

Factors That Effecting Sustainable Behavior of Indigenous People toward Sustainable Forest in East Kalimantan, Indonesia

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ABSTRACT : *This study aims to analyze several factors that affecting the sustainable behavior of indigenous people, i.e. local wisdom, learning, attitude and the intention to sustain the forest. The research objects are the indigenous people community who lives around the forest and living depends on it in East Kalimantan Indonesia, spread in three regencies, i.e. West Kutai, East Kutai and Berau regency. Local wisdom as internal community source of knowledge and learning as external community source of knowledge to sustain the forests were measure to know how it's effecting to the sustainable behavior of indigenous people. The research result shows that the local wisdom and learning has positive significant effect to the indigenous people sustainable behavior.*

KEYWORDS -Attitude, Intention, Indigenous People, Learning, Local Wisdom, Sustainable Behavior

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I. Introduction

Discussion about the issue of preservation of the environmental function generally and the forest function particularly is a traditional issue that is always relevant to this day. It is because this issue has been appearing since long time ago, become an actual problem and even for the future will remain as a global issue. The positions of forest as the world lungs make its role so complex in maintaining the stability of climate on earth and atmosphere.

As a service warehouse, Indonesia's forest resources have tremendous potential due to biodiversity, water filters, erosion and flood inhibitors, climate stabilizers and as a source of livelihood for surrounding communities. In Indonesia, forest resources have become the main capital for national economic development, positively impacting the increase of foreign exchange, employment and encouraging regional expansion and national economic growth. However, forest utilization to fulfill market demands particularly, has lead to deforestation and forest degradation which is then giving impact to the community living surround, especially to the indigenous people who lives really depends to the forest. Other than that, another impact receive by the deforestation and forest degradation are global climate changes.

Forest has become community life support in east Kalimantan province of Indonesia. The Indigenous people communities have strong bound to the forest as source and land for living. The indigenous people life really depends to the forest such as food, living, medicines and daily live needs provider. Therefore, the livelihoods of communities around these forests will be more difficult, if there is a consequent impact of forest loss, such as decreasing access to quality water and food, extreme flooding or drought, and then the climate change. This condition places the local community as a very important partner in forest protection and management. The ways in which they treat, utilize and manage forests, will deliver significant impact on climate change. In addition, there were also have their own rules to protect and managing the forest and environment sustainably inherits hereditary.

In order to maximizing indigenous people strategic role, many efforts was held to form their sustainable behavior to keep protecting and preserving the forest by the environmental NGO's or government partners as well as governments themselves. Among the efforts undertaken is to provide sustainable environmental learning such as education, training, briefing and workshop to raising and increasing their sense of responsibility to the forest sustainability along with the guidelines about how to manage and protect it. In addition to reach the better result goal, in-depth research regarding to factors that effecting sustainable behavior of indigenous people are needed.

In previous studies, mentions that several factors have been observed as factors that influencing human sustainable behavior among others are learning, attitude and intention. Stegand Vlek (2008) state that environmental quality strongly depends on human behavior patterns. Human behavior is a complex mix of internal, psychological factors and external cues. Unfortunately, though a strong inclination and motivation to

behave sustainably is important, it is usually not enough by itself to empower sustainable behavior (Manning, 2009). Choices are influenced by moral, normative, emotional, social factors, as well as facilitating conditions and the force of habit, and the (so-called) rational deliberations and intentions (Jackson, 2005). Some of the factors that influence whether changed intentions lead to behavior change are likely to be influenced by education directed at attitudes and values. For instance, some barriers to action, such as social norms, will undoubtedly be reduced by education efforts (Arbuthnott, 2008).

This research delivers several factors that effecting sustainable behavior of indigenous people in forest resources particularly based on phenomenon through theoretical approach. Local wisdom, learning, attitude to intention and sustainable behavior of indigenous people as the variables chosen to analyze in this research.

