

## THE ROLE OF LOCAL WISDOM “UMA LENGGE” IN ACHIEVING FOOD SOVEREIGNTY AND ASTA CITA IN THE INDIGENOUS COMMUNITY OF NORTH MARIA, BIMA

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**Abstract:** This study looks at Uma Lengge, the Bima people's traditional community granary system in North Maria, Indonesia, and how it contributes to food sovereignty and sustainable development. Using a qualitative phenomenological method, this study examines how this local knowledge system addresses food security concerns while retaining cultural values. Field observations and interviews conducted between June and August 2024 revealed that Uma Lengge's three-tiered structure (ro awa, ro wohu, and ro ese) and community-based management system not only provide effective food storage but also strengthen social cohesion through shared norms and rituals like Ampa Fare. The study's findings reveal that this historic institution not only ensures year-round food supply, but also represents the concepts of environmental adaptability, communal accountability, and equitable resource allocation. Most notably, this study demonstrates a good match between the Uma Lengge system and Indonesia's Asta Cita development framework, particularly in terms of food self-sufficiency and rural fairness. This study finds that Uma Lengge is a paradigm for combining traditional ecological knowledge with current development approaches, which may contribute significantly to sustainable food systems. The practical consequences include legislative proposals and community-based initiatives to maintain and modify traditional wisdom traditions to meet current demands.

**Keywords:** Cultural preservation, Traditional knowledge, Sustainable agriculture, Traditional food storage

### 1 Introduction

Food security is a high priority on Indonesia's national development agenda, along with efforts to fulfill the Sustainable Development Goals (SDGs), notably the second objective of eliminating hunger and attaining food security. According to the Global Hunger Index Report (2024), Indonesia ranks 77<sup>th</sup> out of 127 nations, indicating continued structural issues in providing equal access to food and nutrition. Despite several regulations being implemented, Indonesia's reliance on food imports remains substantial. Rice imports totaled 3.05 million tons in the first half of 2024, followed by wheat imports of 8.44 million tons, corn imports of 509,090 tons, and soybean imports of 1.67 million tons. This reliance demonstrates the susceptibility of the national food system to external pressures such as global price volatility, geopolitical upheavals, and climate change.

In response to these issues, community-based initiatives that respect local expertise and customary institutions are gaining traction as more robust and sustainable alternatives. Local wisdom not only represents practices that have been tested by time, but also offers contextual solutions based on local ecology and the socio-cultural systems of the community. One traditional institutional type that still persists and remains important in this setting is Uma Lengge, a traditional rice barn of the indigenous Bima (Mbojo) population, which is dispersed across Maria Utara Village, Wawo District, Bima Regency, West Nusa Tenggara. Uma Lengge represents a significant traditional food storage system and architectural heritage of the indigenous Maria community in Bima Regency, West Nusa Tenggara. This traditional granary serves as a crucial component in achieving food sovereignty by enabling sustainable resource management, ensuring food availability, and preserving cultural practices. The structure utilizes diverse plant species including teak, bamboo, coconut, and other local materials, demonstrating sophisticated ethnobotanical knowledge passed down through generations. Originally functioning as residences for the Mbojo tribe, Uma Lengge buildings have evolved primarily into rice storage facilities while maintaining their cultural significance. The local wisdom embedded in Uma Lengge encompasses traditional customs, annual

rituals, and sustainable environmental management practices that support food security . This aligns with broader indigenous rights to food sovereignty through locally adapted production systems and traditional knowledge .

Local wisdom not only represents practices that have been tested by time, but also offers contextual solutions based on local ecology and the socio-cultural systems of the community. Uma Lengge, a traditional rice barn of the indigenous Bima (Mbojo) population, may still be seen in Maria Utara Village, Wawo District, Bima Regency, West Nusa Tenggara . Functionally, Uma Lengge consists of three main parts, namely Ro Awa (the lower part for livestock), Ro Woha (the middle room for social interaction), and Ro Ese (the upper part as the main granary for storing food). This system allows for long-term storage and protection against pests and extreme weather conditions. The role of Uma Lengge as a collective center that unites cultural values, spirituality, and traditional food systems . The Uma Lengge area in North Maria has been designated a cultural heritage site, but its function as a rice barn is still maintained to this day .

