
Mapping the Local Wisdom of Sasi Laut Culture in Nuwewang Village, Maluku Province

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Abstract: *Local wisdom is an effort and resilience of the community to manage and preserve its natural products by relying on certain customary rules. Since the 16th century, natural resources in Maluku have been managed with a system called sasi. Sasi as a form of communal resource management practice carried out for generations in various locations in Maluku and parts of West Papua, this practice has long been believed to be one of the traditional wisdoms that is efficient in maintaining resource sustainability. This research focuses more on mapping the sea chassis area in Nuwewang Village, the sea chassis itself is a traditional open and close system for the utilization of certain marine resources that applies in a downward manner. This study aims to map local wisdom in the form of sea chassis applied in Nuwewang Village. The methods used are surveys and interviews, with data analysis carried out spatially using remote sensing methods based on geographic information systems. The results showed that the types of marine life that were breastfed were Sea Cucumbers (*Holothuroidea spp*) and Lola Snails (*Trochus niloticus*) as well as the boundary of the sea chassis from the eastern part starting from Tanjung Ayam to Tanjung Garam in the west with a coastline length of 13.34 km. The total area of sea chassis area in Nuwewang Village is 514.12 Ha*

INTRODUCTION

Indigenous peoples are groups of people who have lived for generations in an area and have a value system and sovereignty over land and natural resources regulated based on their customary law for the survival of the community concerned (Primawardani, 2017). Local wisdom is an effort and resilience of the community to manage and preserve its natural products by relying on certain customary rules. Indigenous peoples' rights under international law have evolved over time, including human rights agreements, to address the special circumstances facing indigenous peoples and their priorities, such as land rights, territories and natural resources, and self-determination (Thornberry, 2013).

Since the 16th century, natural resources in Maluku have been managed with a system called *sasi* (Harkes & Novaczek, 2002). Haulussy et al., (2020), define *sasi* as a form of communal resource management practice carried out for generations in various locations in Maluku and parts of West Papua, this practice has long been believed to be one of the efficient traditional wisdoms in maintaining resource sustainability. *Sasi* is understood as part of a cultural institution regarding the utilization and management of biological, vegetable and environmental natural resources; in other words, *sasi* can also be understood as the management of achieving the quality of quality biological natural resource products and economic value (Gaspersz, & Saiya, 2019)

According to Kennedy et al., (2019), the people of Southwest Maluku have their own views on *sasi* as a traditional open and close system for the use of certain marine resources that apply in a descending manner and generally regulate the type that can be taken, the opening time, the location of utilization, who can take advantage and sanctions if they violate the rules. Unlike the practice of *chassis* in several other locations in Maluku Province, elements of customs and traditions in *sasi* practice in Southwest Maluku began to decrease. *Sasi* in this area is more church based, where pastors and village heads regulate the *chassis*, in addition, each country in Southwest Maluku has its own rules regarding the boundaries of land areas and boundaries of the sea area in the *chassis*.

This research focuses more on mapping the sea *chassis* area in Nuwewang Village, the sea *chassis* itself is a traditional open and close system for the utilization of certain marine resources that applies in a downward manner. Generally regulate the types of marine resources that can be taken, the opening and closing times, the location of utilization, and who can take advantage of, as well as sanctions if they violate the rules (Kennedy et al., 2019)

Based on this, spatial analysis of the territory of indigenous villages needs to be carried out, because the application of the *sasi* rules is based on spatiality, namely the area and boundaries of Indigenous Lands. The spaces that are the *chassis* area need to be clearly mapped. This is supported by the fact that the territory of indigenous peoples is a space whose data is still a lot that has not been inventoried, for this reason it is very necessary to carry out mapping. This study aims to map local wisdom in the form of sea *chassis* applied in Nuwewang Village.

RESEARCH METHODS

This research was conducted in Nuwewang Village which administratively Nuwewang Village is located in the Letti Island District in the Southwest Maluku Regency, Maluku Province with an area of 55.26 km². Letti Subdistrict is located on Letti Island which is the leading island of Indonesia (based on Presidential Decree No. 6 of 2017) which is located in the Timor Sea and borders the country of East Timor. Letti Subdistrict of Letti Island is located to the West of the Letti-Moa-Lakor Island cluster with an astronomical position at 08°09'35" – 08°14'41" South Latitude and 127°36'30" – 127°45'10" East Longitude.

