

The Sustainability Of The Sasi Lola Tradition And Customary Law (Case Study In Masawoy Maluku, Indonesia)

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Abstract: The Sasi Lola is a form of communal resource management practices that have been carried out for generations in various locations in Maluku. The purpose of this study was to analyze the sustainability of the Sasi Lola tradition and customary law in Masawoy, Maluku. To make it easier to analyze the Sasi Lola tradition information, this study used descriptive qualitative methods to gain the data needed such as in-depth interview techniques, literature studies, and field observations. After a series of data collection conducted, the data was started to analyze by a print out of the results of the interview, then took notes the themes, and explored the whole data, and continued with the data coding system to see the main part of the problem, reduced, revised, and drawn conclusions and interpretations where necessary. Therefore, the results showed that the Sasi Lola activities carried out for a long time to maintain natural resources to be sustainable. The forms of Sasi Lola's activities include; Sasi management system that has cleared and measurable boundaries, rights systems, rules, sanctions and monitors mechanisms. While strengthening the existence of Sasi Lola in Masawoy, it can be done with the legalization of traditional institutions in village regulations, recognition of Sasi Lola and traditional institutions in local regulations, and increasing the understanding of the younger generations of Sasi Lola activities.

Index Terms: Costumary law, Continuity of Tradition, Sasi Lola, and Qualitative Study.

1. INTRODUCTION

Indonesia has the responsibility to manage its marine products optimally. This was realized by including the strengthening of identity as a Maritime Country as one of the national development agendas for the 2015-2019 National Medium-Term Development Plan. One of the targets to be achieved is securing natural resources, mainly fisheries and marine resources. Various area management efforts have been made to address the decline in coastal and marine resources in Indonesia. Uncontrolled exploitation of natural resources causes the quality of the environment and sources of life to degrade.

One approach taken to prevent the decline of coastal waters and small island ecosystems in Maluku is to utilize local wisdom and local knowledge. Local wisdom in fisheries resource management is also found in communities that inhabit small islands (Khoirunnisak and Satria et al. 2017). Pameroy and Rivera-Guieb (2006), the application of local knowledge is often without criticism, first, there is a belief that local communities are always right so that the practices of resource management carried out by the community in some cases can always be justified. Second, local knowledge is criticized in the context that local people have a good understanding of the environment and natural resources. In some regions in eastern Indonesia, the activity of protecting natural resources is traditionally attached to the practices and value systems known as Sasi (Berkes, 2004). Sasi is a management model that considers aspects of the preservation of natural resources that have been known and practiced from generation to generation (McLeod et al. 2009).

Sasi is a form of communal resource management practice that has been carried out from generation to generation in various locations in Maluku and parts of West Papua. This practice has long been believed to be one of the traditional wisdom that is efficient in maintaining the preservation of resources. Sasi is a system of beliefs, rules, and rituals that involve a temporary ban on the use of certain resources or regions (Adhuri, 2013). Sasi is one of the local wisdom of indigenous communities in Maluku in the form of a prohibition on taking, capturing, exploiting, exploiting natural resources in certain locations. Sasi can be interpreted as an institution in which there are relations in the use of natural resources. Along the way, this practice has undergone many changes, ranging from structural changes to cultural changes. These changes have resulted in the weakening or strengthening of Sasi as an institution that is trusted in managing natural resources in a sustainable manner. The practice of sasi is part of a resource management system in Indonesia that develops together with three main issues namely the discourse of recognition of indigenous peoples, the transformation of regional autonomy related to spatial planning of sea and coastal areas, and local initiatives for collective action to strengthen sasi (Satria, 2019). The current reality shows that the tradition of sasi is starting to experience degradation, even many countries (adat villages) have left this tradition. (Harkes, 1999) asserts that modernization and commercialization are the main factors that cause general erosion of traditional values. Both influence and guide local communities to the commercial market. Other factors that also challenge Sasi's survival are demographic developments, such as population size and homogeneity (Harkes and Novaczek, 2002) and migration (McLeod et al., 2009). The management of the coastal area in Maluku has a difference because in this area it still maintains the control of natural resources by the community which is called the customary land rights of the indigenous people. for this reason, the purpose of this study is to analyze the Sasi Lola Tradition and Customary Law tradition in Masawoy, Maluku.

