

---

# THE DISAPPEARING FOOD RESERVE AND RELATION TO THE ECOLOGICAL ERA: ON WALAMBENOWITE COMMUNITY, PARIGI DISTRICT, MUNA REGENCY, SOUTH-EAST SULAWESI

Wa Ode Sifatu<sup>1</sup>  
Tambunan<sup>2</sup>

Anthropology Department, Cultural Science Faculty, Halu Oleo University; Home Adress: BTN UNHALU BLOK W, Number 28 Kendari, **Pos Code:** 93232, Sulawesi Tenggara, Indonesia.

Telp:+62-81341762438, E-mail: [sifawaode@yahoo.co.id](mailto:sifawaode@yahoo.co.id)

English Letter Department, Educational and Teacher Trainer Faculty, Halu Oleo University, Kendari, Indonesia.

## Correspondence

Wa Ode Sifatu, Anthropology Department, Cultural Science Faculty, Halu Oleo University; Home Adress: BTN UNHALU BLOK W, Number 28 Kendari, **Pos Code:** 93232, Sulawesi Tenggara, Indonesia. Telp:+62-81341762438, E-mail: [sifawaode@yahoo.co.id](mailto:sifawaode@yahoo.co.id)

## Abstract

The purpose of this research is to find food shortage and what is done in relation to the ecological era of local Muna community at Walambenowite district. The theory that used to read the data is Sumner thought about *mores* with ethnography method. The custom of family food reserve management was doing with full awareness compatible with Muna island geography which soil is calcareous, so : corn, tubers, and lentils are the staple foods. Rice at that time was only for ceremonial food and treat for family guest. Free seedling aid and government subsidized rice ease community affair and pleased the government choice. *Mores* works well in connectedness between humans as an individu and a group. In Muna community food reserve management in Walambenowite also gathered strategized, to survive for their own existance as part of universe. At the moment every group or individu at Muna community in Walambenowite have switched their staple food with subsidized rice, so every side can maintain their achieved position which has nothing to do with the ecological era. This reseach implication, Muna community in Walambenowite think that government policy habituate the community with completely free goods as addiction so that they keep loyal to the elected leader. However, indirectly it overlooked the forefather food reserve tradition that are more envirotnmentally friendly than subsidized rice which poison own nation. The government need to revitalized Muna community tradition regarding family food reserve, so all parties have awareness to introspect oneself dan self reflection, not with blaming between the parties, so that the remaining Muna unique flora and fauna can be revitalized.

## Key words:

Ecological era, food reserve, Muna community, Walambenowite

## Introduction

Walambenowite district, sub-district Parigi, as one of the district in Muna island, South-East Sulawesi (Sultra). In astronomical calculations, Muna island lie at south of equator, which at coordinates 04° - 06° South latitude stretch out from west to east between 122°8' - 123° East longitude. The distance from Walambenowite to Parigi sub-district capital city is 9 kilometers, distance from Walambenowite district to Muna regency capital city is 52 kilometers.

Topographically, Muna regency surface area in general is lowland, with an average height is less than 100 m above sea level, with calcereous soil type, and water resources are very limited. The inhabitant is called Muna people or Muna ethnic. In everyday life, there are no differences between Muna people in Walabenowite with other Muna people in Muna island. However, Walambenowite region name ( from Muna language vocabulary which means fenced area) was formed since Dutch colonization, when in Buton sultanate human trafficking occured, as slaves for other region in Indonesia.

Walambenowite community in general have livelihood as shifting cultivation farmer, have food reserve tradition, which is still known through life equipments. The tradition is relatively abandoned coincided with the implementation of the green revolution by New Order government since early 1970s with with the provision of free fertilizers and seeds to farmers. The program, indirectly make farmers leave the crop seeds that they had before. When their crop seeds have been

abandoned, as people facing food shortages, the government resolved with to distribute rice to the poor, abbreviated with **Beras Raskin** (Rice for the Poor).

During the period before religious holidays such as Christmas, New Year, Ramadan and Eid al-Fitr, the government is relatively less able to control the food prices that are soar every year. To address the issue of food price fluctuations that are common to soar, the government initially through BULOG, which starts on May 10, 1967, by decision of the presidium of the cabinet 114/U/Kep/5/1967, with the ultimate goal to secure food supply. The legality existence of BULOG has revised for no less than four times through Presidential Decree (Keppres) and Constitution (UU) with uniformly in diverse regions and cultures of Indonesia. Whereas, through the results of this study, found that Muna people has a tradition of managing food reserves inside and outside the home, which can be revitalized to be one strategy in addressing the food problem in the area concerned, but there is no revitalization effort as expected by the international community regarding the ecological era. Mackey, John (2018) explain the past, present, & future of food production. There are six different food production eras: hunting/gathering, horticultural, pastoral, pre-Industrial agricultural, industrial, and ecological. Ecological era with local foods explosive growth everywhere in the world.

