

The Role of Local Institution in the Survival Strategy of Lapandewa Community AMID COVID-19 in South Buton District

Dewi Anggraini¹, Nasruddin Suyuti², Bahtiar³, La Nalefo⁴

Abstract

Free from hunger is a human right for everyone, but in reality, some people starve. Every time, television shows are adorned with reports of babies or children suffering from malnutrition, edema, and lack of food. This also happened to people in Southeast Sulawesi. Survival strategic of Lapandewa society in Buton Selatan district with local wisdom approach held by *Sara Kadie* (Indigenous device) to run the tradition of *Bubusiano Sampe* on Lapandewa Society of Buton Selatan district. *Sara Kadie* council who led by *Parabela* which can be likened to the position of Sultan who continues to run customary festivals and customary law. *Sara Kadie* is a local institution that until now still shows its role in the inner Buton society food security. One of the efforts to anticipate food shortages and crises in the Lapandewa society moreover in the middle of the Covid-19 pandemic is to maintain a traditional tradition called *Bubusiano Siampe*. *Bubusiano* means flush, *Sampe* means harvest. So *Bubusiano Sampe* means flushing the harvest. *Bubusiano Sampe* held in *Galampa* (traditional house), since the sunrise, the people start to come together in a big crowd to bring their harvest such as corn and cassava that all this time saved in their house to be shown and submitted to the *Parabela* (indigenous leader) and to the entire indigenous device which next will be divided evenly to all head of families in Lapandewa village. Customary ritual in Lapandewa is a form of society's food barn which is based on local wisdom. Food that been saved and divided evenly to the society later on processed into daily staple food ingredients both *Kasangkola* (*Kasoami*) and *Sasahondo* (*Kapusunosu*). Before getting know to the rice Buton society make *Kasangkola* and *Sasahondo* their staple foods, since a long time ago the society consumed *kasoami* in the *Kadie* which is led by *Parabela* which comes from Cassava and Corn Processing.

Keywords: *Local institution, survival strategy.*

¹ Department of Agricultural Science, Halu Oleo University, Indonesia, dewianggrainiunhalu@gmail.com

² Department of Anthropology, Halu Oleo University, Indonesia, nasruddinsuyuti31@gmail.com

³ Department of Sociology, Halu Oleo University, Indonesia, bahtiarfisip64@gmail.com

⁴ Department of Agricultural Science, Halu Oleo University, Indonesia, lanalefo@rocketmail.com

Received: 23.06.2016, Accepted: 03.10.2016

Introduction

Compliance to maintain togetherness in maintaining food security is a form of local wisdom that is still implemented in local community institutions on Buton Island in implementing the principles of cooperation, empathy, and management of limited food sources. The local institution is an arena to build togetherness in society. The local institution not only popular among the urban society because that thing is familiar for the villagers. The link between social capital and local institutions is an inseparable part of efforts to manage public interests based on the community to overcome poverty. While in the form of social institutions it is usually known in the form of cooperation, splice, clean the village, and so on. In Buton, Southeast Sulawesi, the local institution in the form of an organization or social regulations both are lively. A study conducted by Husain (2012) noted that local institution has grown and developed in villages and sub-districts in Buton for a long time. The local institution's role also apart from a local movement to maintain food security. Role and position are standard elements in a social layer system that have an important meaning in the social system, that is, the patterns that organize interrelationships between individuals within the society and between individuals with the society and those individuals' behavior. In that interrelationship individuals' position and role have an important meaning because the permanence of a society depends on the balance of individual interests (Agrawal, 2008).