The methods used are field surveys and interviews. The tools and materials used are GPS (Global Positioning Systems), compass, RBI Map of Southwest Maluku Regency scale 1: 50,000 from the Geospatial Information Agency. Interviews are conducted using a structured interview method with key speakers who are directly selected by looking at their position in indigenous government. The interviewees interviewed in Nuwewang Village included the village head and traditional head. Data analysis is carried out by combining interview results and spatial analysis results. The spatial analysis was carried out by processing field survey coordinate data using the

ArcGIS 10.8 program and conducting a buffer analysis technique with a distance of 200 meters from the coastline to produce a Map of the Sea Chassis Area of Nuwewang Village.

RESULTS AND DISCUSSION

Indigenous People of Nuwewang Village

Nuwewang village, in the vernacular is called by the name of Nia Wewar, which means circular snake, with an overall area of about 1999.2 Ha. Nuwewang Village is one of the lands located in the Letti Island District, Southwest Maluku Regency, (Figure 1). There are several versions about the historical origins of the Letti people. From the oral utterances of community leaders, Nuwewang existed before the arrival of westerners in the Maluku islands. Nuwewang's ancestor was named Lirlewna Paluewna which can be abbreviated as Lira Pau, which originated in Malay (via the southern route, Timor). The boat (hpuoku or slupe) on which it is boarded is a snake. From Malay sailing eastwards has the aim of finding a new location to live in. When you are about to continue the journey, the waves in the ocean are still high and stop on the side of the beach where the waves are lower. On the beach where this layover apparently there has been a man who has docked, named Tuwilaihera Kolpitaman, in the western part of the coast of this island.

It is said that Tuwilaihera Kolpitaman came from the east. The two people then coexisted peacefully. In the course of time of peaceful life two predecessors on this island, came then a man from Seram named Para-Para, who on his way stopped at Tounwawan, Wakarleli (P. Moa) and then came to Letti Island. Thus, Nia Warat was inhabited by three settlers, and the three of them coexisted peacefully. All three came when the sea level was still high, covering part of the expanse and beach on Letti Island. In the intermittent time, the heights of the sea receded, and they just realized that they lived on a hill. Until a long enough time, they observed, the expanse under the hill looked safe to live in and then they moved near the shore. This residence was followed only by two predecessors of the inhabitants of this island, Lira para and Tuwilaihera Kolpitaman. While Para-para agreed to have the responsibility of guarding the southern part of the island. The location of this residence is precisely around the village chief's office, known later as Nia Wewar, which means a circular snake. The name of Nia Wewar at the time of the arrival of the western nation changed to Nuwewang.

The kinship and community system as the ancestral heritage of Nuwewang Village was developed by all families through Luwu-Luwu, Aane-Aane and Lete or the land of. Leww or Luwu is a combination of several families or home eyes. Aane or Soa is a combination of several Luwu. Luwu is led by a Lalauwne or Saniri who is lifted from the eyes of a certain house. Soa is led by the head of soa who is appointed by the citizens of soa. Lete is led by a Kay or King who is marna-appointed. The duties and authorities of the Lalauwne or Chief Soa and the Kay people or King took place in a kinship and customary manner. There are six known soas, all six Soa have their own house spies. The six Soa-soa are Soa Ruwnyone, Soa worsupun, Soa Polwunu, Soa wetwai - Kapoit, Soa Upsian Lyore (Sea) and Soa Upsian Riae (Land) .

