

# Community Empowerment through *Bubusiano Sampe* Tradition in Lapandewa District, South Buton Regency, Southeast Sulawesi, Indonesia

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## Abstract

This study examines local wisdom named *Bubusiano Sampe* Traditional Ritual in Lapandewa District, South Buton Regency, as a catalyst for community empowerment in the context of food security. This study examines the vital role of *Parabela* (traditional leaders), traditional rules, and traditional ritual processes in strengthening the community's capacity to manage their food resources in a dry and barren environment. Using a qualitative approach and case studies, this research was conducted in Lapandewa Village, Lapandewa Kaindea Village, and Lapandewa Jaya village, highlighting how traditional practices and values contained in the *Bubusiano Sampe* ritual promote sustainability and autonomy in food management. The findings reveal that food security in Lapandewa does not only depend on farming techniques, but more broadly involves strengthening communal identity, local knowledge, and resource management skills passed down through a ritual called *Bubusiano Sampe*. This method serves more than just the maintenance of tradition; it acts as a key driver in empowering communities to survive and thrive despite challenging natural conditions. This research highlights how the interaction between traditions, local policies, and social practices not only creates the foundation for sustainable food security, but also increases the adaptive capacity and self-reliance of communities. Thus, this study provides important insights into the importance of traditional rituals in community empowerment, showing that local wisdom can be an important resource in facing various environmental and social challenges.

**Keywords:** Community Empowerment, Local Wisdom, *Bubusiano Sampe*, Role of *Parabela*

## Introduction

Interest in this study began with looking at the phenomenon in Lapandewa which has limited (determined) water resources, areas that are dry and barren, rocky and hilly, but the people are still able to meet their food needs. This interest increased, especially after searching and finding several literature related to community life which was similar to conditions in Lapandewa but managed to surf with various strategies implemented by certain groups.

This is found on the islands of Rote and Sawu (Fox, 1995), Palawan Island, Bali in Lembata, East Nusa Tenggara Islands, South Pacific Islands and Okinawa Island, Japan (Kakazu, 2002), and Palawan Islands, Philippines (Dressler 2010). Residents in this area also manage farming land to meet their food needs by using local knowledge (independent knowledge) with the role of local institutions in it which encourages the achievement of empowerment in farming communities independently and sustainably. For comparison, In the context of communities in the South Pacific Islands and Palawan Islands, Philippines, we can see similarities in terms of implementing traditional agricultural systems adapted to local environmental conditions. Communities in the region also rely on communal solidarity and resource sharing to ensure food security. This is similar to the *Bubusiano Sampe* tradition which involves collective participation in agricultural activities and the distribution of crops equally.

Local institutional research in agriculture has also been researched by many experts such as Nurdiani (2014), Daniel (2011), Arga (2011), Saptana et al (2012) which discusses the relationship between local wisdom and agriculture. La Nafelo et.al (2013) found that the *Parabela* institution in Buton can preserve the environment. Temporary Husain (2014) found that *Parabela's* leadership role in preserving forests can be carried out using a *kaombo* (customary forest) approach. This type of approach succeeds in creating empowered conditions for the community so that they can face difficult natural environmental conditions.

Regarding efforts to achieve community empowerment in Lapandewa, traditional apparatus under the orders of *parabela* (traditional leaders) also contributed to it. Where the *parabela* and its traditional apparatus become central figures for the community because they have a strong influence in this case relating to the status of the *parabela* which is considered sacred in Butonese society, including the Lapandewa community (Husain, 2014). This local wisdom plays an important role in achieving empowerment and food independence in Lapandewa, where the *bubusiano sampe* ritual process indirectly makes the community obey traditional leaders as empowerment actors. The tradition of managing community harvests based on local wisdom from *Bubusiano sampe* to Lapandewa is one of the efforts to access food for those who lack food supplies so that it can help the process of meeting needs in the community which encourages the empowerment process.

