

Research Paper

Local Wisdom in the Sustainable Conservation of Durian Gardens in Benawai Agung Village, Kayong Utara Regency

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ABSTRACT

The Durian orchards are one form of land management by the community with an agroforestry system in Benawai Agung village, which still survives to this day. This study aims to explain the variety of durian fruit preserved by the community and explain the local wisdom of the community in preserving the preservation of the Durian Orchard in Benawai Agung Village. The method used in this study is a survey method with interview techniques, with the help of a questionnaire. Respondents were taken by purposive sampling, with a total of 88 respondents. The data analysis used is qualitative descriptive analysis. There are 11 types of durian fruit variations in the durian orchard, namely *the kelentet nyamok durian*, *the long sparse hair durian*, *the jabrik junai durian*, *the jabrik junai durian*, *the sleeping cat durian*, *the sigenta durian*, *the broken tempoyak durian*, *the sipipit durian*, *the sicanggai durian*, *the landang batang durian*, *the black thorn durian*, and *the sikuning durian*. The management of the existing durian orchard is a legacy that has been passed down until now and is a source of income for the community. In managing the orchards, the community is bound by prevailing cultural and cultural norms, such as prohibitions on burning and cutting down productive durian trees, and prohibitions on littering within the orchards. The community's mutual cooperation in cleaning the orchards every harvest season, along with the regulations governing durian orchard management, has ensured the sustainability of the orchards in Benawai Agung Village.

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Introduction

Durian (*Durio zibethinus* Murr.) is one of the most economically valuable and culturally significant tropical fruit species in Southeast Asia. In Indonesia, durian is not only appreciated as a commercial horticultural commodity but also holds deep social, cultural, and ecological meanings within rural communities. Traditional durian gardens, which are commonly managed through inherited land-use practices, represent a unique form of agroforestry that integrates ecological conservation, local knowledge, and community livelihoods. These gardens function not merely as production spaces but also as cultural landscapes shaped by generations of interaction between humans and nature. In recent decades, however, the sustainability of traditional durian gardens has faced increasing pressure due to land-use change, agricultural intensification, and the expansion of monoculture plantations. Economic demands, population growth, and external investment have driven many rural areas to convert diverse agroforestry systems into short-term profit-oriented land uses. Such transformations often result in ecological degradation, loss of biodiversity, and the erosion of local cultural values. In this context, the preservation of durian gardens managed through local wisdom becomes increasingly important as an alternative model of sustainable land management.

Local wisdom refers to a body of knowledge, values, norms, and practices that have been developed and transmitted across generations within a community. This knowledge system is closely linked to the local environment and reflects adaptive strategies that enable communities to manage natural resources sustainably. In the management of durian gardens, local wisdom manifests in various forms, including customary rules on land inheritance, selective tree planting, seasonal harvesting practices, and restrictions on land conversion. These practices not only ensure the long-term productivity of durian trees but also maintain ecological balance within the surrounding landscape. Benawai Agung Village, located in Sukadana District, Kayong Utara Regency, provides a compelling case for examining the role of local wisdom in conserving traditional durian gardens. The village is known for its long-established durian gardens, which are managed using customary practices rooted in ancestral knowledge. For local communities, durian gardens are not merely economic assets but also symbols of identity, heritage, and social cohesion. Ownership and management of durian trees are often regulated by unwritten customary laws that govern harvesting rights, tree maintenance, and land use, thereby preventing overexploitation and unsustainable practices.

From an ecological perspective, traditional durian gardens in Benawai Agung Village resemble complex agroforestry systems that support high levels of biodiversity. Durian trees are commonly intercropped with other fruit trees, timber species, and understory vegetation, creating a multi-layered canopy structure. This diversity enhances soil fertility, improves water retention, and provides habitats for various fauna. Such ecological functions contrast sharply with monoculture systems, which tend to be more vulnerable to pests, diseases, and environmental stress. As a result, durian gardens managed through local wisdom contribute not only to livelihood security but also to ecosystem resilience. Economically, durian gardens play a vital role in supporting household income, particularly during the fruiting season. Unlike annual crops, durian trees represent long-term investments that can be harvested for decades. The income generated from durian sales is often used to meet essential household needs, fund education, and support community activities. Moreover, because durian harvesting is seasonal, it complements other livelihood

strategies such as farming, fishing, or forest product collection. This diversified livelihood structure reduces economic vulnerability and enhances community resilience in the face of external shocks.

