



The Role Of Customary Institutions In Natural Resource Management In Kailolo, Haruku Island

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ARTICLE INFO

Keywords : *Sasi*, Social, *Kewang*, Natural resources

Received : 14 February 2021

Revised : 24 May 2021

Accepted : 29 June 2021

ABSTRACT

This study examines the role of the *sasi* institution in *negeri* Kailolo with the aim of knowing the form of *sasi* application and the role of the *sasi* institution in managing natural resources. The research approach used is descriptive qualitative. Data collection was carried out by interviewing community and traditional leaders as key informants. The results showed that a local institution that has legal values and contains norms and rules relating to ways, habits, behavior and customs that contain elements of ethics and norms is *Sasi*. The implementation of *sasi* is controlled by the *kewang* institution. The process of managing *sasi* by the *kewang* and the community together is able to carry out functions and responsibilities proportionally. Public compliance with the rules of *sasi* and the *sasi* controlling institution (*kewang*) is able to carry out its control function properly.

Introduction

Local wisdom is positive human behaviour in dealing with nature and the surrounding environment that can be sourced from religious values, customs, ancestral advice, or local culture built naturally in a community to adapt to the surrounding environment (Ohorella, et al. 2011; Soselisa 2019; Tehupeiry 2021). This behaviour develops into a culture in an area and will develop from generation to generation. In general, local culture or regional culture is interpreted as a culture that develops in an area, whose elements are culture and ethnic groups living in that area (Aminudin 2013; Rosita et al. 2017).

The regulation of forest and natural resource management in Maluku is known as *sasi* management. The *sasi* system is unique in its implementation based on customary law in Maluku. The role of *sasi* allows natural resources to continue to grow and develop. In other words, biological and vegetable natural resources need to be conserved within a certain period to restore growth and development in order to achieve satisfactory results (Etlegar 2013; Haulussy et al. 2020; Sahetapy 2018).

Institutionalization in the management of the natural resources of *negeri* Kailolo has been going on for a long time. It is a genetic legacy from the ancestors until now (Gaspersz and Saiya 2019; Marasabessy 2018). The sustainability of the application of *sasi* shows that the role of *sasi* is vital enough to be preserved. Institutions related to the rights of others, the privileges granted, and the responsibilities they carry out. Institutions can also be interpreted as instruments that regulate the relationship of people or community groups through rights and obligations concerning resource utilization. Institutions have an essential role in society to reduce uncertainty by establishing a stable structure for human relations. Institutions play a role for individuals to make decisions in carrying out their activities (Patriana et al. 2016; Sangadji 2019).

The purpose of *sasi* is to maintain the values or norms in maintaining the natural resources today. The application of *sasi* in the *negeri* of Kailolo, still being carried out today, is *sasi* maleo (*Eulopia Wallace*). In addition, a lot of forest *sasi* is also carried out (Marasabessy 2018; Simanjuntak et al. 2020). The implementation of *sasi* in the *negeri* of Kailolo is supervised by the *sasi* institution, namely overseeing the process of implementing *sasi* to close the *sasi* and open the *sasi*. Based on this background, research was conducted with the title: The role of *sasi* institutions in natural resource management. This study aimed to 1). Explain the form of application of *sasi* in regulating natural resources in the *negeri* Kailolo. 2) Assess the role of *sasi* institutions in managing natural resources in the *negeri* Kailolo.

Materials and Methods

Materials

The research location was in *negeri* Kailolo, Haruku Island Subdistrict, Central Maluku Regency. *Negeri* Kailolo was chosen because it still applies *sasi* rules in natural resource management. The study was conducted in February 2019. The object of the study was the Indigenous Peoples of the *negeri* Kailolo, who carried out the institutional role of *sasi* in natural resource management.