The form of manifestation of traditional ritual traditions in the Lapandewa community is in the form of community food barns based on local wisdom known as the *bubusiano sampe* tradition. The food barn institution in Lapandewa apart from having a social function also has an economic function, namely in terms of providing community food reserves, functions in the welfare of village communities by developing a sense of pride in the village barn culture and a sense of concern for others.

This study is important because it discusses in more detail about *bubusiano sampe* tradition and various rituals carried out by the Lapandewa community in relation to the realization of sustainable empowerment, as well as the strategies carried out by traditional institutions through the implementation of *bubusiano sampe* which prioritizes mutual solidarity in order to avoid food insecurity. This includes exploring in detail the things that make *Bubusiano's* local wisdom able to realize food security in Lapandewa, the result of which is the creation of empowerment for the community as a whole.

### Theoretical Concepts

The term Community Empowerment according to the Chamber (Noor, 2011) is a development process in the economic sector that unites community values to produce a new paradigm in the development process that is people-centered, participatory, empowering, and sustainable. So empowerment must include human or community-centered principles, community involvement or participation, efforts to make them empowered, and the most important thing is the existence of a sustainable system.

The most basic concept of empowerment is an effort to provide power to vulnerable groups, especially in fulfilling basic needs in the form of food, clothing and shelter. Conceptually, community empowerment is defined as an effort by a particular community to organize itself in making plans and joint actions to solve social problems or meet their needs under their capabilities and resources (Suradisastra, 2008)

There are five main principles in developing the concept of community empowerment according to Drijver and Sajise (Jamaluddin, 2016) namely a bottom-up approach, participation, sustainability, integration and socio-economic benefits. So an empowerment effort should be able to fulfill several of these principles so that the goals planned together can be achieved

According to Rahayu (2017), what is meant by traditional ceremony is a series of actions carried out according to traditional or religious customs that mark the sanctity or solemnity of an event that has become a tradition. Sukari (2016) stated that the local knowledge of a farming community living in a specific regional environment is usually obtained based on experience passed down from generation to generation. Sometimes a technology developed elsewhere can be adapted to environmental conditions so that it becomes an integral part of their farming system. Therefore, this external technology will become part of their local technology just like the technology they develop themselves. Farmers' practical knowledge of the local ecosystem, natural resources, and how they interact with each other, will be reflected both in their farming techniques and their skills in managing natural resources

*Bubusiano Sampe* tradition in Lapandewa plays an important role in efforts to empower the community. This term comes from two syllables; *Bubusi* or *bubusiano* means *watering*, and *sampe* means *harvest*. So it can be said that *bubusiano sampe* is *watering the harvest*. The *bubusiano* tradition is a traditional tradition of the Lapandewa community in the field of food which is routinely held once a year, especially during the *Barat* season. In this tradition, there are processions or stages that are passed in farming starting from *pre-Bubusiano Sampe*, implementation of *Bubusiano Sampe* to *post-Bubusiano Sampe* which is a series that must be carried out without any stages being missed with the aim of obtaining goods and abundant harvests to meet needs community food.

Nafelo (2015) found that the sustainability of agricultural development in Buton was actually facilitated by *Parabela*. Likewise with maritime maintenance through *kaombo* which is also guarded by marine guard troops delegated from *Parabela* (La Nafelo, 2019). Local wisdom is a collection of local knowledge, which by Haba (2006) referred to as a wealth of knowledge and culture that still continues to survive and develop in society. Local wisdom can take the form of values, norms, ethics, beliefs, customs, customary laws, and special rules. (Ayatrohaedi, 1986); Local wisdom provides identity to the community (Haba, 2006) and becomes an institutionalized local advantage as social and cultural capital (Basri, 2010)

Nalefo, et al (2013) stated that traditional-based institutions, in this case *Parabela*, have a very significant role in minimizing the occurrence of internal conflicts in society. Apart from that, the results of the research entitled "Towards an Institutional Sustainable Agriculture in

*Parabela*" found that *Parabela* is an institution that is the center for the development of local wisdom in the world of agriculture because every agricultural activity is always related to natural resources.