Despite their importance, traditional durian gardens and the local wisdom that sustains them are increasingly threatened. Younger generations may show declining interest in maintaining inherited gardens due to changing aspirations and limited economic incentives. In addition, external development policies and market-driven agricultural models often overlook the value of indigenous knowledge systems, favoring standardized approaches that may not be suitable for local ecological and social conditions. Without proper documentation and recognition, local wisdom related to durian garden management risks being marginalized or lost. In the context of sustainable development, there is growing recognition of the need to integrate local wisdom into natural resource management and conservation strategies. Community-based conservation approaches emphasize the active involvement of local people as custodians of their environment, acknowledging their knowledge, rights, and responsibilities. Studying local wisdom in the conservation of durian gardens can provide valuable insights into how traditional practices contribute to sustainability outcomes and how they can be strengthened in contemporary development frameworks.

Therefore, this study aims to analyze local wisdom in the sustainable conservation of durian gardens in Benawai Agung Village, Sukadana District, Kayong Utara Regency. Specifically, the study seeks to identify forms of local knowledge and customary practices related to durian garden management, examine their ecological and socio-economic roles, and assess their contribution to sustainable land use. By documenting and analyzing these practices, this research is expected to contribute to the broader discourse on indigenous knowledge, agroforestry conservation, and sustainable rural development, while also providing a reference for policymakers and development practitioners seeking culturally grounded and environmentally sound conservation strategies. Local wisdom is a view of life and knowledge, as well as various life strategies that take the form of activities carried out by local communities in answering various problems in fulfilling their needs. Local wisdom is all forms of wisdom based on good values that are believed in, implemented and continuously maintained over a long period of time (from generation to generation) by a group of people in a certain environment or region where they live. (Njatrijani, R. 2018)

Local wisdom is a deeply rooted belief that is difficult to eradicate in a community group that is used to survive according to environmental conditions (Sufia et al. 2016). Local wisdom has various elements contained within it, including the following: Local Values, Local wisdom has local values that are agreed upon and carried out by the community for the common good. Each community can develop local values according to mutual agreement. Local values can also be in the form of language levels in the community. (Razan et al. 2023). Community beliefs or faith must be seen whether they are capable of becoming life values in the form of wisdom values and function to help solve various social problems and the life of the community itself. Elements of tradition, beliefs, for example, should be considered as a communication system that conveys messages regarding past rules, ideas, memories, recollections, or decisions that are believed in (Hasanuddin, 2015). Conserving natural resources is crucial for maintaining water management and providing jobs to increase state revenue. Forest management requires the involvement of the government and communities surrounding the forest as stakeholders (Nasikh, 2015). This study aims to

explain the types of durian in the orchard and the local wisdom of the community in preserving Durian Orchards in Benawai Agung Village.

Method

This research was conducted from December to January 2024 in Benawai Agung Village, Sukadana District, Kayong Utara Regency, West Kalimantan. The tools and materials used in this study included a camera to document research activities, writing instruments to record data in the field, and a questionnaire to collect data through direct interviews with local residents. The object of this study was the local wisdom of the community in preserving durian orchards in Benawai Agung Village, Sukadana District, North Kayong Regency. The subjects of this study were the residents of Benawai Agung Village, Sukadana District, North Kayong Regency. The data used in this study comprises primary and supporting data, with primary and secondary data sources. The primary data for this study is the local wisdom of the community in preserving durian orchards in Benawai Agung Village, Sukadana District, North Kayong Regency.