II. Literature Review

2.1. Behavior

One of popular behavioral theory was Bandura's Social Cognitive Theory (1986), based on the proposition that neither social processes nor cognitive processes are central to an understanding of human motivation, emotions, and actions. The theory proposes that people are driven not by inner forces, but by external factors. Human functioning can be explained by a triadic interaction of behavior, personal and environmental factors that was often known as reciprocal determinism. Environmental factors represent situational influences and environment in which behavior is performed while personal factors include instincts, drives, traits, and other individual motivational forces.

Another popular behavioral theory is the Ajzen's Theory of Planned Behavior (1991). The theory suggests that behavior is dependent on one's intention to perform the behavior. Intention is determined by an individual's attitude (beliefs and values about the outcome of the behavior) and subjective norms (beliefs about what other people think the person should do or general social pressure). Behavior is also determined by an individual's perceived behavioral control, defined as an individual's perceptions of their ability or feelings of self-efficacy to perform behavior. This relationship is typically dependent on the type of relationship and the nature of the situation.

2.2. Local Wisdom

Local wisdom is the formulation of all forms of knowledge, belief, understanding or insight and customs or ethics that guide human behavior in life in the ecological community. According Kerat (2005) in Marfai (2013) local wisdom also involves knowledge, understanding and customs about human, nature and understanding how relationships between all the inhabitants of this ecological community must be built. Local wisdom is formed as a cultural superiority of local communities and geographical conditions in a broad sense. Local wisdom is a past cultural product that should be constantly used as guide of life. Although the value is local but it contained considered very universal.

According to the theory of human ecology (Bronfenbrenner, 1979) there is a reciprocal relationship between the environment and the behavior. The environment can affect behavior or vice versa, behavior can also affect the environment. The emphasis of this theory is the setting in the environment. The environment is composed of interacting structures in which there are certain settings. This theory is the recognition of a set of behavior (behavioral setting) that is seen as a separate factor in a social interaction. The set of behaviors in question here is a set of group behavior (not individual behavior) that occurs as a result of certain milieu conditions (physical milieu). This set of behaviors emerged as a response to the existing environmental conditions (Ridwan, 2007). Ecological theory is a socio-cultural view of development consisting of five environmental systems ranging from direct input of interaction with social agents that develop well into a broad-based culture. The five systems in Bronfenbrenner's ecological theory are microsystems, mesosystems, exosystems, macrosystems, and chronosystems

2.3. Learning

To Learn means: 1) to gain knowledge, comprehension, or mastery of truth experience or study, 2) to fix in the mind or memory; memorize; 3) to acquire through experience; 4) to become informed of to find out (Hilgrad and Bower, 1975). Learning is shown by change in behavior as result of experience (Cronbach, 1954). Learning occurs when experience causes a relatively permanent change in an individual's knowledge or behavior (Woolfolk, 1995).

Learning is a relatively fixed behavioral change as the result of exercise or experience. Learning is a process that can cause behavioral changes caused by a reaction to a particular situation or a reaction to a particular situation or the existence of internal processes that occur within a person. Learning is change in performance as result of practice (Travers, 1972).

2.4. Attitude

Historically, Herbert Spencer first used the term 'attitude' in 1862, at that time attitude interpreted by him as a person's mental status. Attitude is a tendency or predisposition to evaluate an object or symbol of that object in a certain way. In effect attitude is used in a generic sense, as to what people perceive, feel and express

their views about asituation, object or other people. Attitude cannot be seen, but the behaviour can be seen asan expression of attitude (Koldakar, 2007).

Attitude is a form of evaluation or reaction of feelings. A person's attitude towards an object is a favorable or an unfavorable feeling to the object (Berkowitz, 1972). Attitude is a kind of readiness to react to an object in certain ways. Attitude is a general evaluation made by humans against themselves, others, objects, or issues dan Caioppo, 1986). Attitudes playing major role in forming the behavior (Engel et al.,1995). Attitudes gained through experience will have a direct impact on subsequent behavior. The immediate effect is more predisposing to the behavior to be realized only if conditions and situations allows. What conditions, what times, and what kind of situations the individual must express the attitude are part of determinants of the consistence between attitudes and statements and behavioral statements with behavior (Breckler and Wiggins, 1989).