## Research Methodology

### Research Approach

This research uses a qualitative approach with a case study method. The aim of using this method is to explore information related to the *bubusiano* ritual in Lapandewa District, making it easier for researchers to analyze the dynamics of relationships between phenomena that are the focus of the research. Researchers are guided by opinions of Gunawan (2014) that qualitative studies make it easier to assemble phenomena inductively and provide guidance in processing them. Yin (1996) stated that the case study method has the privilege of obtaining specific information according to what is desired from the research subjects.

### Research Informant

Informants in this study were determined using purposive sampling and carried out using a chain or snowball-like information collection technique that began with determining the base informants and then led to the selection of several main informants (Garna, 1999). The basic informants in this research were Harisun (former Member of the South Buton Regional People's Representative Assembly) and Arief Jauh (Former Head of Lapandewa Village/Founder of the Kaombo La Bukutorende Cooperative). The main informants in this research are *Sara* (*Parabela* and traditional officials), village officials, and people who make their living as farmers in the three villages.

### Data Types and Sources

The types of data in this study are qualitative and quantitative data. Quantitative data is data in the form of numbers or amounts on certain research objects. Meanwhile, qualitative data is data that describes and analyzes social phenomena based on the results of research that has been carried out. Data sources include primary data originating from interviews and focused discussions, as well as secondary data through searching various literature as supporting data related to *Bubusiano* customs and their relationship with the empowerment of the Lapandewa community.

### Data Analysis Technique

In analyzing data, researchers are guided by opinions that qualitative data analysis is carried out during the research process. There is a process of triangulation of research data. In this study, data related to *Bubusiano* sample traditional rituals was collected from the beginning of the research, during the interview process and focused discussions, until the time of collecting relevant literary sources. The data collected from the informants was analyzed according to their respective categories and then displayed in the research results.

## Result

### *Bubusiano* Sampe Tradition in the Lapandewa Community

Lapandewa District, which is known as the "*Tangana Gunu* community" because of its location in the inland and mountains, faces environmental challenges in the form of dry land and less fertile soil conditions. The Lapandewa community has demonstrated resilience and adaptation to these conditions through the management of their natural resources. This is an

effort to empower communities so that they not only survive, but also manage the environment actively and sustainably. The management process involves traditional instruments within it with mutually agreed rules in the form of traditions that bind the community in a sacred manner.

The tradition or habit that is still visible today in the Lapandewa community is to unite farmers in agricultural activities, starting from the process of clearing land, planting crops, to harvesting, all of which is done together (*po'asa-asa*) and working together. cooperation (*pikahamba*). This habit then became a rule established by custom because *parabela* strictly prohibited farming activities carried out individually or individually except for adequate plant care and preservation according to the time and opportunities of each resident. This activity certainly gives the meaning that it is much better if something is done together and working together.

This communal farming process instills community values and cooperation which are important for the social and economic empowerment of the community. In these binding customary rules there are stages of planning, implementation and maintenance. This is a mechanism in the community empowerment process starting with the planning, implementation, and evaluation or monitoring stages. Indirectly, *Parabela* together with traditional officials act as community empowerment actors because it is from them that awareness emerges without coercion in managing the agricultural environment to realize adequate food supply.

The *Bubusiano Sampe* tradition is a manifestation of an empowerment process using a local community wisdom approach. Lapandewa people are a society that really appreciates the existence of customs as an integral part of their life process. Therefore, with the condition of agricultural land being barren and still being moved around, the efforts to empower with this approach are appropriate considering that customary law can be more obeyed because there are sacred values that are shared. Until now, they still adhere to the traditions passed down from their ancestors in the belief that this method can bring results blessed by God.

There are several steps in the *Bubusiano sampe* ritual in the Lapandewa community, namely *Pre Bubusiano sampe* step, *Bubusiano sampe*, and the post *Bubusiano sampe* stage.