The types of supporting data for this research are research location maps, which function to determine the location of an area that will be used as a research location, and direct observations are carried out in the field to obtain the data needed for the research, and then village data, which functions to determine the socio-economic data of the community living in Benawai Agung Village. The primary data sources used in this study are primary and secondary data. Primary data is data collected through direct observation in the field by conducting interviews with respondents using an interview guide. The secondary data sources used in this study are data obtained from literature studies, journals related to this study, and data obtained from the Benawai Agung Village office.



Figure 1. Research Location Map

The research variable in this study is the local wisdom of the community in preserving durian orchards in Benawai Agung Village, Sukadana District, North Kayong Regency. The parameters comprising local wisdom include the forms of local community wisdom. The parameter for preservation is the maintenance of durian orchards. The data collection technique in this study used the interview method with the help of a research questionnaire and conducted in-depth interviews with key figures, where the research was conducted through observation in the field, and sampling in this study used the purposive sampling technique, the reason for using the purposive sampling technique was because not all samples had criteria that matched the phenomenon being studied. Based on the total population of Benawai Agung Village, there are 755 people; therefore, the researcher used a purposive sampling technique to take samples with certain criteria because not all samples have the appropriate criteria to be studied. This study uses a survey method with qualitative analysis conducted through interviews with the help of questionnaires and sampling techniques using purposive sampling techniques. The data collected in this study uses primary data and secondary data.

Carrying out the submission of research permit letters to the head of Benawai Agung Village, Head of Semanjak Hamlet, Head of Munting Hamlet and Head of Pelerang Hamlet, the aim is so that the author can carry out research located in Benawai Agung Village, Sukadana District, North Kayong Regency and introduce himself at the Office of the Head of Benawai Agung Village, after that the author carried out observations and harvested durian fruit with the community directly and saw the process of processing durian fruit by the community to be made into typical durian fruit food, then the author conducted interviews with the Benawai Agung Village Community with the help of interview guidelines and processed the data obtained from the research results in Benawai Agung Village, Sukadana District, North Kayong Regency. BData analysis is presented in qualitative descriptive, qualitative descriptive data analysis techniques are carried out to obtain the form of local wisdom of the community in preserving durian gardens in Benawai Agung Village, Sukadana District, North Kayong Regency, which is carried out through direct observation with the help of an interview process.

Results and Discussion

Respondent Characteristics Based on Gender

In this respondent characteristic, it will explain how many men and how many women there are, which will be explained in table 1.

Table 1. Gender

No	Gender	Amount	Percentage (%)
1	man	39	44,32%
2	Woman	49	55,68%
	amount	88	

Source: Data Research from Benawai Agung Village January 2025

Based on Table 1, it is known that the number of male respondents was 39 people with a percentage of 44.32%, while the number of female respondents was 49 people with a percentage of 55.68%.

Respondent Characteristics Based on Age

The age characteristics of informants are known based on research data in the field, which will be explained in Table 2.

Table 2. Age of respondents

No	Age	Man	Woman
1	20-29	12,82%	18,37%
2	30-39	23,08%	18,37%
3	40-49	30,77%	46,94%
4	50-59	20,51%	14,29%
5	60-up	12,82%	2,04%

Source: Data Research from Benawai Agung Village January 2025

Based on table 2, it can be seen that the characteristics of respondents based on age groups are 20-29 with a total of 12.82% men and 18.37% women, while the 30-39 age group with a total of 23.08% men and 18.37% women, and 40-49 age group with a total of 30.77% men and 46.94% women, for the 50-59 age group with a total of 20.51% men and 14.29% women, and the 60-up age group with a total of 12.82% men and 2.04% women.