Food in an anthropological perspective, Fox, Robin (2007) explains that we have to **eat**; we like to **eat**; **eating** makes us feel good; ... "Food is almost always shared; people eat together; mealtimes are events when the whole family or settlement or village comes together. ...." Food supply problem is not new to science. Various research results have been done regarding food reserves in abroad. A researcher from abroad, Jeffrey, A. Jones (2016: 1107) in his research entitled, "Food supply chain (FSC): Are UK SMEs aware of concept, drivers, benefits, barriers and frameworks of traceability?" Researchers used a quantitative approach to those engaged in the food and beverages as many as 164 companies and found : "... is felt that the benefits of traceability outweigh the barriers / disadvantages, with the main benefits found in the area of crisis management .. this study fills the gap in the literature where few recent academic papers focused attention on SMEs awareness of traceability in the FSC."

Manning, Louise, (2015: 2649) in his research entitled : "Determining value in the food supply chain", explained as follows

"The purpose of this paper is to explore what the term "value" means to the multiple stakeholders interfacing and interacting with the food supply chain. ...Perceptions of value are individualistic. Conflict of interest exists for business between maintaining shareholder value and delivering "value" within the food offering to its customers and the wider array of societal stakeholders. ... This research is of academic value to policy makers and practitioners in the food supply chain."

Parfitt, Julian, et al (2016: 3065) in his research entitled : Food waste in the global food supply chain is reviewed in relation to the prospects for feeding a population of nine billions by 2050, explained as follows

"... Different definitions of food waste with respect to the complexities of food supply chains (FSCs) are discussed. ...For affluent economies, post-consumer food waste accounts for the greatest overall losses. To supplement the fragmentary picture and to gain a forward view, interviews were conducted with international FSC experts. The analysis highlighted the scale of the problem, the scope for improved system efficiencies and the challenges of affecting behavioral change to reduce post-consumer waste in affluent populations."

Török, Aron, et al (2016 : 233) in his research entitled: "Geographical indications may improve the positioning of small-scale producers," explains as follows

"In the context of the marginalising effects of agro-food chain dynamics on upstream suppliers, this paper examines the extent to which geographical indications may improve the positioning of small-scale producers. ...finding that none have been delivered via the Makó Onion Protected Designation of Origin. The paper examines the reasons for this, identifying the role played by the political and institutional context. Recommendations are made for improving the upgrading potential of geographical indications when applied to nascent system."

Richard Harris (2015 : 30) in his research entitled: "Using Toronto To explore three suburban stereotypes, and vice versa" explains as follows

"Urbanists share and reproduce three stereotypes about North American suburbs. ...Suburban diversity has become systematized since the 1970s, so that a new local stereotype has emerged : that of the declining inner suburb. ... Most generally, while polycentricity and dispersion have shaped its economic geography, the language of zones is still meaningful in interpreting its residential patterns. There may be a larger lesson there."

Kang Wu, Ying Long, Qizhi Mao, Xingjian Liu (2015 : 1) which entitled "Featured graphic. Mushrooming *Jiedaos*, growing cities : an alternative perspective on urbanizing China.

With more than 15 millions new urban residents entering its cities every year, China is witnessing one of the greatest socioeconomic and environmental transformations in human history. ... The total numbers of *Jiedaos* has grown from 5510 to 6923 – a 25% increase – during the period 2000-10. Most new cities-proper have been created around major urban regions along the economically more developed eastern coast [eg. Yangtze River Delta, Pearl River Delta, Shandong Peninsula, and Beijing-Tianjing-Hebei (BTH)]. Other regions with noticeable growth are Central Henan in Central China, as well as the Chengdu-Chongqing corridor in West China. We also mapped out the distribution of the *Zhens* : regions in East and Central China (eg, Shandong and Henan) feature predominantly, revealing the potential for the future urban expansion. As city status often translates into real urban growth, we conjecture that the uneven geography of mushrooming *Jiedaos* would entrench the already huge East-West divide in China."

Researchers from abroad above illustrates the operation of food provisioning efforts are ongoing today, also vary between regions. The differences in this study with the above study was to describe the form of food stocks relative had been abandoned by supporting community since the early 1970s (from ± 45 years ago). One of the tradition is *Kaindea*, which has been seen as traditional conservation and function as : production forest, social networking, sustainability and stability of micro climate. Nur Arafat (2010 : 235 : 2011 : 171) examines the wisdom of communities in management of *Kaindea* forest in small islands, found that Sara in Mandati more emphasis in *Kaindea* function to ecological consideration rather than economic one.

Udu, Sumiman (2013 : Bloggers 02 6), examines the oral tradition as a medium for environmental conservation in Wakatobi indigenous peoples, explained as follows

The elected of Wakatobi as a world biosphere reserve by UNESCO in April 2012 was the role of indigenous people construct ideas through oral tradition. Marine and terrestrial conservation at Wakatobi such as : (1) the story of *Untu Wa Ode* for the conservation area in Koreo village, sub-district Wangi Wangi, (2) the story of *Sangia Pasi Koko* to protect the Pasi Koko coral (3) folktale *Mo'ori* to protect forest at Suo-Suo fortress in Tomia, and (4) the story of *Buaya Emas* which to protect mangrove forest in Mbara-Mbara, sub-district of Togo Binongko... "

Hardiman (2013 : 1), examines the oral tradition of Muna ethnic, Southeast Sulawesi and its function in preserving the environment, explained as follows

Muna ethnic have oral traditions related to environmental preservation called *Kaindea*, is one form of local knowledge-based socio-ecological localities that are often overlooked. Instead, the concept is more abstract is often used as a reference. In fact, the concept is usually less a place for the issue of the mind set and the striking differences in values and culture of the society."

