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DEVELOPMENT OF TOURISM REGIONS MANDEH THROUGH RECONSTRUCTION OF LOCAL WOMEN'S WISDOM COASTAL, SOUTHERN COASTAL DISTRICT, WEST SUMATRA

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ABSTRACT

Tourism Region "Mandeh" can be said "Raja Ampat" western region of Sumatra. But this tourist area is still very genuine and has not worked well. In the National Tourism Development Master Plan (RIPPNAS) 1998, tourist areas "Mandeh" designated as marine tourism development center for the western region of Indonesia, together with the "Biak" and "Bunaken" in the eastern region. Towards this preparation, it is necessary to explore all aspects of the local potential in the preservation of maritime tourism. One of them is through women's groups. Awareness of women to be important in saving the environment, so as to create an eco-friendly life. Therefore, it is necessary to explore the potential of their local wisdom as a reference reconstruction. This paper aims to describe the potential of women local wisdom in Mandeh area through the tourist area of reconstruction environmentally friendly local knowledge. Local wisdom of the Mandeh women can be categorized into several groups; (1) in environmental conservation maintaining marine ecosystems, to prevent their husbands who work as fishermen of fishing in the brutal, to replant trees that serves to bind the soil, to storing rain water, to preserve mangrove forest, to process waste into organic fertilizer; (2) the use of the natural surroundings into drugs and to be healthy food; (3) the culinary processing based local potential.

Keywords: local wisdom, women, and tourism

INTRODUCTION

Mandeh tourist areas can be said King Ampatnya western region of Sumatra. But this tourist area is still very original and has not worked well. In the draft National Tourism Development Master (RIPP-MAS) 1998 Mandeh tourist area has been designated as a marine tourism development center for the western region of Indonesia, together with the *Biak* and *Bunaken* in the East region. Towards this preparation, it is necessary to explore all aspects of the local potential in the preservation of maritime travel. One of them is through women's groups. Thus, awareness of women to be important in the development of sustainable tourism.

The principle of tourism development vision designed from the idea of local communities and to the welfare of local communities. Thus, the processing of tourism should involve local communities, especially women's groups, so that women's groups have the feel and care about the sustainability of tourism. Women should be actors not only as a spectator. In charge of sustainable development, women can participate in preserving traditional local products, keeping the traditional concept in protecting the environment, preserve traditional culture, using traditional methods in food process, by applying the concept of sustainability, so that foods made from fish, mussels, squid, shrimp, and the types of other marine products can be recognized as a cultural capital. From the results of research conducted, women have a lot of local knowledge Mandeh (local wisdom), which of course has a high sales value in keberlanjutan development, which is very useful especially for tourism development. Local wisdom that women can be found on the ways and their ideas in environmental conservation, utilization of the environment, and food processing which is based on local potential.

During this time, more women are treated as objects, not least in tourism development. In the case in many instances when women are given the opportunity especially empowered so they will be able to become agents in development, particularly in the development of sustainable tourism. In this study by using the approach of Women Community Based Tourism is believed that the woman is no longer a mere object of development, but capable of being the subject of sustainable development, especially the tourism sector which is now become an icon of the republic of Indonesia

In many studies that have been done, particularly with regard to women and tourism, if the woman involved in a participatory manner through its potential turns women contribute very important in sustainability pariwisata. Several studies that have been done are: first, Anak Agung Putri Sri, Lecturer on Faculty of Udayana, Udayana University, researching on "factors that motivate women as managers cottage in the village of Ubud, District Ubud, Gianyar." Later studies published in the journal *Analysis PARIWISATA* Vol.3, No. 1. Th. 2013. This article reveals the motivation of women as managers cottage by using the

theoretical basis of functional structure. Research results show; motivation of women as managers of tourism is to actualize themselves in order to increase the family income. In addition to boosting the economy aimed at the welfare of the family, also taking into account the cultural, social systems, advances in technology, education, and environmental factors. That is, what women can not be separated from its local wisdom.