Respondent Characteristics Based on Education

Table 3. Informant Education Level

No	Education	Amount	Percentage (%)
1	Elementary	34	38,64%
2	Junior High School	27	30,68%
3	Senior High School	22	25,00%
4	University	5	5,68%
	Amount	88	

Source : Data Research from Benawai Agung Village January 2025

Based on table 3, it can be seen that the characteristics of respondents based on education level, for the elementary school education level group there were 34 people with

a total of 38.64%, and the junior high school education level group there were 27 people with a total of 30.68%, then the high school education level group there were 22 people with a total of 25.00% and finally the informant education level group as Bachelors there were 5 people with a total of 5.68%.

Respondent characteristics based on occupation

Respondent characteristics based on occupation will be explained in table 4, namely as follows:

Tabel 4. Respondent's Occupation

No	Work	Amount	Percentage (%)
1	Farmer	38	43,18%
2	Housewives	6	6,82%
3	Employee	18	20,45%
4	Private sector	14	15,91%
5	Seller	12	13,64%
	Amount	88	

Source : Data Research data from Benawai Agung Village January, 2025

Based on table 4, it can be seen that the characteristics of respondents based on occupational groups, for respondents who work as farmers as many as 38 people with a total of 43.18%, and respondents who work as housewives as many as 6 people with a total of 6.82%, and respondents who work as employees as many as 18 people with a total of 20.45%, respondents who work as private sector as many as 14 people with a total of 15.91%, while respondents who work as seller as many as 12 people with a total of 13.64%.

Durian Fruit Varieties

The types of durian fruit in Benawai Agung Village have names with their own characteristics. The names of local durian types are given directly by the local community according to the conditions under which the durian fruit was planted.

1. Durian Kelentet Nyamok. The name of the durian fruit is "mosquito-like" because when the durian trees are planted, they are often disturbed by the large number of mosquitoes roaming near the durian trees.
2. Durian Bulu Jarang Panjang. The name of the durian fruit is long hairy, which is given because it has the characteristic of short, not too long thorns.
3. Durian Jabrik Junai. The name of the durian fruit Jabrik Junai was given because the durian tree had a Jabrik bird's nest, so the community then gave it a name according to the situation that occurred.
4. Durian Kucing Tidur. The name of the sleeping cat durian fruit is due to the shape of the durian fruit which has the characteristic of being similar to a sleeping cat.

5. Durian Sigenta. The name of the durian fruit Sigenta is given according to the conditions that occur because when the durian fruit falls to the ground, there is a vibration.
6. Durian Tempoyak Pecah. The name of the durian fruit, tempoyak pecah, is given because when it falls to the ground, the fruit immediately breaks; therefore, it cannot be sold by the seed, it can only be made into tempoyak.
7. Durian Sipipit. This name was given according to the situation that occurred because when the fruit fell, it fell on a sparrow, which resulted in the community giving it the name durian sipipit.
8. Durian Sicanggai. The name of the fruit is given according to the circumstances that occur; the Sicanggai durian is characterized by its long, sharp spines.
9. Durian Landang Tangkai. This name is given according to the situation that occurs; the durian landang batang has the characteristic of a long stalk.
10. Durian Duri Hitam. This name is given according to the conditions that occur; black thorn durian is a durian that has thorns, where the tips of the thorns are black.
11. Durian Sikuning. This name is given according to the conditions that occur; the yellow durian is a durian that has yellow skin.

