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RESEARCH ARTICLE

THE ENVIRONMENTAL MANAGEMENT PHILOSOPHY OF INDIGENOUS PEOPLES IN COASTAL MARINE AREA IN MALUKU

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Abstract

Local wisdom of indigenous peoples in natural resource management contains the values of kindness and wisdom. Customary law community identifies itself as an integrated part of the universe in relation interrelated, dependent, and influence each other. The most important is to create a relationship that is harmonious, and balanced, so as to create harmony between man and his environment. The problems of natural resource management is a reciprocal relationship between man and his environment. The nature of the indigenous peoples religious life tends magical show visible irrational because it is sometimes considered a mystical, but its activities do not damage the environment but instead maintain and preserve the environment so that there is a balance. Environmental wisdom of indigenous peoples are essentially stems from the system and religious values espoused in the community. The essence contained therein is to give guidance to people to behave in harmony and in tune with the rhythm of the universe, so as to create a balance between the human relationships with the natural environment. But with the development of globalization and development demands that only the pursuit of economic interests, many exploration activities that the government did, not negate and ignore the negative impacts and rid society and indigenous culture in natural resource management. Finally the environmental crisis occurs, so that nature also seemed reluctant to make friends with humans. Government policy in various regulatory although there were sympathetic to the environment but tends to be eliminated by implementing authorities. A new concept of environmental management is green constitution that may have touted so heavily in environmental awareness and total liability become part of every citizen.

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INTRODUCTION

Indonesia is an island in which the marine area extends over 360 million hectare, almost twice the land area of the country. Consists of about 17.500 island with an area of sea of about 5,8 million km and stretches along line of 81.000 km. Most of the island are small island bestowed with abundant natural resources and environmental services offering huge potentials for economic development. The marine environment-including the oceans and all seas and adjacent coastal can support system and a positive asset that presents opportunities for sustainable development. The coastal area contains diverse and productive habitats important for human settlement, development and local subsistence, and also are vital for many local communities. In this paper, the term of “local communities or indigenous people” refers to what has been term as “masyarakat adat”, i.e. community based on traditional/customary laws. Here inafter, the paper will use the term “adat community” to specifically refer to indigeneous people in Indonesia.

Indonesia has many adat community which have existed long before Indonesia's independence. This indigenous people have had control over coastal and marine areas, and have managed natural resources according to their cultural traditions, since time immemorial. In Maluku, one of some archipelagic province in Indonesia, there are groups of indigenous people or customary law community which generally still respect and implement their customary law, especially in management of marine and coastal resources. The customary laws has, for instance, provides guidance to the communities on how to use natural resources wisely and how to ensure the sustainable use of the resources. For decades, marine and coastal areas and their potential were rather ignored, because the orientation of development in Indonesia always put emphasis on the development of big island, especially Java. After the reform era, since 1998, the management of marine and coastal areas has started to be developed quite seriously.

Unfortunately, the government's attention's was not accompanied by a bottom-up approach that involves a population or community living in marine and coastal area. Various policies from both the central and local government have marginalized people who have rights over the areas. Not only marginalized local community, but also many of the policy from the government cause the global climate change. Give permission to companies to exploit the forest, building permits, permits to exploitation and management of coastal and marine areas it is the impact of the environmental crisis that occurred at this time, resulting in natural disasters everywhere. Floods, landslides, sea level rise, precipitation is also an environmental crisis occurs. This Environmental damage is also caused by policy makers who are not observant and aware of the environment. Damage on natural resources has the potential to severely affect communities that are highly depend on the resources. In this regard, coastal communities, which heavily depend on coastal and marine to support their life, will suffer significant losses if this area damage.

This article is aimed to answer the questions of to what extent Local wisdom and the environmental management of indigenous people can play in ensuring sustainable management of natural resources at coastal marine areas.

A. THE ENVIRONMENTAL MANAGEMENT PHILOSOPHY OF INDIGENOUS PEOPLES IN MALUKU

The largest portion of Indonesia's territory beside consists of the marine area, also have a large number of adat communities occupy some of Indonesia's coastal areas. These communities have traditionally controlled coastal and marine areas according to customary-based sea tenures referred to hak adat kelautan. The real control over coastal and marine areas by these communities is closely related to the relationship between the communities and the areas and resources within, which has been inherited from the communities' ancestors. The areas under the control of the adat communities are characterized by the distinct authorities of the communities.

Through the interaction and adaptation taking place for a very long time, customary coastal and marine communities have created and developed values, patterns of life, institutions, and laws reflecting the harmony with the conditions and availability of natural resources.