Methods

The method used in this study was a qualitative method using survey, observation, and interview methods. Data collection used purposive sampling by determining 20 respondents consisting of 10 heads of families and ten key informants consisting of *negeri* and community leaders. They are considered the most knowledgeable about implementing *sasi* and their role in natural resource management. The elected public figures include the king, secretary, religious leader, *saniri*, *kewang*, members of the *kewang*, head of government, and community affairs in the *negeri* Kailolo. Sources of data needed in this study were primary data, which included social data, community culture, and application of *sasi* and the role of *sasi* in natural resource management. Then, secondary data was supporting data obtained from various literature, journals, and critical notes related to *sasi* institutions and their role in natural resource management. Data analysis was carried out in a qualitative descriptive manner to obtain an overview of each research objective.

The data obtained from interviews, secondary collection, and observation were classified according to the theme of the problem study then analysis was carried out to obtain a conclusion. Analysis of the role of *sasi* institutions was carried out to determine the role of traditional institutions in regulating the control and utilization of natural resources. The role of *sasi* institutional rules was determined based on people who believe, understand and obey the *sasi* rules, in general rules and special rules enforced by *sasi* institutions. A person's adherence to a rule can be weakened or strengthened by someone else's adherence to the rule. Therefore, it is essential to review one's belief that others obey the rules (Suharjito and Saputro 2008). The determination of the role of *sasi* institutions is based on the following criteria is role of a rule that is enforced in the *sasi* institution is said to be high if the community never or rarely violates the *sasi* rule.

Results and Discussion

Community Characteristics

Education as an object and subject of development needs to be considered because education is the primary driver of development. The education level of respondents in *negeri* Kailolo is shown in Table 1 and 2.

Table 1. Education Level of Respondents Kailolo

Education	Society	Key Informants	Percentage
Elementary School	3	4	35%
Junior High School	3	1	20%
Senior High School	4	5	45%
Higher Education			

Table 2. Kailolo Livelihoods

Livelihood	Society	Key Informants	Percentage
Farmer	7	7	70%
Civil Servant	2	1	15%
Fisherman			%
Labour		1	5%
Entrepreneur	1	1	10%

Livelihood is a method used by a group of people to utilize natural resources to meet the needs of life in a particular area. However, most people are farmers. Some are civil servants, labourers, and entrepreneurs in Kailolo. Tables 1 and 2 show that generally, the education level of the respondents is high school graduates, and most of them work as farmers, which also affects the respondents' understanding in applying the rules and sanctions in the implementation of *sasi*.

Soa

Soa, or *the eyes of the house* in Maluku society, is referred to one of the houses where the clan or fam comes from. Domestic clans have certain nicknames or titles such as *kapitang*, priest, king, landlord, *kewang*, and *marinyo*. Therefore, the person usually performs the ritual representing the *soa* or the eyes of the house at traditional ceremonies. In the *negeri* Kailolo, there are six *soa*, which have different functions and positions in the *negeri*, namely the *soa* Tuanani, Nurlembe, Tuanaya, Ohorella, Putiiman and Mahu.

Public Knowledge of *Sasi*

Sasi has rules and procedures for implementation, utilization, maintenance, and supervision to maintain environmental balance and future generations can utilize natural resources. This customary law teaches that humans should preserve the survival of other humans and not use natural resources excessively, resulting in disruption of the balance of nature. *Sasi* can have legal value because it has norms and rules relating to ways, habits, behaviour, and customs containing ethics and norms (Harkes 1999; Karepesina and Susilo 2013). According to the views or knowledge of the people of *negeri* Kailolo, *sasi* is an

example of sustainable management and utilization of natural resources carried out by the community based on local knowledge passed down from generation to generation to maintain the availability of natural resources (Marasabessy 2018).

People in Kailolo have known about *sasi* since their ancestors, and its implementation is still ongoing because it is the commitment of the people of Kailolo *negeri* in protecting natural resources both around the forest and in the Maleo cape so that they are not disturbed or lost due to excessive exploitation activities in the progress of the times (Gaspersz and Saiya 2019).

The Role of *Negeri* Institution in the Implementation of *Sasi*

The *Negeri* government and the people of *negeri* Kailolo in principle support the application of *sasi* in resource management. It is the duty of financial institutions that the *negeri* government supports, including the king, secretary of *negeri*, *saniri*, government structures and the public in *negeri* Kailolo to implement *sasi* through auction activities. As long as the *sasi* is enforced, there are rarely any violations. Therefore, it can be said that the community is aware of the importance of *sasi* in natural resource management. The structure of the financial institution in the *negeri* of Kailola can be seen in Figure 1.