This is reflected in the various ceremonies or rituals that are still being carried out today. One of them is the traditional *Bubusiano Sampe* ritual, this ritual is an effort to overcome the food crisis in the Lapandewa community, by bringing all the corn and cassava that have been stored in the homes of each resident and left based on habit to be shared equally among all people in the village. Lapandewa. There are two food ingredients that Lapandewa community brings to the ritual of *Bubusiano Sampe*, those are corn and cassava. Corn and cassava is a basic ingredient for the making of *Kasangkola (Kasoami)* and *Sasahondo (Kapusunosu)* which are the staple food for Lapandewa Community. Although the society already knows rice, those two local foods are not left behind by the people and that thing supported by the tradition, without the support from the tradition those foods could be left behind by the society. Hence to maintain the existence of the Indonesian local foods, it is required good cooperation in a local institution especially in a crisis like the Covid-19 pandemic (Equatora, et al., 2020; Obi, et al., 2020). Because the local institution is a local community association that is responsible for the process of the local development activities (Hebbar & Acharya, 2003; Youniss, & Hart, 2005), such as neighborhood association, *arisan*, recitation group, patrol group, and the like. What is clear about these institutions is these institutions bring benefits to society and the local government. Local institutions in a community must be seen as a cross-cutting affiliation and local institutions have provided social safety net (Gilligan, 2020), when the local institution is in a crisis. Strengthening local institutions is seen as a form of survival strategy (Meert, et al., 2005; Anggriawati, et al., 2020).

As time goes by, the attitude of life that has been upheld by the community in Buton has not escaped the onslaught of modernization (Andreeva, et al., 2017; Matondang, 2019), they have done several tolerances and compromises towards modern outsiders, the interaction between indigenous and non-indigenous communities is inevitable. This occurs when the customary institutions are dwarfed by the nationalization of government policies in the process of implementing modern village governance, where several traditional villages which are

led by the village head and also have indigenous regulations in the form of customary institutions led by *Parabela* have disappeared and have changed into a modern village which is a product of the central government with one leader known as the village head (*lurah*). On the other hand, there are villages or *kelurahan* in Buton District that are dualistic, have a new village government structure, and still carry out the old traditions and structures. This change also affects the food security movement which is guarded by local institutions such as *Sara Kadie* led by *Parabela* (Nalefo, et al., 2013), especially at the time of the Covid-19. Based on the description of the background, this paper aims to describe the role of local institutions in the survival strategy of the Lapandewa community amid Covid-19 in South Buton District.

Methods

This study uses an ethnographic approach (qualitative method) which uses references from (Pelto, 2017; Spradley, 1979), namely the developmental research sequence. This research was conducted in Lapandewa Subdistrict, Lapandewa Village with purposive (deliberate) determination in a *Parabela* sub-district that is empowered with the following characteristics/ considerations: 1) *Parabela* instruments and traditional festivals are still ongoing, 2) Livelihoods of residents in the agricultural sector.

Results and Discussion

Buton society since a long time ago has known as the democratic society starting from the sultanate level (Yunus, 1995; Nalefo, 2017). Where the sultan who gained power was not obtained from the appointment process but through the election process in the Buton Sultanate council. For the *Kadie* (village) level the *Parabela* appointment process also through the discussion process from the indigenous instruments based on the criteria that have been made since the Buton sultanate era so that since the beginning the group dynamic process has been run in the appointment process of the parabola. This foundation that made the local institution under the leadership of parabola in making decisions must always be starting with a meeting process in a group that are the togetherness characteristic of Buton society who are famous for the philosophy of life of the Butonese, known by the term: “*Pobinci-binciki kuli*”. Literally, *pobinci-binciki kuli* is defined as two people who pinch themselves, if it hurts for him, it means pain for others. This means that all human beings have the same feelings, the same dignity, and the same human rights.

The further development of the *Pobinci-binciki kuli* philosophy is then described in four basic patterns of behavior that must be developed, namely: First, *Pomae-maeka* (mutual respect between members of the community). Second, *Pomaa-maasiaka* (cherish each other among members of the community). Third, *Popia-piara* (mutual protection between members of the community). Fourth, *Poangka-angkataka* (mutual elevation between members of the community). This philosophy of life is used as the basis for prioritizing togetherness in solving problems in a group in this group consists of individuals who interact and influence each other in maintaining and preserving the *Bubusiano siampe* forest area. This shows that humans and the natural environment have a very close relationship; it can even be called interdependence. Humans have a very high dependence on fulfilling the necessities of life (Wula & Arifin, 2020).