In Maluku, related to value, belief and pattern of life of sustainable environment, there is philosophy of a structure of the indigenous people in Maluku. Before the arrival of the Dutch in Maluku, the structure of indigenous people has been known for two large groups, namely the so-called (a) ULI SIWA and (b) ULI LIMA. While the composition of the community based on GENEALOGIS-TERRITORIAL. Generally the settlement of a luma tau called **uku** which includes aman or hena and led by an **upu**. Uku or also called kampung which is close to each other to form an alliance called **uli**, although that uli has the lowest kind, but has a more tangible societal functions. The type of this Uli is led by an **upu latu** and assisted by **kepala soa** (leader of luma tau), **kapitan** (war commander). Negeri¹ or Village classified **uli siwa** as well as **uli lima** have similarities in certain customs and upholds the ties of brotherhood². The use of the term for village or negeri comes from the Dutch, namely negorij (negeri). This negeri is led by a person who holds and called **latu** which by the dutch replaced with a **raja, patti** or **orang kaya**.

In all the activities of indigenous peoples in Maluku still maintain their traditional which has been handed down for generations. They assume that the customs handed down by ancestors who established alliances customary land (aman, hena,) and they hope that customs can be run as a sole lifeline. Negeri then be used as a custom union itself, which is a social group that is bounded by a common attachment and in a certain sense, can stand alone. The

¹ Negeri is other name for village beside Aman, Hena, Ohoy, etc in most Traditional Villages in Maluku.

² J.D.Pasalabessy, *Hukum dan Hukum Adat*, Materi Kuliah, Tanpa Tahun

obligation of “anak negeri” for example follow on adat rules, is fundamental and principal, especially who are still alive in the “Negeri” (villages) of the Lease and Ceram

As a negeri adat, each negeri has a special building called "Baileo" ie, as a meeting place of all the elements in the indigenous communities. Baileo also serve as "micro-cosmos", ie as a meeting place for the indigeneous communités. Can also be used as a place of worship customs, where every activity or traditional ceremonies performed on the "Baileo", because it is in some negeri there are special positions in the Baileo.

Traditional knowledge systems (original) is still felt in indigenous communities in Maluku until now, where attachment to natural ecosystems remains a part in public life. This is evident from the shape and activity behaviors tillage still using traditional technology. That nature of Maluku community is "cosmic", ie everything becomes a unity. Man in the cosmic sense is a part of nature, and not be separated from his field. There is no separation between this world and the unseen world was born, so it is necessary to balance. Similarly, there is no separation between humans and other beings. Indigenous peoples in Maluku is looking at customary law as the rules that have been given by the lord of the sky (**upu lanito**), lord of the earth (**ina ume**) or the limits that have been set by protective spirit of negeri (**nitú aman**). Therefore any disturbance to the balance above of the constitutes a violation of the law and the legal officer shall take the measures necessary³.

There are a lot of local knowledge of indigenous people in Maluku, which is still maintained and preserved and still in use in natural resource management that would not damage the environment. With a philosophy that considers their nature is part of their lives so that there should be a balance in its management. Management of natural resources in the sea, for example. Laut (sea) or Lau to the community in the province of North Maluku is a place to continue their lives. Sea is a gift from the almighty with all its contents. Sea for the local community is a wide range of life outcomes that need to be maintained, as it will prolong their life⁴. Society still adhere to the message of their ancestors that the sea must be maintained. According to popular opinion, the sea is like a woman, so should be treated well and and soft, because if treated roughly and carelessly, then the sea will rage and disastrous.

Sea is also seen as a good means of communication because it can connect the island with the island. Sea is also regarded as a sacred place, so to go down to sea in activities to earn a living they have to carry out the ceremony held waning "lalohi" ask God to bring abundant results. Local people also assume that among those with fish have a close relationship, such as tuna, in their view, tuna is coming from a woman, so that when tuna fishing must be done properly (ie to be courted like seduce a woman), because if not done it according to their beliefs, the fish will get away from them. From rhyme or dola Bololo communities in North Maluku province boasts views of the public about the sea. such as:

“Yau fomatai pasi moro-moro fo naku ise”

Which has meaning:

Yau fo matai pasi = the sea is the place where we live

Moro-moro fo naku pasi = lets we keep together

“Kangela fo hisa ngolo kore sebao magina”

Which has meaning:

Kangela fo hisa ngolo = although it difficult the sea Should we keep.