Secondly, I Nyoman Darma Putra, Master of Tourism Studies, University of Udayana, Bali, with the title "Four Sri Kandi Culinary Bali: The Role of Women in Sustainable Tourism Development", in the form of thesis. However, this research has been written in the form of articles in the journal JUMPA, Volume 01, No. 01, July 2014. This article is to discuss the role of women in the development of sustainable tourism in the island of Bali with a Balinese culinary promote. On the other hand, women's Bali not only able to produce a culinary tour, but more far been able to open up employment opportunities for both men and women. Four women have been successfully introduced Bali Balinese culinary to foreign tourists.

When associated with a variety of local knowledge possessed women *Mandeh*, mandeh community is part of the famous *Minangkabau* society with culinary thousand villages. But most culinary-based local wisdom already started missing one by one, no longer forwarded to the next generation. In addition, research on women and tourism have only focused performed on women who already developed tourist areas and well-known, such as Bali. With the adoption of a tourist area as a tourist area *Mandeh* maritime international class, it is necessary to do assessment of various aspects of tourism interests. One of the most important assessment is associated with a variety of local knowledge at their disposal, especially local knowledge possessed by women from generation to generation in the processing environment and a variety of food from the sea.

Third, Argiyo Demartoto, Doctoral Program, Faculty of Social and Political Sciences, University of Gajah Mada (dissertation, 2012). Then, the results of this study exposed in Cultural News on Monday, July 2, 2012 with the title "The Role of Women in Tourism Minim" (<http://nationalgeographic.co.id/berita/2012/07/minim-peran-perempuan-dalam-pariwisata>). from the results of research conducted, Demartoto argued: low participation of women in tourism caused by various factors, namely, the lack of knowledge and experience of women, lack of facilities, lack of capital, the government thought of gender bias, and lack of government involvement as a facilitator. the same thing occurred in the tourist area *Mandeh*, even women mandeh further segregated in the appeal of the other tourist attractions. as such, this article is important as a guide and input to see women's issues and tourism research area *Mandeh*.

AREA TOUR MANDEH

Mandeh region lies on the west coast of Sumatra. Administratively belongs to the province of West Sumatra, South Coastal district, District XI Tarusan Koto. This region has a unique morphology, which is the main island and the mainland morphology of small islands formed by a flat area of the hilly and mountainous. Height difference is very noticeable, there is the main island on the west coast, to the east of the region is hilly and mountainous with steep heights. Flat land other than an allotment of land with residential and agricultural land, also a marshy land overgrown with mangrove (*bakau*), palm (*nipah*), and *jawa-jawi*

Settlements are in villages *Mandeh*, Nyalo River (*Sungai Nyalo*), and Pinang River (*Sungai Pinang*). The distance between the village by village when reached by road approximately ten to fifteen kilometers. Only between one village to another village is very difficult to reach by road, except by boat. Road conditions are still very difficult ground lead is traversed by two-wheeled vehicle let alone four wheels. In addition, roads are taken very tortuous and down ride for including cluster of hills row (see map 1). Currently, the government is planning a southern coastal and implement a permanent road works, starting from *Sungai Nipah* towards *Mandeh* region. If he reached via the sea by boat, the distance between the village with other villages can be reached in 20 to 40 minutes, depending on the distance between locations. For example, from village *Mandeh* to village Nyalo River (*Sungai Nyalo*) can be traveled with a simple boat for fifteen or twenty minutes. Likewise from one village to another village depends on how the distance and the type of boat used. Travelling by sea to spend a higher cost than the road, but in terms of travel time is much faster compared to the road.

For the purposes of this study, the focus of the study was limited to Nyalo River (*Nagari Sungai Nyalo*) and *Mandeh*. There are several reasons for the determination of these two locations: **first**, the local government plans both these areas will be a concentration of tourist ports; **second**, these two areas are categorized densely populated than the other two villages; **third**, the distance between the villages *Mandeh* with Nyalo River (*Sungai Nyalo*) can be reached by sea, much faster than the other villages; **four**, two villages located in strategic locations *Mandeh* bay; **fifth**, two residents of other villages *Sungai Pinang* and *Sungai*

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Nipah more activities to local fishermen Bungus and Gaung, near the Teluk Bayur. Especially for Nipah River (Sungai Nipah) is included into the territory of the city of Padang