Various studies reveal that traditional buildings like Uma Lengge have historical or aesthetic significance, but they may also serve as examples for sustainable, locally sourced food storage . Uma Lengge's utilization of natural materials and native construction techniques makes it resistant to the dynamics of the dry tropical environment, while also promoting an ecosystem-based adaptation strategy . Furthermore, these traditional institutions help to increase communities' collective capacity to deal with food emergencies both independently and jointly. However, there has been little empirical study on their impact on local food security and their significance to the national food sovereignty strategy and inclusive village development plans .

Therefore, critical analysis of the Uma Lengge practice as a community-based traditional food storage system is very important, not only to enrich scientific literature, but also to develop more contextual and equitable food policy strategies, in line with the implementation of Asta Cita, particularly point 2, which emphasizes the importance of national loans through food self-sufficiency, and point 6 regarding the development of villages as centers of economic equality and poverty alleviation . This study aims to conduct an interdisciplinary review of the role of Uma Lengge in supporting food security and food sustainability for indigenous peoples in Maria Utara Village for sustainable development. Through this study, it is hoped that a conceptual model can be developed that describes the contribution of local wisdom to a more resilient and sustainable food system at the community level.

## **2 Literature overview**

### **Uma Lengge as a Symbol of Food Sovereignty**

This section should have the meaning of the state of the art of science and technology, the sophistication of viewpoints and approaches, the potential acquisition of novelties, new to science, and completeness of work, not only repeating previous research of the same type, not mutating methods and objects. This study uses a qualitative approach with a sociocultural phenomenological method to understand the meaning and role of Uma Lengge in food security and the culture of the North Maria Village community. Data collection was carried out through direct observation of the interactions of community members involved in the management of Uma Langge in North Maria Village, Wawo District, Bima Regency, West Nusa Tenggara in 2025 . Observations were made from the Ampa Fare process (filling the rice barn) to traditional meetings. Additional data was obtained from reviewing village archives, traditional records, and local policies related to the food safety system.

The research findings were analyzed thematically by conducting phenomenological reduction to identify the essence of the phenomenon obtained and supplemented with semiotic analysis to interpret the symbols of architecture, rituals, and culture in the management of Uma Lengge. This analysis was constructed by integrating the perspectives of legal anthropology and political ecology as a form of assessing the harmony of Uma Langge practices with the principles of Asta Cita (sustainable development) to build food sovereignty and security.