The difference in this study with previous one, especially on the theory that is used to read data is the concept of William Graham Sumner (1840-1910) of the '*mores*'/customs and taboos. Muna community food reserves owned by the community for generations, either from the non-rice or rice can assist the government in addressing the problem of food shortage in the Muna region. Uniformly overcome food shortage with imports of plant seeds and imported rice will never be able to solve the problem of food supply for Indonesian that are plural geography, ethnicity, and culture.

## 2. Activity Methodes

This activity was conducted in Kelurahan Walambenawite, Parigi Sub-district, Muna District. The time of the study started from March 2016 to January 2017 . This research type is a descriptive qualitative that aims to reveal the influence of a certain condition, facts, phenomena, the circumstances that occur when the study conducted and show as it is. This research was conducted using case study method. The subjects in this study are Muna society. Of that amount, interviews were only conducted on some people who were considered understand and were involved directly or indirectly in the casus.

Data collection techniques are (1) interviews, this data collection is by asking directly to the subject who knows the problem. (2) Observation, this is done to observe the activities undertaken by the Muna people activity. Results of data processing then analyzed using data reduction techniques, data presentation, and conclusions.

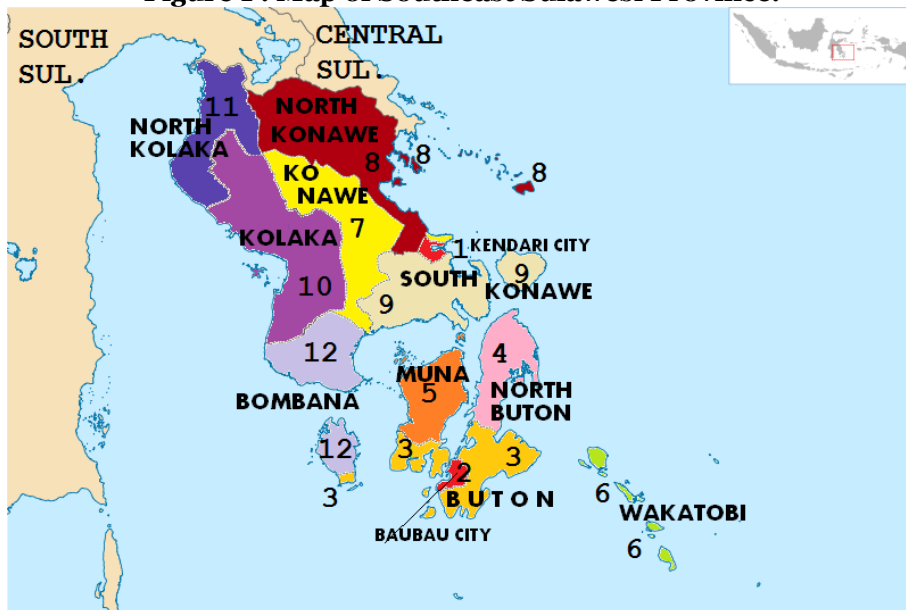
### 3. Result and Discussion

#### 3.1 General Information

It has been explained above that the Walambenowite district was formed since the Dutch colonization. At that time, the king Muna descendant Sugi Manuru, his concubine named Wa Sarone also has undergone many dangers of kidnapping. It is feared that they all will be kidnapped, La Ode Maisiisi (title Yaro Lakologou) and La Ode Gahlo-Gahlo (title Yaro Watanta), they are descendant of Sugi Manuru from the concubines, fenced off the area with an area of about 1,000 m<sup>2</sup>, and then invited king Muna Sugi Manuru descendant from the concubines to enter the territory which has been fenced off for the prevention of abduction. The region has now become a community plantation forests called *Kaindea* Walambenowite. In addition, around Walambenowite there are *Rahia* mostly : *Rahiano Kamorindi*, *Rahiano Wakauma*, and *Rahiano Wadai*. *Rahia* and *Kaindea* is one of the food reserves outside the home for Muna people.

According to 2012 statistical data, Walambenowite district has a population of 2,866 inhabitants with the details of 1,416 men and 1,450 women, with total of 817 families (KK). Walambenowite inhabitants was formerly homogeneous, now has become heterogeneous which consists of several tribes, namely Muna tribe 1,838 people, 28 Bugis, 42 Javanese and 1 Chinese.

Figure 1 : Map of Southeast Sulawesi Province.



