



The Synergy of Local Genius in the Development Policy Strategy South Nias Regency

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Abstract: The development based on local wisdom should be the shape of the spirit of regional autonomy. The area should not think that the local wisdom as an obstacle for the progress. South Nias as one of the region that has a wealth of local culture as values and philosophy of life in living systems of society and the culture of Megaliths branding should be able to give the experience to the local culture to become a cornerstone of regional development. How is the synergy of development policy based on local genius in Southern Nias? This research used in-depth interviews and focus group methods to answer what researchers look for. The results of the study showed Southern Nias local government in developing policies based on local genius. implementation of the policy program based solely on a central government regulation that is based on the musrembang.

Keywords: Local Genius, Development Policy, South Nias local culture, Indonesia development policy strategy

1. Introduction

The paradigm of development based on regionalism shift begins when the area-based development policy of regional autonomy stipulated by Law No. 25 of 1999 and Act 32 of 2004. The policy gives a new breath to bring back the local culture in the form of a spirit of the locality, the return of prestige for local communities themselves. This happens in all provinces and districts in Indonesia including in particular Nias Islands especially in South Nias district. Accordingly, in one aspect of regional autonomy could be interpreted as an effort to rebuild the local wisdom (local genius), which is becoming obsolete and disappear from society.

The Islands of Nias, which is also called the Tano Niha is an island that arises from the bottom of the Indian Ocean which is located on the western side of the island of Sumatra as the Unitary Republic of Indonesia populated by ethnic Nias called Ono Niha. Although until now the interpretation of the origin of Ono Niha still continue to cause a debate and yet generating a hypothesis that is authentic. As the result of research conducted by archaeologists from the Archaeological Institute of North Sumatra and the Institut de Recherche Pour le Development, French cited by Harry Truman Simanjuntak, that the Paleolithic period (Century 12,000 BP.), that discovered human being are existed there people from the Asian mainland in a Hoabinh, Vietnam is resettled to the islands of Nias. Up to now, although has entered other religions such as Christianity and Islam, the people of Nias particularly in South Nias people still use their culture.

The change of paradigm shifts in policy making of regional development in the spirit of the locality also requires community participation so that it will strengthen the process and supervision of development policy program and budget. This Research conducted in South Nias is trying to explore cultural values, which later developed into a development policy, so that culture is the way of life of society remain stable and not to be lost, and government policies participatory and has the values of locality. The function of local genius in this case as a human resource development plan in compliance with the country's development in improving the welfare of the people as indicated by the improvement in a variety of human resource development.

2. Literature Review

Various studies, research and media reports have revealed some time past practices of local wisdom that turned out to be effective as a mechanism of social harmonization guards and solve various problems of everyday life in society. Studies conducted by I Nyoman Nurjaya (2008) showed that people Tanganan Bali managed to keep the traditional village forest governance Pegrisingan Tanganan Bali using their local knowledge. While Community Bunaken Manado using local wisdom to run the spatial management of resources and natural disasters (Imam Koeswahyono, 2008). In the context of a simpler, people Keboromo using local wisdom to solve the problem of corruption in his village. People in Bantaeng, Pinrang and Gowa using local wisdom to help the police solve crimes that occurred in the region (Satjipto Rahardjo, 2009).

Similarly, Pecalang (customs officers) in Bali had already been popular as guardians of traditional values and security. Pecalang not only works on the current momentum-momentum custom made, but has taken a broader role in carrying out security duties every day. Still fresh in our memory how the Pecalang managed to secure the implementation of the PDI-P congress in Bali in 2008. While in Madura local wisdom used successfully to restore social harmony damaged by events Carok. The state law felt by the local community is unable to provide answers to the construction of justice regarding the abuse of dignity for the people of Madura and just looked Carok in the frame of positivism. Settlement through the culture of deliberation led by kiai and squirrels Tengka was effective to dampen strife and rancor arising from events Carok (Mahrus Ali, 2009).