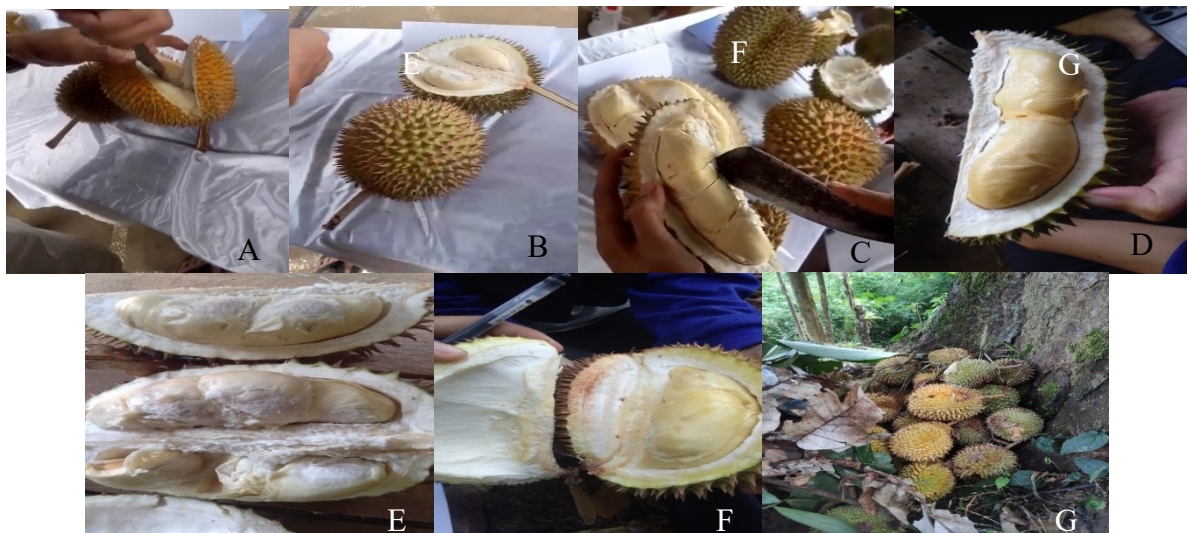


Figure 2. Types of durian fruit in the Benawai Agung village garden (A) Kelentet Nyamok, (B) Bulu Jarang Panjang, (C) Jabrik Junai, (D) Kucing Tidur, (E) Sigenta, (F) Sipipit, (G) Sicanggai.

Local Wisdom of Benawai Agung Village

Local wisdom is a view of life and knowledge possessed by local communities that is passed down from one generation to the next which is an inseparable part of the community's culture. From the results of research and observations in the field, it can be seen that the local wisdom of the community in preserving durian gardens in Benawai Agung Village, Sukadana District, North Kayong Regency, has been discovered, which will be explained as follow. Cultural Values are something in the form of values that have been embedded and agreed upon by society in the form of habits as a form of behavior and response to a situation after or before it occurs (Siregar & Fitri Rayani, 2017). The cultural values found in Benawai Agung Village are maintaining the heritage value of durian

gardens that have been passed down from ancestors to grandchildren and continuously to the next generation, maintaining the legacy of durian gardens that exist until now has a value of togetherness that respects each other in maintaining and preserving durian gardens so that they remain sustainable. Norms are behavioral guidelines for living together within a community. Norms serve as guidelines or benchmarks for correct and appropriate behavior during social interactions within a community. (Prastiyo, E. B. 2018). The norms that exist in Benawai Agung Village are: It is not permitted to burn in the durian garden, it is not permitted to cut down productive durian trees and outsiders who wish to enter the durian garden area are required to obtain permission first from the original owner of the durian garden and not to litter, not to open land without permission, not to take durian fruit that is not their own and the community is not permitted to catch fauna in the durian garden and to respect and appreciate each other among the community.

Ethics also discusses values considered important in human life, such as honesty, integrity, responsibility, justice, and respect for human rights. Ethics plays a vital role in shaping human behavior and actions in interactions with others, the environment, and the world around us. Ethics also considers the social, political, and economic implications of human actions, as well as ways to achieve good goals in individual and societal life. (Sari 2020). The ethics in Benawai Agung Village are that it is forbidden to urinate and defecate carelessly, it is forbidden to speak arrogantly or impolitely while in the durian garden area, and then respect each other, because we live interacting with each other, therefore we as humans must maintain ethics in terms of our speech and behavior towards others. Traditional beliefs are used to maintain balance between the universe, and the occurrence of such actions is a form of discriminatory beliefs, where there are certain beliefs that are not recognized by the state (Jufri & Mukhlis, 2019).