Source : <http://www.google.co.id/search?>

Walambenowite district has expanded with a new village, which is Wakumoro village since 1997. But do not limit the administrative border in farming activities of Walambenowite community on the land that belong together. Muna society in Walambenowite still has the potential to revive local traditions regarding to food reserves, both in and outside the home. Food reserves in the house is still be understood, ranging from those elderly to middle age. Information from Wa Moli (40 years old) and her husband La Niimu (50 years old) explains the various ways they manage household food reserves. There are two categories of staple foods, which is derived from the class of non-paddy and paddy. They all have their own management respectively, as shown below.

Before the New Order era at early 1970s, almost all sub-districts of Parigi now belongs to the people Walambenowite, a practice of shifting cultivation by rotation, hunting ground, where to raise livestock, and fishing communally. The process of implementation complies with the customary rules. People in Walambenowite agreed on a period of clearing forests for farming, hunting, and fishing in accordance with the availability of food reserves and the season confronted to the community. Most locations have changed its function. Nowadays there are few remaining regions where farming rotation is still being done. An informant who is the son of Parabhela official at the kingdom era named La Dai (82 years, interviewed at December 2015) states, "Since the 1970s some of the Walambenowite land were turned into residential for Muna people from other villages who follow the resettlement program."

The above information shows that the Walambenowite community has the potential to develop local food without depending on Raskin from the central government. This indication is also supported by the community eloquently describes the process of managing food reserves in traditional society. In general, people categorize food reserves on two categories: non-paddy and paddy. The detail will be explained as follows.

**Figur 2 : Map of Villages in Muna Regency**



Source : <http://www.google.co.id/search?>

**Walambenowite Location**

Furthermore, La Dai mentioned the names of villages that still remains, but is no longer plant crops such as corn, beans, and original rice as before because there are no more seedlings. There are currently remain around 60 regions where rotational farming take place, but most have been converted into private property for those who have money and have been planted with teak trees. Some villages are as follows

“Makumba, Abhotoro, Lele Ngakdea, Laano Bhea, Amonifi, Awalaka, Lembo Mokuni, Oendodea, Apolulu, Kandongani, Kowongkeno, Kowatano, Katinda, Kasulatombi, Ghotifulu, Waalo, Katomba, Nanasi, Oe Bughou, Bhenua, Okase, Polangku, Ntetera, Amooti, Dana, See, Makalobha, Laano Ghai, Sesi, Angkulabho, Wakaoma, Silato, Kubi, Bente, Lemopuru, Wamoolu, Wangkoule, Lemo Mperangi, Uansi, Okaundalo, Wakonti, Opera, Komba-Komba, Foo Kuni, Amburaea, Raghu, Kontu Morubu, Kusambi Gola, Kotano Wakumoro, Walambenawite, Kamorindi (Konunakano), Kalologi, Kabhawono Moreha, Katapi, Oengkabu, Bhata, Oensuli, Kasingku.”

**3.2 Management of food reserves in the form of corn consists of two categories, namely corn with skin and corn that had shelled.**

a) Management of dry corn that is still complete with cornhusk is called *Kapantono kahitela*. Dried corn are arranged neatly in a room that is lined with wood dolken of diameter between five and seven Cm. The room size that is lined adjusted by the number of corn to be stored. The whole dried corn with its husk is placed in a state of lying face down. Parts of the house where *Kapantono kahitela* lay usually at the room located above the kitchen of the house. Fuel for cooking are branches of dry wood from the garden. Throughout the period, *Kapantono kahitela* parched by the heat of the embers from the kitchen of the house. The informants were not able to explain the reason *Kapantono kahitela* are placed above the kitchen of the house. However, it is understood that the dry corn pests such as caterpillars and insects will avoid the smoke and heat of a grill fire so dry corn are safe from pest attack, a preservation method that is environmentally friendly compared to curing with chemicals.

- 1) Management of shelled dry corn, is the same with the management of beans and rice. Everything is usually placed inside *Pukari*, *Bhalase Ntalinga*, *Kompiu*, *Kompe*, *Kampii*, *Bulusa*, *Nuhua bhengki*, *Gusi*, *Gumba*, *Kantanu*, *Gondu*, and *Bhantala*. Each item will be described one by one below
- 2) *Pukari* are woven basket container made of rattan and has a lid and a handle, and easily moveable due to the size is only about 20-30 cm in diameter.
- 3) *Bhalase Ntalinga* is a woven container made of dried young palm leaves, have handle and easily moveable due to the size is only about 20-30 cm in diameter.