### ***Pre Bubusiano Sampe***

*Pre Bubusiano Sampe* or what is usually called the activities before the implementation of *Bubusiano Sampe*. In the *pre Bubusiano sampe* stage, a meeting of traditional officials is usually held in a place called *galampa* which starts every Tuesday night or if it happens to coincide with the appearance of the full moon which indicates that the west wind will blow and this time is used to discuss things that will be done according to tradition in the area *Barat* season. This meeting is a weekly deliberation and is attended by traditional officials.

The main things that were discussed were related to their position in the *Barat* season leading up to the planting season, including what obstacles were being faced in the *kadie* (village). If there are obstacles or problems that are considered important for the village, then that is what then becomes topic for discussion together.

The preliminary or *pre bubusiano sampe* this stage is carried out as an initial form of preparation towards implementing the *bubusiano sampe* ritual tradition. This stage will begin with *pikilala* (forecasting the best moment to plant) then continue with *pitamboria* (opening the land), *pikaisi* (clearing the land), carrying out the *ma'acia* tradition (eating together), the *tauno ganda* tradition (drum beating), then *botuki alo tadua* or determining planting times, followed by *pikahamba* (planting), and finally *pokoumela'e* or plant care/maintenance. All

these stages are carried out by traditional leaders who are believed to always be correct in making decisions.

As explained by an informant from Lapandewa Tambunaloko Village named Wa Lini (39 years old) who said that:

"Before planting we wait for there to be a command from the device about the custom of when the time of planting begins. Because we do not dare to precede before divination is carried out by a traditional device known as *mancuana liwu* which will then also be decided by the traditional leader, namely *parabela*. *Parabela's* decision on when to start planting is usually based on certain considerations such as avoiding strong winds, and strong winds usually occur in the southwest season. The exact planting time shown by *Parabela* is a clue that will signal that we will harvest better yields so that our food will remain available". (Interview February 15, 2021)

At another time, one of the informants named La Darusi (54 years old) of Lapandewa Tambunaloko village related to the planting location, who said that:

"Matters related to planting locations also continue to pay attention to the instructions of the *sara* institution headed by *parabela* which will then go through the cultivation of *mancuana liwu* which will then be returned and decided by *parabela*, such as if *parabela* said that it is not allowed to plant in this location then the community must obey the prohibition This is because the place is considered to lack soil fertility so it is feared that later the results will also be less good and may fail to harvest. (Interview, February 17, 2021)

According to the results of the informants interview, it shows that the time and location of planting will ultimately be determined by the *parabela* as the traditional leader of the results of cultivation from *mancuana liwu*. And this rule is obeyed by the community, both Lapandewa Tambunaloko Village and Lapandewa Kaindea Village because so far the defenders are considered appropriate in making decisions. Cultivation or forecasting has become a habit of the Lapandewa people regarding the determination of good planting times and locations, especially those adapted from their parents or ancestors for generations. In addition, this situation is based on the assumption that farming is one of the efforts to obtain sustenance.

Pre *Bubusiano sampe* is filled with a series of rituals carried out at each stage. Most people maybe will see this ritual is just an illogical activity. However, the meaning of the entire ritual provides guidance at the stage of empowering the community. How they should treat plant seeds, provide land properly and maintain agricultural land that has been planted together so that it avoids plant pests and can provide sufficient harvests to meet food needs for a certain period.

### **Implementation of Bubusiano Until**

*Bubusiano Sampe* carried out exactly 40 days after the age of corn planted in the *Barat* season. Since the morning before sunrise, people have started flocking to *Galampa* (Baruga) bringing last year's harvest which they had and stored at home, in the form of corn and cassava.

According to informants, the *bubusiano sampe* tradition is actually inseparable from stories of events in the past, where famine had occurred in several places in the land of Buton.

Therefore, the traditional elders were initiated to give the harvest from those who have a lot of stock to those who have little or none at all. One of the habits of the Butonese people was storing food stocks in barns. When the *bubusiano sampe* ritual, the stock in the barn is deposited in the *galampa* to then be given to people who lack food supplies.

