

COMMUNITY-BASED LOCAL WISDOM POTENTIAL OF NATURAL RESOURCES IN HUKURILA COUNTRY, AMBON ISLAND

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ABSTRACT

This research aims to describe the management and utilization of natural resources (SDA) based on local wisdom in Hukurila Country, Ambon Island. Where, local wisdom is a concrete manifestation of current natural resource utilization and management patterns without sacrificing the interests of future generations. The method used is a qualitative method with an ethnographic approach and scoring analysis. The research was conducted from May 2023 to September 2023, located in Hukurila State, Ambon Island. The results of the research show that the potential for natural resources in Hukurila Country in the form of agriculture (plantations) is one of the largest natural resource potentials, followed by the potential for beach tourism with diverse beach characteristics (white sand and white pebbles) and unique in Ambon City, namely, Tihulesy Beach and Zeu Beach. Management of natural resources based on local wisdom shows that the interpretation of the people of Hukurila Country regarding efforts to manage the country's traditions by being responsible for the development of sustainable development, such as the local wisdom of "Masohi Work, Sasi Culture and the Country Washing Tradition" has become a tradition or local wisdom of the country that is maintained. and well maintained.

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1. INTRODUCTION

The human tendency to exploit its natural resources is because humans obtain the same access, both legally and illegally, excessively, leading to what is known as the tragedy of the commons (Hidayat., 2011). Referring to Law of the Republic of Indonesia no. 23 of 1997, Article 1 Paragraph 2, concerning environmental management, which states that; Environmental management is a structured effort to preserve the benefits of the environment which includes policy, arrangement, utilization, development, maintenance, restoration, supervision and control of the environment. Meanwhile, in paragraph 10, it is stated that natural resources here include all living natural resources, as well as non-biological and artificial resources (Suhartini, 2009).

In connection with environmental management, local wisdom is one of the things that is currently of concern. This is because local wisdom is related to environmental protection and management which is related to community participation (participatory). A region that does not have local wisdom will find it difficult to support regional progress. Currently, local wisdom has become the standard for a region with its characteristics demonstrated through local wisdom that is still traditional. Communities whose local wisdom is used as a way of life, knowledge that is not accepted in education, and various life strategies in the form of activities by the community with knowledge obtained from life experiences passed down from generation to generation to maintain and answer various needs in order to fulfill their living needs. For this reason, local wisdom is often interpreted as a system in the social, political, cultural, economic and environmental order of local communities. According to Wagiran (2011), the character above is called a

distinctive character that is inherent in local wisdom and is dynamic, sustainable, and tied to the community. In line with this, Keraf (2002), states that local wisdom or traditional character is actually part of ethics and morality which helps humans to answer moral questions about what to do, how to act, especially in the field of environmental and natural resource management.

Villages in Maluku are called a country that continues to protect, care for and apply its local wisdom. These countries still maintain moral values that are always maintained and taught from generation to generation, both verbally and in writing. Usually these local wisdom legacies have similar characteristics or cultural characteristics but have different terms or names for local wisdom. country to other country. Usually local wisdom in Maluku, whether between districts/cities or between one country and another, has local wisdom related to the social and economic empowerment of the people of that country. One of them is Negeri Hukurila, located in South Leitimur District, Ambon City.

Hukurila State's leading sector is in the plantation sector because it has a fairly large land area of around 9.72 Ha of the land area of Hukurila State. There are several types of superior commodities that are quite often found here, namely; the commodities of nutmeg, cloves, coconut, durian and mango as well as several other fruit commodities where the average production of these commodities is around 0.5 – 3.5 tons per year, if separated by commodity the commodities are nutmeg, cloves, durian and coconut. average production is around 3.0 – 3.5 tonnes per year while other fruits such as mangoes and others are around 0.5 – 1.0 tonnes per year.