- 4) *Kompiu* is a container made of woven wet young palm leaves and stick, have the handle of woven palm leaves and easily moveable due to the size is only about 20-30 cm in diameter.
  - 5) *Kompe* is a container made of woven young wet palm leaves and stick, does not have handle, not easily be moved because of its big size, approximately between 50-75 cm in diameter.
  - 6) *Kampii* in Indonesian is called gunny. It has 2 sizes, medium size gunny of 50 kg and large size gunny of 100 kg.
  - 7) *Bulusa* is a pot container made of clay, modeled round like a ball, not easily be moved because of its big size, diameter approximately between 100-150 cm.
  - 8) *Nuhua bhengki* is a pot container made of clay, modeled round from the base, but getting smaller to the top. These containers are not easily be moved because of their big size, approximately between 100-150 cm in diameter.
  - 9) *Gusi* is a barrel-shaped container made of ceramic, modeled small at the bottom, to the middle it enlarge, but get smaller to the mouth piece, the whole resembling a model of tradisiomal Muna top.
  - 10) *Gumba* is a barrel-shaped container made of ceramics, from its bottom, it's small, to the middle section it enlarge till its mouth piece, as wide as the base. These containers are not easily moveable because the material is quite heavy, their size between 20-30 cm in diameter.
  - 11) *Kantanu* is shelled corn, beans or rice that has been stored in a container of *Bulusa*, *Nuhua bhengki*, *Gusi* and *Gumba*, buried into the ground to prevent it from be taken by those who are irresponsible, in other words to prevent theft.
  - 12) *Gendu* is old maja fruit which content have been discarded and then dried, equipped with hangers made of twisted rope. The container is usually for put beans or rice, were deliberately prepared and hung on the back wall of the house that is not known by the children. This reserve is for preparations if there is a sudden arrival of the family guest.
  - 13) *Bhantala* is a container that is hung to secure the food that has been cooked so it can't be reached by cat. *Bhantala* is made of rattan or young palm leaves stick. All the life equipments above has disappeared so it no longer understood by those of under middle age Muna people.
- b) Management of food reserves in the form of beans including : *rapo-rapo* (peanut), *lawue* (red bean), *langkomu*, *kambeta*, and *wutesau*. All types of beans that have not been peeled from their husks is stored in *Kalangka*, *Lulu*, *Lonta*, *Bhalase*, *Kompiu*, *Kampii*, and *Kompe*. While beans that are peeled from the skin, is the same management with shelled corn, which is stored in: *Pukari*, *Bhalase*, *Ntalinga*, *Kompiu*, *Kompe*, *Bulusa*, *Nuhua bhengki*, *Gusi*, *Gumba*, *Kantanu*, and *Gondu*. Nowadays, the unique Muna beans have disappeared and no longer understood by the younger generation of below middle-aged Muna.
- c) Management of food reserves in the form of tubers: *medawa* (sweet potato), *tonea* (taro), *ghofa*, *mafu*, *mafusau* (cassava) called kasoria. Laying kasoria most importantly is in the room with a roof so that it won't get roasted by the sun and wet by the rain. But specifically *kasoriano mafusau* is rather special, namely over the kitchen of the house. Nowadays, it being sold in the market and still understood by all age groups of Muna.
- d) Management of food reserves in the form of fruits, such as breadfruit and cooked jackfruit seeds are given to neighbor as gift. Nowadays, they are being sold in the market.
- e) Reserves management in the form of paddy can be divided into two categories : unhulled rice management and rice management.
- 1) There are a lot of unhulled rice management, including : *Lontano pae*, *Pale*, *Bhalase*, *Koono pae*, *Limano pae* (one handheld two hands), *Tobhono pae* (one handheld one hand), *Mbokeno pae* (bigger than koo), *Kalangka*, *Lulu* and *Kompe*. For more details can be seen as follows
    1. *Lontano pae* is an area that is fenced with wood dolken with a diameter between five to seven cm, and then covered with bark and leaves of teak for storing the grain that has been separated from the stalks. After that, the grain is placed. *Lontano pae* size coresponding with the volume of grain that will be placed.
    2. *Paleno pae* is a container that is woven from young dried palm leaves, diameter between 75-100 cm and a height between 100-150 cm, it's the place where the grain that has been separated from the stalks are placed..
    3. *Bhalaseno* is a sack made of young palm leaves that have been dried, the diameter is between 50-75cm and a height between 75-100cm, in addition being a place for grain that has been separated from the stem, is also a place beans.
    4. *Kompe* is a container that is woven from young wet palm leaves along with its stick, diameter between 50-75 cm and a height of 20-40 cm, in addition to being a place of grain that has been separated from the stem, it's also a place for corn, tubers, beans, and fruits.
    5. *Kampii* is a sack made of jute, there is medium size with a volume of 50 kg and there is large size with a volume of 100 kg, for storing grain which has been separated from the stalks.

6. and the top *Kalangka* (basket), some are made of rattan, bamboo, shrubs, *koo'e*, and *nená*. In addition to being a place for grain that has been separated from the stem, it's also a place for corn, beans, tubers, and fruits.
7. *Lulu* (basket), large size with diameter of one meter or more, made of bamboo reed, it's a place for grain that has been separated from the stem, and the top *Kalangka* (basket), some are made of rattan, bamboo, shrubs, *koo'e*, and *nená*. In addition to being a place for grain that has been separated from the stem, it's also a place for corn, beans, tubers, and fruits.
8. covered with board. covered with board.
9. *Konno pae* is harvested paddy along with the stems. The stems are tied to the size of an adult thigh.
10. *Limano pae* is harvested paddy along with the stems. The stems are tied to the size of two connected adult's palm.
11. *Tobhono pae* is harvested paddy along with the stems. The stems are tied to the size of one handheld of an adult. They are usually selected rice used as reserve seed for the following season.
12. *Mbokeno pae* is harvested paddy along with the stems. The stems are tied to the size of two adult's thigh.
  - f) The management of rice is the same way with the management of shelled corn and beans that have been peeled from the husk, placed in places such as: *Kampii, Pukari, Bhalase Ntalinga, Kompiu, Bhantala, Gondu, Nuhua bhengki, Bulusa, Kantanu, Gusi and Gumba*.  
Rice : *Pukari, Bhalase Ntalinga, Kompiu, Bhantala, Gondu, Nuhua bhengki, Bulusa, Gusi and Gumba*.