Kore sebao angina = winds and currents had charge, a job must be carefully designed.

For the community of indigenous people in Central Maluku, were hereditary implementation of the provisions to protect petuanan laut between magical balance in the environment continues to be lived, even though they do not know the exact reasons of the rules on which they run. They are seen more as a rule given by Upu Lanito (lord of the sky), Ina Ume (lord of the earth) or the limits that have been set by Nitú aman (village Guardian spirit) and Nitú Upu (guardian spirit of the family).⁵ To maintain a balance between human and natural resources in this case marine and coastal natural resources in Central Maluku Maluku province, known local wisdom in the

³ J. Tjiptabudy, 2011, *Asas Keseimbangan Dalam Pengelolaan Sumberdaya Alam Wilayah Laut dan Pesisir, Dissertation, Makassar, Universitas Hasanudin*

⁴ Ibidem

⁵ Ibidem, hal 145

management of marine and coastal natural resources in the form of provisions containing prohibitions to take and manage marine and coastal natural resources during the period certain time called sasi.

This is a system of customary-based management and utilization of natural resources still recognized and respected in many areas in Maluku. Some ethnic groups in Maluku employ different terms for Sasi. For example, the ethnic group of Kei Besar employs the term Yot, whereas the Kei Kecil ethnic group uses the term Yutut to refer to Sasi.⁶ The practice of the Sasi is believed to begin in the fourteenth century. Although the Sasi is a set of traditional rules of conduct in general, some people usually consider the Sasi as rules to conserve natural resources.⁷ The Sasi can also be interpreted as a traditional institution, which not only regulates the use of natural resources, but also reflects a traditional understanding on the relationship between humans, natural environment, gods, ancestors, and spirits. The Sasi contains rules related to the management of land, sea, and the natural resources⁸.

In general, the Sasi throughout the Maluku Islands has a similar mechanism, namely 'buka sasi' (literally means the opening of the sasi period) and 'tutup sasi' (literally means closing of the sasi period).⁹ The tutup Sasi is a declaration of prohibition, indicating that beginning from the moment of declaration no one is allowed to take natural resources freely. The announcement of tutup sasi is carried out by the Kewang and generally is preceded by a traditional ceremony called the 'panas sasi' (literally means 'hot sasi'). Violation of the declaration will be punished with sanctions in accordance with customary law.¹⁰ The buka sasi is an announcement indicating the end of the prohibition period. The buka sasi is also preceded by the panas sasi ceremony. During the buka sasi period, the members of communities are allowed to utilize the common resources pursuant to their needs.¹¹ The duration of the buka sasi and the tutup sasi depends on the condition of natural resources and the discretion of the kewang¹².

Research in villages in the Ambon and Lease islands, however, reveals a high level of environmental destruction in marine areas controlled by the adat communities. The destruction results from various activities, including the use of explosives and potassium in fishing, the destruction of coral reef, and the exploitation of sand and gravel. One factor causing this destruction is the ineffectiveness of kewang in these islands. This means that the effectiveness implementation of local wisdom and institutions, such as kewang and sasi, needs to be revitalized and improved so as to enable such institutions to manage the environment sustainably. In this regard, Ruhulesin argues that sasi serves as custom-based institution that might closely correspond to the protection of the environment, while the kewang serves to monitor and enforce rules set up in the sasi¹³.

B. Indigenous People Customary and Government Policy in Natural Resource Management

Culture refers to the system of values, beliefs, and ideas that social groups make use of in experiencing the world in mutually meaningful ways. Management of environmental for sustainability it is the concept from indigenous people customary. The role of customary and its institutions in natural resource management in Indonesia related to coastal and marine ecosystem, such as sasi according to Lucky Adrianto, pointed that all components of fisheries management, perhaps in unwritten form, could be observed in the practices of customary management systems studied: for example, the boundaries of the resource are clearly demarcated; right holders are clearly identified; rules for regulating resource use; system for monitoring use; and for sanctioning of violations are in place; and there is a fisheries management authority (vested in the customary institution and its chief). Even, the conflicts between custom and constitution are examined more closely here, in Indonesia, the future of indigenous values, than to suggest what responses we might take to influence that future—to create a world that has room for other ways of seeing, thinking, and 'valuing'.¹⁴

⁶ Anonymous, 1991, *Laporan Penelitian Hak Adat Kelautan di Maluku*, Kerjasama Yayasan Hualopu Ambon, Maluku dengan Fakultas Hukum dan Pusat Studi Maluku Universitas Pattmura, Ambon, Unpublished

⁷Eliza Kissya, 2009, *Kewang Negeri Haruku dan Keberadaannya*, presented at Workshop and Seminar "Lembaga Adat Indonesia: Apakah mereka memiliki Peran Dalam Pengelolaan Sumberdaya Perikanan dan Wilayah Pesisir?", ICSF, Dinas Kelautan dan Perikanan, Lombok, Indonesia, 2 – 5 August, Nusa Tenggara Barat.