The study of community participation based on local wisdom has also been performed by Ana Sopanah, 2013, regarding public participation in local budgeting process based on local wisdom Bromo Tengger Mountains of East Java. Results of studies explain how the values of local wisdom Values Gotong royongan (sayan) embodied in the implementation of development in the Tengger tribe, and the moral values of honesty (prasaja) realized in the process of accountability of the use of the budget. Participation based on local wisdom Tengger people conducted in December in conjunction with the accountability report to the public officials Tengger tribe called Rembug Tengger village. This policy succeeded in making a variety of effective development policies for the people of Tengger tribe.

Research on the synergy of local genius and strategy development in South Nias illustrates the typical pattern of society South Nias in the public participation process and practices of indigenous communities since time immemorial in making policy and resolve issues in banua and Ori.

3. Methodology

This study is a qualitative research data retrieval methods defined by purposive sampling, ie interviewing people deemed to know and be involved in the process of formulating policies and budgets, as well as public figures and the figures of local customs are also involved in the budgeting process like musrembang. The data collection technique is also done through documentation study, focus group discussions and in-depth interviews. Documentation study conducted by analyzing policy documents relevant to gender responsive budgeting as RPJMD 2008-2014 and the decisions of the government. Focus group discussions conducted by inviting a number of people were seen out on the effectiveness of the implementation of the activities musrembang on SKPD.

4. Result and Discussion

4.1 Fondrake: Values of Democracy in the Indigenous Peoples of South Nias

Judging from the interpretation of folklore that developed in local communities, it is mentioned that the ancestral origin of Nias tribe is the son Sirao Uwu Jihono that reigned in the kingdom Tetehöli Ana a (a country that is very beautiful and scenic) that are in the sky layer to nine. Due to their defeat in the crown of the sky, in the end they should be thrown into the earth and then offspring Nias islands spread throughout the islands of Nias.

The Peoples of Nias Islands have a term for a village called Banua, and Ori as a coalition of several villages. Structuring of life in the "Banua", both related to the system of governance, livelihood systems, religious systems, systems of kinship and community, to create a life of harmony, peace and prosperity, the people of South Nias apply the stratification system-democratic by promoting the principles of justice and truth (with symbol afore (size pig, Luru Size paddy rice) and Faliara (Scales). (SW Mendrofa: 1997).

Those principles enliven the form of customary law embodied and summarized in fondrakö. According SW Mendrofa (1997) fondrakö has a lot of meaning, namely: the symbol of trust Ono Niha, the symbol of the economic law of Ono Niha, the symbol of art and culture Ono Niha, the symbol of Jurisprudence in traditional government Ono Niha and a symbol of unity or social relationships Ono Niha. He said that base fondrakö are: Fo 'adu (to make a cult to an Essence as a stepping stone of the trust, and expressed in worship Adu), Fangaso (rules of ownership set out in fondrakö), Foharahao hao (customs regarding personal and social governance), Fobarahao (how to structure a government) and Masi Bowo-masi (ethic of love). So fondrakö is the culture and the religion at the same time "contained in each banua or ori, so that there is a" diversity or "variation" fondrakö for Nias people as well as the South Nias. Starting from the basic fondrakö mentioned above, the main points discussed, and ratified in fondrakö concerning customs, namely: huku sifakhai ba mboto tilapia (law affecting the welfare of the human body), 2) huku the fakhai ba gokhora niha (law concerning assuredness of human rights to the property) 3) huku sifakhai ba rorogofu sumange (law concerning human dignity). Fondrakö as a rule of law for traditionally South Nias people regulate many relations in a single banua. (Dachi, 2012: 75-77) for examples:

