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by " Any Suryani Hamzah ¹, Mohammad Irfan ², Mohammad Sood ³ "

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Trafficking Prevention Application through Optimizing the Role of Local Wisdom

Any Suryani Hamzah; Mohammad Irfan; Mohammad Sood

Faculty of Law, Universitas Mataram, Indonesia

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Abstract

Local wisdom is a set of value that community members refer to for preventing and handling various issues. Local wisdom that still lives in the society is retained and practiced in daily life by some members of the community. Community members also continue to listen and respect customary, religious and indigenous leaders. As an example, in some areas, children from poor families can continue their education, due to encouragement from traditional, religious and community leaders as well as support from other community members. Once these children graduated school, they can contribute to their community. Literatures have reported that community has an important role in preventing human trafficking. Community also adheres to value system put higher emphasis on women and children and their rights. Families that abandon their female family members and children will be considered as irresponsible families.

Keywords: *Local Wisdom; Prevention; Women; Children*

1. Introduction

Local wisdom or local genius is mindset and behavior that grow and are developed in the community, influence the daily lives of people and are passed down from generation to generation (Darmadi, 2018). If observed more deeply, Indonesian local wisdom supports women's empowerment and child protection and therefore can contribute to prevention of trafficking (Rahayu, 2016).

Each region in Indonesia has local wisdom of which characteristics may be different from characteristics of local wisdom in another region (Humaida et al., 2018). It means characteristics of local wisdom depends upon condition, demographics and history of community in which the local wisdom exists. In the context of local wisdom for prevention of trafficking, local wisdom allows individual to avoid (Hasbiah, 2015), reject or respond to indications (Revita & Trioclarise, 2018), situations and behaviors that lead to trafficking (Rahayu, 2016).

Sasak, an ethnic group in Lombok, is known for their local wisdom (Indrawan, 2020). Some examples of Sasak local wisdom researchers have identified are *Solah mum gaweq, solah eam daet, bayoq mum gaweq bayoq eam daet* (you will reap what you sow), *piliq ngawan book*, as fleece mauq banteng, soft smell, just meneng, *tila tila*, it means, Society understands that the entire universe was created to be used by humans in continuing its evolution, until it reaches the goal of creation. The lives of God's creatures are interrelated., *epe-aik*, as an almighty owner of all natural and human occurrences.,

gumi-paer, as a ground on which the sky are upheld, because in this “gumi-paer” society of sasak was born. Being given life and then being memorized by the creator.

As an addition, Minangkabau, an ethnic group from West Sumatra, is famous a proverb "kamanakan barajo ka mamak, mamak barajo ka panghulu, head of barajo kabanaran, kabanaran barajo ka kapatutan" that means Minangkabau people look up to elderly figure in their family, and therefore, these respected individuals should teach younger generations importance of honesty, order and politeness.

In some areas, local wisdom teaches importance of cooperation, cooperation, mutual assistance and respect for women. “Dalihan na tolu” proverb from Batak, an ethnic group from North Sumatera means respect for hula-hula (brother), boru (daughter), and dongan tubu (one clan). “Ngebantoni dulur sekabean” is local wisdom from Banten area, particularly Cilegon which means helping each other (friends, family members, community members). Unfortunately, due to modernization, it has been eradicated gradually.

2. Results and Discussion

Local community uses local wisdom as reference for preventing and handling problems in the community. Local wisdom that still lives in the midst of society is retained and practiced in daily life, by some members of the community. Community members also continue to listen and respect indigenous and religious leaders and also prominent figures in their society. In addition to being applied for problem-solving among community members, government also promotes importance of local wisdom through traditional ceremonies, daily practices, and early childhood curriculum (local content). Unfortunately, younger generations did not find Indonesian local wisdom important anymore.

As the result, it is pivotal to preserve the local wisdom. There are some methods to introduce local wisdom to younger community. *First*, strengthening kinship ties. Family is the main element in the community as it functions to guide, control and supervise all activities carried out by family members. *Second*, allocating silent hour for an hour after maghrib prayer. Family/ community members can use this time for dialogue, consultation, and education (planting cultural and religious values as a filter). *Third*, integration of local wisdom into local content curriculum at all levels of education.

Community has a pivotal role in preventing trafficking. It has an effective social mechanisms that protect women and children. It also holds value system that reminds community and family members to pay careful attention to women and children. As an addition, community has its own mechanism in discussing and solving common problems it encounters. Community institutions are formed in order to bridge these functions. Today's community institutions have been developed in such a way. The working principle of community institutions that prioritize the commitment and voluntary aspects is needed to solve various problems of violence including trafficking which cannot be taken care of by state institutions alone. The potential of community institutions can be seen from various aspects including (Dikdik, 2007): 1) Commitment; community institutions are always formed on the basis of values that respect human rights and aspirations for a better life. 2) Voluntary; community institutions are still very strong in maintaining a high voluntary spirit or volunteerism without expecting a return of material when serving. 3) Consistent with local wisdom values; 4) Community institutions have a role to participate in regulating the social order and system of the community.

Community leaders can also be role models because they have one ability that can encompass the surrounding community, for example Prof. DR. Haryono Soeyono with the Pos Daya concept, Anne Avanti with her kebaya design, Prof. Arif Rachman in the field of education, and many other community leaders who are agents of change making local wisdom as a prevention of trade.

Indigenous community leaders are considered to have certain authority as control of local values that must be preserved. Therefore it is necessary to build networks with indigenous community leaders

because it is considered to be very helpful in minimizing the crime of trafficking. They become references and parties who must take a leading role when the problems of society hit local wisdom values. Customary leaders can play a role in socializing the values of local wisdom and giving awareness to the community not to follow along with the invitation of others to find work in other countries especially through informal channels that can lead to trafficking practices. Even if you want to work abroad, you need to know the procedure or method of safe migration. A meeting facilitated by traditional leaders for the awareness needs to be carried out, especially one explaining trafficking and other forms of crime related to trafficking, parts of action contrary to local wisdom.

Local wisdom embedded trafficking prevention programs can be implemented in various forms. The key is emphasizing on local and indigenous value that looks out to the best interests of women and children. Examples of local wisdom embedded trafficking prevention program are as follows: 1) Awareness campaigns on local wisdom that supports female empowerment and child protection and are useful for preventing trafficking; 2) To encourage community and indigenous group leaders to spread information about local wisdom, particularly one that prevents trafficking; 3) Dissemination of information about local wisdom useful for prevention of trafficking through mass media (printed, electronic and traditional cultural art media); 4) Integration of local wisdom embedded trafficking integration into education, for example through module, and discussions.

3. Methods

This study was an empirical research with socio-cultural approach. Data collection techniques were observation, interviews, documentation, literature studies, and questionnaires. Data collection processes involved collecting relevant information, inventory and selecting materials from secondary source of data and some tertiary legal materials.

Conclusions

Local wisdom is a set of value that becomes reference for preventing and handling problems in the community. Local wisdom that still lives in the midst of society is retained and practiced in daily life by some community members. Community members also continue to hear and respect indigenous leaders and elderly people living in the community. Community is central to prevention of trafficking. Communities have very effective social mechanisms that protect women and children from risky and dangerous lives. Parents always advise their children of importance of responsibility in order to prevent any seduction. The community also adheres to a value system that emphasizes on the rights of women and children.

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