⁸ Tjiptabudy, 2011, p. 185

⁹ Ibidem, p.186

¹⁰ Ibidem, P.187

¹¹ Ibidem, P.188

¹² Ibidem, p 184, see also Kissya

¹³ Ruhulesin, 1985, p. 358 - 359

¹⁴ D. Groenfeldt, *The future of indigenous values: cultural relativism in the face of economic development*, 2003. FUTURE 35, p 917

Natural resources, including marine natural resources, are the assets of the national economy, which shall be managed pursuant to the Article 33 paragraph (3) of the 1945 Constitution, stating that ‘Bumi dan air dan kekayaan alam yang terkandung di dalamnya dikuasai oleh negara dan dipergunakan untuk sebesar-besarnya kemakmuran rakyat’ (The land, the waters and the natural resources within shall be under the powers of the State and shall be used to the greatest benefit of the people). So, according to Hatta, one of the founding fathers of Indonesia, the phrase ‘dikuasai oleh negara’ (controlled by the State) does not mean that the State itself functions as an entrepreneur. Instead, the phrase should refer to the State’s authority to formulate economic regulations related to natural resources, and at the same time to prevent the exploitation of certain parts of society by the capital owners¹⁵. In principle, the control of the State is the authority of the State to manage natural resources for the greatest benefits of the people, executed by establishing laws that protect the rights of the people. In establishing such laws, one important aspect is the recognition of the adat (customary law) community, and their community-based rights. In this regard, Darmansyah praises the enactment of the Regional Government Act of 1999 because the act promotes regional autonomy and decentralization. Under the concept of regional autonomy, decentralized authorities should be based on pluralism of the regions so as to lead not only to the formation of autonomous provinces or regencies/cities, but also to the recognition of customary law community as the genuine autonomous region¹⁶. Certainly, each customary law community has its own autonomous structures, functions, and authorities. Regional autonomy and the recognition of indigenous people should certainly affect the authorities in the management of marine and coastal areas. In this regard, the authorities should be vested not only in the central, provincial, or local governments, but also in the customary law community¹⁷.

In reality, however, the implementation of various laws and regulations related to coastal and marine management is often in conflict with customary law that also regulates the management and utilization of natural resources in coastal areas and the sea. This conflict occurs despite the adat communities and their embedded rights have been constitutionally recognized in the Article 18B paragraph (2) of the Constitution, which states that ‘Negara mengakui dan menghormati kesatuan-kesatuan masyarakat hukum adat beserta hak-hak tradisionalnya sepanjang masih hidup dan sesuai dengan perkembangan masyarakat dan prinsip Negara Kesatuan Republik Indonesia, yang diatur dalam undang-undang’. (The State recognizes and respects traditional communities along with their traditional customary rights as long as these remain in existence and are in accordance with the societal development and the principles of the Unitary State of the Republic of Indonesia, and shall be regulated by law’).

Political reform before 1998, one could hardly find legislation that assigned authorities to the local government to formulate policies on natural resources management according to local characteristics. Apparently, this situation is in contrast with the Indonesian Constitution, which has established a clear guarantee for the protection of indigenous people’s rights. Article 18 of the Constitution (before amendment) state: “ Pembagian daerah Indonesia atas daerah besar dan kecil dengan bentuk Undang-undang, dengan memandang dan mengingat dasar permusyawaratan dalam sistem pemerintahan negara, dan hak asal-usul dalam daerah-daerah yang bersifat istimewa” (the division of Indonesia’s territory into large and small regions is established through acts, taking into account the basis deliberation in the governmental system and the genealogical rights of special region). The elucidation of the article states that “.....dalam teritori negara Indonesia terdapat kurang lebih 250 zelfbesturende landschappen dan olksgammenschappen seperti Desa di Jawa dan Bali, Nagari di Minangkabau, Dusun dan Marga di Palembang dan sebagainya. Daerah-daerah ini mempunyai susunan asli dan oleh karena itu dapat dianggap sebagai daerah yang bersifat istimewa. (in the territory of Indonesia there are approximately 250 zelfbesturende landschappen and olksgammenschappen, such as desa in Java and Bali, nagari in Minangkabau, dusun and Marga in Palembang, and so on. Those regions have the original structures, and therefore can be considered as regions with special characteristic.