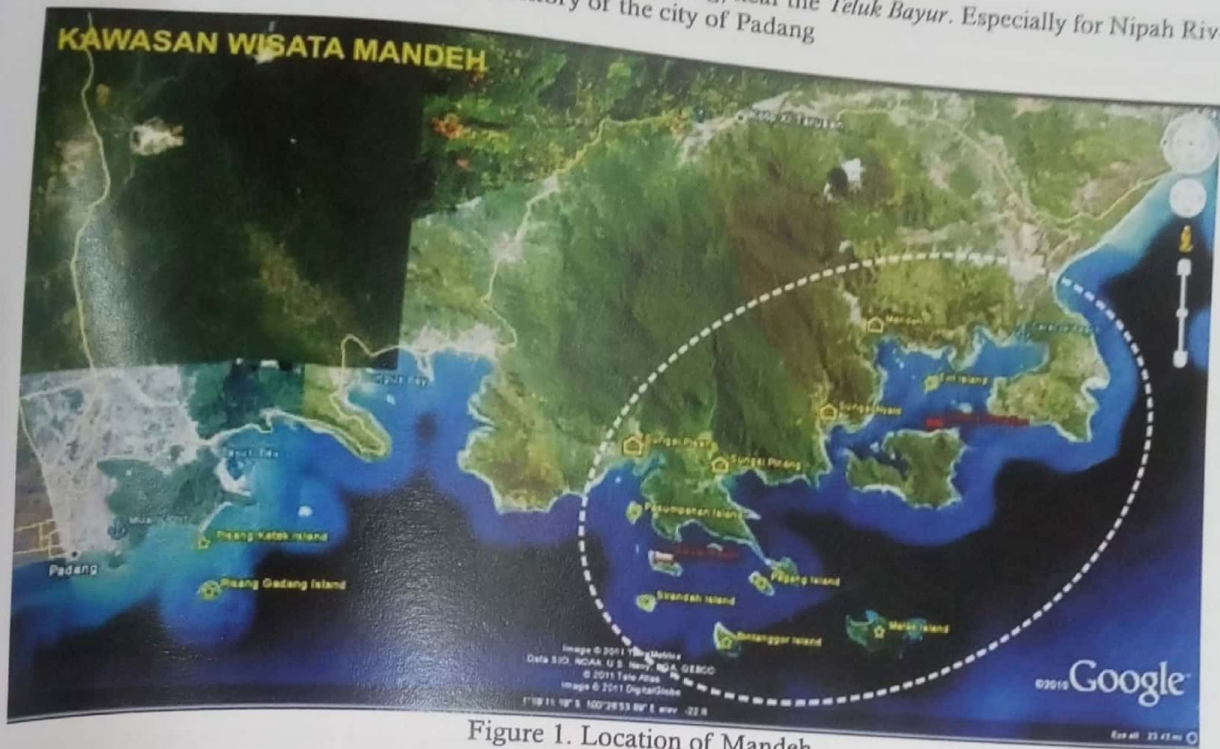


Figure 1. Location of Mandeh

POTENTIAL FOR LOCAL WISDOM OF "MANDEH WOMEN"

In traditional societies anywhere in the world, especially the people who embrace the patriarchal kinship system, women dominate the domestic roles. Mandeh community belong to the *Minangkabau* ethnic group, which adheres to the matrilineal system. In Minangkabau society, although women are ideally placed in an advantageous position in the culture and economy, (Siti Fatimah, 2013: 67 -68), but remains too important roles to be played in the domestic sphere.

Based on the observation (February 7 and 3 April 2015), and amplified from the data District of XI Tarusan in numbers, there are about three hundred women were earning well as housewives and teenagers. The women living in villages Mandeh, which consists of *Kampung Taratak*, *Kampung Tengah*, and *Kampung Baru*. Then, there are also those who live in villages *Sungai Nyalo*, and *Sungai Pinang*. The third village, will be worked into objects Travel Attractions (ODTW) in unity Mandeh tourist area. Women in this region are all living as a housewife.

