

Sasi as a Lingat Village Government Strategy for the Preservation of Taripang in the Tanimbar Islands

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Abstract

Writing this thesis discusses "Village Government Strategy for the Preservation of Sasi Taripang in the Lingat Village Community, Selaru District, Tanimbar Islands Regency". The problems discussed in writing this thesis are: 1. government strategy and implementation in sasi dance 2. How is the sasi dance law implemented in the lingat village community 3. What is the role of the lingat village government in preserving sasi dance. The type of research used is descriptive qualitative research where the data is obtained through observation and interviews. The research location was carried out in Lingat Village, Selaru District, Tanimbar Islands Regency. Where the research subjects used in this study totaled 12 people including: 3 village government officials, 1 head of a traditional institution, 1 head of the Village Consultative Body (BPD), 1 entrepreneur, 5 community members, and the village head as an informant. The results of this study indicate that the village government strategy is a benchmark for the community to preserve existing natural resources, such as sasi taripang where this sasi law has existed for a long time and is passed on from generation to generation, and is continued by the role of the village government to preserve it through Lingat Village Regulation No 05/01/DSL/I/2021 "About sasi violations, and the time for carrying out sasi" and a fine of Rp. 1,000,000.00 as a form of strategy and the government's role in maintaining the preservation of sasi taripang so that it does not extinct.

Keywords: Government Strategy, Sasi Law, Preservation



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INTRODUCTION

As a maritime country that has a larger ocean area than its land area, this country ranks 15th in the list of the largest countries in the world. As a maritime country, Indonesia has its own advantages because the vast territorial waters make it filled with abundant marine natural resources. Indonesia's great marine wealth, apart from the potential for fisheries and biological natural resources, according to Ratuanak, Indonesia's oceans also hold potential reserves of oil and gas as well as mineral sources of renewable energy and various environmental services such as the maritime industry (Andreas: 2022). The potential of the sea which has a lot of diversity that is so abundant can make Indonesia's economy more advanced.

The application of Maluku Sasi has been carried out in Maluku since ancient times. Zerner in Ratuanak et al explained that the application of sasi as customary law in Maluku even existed before the Dutch colonial administration and was even used by the colonial government in accessing natural resources in Maluku (Andreas: 2022). Ratuanak explained that in general, sasi in Maluku is interpreted as a prohibition issued by an authorized customary institution to anyone without the right to take, use and/or enjoy certain resources. It can be seen that the implementation of sasi has many aims to preserve natural resources and maintain a balance between nature, humans and the spiritual world and violations of the implementation of sasi will receive sanctions based on the spiritual world and society. Most

areas in Maluku still preserve the sasi culture, one of which is in the regency of the Tanimbar Islands Regency.

Tanimbar Islands Regency is one of the regencies in Maluku province which has a total area of 52,995.19 km². This area consists of 10 districts and is dominated by the sea covering an area of 42,892.28 km² or 80.94% of the total area. This large sea area causes this Regency to have a wealth and diversity of fish and non-fish resources that have the potential to be developed, such as capture fisheries and seaweed. Yamdena Island is one of the large islands in the Tanimbar archipelago district, this island has been designated as a Marine Conservation Area (KKP). Determination of a conservation area in a water location aims to ensure the sustainability of aquatic resources.

Selaru Island is the outermost island of Indonesia in the Tanimbar Islands bordering Australia. This island is part of the government territory of the Tanimbar Islands Regency, Maluku province. This island is adjacent to Yamdena Island. The Selaru Island area is part of the Selaru District which is administratively located in the Tanimbar Islands Regency. Selaru District consists of seven villages namely; Adaut, Namtabung, Kandar, Lingat, Werain, Fursuy, and Eliasa, with Adaut as the capital of Selaru District. Lingat village is a strategic village that has a lot of historical heritage during the independence period. The village of Lingat has a very strong traditional tradition and this custom has been passed down from generation to generation and has never been lost, that is the belief of the villagers. There are various kinds of customary processes that are implemented in Lingat Village, one of which is the application of the sasi law.

Lingat village community which is the outermost or smallest area and has livelihood characteristics that can be categorized into 3 groups: First, residents with livelihoods as fishermen. This livelihood is the main livelihood system in meeting household needs. This category is mainly found in communities that inhabit small islands with a narrow land area. Second, residents with livelihoods as farmers/planters. This livelihood is the main livelihood system in meeting household needs. Third, residents who develop dual livelihoods, namely being fishermen and farmers/planters. There are those who make the profession of farmer/planter their main livelihood and being a fisherman as a side job, and vice versa.

