

The Role of Sasi As A Local Wisdom Based Environmental Sustainability

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Abstract - Abstract . The life of a society, principally, complies a complex set of rules, such as norms, beliefs, rules, laws, and so on. Those are what drives people to behave. Thus it can be said that the values and norms are the guides for people to carry out their daily activities. One of the values and norms adhered by Kei society is Sasi. Sasi can be interpreted as a ban which is utilized by indigenous peoples of Kei to keep the border area of land and sea including certain natural resources to preserve and maintain the quality and population of natural resources. The rules and execution of prohibitions also relates to the relationships of human-nature and between humans in the particular region. Sasi is essentially an effort to regulate the society life including the equity distribution of resources which belongs to the area. This research uses descriptive method with qualitative data obtained through observation and interview. Informants in this study are the people in Kei Besar and Kei Kecil with criteria: community leaders, government officials and indigenous officials. The result shows that the use of sasi or the prohibition in the Kei society is a local wisdom to conserve natural resources from excessive exploitation. Sasi is a very sacred value system that symbolizes the sisters of the Kei tribe in southeast Maluku, whose position is highly respected and respected in the cultur of Kei.

Keywords: Local Wisdom; Prohibition of Sasi; Kei Tribe; Southeast Maluku; values and norms.

I. INTRODUCTION

The Kei society is an Indigenous society in Southeast Maluku whose customary law called Larvul Ngabal. The law consists of 7 articles that govern all aspects of Kei society life. Along with the development of the modern era plus the entry of communication technology, changes occur in the socio-cultural elements in people's lives. The process of socio-cultural change that occurs in the society cannot be separated by the influence of modernization. Modernization and socio-cultural change are two interrelated things. Modernization can affect the occurrence of socio-cultural changes in society and at the same time, modernization can also be the result of socio-cultural change.

The State recognizes the existence of indigenous and tribal peoples in Article 18B paragraph (2) of the 1945 Constitution which reads "The State recognizes and respects the unity of indigenous and tribal peoples and their traditional rights". This provision also imposes limits as a condition of recognition and respect as long as indigenous and tribal peoples

are still alive and in accordance with the continuous development of society [1].

Modernization, if not critically addressed, its various charm can indeed appeal individuals to forget the identity as a nation of Indonesia. At the end of the day, the noble values of local, regional and national cultures are increasingly abandoned, in this case is the indigenous society of Kei.

Indigenous peoples are a group of people who live together in the same region that has an attachment as a descendant. Forests, lands, rivers and mountains have special attachment meaning to them. For indigenous peoples, forests are not merely ecosystem where plants is used for humans benefit, but it is a symbol of self-esteem. There is a general saying about Kei society. Kei people die by 2 things i.e. territorial boundaries and women. It illustrates that territorial borders and women are very valuable in the eyes of Kei.

One of the cultures that is still known and considered sacred is sasi. Sasi is a ban. There are several types of sasi known by people of Kei of which one of them is the prohibition to take the crops of certain natural resources, both animal and vegetables, in order to preserve and maintain the quality and population of biological resources. Sasi can also be interpreted as a tradition committed by the society with the main purpose of maintaining the resources sustainability. If the Sasi has been installed then Kei society will not dare to break it until it is pulled out. This is a sacred social and cultural phenomenon in Kei society that is still upheld.

Customs of Sasi is a cultural origin of Maluku inherited by the ancestors of the Maluku since centuries ago. Along with the development of the era, Sasi is still preserved by the people in this land of Kings. Initially, the custom of Sasi was carried out by the Kings of Maluku in pre-independence era. Sasi culture is carried out because of two principles, that natural products should not be enjoyed within a certain period of time when it is not yet feasible to use and to provide its own satisfaction from the results of their own efforts [2].

Sasi is a command of a prohibition to take the crops of both agricultural and marine products before the specified time. This is done so that when harvest time comes or time is allowed to take, agricultural or marine produce can be harvested together so that the people can really gain the yield of their hard work no matter how, as long as the benefits can be gained by the

community. But in fact, many people complain about sasi because their own yields are not allowed to be taken before the specified time whereas theft can occur at anytime.