Meanwhile, the fisheries sector has a sea area of customary territory around the sea waters of Hukurila State which has the potential for abundant marine fisheries resources, both potential fish and other catches. Several types of sea products other than fish that many people enjoy are sontong, octopus and other types of sea products. The marine characteristics of Hukurila Country are quite directly influenced by the Banda Sea which is famous for its various types of fish, the potential and fish stocks are still quite large so it has quite an influence on the richness of Hukurila Country's marine potential. As farmers and fishermen, the people of Hukurila Country have *petuanan* (administrative area based on customs), starting to be managed into tourist attractions so that currently Hukurila Country has been designated as one of the tourism-aware countries (*villages*) in Ambon City.

Considering the extraordinary natural potential, public awareness is needed to maintain, care for and manage it so that it can be enjoyed by the current community and future generations. For Hukurila Country, we are involved in maintaining and implementing traditions passed down through generations of local wisdom in managing the future of the country based on its natural resources as proof of human attachment to nature where humans live permanently, manage, protect and sustainably maintain the place where people live as long as they live. Thus, the question of this research is how do the people of Hukurila State manage natural resources through their local wisdom? For this reason, this study aims to explore local wisdom based on the potential of natural resources available in Negeri Hukurila, South Leitimur District, Ambon City.

2. METHOD

The qualitative descriptive analysis method with an ethnographic approach is used to describe ways or efforts to manage natural resources in Hukurila Country through local wisdom. This research was conducted in Hukurila Country, Ambon Island, which took place from May 2023 to September 2023 with informants including; government of Hukurila State, Saniri State and the community. Primary data is the main source of research information, while secondary data is complementary data obtained from documents, archives, articles that are related to this research. Data was obtained through observation, interviews, distributing questionnaires and documentation.

The scoring analysis technique is used to analyze the level of assessment of the Hukurila community towards statements that have been assessed by the community itself. When this analysis is carried out by giving a value to each indicator parameter that has previously been determined and has been converted into questions with answers to each question using a Likert scale. The Likert scale is a scale or measurement used to measure the attitudes, opinions or perceptions of a person or group of people (society) regarding a local wisdom phenomenon in Hukurila Country.

According to Sugiyon (2014), respondents were given the opportunity to determine their level of agreement with the statement by selecting from each available score, namely; 1, 2, 3, 4, and 5. The Likert scale is used to measure attitudes, opinions and perceptions of a person or group of people about social

phenomena or symptoms that occur. The Likert measurement scale is considered easier when compared to other measurement scales such as Gutman's Tustone

3. RESULTS AND DISCUSSION

Livelihoods of the People of Hukurila Country

The people of Hukurila State are mostly engaged in the fisheries and agriculture (plantation) and service sectors. The businesses that have been developed do not yet show the business governance developed by the community, such as kiosk businesses, papalele, city transportation (angkot) owners and motorbike taxi businesses. Generally, the businesses that are developed are only able to meet daily needs. Apart from the types of work above, there are also several people who work as private employees, state civil servants (ASN) and several community members who have retired.

If we look at the age of the workforce in Hukurila Country, there are 398 people. A total of 253 people have permanent jobs, around 63.56 percent, while around 117 people do not have permanent jobs, around 29.39 percent, and those who do not have jobs or are unemployed are 28 people or around 7.03 percent, and generally they are students who are still at school/university. We can see in Table 1 the comparison of the number of labor forces in Hukurila Country as follows:

Table 1. Comparison of the Number of Labor Forces in 2021

No	Type of work	Number of people	Percentage	
1	Farmer	48	16.47	
2	Fisherman	48	13.29	
3	Laborer	17	1.16	
4	Trader	49	9.25	
5	Permanent work	Private sector employee	16	4.34
6		Self-employed	21	1.16
7		Pension	8	1.73
8		State Civil Apparatus	29	5.49
9		TNI/POLRI	1	0.29
10	Etc	25	5.49	
11	Non-Permanent Work/Not Working	117	33.82	
12	Student	28	7.51	
Total Age of the Labor Force		398	100.00	

Source: Hukurila State Population Data for 2022

The real income of the people in Hukurila Country is still very dependent on and influenced by their business or livelihood. With a clear and permanent livelihood, it should have an impact on obtaining and increasing income that is certain and remains sustainable. With this income, it will have a big impact on families in Hukurila Country.