In the village community structure, Lingat has a job that they are engaged in agriculture as farmers and fishermen. As an outer island or a small area, the people of Lingat Village have many social arrangements that are always manifested in action. There are also marine products that are sought after which produce large amounts to meet the needs of the local community. The marine products that are managed are sea cucumbers and seaweed. These two marine products are very beneficial for the people of Lingat Village to meet the economic and school needs of their children.

Marine products in the form of seaweed are one of the livelihoods carried out by the people of Lingat Village. Seaweed cultivation is carried out by young children, young people and the elderly. Because the selling price is so high. Sea cucumbers are marine products that have a higher selling value than seaweed. The bias is that the search for sea cucumbers is carried out 2-3 years and then it is carried out, this is because if people look for it every day. will have the potential for over-fishing of the sea cucumber commodity so that over time it will become extinct, for this reason this commodity is needed. This article will discuss how the government's strategy and implementation of sea cucumber sasi, how the sasi dance law is implemented and what is the role of the Lingat Village government in preserving sasi dance.

RESEARCH METHODS

The method used in this research is socio-legal with field research and literature research approaches. Beginning with a direct observation in Lingat Village to observe and

review carefully and directly at the research location to find out the conditions that occur. In addition, interviews were also conducted with the Head of Lingat Village, Head of village administration 3 as a form of village government system, 2 traditional leaders. 2 staff from the Village Consultative Body (BPD), five community leaders who witnessed the traditional procession of closing sasi and opening sasi and two entrepreneurs.

RESEARCH RESULTS AND DISCUSSION

Lingat is one of the seven villages in Selaru District, Tanimbar Islands Regency, Maluku Province. Lingat Village is located in the middle of Seru Island which is the southern outermost island. Astronomically, Lingat village is located at 8°14'58" South Latitude and 130° 52'53" East. With administrative boundaries as follows: North side is bordered by Namtabung Village, South side is bordered by Fursuy Village, West side is bordered by Werain Village and East side is bordered by Kandar Village. The total population of Lingat Village in 2021 is 4,145 people, consisting of 2,078 men and 2,067 women with a total of 731 household heads. The male population compared to the female population has a higher male population which can be seen from the following table according to age and population.

The education level of Lingat Village residents is generally elementary school, junior high school and senior high school graduates. The largest number of graduates is junior high school (SMP) graduates of 30% (thirty percent), elementary schools (SD) of 28% (twenty eight percent) and senior high school graduates (SMA) of 17% (seventeen percent). Based on the diagram above, it can be explained that the level of education starts from those who have not attended school 71 men and 69 women with a total of 140 (5%), those who are still in Kindergarten 61 men and 70 women with a total of 131 (5%), 115 males and 72 females who did not complete elementary school with a total of 187 (7%), 391 male and 380 female elementary school graduates with a total of 771 (28%), males who did not complete junior high school - 69 men and 40 women with a total of 109 (4%), who graduated from junior high school 435 men and 410 women for a total of 845 (30%), who did not finish high school 43 men and 33 women with a total of 76 (3%), 254 male high school graduates and 233 female graduates with a total of 487 (17%), 15 male academy/university graduates and 18 female students with a total of 33 (1%).

The total work force in Lingat Village is 1,536 people with a livelihood composition. The types of food crops cultivated by Lingat villagers are rice, corn and cassava as well as beans. The fruits produced by the people of Lingat Village are bananas, mangoes and papayas, while the plantation crops are generally coconuts. The fishery potential in Lingat village is various types of fish and shrimp/lobster, while the community members cultivate taro and seaweed. While the types of livestock kept by Lingat villagers include pigs, cows, goats. While the types of poultry that are raised are chickens and ducks/ducklings. Types of small and medium businesses in the village include basic food stalls, cake sellers, drinking water depots, fuel sellers and workshops. The number of business groups in Lingat village is 71, consisting of farming, livestock, fishermen and craftsmen groups. The life of the people of Lingat Village is very thick with traditions left by their ancestors. The custom of the people is to visit sick people (neighbors or relatives), the habit of helping to repair the house. All of this illustrates that the neighborly relations in this village are still close/strong. The art that has been preserved to this day is in the form of dance and the culture of Ikat weaving.

The customary tradition that dominates the social life of the Lingat village community is the Duan-Lola culture. The term Duan-Lolat is a term that has existed for a long time in the culture and customs of the Tanimbar people which indicates a kinship relationship that occurs through marriage, where the duan is a family group that gives blood children/girls

(girls) and lolat is a group families that accept girls. With the occurrence of this marital relationship, the consequence received is that there is a reciprocal responsibility that occurs from both parties, both from the second party and from the second party.