Location Mandeh isolated from existing areas in other districts, causing women here away from the touch of modernization. To this day, the average Mandeh women marry at a young age (interview, February 17, 2015). After marriage they became a housewife, taking care of her husband and their children. Nevertheless, they still have a commonsense knowledge, which became their local wisdom. To this day, The potential of the existing local knowledge who survived and have already started to disappear slowly. If connected to the memory theory, to study the past indigenous women, especially those relating to coastal Mandeh female wisdom in managing the environment and a variety of foods from the various types of marine biodiversity, it is necessary to back these memories reproduced their shame. Memory is the basic ability of human beings to record something of knowledge and experience. According to Silvia Helena Cardoso By (2003), cited Mestika Zed (2014: 141-142), in his book *Theory and Methodology of history*, memory is responsible for storing information, in which human experience is archived, and then turned back on, if necessary to recall. Memory recording process can occur through active learning activities (intentional) or via live in diverse environments, including through other individuals. Basically, memory is a process of building complex thinking.

According to the theory of memory, there are several types of memory, among others, there are so-called long-term memory and short term memory. Memory, which is easy to do, but soon lost or forgotten also called declarative memory. Memory thus, belong to the short term memory. In contrast, procedural memory is usually more permanent, is used to learn the skills and requires repetitive exercises. If

connected with the local knowledge of women in environmental conservation and traditional food processing based on experiences, which they received from generation to generation and repeated, then this memory is more classified into long term memory.

In this paper, local knowledge of coastal women, particularly indigenous women Mandeh can be seen in (1) protecting the environment; (2) the utilization of the environment, and (3) the culinary processing.

Protecting the environment

Mandeh region morphology and onshore unique when compared to other beaches, which are found in Indonesia, particularly in the western part of Indonesia. When in other areas, there is usually only one morphological form, for example; in Riau with muddy coastal morphology, Pariaman and other western coastal areas with sandy morphology, while the region has a coastal morphology Mandeh complete; muddy, sandy beaches and rugged coast (Clif). Three forms of this morphology affect Mandeh local knowledge of the community, especially women. In addition, this beach is connected by jungle and mountain chain clusters. Therefore, if the people who made their living as fishermen, they do not go overboard because no fishing season or what they call the bright season (*Musim Tarang*), then they go to the fields or the woods.

Thus, indigenous women *Mandeh* also has its own uniqueness. When the season is abundant fish they help their husbands to process fish by boiling and drying. They also have knowledge in separating, where fish are appropriate for where the fish are dried and deserve to be boiled. Typically, small fish such as anchovies or they called *bada* and *tandeman* is most appropriate for the fish boil. Meanwhile, reef fish and certain species of fish, dry them and they call *ikan balah*. However, when the fishing season is reduced, which they call *bulan tarang*, then, they go looking for firewood or helping their husbands farming into the woods.

In the farming system, a lot of local knowledge they have, among other things, they work set *Kapalo Banda*, a kind of setting on a small scale irrigation. In addition, they also apply the rules of farming that they have agreed. They remind their husbands and prohibit certain trees cut down for firewood, for example; tree whose roots touch the water flow, a tree that grows in between the two water or spring water, they will not be allowed to cut the trees of the wood (interview, 3 April, 2015).

Another case, with coastal areas, especially for muddy coastal areas, women in the past together their husbands plant trees they call the palm tree, an oak or an oak, and mangroves. Today, the trees are well maintained. Along the estuaries and coastal areas are muddy, we will witness the Mangrove forest (*bakau*), palm (*nipah*) and ox (*jawi-jawi*) beautiful, which has a height of five to fifteen meters. However, since this region was declared into attraction of the international Tourism, the existing forest began to be cleared by local investors (interviewing and observation, February 17, 2015)

Especially for their husbands who work as fishermen, in ways that made women to their husbands are reminded, rebuke, and forbid, their husbands not to use tools destructive fishing marine ecosystem. Therefore, most of the fishermen in this region, only use the chart, in the usual trawl fishing. In addition, these days there are lots of fish deterrence *Gerapu* owned by local investors and the government, which they call the *kerambah*. In contrast to the deterrence (*kerambah*) fish, which is mostly found in other places, the food provided is pellets, a type of fish food that is capable of damaging the marine ecosystem. In this region, *Gerapu* fish food, contained in *kerambah*, from small fish that is specifically found in mangrove forests. These fish are caught by locals and sold to the owner *kerambah*, thus, the sea around the *Mandeh* region, until the day is free from pollution (observation and interview, March 8, 2015).