1. Khoi-khoi sifakhai ba mboto niha (law affecting the welfare of the human body), Such as: inisiani or circumcision for boys Manogi Talina (piercing the ear) for girls. For men who have carried out five or more than five levels of the ceremony owasa, so perforated his ear to the right as a fonhuru (gold ear stud) sifabori (fighting), sanoro sondrii (passing the bath), samunu niha (killing people), and others.
2. Khoi Ahoi ba gokhora niha (law concerning assuredness of human rights to the property), such as: the wedding (faoli mowato), fanatulo gotalua mbanua (to reconcile among the village), fanatulo gotalua zifaiwa (to reconcile among the sibling), sanoloi o ndrora Zauri (to run away with another man's wife) samago (stealing), and others.
3. Khoi khoi sifakhai ba rorogofu sumame niha (law concerning human dignity), such as:
 - a. Forbidden to be together with a man or woman on the trip whose are not husband and wife.
 - b. The engaged youth is not to take Foreword on the lap of mother-in-law
 - c. The engaged youth should not be moved to the home of parent in law if only a mother-in-law or his future wife at home.
 - d. When visiting the in-laws house the engaged youth if no one in the front room (ba dawolo) he should do foot stomping three times or perform goat coughing.
 - e. The men should not be folded leg pants or using umbrella of banana or taro leaves in the rainy season or dry season when passing yards in a village.
 - f. If men and women meet on a narrow road or a bridge to cross it, the women must traverse first and the men should put aside themselves on the road.

Faondrago Zebua, (1996: 44), says that fondrakö is customary deliberation of Nias tribe (family, kinship group, banua and or) to establish, amend, enact legislation, customary law decision passed by the man, blessed by the spirits of ancestors and indigenous deities (Lawolo). The democratic values in fondrakö contained in making the content of Fondrako, which involving the community through their chosen representatives. Then fondrakö will undergo a review and amendment or once every seven years marked by a ceremony in the South Nias called to Famadaya Harimao. The ceremony of Famadaya Harimao characterized by making a tiger sculpture which will then be paraded and drowned in the river when the consensus changes and the establishment of law has been completed. According Yosafat F. Dachi, (2012: 73) says that the statue that was paraded in customs ceremony and traditional religious rituals Nias people first, is not a tiger that we know today, but his body resembles a dog, his head like a serpent. The Drowning of the statue Famadaya Harimao signifies the drowning of errors and evil in the past, and the start of a new life with a new law that has been agreed to and passed together.

4.2 Digging the Local Genius of South Nias Society.

The Perspective of decentralization or regional autonomy actually provide a broad space for the regions to be able to explore and develop the local culture (local genius) as social capital and cultural development of local communities. Values over local genius in the form of spiritual and material values, which if carried out in line with the policy of the state-owned would bring many benefits to improve people's welfare.

RPJMD of South Nias Regency Year 2011-2016 is a document includes the vision, mission and programs of the Regent / Vice Regent of South Nias which was prepared based on the National Development Plan and noticed the RPJMD of

North Sumatra Province, contains the vision and mission, direction and financial policy areas, strategic issues, regional development strategies, public policies and regional development programs, local performance indicators of regional work units, cross-regional work units, and accompanied by a regional program of work plans indicative funding.

The preparation of Medium Term Development Plan (RPJMD) Nias Regency Year 2011-2016 was done by participatory method by involving all development stakeholders, as well as referring to the provisions of the enacted. Therefore, based on the analysis of RPJMD South Nias Regency Year 2011-2016, there some programs that actually can be indicated can be developed and synergize with the values of the local genius who has been long existed. Local genius alone has more value if developed, economically, spiritually, as well as more value the preservation of cultural values. The translation of local genius South Nias to synergize in government policies and the potential to be developed for the welfare of the community are as follows:

4.3 The Ethnofood

The raw materials food in Nias Islands in the past consist of tubers, bananas and sago which usually treated with boiling or grilling and eaten with dishes and vegetables. Rice is eaten once a week only. For dishes, Nias community as a whole, get a source of protein from fish, venison and wild boar as output of men's hunting. The hunt deer and wild boar for decades to make deer and wild boar that ever existed on the island is almost extinct.

The consumed vegetables are usually planted in the fields or grown in nature such as eggplant, ferns, genjer, leaf taro, cassava leaves, water spinach, etc. the kitchen spices used were only consist of onion, garlic, turmeric and ginger. The cooking methods or boiled in coconut milk only. Used cooking oil derived from coconut oil and lard, and has been replaced by palm oil. This island's society is still dependent on the import of vegetables from the Karo district and surrounding areas.