Table 2. Average Family Income Per Month in 2022

No	Average Income per Month (Rp)	Amount (KK)
1	100,000 - 500,000	46
2	500,100 - 1,000,000	74
3	1,001,000 - 2,000,000	24
4	2,001,000 - 4,000,000	26
5	> 4,000,000	13
Amount		183

Source: Hukurila State Population Data for 2022

It can be seen that the people of Hukurila State have several income groups in the form of average families per month in 2022 which can be classified according to the average type of income, type of work and number of families which are detailed as follows: 46 families have an income level of around IDR 100,000 - IDR 500,000.- with the type of work as a farmer. As many as 74 families have an income level of Rp. 500,100 - Rp. 1,000,000.- with the type of work being Farmers/Fishermen and Motorbike Taxi Drivers. A total of 24 families have an income level of IDR 1,100,000 - IDR 2,000,000.- with the type of work being

traditional fishermen and the highest income during the fishing season. A total of 26 families have an income of around Rp. 2001,000 – Rp. 4,000,000.- with the general type of work being fishermen. Meanwhile, the income is above Rp. 4,000,000.- as many as 13 families and the general type of work is as State Civil Apparatus (ASN), Public Transport Entrepreneur and Fisherman, Tuna Fishing Boat Body Entrepreneur using a 40 PK Outboard.

Socio-Cultural Dynamics of the People of Hukurila Country

Human resources are a factor that greatly influences the behavior of the community itself in managing the local wisdom of the people of the country itself. By increasing the quality of human resources in the country, it will have a positive impact on increasing the quality and capacity of the community as managers and decision makers in the country, so the country will become more advanced and develop with its local wisdom well organized. The people in Hukurila Country can almost be said to have received a good education from the basic education level to the higher education level.

Table 3. Hukurila State Community Education Qualifications in 2021

No	Education graduate	Amount	Percentage
1	Not completed in primary school	32	13.88
2	Elementary School / Equivalent	175	24.33
3	Junior High School / Equivalent	98	14.33
4	High School / Equivalent	181	25.82
5	Diploma/Equivalent	19	3.13
6	S1 / Equivalent	55	6.57
7	S2	2	0.30
8	S3	0	0.00
9	No / Not yet at school	72	11.64
Amount		656	100.00

Source: Hukurila State Population Data for 2022

The religious aspect in the empirical findings shows that the people of Hukurila Country are a religious society and the majority are Christians. Around 661 people or around 98.65 percent are Protestant Christians and the remaining 9 people or around 1.34 percent are Catholic. By having the values of a majority Christian population, the Hukurila community has a life of obedience and faithfulness in service in various areas of life such as in the Church, in the country and even in everyday life.

Potential Natural Resources of Hukurila Country

The potential of natural resources in Hukurila Country is dominated by agriculture (plantations). Natural resource management is still an influential issue in community development. The plantation crops that are widely cultivated by the people of Hukurila are nutmeg, cloves, durian and coconut. Plantation businesses like the ones above are developing well and have the prospect of becoming crops that have the potential to increase people's income in this country.

The plantation business operated in Hukurila State covers an area of 9.75 Ha, of the plantation business area, the coconut plantations cultivated cover an area of 3 Ha with a total annual production of 5 tons. Furthermore, for nutmeg plants covering an area of 2 Ha with annual production of 2 tons. The clove plant covers an area of 2 Ha with annual production of 2 tonnes, while other plants such as manga cover an area of 1 Ha with annual production of 2 tonnes.