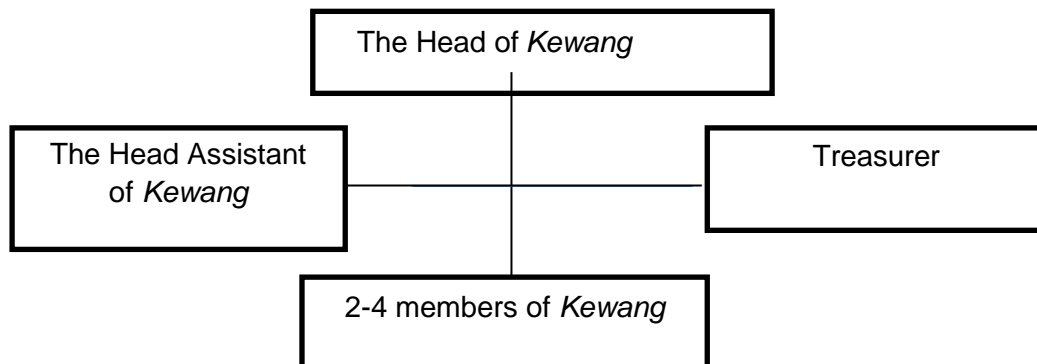


Figure 1. Structure of the financial institution in the *negeri* of Kailola

The duties of each *kewang* institution are as follows are (Marasabessy 2018; Ohorella, et al. 2011) :

1. The head of *kewang* is the person who has the policy in the structure. The head of the *kewang* is responsible for and controls the process of implementing the *sasi*. The head of *kewang* is usually the winner of the auction process to implement *sasi* in the *negeri* Kailolo. The government usually trusts the winning *Kewang* head to manage natural resources for a certain period until the next auction.
2. The head assistant of *kewang*, as an extension of the *kewang* head, assists the head of *kewang* in policy matters when the head of *kewang* is not in place. The head

assistant of the *kewang* usually assists the process of implementing regulations or prohibitions on taking resources that are applied to the community in the *sasi* process and managing *sasi* together with other members.

3. A treasurer is a person who is trusted and appointed by the head of *kewang* to handle financial management issues properly to get maximum results.
4. *Kewang* members consist of 2 to 4 people who are tasked with maintaining and controlling the implementation of *sasi*, both related to the type and location of *sasi* so that there are no *sasi* violations such as theft. *Kewang* members work based on targets in order to be able to return the money that has been spent when winning *sasi*.

The Kewang Institution does not experience any problems in carrying out its duties even though the number of members is not large. The Kewang Institution divides the supervisory duties based on the location of the *sasi*. The management of *sasi* in negeri Kailolo is quite popular with auctions, so there is relatively no conflict from outside parties. This is because the people of the negeri Kailolo are aware of and understand the applicable customary law.

Implementation of *sasi* in Kailolo

Sasi is applied only to specific flora and fauna, while for other resources, it is allowed to be taken and utilized by the community (Nanlohy et al. 2019; Satria and Mony 2019). *Sasi* has rules and procedures for the implementation, utilization, maintenance, and supervision so that the balance of the environment is maintained and the next generation can utilize the natural resources in it. This customary law teaches that humans should maintain the continuity of other living things and not use natural resources excessively, which results in disruption of the natural balance. *Sasi* can have legal value because it has norms and rules related to ways, habits, behaviour, and customs containing ethics and norms.

The dominant form of local wisdom is related to natural resource management, namely *sasi* (ban). It is a prohibition on taking/collecting/harvesting forest or marine products before time. Enforcement and implementation of *sasi* aim to maintain the quality and quantity of natural resources to remain preserved and sustainable. Natural resources in the *negeri* Kailolo are not much. However, the results of managed *sasi* have their uniqueness or attraction, namely the auction system. It means that the winner of the auction has the authority to manage *sasi*. The community usually holds an auction process at the *negeri* Kailolo hall. The auction activity is an annual activity for the people of the *negeri* Kailolo to gather at the *negeri* Hall to convey suggestions and opinions at that moment.

