

SASI ROLE OF TRADITION IN THE MANAGEMENT AND CONSERVATION OF NATURAL RESOURCES AS A SOURCE OF HUMAN LIFE

Suntoko¹ (Corresponding Author), Pudentia MPPS², Ruhaliah³
^{1,3}Indonesia University of Education, ²University of Indonesia
Pos-el: 123permana67@gmail.com

Abstract

The purpose of this research was to describe the role of Sasi tradition in the management and conservation of natural resources as a source of human life in village communities Sailolof Sorong regency in West Papua. The approach used is a qualitative approach with descriptive methods. Research carried out by following the steps ethnography and oral tradition. Sasi tradition is a ritual form that contains an unwritten rule that prohibits indigenous peoples taking an item or plants within a certain period, in an effort to preserve and conserve natural resources population. Management and conservation of natural resources through the ritual traditions of sasi very beneficial for nature, plants, and human life.

Keywords: Tradition, sasi, management, preservation, natural resources

A. INTRODUCTION

Encouragement of the central government in building in all sectors for affluence and society welfare in the eastern region of West Papua in particular, it brings positive and negative impacts on the level of social welfare and the balance of nature. Therefore, should be coupled with the maintenance of a balance between the use of the preservation of natural resources in Papua. Negative impacts are uncontrolled forest destruction, eruption, destruction of coral reefs and marine life. Therefore, it is necessary to the preservation of nature that is based on positive law and customary law firm, which is based on a positive conception of nature.

Community tradition has made the prevention of damage to nature by carrying out or-tradition. Judge and Nurizk (2008, p. 31) suggests that the natural environment and animal biodiversity is currently a lot of damage resulted from an act on the people who are not responsible. In this case, tradition Sasi has the function and role to prevent damage to the environment. Sasi tradition became an unwritten law of indigenous peoples, who must be obeyed and respected by the community. Because, in the implementation of the regulations concerning the setting of the Sasi tradition human relationship with nature and humans with other humans in a region subject to restrictions. Sasi also known as the processing of natural resources.

Sasi is a tradition that is held all over the island in Moluccas Province (Halmahera, Ternate, Buru, Seram, Ambon, Islands Lease, Watubela, Banda, Kei Islands, the Aru Islands, and the islands

of Southeast in the southwestern part of Moluccas) and Papua (islands Raja Ampat, Sorong, Manokwari, Nabire, Biak and Noemfoor, Yapen, Waropen, Sarmi, Kaimana and Fakfak). Sasi also has another name, namely Yot in Kei Besar and Yutut on Kei Kecil.

One of the areas that used to be under the rule of the kingdom Sailolof, is still running Sasi in Raja Ampat (now Raja Ampat District). Implementation of Sasi tradition in Raja Ampat is controlled by the Tribal Council. Among the Raja Ampat who runs Sasi is a district of South Misool. South Misol district has three petuanan (indigenous people have a sovereign right to certain customary region), namely Fafanlap, Yellu, and Lilintah. Each petuanan consists of several villages. They have customary rights to control how wide territorial waters. Each petuanan determine their own future or- enforced. When was the territorial waters is prohibited (closed) for the capture of marine products, whenever permitted (unlocked). The provision was agreed upon by villagers who were in the petuanan. The philosophy is like the division of time between pisciculture and fish harvest time.

Head of Promotion Raja Ampat, Klasina Rumbekwan (Rastika, 2012) suggests that people applying custom rules called Sasi in maintaining underwater Raja Ampat. Sasi is a hereditary indigenous Raja Ampat to preserving nature and keeping the sea. Further explained that, customary Sasi prevent people from catching fish, scallops, lobster, and other underwater results during the period specified. In accordance with customary Sasi, the Raja Ampat should not be catching marine products for six months. After the completion Sasi, Sasi then removed and new residents may harvest the fish put on Sasi.

People in Sorong district, particularly the village Sailolof Moi tribe, still adhere to the tradition and some people still practice the tradition of Sasi. Sailolof village located in the district of Sorong Salawati Islands, is geographically adjacent to the area of Raja Ampat district is still running customs regulations. Although the inhabitants have been migrated to other areas, and there is already married to another tribe from outside the Moi tribe Sailolof, from Moluccas, Sulawesi, Ternate, Java, and others, they still exist to maintain and run life with customs regulations.