A natural or social phenomenon that is sometimes seen as strange and absurd, which makes man unable to provide logical explanations, will raise questions, and if reason remains incapable of explaining then man will seek his own answer, then create myths. Endraswara says that myth is a strange story that is often difficult to understand its meaning and difficult to accept the truth because stories in the myth is not logical [3]. Van Peursen says that myth is a guiding and directing story to a group of people. Myths awaken human being to the existence of miraculous powers. Myth helps humans to live up to those power as a force that influences and dominates nature and life [4].

Violation of sasi has several sanctions. The first is social sanction where there will be war if there is a violation sasi by other party. The second is the sanction of the ancestors. This second sanction is feared by the Kei so they will not dare to break the sasi even though no one saw it.

Consciously or unconsciously, the life of a society cannot be separated from myth. Basically myth is a very lively expression of human relations with its space and the whole sphere of its life. Myth is a testimony to explain the world, culture and society. Myth is irregular because the owner of story usually tells the myth at his will. However, behind the irregularities, myth actually contains an order that the creator does not realize.

The laws and rules on sasi are the local wisdom of Southeast Maluku people, in this study, especially the Kei society. The customs and values that exist in society constitute the basis of behavioral rules of community members. It would be much lose if the valuable wealth of customs and culture in the archipelago is not maintained and developed. Therefore, it requires an effort to extract the local wisdom values. [5]

Whether we realize it or not, that feeling exists in society because every society basically has social and cultural values that can be posited as social capital of the nation. Attitudes and behavior of society which is based on the values that believed this truth is a manifestation of local wisdom. Maryani interpreting local wisdom: '... as a truth that has been traditionally or steadily in a region.' [6]

The function of local wisdom as a guide of life or behavior in society can actually be proved, for example in the society of Mount Merapi. On the slopes of Merapi, myths serve as an unwritten rule for forest conservation. Minsarwati, mentions that the myth of the society on the slopes of Merapi is one kind of ecological wisdom. The myth that tells about restrictions on not cutting trees, looking for grass and restriction to hunt animals in the slopes of Merapi, is actually a form of local ecological wisdom so that the forest and its sphere will always be maintained sustainably [4].

In Tengger society of East Java, local wisdom acts as an unwritten rule of guidance that guides society to solve problems of everyday life. Machmud says that Tengger people regarded natural disasters like volcanic eruption, earthquakes, landslides, epidemics and others, were an occult occurrence [7].

Therefore, Tengger people attempt to resist all kinds of dangers with various religious rituals to connect with the unseen world.

Essentially, local wisdom plays a role in society life both in terms of social, economic and belief. Local wisdom in society can be a norm governing the actions of individuals in society. Haviland says that myth is one of the tools of internal control. Internal control is based on antidotes such as fear of spiritual sanctions and vengeance through magic [5]. Individual who makes mistake feels that he or she will be punished, even though no other individual in the society knows his mistake.

An extraordinary natural or social phenomenon which is unable to be explained by reason of human leads man to attempt interpreting it. Although sometimes it does not make sense but it is fair to satisfy human curiosity. Finally, the results of the interpretation are considered to exist and believed which is sometimes even used as a life guide by humans. Sasi is a quite unique social phenomenon in Kei society.

This research tries to describe how the role and function of sasi as a local wisdom of South Maluku people especially the Kei indigenous people in preserving the natural resources both land and sea. The study used descriptive method with qualitative data obtained through observation and in-depth interview to some informants. Informants are people who understand the customs of Kei community especially regarding sasi