The *sasi* management method of the result of the resources is usually offered to the community in the *negeri* Kailolo.

The *negeri* government will offer the community the resource results, which will be managed for one or two years. Whoever makes the bid with the highest price will win the auction and has the right to manage the *sasi* for the time determined by the *negeri*. During the implementation of *sasi*, usually three times a year, the head of the *kewang* asks the Imam of the mosque to pray at the *sasi* location so that more maleo birds and maleo eggs are protected and preserved by the people of the *negeri* of Kailolo. After praying, the Imam of the mosque sprinkled rice and fed the maleo. The maleo bird's egg *sasi* (*Eulipoa Wallace*) is located in Tanjong Maleo, and there are also four hatching locations, three locations where eggs can be taken while one location is usually left for eggs to hatch. The total area is 1,600 hectares. The results of the *sasi* are then sold to the people of Kailolo *negeri* and interested outsiders. The proceeds are usually used for development in the Kailolo *negeri* with 75% for the mosque, 15% for the *negeri* government and 10% for the winner of the *sasi* auction. However, there are also maleo laying eggs that are not taken to hatch and continue to breed. Meanwhile, *sasi* also prevails for other natural resources, namely forest *sasi* for coconut (*Cocos nucifera*) and nutmeg (*Myristica fragrans*), located in *sasi* petuanan Lalean forest and Hitapori forest.

Sasi is made based on community knowledge about the time or period when a resource can be harvested so that it does not interfere with the life cycle and the community gets good and maximum results. The position of *sasi* is more likely to be legal than traditional because using *sasi* is more likely to be legal than traditional because the purpose of using *sasi* is how people are wise in taking and managing results (Ruhlessin 2017; Satria and Mony 2019). In the *negeri* of Kailolo, closing and opening *sasi* is usually marked by *tabaos* carried out by marinyo to convey messages to the community by walking around the village while conveying messages by sounding a clapper. *Sasi* is usually done every year at the end of March. In carrying out *sasi* law, regulation is usually made for the people of the *negeri* so that it can bind the community not to violate these rules. In the *negeri* Kailolo, the *sasi* law has a deterrent level according to the violated act. The provisions and sanctions for *sasi* violations are as follows:

- | | |
|---|-----------------|
| 1. It is forbidden to take the results of <i>sasi</i> if it is closed | IDR. 7.500/pc |
| 2. Cutting down trees | IDR. 5.000/tree |
| 3. It is forbidden to take maleo eggs | IDR 5.000/grain |

As for the forest *sasi*, it has the following provisions. The applicable forest *sasi* will be subject to the following sanctions:

- | | |
|------------------|-----------------|
| 1. Coconut fruit | IDR 5.000/fruit |
| 2. Nutmeg | IDR 5.000/fruit |
| 3. Cutting Down | IDR 5.000/tree |

Suppose *kewang* get people to violate the *sasi*, even small children or adults. In that case, they will be given sanctions in the form of fines following applicable regulations or mixed and advised according to the level of violation. The *kewang* did not found any problem in implementing *sasi* in *negeri* Kailolo because the *kewang* has divided tasks according to a location to control the implementation of *sasi* both by the *kewang* and the *negeri* government.

Conclusion

The level of implementation of *sasi* in *negeri* Kailolo is relatively effective and efficient. The form of *sasi* consists of forest *sasi* and Tanjung Maleo *sasi*. The application of *sasi* begins with an auction by the *negeri* government. The person who wins the auction has the right to run the *sasi* and act as the controller of the *sasi*. The implementation of *sasi* provides proportional income and profit sharing to the community and the *negeri* government, especially for the development of the *negeri* Kailolo. The role of the *sasi* institution as a controller (*kewang*) performs its function properly. This is indicated by the community's compliance with the *sasi* rules.

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