#### Geographic Context: Location of Uma Lengge Wawo Site, Bima, Indonesia

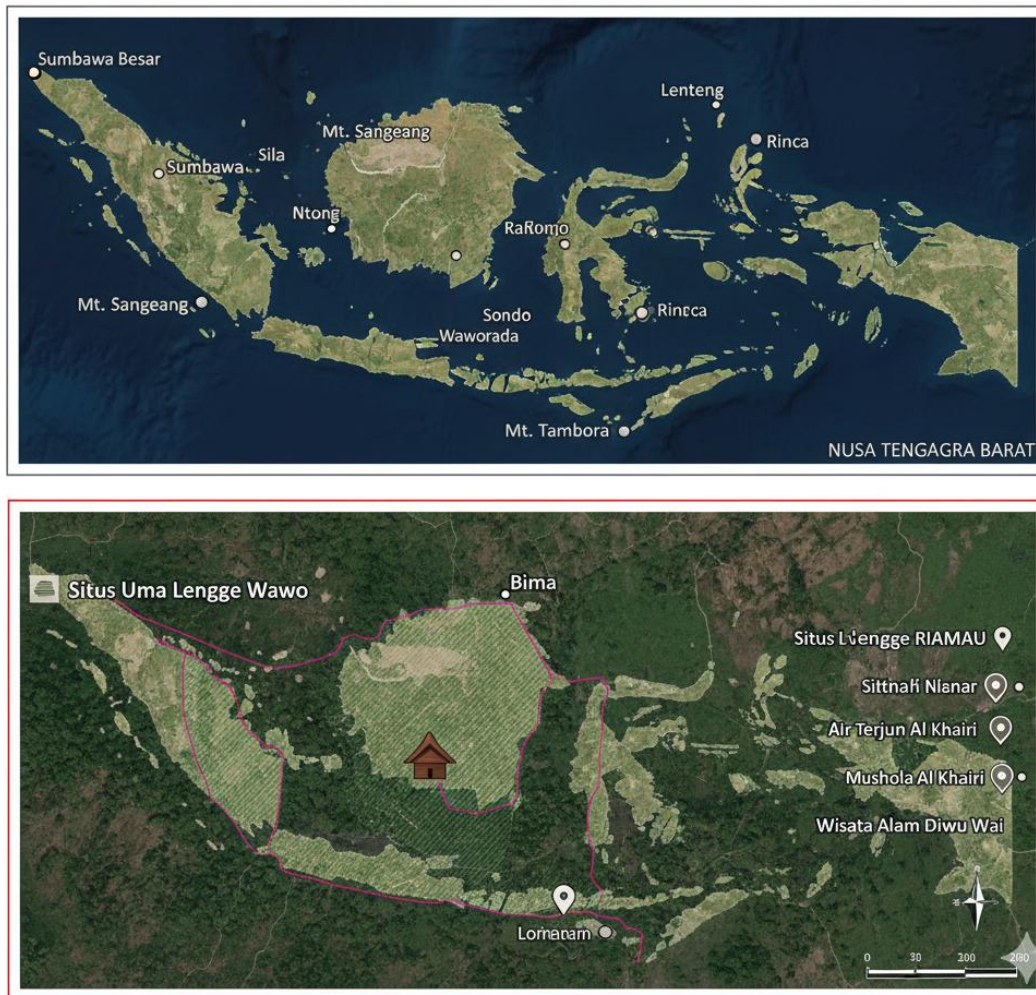


Figure 1. Uma Langge Location

### 3 Research and Discussion

The Uma Lengge consists of three levels of structure: ro awa (livestock pen), ro woha (social space), and ro ese (main pen). The use of natural materials such as reeds and bamboo maximizes food storage. Interviews confirmed that each family contributes their harvest to the community granary. The Maria Utara community uses the Uma Lengge not only as a food storage structure; it symbolizes preparedness, self-sufficiency, and survival. The Uma Lengge system traditionally stores harvests for up to a year, protecting the community during dry seasons and difficult times. The Uma Lengge symbolizes honor and dignity. Families are prohibited from seeking rice outside the village while the granary is still functioning. These internal regulations not only

maintain food self-sufficiency but also reinforce ethical values related to agricultural production and community solidarity. Farmers shared that the Uma Lengge provides certainty in food planning and encourages shared responsibility, as the granary is managed through unwritten collective norms. As the following images show, food supplies are managed in the Uma Lengge. The Uma Lengge system traditionally stores harvests for up to a year, protecting the community during dry seasons and difficult times. The Uma Lengge symbolizes honor and dignity. Families are prohibited from seeking rice outside the village while the granary is still functioning.



(a)

(b)

Figure 2. Uma Lengge as a Food Barn: (a) Food security management in Uma Langge. (b) Model and Structure of Uma Lengge Lengge" (Local Wisdom) as the primary foundation for achieving "Asta Cita" (Economic Resilience, Independence, and Sustainable Development). This structure This conceptual diagram effectively maps a holistic framework centered on "Uma

demonstrates that local wisdom is not merely a passive cultural element but an active driving force in the development process.