Utilization of Natural Around

Mandeh society, especially women have knowledge exceptional local knowledge in utilizing the natural surroundings for everyday foods that nourish and drugs. In everyday life, to cope with various diseases, they are more use of plant materials, which are in the nature around. In addition, Regions *Mandeh* have a complete coastal morphology, it also has a hilly area with good rainfall. Therefore, in this region also grow various types of old and young plants. When making observations in this region, found a variety of crops, which are dried in the roadside and their home page, among others, is; nut, rice, chocolate, cinnamon, cloves, and gambier. This means that in addition to their work as fishermen, on certain days they were farming.

To meet the needs of everyday household, community and mandeh Nyalo River, planting a variety of different vegetables that can they consume for their daily needs, for example; eggplant, cassava, sweet potatoes, green beans, kale, banana, jackfruit, and so forth. In addition, there are several types of plants that grow on its own, but it is very useful for the daily needs of food, for example; *Rimbang*, fern (*terong*), palm (*pakis*), and bamboo shoots (*rebung*). Overall these plants cultivated by women with marine products when cooking, so the food is nutritious and delicious.

Especially for young plants, whether they are planting and growing their own, an outline has two uses. *First*, to meet the needs of their everyday kitchen; *second*, to the need drugs to overcome various diseases. To cultivate herbs and seafood culinary consumption will be described in the next section. This special section, explaining how the local knowledge of women *Mandeh* process various types of vegetation with their local terms for use of drugs.

Various types of plants, which can be used as drugs, enough available in this *Mandeh* area. Both derived from old plants, such as cloves, nutmeg, casiavera, and young plants such as *jatropha*, coconut, and various other types of vines. If children (babies) they convulsions, it will take a leaf distance, then heating it on the stove and put on the pain felt by the child. If they toothache, will be given a drug with cloves and betel nut. If they got their itching mashed turmeric, given a little oil, then heated in milk cans. Onwards, the turmeric oil is placed on the hives, in their local language call *biriang* (interview, February 7, 2015). Knowledge of this kind of treatment, has long they receive for generations.

For young women, who experience pain when menstruating, they heated *papaya* leaf or leaves *bluntas* by their parents to be taken so that the pain becomes lost and menstrual be smooth. When a mild cough illness, they usually boil enough betel leaf, by giving a little brown sugar and cloves. If severe cough illness that they call the hundred-day cough (*Batuk Cido*), they will look for a kind of grass called *Rumput Banto*, then, the grass was squeezed and take water coupled with chicken egg yolk is beaten and drunk to the sick. Such treatments according to their highly effective and proven to be effective.

From interviews and observations conducted, There are dozens of ways of traditional medicine in the treatment of various diseases based on their local knowledge and wisdom. In this paper just described most of the most prominent.

Processing Culinary

Coastal women, in general, not only have a wide range of local knowledge in environmental conservation, but also in the use of the natural surroundings into drugs. However, the more prominent local wisdom contained in their expertise in food processing of various types of marine biodiversity, for example; fish, shrimp, squid and clams. This is consistent with the theory of Nature, women's sexuality has a job in accordance with the nature in sexuality, which men do work outside the home, which is considered heavy, whereas, women take care of the household are considered lighter work (Arief Budiman, 1985: 1 - 2). Thus, the division of labor between men and women occurs naturally on the basis of the sexual division. In a patriarchal society tends, considered women's work is closely associated with domestic affairs, taking care of the household are such as; cooking, washing, taking care of children, and taking care of her husband.

However, the natural process is apparently women are also able to think, to do something in accordance with the role that has been given to them. Improvisations based on the experiences they have been through, has given rise to various forms of local knowledge possessed by the women themselves. But the question today is whether the exceptional knowledge that to this day, such as the types of food processing of biological materials derived from the sea is still maintained until now or had many abandoned, due to the inclusion of consumption patterns instant and fast food had to go up to the villages, which are considered as part of the process of modernization by most people in today's Indonesia. Based on field observations in many ways specific culinary processing began to be forgotten. From interviews with mothers in the region *Mandeh*, Koto XI Tarusan, used for culinary made of wet fish, in local parlance they called *Bada*, there are dozens of species. But today is not some else they know (make). Likewise for other culinary types of fish, shellfish, shrimp, and squid. Currently there are several preparations of materials fish, shellfish, shrimp, and squid which still survive. Examples of the most popular dishes of the shells, which survived until today is *rendang* seashell (*kaliu lokan*), dan *sate lokan*.