According to the emic perspective, it is explaining a phenomenon in society from the perspective of the society itself (Maryam, S. 2017). In the interview results in Benawai Agung Village, the people believe in the existence of guardians in the durian garden, therefore the people will not take the early fruit and the late fruit from the harvest of the durian garden according to local people's beliefs, the early fruit is the late fruit for the guardians in the durian garden, and the people are not allowed to burn fish and burn shrimp paste while in the durian garden if they have violated this, they will be given a warning from the guardians of the durian garden, thus the people of Benawai Agung Village still believe in the prohibitions and taboos that have existed for a long time.

According to the ethical perspective, it is the use of an outsider's point of view (in this case, the researcher) to explain a phenomenon in society (Maryam, S. 2017). According to the researcher during the interview in Benawai Agung Village, the early fruit and the late fruit are not taken or left alone, which is the local wisdom of the community in maintaining sustainability and indirectly the fruit can also be for the animals in survival, because in the durian garden there are also several animals such as birds, orangutans, bentang, kelasi and monkeys, the animals in the durian garden area are highly protected so that they do not become extinct, therefore the community is very careful, protects and maintains the durian garden so that it remains sustainable forever Customs are hereditary habits that are carried out repeatedly and have become traditions or characteristics of a region (Huda & Karsudjono, 2022). The customs in Benawai Agung Village are that the community carries out activities in the form of cleaning the durian garden land every time they want to harvest. This activity has become a traditional custom for the people of Benawai Agung Village every

year because from ancient times until now this activity has never been missed every durian harvest season.

The existence of customary law as an important foundation of a legal system is essentially a unity or collection of various ideals and human methods that attempt to overcome real and potential problems arising from daily interactions that concern the peace of society itself. The more complex the structure of a society, the broader and deeper the influence of customary law in regulating human life (Irenius Kidaman 2018). The customary laws in Benawai Agung Village are as follows: If there is damage to durian trees belonging to other people caused by the community intentionally or unintentionally in cutting them down, the community must replace the number of trees damaged. If there is one of the community who carries out indiscriminate land burning in the durian garden area and causes the fire to enter the durian garden area belonging to other people and causes the garden land and durian trees belonging to other people to be damaged or experience which means they will no longer be able to bear fruit, therefore the community who has carried out indiscriminate burning will be subject to the law in the form of carrying out maintenance on the durian garden as before the fire and replacing the number of durian trees belonging to other people and planting them in the durian garden that has been damaged by the fire. Special rules Special rules are additional rules agreed upon by the community in the management and utilization of potential forest products and access for outsiders who visit. Such as restrictions for communities who want to take forest products. (Kartikasari, D et al. 2017). The special rules in Benawai Agung Village are that it is prohibited to open land without permission, opening land without permission will result in the durian plantation area being damaged, and will cause all the plants to be damaged, so that the existing plants will no longer be productive.

Local Wisdom Values of the Community

The values of local wisdom embedded within a community become an inseparable part of its life. This can be observed through the community's daily behavior. These local wisdom values are also social values found within a community. (Rizal, H. P. M. 2024). The following are the local wisdom values found in Benawai Agung Village. These mutual cooperation activities can indirectly strengthen ties and social harmony among people. As stated (Dhamina 2019 p. 75), a harmonious state is one in which all parties are at peace with one another, willing to cooperate, accepting one another, in a calm and unanimous atmosphere. The Benawai Agung Village community works together to preserve the durian orchards, helping those in need. They also practice strict littering and burning within the orchards, as this can trigger damage, such as fires, which could lead to the extinction of the durian trees.

Religious values are values derived from a society's belief system. Religious values are closely related to the belief in God as creator and the relationship between humans and God. The term "religion" cannot be separated from the term "religion," because as a nation with the Pancasila ideology, Indonesia recognizes the existence of religion in its societal belief system (Saidah et al., 2020). Durian orchard is a creation of God Almighty and the existing resources can support most of the community from the existing fruit, the religious values applied by the people of Benawai Agung Village are helping each other in the process of harvesting durian fruit, not only that, the community also respects each other in every

ethnic and cultural difference in order to create harmony and peace in social life and help each other towards people who need help, this is our sense of empathy as social beings. Value of Art The artistic value in Benawai Agung Village is that every time a durian fruit is borne, the community weaves it to make a durian harvesting tool, which is often known by the community as ambong and penankin, the ambong tool is made of rattan, and the other tool is often called penankin, which is made of bemban wood but can also be made using rattan. The tool is used to harvest durian fruit. This weaving is often made by the community and has been passed down from the past until now.