In the context of kinship, the duan is the owner of the lolat because according to the Tanimbar people they come from him, meaning that the duan gives the woman in a marriage who will give offspring or children (lolat). As the giver of a woman in marriage, the Duan for the Tanimbar people is called Ompak Ain which means a place or land where plants or plants grow. Duan Lolat traditions that affect the life of the people of Lingat Village include: Marriage Tradition: Each party (Duan-Lolat) have their own rights and obligations. Duan has the right to receive the marital property of his daughter from the husband and wife and is obliged to pay for the marital property of his son. The marital property is "Bain Lele" or advance property in the form of elephant ivory assets one fathom in length as a traditional tool. In practice, if these traditional objects are not available, they can be replaced with an amount of money according to the agreement.

Tradition of building houses: The obligations and responsibilities of Duan and Lolat are stated at the time of laying the first stone and erecting the house, closing the roof of the house and celebrating entering the new house. After all the house construction processes are complete, all Duan and Lolat will gather to give thanks or pray to God before the house is occupied. In this process, usually each party, both Duan and Lolat, already knows their duties and responsibilities where Lolat will bring Sopi and makeshift money (coop plugs) while Duan Ompak Ain, Udan Ain and Empu Ain will consult together to make a division of what should be done. below in the form of their dependents such as large woven cloth and money.

Events of Death: At the event of death of a married and old age, all duaan and lolat will be notified to bring their dependents. Lolat from the deceased party will bring fish or pork, while both of them will bring food, clothing and sarongs. The life of the Lingat village community is strongly influenced by the customary structure that was formed since the ancestors through the division of areas according to soa. In Lingat village there are 4 soa and 51 houses. The division of areas in Lingat village is based on soa and neighborhood associations (RT) and regional pillars (RW). There are 4 soa in Lingat village, each soa directly functions as a regional pillar (RW) so that in Lingat village there are 4 regional pillars (RW). Each RW/Soa consists of 3 RTs, so that in Lingat village there are 12 neighborhood units (RTs). The distribution of soa/RW and RT in Lingat village is as follows: Soa Anausu (RW 01): Total 3 RT, Soa Resa (RW 02): Total 3 RT, Soa Malihu (RW 03): Total 3 RT and Soa Selebu (RW 04): Total 3 RT.

In Article 1 Number 33 of Law No. 27 of 2007 it is stated that Indigenous Peoples are a group of people who live for generations in a certain area because they have ties to their ancestral origins, and have a strong relationship with resources in that area. and has a value system that determines economic, political and social institutions, as well as legal institutions for the people who live in that geographical area. This statement was later amended by Law No. 1 of 2014, where the term adat used is the Customary Law Community which is described as a group of people, or a community that has lived for generations in certain geographical areas in Indonesian territory, because they have ties with their ancestral origins, also has a close relationship with territory and land, as well as its natural resources. This community has its own customary governance institutions as well as the customary legal order that applies in their customary territory in accordance with applicable regulations.

Law Number 1 of 2014 also regulates the rights of indigenous peoples in the management and utilization of resource space which obliges the government and regional governments to facilitate local communities and traditional communities in terms of granting

location permits and management permits. According to Valerine Kriekhoff, diversity in life and the structure of society is one of the concrete realities that we have always faced. In human life, this diversity is manifested, among others, in various rules or orders that serve as guidelines for behavior and become the basis or for creating order and harmony in the life of that society. Various terms have been used to express the existence of these role models such as mores, adat, or regulations.

Government Strategy and Implementation in Sasi Taripang

The government in village rules No 05/01/DSL/2021 "About sasi violations and the time for carrying out sasi" this rule was made as a form of strategy that the village government created to be implemented and followed by the community. According to Jhon A Bryne defines strategy is a fundamental pattern of goals and planned, the distribution of resources and the organization's interaction with markets, competitors, and environmental factors. Within a year, the government was able to open sasi taripang so that the community could carry out activities that generate money for their daily needs that can support the lives of the local community. The government is able to protect the community in the social order to maintain and protect the local nature so that pollution does not occur on land or at sea.

Bakri (2014) emphasized that long before the independence of the Republic of Indonesia, even long before the invaders entered Indonesia, the Indonesian archipelago was inhabited by various legal alliances (*rechtsgemeenschap*) which had regular citizens, had self-government, and had material and immaterial assets. This legal partnership is also called "legal community", namely a group of people who are regular and permanent in nature, have a government/leader, and have their own wealth, both in the form of visible (material) and invisible (immaterial) objects. According to Fauzi and Siscawati (2014), the term "customary law community" should be understood as the equivalent of "*rechtsgemeenschap adat*". The term *rechtsgemeenschap* translated from Dutch into "customary law community" is "community law" and "customary". Not "community" and "customary law". equality);

1. Rights of environmental protection
2. Rights to administrative due process
3. Rights to the rule of law

Government policy is in accordance with the regulations that apply in the Lingat village community order, as in the unwritten rules that customary law has a very important component in this case in carrying out any process that must be based on custom. Maluku is thick with the traditions and culture of each region. The tradition in the village of Lingat is that every event of greatness or open sasi or other events is based on the prevailing custom. The government determines that within a period of two to three years, the opening of the sasi taripang will be carried out according to the predictions of the local customary elders. According to the forecast month and year.

