

**KEARIFAN LINGKUNGAN MASYARAKAT ADAT MALIND ANIM  
DALAM PELESTARIAN HUTAN DI KABUPATEN MERAUKE  
PROVINSI PAPUA**

**INTISARI**

Penelitian ini dilakukan dalam hutan ulayat Masyarakat Adat Malind Anim di Kabupaten Merauke Provinsi Papua. Latar belakang penelitian adalah berlandaskan pada UU RI No. 32 Tahun 2009; Perlindungan dan Pengelolaan Lingkungan Hidup bahwa pelestarian fungsi lingkungan hidup dapat dilakukan dengan mengembangkan dan menjaga budaya dan kearifan lokal masyarakat setempat. Kabupaten Merauke merupakan salah satu tujuan investasi nasional dan rencana pembentukan Provinsi Papua Selatan yang akan berdampak pada upaya pelestarian lingkungan hidup di Kabupaten Merauke. Pertanyaan penelitian ini adalah: 1) mengapa sistem sosial budaya Masyarakat Adat Malind Anim yang tertuang dalam kearifan lingkungan sistem “sar” masih dipertahankan; 2) bagaimana keterkaitan antara nilai-nilai kearifan lingkungan sistem “sar” dengan upaya pelestarian hutan; 3) bagaimana keberlanjutan nilai kearifan lingkungan sistem “sar” dalam pemanfaatan dan pelestarian lingkungan hidup dikaitkan dengan upaya pelestarian hutan; 4) bagaimana acuan dan strategi pengelolaan lingkungan hidup berdasarkan kearifan lingkungan sistem “sar” masyarakat adat Malind Anim.

Penelitian ini bertujuan: 1) mengkaji sebab-sebab masih dipertahankannya nilai-nilai kearifan lingkungan sistem “sar” oleh masyarakat adat Malind Anim; 2) mengkaji keterkaitan antara nilai-nilai kearifan lingkungan sistem “sar” dengan upaya pelestarian hutan dan pengelolaan sumberdaya alam secara berkelanjutan; 3) mengkaji keberlanjutan penerapan nilai-nilai kearifan lingkungan sistem “sar” di tengah ancaman perubahan fungsi ekologis akibat konversi hutan; 4) mengkaji rumusan pengelolaan lingkungan hidup berdasarkan kearifan lingkungan sistem “sar” masyarakat adat Malind Anim. Penelitian ini menggunakan metode *Grounded Research* dengan teknik studi literatur, observasi (Terfokus, Terstruktur dan Berperan Serta), wawancara (Triangulasi Data, *Tryout Quisioner*, Tak Terstruktur) dan dokumentasi, kemudian dikombinasikan dengan metode *Participatory Rural Appraisal* dengan teknik *Focus Group Discussion*. Pengolahan dan analisis data dilakukan dengan menggunakan analisis kualitatif (*Open Coding*, *Axial Coding*, *Selective Coding* dan *Grounded Theory*).

Hasil penelitian ini adalah masyarakat adat Malind Anim mengenal sistem “sar” sebagai nilai kearifan lingkungan dalam pelestarian hutan yang dapat dibedakan menjadi dua konsep utama: 1) konsep “sar” pernikahan dan “sar” kelahiran sebagai pendukung budaya; 2) konsep “sar” kematian dan “sar” totem sebagai inti budaya. Pengertian lingkungan hidup dikenal dalam ajaran totemisme dimana ada kekerabatan antara alam, manusia, tumbuh-tumbuhan dan binatang. Wilayah sakral yang dilindungi melalui sistem “sar” meliputi tempat pelestarian adat, kuburan leluhur, perjalanan leluhur, tempat mitologi, kampung lama, dusun sagu, hutan berburu dan sumber mata air. Pembagian bentangalam masyarakat adat meliputi bentangalam pantai, rawa dan hutan. Penerapan sistem “sar” secara berkelanjutan akan berdampak pada kelestarian hutan.

Kata Kunci: Malind Anim, Sistem “sar”, Kearifan Lingkungan, Masyarakat Adat, Totemisme, Bentangalam.

**ENVIRONMENTAL WISDOM OF INDIGENOUS PEOPLE MALIND ANIM  
TRIBES IN FOREST RESOURCES MANAGEMENT AT  
MERAUKE DISTRICT PAPUA PROVINCE**

**ABSTRACT**

This research was conducted in the customary forest of indigenous Malind Anim in Merauke Regency of Papua Province. Background research is based on Law No. 32 of 2009; Management and Protection of the Environment that the environmental functions can be done by developing and maintaining a culture and local wisdom of local communities. Merauke is one of the objectives of national investment and the planned formation of South Papua province that will have an impact on environmental protection in the Merauke district. The questions of this research are: 1) why the sociocultural system indigenous Malind Anim wisdom contained in the system environment "*sar*" is retained; 2) how the relationship between the values of environmental wisdom system "*sar*" with forest conservation efforts; 3) how environmental sustainability moral values system "*sar*" in the utilization and conservation of the environment associated with forest conservation efforts; 4) how to reference and strategies for environmental management systems based on the Malind Anim environmental wisdom "*sar*".

This research is aimed at: 1) assess the causes still retained wisdom values system environment "*sar*" by the Malind Anim; 2) assess the relationship between the values of environmental wisdom system "*sar*" with forest conservation and sustainable management of natural resources; 3) assess the sustainability of the application of wisdom values system environment "*sar*" in the face of a changing ecological function due to conversion of forests; 4) reviewing the formulation for environmental management systems based on the Malind Anim environmental wisdom "*sar*". This research uses Grounded Research with technical literature studies, observation (Focused, Structured and Participant), interviews (Triangulation Data, Tryout questionnaire, Unstructured) and documentation, and then combined with other methods of Participatory Rural Appraisal techniques Focus Group Discussion. Processing and analysis of data using qualitative analysis (Open Coding, Axial Coding, Selective Coding and Grounded Theory).

The results of this research explained that are the Malind Anim know the system "*sar*" as the value of environmental wisdom in forest conservation can be divided into two main concepts, consist of; 1) the concept of "*sar*" marriage and "*sar*" birth as a supported of culture; 2) the concept of "*sar*" death and "*sar*" totem as the core of culture. Understanding the environment is known in the teachings of totems which there is a kinship between nature, humans, plants and animals. Sacred area protected by the system "*sar*" covers the preservation of traditional, ancestor graves, ancestor routes, the mythology, the old village, hamlet sago, hunting forests and fresh water resources. Landscapes division of indigenous peoples includes coastal, swamps and forests.

**Keywords:** Malind Anim, System "*sar*", Environmental Wisdom, Indigenous, Totems, Landscapes.