into Lambusango forest since a conservation project from Wallacea institution. The government of Buton regency has a plan to take back Lambusango forest which is being managed by Wallacea and then manage it themselves. The territory of Kaongkeongkeaparabela still defends the kaombo forest which is about 35 ha. The territory of Takimpoparabela has a decreased kaombo's width as a result of a new road construction heading for the old village in Takimpolipuogena.

The heavy task that the parabela has to bear together with the development and the increase of population which are correlated with the needs of lands and kaombo forest do not have any written law enforcement. Moreover, the government of Buton regency does not acknowledge it as ulayat land. The indication is clear, seen from the loss and the decrease of Kaombo forest's width. Three kaombos has lost in Lapodi. They are WalambatuKaombo, RomboKaombo, and EmlinguKaombo. This occurred around the kaombo areas in Takimpo. In Takimpolipuogena, KaomboOhusii was planned by the regency government to be used as Public Cemetery which has been approved by the custom functionaries, especially the parabela. The statistical test also shows that even though there is a significant influence between parabela's leadership and the society's attitudes to participate in preserving Kaombo areas as an almost extinct historical inheritance, the contribution is subtle. The counting result shows that R^2 is 0,181, which means that the society's attitudes proportion 18,1 % in preserving kaombo areas after the rural autonomy policy (Y) can be explained using Leadership Role (X_1), society's participation (X_2), and communication effectiveness (X_3) variables.

If Bandura theory is implemented, a good leader must always become a model for the society. A leader in the society's point of view must not only be smart in delivering the messages about kaombo forest conservation, but also must be able to become a model in daily behaviours and actions for the community. According to Hamidi (2008), leadership communication is not only when the leader conveys verbal messages in motivating. Even the habitual actions and behaviours are also important as a message in engrafting constructive working habit to the members of the community. If the leader is able to be a good example, the communication message is more effective in influencing the attitudes and actions of the subordinates, rather than verbal messages do.

CONCLUSIONS

Based on the research result and the discussion, some conclusions can be drawn as follow.

First, parabela's leadership role in post-rural autonomy policy is seen from the roles of parabela as an informant, a custom functionary, a mediator, and a decision taker. However, there has been a shift in the characters of parabela. They were previously known as a proactive figure in doing the roles to preserve kaombo forest areas and they were a single authority in kadie (village) before the present of formal government. *Parabela* nowadays was born as a passive custom leader who only appears in the situation where the society cannot ask for help from the head of the village. The local government really support and is helped a lot by the existence of parabela who among the society still has a fairly important position and becomes the central in various activities of the living in the village.

Second, the leadership role positively influences the society's attitudes in preserving kaombo areas after the rural autonomy policy. Another variable of about 0.1818 which positively influences the society's attitudes in preserving kaombo areas after the rural autonomy policy is communication effectiveness 0.262. The society's participation does not positively influence and is about 0.048 with $F = 25.210$ ($p=0,000$) and $R^2 = 0.181$. This means that society's attitude proportion 18,1 % in preserving kaombo areas after the rural autonomy policy (Y) can be explained using leadership role (X_1), communication effectiveness (X_2), and society's participation (X_3) variables. Meanwhile, the remained 81.9 % is determined by the other causes outside the model which is not revealed in this research.

SUGGESTIONS

The more qualified the parabela's leadership, the better the society's attitudes in Buton in preserving Kaombo forest. This shows that the local leadership of parabela is really worthy to defend since it is able to preserve the environment conservation in Kaombo Forest. Nowadays, the necessary thing is the adaptation between custom values and modern knowledge values on the figure of parabela so that they can be a good model and example for Buton society. Therefore, the environmental messages which are conveyed by parabela can be understood by all parties. This condition must be considered by custom functionaries and government. These are some suggestions which are later called as policy implications.

1. For parabela
 - a. They have to strengthen the customary institution by applying more strict and consistent punishments to the custom breaker, for example a punishment for the person who destructs Kaombo forest. In recent time, punishments have been made and regulated in the customary laws, yet the implementation often failed to enforce.

- b. They have to struggle for the acknowledgement of cultures and local wisdom from the government so that the existence has strong positive law legitimization in the perspective of Indonesian Republic United State.
2. For government
 - a. They have to anticipate the loss of Kaombo forest. In recent time, forest preservation is kept by the existence of Kaombo forest. If it is lost, the safety of Buton society on the whole will be threatened.
 - b. The traffic of forest commodities must be supervised so that the forest commodities will be under control and illegal logging can be prevented from the irresponsible people who want to sell the forest commodities to markets. The supervision may involve the local government, polices, TNI, and forest polices.

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