The evolution from centralization to decentralization was re-started during the Reform Era, with the enactment by Law (UU) Number 22/ 1999 (the Local Autonomy Law), which was revised with law Number 32/2004. The chance has been opened for a shift in the fisheries governance system, a shift of regime from a top-down to a bottom-up approach, which encourages more participation of the communities through the revitalization of community-based management system. The management system has to consider local custom, local customary practices as well as community involvement. Such as sasi, and kewang as law enforcement of sasi rules, this tradition continues to thrive and survive in protecting the environment. Change of government system and the enactment a variety of products with regard to natural resources, both on land and at sea, does not alter the

¹⁵ Mohammad Hatta, *Penjabaran Pasal 33 Undang-undang Dasar 1945, 1977*, Jakarta, Mutiara, p. 28

¹⁶ Darmansyah, 2003, *Optimalisasi Pelaksanaan Otonomi Daerah dalam Otonomi Daerah, Evaluasi dan Proyeksi*, Jakarta, Yayasan Harkat Bangsa -Partnership, p. 193.

¹⁷ Art. 2, para. 3 point 2d Government Regulation No. 25 of 2000.

structure, the duties and authority of kewang. Kewang remained consistent implementing measures to protect natural resources, although the state constitution does not agree with it. Example case, when the problem occurred in 1997 between the kewang Haruku village, which representing people at Haruku Village against PT. Aneka Tambang when they have permission from central government to exploitation gold resources in the petuanan¹⁸ Haruku village. On the persistence kewang fight rejection the activity of PT. Aneka Tambang at the regional, national and international levels, then at the end PT. Aneka Tambang out of the petuanan Haruku village. Another case story, In 2007 when one of the Consultants Company who received permission from the central government and local government conduct a study of sources - geothermal resources in the petuanan Haruku village. Rejection by the kewang Haruku village published and advocated at the local and central government, have an impact on the cessation of the study. Not because the Kewang refused exploitation and research, but the activity is done without good planning and not environmentally and damaging places around the location of the activities.

The need for protection the environmental also of marine and coastal areas arises due the heavy pressures of exploitation. This pressure are the result of and accelerated rate of development, and expanding population and increasing dependence of people on marine and coastal resources. Indonesia have to recognizes the role of the country in the global context, and therefore pays attention to supporting marine and coastal conservation and management to promote its economy, as well as to fullfil the needs of the large coastal population through sustainable use of natural resources.

In this framework, the development should be able to consider various aspects, not only economic aspects but also social and cultural environment as a whole. All development which followed by increasingly degradation environmental need to evaluate. The government should evaluate the failed policies with the various regulations and laws that have been issued, as well as political commitment in order to provide solutions to the existing environment and conflict.

Therefore, even though the law was there and the state has a moral responsibility to guarantee the right but there should be a strong determination of each individual in order to maintain the continuity of nature in order to be guaranteed for the life of the community, especially for indigenouse people who are familiar with the culture in managing natural resources with wise as well as to minimize and correct the failed government policies, which should also be a solution to the political commitment to the internal conflict that occurred in the state, as said by Acheson that: " although the state has a legal and moral responsibility to conserve rural commons ; to guarantee livelihood rights of local communities by recognizing their customary rights to resources ; to adopt environment-friendly strategies to internalize externalities ; and to correct various form of market, institutional and policy failures, solutions are delayed for want of political commitments and internal conflict¹⁹.

This paper has shown that the adat communities in Maluku have their own wisdoms and cultures that are highly valuable for the protection of marine ecosystem and coastal areas. The practices of sasi and kewang in the adat communities in Maluku Islands, especially in Ambon and Lease Islands, represent a good example of an effective and sustainable management

of natural resources. Without the existence of Kewang, which functions as a supervising institution, the destruction of forests, river, coastal areas and marine resources, will not be resolved. In many adat communities in the Maluku Province, there are various effective customary rules that regulate how and when the utilization of natural resources may take place.