To preserve protein source is found, people usually make the process of curing and salting so that the source of these proteins could last a long time. All of the foodstuffs was processed by the traditional way. Almost all types of traditional food is still rare when we visited in the southern part of Nias. Since this tradition is only considered as a family tradition and have not been developed as a typical food that can be developed as a tourism product. But occasionally This food is made when there are guests or a dinner party. South Nias typical dishes include:

Babae

The food is usually prepared to welcome the great guest and served as a tribute, usually used as a side dish. Its main ingredient is made from "Harita fakhe" (Tolo white bean), pea-sized green and white colour. However, this nut can no longer be found today and replaced with green beans. The materials used to process these beans are onions, garlic, ginger, turmeric, salt and coconut milk and chicken eggs plus. Shaped like porridge and is usually used as side dishes.

Kofo- Kofo

Is a traditional food in the District of Pulau-Pulau Batu Nias Selatan district. Shaped like nutget, basic ingredients such as fish meat that has been discarded prickly and had smoked, then cooked in coconut milk or fried is usually used for a side dish.

Gowi Nifufu

In ancient times, especially in the interior, if the people of Nias eat breakfast, lunch and dinner, before eating rice they eat potato firts, after rather satisfied with it than they eat rice. This is intended to minimize the consumption of rice because rice at that time is very difficult to find and often not affordable so Gowi Nifutu sometimes used as a staple food there.

Saku Nisolo

Saku Nisolo is a traditional food in Sub islands of the Stone South Nias from corn starch material that has been roasted and watered coconut milk is used instead of rice.

Lehedalo Nifange

Lehedalo Nifange (taro leaves that a food dish of spicy meat cooked in coconut milk/ direndang)

I'a Nihumago (Smoked Fish) and Bawi Nihunago (Smoked Pork)

The manufacturing process is very simple which is a way of fish or pork filet in advance and then added salt then smoked to dry. Usually smoked fish processing society a way to cook together while the coconut milk braised pork smoke just like that and add onion and garlic marinade.

Bawi ni'asioni or Bawi Bawi Ni owuru

The pork that is preserved by soaking in salt water and stored in a container. Meat processed by boiled or fried use lard itself.

Fakhe Nifalogu

Namely rice from rice that is grown naturally, then cooked in a clay pot with coconut milk and banana leaves.

Gae Nibogo Nififu or Nias

Gae Nibogo Nififu or Nias baked banana, eaten with liquid brown sugar and grated coconut.

4.4 Omo Sebua and Omo Hada

In cosmology ono Niha understood that the cosmos is composed of the upperworld (led by Lowalang) and the underworld led by Lature Dano. In the myth illustrated that Lature dano-shaped "dragon" which supports Tano Niha from below. It is understood that the earthquake occurred due to Lature Dano was tired to sustain this earth, so he shook it, and that's an earthquake. That is why the words are out of most people at the time of the earthquake: "Biha tuha ", meaning:" Still Strong worshiped us. "It is expected that with the words Lature Dano get more vitality again endur the earth of Nias.

Apart from this understanding, one important thing which is the local genius of Nias people, especially South Nias that in order to face the threats and disasters, then banua generally built on hills (to avoid enemies), and the construction of homes that can survive if there is an earthquake, like a big house (omo sebua) and regular traditional house (omo hada) in the villages Bawomataluo, of South Nias. Omo sebua and omo hada house is rectangular and stood on these pillars resemble the shape of a boat. Similarly, settlement patterns, ornaments and even was the boat-shaped coffin. With a shape like a boat house is expected in the event of flooding, the house can serve as a boat. To enter this custom home in advance up the ladder with rungs are always odd 5 to 7 pieces, then enter the door of the house there are two kinds of as ordinary house door and door horizontally situated at the house with the doors open upwards. The entrance of this kind has the intention to honor the homeowners also so difficult to attack the enemy inside the house in the event of war.

The first room is tawalo, which serves as a living room, places for deliberation, and the bed of the youth. As is known in South Nias, the people recognize their degrees or caste differences among the population. In the front of tawalo viewed the windows with five storey floor for seating ordinary people, the second floor bule is for seating guests, the third floor dane-dame is for distinguished visitor, the fourth floor salohate namely the armrest for the great guest and the fifth floor Harefa namely to store guests' belongings. In the back room is a room forema tawalo is the room for a family and a place to receive female guests and a dining room for distinguished visitor. There is also a kitchen in this room and beside it is the bedroom.