In addition of food reserves in the home, Muna community has a reserve of food outside the home, namely: *o rahia, o kaindea, o talu, o ome, o galu, o tondo-tondo, o karumbu, o manu, o sapi, o karambau, o rusa, o membe, o dhara-dhara, o adhara, o katibu, o laa, o lembo, dan o bebe*. It will explain as follow.

*O rahia*, is a former community farm that are overgrown with long term plants such as mango, sugar palm, coconut, jackfruit, harp, lansium, and a number of timber that others can harvest and may be taken home to be eaten at home. *O kaindea*, is a former private farm that are overgrown with long term plants such as mango, sugar palm, coconut, jackfruit, harp, lansium, and a number of timber that only can be harvest by the owner. Others can harvest too but not to be taken back to home. The harvest is only to be eaten on the spot because of hunger or thirst. *O talu* is someone's former farm that are overgrown of vegetables, banana, papaya, etc., that can only be harvested by their owners. Others may be harvested only for their own consumption, but if they have met with owners, harvesters shall deliver or report what they have harvested. *O ome* is someone's former farm that are overgrown of vegetables, banana, papaya, etc., that can only be harvested by their owners. Others may harvest if it has been welcome by the owner and only for their own consumption. *O galu* is someone's farm that are overgrown of various plants, both long-term crops and short-term crops and can only be harvested by the owners. Other people may not cross others' *galu* if it not the road to their farm or not a public road. *O tondo-tondo* is someone's housing that are overgrown of various plants, both long-term crops and short-term crops and can only be harvested by the owners. Other people may not cross others' *galu* if it not the road to their farm or not a public road. *O karumbu* is an overgrown forest of various types of wood. If there are fruit trees, everyone who passes may harvest. Someone is allowed to take wood in the forest only for the needs to build a home and the garden fence. But after independence, all types of forests has been claimed as the property of the government *O manu* is poultry, *O sapi* is cattle, *O karambau* is buffalo, *O rusa* is deer, *O membe* is goat *O dhara-dhara* is pigeon, *O adhara* is horse, *O katibu* is a fishing pond, to collect the freshwater snails together, *O laa* is river for fishing and to collect the freshwater snail together, *O lembo* is lake that is not too large, for fishing and to collect the freshwater snail together. *O bebe* is duck

Muna community before the Dutch era, understand the earth where they stand and their ecosystems is a public property with the name '*lansikafu*'. They have a belief passed down from generations to generations that the earth and its ecosystem is the creation of God Almighty, they are to be protected and maintained, so-called '*pointau*'. *Pointau* can be translated into Indonesian as network connectivity among humans is called '*pointau sapada man*', network connectivity between humans with animals is called '*pointau bhe kadadi*', network connectivity between human dan forest is called '*pointau bhe karambu*', human connectivity with God Almighty called '*pointau bhe rabuta seronda-rondano*'. Man who violate maintenance moral of the Earth can be condemned by the creator, made in the form of the legend of presence and disappearance of rivers, forests, hills, lakes, the emergence of crocodile, buffalo, cows, and so forth.

When natural resources are still public property, human acts are always laced with customs that contain moral rules, taboos, and a number of beliefs about the existence of so-called *bhinte* who dwells in it, believed to threaten the safety of human who violate it. In order *bhinte* who reside in the woods did not bother humans, the forest is processed through the procedure of customs. The belief is

now less trusted anymore, so the forest is processed and replaced with teak trees into private property for those who can afford it, as shown below

Figure 3 : Photo of a keeper of a teak farm in Kotano Wakumoro forest, believed to be where Bhinte residing.



**Document picture : Wa Ode Diana**

La Ode Mazati (Former village headman of Walambenowite sub-district) states "The lands in the Walambenowite sub-district have no certificates, so it's easy for those who have a lot of money to make land certificates so that it's belong to them. Traditionally, the land is communal property where the people plant crops both paddy and non-paddy".

Muna people who could not grow paddy can have grain through polima activities. That is, with the permission of the rice plantation owners, joined together to harvest rice stalks. The size of a rice stalk tied as big as of adult's both connected hands. If succeed harvest as many as four bundles, one bundle belong to the harvester, and three bundles was taken by the owners of paddy fields.