2.5. Intention

Behavioral intention is a plan (also called a decision plan) to engage in some behavior. The basic consequences, needs, or values to be achieved by the individual as the ultimate goal. Behavioral intentions are expressed in the theory of reasoned action which reveals that behavior originates from the formation of specific intentions to behave. So, the intention of behaving is not trying to predict a person's behavior, but the intention to act.

According to the theory of reasoned action, intention is a function of two basic determinants, namely the attitude of the individual to the behavior (a personal aspect) and the individual's perception of social pressure to perform or not to engage in behavior called subjective norms. More simply, this theory says that a person will do an act if he views the deed is positive and if he believes that others want him to do it. As in the original theory of reasoned action, a central factor in the theory of planned behavior is the individual's intention to perform a given behavior (Ajzen, 1991).

III. Hipoteses

Based on the previous explanations, this study aims to test the following hypotheses:

- H₁ : Local wisdom has positive effect to the intention to sustainable behavior of indigenous people.
- H₂ : Learning has positive effect to the intention to sustainable behavior of indigenous people.
- H₃ : The Attitude has positive effect to the intention to sustainable behavior of indigenous people.
- H₄ : The local wisdom has positive effect in to the sustainable behavior of indigenous people.
- H₅ : The learning has positive effect to the sustainable behavior of indigenous people.
- H₆ : The attitude has positive effect to the sustainable behavior of indigenous people.
- H₇ : Intention has positive effect in to the sustainable behavior of indigenous people.

IV. Research Design

This research uses primary data collected from the respondents used questionnaires in selected sample research areas, spread over three regencies and twelve villages (four villages each regency) that became research selected sample regions, i.e. Berau Regency (Long Keluh (Boy), Long Beliu (Gie), LesanDayak and Long Duhung Villages), KutaiTimur Regency (NehasLiah Bing, Long Wehea, DeaBeq and Diaq Lay Villages), Kutai Barat Regency (Tering Lama, Dempar, Temula and LinggangMelapeh villages). Research carried out from January Until June 2017, then data analysis is done by employing the Structural Equation Model (SEM) with SmartPLS 3.2.6. It aims to examine the relationship between variables studied and to prove the research hypotheses (Hair, et al., 2009).

4.1. Population and Sample

The population of this research is indigenous peoples community groups who have local wisdom in protecting and managing the environment sustainably in East Kalimantan. The sample of indigenous peoples was taken with nonprobability sampling techniques, which included incidental and purposive sampling. The total population of the selected research area was 12.483, then the sample size was determined by using Slovin formula resulting 387 respondents total sample of indigenous people. Figure 1 below shows the locations of research area.