The historical value in Benawai Agung Village is that the community always protects and maintains the sustainability of the existing durian orchards because durian orchards are a legacy that has been passed down from the time of our ancestors to the present and beyond, therefore the community always protects and cares for the growth of durian trees so that they are not damaged and remain sustainable forever, the community also looks after each other which has become their traditional custom. The prohibitions in Benawai Agung Village are as follows: The community does not take the first and last durian fruit and is prohibited from burning fish in the durian orchard and speaking arrogantly, urinating and defecating carelessly in the durian orchard and is prohibited from behaving in an impolite manner, the community is also prohibited from hunting animals in the durian orchard area and must maintain ethics.

Durian Orchard Maintenance by the Benawai Agung Village Community

From the community's perspective, durian gardens are very extensive and produce many fruits with various distinctive flavors and various names. Durian trees are also beneficial to the community because the fruit can support the community's economy. The role of the local community in preserving the durian orchard in Benawai Agung Village includes maintaining the durian trees so that they continue to grow well. The following are some of the things the community does to maintain the growth of the durian trees. The community plants durian tree seedlings, fertilizes the durian trees, and maintains the durian orchards and harvests the durian fruit.

Durian orchard maintenance by the Benawai Agung Village community is carried out through practices rooted in local wisdom and intergenerational knowledge. The community views durian orchards not merely as economic assets but as inherited heritage that must be preserved for future generations. Therefore, maintenance activities are conducted with a strong emphasis on sustainability, collective responsibility, and respect for nature. Routine maintenance includes clearing undergrowth around durian trees without damaging surrounding vegetation. This practice helps reduce competition for nutrients while maintaining soil moisture and preventing erosion. Farmers avoid excessive land clearing and chemical inputs, relying instead on natural soil fertility supported by leaf litter and organic matter from surrounding plants. Such practices reflect an understanding of ecological balance and long-term soil health. Pruning is carried out selectively to remove dead or diseased branches and to improve air circulation and sunlight penetration. This activity is usually performed based on seasonal indicators and traditional knowledge rather than fixed schedules. By doing so, the community ensures that tree health is maintained without stressing the plants, which contributes to consistent fruit production over time.

Pest and disease management is also handled in an environmentally friendly manner. The Benawai Agung community traditionally prioritizes preventive measures, such as

maintaining orchard cleanliness and biodiversity, rather than relying heavily on chemical pesticides. The presence of diverse plant species within and around the durian orchards helps create a balanced ecosystem that naturally suppresses pest populations.

In addition, orchard maintenance is closely linked to social norms and customary rules. Orchard owners are expected to care for their durian trees properly; neglecting an orchard may result in social sanctions or loss of harvesting rights. This social control mechanism encourages responsible management and collective monitoring, ensuring that durian orchards remain productive and well-maintained. Overall, durian orchard maintenance by the Benawai Agung Village community demonstrates how local wisdom supports sustainable agroforestry practices. Through environmentally conscious maintenance, social regulation, and cultural values, the community successfully preserves durian orchards as a source of livelihood, cultural identity, and ecological stability.



Figure 3. planting durian fruit (A) planting of durian seedlings by the community (B) planting durian seedlings naturally by natural parents (C) durian fruit harvesting.