Apart from these plants, there are other types of plants such as mangosteen, langsung, duku salak, etc. with a land area of 1.25 Ha with an average annual production of 1.1 tons. However, the process of rejuvenation of the plants in Hukurila Country has experienced a process of decreasing production. For this reason, it is very necessary to intensify efforts to replant the plantation crops mentioned above.

Table 4. Types of Crops, Land Area and Amount of Production Per Year

No	Types of Plantation Plants	Business Land Area (Ha)	Production Per Year (Tons)
1	Clove	2	2
2	Nutmeg	2	1
3	Coconut	3	5
4	Langsat/Duku	1	1
5	Mango	1	2
6	Durian	0.5	2
7	Mangosteen	0.25	0.1

Source: Hukurila State Population Data for 2022

Meanwhile, from the fisheries sector, Hukurila Country is one of the countries that produces fish or types of marine products which are quite abundant in Ambon City. The abundance of types of marine products produced in Hukurila shows the huge marine potential of Hukurila Country which faces the Banda Sea to the south which is famous for its large fisheries stocks in the waters of the Banda Sea and the coast of Hukurila Country. Types of fish and marine products that are often produced in the sea waters of Hukurila State include: demersal fish, pelagic fish, seaweed (coral vegetables). One type of seaweed in the form of coral vegetable indicates that coral reefs are still well maintained or maintained in Hukurila Country. Many types of coral vegetables are not found in other countries in Ambon City.

The potential of the fisheries sector in Hukurila Country around the coast and marine waters has not been managed optimally. Fishing activities still use traditional fishing equipment in the form of ordinary fishing rods and nets using boats without engines (selang boats) so that the catch of marine products is not optimal and is able to increase the income of fishermen's families or households.

Then, the tourism sector of Hukurila Country has the character of a hilly area and quite steep slopes, but on the other hand, it has residential areas on coastal land which has the potential for natural resources, both beaches and mountains. Hukurila Country still maintains the preservation of customs and culture based on local wisdom and has an icon as a tourism destination in Ambon City. The beauty of the white sandy beaches and the beauty of the underwater world around the waters of this country, the beautiful coral reefs that are maintained and well cared for by having several types of marine biota are a special attraction and an attraction to be developed as a country with a maritime tourism destination.

Hukurila country has beautiful beaches with 2 beaches as tourist destinations, namely; Tihulesy Beach and Zeu Beach. Zeu Beach is a beach on the coast of Hukurila Country with diverse beach characteristics, having the character of a beach with white pebbles about 200 meters long and located to the west of Tihulesy Beach. Meanwhile, Tihulesy Beach is a white sandy beach, different from Zeu Beach with its pebble character, so Tihulesy Beach is a tourist destination visiting Hukurila Country. Apart from white sand, this beach has a sloping coastline with a beach width of around 30 - 40 meters at low tide. The condition of the landau beach and white sand allows tourists to tend to swimming activities with a 1 km long coastline giving tourists space to be able to carry out various tourist activities there.

The advantage of beaches with different characters from one another is the destination of choice for tourists to Hukurila Country. Frequent tourism activities in Ambon City have become annual activities and are quite interesting for people to take part in competitions with existing potential, such as the Bae fishing competition and so on. This advantage is what makes Hukurila Country have superior potential for coastal and mountain natural resources and if managed well it will be able to increase income for the community and contribute to the income of Hukurila Country itself.

Local wisdom in managing natural resources from the perspective of coastal communities

The values of local wisdom are still firmly held in Hukurila Country to this day. In general, the definition of local wisdom is a character or culture of a group of people who inhabit an area and are integrated with the nature where they live and work so that it becomes a cultural character so that it becomes a habit, rules and norms as to what is considered good and wise and followed and implemented by the local community.