The traditional house of Nias commonly adorned with very soft wooden carvings and engraved on beams intact. A Tawalo has very vast interior decorated with a carvings ape as symbol of bravery, carving boats symbolize war roughness. In the past, in this room also hung a pig jaw bones originating from pigs which are cut at the time of traditional party in the manufacture of the house.

According to the story, in this room formerly hung human skulls were decapitated as a victim for home establishment. But after the Dutch arrived, the habit removed. To complete the customs characteristic of Nias is a stone called zawo jump-zawo. The stone building is designed in such a way to jump stone ceremony for the men who have grown up in trying agility and readiness for war.

The real Omo hada was not used nails, but pens and wooden pegs, as house knock down. The wooden material used is an option, derived from forests in Nias. Thatch for the roof of the house can still be made from coconut so its bumbungan/adhesive bamboo still looks unique. The bumbungan so more unique with one upto two Tawu ZAGO, the

window in the roof for ventilation and light sources for home. ZAGO Tuvwu is located at the front and rear roof bumbungan.

Every omo hada has six main pillars that support the entire building. Four poles visible in the living room of the house, while the two poles again covered by wallboard main room. Two poles in the middle of the house was called simalambu form of logs that rose from the bottom to the top of the house. Two pole again is Manaba derived from hardwood trees carved quadrangle, so are the two pillars that were in the main room. Each pole has a certain width and length with one another.

"If the space between the pole with pole *Manaba simalambu* is wider so the landlord be more influential" said Ariston Manao, *Bawomataluo* Village Head, District Fanayama, South Nias.

Traditional houses in Nias also did not have a window. Around it were only given a wooden trellis without walls so that everyone can see who's in it from the outside. According to Ariston, this design signifies the Nias people to be open, so anyone in the village can find events in the house, especially with regard to indigenous and local community issues. Usually the homeowner along the customary head sitting on the bench extends above the higher floors-called sanuhe- leaning against the wood trellis, while others sit on a lower floor or called sanari. Each custom events will take place in the house, first the whole village was invited by sounding faritia (gong) hanging in the middle of the house. Faritia in South Nias traditional house furnished by fondrahi, namely large drums as shown in sebua omo-house is great for kings and nobles in the village Bawomatoluo, Teluk Dalam. In terms of artistic also part of the concern in the development Omo Sebua and Omo Hada. Many wood-carved wood decorate the interior and exterior of the house. This marks the Nias people have a sense of high art.

Omo hada resistant to disasters in addition because knock down system and also used elastic wood. "So when the earthquake the house was 'playing' to be in motion' according earth shocks," said Ariston Manao, *Bawomataluo* Village Head, District Fanayama, South Nias

An Architect Alain world Viaro and Arletta M. Ziegler in his book "Traditional Architecture of Nias Island" acknowledged that the architecture of traditional houses Nias is the only architecture that are earthquake-resistant houses in the world. And this was proved when strong earthquakes struck the island of Nias in 2005 ago, the genuine custom homes of Nias is still standing strong. Currently, the design and the technique of making these houses are also widely studied as a knowledge of the past that does not exist at the present time.

4.5 The Cultural Arts

Nias overall known as cultural megalithic and still maintained until now. In South Nias it can still be found in each of the Township the remnant of megalithic cultural Heritage. The cultural Arts of a region shows how life and people personality. As well as the community South Nias with the Megalithic cultural Heritage, also have so many values of local genius that could be assets for the development and area development. Speaking of the art, of course, concerning the visual arts (architecture, art mirror, painting art reliefs performing arts (dance, drama and art films) and sound art (the art of vocal, instrument and literary oral).