### Uma Lengge as a Cultural Value System

In addition to serving as a storage area, the Uma Lengge serves as a moral compass. Rules regarding access, contribution, and use reflect community governance. Traditional rituals such as the Ampa Fare mark the harvest cycle and reinforce spiritual gratitude. Symbolic cues such as the position of the door indicate social status and presence. The architectural and symbolic aspects of the Uma Lengge reflect the values of the Bima community (dou mbojo). In North Maria, the symbolic system includes rituals such as the Ampa Fare (gratitude for the harvest), the semiotics of door closing to signal presence or absence, and the spatial arrangement of the barn: Ro awa (ground floor for animals), Ro woha (middle floor for social activities), and Ro ese (upper triangle for rice storage). These social codes foster social harmony, respect, and mutual understanding. The three-tiered roof structure, made of bamboo, coconut husk, and alang-alang grass, reflects layers of cosmological and functional meaning. The pointed peak symbolizes prayers ascending to the cosmos, while the open base allows for environmental adaptation and practical storage. The role of Uma Lengge local wisdom in achieving food sovereignty and Asta Cita can be comprehensively explained. The first diagram shows a holistic framework in which Uma Lengge Local Wisdom serves as the foundation for the three main pillars of food security, cultural identity, and social solidarity. These three pillars then interact to form a more specific development strategy: sustainable agriculture and the local economy. All these elements synergistically lead to Asta Cita, a goal that encompasses economic resilience, independence, and sustainable development. This confirms that traditional values and local practices are not relics of the past but vital assets capable of guiding more resilient, community-centered modern development.

The second diagram further reinforces this argument with more specific visual data. This diagram divides the community into three zones: core, buffer, buffer, and transition.

It shows how Uma Lengge's contribution to food sovereignty is highly dependent on proximity to the core zone. The bar graph shows that in the core zone, contributions from food storage and community participation peak, while these contributions decline with distance from the center. The heatmap clearly demonstrates a direct correlation between the presence of a strong Uma Lengge tradition and high levels of food sovereignty. Thus, these two diagrams, in an integrated manner, convey the message that preserving and strengthening local wisdom is crucial. Uma Lengge is a strategic key to building a community that is independent, sovereign in terms of food and sustainable in accordance with the principles of Asta Cita and the Sustainable Development Goals SDGs .

The Uma Lengge tradition embodies local cultural resilience, the ability of a community to adapt and develop using knowledge inherited from their ancestors. Uma Lengge is not simply a rice barn, but also a repository of values, ethics, and noble identity. Uma Lengge's multifunctional nature (economic, symbolic, and architectural) demonstrates an integrated rural planning model. Uma Lengge is not simply a traditional architectural heritage, but a living embodiment of social and cultural values, combining local wisdom with a modern development framework that explicitly aligns traditional practices with national policy objectives, particularly points 2 and 6 of Asta Cita, which focus on food security and equitable rural development .

Another unique aspect revealed in this study is the symbolic and communicative function of Uma Lengge's physical architecture. In addition to its functional role in food storage, this structure conveys social norms and status, such as the position of the door indicating the presence or absence of family members, reflecting collective nonverbal social language. This is in line with the idea that the built environment can shape experiences, behaviors, and identities . These elements influence human emotions and behaviors, and their arrangement can reflect and reshape social relationships . Communal values such as honesty, responsibility, and mutual cooperation have determined the strength of Uma Lengge utilization. These granaries are maintained and filled according to customary rules that divide responsibilities among families, ensuring that no individual hoards or exploits these resources. Thus, the existence of Uma Lengge serves as a potential prototype for sustainable development, particularly in achieving food independence and security .

Previous research has shown that Uma Lengge is not simply a traditional architectural heritage, but rather a living embodiment of socio-cultural values, combining local wisdom with a modern development framework. This alignment with traditional practices aligns with national policy objectives, particularly those focused on food security and equitable rural development . The Uma Lengge tradition reflects the close relationship between the Marian community and its agricultural heritage and environment . The ceremonial storage of harvested rice in a communal barn embodies the values of thrift, cooperation, and respect. This tradition serves as a model for sustainable food security, as it combines traditional knowledge and practices with modern development goals .