The group meeting which is run by the local institution *sara kadie* under the leadership of *Parabela* is nothing but to convey information about the existence of the *Bubusiano Siampe* forest area and how to maintain its sustainability as a form of group communication that is used to exchange information, increase knowledge, strengthen or change attitudes and behavior, develop mental-health and raise awareness. The group meeting held by *Parabela* and the community in maintaining food security was held in Baruga. Baruga is a symbol of the spirit of deliberation and consensus in every village that has a formal leader, namely *Parabela*. Every village that has a *Baruga* must have a *Parabela*. And the meeting process in the Baruga is adjusted to each seat, either from the customary apparatus or when inviting the village or district government.

This is in line with an interview conducted with Parabola Lapandewa, La Bessa's brother (64 years) said: "As long as the Baruga is still standing, all problems will be discussed to solve every problem, including the problem of the food crisis and food security, usually we first discussing the level of indigenous instruments consisting of *Parabela*, Moji, Pande, Pande *Karambanbela* (*akanamia*), Pande Ngkaole. Then a meeting with the community was held. In the meeting, the sitting position has been regulated by the tradition so that one cannot take a sitting position at will and that also applies to officials in Buton". (Interview, 12 December 2019).

Group meetings held in Baruga usually go through two stages, namely a meeting between *Parabela* and traditional officials as the first meeting to discuss issues surrounding food security. The second meeting was with the village government and community leaders to discuss technical matters and the formation of a committee. Psychologists, as well as sociologists, have also divided four dichotomies of groups, one of which is primary and secondary.

The division of meetings conducted by *Parabela* is the same as the classification of primary and secondary groups. Considerations were held by the two groups of meetings so that in the meeting there would be no longer dialogue and long debate so that at the first meeting there was an agreement and decided what things would be conveyed to the village government and community leaders in the second or secondary meeting.

The primary meeting that brought together *Parabela* and traditional officials used the traditional language of Buton. The use of the traditional Butonese language shows the identity that these traditional figures are Butonese who still exist in defending their regional languages. Researchers in the interview questioned the reasons for using the Chinese language in primary meetings and got a uniform statement from group members that "*Sadia pororompuno tombu mami to ala pogua ciacia baramo nopimbali namisi mami mai rumompusami nopimbali kiriea bita koapu*". Its meaning "Every group meeting we use in Cia-Cia language because it is an identity and that unites us regardless of status and is commonly used in everyday life".

The statement found by the researcher above shows that language has a function as an identity. The use of Butonese in this primary group is the result of habit formation in the wider social sphere of Butonese society. *Parabela* communicating with traditional equipment looks very intimate. The interaction that is built between customary instruments shows personal closeness. The communication that occurs is informal and shows an

atmosphere of intimacy and kinship among group members at the primary meeting. The primary meeting, which I witnessed live in Lapandewa, was attended by 5 traditional officials who discussed the problems and food conditions of the community with the covid-19 outbreak and the efforts made to maintain food security with the rules set by *sara*. As for the primary meeting at the location in Takimpo and in Rongi attended by 7-8 meeting participants, and in that meeting the dominant speaker was *Parabela* and then other traditional instruments were allowed to speak and the final decision of all meeting participants returned to *Parabela* who decided.

In the process of meeting in local institutions between *Parabela* and customary apparatus in discussing food security efforts, when referring to communication patterns, it will use more wheel patterns meaning that in the meeting there is a leader and a center. The meeting chairman is the only person who can receive and send messages to all meeting participants. If a member wants to communicate with other members, then the message must be conveyed through the meeting leader, in this case, *Parabela*.