Sasi sea in Sailolof no longer carried out, while Sasi land held by individuals, resulting in the township and community plantation in Sailolof, we will find forms Sasi different. The purpose Sasi who advance to the balance of nature, now shifted to someone to protect property from theft disorders. Once an object or natural resources put on Sasi, people hesitant and afraid to take and use it. People are afraid of the sanctions that would be acceptable if it violates the Sasi, ie taking goods

or natural resources in the Sasi. Therefore, the community still maintains the tradition of Sasi to protect the goods or plants.

B. RESEARCH METHODOLOGY

The method used in this study is referring to the opinion of Spradley (1997: 11-12) and Strauss and Corbin (1990: 17-18) states that to uncover the values of local wisdom of a tradition should use qualitative methods of ethnography with the characteristics of the source natural set of data, while the researchers functioning as a human instrument. The approach used in this study is a qualitative approach, the approach that describes the research targets are factually without isolating the phenomenon in the tradition of community Sasi Moi Coastal encountered in the field.

C. RESULTS AND DISCUSSION

The other name from the word Sasi is kabenet, sumeleh, pele, sasiha, and witnesses, which means the prohibition. Renjaan (2013, p. 23) explains, that Sasi according to the knowledge society is a complete ban to protect something or certain results within a certain time limit, and enforced with a certain mark and have a nature or legal provisions that apply to the public. Sasi tradition Sailolof village is one form of traditional rituals were conducted by people who aim forbids people to take, exploit, and use a product or a plant that put on Sasi within a certain period, which must be obeyed and adhered collectively. In practice, the Sasi tradition involving supernatural beings that are around the place of ritual, so the tradition is believed to Sasi community has the strength and magical beyond human reason.

Sasi village tradition Sailolof carried out in two stages, namely stage of insertion and removal of Sasi. Stages mounting Sasi is in three parts, namely: preparation, ritual, and closure. Part of preparation is part of setting up the soul and equipment diguankan in ritual. Implementation of the ritual is the ritual performance tradition Sasi accompanied by the reading of ritual incantation and installation of equipment that form the building Sasi. Closure is closed circuit rituals by reading spells and mounting pins implementation Sasi tradition. Sasi release stage is the stage of untied Sasi, which is divided into four parts, namely the preparation, execution ritual, cover, and pascaritual. Preparation namely the setting up of soul and equipment that will be used to break the bonds of Sasi. Rituals are rituals Sasi untied by reading the spell, taking off all equipment Sasi and move to another place. Namely the closure of Sasi deliverance ritual activities close by reading spells and clean all equipment sasi ritual traditions. Pascaritual that utilize events and take a natural resource that has been unleashed Sasi.

Sibarani (2012, p. 47) defines oral tradition as the activity traditional culture of a community that is passed down from generation to generation by oral media from one generation to another, whether that tradition be an array of spoken words (verbal) as well as other traditions are not verbal (non-verbal). Inheritance tradition village sasi Sailolof done orally from generation to generation from generation to generation. The oral form is not without reason, because the culture of the tribal community Moi knows no written form. Therefore, all the laws and customs of indigenous villagers Sailolof only in oral form with strength reminder tools. Tools that reminder in the form of: 1) objects sacred, both in the forest and stored in the home, 2) signs of the implementation of the Sasi in gardens and forests, both valid and that has been released, 3) public confidence in the force possessed supernatural ritual actors Sasi, and 4) search the origin of the clan or keret. People really respect and disinclined against the perpetrators of ritual Sasi is considered to have supernatural powers.

Oral tradition according Sedyawati (1996, p. 5) is all the discourse delivered orally and follow the procedures for customs which has been the pattern in a society. Discourse in the oral tradition can be delivered in two modes: first, the discourse conveyed through words. Both discourse conveyed by the words and deeds of certain menyertaainya. Likewise with Sasi tradition Sailolof village. Sasi tradition is a tradition practiced by the coastal communities in the village Sailolof simple, which is solely owned by the society. Sasi Sailolof tradition in the village has its own uniqueness compared with Sasi traditions that exist in other areas. In practice, the tradition of not using the Sasi written text, but using verbal, either implementation inheritance to his successor Sasi science as well as in the implementation of the ritual.

Based implementation, Sims (2011, p. 102) divides into two ritual contexts, namely: First, low ritual context are less Reviews those that are designated and usully Formally Announced or not planned in advance. Second, high ritual context are very stylized and occur at set times for specific, Announced purposes. Sasi village tradition Sailolof including at the high ritual context, because the implementation is planned by the perpetrators Sasi tradition of ritual and the owner of the goods or plants, both plant determination, execution time, equipment, as well as a ritual.