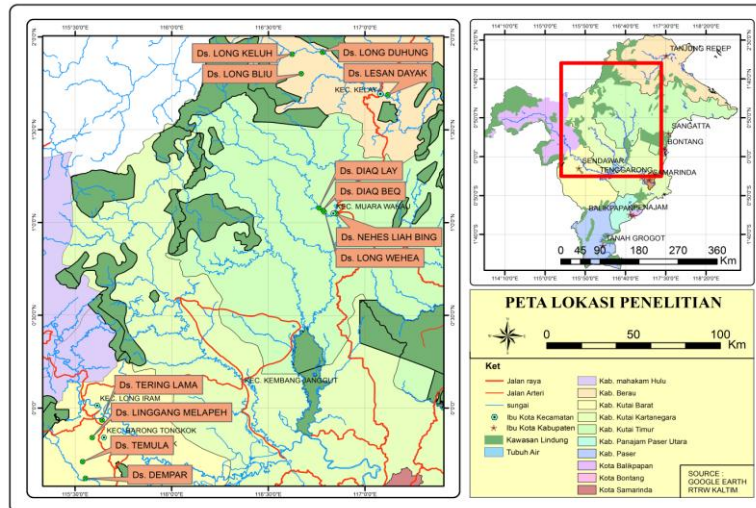


Figure 1. Area of Research Location

4.2. Research Variables

The exogenous variables used in this research are the local wisdom (X_1), learning (X_2) and attitude (X_3). The local wisdom is measured from the indicators microsystems ($X_{1.1}$), mesosystems ($X_{1.2}$), exosystem ($X_{1.3}$), macrosystems ($X_{1.4}$), chronosystems ($X_{1.5}$), knowledge system ($X_{1.6}$), real action ($X_{1.7}$), collective memories ($X_{1.8}$), recognizes ($X_{1.9}$) and empowerment ($X_{1.10}$). The Learning is measured from the indicators instructors ($X_{2.1}$), methods ($X_{2.2}$), substance ($X_{2.3}$) and results ($X_{2.4}$). The attitude is measured from the indicators receiving ($X_{3.1}$), responding ($X_{3.2}$), valuing ($X_{3.3}$) and responsible ($X_{3.4}$). The endogenous variables are the intention (Y_1) and sustainable behavior (Y_2). The intention is measured from the indicators intention to pay attention ($Y_{1.1}$), intention to respond ($Y_{1.2}$), intention to engaging others ($Y_{1.3}$), intention to responsible ($Y_{1.4}$), intention to engage in sustainable activities ($Y_{1.5}$) and intention to obey the prevailing sustainably norms ($Y_{1.6}$). The sustainable behavior is measured from the indicators the act to increasing the sustainably knowledge ($Y_{2.1}$), the awareness of sustainably ($Y_{2.2}$), motivation ($Y_{2.3}$), physical reaction ($Y_{2.4}$), real action ($Y_{2.5}$) and obey to prevailing sustainably norms ($Y_{2.6}$).

V. Result And Discussion

The path analysis shows the effect among the latent variables. The path analysis result is displayed in Fig.2.

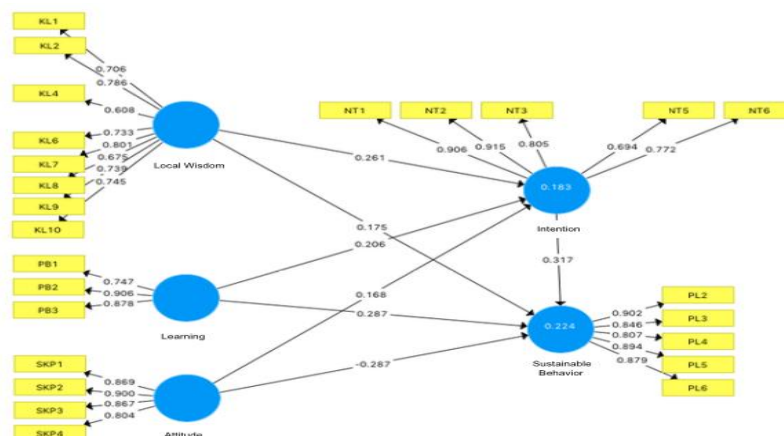


Figure 2. Output of Algorithm in the form of Path Diagram

The hypothetical testing is done by Bootstrap resampling method, and the result is shown in Fig.3.