### **Uma Lengge as a Local Governance Model Relevant to Asta Cita**

These observations emphasize that Uma Lengge embodies the spirit of independence and dignity. Uma Lengge's role aligns with the Asta Cita (National Development Goals) rural development focus. Community members also see Uma Lengge's potential to become a center for cultural learning and a model for designing rural food policies. From a development policy perspective, Uma Lengge represents a model of local resilience aligned with Asta Cita, particularly points 2 (food sovereignty) and 6 (rural

equality) . Uma Lengge functions as a cultural institution that promotes economic planning, equitable food distribution, and participatory governance. It is a center for community dialogue, moral teachings, and the transmission of indigenous identity across generations . Indigenous leaders emphasize that Uma Lengge should be more than just a festival venue; it needs to be integrated into district-level food security and cultural preservation policies. Revitalizing Uma Lengge as a center for cultural education and ecotourism has the potential to balance heritage preservation with rural economic innovation . This system offers a blueprint for other communities seeking to align tradition with contemporary development goals.

Suggestion placed after conclusion contains a recommendation on the research done or an input that can be used directly by the consumer. Conclusions and suggestions should be written less than 100 words and should be written in a paragraph. See figure 3.

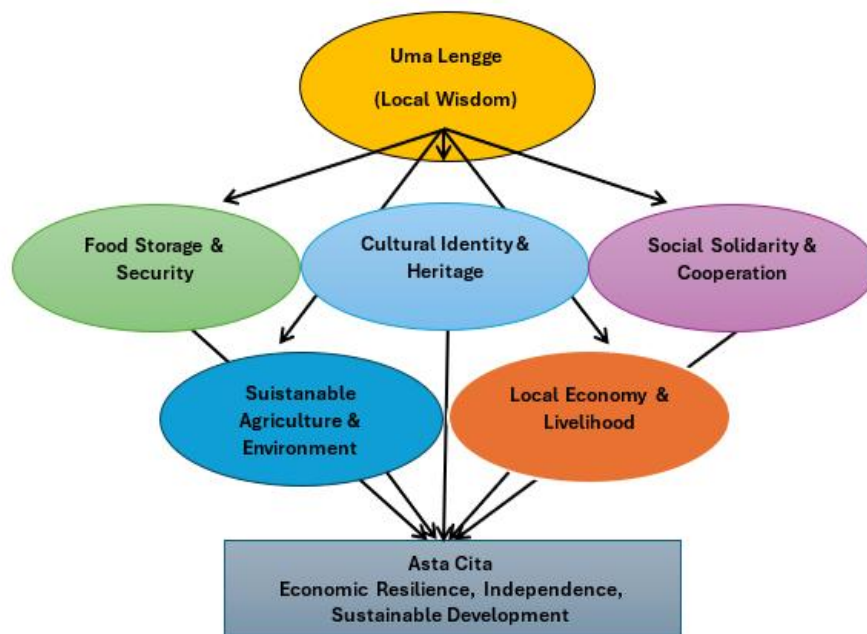


Figure 3.  
Uma Lengge conceptual diagram to achieve the National Eight Ideals

At the first level, Uma Lengge is divided into three strategic pillars: Food Storage and Security, Cultural Identity and Heritage, and Social Solidarity and Cooperation. These pillars reflect a multidimensional approach that recognizes the interconnectedness of social, cultural, and environmental aspects. Reliance on traditional systems such as rice barns (contextually related to Uma Lengge) emphasizes the importance of local knowledge in risk mitigation and food security

Furthermore, these pillars form two more specific supporting pillars. The Food Security and Cultural Heritage pillars synergistically lead to Sustainable Agriculture & Environment, highlighting how traditional agricultural practices based on local wisdom can contribute to ecosystem preservation and efficient resource use . Meanwhile, the Social Solidarity and Cultural Heritage pillars interact to support the Local Economy & Livelihood, demonstrating how social capital and cultural practices can facilitate a circular and self-sufficient economic model that benefits local communities .