In its implementation, the *bubusiano sampe* tradition must fulfill several things, such as there must be a traditional institution, a place for traditional ceremonies, supporting tools in traditional ceremonies (sticks/*katoko*, coconut shells/*kabulu*, white cloth/*kawarande*, water/*we'e*, harvests/*sampe*). All these components must be available before the ritual held at the traditional house (*Galampa/Baruga*). The traditional institution is the actor in the traditional ceremony, the ceremony place is a place that is considered sacred by the community, and the equipment is a tool to facilitate the implementation of the ceremony by traditional elders.

The traditional device as known as *pande batata* named La habi (72 years old) said that: "For us the traditional *bubusiano sampe* ritual tradition that is always carried out once a year is an implementation of obedience to what is God's teaching that humans are obliged to help, stay away from greed so that nature will always provide for our necessities. And this is what we always convey to the community. In addition, there are sanctions that will be received if there are people who do not obey customary rules, such as God may be angry by making it difficult for sustenance when there are people who do not hand over *sampe* (crops) to *adat* to be distributed to those in need". (interview, June 11, 2021)

*Bubusiano sampe* tradition that is full of social values and is a symbol of the solidarity of the Lapandewa people in experiencing the joy of life. Men and women, difficulties and joys are always felt together so that if there are problems, the burden of life will feel lighter. The people who come to *Galampa* consist of two groups. Where the first group came with last year's harvest which was then handed over to *Sara* and asked for permission to return to their homes. Meanwhile, the second group are those who came to *Galampa* without bringing anything (harvest) and remained waiting in there until the *Bubusiano sampe* ritual tradition was completely held.

People who come to bring food and then return to their homes indicate that they have abundant food stocks. On the other hand, people who bring little or none at all will stay in the *galampa* until the ritual is finished while waiting for distribution until after the traditional ritual is carried out. This situation describes a process of distributing food evenly to society. Food vulnerable parties are given subsidies by parties with abundant food stocks. If examined, this is an empowering process that prioritizes the principle of cohesiveness or integration. The community is united in supporting each other's food needs so that hunger does not occur while waiting for the next planting season.

In terms of arranging the arrival, *Sara* was assisted by several community members who were quite skilled at uniting in small bonds with the number of bonds adjusted to the number of people still waiting in *Baruga*. The sense of togetherness is visible in the arrangement process which requires a short amount of time, especially as the distributions must be tied into a single bond which is adjusted to the number of recipients so that the distribution is fair and even, or in other words there is no more and no less. All of this has been passed down from generation to generation and passed on to the next generation as local knowledge in distribution.

According to Gough (in Ayatrohaedi, 1986) that local knowledge (indigenous knowledge) is a community culture, which is passed down orally and from generation to generation, whether through ritual ceremonies, daily activities which are usually based on agricultural activities, food provision, health services, education, conservation and other activities. broader aspects, all of which lead to the sustainability of society and the environment.

In this *bubusiano sampe* ritual, the real essence of the ceremony lies in the process of watering the people's harvest because the meaning of *bubusi* is *watering* and this watering is considered to provide blessings for those who bring the *sampe* and those who will receive the *sampe*. After the process of sprinkling water (*bubusi*) on the community's harvest (*sampe*) is complete, it continues with the *moji* (prayer reader) who begins to lead the prayer reading right in front of the community's *sampe* (harvest). The prayer offered by *Moji* contains the hope of being given abundant fortune. The sustenance that is meant is not only for those who bring it, but also for those who receive it, including sustenance for invited guests who attend. At the same time, the prayer is also indicated for the corn plants planted by the community and while they are in the process of growing.

The prayer reading was led by *moji* who was also ordered by *Parabela*. Where the *moji* will stand in the middle of *Baruga* right opposite the main pillar and also the community's *sampe* (harvest). The prayer reading took place in a solemn manner which was attended by the community who would receive the *sampe*, traditional institution and invited guests who were present. After reading the prayer, the procession will continue with the distribution of the *sampe* to the people present, in this case represented by representatives from each family who are still waiting in the *galampa*.