In an interview conducted in the research area to find out a general picture of the local wisdom values that have become a habit and are applied in Hukurila Country, in general the people of Hukurila

Country still practice local wisdom to this day. According to Mrs. EA, the secretary of State, Hukurila. Where the people in this country still adhere to the values of local wisdom, this can be seen from the frequency with which they do things such as Masohi work or what is often called Gotong Royong, Sasi culture and also the Country Washing Tradition. In general, cultural values based on local wisdom that have been carried out by the community since ancient times have even taken root until now. There is local wisdom in managing local food such as coral vegetables, Moringa leaves which are the basic ingredients for local products called Tortillas. Based on observations and interviews with the state government and saniri of Hukurila State, there are 3 (three) forms of natural resource management carried out based on local wisdom in Hukurila State, namely:

1. Masohi Work (Mutual Cooperation)
2. Sasi Culture
3. Country Washing Tradition

The word Masohi is a language native to the Maluku region which means "mutual cooperation". Since ancient times, Masohi culture is a form of local wisdom that is still maintained to this day. The existence of a tradition of helping each other work together to do a job is a character that has become a culture or wisdom for the people of Maluku, including in Hukurila Country. Masohi work carried out in Hukurila Country is carried out every 1 month, 1 Masohi work. Local wisdom Masohi work or mutual cooperation is carried out to manage natural resources in the agricultural and plantation sectors, especially in areas smaller than villages such as the Maluku term called Dusing (hamlet). Apart from Masohi work in these sectors, the tourism sector is a sector of concern in Hukurila Country to carry out Masohi Work activities. Local wisdom-based activities such as Masohi Work are directed at the country's potential sectors. The tourism sector in Hukurila Country is directed towards tourist destination beaches, namely Tihulesy beach and Zeu beach.

Analysis of the community's assessment of Masohi's work or mutual cooperation as an effort to manage natural resources based on local wisdom in Hukurila Country. A total of 24 people or around 80.00 percent said they strongly agreed and as many as 6 people or around 20.00 percent agreed that management of natural resources through activities based on local wisdom, namely, "Masohi work" or mutual cooperation in Hukurila Country is included in the criteria. "Good" in managing natural resources based on local wisdom "Kerja Masohi" or mutual cooperation in Hukurila Country.

Sasi culture is one of the local wisdoms that still exists today in the Maluku area. Sasi culture is shared in almost all traditional countries and is local wisdom that is oriented towards natural resource management, specifically aimed at regulating the governance of natural resource management in their country. To maintain the sustainability of the results or maintain the existing ecosystem, rules or norms are needed in implementing the local wisdom of "Sasi Culture". Sasi culture is a culture of protecting and taking the harvest, so sanctions are required if there is a violation of the Sasi culture.

Sasi culture is a form of prohibition against taking garden, sea or other products before harvest time or a mutually agreed time. Based on this authority, the Sasi culture in Hukurila Country consists of two Sasi, namely, State Sasi (Traditional Sasi) and Church Sasi. State Sasi is usually implemented and monitored directly by the state saniri, especially "Kewang", who have duties and responsibilities related to the preservation of natural resources. The duties of the Kewang consist of Sea Kewang and Land Kewang. The Marine Kewang is tasked with monitoring and maintaining the use of natural resources at sea, while the Land Kewang is tasked with monitoring and maintaining the governance of natural resources on land. Meanwhile, Church Sasi is usually carried out by the Church through the activity of praying for plants that are or will be held at Sasi. Church Sasi for plants or forest products or marine products that will be prayed for on Sunday during the Church Service, the Pastor will pray for the plants or other products that will be given Sasi. Until now, Church Sasi still exists and is always applied by the people of Hukurila Country apart from Traditional Sasi.

