

## SEA RESOURCE MANAGEMENT IN COMPLETING THE CONFLICT WABULA INDIGENOUS COMMUNITY BUTON REGENCY

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### ABSTRACT

*Exploitation which is not accompanied by care or conservation will damage and make existing natural resources depleted even depleted. Therefore, the local government of Wabula Subdistrict launched a policy to improve and empower rural communities by establishing a marine conservation area called kaombo. This study uses a qualitative descriptive method with an ethnographic approach from Spradley (2007) in developmental research sequences. The informants in this study were the traditional and village government devices, the Wabula District government and the Coremap party, data collection techniques with participant observation and in-depth interviews that were expected to answer the problems in this study. The results of the study showed that the kaombo system which used to be in the form of oral regulations, in 2007 was updated by the local government as the policy maker by issuing Village Regulations (Perdes) which regulate Marine Protected Areas. (DPL) as a marine area consisting of various habitats, such as coral reefs, and various types of fish, which are managed and protected legally by the Wabula government in collaboration with the Coral Reef Rehabilitation and Management Program (COREMAP II) which is an institution that supports the implementation of community-based coastal management. This new regulation turns out to be unacceptable for some people, especially for indigenous people who still want to survive the old rules. This causes the birth of horizontal conflict in the Wabula community because of differences in views in the management and use of the sea and sanctions for ecosystem destroyers in the Wabula sea.*

**Keywords:** Sea resource management, completing the conflict wabula indigenous

### INTRODUCTION

The sea in the Wabula is owned by the village, managed by Sara Kadie, a village customary law community institution that is given the authority to take care of its own household by Sara Kesultanan of Buton. Such decentralization is as said by Solihin et al (2005) as a form of state recognition to the community that produces a form of sustainable natural resource management because of the creation of a sense of belonging to the community. The clarity of the management space in the cadet system facilitates the monitoring system so as to avoid conflicts among fellow fishermen (Widodo and Suadi 2006) and avoid the sea as a free area that can be exploited by anyone, at any time and by using any equipment (Satria 2009b). The form of management wisdom is an important adat system to be adopted to overcome the expensive technology, the limited ability of the community to understand the new system and also to avoid the negative impacts of new technology (Arafah and Manan 2000).

Over time, the kaombo system, which was once an oral regulation, was updated in 2007 by the local government as the policy maker by issuing written regulations contained in the

Village Regulation (Perdes) in several villages in Wabula Sub-district. The birth of the village management regulation is supported by the Coral Reef Rehabilitation and Management Program (COREMAP II) Program which is an institution that supports the implementation of community-based coastal management. The program also guarantees the sustainable use of marine resources and provides positive effects for the community and fisheries management at the village level.

The form of government cooperation in Wabula and Coremap Subdistricts is the establishment of Marine Protected Areas (MPA) it is a marine area consisting of various habitats, such as coral reefs, various types of fish, seagrasses, and others, either partially or wholly, which are managed and legally protected which aims to protect the uniqueness, beauty and productivity or rehabilitation of an area or both. This area is protected permanently from various utilization activities, except research activities, education, and limited tourism (snorkeling and diving). This area is designated as a "no take" area, permanently closed for various extractive utilization activities. However, it is not an easy thing to invite and shape the mindset of the people to support the regulations set by the government in the Wabula and Coremap Districts in the management of the sea. In fact, some people who did not heed this regulation while still catching fish in the Kaombo area which is now named MPA, the community has become accustomed to the open and close method which is six months closed and six months opened. This has led to horizontal conflicts in communities that have persisted with the old rules and which support new rules.

The management of marine resources with traditional wisdom does not mean eliminating the formal system, but a matter of giving respect to the traditional system as 'host' in the region by: (1) not eliminating the existence of traditional systems, and (2) Conformity between the formal system and traditional systems in the management of the area. Both traditional and formal systems have a common goal, namely the preservation of biodiversity for the survival of life. The role of the government is still important as a facilitator of regulations and the formal system can operate on the management of territories outside the territorial customary community or to carry out its obligations to fulfill the rights of communities to safe areas from violations of the law and the right to a sustainable environment.

The results of the first year research show that the marine harvesting activity begins after the six-month sea period ends marked by the annual event (Metau'a) which is a joint tomb ceremony in Baruga (humaano baruga) and continued with the sending of fishermen accompanied by indigenous representatives to the sea area for start fishing in closed waters. The marine waters that are opened or closed in Buton are often called the sea area of sara or *teino liwu*. The sea area controlled by Sara known as *Teino Liwu* covers several villages as a customary unit. The Kaombo tradition also recognizes fines (*Karumbiti*), *karangkai* (Isolation) as a form of sanctions for citizens who violate customary rules. Differences in formal systems and traditional systems can be found in aspects of regulatory management, institutions, management areas, zoning systems, fishing gear, and utilization of marine biota.

## METHODS

This study uses an ethnographic approach with reference from James P. Spradley in the Developmental Research Sequence. Data collection techniques in this study were observation, in-depth interviews and Focus Group Discussion. The research informants were Parabela, adat apparatus, community leaders and the government, both the village head in 8 villages and the Wabula sub-district head and Cormap. This research was conducted in Wabula District, Buton Regency. Data analysis was carried out using interactive analysis models.

## FINDINGS AND DISCUSSION

*Sara Kadie* regulates the management of both utilization and security so as to avoid the sea as an open access area. This form of management protects small fishermen who have a range of operations only in coastal areas. Management in the smallest regional units such as in the past *kadie* system brings closer community participation in decision making, efficiently and effectively because management is part of customary rights in their customary systems.