In terms of the distribution of *sampe*, it is led by *Moji*, with the first distribution being given to the traditional apparatus present at *Bubusiano sampe* that time, the reason being that all this time, under the leadership of *Parabela*, *Sara* has always tried to protect Lapandewa village with all her efforts and prayers, including always thinking about the condition of the community and country so that kept away from food shortages and hunger. Safeguarding the community's food means *parabela* has a role in the agricultural sector, namely the role of safeguarding the community's plants and food.

### **Post *Bubusiano Sampe***

This step is still related to the farming process and is the closing of a series of community farming activities. Meanwhile, from post *bubusiano sampe* is conducted, several activities were carried out such as *picimpu'u* (harvesting crops), *pisongi'i* (preserving harvest crops), carrying out the tradition of *pikandeli* (young corn feast). This activity is a series of perfecting the *bubusiano sampe* tradition the *Barat* season as an expression of gratitude for the harvest obtained in the *Barat* season and will face the new planting season in the *Timur* season in the next months.

In terms of harvesting (*picimpuu*) it is also not much different from starting planting (*pohamba*). If planting is done together as a form of effort to obtain results, then harvesting is done together as a form of gratitude for God's blessings through enjoying the harvest. The tradition of the Lapandewa community is that harvesting activities (*picimpuu*) are always carried out in the morning before the sun rises. Activities that are always done in the morning because it is believed that fortune is always distributed in the early morning until just before sun risen

The tradition of the Lapandewa people is to preserve the harvest through a smoking process with the corn still wrapped in the skin of the leaves, while the storage method is done by



placing it on the ceiling of the house in the wea (attic) right under the roof and above the *kantaura* (kitchen). This is in accordance with research of Haruna (2013) in East Nusa Tenggara related to food storage which shows that storing grain in damp conditions or in damp places can cause the grain to be easily damaged by pest organisms such as insects and fungi. For this reason, farmers in Flores, for example, store corn in warehouses, kitchens or wrapped around trees with roofs that can conduct heat.

*Pikandeli* or *kandelia* is part of the *Bubusiano Sampe* traditional which refers to something that is planted and the results are on the ground. In the moment of *Pikandeli*, the implementation of traditional traditions is carried out right on the full moon after picking young corn, or approximately 2 (two) weeks after the implementation of *Bubusiano Sampe*. Where after the first harvest of corn has been picked, the young corn feast is held with traditional officials sitting in the *galampa* at night under the bright full moon without the presence of the society.

## **Discussion**

### **Transformational Traditions: Community Empowerment through Bubusiano Sampe Local Wisdom**

The local culture named *Bubusiano sampe* still survives as part of cosmology, ritual systems and magical beliefs. Where the existence of the *Bubusiano sampe* ritual tradition, from pre *Bubusiano sampe* to the implementation of it, to post *Bubusiano sampe*, is now still survives in the era of modernization and globalization because the lives of the people of Lapandewa Village are united in solidarity with high levels of togetherness and prioritize the values of wisdom in every activity. One of them is in farming activities. Gerungan (2002) stated that culture is a reconstruction of local wisdom. So it can be said that local wisdom is part of culture because indirectly, if local wisdom has value and becomes a norm for the surrounding community, then local wisdom can be called culture.

The process of implementing the *Bubusiano sampe* ritual tradition to date is actually in relates with what Durkheim put forward (Ritzer, 2012) that the mechanical social solidarity that is formed in the *Bubusiano Sampe* tradition is due to a sense of togetherness among the community. This togetherness is related to their way of working, namely carrying out production activities together (*po' asa-asa*) and working together (*pikahamba*) in agricultural production activities which are not only effective for work but also strengthen social solidarity. This shows how shared economic activities can contribute to the formation of closer social relation

Mechanical social solidarity in the *Bubusiano Sampe* context enables collective participation in decision making and implementation of activities. This strengthens the sense of shared ownership and responsibility for the well-being of the community, which is a key element of community empowerment. This activity unites society from one individual to another in a consensus, namely a normative pattern based on work. This pattern apparently formed their mentality into one unit in a strong collective consciousness in the form of similarities in ethnicity, religion, work and residence as well as the general habits of society.