4.5.1 Maena

Maena is a dance that is very simple and modest, but implies togetherness, joy, excitement, which is not less interesting with dances in the archipelago. Compared with dance moyo, dance baluseltari war (still on Nias), maena does not require any special skills. Her movements were modest has made almost everyone can do it. Obstacles or difficulties sole is situated on a series of rhyme-rhyme maena (anutuno maena), in order to correspond to the event where maena is done. Pantun maena (fanutuno maena) is usually performed by one one or two people and is referred to as samutuno maena, while maena) voiced by many people who took part in the dance maena and called samehe maemalomo maena, Poetry maena permanent and repeat again and again voiced by participants maena after completion its recitation of rhyme-rhyme maena, to the end of a dance maena.

Maena performed by people who are fluently speak Nias language (amaedola dumaduma), but as the development of civilization is sophisticated and modern, rhyme-rhyme maena typical li nono niha (native language Nias) has a lot to disappear, even many mixed by Indonesian in its dialect, this can we listened to if there are events maena in big city.

Maena arguably a ceremonial dance and colossal Tribe of Nias, because there is no limit to the number could participate in this dance. The more participants maena dance, the spirit also dance and wobble (fataelusa) maena. South Nias community arts in the past, can be done by anyone for both men and women, and is usually done for events or certain rituals.

4.5.2 Hombo Batu

Addition to maena, Moyo dance , baluse dance, magaele dance, and maluaya, Hombo stone is also often classified as part of the performing arts. Although actually in the past, it was a part of founding the youth to become a man physically and mentally, and ready to perform on the battlefield.

4.5.3 Musical Instruments Stone (Feta Batu)

Feta Batu played by men with foere (a hummed song) that can be played both by men and women.

4.5.4 Oral Tradition in Folklore and Foere (humming)

Ono Niha known a lot of folklore, both of which are long like "The Story Laowomaru, as well as short meaningful about life, for example:

a) The story of Tuha Lalai Bute Nakhe:
b) Ba'e ba Bo'ole
c) Ba'e ba Crocodile
d) Laosi ba Gaga
e) Laosi ba Nazese
f) Gogowaya ba Magiao
g) Maomao go o ba Laosi
h) Boho ba ba'e
i) Boho ba Te'u
j) Mao ba Te'u
k) Susua ba Oyo
l) Mangenaunoso ba Nadaoya Sanalu
m) Niha ba ohi

These stories are the local wisdom that gives advice and principle of life. Folklore is also commonly told in the meeting and is also part of education for children. Men and women can and are allowed to tell this folklore.

4.6 The Livelihood Systems

Although thousands of years ago, people rely on nature (al. Fruits like coconut, etc.), But in the 11th century and especially the 17th century Nias Islands have started there copra, although still very limited. But when the missionaries arrived, the livelihood system has been arranged in four areas, namely:

4.6.1 Hunting (Sokha, laosi, Nago, boho)

This work was linked to a belief system. The peoples believe that the owners of the animals in the forest is Bela. Therefore, in carrying out the hunt is always based on the sacrifice to Bela, and in the implementation of these rites as a symbol of God's placed siraha as a symbol. The hunting activities carried out on an individual basis, but generally with the group. In the group's activities have been defined in the customary deliberation about the leadership system, the system of division of labor and revenue sharing system, including the system bertabu (famoni). System and this value is still alive today, in which "merit" of each person based on the roles that have been implemented. The division of roles between men and women in the field of hunting; only men are allowed to hunt. In the past rules of South Nias community, women were also forbidden to climb trees.

4.6.2 Farming

In addition to the generally grow coconuts on the beach, in the 17th century Nias Islands are familiar with new fields and farming systems, and in 18th to 19th century developed rice cultivation system. Although in ancient times tilling of the land is based on a person's ability, but in the later development of land ownership with customary land system. Likewise

farming system: timing (mamaigi bawa dalu mbanua), types of plants, how to work with the system falulusa, or luo fatano agreed in the customs system. The farming activity also has a religious dimension. The public believes that the rice has an owner (Sibaya wakhe) and, therefore, that the plant is not destroyed by evil spirits or pests and rodents and blessed by the gods plant owner, then performed the rites (al. Party Saho, rite on the contest and the various famoni. the balance of gender roles in farming quite harmonious in South Nias communities, as described by Floriana Sarumaha : “for the farming, in the ancient times women do start making seeds, planting, weeding and pest men duties early clearing, and vigil about land whenever women work in the fields until the next harvest, new men who harvest the results”