Finnegan (1992, pp. 94-100) divides the direction of public communication or connoisseur of oral traditions into three parts, namely (1) the perpetrator, that there are times when speakers without public ; (2) participants, namely the oral traditions show there is a public or lovers which are involved; and (3) the audience, ie the type of audience that there is a boundary line in the show. Sasi tradition as an oral tradition, presenting a one-way communication that does not require any

reaction or feedback from others. In fact, sometimes overwhelming reaction from others in ritualistic tradition of Sasi, will interfere and influence the success of the ritual traditions of Sasi. Function others in the ritual performance tradition Sasi is help prepare the objects used in the rituals, both in ritual and ritual installation Sasi deliverance. Pronunciation prayers and mantras in the tradition of Sasi does not require any reaction or response. The expected reaction from others was silent and solemn, so as not to interfere with the reading of prayers and chants performed by actors ritual.

Regulations applicable in the implementation of Sasi tradition adhered to and obeyed by the people collectively. The act or acts that violate implementation Sasi tradition is the act of taking or stealing, move, move, and damage the material or equipment Sasi tradition and plants put on Sasi. Community foul on implementation Sasi tradition for several reasons, namely: subsistence, poverty, delinquency, not knowing that these plants have put on Sasi, no matter the ownership of the goods or plant other people, and want to know the strength and magical traditions of Sasi.

Sanctions for violation of execution Sasi traditions apply to everyone, indiscriminately, whether committed by ordinary people, aristocrats, and children terunan king. Sanctions customary for violation of execution Sasi according Nendissa (2010, p. 5) are: (1) criminal sanctions, such as the criminal justice system the KUHP (Criminal Code) that is subject to a fine, payment of damages, beaten with rattan, confiscation of goods, or community service such as cleaning village offices, churches or mosques and other public facilities; (2) The sanction is moral, as the act of making the perpetrator embarrassed by the way in procession around the country (village); and (3) the magical religious sanction. Meanwhile, according to Judge and Nurizka (2008, p. 58) are: (1) penalties as severe; (2) paraded around the village; (3) excluded from society; and (4) the judgment of the supernatural (ancestral spirits of the village). Punishment of faerie is usually a sudden illness, crushed wood, possessed by jinn, and ostracized by the community. Sanctions against the traditions of the community or pele Sasi is paying vows based agreements through consensus of indigenous or nafa yulo.

Treatment of the sick as a result of sanctions violations Sasi tradition done by telling the owner of the plant and the perpetrators ritual for what he did to the implementation of Sasi tradition. Furthermore ritual actors gave water that has given readings and chants prayers to the ill person to be drunk and the remaining portion rubbed into the whole body, especially the sick body.

SASI ROLE OF TRADITION IN THE MANAGEMENT AND CONSERVATION OF NATURAL RESOURCES

As already stated above, that tradition is a tradition of community Sasi made through traditional rituals aimed forbid the taking and use goods or certain plants within a certain period. A certain period in the tradition of the Sasi is the interval or period of validity of the implementation of the Sasi for goods or plants. The time interval or the validity period of the implementation of the Sasi tradition depends on the type of goods or plants that put on Sasi. In addition, the time interval used in the implementation of Sasi the disengagement Sasi to be determined by the harvest of crops put on Sasi. The time interval in the implementation of the village Sailolof Sasi tradition as in the following table.

Table Implementation Interval Time of Tradition Sasi

No	Plant	Interval Time
1	aresa nut	1 – 2 months
2	coconut	2 – 3 months
3	durian	2 – 3 months
4	betel	1 – 2 months

Based on the table above shows, that the aresa nut crops use the time for approximately one to two months. The use of the two-month time interval, by calculation, from the formation of the contents of aresa nut to achieve quality and super quality requires a time interval of two months, and the price of aresa nut on the market is at a good price step.

Coconuts plants use a time interval of two to three months. The use of a time interval of two to three months with the calculation, from the formation of the contents of coconuts, which are left up to the previous harvest coconuts are old or entered a period of harvest.

Durian using intervals of two to three months. The use of a time interval of two to three months with the calculation, from the formation of durian fruit content, until the durian fruit is old with a marked fall of the first durian fruit or enter the harvest. Sailolof habits of the people in the village to harvest the durian, done by waiting for durian fruit falls itself because it is old and mature.

While the betel plant using intervals of one to two months. The use of intervals of one to two months of such calculations, start forming fruit content betel vine to achieve quality and super quality requires time intervals of one to two months, and the price of betel vine in the market is at a good price step.