The social solidarity formed through this tradition increases the community's resilience to external challenges, including difficult geographical conditions. It helps societies to not only survive but also thrive through efficient resource management and environmental adaptation. Through *Bubusiano Sampe* ritual, the community not only maintains agricultural techniques but also preserves cultural values and traditions. This helps in

maintaining a unique cultural identity and promotes pride and solidarity within the community. This solidarity is one of the five principles of empowerment as stated by Drijver and Sajise (Jamaluddin, 2016).

Through the Bubusiano tradition, Parabela and traditional apparatus act as leaders and facilitators in the empowerment process. They not only oversee the implementation of traditions but also ensure that community values are maintained. They help build consensus and ensure that agricultural activities are carried out efficiently and fairly, strengthening systems of empowerment from within communities. *Bubusiano Sampe* ritual not only functions in a practical context but also has important spiritual and symbolic dimensions. This shows how local wisdom is often integrated with spiritual beliefs and values that give deeper meaning to daily activities and strengthen community ties.

The availability of food is motivated by the local knowledge of the Lapandewa people who are so sensitive in reading and understanding the natural conditions of Lapandewa which can almost be said to be impossible if there are plants that can live in dry and barren land, thin rocky soil with hilly soil contours and water needs that only rely on rainwater. This is in accordance with the opinion of Harker (1986) who reviewed Bourdieu's theory of society that in general there will be habitus from the individual where this habitus is the experiences of individuals from birth with changes experienced according to changes in time. Sutrisno and Putranto (2005) related to Bourdieu's habitus which said that because of a habit so that a system will last a long time. However, with the local knowledge possessed by the Lapandewa community, they can finally anticipate the existing natural conditions through positive ideas to create food availability continuously and sustainably.

The Bubusiano Sampe tradition shows a community empowerment process based on local wisdom. The role of traditional leaders and traditional institutions in facilitating the process of community empowerment through this tradition demonstrates the importance of integrating local values in sustainable community development efforts. Overall, these traditions provide concrete examples of how local wisdom, social solidarity, and sustainable resource management can contribute to the resilience and sustainability of community development, in keeping with global discussions that emphasize development approaches that are holistic, inclusive, and consider local contexts. The Bubusiano Sampe tradition in the Lapandewa community is a manifestation of the principles of sustainable development that can be compared to similar practices in other communities around the world. Many places have already implemented similar methods.

In some islands in the South Pacific, there is a similar practice known as "Punaauia" in Samoa and "Solevu" in Fiji. Like *Bubusiano Sampe*, this tradition involves the equitable distribution of crops and natural resources among community members, with the aim of ensuring food security and reducing vulnerability to natural disasters. In addition, the tradition also promotes social solidarity and communal cooperation in natural resource management, similar to the principle of mechanical solidarity in Bubusiano Sampe. In Latin America, there is a practice of "Minga" or "Minka" among the Quechua people of Peru and Bolivia, involving communal cooperation in agricultural activities and infrastructure development. This practice reflects the values of collectivism and mutual help that are also present in the Bubusiano Sampe tradition. In addition, the role of traditional leaders and traditional institutions in facilitating Minga activities is also similar to the role of Parabela in Bubusiaano sampe.

In Africa, the "Ubuntu" tradition among the Xhosa people of South Africa emphasizes the importance of solidarity, mutual help, and respect for human dignity. This tradition has

similarities with the social values contained in Bubusiano Sampe, such as supporting each other and ensuring food security for all members of the community. This comparative study shows that despite coming from different parts of the world, many local communities have similar practices and values aimed at achieving sustainable development, ensuring food security, and promoting social solidarity. The Bubusiano Sampe tradition in Lapandewa is a clear example of how local wisdom and socio-cultural capital can contribute to overcoming environmental challenges and ensuring sustainability

If we look closely at the *Bubusiano Sampe* process, it is a social process which illustrates that *Bubusiano Sampe* actually has social values, in this case the value of solidarity, namely in connection with a high sense of empathy because there are community members who experience food shortages due to their decreasing food supply. As stated by Soekanto (2015) that humans are both individual and social creatures. This means that humans cannot live alone but need the help and assistance of other people. And this was also emphasized by Durkheim (Ritzer, 2012) which says that a society characterized by mechanical solidarity will unite, because everyone is a generalist. And there are bonds between people because they are involved in similar activities and also have similar responsibilities.