The three types of cuisine is not only delicious but also contain high nutrient. It is estimated that there are many more types of shellfish dishes, besides the three mentioned, but has rarely been treated or has begun to be forgotten.

In cultural culinary traditions as cultural capital *Minangkabau*, coastal residents better known as shoreline, famous for its expertise to process various types of delicacies from various marine products. While society *darek* (land or inland), better known as the core area of the *Minangkabau*, famous for food

processing expertise of meat (beef) and eel. Thus, if the community has *darek* experts and local wisdom in making various kinds of beef *rendang*, the coastal communities of experts in the process or make *rendang* seashell (*rendang lokan*) and fish *rendang* (*rendang ikan*).

The most interesting thing in this section is, women *Mandeh* have the ability to integrate a variety of culinary dishes or derived from marine biological material with natural vegetation around them. They are very wise in identifying the types of fish that stench is higher and less, so, they know what types of plants that can be combined when the fish processing. For example, reef fish (gerapu, snapper, and the like), must have its own expertise in the process that gave birth to taste delicious and not at all feel the stench. As with the fish that they think is not too fishy, they also have their own way in the process. The ability to identify types of fish to be processed them into culinary delicious with mixes with various types of plants local to this day they have inherited from generation to generation.



Lokan



Rendang Lokan



Kalio Lokan



Sate Lokan

Figure 2. Traditional Culinary of Lokan

Next, there are several examples of various types of cuisine marine biodiversity: the first curry (head) of reef fish (*gulai kepala ikan*). This culinary, become, culinary very pavorit today in coastal areas by the guests who come from various regions. In processing these foods, there are some herbs that only in coastal areas, as they call the sweet basil leaves (*ruku-ruku*). The tree is similar to a tree basil (*kemangi*), but it has a much different scents. Meanwhile, in areas other than western Sumatra, except in coastal areas, there is not this tree, except the breed was developed by the coastal communities who wander. Then, there is a kind of typical acid, found only in coastal areas, which they call the acid (*asam kandis*), has a high tree trunk with his great-great for ball pimpong and has seeds on it. The cooking methods is the sour fruit halved then removed the seeds and dried in the sun to dry. Acid (*asam kandis*) will for months or for years, if placed in a dry place. Two species are is a key element in the manufacture of coral fish curry, fish curry dishes so that the slightest does not even become smelly. Local wisdom is seen in their proverb that reads "Acid on land the fish in the sea meets the pot". This means that the fish obtained from the sea, while the smoke of the hill is processed into a delicious food for daily consumption.

If it is associated with the concept of ecofeminism, in most of the existing culture, women have become caretakers and protectors of biodiversity (Vandana Shiva and Maria Mies, 2005: 193). So, if it is connected with the findings in this paper, women not only produce, redevelop, consume, and to conserve biodiversity in agriculture, but also in the marine field. However, in societies that are structurally very patriarchal what the woman said consumptive and productive has no meaning. It is very influential on the patterns of development policies carried out, which is considered as the third world societies, and polarization using a capitalistic approach towards women. Akhirnya each policy will be taken into account and rarely involve women.

CONCLUSION

Local knowledge has a very deep meaning (Women's Journal, no. 56: 30). The issue of women's local knowledge can be viewed from two perspectives. **First**, the local wisdom of women as culture, when be dominated the women, then, the local knowledge to dominate women. **Second**, local knowledge rather than as a tool of domination. This local knowledge is very useful for the society. Forms of local knowledge which is discussed in this paper is the local knowledge that liberates women. In the context of local wisdom, women appeared to have the ability to solve problems that are owned. Women are able to adjust to nature. The cases in this paper shows how the women at one with nature. In a feminist perspective, it can be concluded that the disturbing nature is disturbing women themselves.

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