Ultimately, all these pillars converge toward Asta Cita, defined as the result of integrating local wisdom into development. This framework argues that economic resilience is achieved not only through external investment but also through

strengthening internal structures and social capital. Independence arises from local capacity to meet basic needs and manage resources autonomously. Sustainable development is the result of a balance between economic prosperity, social justice, and environmental sustainability, all rooted in the values embodied in Uma Lengge. Therefore, this model can serve as a blueprint for other communities in transitioning local wisdom into cohesive and effective development strategies.

The Uma Lengge tradition is a valuable cultural heritage that preserves the agricultural and environmental knowledge of the Maria community. Building materials, such as various types of wood, bamboo, and grass, reflect the community's sustainable use of local natural resources. This tradition preserves the community's cultural identity and serves as a model for preserving and integrating local wisdom with a modern development framework. The Uma Lengge tradition can be understood as a form of local cultural resilience, demonstrating the community's ability to adapt and thrive by utilizing knowledge inherited from their ancestors. Uma Lengge not only serves as a rice barn but also preserves various values, ethics, and identities. Its multifunctional nature (economic, symbolic, and architectural) illustrates an integrated model for rural planning.

Cultural resilience is particularly relevant for indigenous communities, highlighting the importance of collective identity over individual factors. The interaction between culture and resilience has been shown to be powerful, as culture shapes how communities respond to adversity. Furthermore, cultural factors significantly influence organizational and community resilience. These structures not only serve as granaries for storing food but also transform their physical presence and door layout into symbols of the presence or absence of family members. This reflects a collective non-verbal social language closely linked to local culture and prevailing social norms.

The existence of Uma Lengge demonstrates its potential as a prototype for sustainable development, relevant to efforts to achieve self-sufficiency and food security in communities. As a prototype reflecting the potential for sustainable development, Uma Lengge demonstrates how architecture can function to create self-sufficiency and food security in communities. Essentially, these granaries are managed based on customary rules that divide responsibilities among families to prevent the hoarding or exploitation of resources. This aligns with the principles of sustainable development, which emphasize collective and ethical resource management. This concept is integrated into a broader architectural approach, where a focus on sustainability allows architecture to not only meet functional needs but also strengthen social networks and community identity.

Communal values such as honesty and responsibility maintain community integrity based on customary rules and can prevent resource exploitation. Furthermore, good cooperation between communities can be built by prioritizing mutual trust, reciprocity, and social networks. This reflects the importance of social capital in supporting sustainability and community empowerment in the local context. In addition to serving as a prototype, Uma Lengge can also serve as a cultural and educational tourism destination while promoting sustainable traditional agricultural models that support modern food security. Tourism with local cultural branding that preserves nature, traditions, and unique activities is highly attractive to various levels of society, thus accelerating the realization of food security education. This demonstrates that culture is not only about preserving traditional values, but also about dynamically adapting to technological advances and social values in the modern era.

This study shows that the Uma Lengge model highlights the importance of respecting community values in traditional architecture, and that traditional architecture can

contribute to the development of sustainable architecture. In this context, Uma Lengge is not only symbolic but also practical in building a food security system.

#### 4 Conclusions

Uma Lengge is not simply a traditional food barn, but rather a holistic system that addresses the challenges of food sovereignty, cultural resilience, and sustainable development. Its structure, divided into three functional levels (ro awa, ro woh, ro ese), along with binding customary norms, creates a self-sufficient food management mechanism while preserving the local wisdom of the Bima community. The collective values embedded in this system, such as honesty, shared responsibility, and solidarity, not only strengthen food security but also form a participatory and equitable community governance system. Furthermore, Uma Lengge's alignment with the principles of Asta Cita, particularly regarding food sovereignty and rural equity, demonstrates its potential as an adaptive model applicable in contemporary development contexts.

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