The customary rules that have been implemented by the community seem to be irrational because they only relate to things that are mythical. However, it is precisely the effect of this myth that has become a means of control for every action and behavior of the people in Lapandewa. The community's compliance with customary rules is considered irrational, but in the end it is what leads to the success of the *bubusiano sampe* procession, the output of which is providing empowerment to the community due to the fulfillment of food needs every year which is obtained through cross-distribution of food supply.

This study found that there is a close relationship between the process of carrying out the bubusi ritual and the creation of food security in Lapandewa District which can ultimately be used as a model for food security strategies in other regions including the zakat distribution method. In his theory, Bourdieu sees capital includes three capitals, namely social capital, cultural capital and spiritual capital. Where bubusiano sampe which is characterized by mechanical solidarity as a capital owned by the Lapandewa community with social orientation so that it becomes social capital for the Lapandewa community, but actually bubusiano sampe is also a cultural capital as Lapandewa cultural heritage which has been traditional because it is routinely carried out every year which is full of rituals and also becomes spiritual capital because bubusiano until it is like issuing zakat for those who are able to comply with religious teachings Islam and also in every stage of farming that is always in contact with god as The creator of nature and its creatures.

The *Bubusiano Sampe* tradition in the Lapandewa community is closely related to the principles of sustainable development. This concept is based on three main pillars, namely economic development, social development, and environmental protection. In the tradition of *Bubusiano Sampe*, we can see the three pillars reflected. From an economic perspective, this tradition ensures the food security of the community by distributing the harvest evenly so as to reduce food insecurity. From the social side, this tradition strengthens social capital by building mechanical solidarity and community cohesion through joint agricultural activities. Meanwhile, from the environmental side, natural resource management is carried out sustainably by maintaining a balance between food production and natural sustainability.

In addition, this tradition is also in line with the principle of community empowerment in sustainable development. The role of traditional leaders and traditional institutions in facilitating this tradition demonstrates a development approach based on local communities and local wisdom. Thus, the *Bubusiano Sampe* tradition is a manifestation of the concept of holistic sustainable development, where economic, social, and environmental aspects are integrated in a unified sustainable tradition. This is in line with the main idea of sustainable development that emphasizes meeting the needs of the present without sacrificing future generations.

### **Conclusion**

Community empowerment is the process which individuals and communities gain control over their lives, gain access to resources, and develop capacities to improve their well-being. In the context of *Bubusiano Sampe* tradition in the Lapandewa Community, community empowerment can be seen through several important aspects such as active community involvement in resource management, social cohesiveness, preservation of local wisdom and cultural identity which drives the empowerment process, the role of traditional leadership as a catalyst for empowerment, as well as a means of transmission intergenerational knowledge. Thus, the Tradition in Lapandewa Community is a clear example of how local traditions and wisdom can be an important catalyst in community empowerment. This shows the importance of maintaining cultural practices and traditions in community empowerment efforts.

### **Recommendation**

Based on the analysis of community empowerment through the *Bubusiano Sampe* Tradition in the Lapandewa Community, several recommendations that can be given are as follows:

- 1) Carrying out further documentation and research regarding *Bubusiano Sampe* Tradition. This will help in understanding the deeper nuances of this practice and its potential for community empowerment. This research can cover social, economic and environmental aspects of the tradition.
- 2) Aligning practices in the *Bubusiano Sampe* Tradition with sustainable development goals. This includes ensuring resource sustainability, gender equality in participation, and integration with modern, environmentally friendly agricultural technologies
- 3) Increasing community capacity in managing natural resources and sustainable agriculture. This could involve training in efficient farming techniques, water resource management, and soil maintenance methods.

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