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2. METHODS

This research was conducted on Ambalau Island, using qualitative descriptive methods. This method was an explorational procedure that produces data in the form of speech or writing and behavior that could be observed from the people (subjects) themselves. Qualitative research was carried out in the form of historical case studies. Data collection was done by observation, in-depth interviews and focused group discussion (FGD). Data analysis techniques were performed data collection, data analysis, data reduction, data presentation, and drawing conclusions as recommended. (Creswell. 2010).

3.RESULTS

3.1 Socio-economic Community and history of the existence of Sasi Lola in Masaway

The community in Masaway is the identity of the original inhabitants of the island of Ambalau. From the Dutch colonial era until now. The country in Ambalau was traditionally led by a king who was domiciled in the Wailua region, precisely in the country of Selasi, the island of Ambalau. For generations, the only person entitled to this position is the descendants of the Loilatu clan. These positions were successively held by Hasan Loilatu, Taif Loilatu, Muhammad Loilatu, and now held by Ali Nyong Lailatu. The role of the king of the island of Ambalau before the village administration law was very strong. The role of the king is very strong in terms of coordinating internal community problems and external problems. But as time went on the role of the king began to fade and was replaced by the role of other figures in village administration. Ambalau Island has seven villages namely Masaway, Ulima, Kampung Baru, Kumoy, Siwar, Elara and Selasi. To all these village have their own local languages, such as the Ambalau language, which is still in use today in daily conversation. Ambalau Island is also known as the "sacred island" because on the island of Ambalau there are many sacred tombs. Like other communities in the Maluku region, Ambalau Island people are generally very dependent on natural resources and the surrounding environment to meet their needs. Most people make agriculture and plantations a source of life and daily livelihood. As for fisheries, although Ambalau Island is surrounded by the sea, only a few people depend on fishing in the sea. Existing traditions in Masaway such as Bailew rituals, Sasi Lola, Aroha Rituals and domestic food. Sasi or ecological wisdom is a community tradition including the Masaway community which is still applied continuously and voluntarily. Sasi itself is defined as a mechanism of local wisdom that is used by indigenous peoples to manage and utilize the potential of natural resources both on land, waters or rivers, as well as the coast or sea for generations to meet food needs and increase community food needs. With institutional socialization, the community tries to preserve the environment and the potential of natural resources to be preserved. In practice, the law of sea sasi on Ambalau Island has been understood and hereditary. This hereditary system was influenced by the Petuanan system (Regentshape) (a government inherited from the Dutch colonial era) and at the same time a local adat system. The local adat system has divided roles according to each clan, where there are clans who become kings, some who become Kewang, some who become captains, some who become leaders, etc. and that

role will be passed on to descendants of the clan and will not be handed over to other clans. In its implementation, sasi has become a very effective regulatory mechanism because the Ambalau people respect the customary law, as well as respect for their religious (Islamic) law. Even so, several times there have also been violations of the rules of Sasi so that sanctions apply to violators. Sasi laws or regulations in Ambalau, as in other parts of Maluku. The existence of customary law has been going on for a very long time, since the time of the progenitor. the history of sea sasi is actually formed more slowly than land sasi, because the country on the coast/coast is a new development of the country/village in Maluku. The form of sasi in the Ambalau area applies to two types of resource types, namely for land resources called Sasi Darat and for resources in the sea called sasi laut. Sasi Tera regulates forest resources (wood and rattan) as well as agriculture and plantations (coconut, clove, cocoa and nutmeg). While Sasi Laut regulates the use of marine products in the form of clams (*Tridacna*), Lola (*Trochus niloticus*), sea cucumbers / sea cucumbers (*Holothuroidea*), lobsters (*Nephropidae*) which for the Ambalau community are common property. In the adat (customary) structure, the operational authority of sea Sasi is in the hands of the nurses and the financial authority. The authority that carries out the functions of supervision, monitoring and law enforcement for the implementation of sea Sasi. Kewang reported to the partner (center information) about the conditions of the implementation of marine Sasi such as the condition of marine resources, violations of sea sasi, conflicts between communities in the use of marine resources, and other matters.