In the meeting process, the dominant primary group communicating is *Parabela* which also regulates how the meeting process between one participant and another participant in discussing food security. After an agreement was reached in the primary meeting, the next meeting was continued at a secondary meeting that presented *Parabela*, customary apparatus and community representatives, and village officials to convey the results of a limited meeting between *Parabela* and customary apparatus to protect food and free from hunger for villagers. The secondary group meeting which took place in Baruga was attended by 15-20 people. Where after the meeting one of the traditional officials, namely *akanamia*, will tour the village and announce the implementation schedule for community service and work together in planting, cleaning, and repairing agricultural land.

The meeting is the application of communication in the secondary group local institutions. In this meeting, if we refer to the communication pattern, it will appear to apply the star pattern or all channels where all meeting participants have the same power in influencing other participants. Even though it has become a tradition when the meeting will be attended by all participants, including the village head, they will ask for their opinion and the conclusion of the meeting will be delivered by *Parabela* which will also be a conclusion. In the picture above each member can communicate with every other member both by verbal communication and nonverbal communication. Nonverbal communication is used in almost every opportunity when communicating in secondary meetings which are more dynamic and less rigid. The secondary meeting process which was held in the Baruga was adjusted to the seats of each of the customs officials and the village or district government who were present. If previously to the right of the *Parabela* were former *Parabela*, then with the presence of the formal government (village head), next to *Parabela* will be occupied by the village head. A meeting of local secondary group institutions that was held by *Parabela* and the community was held in Baruga Lapandewa and it was clear that the proxemics was taking place. Baruga is a symbol of the spirit of deliberation and consensus in every village where there is a formal leader such as *Parabela*. Every village that has *Parabela* will also have something new.

In general, communication that occurs in groups is interpersonal communication (Berger & Roloff, 2019), which can be interpreted as a process of exchanging meaning between people who communicate with each other. Communication occurs face to face (face to face) between two individuals. Messages are conveyed face-

to-face. The process of exchanging meaning in communication between group members takes place in an interaction between group members with one another. As a result, the communication that occurs in the group becomes complex, forming certain relationship patterns from time to time as a result of the process of sharing and seeking information among individuals in the group and forming a communication network pattern.

There are five communication patterns (Leavitt, 1951; Schoch, et al., 2008; Koerner, et al., 2018), namely: circle pattern, wheel, Y, chain, and star. Determining a proper communication pattern in a group is a must. In meetings held in the primary group, the wheel pattern is more dominant. Where *Parabela* is the leader of the meeting and dominates the discussion and at the end of the meeting is *Parabela* as decision-making. As for the meetings in the secondary group, they tend to use a star pattern (all channels) where the meeting is not focused on only one leader but all members can provide input and advice in carrying out food security programs.

The use of group communication that is used by local institutions under *Parabela* leadership has helped in carrying out a role relation-oriented role between individuals with different opinions. This liaison role can reconcile differences between group members, make group members aware of all differences and minimize conflict and reduce tension through humor or distraction in every group meeting. In the Buton community, some residents are positioned as blockers to maintain the sustainability of the *Bubusiano siampe* forest area which are oriented towards their interests and not the interests of groups, but some residents are in the position of disrupters. They are cynical and indifferent and withdraw from the social environment.

With the group meetings is held, both primary and secondary, residents who are positioned as obstacles and disruptors can be united in a group meeting led by *Parabela* as a liaison between groups that support and reject food security efforts. Through meetings, the *Parabela* group and traditional officials can provide and convey information to all residents, including residents who are positioned as obstacles and disturbances. The information conveyed in group meetings is about: (1). The informational message, namely notification of the importance of maintaining cohesiveness in the community in overcoming the food crisis during the Covid-19 pandemic, (2). Instructional messages, namely orders to carry out planting on idle land, (3). A motivational message is an effort to increase awareness of food security.

Buton society considers themselves to be part of nature so that they are inseparable or even become a complete unity of the environment (Mansyur, 2017). In terms of human relations and the natural environment, the Butonese people give high appreciation to the two elements of the world where there is a balance between natural and human elements that is manifested in the Buton community's appreciation for their environment in several ways which are a form of local wisdom of the Butonese community in the food security program. The intelligence of the ancestors in Buton in protecting the food crisis in the community by implementing the traditional *Bubusiano Sampe* party into a sustainable habit and inherited from the traditional apparatus under the leadership of *Parabela* by inviting the community to continue the traditional *Bubusiano Sampe* party through the implementation of group communication in several ways a tradition that has been passed down through the community in South Buton Regency in anticipating a food crisis using traditional rituals.

