



EFFORTS TO CONSERVE THE WEHOR WATER RESOURCES CHANGES AND CHALLENGES

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Article info	ABSTRACT
<p>Corresponding Author:</p> <p>Joseph Franky Leto Bere berefranky7@gmail.com Sekolah Tinggi Ilmu Sosial dan Ilmu Politik Fajar Timur</p>	<p>The issue of how the efforts to preserve the Wehor water resources carried out by indigenous peoples face environmental changes, as well as their challenges. The purpose of this study is to discuss the challenges of indigenous peoples in managing water resources. This study uses qualitative methods, data collection techniques through observation and interviews. The results of the study indicate the need for synergy and integration between regions, between sectors, between generations to anticipate the challenges of environmental change wisely and measurably.</p> <p>Keywords: <i>water resources conservation, changes, challenges</i></p>
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INTRODUCTION

Water is a basic human need given by God Almighty to all Indonesian people. The topic of water has become a headline because the existence and usefulness of water are vital for the survival of humans and the surrounding environment, therefore its sustainability must be maintained. The important role of water is in line with the message of Law Number 17 of 2019 concerning Water Resources. Article 1 Number 24 emphasizes that maintenance is an activity to care for water sources and water resource infrastructure which is intended to ensure the sustainability of the function of water sources and water resource infrastructure.

A review of previous research literature, (Niman et al., 2023) the results show that the existence of local wisdom is very important in maintaining the existence and sustainability of the natural environment. This is contained in the symbolic relationship between humans and the environment. In the context of this research, it is relevant to the research topic, marked by the existence of traditional rituals carried out by indigenous peoples at the Wehor water resource's location to maintain water availability and maintain the beauty of nature.

(Weningtyas et al., 2022) That the message of the Environmental Protection and Management Law and customary law have the same goal in providing environmental

management protection, namely protecting the environment from destruction and pollution, ensuring human safety, health and life as part of human rights, controlling the use of natural resources wisely, realizing sustainable community economic development and anticipating global environmental issues. The relevance to this study is the effort to preserve nature through policies made by the government to guarantee the existence of nature and anticipate changes and challenges. (Norma et al., 2022) Enforcement of customary law norms and water resource management play a crucial role in sustainable development in Indonesia. Integration of customary law norms into the national legal framework is a challenge, but with a deep understanding of the relationship between the two, efforts to maintain a balance between community needs, cultural preservation, and environmental sustainability can be carried out more holistically. In-depth research and analysis of the legal aspects and more effective implementation of customary law norms in water resource management are important in increasing protection of water resources and maintaining the sustainability of ecosystems in Indonesia. The relevance to this research is that the existence of customary law in the management of water resources is a key factor for the Wehor indigenous community, but the presence of customary law needs to be integrated with national law and then implemented through local regulations and village regulations. This research objective is to discuss the challenges of indigenous communities in managing water resources.

METHOD

The data collection techniques used to obtain accurate, actual and comprehensive data in accordance with the problems and focus of the research in this study are interviews, observations, and documentation. The implementation of these three data collection techniques can be explained as follows:

- 1) In-depth interviews as a research method, interviews are events that are likely to have been planned. Researchers focus on in-depth interviews that usually occur between researchers and informants at one time.
- 2) Observation of situations and phenomena at the research location, Observation is a direct observation activity carried out by researchers in the field to obtain a picture of the behavior and activities of individuals at the research location.
- 3) The process of documenting the data needed, this documentation method is carried out through the process of collecting data and information sourced from written materials, records of an event or records obtained during the research. In addition to conducting documentation studies, researchers also conduct secondary data searches and information from research reports from other parties and information media, both print (national and local) and online information media, especially through the official website owned by the Kabuna Village Government.

RESULT AND DISCUSSION
Finding



Figure 1, There is one (1) water resource



Figure 2, There are two (2) round stones



Figure 3, there are two (2) water reservoirs

Discussion

Kabuna Village, Kakuluk Mesak District, Belu Regency is one of the villages in Belu Regency. Territorially, Kabuna Village borders: north: Jenilu Village, Kenebibi Village, and Silawan Village. South: Umaklaran Village, Fatubena Village, and Manumutin Village. East: Sadi Village, Tulakadi Village, and Umaklaran Village. West: Leosama Village and Umanen Village. The division of the Kabuna village area was definitively determined as a full village in 1973, so the division of the territory of authority at the village level was also determined at that time. The village area is divided into 5 (five) hamlets which are more commonly known as Dato. These five Dato consist of Dato Wehor one to Dato Wehor five. In detail, the division is as follows: Wehor one for the Soroubun tribe, Wehor two for the suka uma telu, Wehor three for the salala tribe, Wehor four for the duamone biliubun tribe, Wehor five for the soilesu tribe. In 1977, with the increasing number and development of the population, the tribal nuances that were once very strong have disappeared, now better known as territorial divisions.

The origin of the name Wehor has the meaning; “we” means water and “hor” means gutter. Wehor means water in the gutter. According to history, the source of the Wehor water resource comes from Wese-Wehali, Malaka Regency (Wewiku-Wehali) so that it is "taboo" for the water to return to the southern region.

There are nine hamlets in Kabuna Village, including: Weraihenek hamlet, Haliwen hamlet, Manubaun hamlet, Bautasik hamlet, Babauk hamlet, Wesasuit hamlet, Kakuban hamlet, Fatukorat hamlet, and Salala hamlet. Wehor is the name of a place inhabited by two (2) hamlets, namely, Kakuban hamlet and Fatukorat hamlet. Both hamlets have water sources that are managed together and maintained until now. The existence of this water source has greatly helped the people of the two hamlets, in meeting basic needs (drinking water) and supporting the community's agricultural land.

There is one (1) water source that comes from underground.

The Wehor water source in the beliefs of the Wehor community; as an eternal water source / cannot dry up, so the existence of this water source is maintained from generation to generation from ancestors until now. The community's maintenance methods using a traditional approach include: first, regulating, prohibiting residents from cutting wood carelessly around the water source, and not damaging what is in the water source. Second, every year ("there is an offering / ritual") when harvesting corn, it must not be eaten immediately but the corn (and its roots) is also taken to the water source as a form of gratitude for the blessings received (harvest). Third, if the water debit starts to decrease, the local community (kills animals/pigs) by burning them to maintain the continuity of the water resource.

There are two (2) stones at the Wehor water resource.

The two stones are believed by the local indigenous community to be water guard stones/guardians. According to the local community, the stones are not always in place, but at certain times their whereabouts are unknown.

There are two (2) water reservoirs.

Where the reservoirs are used by the community for cooking, washing for residents around the water resource, besides that the reservoirs are also used as water reservoirs to then be distributed to the houses of the two (2) hamlets. In addition, this water also flows down (north) to Leosama village, passing through Jenilu village, and finally flowing into the sea.

CONCLUSION

The management of Wehor water resources needs more attention from stakeholders, so that water resources can continue to be well maintained and can be developed at an optimal level. From the regulatory aspect, there needs to be legal certainty in the form of Village Regulations on Water Law in Kabuna Village to then be integrated with national policies. From the aspect of benefits, the impact of water resources can be felt more widely and evenly. The challenge is whether the intentions and desires above can be realized in the form of action and synergy between regions, between sectors, between generations, as an effort to anticipate local, national and global environmental changes together. The prospect of developing this research as an entry point in knitting together "The Symbolic Meaning of Water in the Culture of the Kemak Tribe."

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