### Local Wisdom of the Community in the Wabula Area in the Use and Conservation of Coastal Resources

No	Activity Objectives	Local Wisdom Values and Norms
1	Utilization Coastal Resources	Determination of time, weather and season in fishing
		Maintain the use of traditional fishing gear in catching fish and shellfish
		Determining the area may cut down mangroves
2.	Preservation Coastal Resources	Ceremony for the sea
		Consider a particular region as a sacred area
		Commitment not to throw garbage into the sea
		Commitment does not use engined songko in collecting shells
		Keeping mangroves in the coastal areas

Sea-fishing activities begin after the six-month sea period ends marked by the annual event, namely a joint eating ceremony at *Baruga* and followed by the sending of fishermen accompanied by indigenous representatives to the sea area to start fishing in the waters which is closed. The marine waters that are opened or closed in Buton are often called the sea area of *sara* or *teino liwu*. The sea area controlled by *Sara* known as *Teino Liwu* covers several villages as a customary unit. The *Kaombo* tradition also recognizes fines, *karangkai* as a form of sanctions for citizens who violate customary rules. The adat court was led by *Parabela* (traditional leader) who was accompanied by other traditional leaders and in the trial *parabela* sentenced the offender to sentence.

### The Role of Parabela Wabula in Indigenous Peoples in Buton Regency

The Role of Parabela	Explanation
Information giver	The role in providing information to the public is related to rules and laws and customary sanctions
Mediator	Become a mediator and bridge in a case that occurs in the region
Decision maker	Decide about something and parable as the highest policy maker in the indigenous area
Customary leader	The highest customary leader in the region.

Local attacks in preserving the sea can also be adjusted by making Wasuemba Village Regulation Number 700/23 of 2007 concerning Regional Management of Marine and Coastal Protection. As happened in chapter II about the Coverage of Marine Protected Areas that reflect in article 2 paragraph 3, and in chapter VIII concerning Criminal Provisions proposed in article 11 paragraph 1-7. As in making the village regulation on *kaombo* which aims to include the community in managing and using marine resources.

Village Government	Value and Norm of Applicable Local Wisdom
Role in making rules	Prohibition of using putas and trawl
	Prohibition of using songko machines
	Determine mangrove conservation areas
	Prohibition of cutting down mangroves
	Making Village Regulation Number 700/23 of 2007 concerning catching zones.

The creation of the Perdes concerning the management of marine protected areas was able to influence the understanding of the fishing community about how to use and manage marine resources. In addition to the effective management and utilization of marine resources, the Perdes also covers criminal provisions for violators that aim to shape the mindset of the community to comply with regulations and provide a deterrent effect to people who violate the marine protection area.

### Conflict Management in the Management of Sea Kaombo Areas in Wabula Indigenous Peoples of Buton Regency

One method that provides solutions to warring parties is through mediation services. Village heads and Parabela as local leaders can become mediators in resolving cases between their citizens. It is necessary to carry out counseling as well as dissemination of the procedures for solving problems by using the services of a mediator as well as the duties and functions of the mediator itself.

The village head as the formal leader and his apparatus made Wasuemba village regulation number 700/23 of 2007 which contained management of marine and coastal protection areas. This regulation also regulates penalties for violations committed by related individuals in the form of fines ranging from Rp. 1,000,000 to Rp. 10,000,000, which are determined based on the type of violation and the fishing gear used. Local leaders also take a role in determining customary punishment for offenders in the form of excommunication from community relations. The form of assertiveness in decision making by the local government in dealing with violations made by the community is when fishermen from outside the sea area of Kaombona Wasuemba, namely from the Burangasa Village, commit violations, the local government still gives sanctions in the form of fines of Rp. 1,000,000

It proves that in resolving the problems that occur in the area of marine protection, Kaombona Wasuemba, the way to resolve it is based on the applicable law, both of which have been listed in the village regulations and those not listed as customary law. In addition, sanctions are also given to anyone who violates, without discriminating whether he is a community from the Wabula Indigenous Community or from another village.

### CONCLUSION

1. Traditional wisdom, which also means traditional knowledge, is more practical. The knowledge and wisdom of indigenous peoples is the knowledge of how to live well in the ecological community, so that it relates to how to deal well with all the contents of nature.
2. b. Traditional wisdom is holistic, because it involves knowledge and understanding of all life with all its relationships in the universe. Nature is a web of life that is broader than just the sum of all parts separated from each other.
3. c. Traditional Wisdom in Marine Resource Management by Wabula Indigenous Peoples. In traditional systems marine resources are communal property rights.

Formally belongs to the *sara kadie*, with decentralized authority from the sultanate governs the use of marine resources based on the spatial division approach, namely the space of use, good protection based on the determination of *sara* and sacred system. There are also limited utilization locations with restrictions on fishing gears and utilization through permits in *sara*. In addition the arrangement based on fishing gear consists of fishing gear that can only be used by local fishermen and fishing gear that may be used by outside fishermen, intended to protect village fishermen who have limited equipment from competition and space conflicts. What is meant by outside fishermen in the traditional system are fishermen outside the *kadie*.

4. Management of Marine Protected Area Systems (MPA) as a formal system program strategy and traditional marine resource system. The main difference between the management of formal systems and traditional systems is the Management of Marine Protected Area Systems (MPA) as a formal system program strategy, where the authority and area are. In the Management of the Marine Protected Area System (MPA) has the authority to enforce the law made by the government in the area of activity covering the entire area while in the traditional system the *kadie* is authorized to make and carry out customary rules and the jurisdiction is smaller, only limited to the *kadie's* territory.

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