Adat is often translated as “local custom”, adat can also be understood as a whole structural system of society, where local customs are only one element. Adat in this second sense is thought to form the entire value system, the basis of all ethical and legal judgments, as well as the source of social expectations (Pesurnay, 2018). In short, adat is an ideal pattern of behavior. Aditjondro (2003) argues that traditional parties need to be understood their function correctly, so that understanding is not only engaged in the field of tourism, not merely seeing it as a “commodity”, like selling. The results of Aditjondro's (Husain, 2014) observation for 5 years in Irian Jaya (1982-1987), concluded that there are 5 (five) positive functions of various traditional parties, namely: First, the function of “social glue”, namely reconciling between community groups has fought. Second, the function of “equalization of wealth” from the more affluent to the less well-off. Third, the function of “mental balancing”, namely the provision of opportunities for collective recreation amid the rhythm of life and a lively livelihood that is full of challenges in the wild. Fourth, the function of balancing and equalizing nutritional needs, because at every traditional party there is one source of scarce nutrition, for example, animal and vegetable protein which is distributed at large parties. Fifth, the function of balancing the ecological relationship between humans and nature.

The natural ecosystem balancing function can only work if it is supported by rules or laws so that with the same understanding and desire to implement customary law and in particular customary law norms relating to aspects of environmental management will contribute to national environmental law. This is because the realm of thought and customary law teaches that humans always walk on the path of harmony, harmony, and balance both in human relations with the natural environment, human-human relations, and human-creator relations (Nurjaya, 2008).

In Lapandewa Village, there are several Traditional parties, namely: (1) *Bubusiano Sampe* is a traditional pre-Pikandeli party. This traditional party is limited to traditional leaders and the community only brings their old harvest, which is bringing last year's corn which was stored at home to pray because they can live strong for one year thanks to the harvest. This feast also marked the departure of old corn (1 year ago) with the arrival of young corn. Remembers the old and picks up the new; (2) *Pikandeli*: held to coincide with the full moon, a young corn feast while the community sits in the gala after the baby corn is picked; (3) *Pibacua*, a traditional party that has involved the community, community leaders, and traditional leaders. Held in July to enjoy tubers, is held for 2 days; (4) *Taunoganda*. held in November by cutting 2 goats. When you start planting in the western season, which is when you start planting or before the full moon, it is held on Sundays and Saturdays.

Bubusiano Sampe is a traditional Lapandewa activity that is held once a year, especially in the western season. *Bubusiano* means to flush, *sampe* means crop. So, it can be said that *bubusiano* until watering the crops. *Bubusiano Sampe*'s schedule was carried out before the flowering corn or more specifically after being determined by *Sara (Parabela)*. The custom that must be obeyed is when the sun rises (morning). Where in the morning *Sara* began to gather at the *galampa* (traditional house) which consisted of (1) *Parabela* (father); (2) *Moji* (mother); (3) *Waci* (first child); (4) *Pande Suka*; (5) *Akanomia* (Karambau Bela); (6) *Pande Ngkaole*.

The position of the *Parabela* in the *Parabela* meeting sits in the middle of all the traditional instruments present. In Lapandewa, the one sitting next to *Parabela* is *Moji*, but the position of the *Moji* is the pair of *Parabela* (traditional *Moji*) and the *Moji* in the mosque. The position of the *Moji* in adat is higher than that of the *Moji* in a mosque. Because the *Moji* in Baruga is usually the former Imam or former *Moji* at the mosque. So, *Moji* in adat is the pinnacle of a career for an imam or *Moji* in a mosque. He (customary *Moji*) will also appoint a priest or *Moji* who will serve in the community if there is an invitation from the community who needs it.