The customary rules that are strongly maintained by the Customary Lands are the rules of the Customary Government. Indigenous Governments in Indigenous Lands have always been based on lineage that since generations has been established by oath by ancestors (Titaley, 2020). Not only the King's Office has been passed down for generations, but other positions that exist in the customary government structure in the Customary Land in Maluku

Sasi Laut in Nuwewang Village

The term sea chassis in Southwest Maluku Regency is known as sasi meti. Meti means seashore. According to the Big Indonesian Dictionary, tubir in terms means a steep edge or the edge of something so deep that what is meant by tubir in the sea is the last land boundary or a steep bank before the deep sea. So that the meti boundary or tubir boundary is a marginal boundary consisting of coral reef ecosystems so that many marine life breed and forage among coral reefs.

Sasi is applied only to certain types of biota. Meanwhile, biota and other marine resources are allowed to be taken and utilized by the community (Elfemi, 2013). Generally, sasi is applied to marine resources that have high economic value or are target consumption markets and local communities. Marine life that is commonly cited is Lompa Fish (*Thryssa baelama*), Sea cucumber (*Holothuroidea* spp) and Lola Snail (*Trochus niloticus*) because the three biota have high economic value. However, in addition to these three types of biota, sasi also protects shrimp or lobster and seaweed. In Nuwewang Village itself, the types of marine life that are disasi, namely Sea Cucumbers (*Holothuroidea* spp) and Lola Snails (*Trochus niloticus*).