II. RESULT AND DISCUSSION

Sasi is not related to the birth ceremony, marriage, death and inheritance, but rather tend to be prohibited or taboo for every individual and society in managing their natural resources. Taboos are often associated with something forbidden that has a negative effect on people who violate it. Sasi can be interpreted as a prohibition to take the crops of certain natural resources as an effort to conserve the quality and population of natural resources (animal or vegetable). Currently, sasi is more likely to be a customs law instead of tradition, where sasi is used as a way of taking policy in harvesting seafood and agricultural products. However, in general, sasi applies in the community as a form of traditional ethics. Sasi is a prohibition that the government applies to the society not to take the coconut crops. If the government does not prohibit the society, consequently, this will suffer the owner because when it comes to yield the crops, it has already been taken. Therefore the government issued this law for the happiness and prosperity of society. Yatut / Sasi contains a ban on something mutually agreed upon and certain terms and sanctions. Sasi is maintained because it is a very high and essential value of cultural wisdom about order and belief with the goal of conserving natural resources. The sasi object is the sea and land products such as lola, sea cucumber, coconut, and so forth.

Besides the customs of sasi there is also sasi church. The people are afraid of taking the fallen coconut or climbing and picking up seafood such as lola, sea cucumbers and lompa fish. If in observation, it's time to take the coconut then the church will hold open prayer sasi. It happened during the Sunday service.

Back then, people used to be very obedient to the implementation of sasi conducted by the government, church, and mosque. If the coconut fell scattered on the ground, no society member takes it for family benefit. Similarly, young people who want to enjoy young coconut do not dare to climb coconut trees. But today, the role of sasi almost abandoned because of the lack of awareness from the society [8]. Especially in the territory of Kei archipelago, more specifically in the island of Kei Besar, Sasi (in the local language called yot, while on the islands of the Little Kei called Yutut) can be interpreted as a prohibition to protect something or certain crops within a certain time limit, with certain marks that have the nature or force of law generally applicable and for individuals.

Throughout the Kei (Evav) area, the commonly used sasi is the woven coconut leaf (janur) which is established on the "object" of sasi. The Sasi Law in Kei is, in essence, a legal principle based on the principle of preservation and the balance of nature's relationship with human beings (ecosystems). This principle is rooted in the first stanza of philosophical remarks underlying the customary law of Larvul Ngabal, ie Itdok fo Ohoi itmian fo nuhu (we inhabit or occupy the village where we live and eat from its nature and land). This philosophical basis emphasizes the indivisible relationship of human life and nature. Nature is an integral part of man, the destruction of nature means the destruction of indigenous peoples' lives. Therefore, the management of nature for the sake of human survival and the balance of nature itself is a very basic thing to overcome evil intentions, greed and selfishness. This sustainable principle is one of the main foundations of indigenous life of Kei (Evav). In the territory of Kei archipelago (Evav), there are several types of customary law, namely [9]:

Sasi Tetauw. Typically, this type of sasi is applied to protect sago trees and apply individually. With the installation of sasi tetauw, then other people are prohibited from burying the sago tree when it is old. Only the installer that could take it. Sasi tetauw is usually a long piece of wood about one fathom with the tip of the top wood cut off as a mark and the wood is plugged in the object that is to be protected. Sasi type is also often used as a sign of family ties to replace or exchange something that has been agreed. Sasi Walut. This type of sasi is applied to a village (area) of sago forests to keep the sago forests within the area still thrives, breed and newly allowed to be buried after being old enough. Sasi walut (waut) is also private. Usually the sign used is a small house (size of about 100 x 50 x 50 cm) in which there is built a stone or a piece of wood that looks like a human. Installation of this sasi must be done by a traditional elder of the clan concerned. At the time of opening of the sasi, the traditional elders who attach the sasi mark it with the first sago tree in the area, then all members of the clan who are entitled to obtain food from the sago may be able to harvest other sago trees. Sasi Mitu. This type of sasi is divided into two parts, namely (a) a sasi attached to mark a sacred offering place installed by a person who believes it, this sign is private and not included in the general category of sasi; (b) marks placed to prohibit the taking or damaging of things, such as the prohibition of taking fruits or certain natural products. There are also two kinds of sanction (punishment) for this sasi violation, namely (a) mitu wauwbois, where offenders will suffer from wild boar attack on

their garden crops; and (b) mitu kamnget, where the offender will get an enlarged genital disease.