Parabela (father) is the highest leader (sara religion) who is believed to have charisma. As the supreme ruler in government, he is seen as a person who has blessings and brings prosperity to the nation's children, and is just. In addition, he is also responsible for managing land issues, the adequacy of residents for food needs, and the country is protected from disease outbreaks. The safety and stability of citizens is a measure of the perfection of a *parabela*'s power. If the country is in an unstable, uncontrolled, chaotic state, then the ruling *Parabela* is considered imperfect in power physically and mentally. That is why in the government system *Parabela* can be dismissed from their position if it is deemed not to have the inner and outer power that can re-stabilize the country. On the other hand, if the situation remains safe, there are no accidents and the people do not experience hunger, the ruling *Parabela* is believed to be a human being who brings peace. A *Parabela* is a sensitive leader who can sense the feelings of its citizens.

Moji (mother) as *parabela*'s companion in running *sara* (government). Where the *Moji* controls the problems of life and death by controlling and supervising the mosque's apparatus. In a situation where the *Parabela* is no longer able to stabilize the situation of the country, usually the *Moji* take over the power in carrying out governmental duties. *Pande* (first child) is in charge of running the government under the orders of the *Parabela* and *Moji*. *Pande* likes to be in charge of guarding and maintaining *kaonebo* and begging the creator for the safety of the country and common prosperity. In every *tauno* double ritual, *pande* likes to swear at *parabela*, *moji*, and *waci*. Worship is carried out using harvested media such as bananas and corn.

Karambanbela (*akanamia*) maintain and protect the existence of customs and also as a liaison between *parabela* and residents. If there is a customary violation by religious or legal people, *Karambanbela* has the right to hold a customary deliberation to change the customary apparatus. *Pande Ngkaole* is tasked with performing a *batanda* (hitting the drum) singing a traditional chant containing good *ka'adari* (instructions).

Since early morning, residents began to flock to attend the Bubusiano Sampedengan Ritual to bring their agricultural products such as corn and cassava with a total of 40 pieces for each head of the family. Then *Parabela* began directing the *bubusiano* process until *pande* liked to tie a stick (stick) inherited from the ancestors of the *galampe pande ngkaole pole*. Meanwhile, the *waci* began to arrange all the crops by covering the stick. Furthermore, the *pande* likes to cover the water in the *labukutorende* cage after which the water is splashed on the crops with a procedure of nine left turns and eight right turns. After the *bubusiano* arrived, *Moji* began to recite a prayer to ask for a bountiful fortune which was then followed by the distribution of the harvest to all those present at the *galampa*.

The *Bubusiano Sampe* ritual is nothing but a strategy for the Lapandewa community to survive with a simple and socially oriented food barn institutional model, which has the potential to be developed and revitalized through a systematic, whole, integrated, and sustainable empowerment process involving all related elements. This effort is expected to be able to make a significant contribution to the realization of food security and socio-economic institutions for rural communities.

The role of the food barn institutional in Lapandewa Village in addition to playing a social function in providing community food reserves also plays a role as an economic function for the welfare of members and village communities by Developing a sense of pride in the village barn culture, developing a sense of care for others who cannot access food, Implementing a sense social piety. To the poor in their environment, Maintain and increase the availability and distribution of regional food reserves for food handling (excess food, food shortages, inability to access food) and Increase local food consumption, namely *Kasangkola* (*Kasoami*) and *Sasahondo* (*Kapusunosu*) which are the basic ingredients of Sweet Potatoe, and Corn.