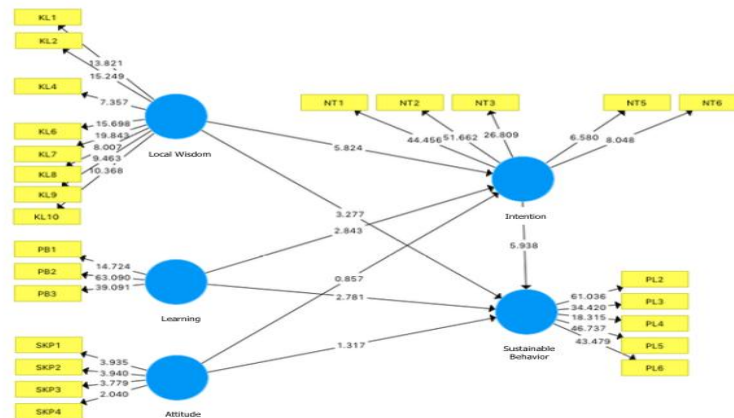


Figure 3. Output of Bootstrapping analysis in the form of Path Diagram

Table 1. Result of the direct effect values

Variables Relationship	Original Sample (O)	T Statistics (O/STDEV)	P Values	Significance ($\alpha = 5\%$)
Local Wisdom → Intention	0.261	6.119	0.000	significant
Learning → Intention	0.206	2.770	0.006	significant
Attitude → Intention	0.168	0.893	0.372	insignificant
Local Wisdom → Sustainable Behavior	0.175	3.161	0.002	significant
Learning → Sustainable Behavior	0.287	2.805	0.005	significant
Attitude → Sustainable Behavior	-0.287	1.353	0.177	insignificant
Intention → Sustainable Behavior	0.317	5.631	0.000	significant

4.3. Local Wisdom and Intention

The local wisdom has positive significant effect to the intention for sustainable behavior on indigenous peoples. The path coefficient is 0.261, with t-statistics 6.119 and p-value 0.000 (positive and significant). Therefore, hypothesis 1 is accepted. The positive path coefficient means that the affirmation of local wisdom will affect the intention of indigenous people to sustain the forest resources.

This study supported the theory of human ecology (Bronfenbrenner, 1979) which giving the perspective that there are reciprocal relationship between the environment and behavior. This study also confirms the research of Kongprasertamorn (2007), Burirat, *et al.* (2010), Indrawardana (2012) and Rahu (2014). The environment can affect behavior and behavior can also affect the environment

4.4. Learning and Intention

The learning has positive significant effect to the intention for sustainable behavior on indigenous peoples. The path coefficient is 0.206, with t-statistics 2.770 and p-value 0.006 (positive and significant). Therefore, hypothesis 2 is accepted. The positive path coefficient means that providing learning could increase community's intention to sustain the forest resources.

This study supported the humanistic theory that focus on the problem of how individuals are affected and guided by their personal intentions that connect to their own experiences. This theory is appropriate to be applied to the learning materialsto forming personality, conscience, attitude changes, and analysis of social phenomenon (Thobroni, 2015). This study also confirms the research of Arbuthnott (2008), Frisk and Larson (2011) and Effeny and Davis (2013).

4.5. Attitude and Intention

The attitude has no positive significant effect to the intention for sustainable behavior on indigenous peoples. The path coefficient is 0.168, with t-statistics 0.893 and p-value 0.372 (positive and insignificant). Therefore, hypothesis 3 is not accepted. This could be interpreting that the attitudes of awareness and supporting for the sustainability of forest resources by the community does not reflecting they will intend to sustain the forest resources.

This study unsupported the theory of planned behavior, which states that the intention to behave is affected by three components namely attitude, subjective norm and perceived behavior control. This study also not confirms the research of Tekaya, *et al.* (2011) and Shariff, *et al.* (2012).

4.6. Local Wisdom and Sustainable Behavior

The local wisdom has positive significant effect to the sustainable behavior of indigenous peoples. The path

coefficient is 0.168, with t-statistics 3.161 and p-value 0.002 (positive and significant). Therefore, hypothesis 4 is accepted. The positive path coefficient means that the affirmation of local wisdom will affect the sustainable behavior of indigenous people.