3.2 Resource management system with an institutional system in Masaway

The most fundamental factor in the development of local institutions such as sea sasi is looking at the effectiveness of sea sasi practices by assessing the institutional attributes inherent in its management (Ruddle, K. 2000). These institutional attributes are boundaries, authority, regulations, sanctions, ownership rights, and supervision. First, the area boundaries, the area limits that are regulated in Masaway are all sea boundaries in the village area by using natural sign boundaries such as villages and villages. territorial boundaries from the direction of land towards the sea to the tidal boundary. The second system of rules, the customary sea rules system contains what is permissible and which is prohibited. In the world of fisheries, these rules usually cover when, where, how, and who may catch (Satria, 2009). The Sasi rules applied in Masaway namely when closed Sasi people can only cross the area in Sasi, are not allowed to take lola, lobster, sea cucumbers, and fish that are also in Sasi in the region. When Sasi closes, that's when the Sasi rules come into effect when the rule has been announced that it's time to open Sasi. The opening ceremony of Sasi is also the same mechanism as the closing, which is announced at the mosque preceded by joint prayer, and then the whole community immediately takes the results of the commodity which opened Sasi until then closed Sasi. The duration of sasi opening depends very much on the type of resource such as the duration of open sasi for marine products, which takes about one week, while the duration of sasi opening for land products takes about 2-3 days. The mechanism for closing and opening Sasi is almost the same in all villages on Ambalau Island. Thirdly the sanction system, in sasi practice there are several

types of sanctions such as adat sanctions (humiliated or ostracized by the community), and economic sanctions (paying fines according to the agreement). The mechanism for imposing sanctions on violators depends on the customary leader. Penalties can be in the form of physical activity, fines, or fishing gear was taken. Physical activity, for example, for a violating party, he has to lift stones for the mosque or squat down and walk around the village. The fourth system of rights, the sasi also has a system of rights. The rights system is the right to be involved in making decisions and overseeing the implementation of sasi, by reporting any violations of sasi to the king. The community becomes social control and has the right and obligation to report, witness for acts of violation of Sasi. The supervision of sasi is carried out together. Here there is an element of equality in rights (equality) including the right to supervise. People who know of violations by other citizens will report violations to the king and the mosque's imam.

3.3 Strengthening the existence of Sasi Lola in Masaway

Sasi Lola in Masaway is a set of rules in managing the environment and the biological resources contained therein. Masaway villagers in their activities in the area of Sasi must follow the Sasi rules that are enforced. Uniquely, in Masaway there is no "Kewang" (customary institution of enforcement) as in other countries in Maluku, but the tradition of sasi lola still exists. The sasi lola system in Masaway is very simple, it is sufficient to be handled by adat leaders implementing sasi who have inherited the position from generation to generation. The existence of the sasi lola tradition in Masaway is very much determined by the role of the sasi customary figure who is recognized by the local community as a charismatic leader who has absolute authority in this tradition based on inheritance. To maintain the existence of Sasi, three things can be done, among others: First, strengthening Sasi institutions by legalizing customary institutions in-country (village) regulations. This has an impact on the allocation of village funds. This can increase the interest of indigenous peoples to get involved in resource management with sasi. The recruitment of members of the management of sasi also requires improvement so that the chosen community has a commitment to carrying out their duties. Secondly, increasing the understanding of the younger generation of Sasi Laut. This can be done by documenting the values and processes of implementing Sasi for the sea so that it does not erode from generation to generation. In addition, a dialogue between traditional leaders and the younger generation is also needed. This is to internalize the Sasi Laut values so that the younger generation can implement the Sasi rules. In addition, local knowledge can be included in local content lessons in formal schools. Third, the recognition of Sasi and his traditional institutions in regional regulations. The regional regulation also stipulates that each country must make a country regulation that regulates the implementation of Sasi so that sasi will not become extinct. Another alternative that can be done is to strengthen the position of Latupati so that they can make policies that encourage the king to maintain and revitalize the implementation of Sasi.

4. CONCLUSION

Sasi Lola is a law that is integrated into the traditions of the Masaway people. Customary law of the sea. This is local

wisdom that has been traditionally carried out by the community. Sasi's activities have been carried out for a long time to preserve existing natural resources to be sustainable. The Sasi management system has clear boundaries, rights systems, has a system of rules, sanctions and oversight mechanisms. Strengthening the existence of Sasi Lola in Masaway can be done by legalizing customary institutions in village regulations, recognition of Sasi and traditional institutions in regional regulations, and increasing the understanding of young people towards Sasi Lola.

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