

INTISARI

Selama ini pengelolaan ekosistem sumberdaya alam di wilayah pesisir dan lautan cenderung dilakukan melalui: status kepemilikan ekosistem bersifat perorangan atau umum/publik. Pendekatan pemanfaatan dalam bentuk model – model / simulasi, *top down*, sektoral/departemen. Proses pengambilan keputusan berlangsung secara sentralisasi, didominasi oleh tokoh formal, hirarki-birokrasi dan dikendalikan dari atas. Implementasinya dilakukan secara standarisasi melalui data ilmiah, cetak biru/dokumen. Jika ada pelanggaran penyelesaiannya didekati dengan hukum dan aturan yang sifatnya positif. Orientasi pengelolaan terkesan mengejar pertumbuhan. Akibatnya di beberapa tempat terjadi kerusakan lingkungan, eksploitasi yang melebihi daya dukung lingkungannya, dan lain-lain. Kenyataan tersebut, berbeda dengan pengelolaan yang dilakukan oleh masyarakat tradisional.

Masyarakat Papua misalnya, banyak memiliki kearifan lokal yang mengelola ekosistem sumberdaya alam dengan cara arif, bijaksana dan lestari. Salah satu diantaranya “Institusi Adat” yang terdapat dalam masyarakat pesisir timur pulau Biak dan kepulauan Padaido. Institusi Adat bersama-sama dengan Institusi Gereja dan Pemerintah Kampung dalam kolaborasi yang dikenal dengan ‘tiga tungku’ memberi legitimasi kuat dalam pengelolaan ekosistem sumber daya alam.

Dalam Institusi tersebut, pendekatan pengelolaan dilakukan dengan cara: status kepemilikan sumberdaya alam bersifat *communal*. Pendekatan pemanfaatannya dilakukan melalui kesepakatan/musyawarah, *partisipatory* dan kemitraan. Proses pembuatan keputusan dirembukan melalui *kankai kakara* adat (keterwakilan keret-keret melalui musyawarah adat). Dalam implementasinya dilakukan “kontrol sosial” melalui *Sasisen*, (*Yawek*, *Nyangmor*, *Akyaden*), *Orwarek*, *Apyeper*, *Faknik* serta *Pemali* (*sangsi-sangsi sosial*) sehingga orientasi pengelolaannya berlangsung secara berkelanjutan.

Pengelolaan dan pemanfaatan “wilayah mencari” atau *pertuanan*, mereka tetapkan melalui *Hak Ulayat* di laut, didasarkan pada: arus migrasi, jaringan *keret* dan kesepakatan internal antar *keret* di kawasan tersebut. Didalamnya terdapat aturan beserta pelaksanaannya, unit sosial pemegang hak ulayat serta wilayah atau areal tangkapan.

Penelitian ini dilakukan secara *fenomenologi* melalui *survey* dan *pengamatan partisipatori* didesain dalam bentuk *studi kasus*. Tujuan dari penelitian ini mengidentifikasi suatu pranata lokal, termasuk mendokumentasikan nilai dan norma yang ada didalamnya. *Spirit komunal* dan *etos kerja* yang menjadi semangat dalam pengelolaan tersebut, diharapkan menjadi model pengelolaan ekosistem sumberdaya alam di wilayah pesisir, laut dan pulau-pulau kecil masa depan.

Kata Kunci : Institusi Adat, Hak Ulayat Laut, Pengelolaan Ekosistem Sumberdaya Alam Wilayah Pesisir, Laut dan Pulau-Pulau Kecil.

ABSTRACT

Until today, the management of natural resources ecosystem in coastal and oceanic region tends to be implemented through individual or common ecosystem ownership status. The utilization approach is done in from of simulation model, top down and sectional approach. The process of decision-making is conducted in centralistic way, dominated by formal leader, in such hierarchical bureaucracy process and being controlled by upper level. Its implementation is also done standard approach based on scientific data and blue print document. Whether there is case of law breaking, the solution is approached by positive law and regulation, while its management orientation tends to only pursue (optimum) growth. As a result, in many places, there are environmental damages, over exploitation that surpass environmental carrying capacity, and other negative impacts. This reality in the contrary, is different with what is done by traditional people.

The good example for above situation is Papua's people. They have much local wisdom in managing natural resources ecosystem in such continuous way, in intelligent manner and wise behavior. One to mention its example is the existence of local custom institution (*Institusi Adat*) which lies in eastern coast people of Biak Island and Padaido archipelago. This *Institusi Adat*, in collaboration with church institution and domestic government (*Pemerintah Kampung*)- popular with name three stoves/*tiga tungku* – gave strong legitimation in the management of natural resources ecosystem.

Within this institution, the management approach is implemented by the way of giving communal status to its natural resources ownership. The utilization approach is conducted thorough agreement or accord meeting, participatory and partnership. The decision making process is discussed through *Kankai kakara* custom (the representative of *Keret* / ethnic thorough local accord meeting). In its implementation, the social control is done trough local custom, which is *Sasisen*, (*Yawek*, *Nyamgmor*, *Akyaden*) *Orwarek*, *Apyeper*, *Faknik* and *Pamali*, in order to keep sustainable its management orientation.

The management and utilization of “finding region (wilayah mencari)” or “*pertuanan*” is determined through *Ulayat* right (Hak Ulayat) in the sea, based on migration flow, *Keret* network and internal accord among *Keret* in respective region. Within that, there is regulation and its rule of thumb, and the social unit as holder of the *Hak Ulayat* and catchment's are or territory.

This research is conducted in phenomenological approach, through survey and participatory investigation, and also is designed in form of case study. The objective of this research is to identify such a local regulation (role of thumb) included to record embedded norm and value. The communal spirit and work ethnic that are being the characters of this management way is expected to be the management model of natural resource ecosystem in coastal region, oceanic area and small islands in the future.

Keyword: custom institution (*Institusi Adat*), sea *Ulayat* right, (*Hak Ulayat Laut*), the management of coastal, oceanic and small island's nature resource ecosystem.