Violations against all types of sasi above will get punishment or adat sanction. Breach of a general sasi (called hawear), i.e. sasi with the sign of janur woven, will be subject to heavy, medium or light fines. The sanctions will be defined and considered in the local Custom Council (Seniri). However, there is usually a basic benchmark in the determination of this fine penalty, namely: 1) A lela (ancient cannon) or 3 tahlil gold; 2) bearing the litigation fee of which the number determined by the meeting of Custom Council; or 3) Other forms of punishment according to the consideration of the meeting of Custom Council.

In fact, this customary law in Kei, as well as throughout the archipelago of Maluku, has evolved as a result of the entry of new institutions (religion and state). As a result, nowadays, it is known to divide the type of sasi as a whole, as follows: Individual Sasi, i.e. the sasi which is imposed by a person to protect something that belongs to him which is then reported to the Head of Soa (marga), The rich (Head of Village), Landlord (Chief Petuanan) or someone who is appointed to the task. The three types of sasi described above fall into this category. General Sasi, i.e. the sasi which is determined by the deliberation of all villagers that will be applied in general. This is the type of hawear sasi in the original custom law provisions of Kei. Church Sasi, i.e. the sasi that is set by the Congregation and announced by the church. In Islamic villages or villages, it is also known as the Masjid sasi. Public Sasi, i.e. the sasi that is applied usually as a result of disputes between different villages. For example, village A is at odds with village B over the determination of the boundary of the land or methic area (coastal tidal boundary), which has been unclear. To prevent the occurrence of things that are not desirable, the local government (village government) localizes "temporary" sasi while postponing the process of dispute resolution. The last three types of sasi (general sasi, Church / mosque sasi, and public sasi), are basically a type of generally accepted sasi (hawear). In special situations, hawear sasi is also often enforced in case of physical clashes between villages. To detect more severe and bloodier physical clashes, some people will usually do hawear sasi (by carrying signs of janur woven) which means that the people should not be disturbed by the hostile villagers / villages. These bearers of hawear will take the role of neutral mediator or negotiator [9].

Sasi is for the protection of natural resources, so for example, from the product of lola, sea cucumber or copra, on land or at sea, if sasi is not installed then lola cannot be taken, so until the age of one year until two years new crops can be taken. The development of Sasi nowadays does not seem to be as same as in the beginning of sasi implementation. This is because people no longer pay attention to the tradition of Sasi itself, for example people are installing sasi without following the correct procedure, without reporting to the king, because the sasi is the property of the king and the installation must have king's permission. In addition, many immigrants are difficult to be disciplined, because the migrants are not bound by sasi. As a result, Sasi enforcement can not be dealt with explicitly, even though there are penalties for Sasi violations that have been agreed previously.

King Rumat contends that in villages traditional ceremonies are still used in activities such as problem solving, territorial boundaries, marriage and death. One of the traditional ceremony that is still used is the installation of sasi, which must first permit from their respective ratschap, for example if the Laggur person wants to install the sasi then it must get permission from King Fam, apart from the head of his Ohoi. If there is no permission from the king then the sasi is not valid and does not have the power of custom. Local wisdom is a social capital which in this case helps preserve the natural environment and its natural resources for future sake [10].

III. CONCLUSION

Seeing the form of management and environmental protection of indigenous people of Maluku, it can be said that the main purpose of sasi in Maluku is a manifestation of awareness and local wisdom of indigenous people of Maluku in the management, protection and preservation of the environment as the basic capital. With the existence of sasi, indigenous peoples do not manage their natural resources in vain so that existing natural resources can be efficient and sustainable for the benefit and welfare of society. The existence of indigenous peoples as part of a unitary state of the Indonesian republic is recognized by customary rights and its legal system, including natural resources in its territory. Therefore, indigenous peoples need to be given the opportunity to manage and utilize natural resources in their region according to their local wisdom. Sasi as the local wisdom of indigenous people of Maluku is a capital and model of environmental management and protection at the regional level, especially Maluku and national, where the use of natural resources must be harmonious and balanced with environmental functions.

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