Accordingly, the integrated resource management and its sustainability are indeed the key words for a good resource management. For this purpose, the availability of necessary legal tools is indeed of paramount importance. The legal tools can give legitimacy to the existence, structure, powers and functions of traditional governance institutions, including the Kewang in the island of Ambon and the Lease Islands as a collective management of the preservation of coastal environment ecosystem. One may expect that the future management of natural resources will seriously take into account regional characteristics, for example by applying the bio-region approach and considering the socio-cultural conditions of local communities. The recognition of indigenouse people's access and rights to natural resources and of the local wisdom in the acquisition and utilization of natural resources might well

¹⁸ In Indonesia call ulayat, but for Maluku call petuanan, according to Saad, 2003, traditional knowledge related to authorities and obligations of community towards the customary law related to land and water in their area.

¹⁹ Kaleekal Thomson, 2009, *Development policies, state interventions and struggles for livelihood roghts in coastal communities in Kerala, India : Case study of Cochin clam fishery*, Ocean and Coastal Management 52 (2009),Elsevier Ltd, All rights reserved hal, 586, journal homepage : www.elsevier.com/locate/ocecoaman

be expected as a first move towards better and just natural resource management. In this regard, legal arrangements that respect and accommodate legal pluralism within the society, is inevitable.

Thus, a frame for the implementation of management already exist, but implementation needs stronger political support, with ecosystem and sustainable management principles as the bases. Historically and philosophically, tradition and customary law are considered the manifestation of a nation's soul from generation to generation²⁰

Recognition of custom in the regions constitutions was seen as essential to national identity. According to Maluku, the inevitable conflicts between statutory law and customary law were knowingly embraced by the constitution-makers.

C. Conclusion

Adat (Customary) laws regulating *sasi* are truly alive among people. *Sasi* contains prohibition on the use of natural resources for certain period of the time to permit particular flora and fauna to renew itself, to maintain quality and increase the population of that resource. *Sasi* regulation do not only include the natural environment but also the social and the man-made environment. And the *Kewang* as the law enforcement is a good police and still relevant for this time. The practices of *sasi* and *kewang* in the adat communities in Maluku Islands, represent a good example of an effective and sustainable management of natural resources. Without the existence of *Kewang*, which functions as a supervising institution, the destruction of forests, river, coastal areas and marine resources, will not be resolved. In many adat communities in the Maluku Province, there are various effective customary rules that regulate how and when the utilization of natural resources may take place. Accordingly, the integrated resource management and its sustainability are indeed the key words for a good resource management. For this purpose, the availability of necessary legal tools is indeed of paramount importance. The legal tools can give legitimacy to the existence, structure, powers and functions of traditional governance institutions, including the *Kewang*²¹ So It is important that adat law of *sasi* is placed in context and adapted so that may continue to be relevant as times change. It is to be hoped that the development experts will assist the growth of *sasi* regulations so that their essence can be preserved, so the initiatives from below to uphold the prohibitions on the depletion of natural resources are maintained and to use then as much as possible for the prosperity of the people in development that is both environmentally oriented as well as sustainable. A future in which indigenous values can survive and perhaps thrive will depend on pro-active efforts among indigenous groups to define their own development futures reflecting their own cultural values²².

D. Recommendation

For the recommendation to promote and harmonized coastal and marine zone management, need to :

- inventory of environmental problems/issues (ecological, socio-economic, physical) related to coastal marine area,
- strengthening sustainability traditional conservation and management practices (*sasi*, *Yot*, *yutut*, *kewang* system)
- impact of human activities and pollution
- development of small island management concept base on indigenous people wisdom
- awareness and participatory programmes,
- development and enforcement of relevant legislation,
- development of sustainable alternative ways of income for local communities or indigenous people at coastal marine area

²⁰ Setiandy, 2008 and wignjodipoero in Lucky Adrianto, at all 2009, dalam *The Indonesia Workshop Report, Customary Institution in Indonesia: Do they have a role in Fishery and Coastal Area Management?* 2- 5 Agustus 2009, Lombok, Indonesia, International Collective in Support of Fishworkers

²¹ Reveny Vania Rugebregt, *Revitalization of the Kewang Institute In The Sustainable Management Of Marine And Coastal Natural Resources in Maluku Province*, Present at the International Seminar "Environmental, Health and Safety Risks in Globalizing World, 2011, June 27 to 28, Denpasar Bali, Indonesia, Faculty of Law, University of Udayana, Bali in cooperation with Mundo,, Maastrichts University, Metro, The Institute for Transnational Legal Research for (in Dutch: Instituut voor Europees Maastrichts Transnationaal Rechhtswetenschappelijk Onderzoek), Maastricht University and the Faculty of Law, Universita Gajah Mada, Yogyakarta

²² D. Groenfeldt, *Opcit*, p. 917

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