Based on the above shows, that the time interval used in the implementation of Sasi tradition is very beneficial for nature, plants, preservation, and the owner of the plant. First, the benefits for nature, namely: the chance of having a cycle and the formation of ecosystems that need each other between plants, humans, and animals, care for and control needs of water and air quality for life, and no damage to the natural world around ritualistic traditions of Sasi.

Second, the benefits to the plant, namely: the presence of a chance for plants to live and grow without any interference from people who are not responsible. The time interval gives an opportunity to form a fruit content of the fruit perfectly. Plants treated better than humans in the process of growing and developing.

Third, the benefits for conservation, namely: no disruption of the goods or the plant during growth and proliferation processes will produce superior seeds of these plants. Superior seeds of the plants will grow and develop into new plants better. With the new plants that grow and develop, the plants avoid extinction.

Fourth, the benefits for human life, namely: the establishment of a harmonious relationship between humans and nature are interdependent, ie plants and the natural need of the human touch by raising, breeding and care of nature in order to avoid the eruption, erosion, and pollution which is bad for life humans themselves. With the use of this time interval, the owner of the plant does not need to keep the goods or plants day and night of the theft and destruction, so that the owner can do other work while waiting for the harvest.

D. CONCLUSION

Sasi tradition is a form of traditional rules by restricting take something put on Sasi until a specified period. Tradition Sasi also be interpreted as a form of customary law which prohibits the taking, leveraging, and using an item that put on Sasi based on the consent of indigenous peoples who must be obeyed and adhered collectively. Another name from the word Sasi is kabenet, pele, or sumeleh means prohibition.

Sasi tradition carried out in two phases, namely the insertion and removal of Sasi tradition. During the implementation of Sasi tradition, people are not allowed to take or steal, move, move, and damage the material or equipment Sasi tradition and plants put on Sasi. Violation of the implementation of the tradition Sasi will face sanctions: fines as severe, paraded around the village, isolated from society, and the punishment of the supernatural in the form of ill suddenly, crushed wood, possessed by jinn, and ostracized by the community.

The time interval or the validity period of implementation of the tradition Sasi depending on the type of goods or plants put on Sasi, the time interval in exercising their tradition of Sasi beneficial for nature to repair cycle environmental ecosystem and its inhabitants, the plant has the opportunity to establish a fruit and grow naturally, allowing natural resources to breed perfectly, and establish a relationship of man and nature in harmony and mutual need.

REFERENCES

- Finnegan, Ruth. (1992). *Oral Traditions and the verbal arts. a guide to research practices*. New York: Routledge.
- Judge, Zulfikar dan Nurizka, Marissa. (2008). "Peranan hukum adat sasi laut dalam melindungi kelestarian lingkungan di desa Eti kecamatan Seram Barat kabupaten Seram Bagian Barat". Pada Jurnal *Lex jurnalica* Vol 6 No 1. Jakarta: Esa Tunggal.
- Nendissa. Reny. H. (2010). "Eksistensi lembaga adat dalam pelaksanaan *hukum sasi laut* di Maluku Tengah" pada Jurnal *Sasi* Vol. 16 No. 4 Bulan Oktober – Desember 2010.
- Rastika, I. (2012). *Sasi, Selamatkan biota laut raja empat*. (online) Tersedia: travel.kompas.com. (diunduh tanggal 23 November 2014, 07.30).
- Renjaan, Justine, Purnaweni, Hartuti, & Anggoro, Didi Dwi. (2013). "Studi kearifan lokal sasi kelapa pada masyarakat adat di desa Ngilngof kabupaten Maluku Tenggara", pada Jurnal *Ilmu lingkungan*. Volume 11 Issue 1: 23-29 (2013). Semarang: Undip.
- Sedyawati, Edi. (1996). "Kedudukan tradisi lisan dalam ilmu-ilmu social dan ilmu-ilmu budaya". Pada *Warta ATL* edisi II/Maret. Jakarta: Asosiasi Tradisi Lisan.
- Sibarani, Robert. (2012). *Kearifan lokal (hakikat, peran, dan metode tradisi lisan)*. Jakarta: Penerbit Asosiasi Tradisi Lisan (ATL).
- Sims, Martha C. & Martine Stephens. (2011). *Living folklore: an introduction to the study of people and their traditions*. Logan Utah: Utah State University Press.
- Spradley, James P. (1997). *Metode etnografi*. Yogyakarta: Tiara Wacana.
- Strauss & Corbin (1990). *Basics of qualitative research: grounded theory procedures and techniques*. California: Sage.