Efforts to overcome food insecurity have now become a national program to reduce the possibility of food insecurity in the community. At the regional level, these efforts are required to be carried out, and the local government should pay attention to these efforts. It is very appropriate to implement a community survival strategy in Lapandewa Village with a food storage institution based on local wisdom. Thus, during times of famine, there is no need to worry about food insecurity because the barns have provided quite good benefits. The management groups continue to be given the motivation to maintain the existence and function of the barn. Realizing that the existing policy instruments are not able to reduce and solve the disparities in food prices that are too large, so there is no other way to reactivate and reactivate the food storage institution

Conclusion

Local institutions under the leadership of *Parabela* have played a good role in food security and food management during the Covid-19 period has become a major concern by customs in Lapandewa Village with the existence of traditional rituals that are carried out every year, namely the *Bubusiano Sampe* Ritual, which is proof that there has always been intelligence. intellectuals from the ancestors in Buton to institutionalize the food barn as an effort to face a famine by storing corn and sweet potatoes in the homes of each resident and annually below in Galampa and shared by adat evenly among all Lapamdewa village communities to ensure daily life before the arrival the season of young maize so that there are no hungry people, through deliberation and consensus which is a form of group communication carried out by local institutions under the leadership of *Parabela* and the people of Baruga. Baruga is a symbol of the spirit of deliberation and consensus for every village whose formal leader is *parabela*.

The group meeting held in Baruga went through two stages, namely the primary meeting between *Parabela* and traditional officials as the first meeting to discuss problems in food security, while the secondary meeting between the village government and community leaders discussed technical matters and the formation of a committee. Local institutional meetings under the leadership of *Parabela* in the primary group are more

dominant using the wheel pattern, meaning that *Parabela* is the leader of the meeting in a centralized position who receives and delivers messages to all meeting participants. As for secondary group meetings, they tend to use the star pattern or use all channels where in this meeting it is not focused on just one leader, namely *Parabela*, but all members can provide input and advice, especially related to food security issues during the Covid-19 period.

Suggestion

The success of local institutions under the leadership of *Parabela* in food insecurity in Lapandewa District, which is supported by the attitude of the community in supporting food security programs based on local wisdom of the *Bubusiano Sampe* Ritual. This shows that local institutions under the leadership of *Parabela* are very worthy to be maintained because they can maintain and avoid the food crisis during the Covid-19 period. Now what is needed is an adjustment between customary values and the value of modern knowledge, so that environmental messages conveyed by *Parabela* through local institutions can be understood by all parties. This condition should be observed by traditional leaders and the government. Here are some suggestions, hereinafter referred to as policy implications:

1. For local institutions under parabela leadership
 - a. It is necessary to be more active in disseminating information about the food crisis during the Covid-19 period, and the consequences it has on the community in the village.
 - b. Coordinating and distributing tasks to other customary instruments, including empowering customary institutions.
 - c. Coordinating among local institutions under the leadership of Parabela in South Buton Regency to formulate efforts to protect the food crisis during the Covid-19 period.
2. For the government
 - a. Recognizing the existence of the *Bubusiano Sampe* Ritual must be preserved for the benefit of the surrounding community and Buton people in general.
 - b. Anticipating the loss of the *Bubusiano Sampe* Ritual by involving *parabela* and traditional instruments in every food security program in South Buton Regency.
 - c. In the implementation of counseling carried out by the government, be it village development counseling, counseling on the food crisis during the Covid-19 period so that it embraces and involves *parabela* so that the programs delivered in the implementation of counseling can be accepted and implemented by the community.

References

1. Agrawal, A. (2008). *The Role of Local Institutions in Adaptation to Climate Change*. World Bank.
2. Andreeva, E., Myslyakova, Y., Glukhikh, P., & Ratner, A. (2017). Economic and Social Impact of Modernization on Cultural Values. *Journal of International Studies*, 10(1), 193–208.