This study supported the theory of human ecology (Bronfenbrenner, 1979) that paradigm if the behavior of a person does not stand alone, but by the impact of the interaction of the person it selves whom concerned with the external environment. This study also supported the social cognitive theory (Bandura, 1986). According to this theory, the environment formed the behavior and the behavior formed the environment. Human is driven not by inner pressure, but by external factors. Social cognitive theory, based on the proposition that both social processes and cognitive processes are central to the understanding of human motivation, emotions, and actions. This study also confirm the research of Burirat, *et al.* (2010)

4.7. Learning and Sustainable Behavior

The learning has positive significant effect to the sustainable behavior of indigenous peoples. The path coefficient is 0.287, with t-statistics 2.805 and p-value 0.005 (positive and significant). Therefore, hypothesis 5 is accepted. The positive path coefficient means that providing learning increasing community's sustainable behavior. This study also confirm the research of Eliam and Trop (2012), formative experience through learning does giving direct effect to the attitude and sustainable behavior.

4.8. Attitude and Sustainable Behavior

The attitude has no positive significant effect to the sustainable behavior of indigenous peoples. The path coefficient is 0.261, with t-statistics 6.119 and p-value 0.000 (positive and insignificant). Therefore, hypothesis 6 is not accepted. This could interpreting the attitudes of awareness and supporting for the sustainability of forest resources by the community does not reflecting they will behave sustainably.

This study unsupported the theory of planned behavior and the theory of reasoned action (Ajzen, 1991), by trying to see the antecedent causes of volitional behavior. The theory of reasoned action says that attitudes influence behavior through a careful and reasoned decision-making process, and the impact is limited to only three things. First, behavior is not determined much by general attitude but by a specific attitude toward something. Second, behavior is influenced not only by attitudes but also by subjective norms that is our belief about what others want us to do. Third, attitudes toward a common behavior of subjective norms constitute an intention or intention to behave in a certain way. In simple terms this theory says that a person will do an act if he views the deed is positive and if he believes that others want him to do it. This study not confirms the research of Arbuthnott (2008) but confirmed the research of Eliam and Trop (2012)

4.9. Intention and Sustainable Behavior

The intention has positive significant effect to the sustainable behavior of indigenous peoples. The path coefficient is 0.317, with t-statistics 5.631 and p-value 0.000 (positive and significant). Therefore, hypothesis 7 is accepted. The positive path coefficient means that strong intention will produce sustainable behavior of indigenous people. This study supported the theory of planned behavior. This study also confirms the research of Jackson (2005), Tekkaya, *et al.* (2011), Morris *et al.* (2012), and Fonllemet *et al.* (2013).

VI. Conclusion

This research examines the effect of the local wisdom, learning, attitude and intention to the sustainable behavior of indigenous people toward sustainable forest in East Kalimantan, Indonesia. As a daily society living in direct contact with and dependent on forest products, sustainable behavior of indigenous peoples plays an important role in achieving sustainable forest resources, since the positive impacts will be gained not only on the community itself but also significantly on global climate change. From the result of the data analysis, we can conclude as follows:

1. The affirmation of local wisdom will affect the intention of indigenous people to sustain the forest resources.
2. Providing learning could increase community's intention to sustain the forest resources.
3. The attitudes of awareness and supporting for the sustainability of forest resources by the community does not reflecting they will intend to sustain the forest resources.
4. The affirmation of local wisdom will affect the sustainable behavior of indigenous people.
5. Providing learning increasing community's sustainable behavior.
6. The attitudes of awareness and supporting for the sustainability of forest resources by the community does not reflecting they will behave sustainably.
7. Strong intention will produce sustainable behavior of indigenous people.

This research is expected to contribute in the implementation of human resource management science in a more modest organization or certain community groups. Notably, this research is expected to deliver a contribution for the Provincial Government of East Kalimantan, which has chosen a concept of 'Green Economy' to develop its economy, achieving growth, sustainability and poverty reduction.

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