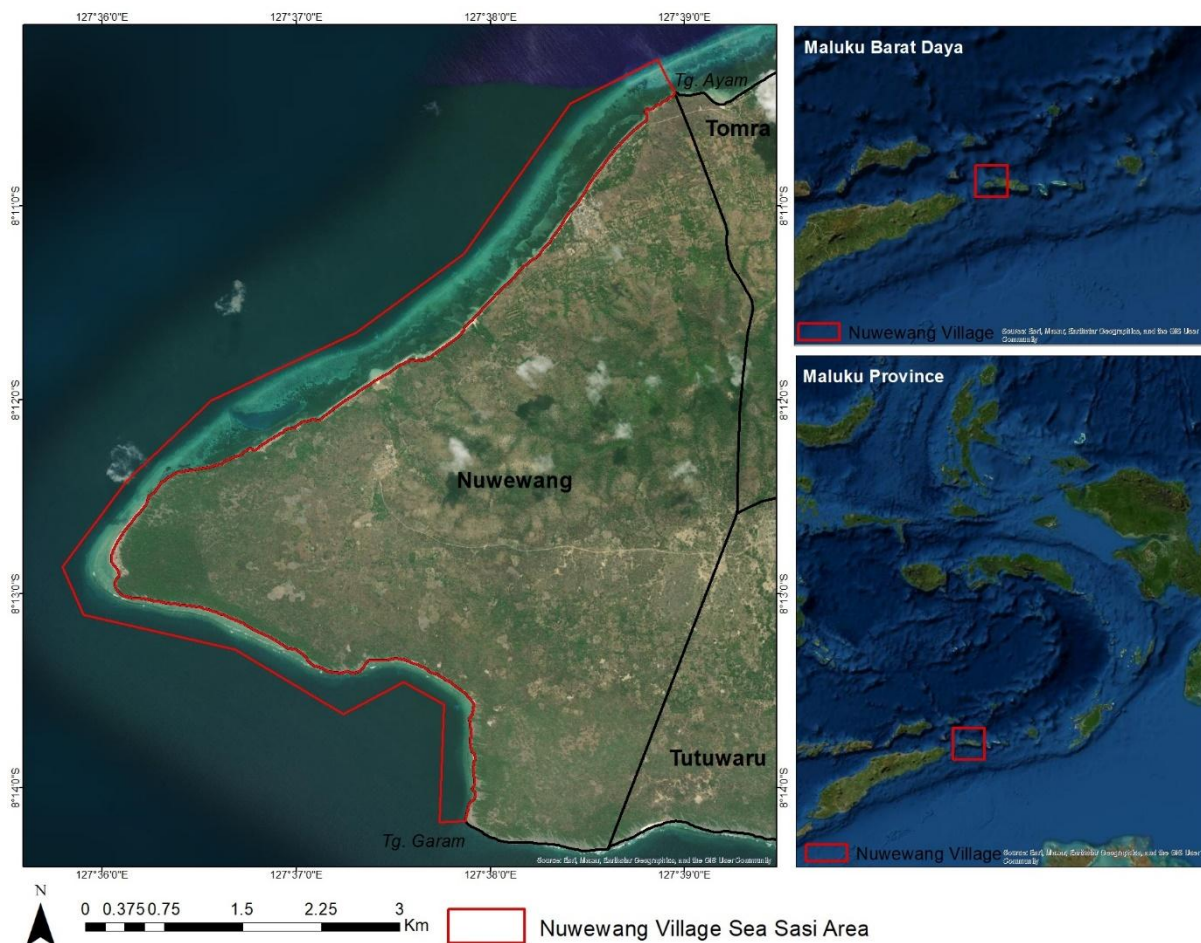


Figure 1. Boundary of Sasi Laut Area of Nuwewang Village



Figure 2. Sasi Area Boundaries (a) Tanjung Ayam, (b) Tanjung Garam

Based on the Regulation of the Minister of Maritime Affairs and Fisheries of the Republic of Indonesia Number 8 / Permen-Kp / 2018, concerning procedures for determining the management areas of indigenous peoples in the use of space in coastal areas and small islands, the Territory of Indigenous Peoples hereinafter referred to as Managed Areas is a water space whose marine resources are utilized by Indigenous Law Communities and become the area of the Customary Law Community (Mansur & Marzuki, 2018)

Based on the results of interviews with village heads and traditional elders in Nuwewang Village, they stated that the boundaries of the management of the marine sasi customary are "as far as the eye can see" which means that the management authority of the Sasi Custom is 200 meters from the coastline towards the sea, while the boundary of the sea chassis from the eastern part starts from Tanjung Ayam to Tanjung Garam in the west which (Figure 2) with a coastline length of 13.34 Km. Based on these things, a map of sasi laut area was made (Figure 1) with a total area of 514.12 Ha.

The customary regulations in force in Nuwewang Village have not been codified. By looking at the traditional institutional structure in Nuwewang Village, it can be known that the highest authority of customary rules is held by the king. Thus, the rules that apply then the one who stipulates is the king. However, if there is a problem that concerns the commons, the king will ask for consideration with the customary council. These customary rules concern all aspects of people's lives, and as the influence of the church and national law enters, customary rules adjust and become an important part of societal arrangements. Specifically, the customary rules for natural resource management, both land and sea, are known as sasi (hwere).

Sasi Laut is enforced with several customary rules governing customary rituals, utilization rules, and sanctions imposed on sasi violators who violate the rules of sasi laut when the customary law of sasi laut is enforced throughout sasi laut (Prasetyo et al., 2020). Sanctions are given with the aim of not only providing trauma or feelings of deterrence for violators (Putri et al., 2020), but to educate the offender not to do the same (Djunarsjah & Putra, 2021).

The practice of sasi laut is carried out by opening and closing customary territories (Satria & Mony, 2019), in waters along the coast with a distance from the coast to the open sea as far as the ability of traditional boat strokes. At predetermined times close this sea area as a time when biota develops and cannot be captured, and is opened as a period when biota can be caught. One form of light sanction that does not include fines is by taking or confiscating tools used to retrieve objects that are used to take objects that are used and objects taken from sasi place (Elfemi, 2013). Closing can be interpreted as a period of waiting, saving. Closing can be interpreted as the period of taking out savings. During the closing period, anyone who takes a banned biota will be subject to punishment. At this time the residents looked after each other and supervised each

other. Sasi will be opened according to the predetermined time and begin with a traditional ceremony attended by traditional elements, state saniri and village communities (Persada et al., 2018). During the opening period, villagers are allowed to take within the stipulated time.

CONCLUSION

Nuwewang Village still maintains sasi culture, as an effort to conserve marine resources, in Nuwewang itself the types of marine life that are disasi, namely Sea cucumber (*Holothuroidea* spp) and Lola Snail (*Trochus niloticus*). The boundary of the sea chassis from the eastern part starts from Tanjung Ayam to Tanjung Garam in the west with a coastline length of 13.34 Km. Total area of sasi laut in Nuwewang Country is 514.12 Ha.

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