Hukurila State currently implements 2 types of Sasi, namely Land Sasi or known as Forest Sasi which aims to manage agricultural or plantation resources with the aim of managing and maintaining the sustainability of these resources. Sasi Laut aims to manage and maintain the preservation of fisheries resources and coastal tourism. For the implementation of Sasi Darat, the types of plants generally in Sasi are coconut plants, while in Sasi fruit plants such as Durian, langsung/Duku or snake fruit. Usually for certain types of plants such as pineapples and rambutans, Sasi is applied which is requested from the owner of the plant or fruit to the Church to pray as a sign that Sasi has been carried out for their plants and everyone

present at the Church service will hear it as information or notification to the community that their plants have been Sasi and everyone is obliged not to violate this warning.

Determining the Sasi period between 3 months, 6 months, 1 year and some even up to 2 years is adjusted to the type of resource. After it is time to harvest, there is the term "Buka Sasi". When opening Sasi, the process of harvesting to distribution to consumers is carried out in several ways, namely, through collecting traders and papalele, or farmers selling it directly to the market. Meanwhile, fishermen sell their marine products directly by collecting traders or papalele, there are even fishermen who sell their marine products directly to the people of Hukurila Country. as many as 21 people or 70.00 percent strongly agreed and around 9 people or around 30.00 percent stated that they agreed to the management of natural resources based on local wisdom by implementing Sasi Culture, namely, Traditional Sasi or Church Sasi which is implemented in Hukurila Country.

Local wisdom that is carried out every year in Hukurila Country, such as the Cuci Negeri tradition, is a type of wisdom in the form of a ritual process and is led by the Head of Soa as the traditional authority. Before the ritual of washing the country, there is usually a meeting of three hearthstones such as (State Government, Educational Elements and Church Elements), the meeting will be followed by the sprinkling of water in the four corners of the country by Raja (village head) Hukurila. In the Cuci Negeri activity, led by the head of the Soa together with a group of state saniri, they will go to the central location of the old country, to carry out the ritual of summoning the spirits of the ancestors.

The Washing Country tradition is a reference for protecting the universe and is a product of its wisdom among the people of Hukurila Country as a symbol of an ecosystem (reciprocal relationship) between a society that still has a sense of the sacred or sacred and a profane state of society (something that is considered to have no sacred or ordinary value). The Washing Country tradition is a tradition that has been passed down from generation to generation, meaning something that is sacred in nature, where the feeling of divinity is beyond the reach of the human mind which will conflict with the current mind, that is, currently it is the real world, the world of everyday life which is under human control, not controlled. by the human mind beyond its reach. This shows that the people of Hukurila Country continue to maintain their beliefs through the sacredness of the tradition of washing the country as a symbol of the welfare of the country's children in the long term. The sacred meaning of the tradition of washing the country needs to be maintained and maintained in every life of the people of Hukurila Country. In other words, the tradition of washing the country in Hukurila Country does not mutually weaken or eliminate the sacred versus the profane but mutually strengthens Culture or Wisdom with Divinity as children of Hukurila Country. Where, as many as 25 people or around 83.33 percent of the 30 respondents strongly agreed with the Cuci Negeri tradition as part of a form of local wisdom oriented towards managing natural resources in Hukurila Country. For this reason, the Cuci Negeri tradition is included in the "Very Good" criteria. This shows that the management of natural resources based on the local wisdom of Cuci Negeri in Hukurila Country is still very well maintained and maintained.

4. CONCLUSION

Based on the results of research conducted on local wisdom in Hukurila Country, it can be concluded that the natural resource potential in Hukurila Country such as agriculture (plantations) is one of the largest natural resource potentials, followed by the potential for beach tourism with various beach characteristics (white sand and white pebbles) and unique in Ambon City, namely, Tihulesy Beach and Zeu Beach. Management of natural resources based on local wisdom shows that the interpretation of the people of Hukurila Country regarding efforts to manage the country's traditions by being responsible for the development of sustainable development, such as the local wisdom of "Masohi Work, Sasi Culture and the Country Washing Tradition" has become a tradition or local wisdom of the country that is maintained. and well maintained.

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