The Sasi Taripang Law Executed in the Lingat Village Community

Sasi is a community tradition that has substantive legal value, which is a temporary prohibition not to take forest or marine products until a certain time. Sasi can be said to have legal value, because it has norms or rules relating to ways, habits, codes of conduct, and customs which contain elements of ethics and norms. Sasi is a local legal system that contains prohibitions and obligations to take land and sea natural resources in the long term. Lingat Village is a village that is famous for its thick traditions and culture as well as customs that bind the community.

Historically, Sasi is a traditional and sacred prohibition which is a legacy from the ancestors of the village of Lingat and still exists today. In the end, sasi appears in the midst of society to form life values that teach humans to unite with the natural surroundings in the form of religion. Before this village recognized the existence of religion, the sasi law was born for this village, although this law was not written down, it was verbally conveyed by the people who first occupied Lingat village by using a machete to mark a tree as a sign that the sasi had been opened and closed. The emergence of the sasi law for the community is not as a coercive legal rule but as a culture from within the community that was born from nature and then passed down and preserved in accordance with the understanding of the state which stands on law.

The theory of the living law is a law that lives and is actual in a society, so it doesn't need any more re-actualization efforts. Sociologically, the living law will always live on in society. The living law is the rules that are used in ongoing life relationships and originate from customs or habits (Lilis Rasjidi, 2007; 66). each region or each village has laws in their respective regions even though these laws are not written, but people who live by customary law are able to understand every customary process that applies from year to year.

The Role of the Lingat Village Government in Preserving Sasi Taripang

Preserving a natural product that already exists and remains is in the interest of the villagers of Lingat as it is a form of concern for the community. When the resources already exist and remain for the needs of the community, how can the government maintain and protect them and be able to preserve them so that they cannot become extinct for a certain time. Bailey and Zerner (1992) say that sasi comes from the word "witness" which means a prohibition against harvesting, catching, or taking without permission of certain resources that are subsistent or economically beneficial to society. The existence of the sasi ban which is still in effect in the village of Lingat to this day, whether it is realized and understood by the local community or not, is an attitude of environmental preservation (conservation) that has been carried out for generations. according to law no. 23 of 1997 concerning environmental management is an integrated effort to preserve environmental functions which include policies for managing, utilizing, developing, maintaining, restoring, monitoring and controlling the environment. Berhtha said that, various community efforts to manage and influence the environment have been carried out by them which are utilized to meet their needs (I Nyoman Beratha, 2001). Preservation is an effort to manage heritage through research, planning, protection, maintenance, utilization, supervision, and/or selective development to maintain continuity, harmony, and carrying capacity in responding to the dynamics of the times to build a higher quality national life (Jogja Heritage Society, 2010).

CONCLUSION

The Lingat village government's strategy for preservation began with holding a deliberation meeting with Lingat village officials, with traditional institutions, customary elders and local RT/RW heads on how to carry out sasi in determining the date and month starting with a joint meeting. The strategy that was made was that when there was theft committed by the community, they would be fined or sanctioned in the form of stabbing one pig and compensation in the amount of Rp. 1,000,000.00 as a warning to the community not to steal natural products temporarily. endorsed by the government.

The sasi law in Lingat village is a law that has existed since ancient times when this law was born from the people themselves where there were restrictions on the extraction of natural products. Even though this law is not written, it is always obeyed by the people

because before the arrival of religion in Lingat village. This sasi law has been in force since the first people who occupied Lingat village with a sign of cutting a tree trunk as a sign that the sasi had been closed and when it was opened cutting a tree trunk as a signal. In ancient times when society was still completely dependent on nature. With inadequate education in ancient society, they were able to properly understand the limitations of natural products, such as use for preservation, so that they could not become extinct.

The role of the Lingat village government in preserving sasi taripang is a policy that has required that the government's role is important for preservation as the Lingat village government acts as a role model for the community to take various actions to preserve existing natural products, starting with holding counseling for the community as an understanding to The community knows correctly that a natural product that already exists in Lingat village is a form of God's love and compassion for this village, how can we develop it for the survival of all of our lives.

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