3. Anggriawati, R., Kasim, S.S., & Anggraini, D. (2020). Livelihood Strategy of Scavengers in Kendari City. *Indonesian Journal of Social and Environmental Issues (IJSEI)*, 1(1), 16-21.
4. Berger, C.R., & Roloff, M.E. (2019). Interpersonal communication. *An Integrated Approach to Communication Theory and Research*, Third Edition, 277–291.
5. Equatora, M.A., Upe, A., Sumandiyar, A., Rusli, M. (2020). The Use of an Advanced Multi-Systemic Approach by Social Workers in Handling Corona Virus. *Journal of Advanced Research in Dynamical and Control Systems*, 12(5), 162–168.
6. Gilligan, D. (2020). Social Safety Nets are Crucial to the Covid-19 Response: Some Lessons to Boost their Effectiveness. *Covid-19 and Global Food Security*, 102–105.
7. Hebbar R., Acharya S. (2003). Social Institutions and Development Challenges. *Economic and Political Weekly*.
8. Koerner, A.F., Schrodtt, P., & Fitzpatrick, M.A. (2018). Family Communication Patterns Theory. *Engaging Theories in Family Communication* (pp. 142–153). Routledge.
9. Leavitt, H.J. (1951). Some Effects of Certain Communication Patterns on Group Performance. *Journal of Abnormal and Social Psychology*, 46(1), 38–50.
10. Mansyur, A., Gunawan, A., & Munandar, A. (2017). Study on Ecological Design Concept of Buton Sultanate Cityscape Based on Local Culture. *IOP Conference Series: Earth and Environmental Science* (Vol. 91).
11. Matondang, A. (2019). The Modernization Impacts for Indonesian Development. *Asian Journal of Social Sciences & Humanities*, 8(1), 47–54.
12. Meert, H., Van Huylenbroeck, G., Vernimmen, T., Bourgeois, M., & van Hecke, E. (2005). Farm Household Survival Strategies and Diversification on Marginal Farms. *Journal of Rural Studies*, 21(1), 81–97.
13. Husain, M.N, Haryadi, T. Wastutiningsih S.P. (2012). The Leadership of Parabela in Forest Conservation Based on Local Wisdom in Buton Regency. *Journal of Islamic Civilization in Southeast Asia*, 1(2), 326-344.
14. Husain, M.N. (2014). *Kepemimpinan Parabela Terhadap Sikap Masyarakat Dalam Menjaga Kelestarian Kawasan Hutan Kaombo di Kabupaten Buton*. Disertasi UGM Yogyakarta.
15. Nalefo, L., Kamaruzaman Jusoff, M., Ali, S.S., Salman, D., Demalino, E.B., Meisanti, Nurwati. (2013). Towards an Institutional Sustainable Agriculture in Parabela. *World Applied Sciences Journal*, 26(26), 55–59.
16. Nalefo, L. (2017). The Role of Martabat Tujuh within the Society of the Sultanate Buton Wolio. *Asian Culture and History*, 10(1), 6.
17. Obi, S.E., Yunusa, T., Ezeogueri-Oyewole A.N., Sekpe, S.S., Egwemi, E., & Isiaka, A.S. (2020). The Socio-Economic Impact of Covid-19 on The Economic Activities of Selected States in Nigeria. *Indonesian Journal of Social and Environmental Issues (IJSEI)*, 1(2), 39-47.
18. Pelto, Pertti J. (2017). *Mixed Methods in Ethnographic Research*. London: Routledge.
19. Pesurnay, A.J. (2018). Local Wisdom in a New Paradigm: Applying System Theory to the Study of Local Culture in Indonesia. *IOP Conference Series: Earth and Environmental Science*, 175.

20. Schoch, E., Kargl, F., Weber, M., & Leinmüller, T. (2008). Communication Patterns in VANETs. *IEEE Communications Magazine*, 46(11), 119–125.
21. Spradley, J.P. (1979). *The Ethnographic Interview*. New York: Harcourt Brace Jovanovich.
22. Wula, Zainur & Arifin, Hadjrah. (2020). Ogo: A Cultural System Moves and Damage of the Environment. *Indonesian Journal of Social and Environmental Issues (IJSEI)*, 1(3), 182-190.
23. Youniss, J., & Hart, D. (2005). Intersection of Social Institutions with Civic Development. *New Directions for Child and Adolescent Development*. <https://doi.org/10.1002/cd.139>.
24. Yunus, A.R. (1995). The theory of “Martabat Tujuh” in the Political System of the Buton Sultanate. *Studia Islamika*, 2(1), 93–110.