Kantorai, if having neighbors, neighbors who do not have any crops, provided free of charge without being asked, as a gift to a neighbor. If the leaders of the country who do not have a harvest, the average harvest that is over average is called rumaitano and is believed to be owned of many people. Therefore, *defoampe telambu bhalano* means handed over to the house where the leader of the crowd.

Understanding the argument of Agrawal (2015) Indigenous and Scientific Knowledge : Some Critical Comments, in Kumaon, India. Agrawal stressed that the differentiation of local knowledge and western science as two types of knowledge are things that are not productive. Efforts to involve the role of local knowledge in development are resilient and sustainable. Agreed with Agrawal, the author studied and found that Walambenowite people's food reserves can be more resilient to the ongoing food crisis and our world because there are no chemical elements that pollute the environment.

Sumner concept (1840-1910) of 'mores/customs and taboo is morality or a moral system that limits the passion and appetite and suppress the will of the higher civilization (Sumner, 1907). According to Sumner that *stateways* can not change *folkways*, which means that the actions of the state has no power to alter customs. Sumner concept about customs starting not working against the overall Muna citizens in Walambenowite who leave local foods and replace them with Raskin.

Local model food reserves actually contain socio-ecological wisdom. The problem so far lies not in the community owner of the local culture itself, but from the Indonesian government to implement a development model with all the localities are often ignored. In contrast, the outer or western concept that is more abstract is often used as a reference, so that raises the issue of the geographical environment adaptability, mind-set, and cultural values of local communities in Indonesia. This is parallel with J.J. Paiement (2007) article, alluded the debate of James Ferguson and David Gow surrounding the development as evil twin and moral twin. Paiement argument reminds the author in the film Apocalypse, produced and directed by Mel Gibson about the downfall of the Maya and Inca civilizations long before the arrival of the conquistadores in the 16th century. Paiement quote Maynard Keynes stated, "When the capital development of a country becomes a byproduct of the activities of a casino, the job is likely to be ill-done. ... in the long run, we are all dead due to irrationality and panic . " Everything is the fruit of the so-called globalization



Globalization is a phenomenon in the history of the capital movement involving the countries of Western Europe, North America, and Japan, *buzzword* which marked the development gaps countries of North and South America, (Pieterse, 2008). The process of social, economic, cultural, and demographic occur not only in one country, but between countries and encourage the development of the study of local process, identity, and a limited understanding of the local, and the independence of the Southern countries. In this regard, the northern countries covered by some sort of mysticism about the countries of the South, evaluate the foundation of Western thought that departs from the Enlightenment. The articulation of the countries of the North and South have led to the presence of the South in the North and in reverse presence of the North in the South as a form of fragmentation caused. In this context, according to Pieterse produce actors and the growth of technology, cooperative, state, international institutions, and social organizations are diverse, multidimensional, non-territorial, the absence of control and loss of power hegemony of the state against the people, and the division is blurred between economic inclusive and exclusive. As a result, even globalization succeeded to become an echo, North-South development showed imbalance and generate new power distribution concerning informatization and flexibility.

#### 4 Conclusion

Basically, Walambenawite and Muna society's knowledge in the management of family food reserves in conditions of full awareness to make ends meet for family members so they won't experience the problem of hunger. In accordance with the geographical conditions of the Muna island calcareous soil, causing the staple food of Muna is non-rice such as corn, tubers, and beans. Since the free aids from the government in the form of seeds, fertilizer, and Raskin becomes easier and faster to enjoy by the community. Sumner concept about *mores* and *folkways*, see the connectedness between people as individual and group to consider the mores/customs then all the members or components have the ability to adapt, so that in the management of food in Muna community in Walambenowite also grouping, strategizing, to save themselves for the existence of their life together as part of the universe. Nowadays every group or individual at the Muna community in Walambenowite has the capital mentality in order to maintain the position that has been achieved.

The implications of this research, Muna community in Walambenowite assume that the government policy is to train the people with completely free aids as an addiction and loyal to the leader has been elected. However, indirectly, forgetting the ancestral tradition that is more sensible than the imported traditions as if to poison the nation itself.

The government needs to revitalize the Muna community tradition regarding the family food reserves, so that all parties have an awareness for introspection and self-reflection, not to blame each other between the parties, because if it keeps recurring, the remaining of typical Muna's flora and fauna as a food reserve in the future.