4.6.3 Raising Animals

One of the pet animal that South Nias people have and become a tradition was pigs. This is very important, especially in the customs requirements, and also for the sake of offering the old religious rites. In the past, this pig farming practices implemented by way mo aro goli (garden with bamboo fence, and pigs in large quantities that have been released in the gardens of the fence between 4-6 months to foods, namely potato and cassava leaves in the garden runs out). Once the garden is planted with perennials, then the system enclosure behind the house is developed. In the past, cattle work program has a religious dimension. Lord believed that there are livestock owners of pets, namely Sobawi. Therefore, in order for pigs to breed and grow fast, performed rites through adu, and famoni activities. If this effort is successful, it is generally the community do the party (owasa), whether the marriage's or parties boosts social status (bosi). So, for the Nias people including South Nias working has a social goal and do not think economically with the multiplying principle. The role of women in the field of cattling more dominant than the male role in the community of South Nias. From growing crops for food cattle, until giving the cattle's fodder.

4.6.4 Fisherman

Only people who are on the seafront which generally work as fishermen. on the island of Nias, generally is done by migrants (Minang, Aceh), only later that there are people of Nias who work as fishermen. But in the islands Batu, South Nias communities have long work for the needs of the sea. as for the masses in the countryside, just knowing the search for fish in the river as side dishes. They understand that there is the owner of the content streams, namely: Tuha Zangarofa. therefore, if they are willing to look for fish in the river, then the pumpkins and the old religious rites. in the past, fishing activities in the river called the fatabo. These activities are done together, both men and women.

With the livelihood systems of the above, then Ono Niha trying to survive, and even managing life with building the home and megaliths, marriages, parties (owasa), and the purchase of goods or merchandise that formerly came from the Minang merchants, Acehnese and China (such as gold, silver, brass, and so on). The experiences of success and failure in making a living, it has spawned wisdom inherited from generation to generation like: united in hunting, fairness in sharing the prey, the timing of farming by looking at the calendar "bawa dalu mbanua", and basing on all activities in observance at religious ceremonies (though at that time the tribal religions). Even experience of togetherness, like falulusa, fatano luo, or halowo Zato had made as a philosophy of life that used until now like: "Moha Noro nilului wal aola nono nilului waoso, Alisi hea madadayaelkoa upstream lafarwolowalo”

4.7 The Synergy: Development Policy-Based Local Genius

The existence of local genius today are still largely gets noticed, in fact, is often considered as a barrier to the progress of a region. From a field study conducted in South Nias, it was also a perception that the local genius only hinder progress and outdated, as in the case of the development of traditional medicine native to Indonesia program is contained in RPJMD South Nias, but in practice they encountered when treatment is traditionally thought to be sterile and harm by the medical. In research field is still difficult to get information about the types of plants and treatment of typical South Nias.

When the traditional indigenous medicine of South Nias well developed ranging from process to packaging as a medicine, in fact it is helpful to the improvement of health and treatment for people whose affected by disease. Due to the limited infrastructure and facilities such as health centers of modern medicine, clinics, and hospitals in South Nias and an abundance of resources herbs typical of South Nias undeveloped maximumly. The plant medication if developed can also promote regional development of South Nias, as the development of plasma germ herbal medicines, as well as the development of health tourism as developed by Malaysia in Pineng but has the particularity that herbal medicine, and others.

As described above, South Nias has a wealth of etnofood that in RPJMD of South Nias Regency Year 2011-2016 may be developed in nutrition improvement program community program is also in reality could also be a flagship program for food security and sovereignty, because some of these foods are a product of natural preservation process. The types of foods preserved naturally can also be for export to foreign countries. A peculiar food can also be developed in the field of tourism that is culinary (etnofood). This is because the food is traditional South Nias are so diverse types of cuisine and everything is a rich variety of material composition, as well as the dairy has its own peculiarities. The entire development of this special food can improve the economy of South Nias communities while preserving etnofood South Nias.