Sanctions Against People Who Violate Certain Rules

Sanctions are actions given to someone who violates the values prevailing in society (Rahardjo 2015). The sanctions that will be imposed on people who violate the established rules are as follows: If there is a problem that results in conflict, the problem will be resolved through deliberation, and there are also traditional customary punishments, namely social punishment for people who violate certain rules, for example, people who have cleared their land by burning without permission and caused a fire in the neighboring garden belonging to another person, the punishment given is in the form of replacing the number of trees that have been damaged, this punishment has been passed down from the past until now. Furthermore, there are criminal penalties. This punishment will be given if the community has made a mistake and cannot be resolved through deliberation, which means the problem is very serious. The durian fruit harvest carried out by the people of Benawai Agung Village is to harvest the durian fruit that has fallen to the ground, then the durian fruit is put into a tool that has been provided by the community, but before harvesting the community will clean their garden land first, this is done every harvest season and has become a traditional custom for the community from generation to generation. The tools used are as follows: The community always uses ambong to harvest durian fruit, which is woven by the community itself and is made of rattan, and the community also uses penankin, which is the same tool

as ambong, but the material used to make penankin is different, penankin is woven using bemban wood and can usually also be made using rattan, as well as other tools such as machetes, flashlights, and boots.

Sanctions against people who violate certain rules refer to forms of punishment or corrective measures imposed on individuals or groups that fail to comply with established regulations, norms, or agreements. Sanctions function as an important mechanism to maintain order, discipline, and fairness within a social system, whether in legal, organizational, community, or customary contexts. Their primary purpose is not only to penalize wrongdoing but also to deter future violations and encourage compliance with shared rules. In practice, sanctions can take various forms depending on the nature of the rules and the authority enforcing them. Legal sanctions may include fines, imprisonment, or administrative penalties imposed by the state through formal legal institutions. In organizational settings, sanctions may involve warnings, suspension, demotion, or termination of employment. Within communities governed by customary or social norms, sanctions often take non-formal forms such as social exclusion, public reprimand, or loss of certain rights and privileges.

Sanctions serve several key functions. First, they act as a deterrent by signaling that violations carry consequences, thereby discouraging others from engaging in similar behavior. Second, sanctions reinforce social norms and values by clearly distinguishing acceptable conduct from unacceptable actions. Third, they help restore balance and justice, particularly when a violation causes harm to individuals or the community. In some systems, sanctions are also designed to be corrective or rehabilitative, aiming to educate violators and reintegrate them into the community rather than merely punish them. The effectiveness of sanctions depends on their fairness, consistency, and proportionality. Sanctions that are perceived as arbitrary or excessively harsh may lead to resistance, loss of trust, or further conflict. Conversely, sanctions that are transparent, proportionate to the offense, and applied consistently can strengthen respect for rules and institutions. In many traditional and community-based systems, sanctions are often accompanied by dialogue, mediation, or moral guidance to ensure that offenders understand their mistakes and commit to change. Overall, sanctions against people who violate certain rules play a crucial role in maintaining social order and ensuring the effective functioning of legal, organizational, and community systems. When designed and implemented appropriately, sanctions contribute not only to compliance but also to the development of a more just, disciplined, and responsible society.

Conclusion

The durian orchards in Benawai Agung Village is a legacy that has been passed down from ancestors to children and grandchildren to the next generation, even the durian garden is now like a durian forest because the community really appreciates and respects the heritage that has been passed down by their ancestors, with that the community always maintains and maintains the sustainability of the durian garden so that it remains protected and does not experience extinction. The community also has a belief in taboos and existing rules that are not allowed to be violated; if there are people who have violated the rules, they will be given sanctions. From the results of this study, it is explained that the local wisdom of the community in preserving durian gardens in Benawai Agung Village,

Sukadana District, North Kayong Regency is the cultural value of the durian fruit varieties and the heritage value of durian gardens from generation to generation until now, the existence of norms in the form of not being allowed to burn in the durian garden, not being allowed to cut down durian trees that are still productive, not throwing garbage carelessly, Furthermore, there are ethics in the form of a prohibition on urinating and defecating carelessly when in the durian garden area and the existence of customs in the form of the community cleaning the durian garden area every coming harvest season.

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