#### Bibliography

1. Aggraval, Arun 1998, Indigeneous and Scientific Knowledge: Some Critical Comments dalam *Antropologi Indonesia*. No. 55, Th. XXII, Januari-April, 1998.
2. ----- 2005. Environmental Community, Intimate Government, and the Making of Environmental Subjects in Kumaon, India Current Anthropology Volume 46, Number 2, April 2005 by The Wenner-Gren Foundation for Anthropological Research. All rights reserved.
3. **Fox, Robin (2002) Food and Eating: An Anthropological Perspective. The Myth of Nutrition. Annual Review of Anthropology, Vol 31: p. 99–119. <https://doi.org/10.1146/annual.rev.anthro.32.032702.131011>.**
4. Hardiman. 2013. Tradisi Lisan Etnik Muna, Sulawesi Tenggara dan Fungsinya dalam Pelestarian Lingkungan. Pusat Kajian Tradisi Lisan & Ekolinguistik Kawasan Indonesia Timur.
5. Kang Wu, Ying Long, Qizhi Mao, Xingjian Liu. 2015. Featured graphic. Mushrooming *Jiedaos*, growing
6. Mackey, John (2007) [Whole Foods Market](https://www.amazon.com/Passion-Purpose-Mackey-Conscious-Capitalism/dp/B01698TZUW) <https://www.amazon.com/Passion-Purpose-Mackey-Conscious-Capitalism/dp/B01698TZUW> Amazon.com: Passion and Purpose.. cities: an alternative perspective on urbanizing China. *Environment and Planning A* 2015, volume 47, pages 1 – 2.
7. Manning, [Louise](#) 2015. Determining value in the food supply chain", *British Food Journal*, Vol. 117 Iss: 11, p.2649 – 2663.
8. [Mattevi, Mattia and Jeffrey A Jones](#) 2016. Food supply chain: Are UK SMEs aware of concept, drivers, benefits and barriers, and frameworks of traceability?", *British Food Journal*, Vol. 118 Iss: 5, pp.1107 – 1128.

9. Nur Arafat 2010. Kearifan Masyarakat Dalam Pengelolaan Hutan Kaindea Di Pulau-Pulau Kecil. *Agriplus*, Volume 20 Nomor 03 p.233-239.
10. ----- 2011. Dinamika Pengelolaan Hutan Adat Di Pulau Kecil (Studi Kasus Pulau Wangi-Wangi Kabupaten Wakatobi). *Jurnal Ilmu Kehutanan*, Vol. V; No. 1, Januari—Maret 2011; p.30—39.
11. Paiement, J. J. 2007 *Anthropology and Development*. *Napa Buletin* 27, 215.
12. Parfitt, Julian, Mark Barthel, Sarah Macnaughton 2010. Food waste within food supply chains: quantification and potential for change to 2050. *The Royal Society* P. 3065–3081
13. Schrauwers, Albert 1999. Negotiating parentage: The Political Economy of "Kinship" in Central Sulawesi, Indonesia. *American Ethnologist*; May 1999; 26, 2; Wilson Social Sciences Abstracts Plus Text pg. 310-323.
14. Sumner, William Graham 1885. *Collected Essays on Political and Science*. Yale: Yale University Press.
15. ----- 1907 *What Social Classes Owe to Folkways*. Yale: Yale University Press.
16. Török, Aron, [Matthew Gorton](#), Tregear, Angela 2016. Geographical indications may improve the positioning of small-scale producers. *Environ Plan A* 2016 vol. 48 no. 2, p. 433-451
17. Udu, Sumiman 2013. Tradisi Lisan sebagai Media Konservasi Lingkungan dalam Masyarakat Adat Wakatobi. Blogger [http://www.Wakatobi\\_center.com/2013/06/12\\_archive.html](http://www.Wakatobi_center.com/2013/06/12_archive.html). Diakses 24 Juni 2016.
18. Sejarah Badan Usaha Logistik Sumber: <http://www.bulog.co.id/sejarah.php> diakses tanggal 24 Juni 2016.
19. Wa Ode Diana. 2014. Hutan Kotano Wakumoro dan Sungai Fotuno Rete di Ambang Kehancuran (Studi pada Masyarakat Walambena Wite, Kecamatan Parigi, Kabupaten Muna. Skripsi FIB UHO, Kendari: Belum Diterbitkan.
20. <http://www.google.co.id/search?q=Peta+kabupaten+Muna&tbm=isch&tbo=u&source=univ&sa=X&ved=oahUKEwjA16Sn4snNAhUJpo8KHUUEDU> diakses 24 Juni 2016.
21. [http://ekolinguistik-tradisilisan.blogspot.co.id/2013/02/tradisi-lisan-etnik-muna\\_sulawesi\\_1442.htm](http://ekolinguistik-tradisilisan.blogspot.co.id/2013/02/tradisi-lisan-etnik-muna_sulawesi_1442.htm), diakses 24 Juni 2016.

## Acknowledgments

Praise to the God Almighty, for His blessings, mercy, and grace and the spirit of the ancestors, supports and referrals from colleagues, assistances and encouragements from friends, finally this article can be completed. In this moment, I express my thanks and highest appreciation to

1. The informants, who have provided encouragements, moral and material supports, which can not be mentioned one by one till the completion of this article was written.
2. La Ode Ngkote and wife's extended family, Wa Ode Sania and family, Wa Ode Loba and family, La Saridu, S.Ip and family, Sitti Saban and family, Drs. La Ode Sarampe M.Si and family, La Ode Madu, SH and family, Wa Ode Saida, S.Pt and family, and the entire extended family who have given me the spirit of life.

Finally, the author plead the God Almighty deign to provide a reply kindness to all those who have helped the completion of this article. Hopefully, this article brings benefit to the development of the Anthropology.