Likewise with *fondrakö* as the basis rule of indigenous peoples of South Nias, synergy values and practical local genius with development policy program contained in RPJMD South Nias Regency Year 2011-2016 can also be developed in the fields of law and politics. *Fondrakö* is already contained in the legal system is typical with oral tradition and the rule containing the values of the modern rule of law and, as *fondrakö* which was revised in the past seven years, the same as the revised legislation done in the present. The revision process *fondrakö* also by deliberations were attended by representatives of figures who became a messenger of every village, as well as the consensus process that runs in the making process of *fondrakö*.

The traditional house of Nias particularly of South Nias is a portrait tradition tribal ancestors of Nias rationally deal with the threat of nature as well as in fostering the natural potential of the building. The result is a work that was very brave of expression with emphasis on design that meets the needs of inhabiting but with aesthetic values born of logic as well as the construction and geometry simple but awesome. As outlined in the previous description of the *omo hada* and *amo sebua*, for housing improvement program due to natural disasters / social contained in RPJMD South Nias Regency Year 2011-2016 actually own the right solutions and even house construction techniques can be developed as a pilot for another area to address and prevent the impact of natural disasters.

The development program of drainage channels; expanding program, management of irrigation networks, swamp, agribusiness development, program to boost output breeder program: improvement program human resources breeder; and forest and land rehabilitation program in RPJMD values of traditional philosophical system of hunting, farming, and livestock in South Nias people. Based on the previous description of the local genius' livelihoods, so the values of preservation of balance between nature and man in the form of rituals offerings before conducting hunting, farming, and livestock should given to before taking food from nature or exploit nature so that what was taken from nature is maintained. The philosophical value of the ceremony in hunting, farming, and livestock are also the embodiment of the spiritual community of the creator and commitment to God to keep the balance of nature, togetherness social life in a social group *banua* and systems division of tasks is also a grinding skills in hunting, farming, and raising, as well as the values of simplicity (not exploit nature arbitrarily)

In the field of tourism, nowadays more and more areas that have tourism potential tried to perform imaging by providing reinforcement at certain symbols or markers. Likewise symbols or markers used by the government in the regions in developing culture-based tourism and the local genius. Surakarta City Government, for example, using the branding "Solo The Spirit of Java" as an attempt to revitalize in plain values, philosophy or worldview; people living systems interact and live their lives, as well as the work or products produced with the spirit of the culture. As well as the islands of Nias who has use branding megalithic culture in an effort to increase tourism.

5. Conclusions

The Local genius of South Nias society based on the concept of community life stance that is *fondrakö* concepts underlying the three-way relationship that man's relationship with God, man's relationship to man, and man's relationship with the natural environment (tryadic relationship).

Based on the description and the above discussion, it can be concluded that the synergistic local genius with regional development policy programs can be developed in South Nias Nias where the people themselves are still running some traditions which have become the way of life of the people. This finding is interesting because if the development process can be developed independently without eliminating cultural values in society. Development does not mean eliminating the traditional values of society.

Some local genius in South Nias people are still regarded as a barrier to regional development and tend to be abandoned. As was mentioned above about the local genius associated with traditional treatments. The South Nias Health department considers traditional medicine is not sterile and not modern. Yet in reality, the development of traditional medicine will be very helpful for the improvement of health in South Nias. Condition of health facilities and infrastructure such as health centers are still very limited, as well as hospital conditions in addition to a limited amount, the distance is too far so it is difficult to reach by people living in remote villages.

On the other hand, South Nias local government itself is in the process of policy-making is still not thinking of developing an integrated policy in which local genius become the main base. Implementation of the program of South Nias local government policies based solely on government regulation of the running *musrembang* as the policy-making process, there is still no innovation from local governments to develop cultural potential. However, when the study was under way in South Nias, for the field of tourism, all districts in Nias Island are preparing 'Pesta Ya Ohowu' as a step along the regional administration on the island of Nias promote eco-tourism and cultural.

Potential of cultural and local genius in various fields of life still high even been the trend potential that can be developed based on the value of local genius in the future. Therefore, needs to be initiated pattern-based policy local genius that development policy remains rooted in the noble values of society.

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