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Hawear as customary law in protecting and conserving marine resources in Southeast Maluku Regency

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Abstract. Protecting and conserving marine resources includes all marine ecosystems (both fauna and vegetation) in the sea and coastal areas that carry heredity traits, of which these species are part. The purpose of this study is to analyze the implementation of Hawear as customary law in protecting and preserving marine resources in Southeast Maluku Regency. This research method is a sociological legal research, carried out using an empirical juridical approach which is a qualitative analysis descriptive study. The results of the study show that the existence of the Hawear customary law is constitutionally recognized. Hawear's customary law contains certain sanctions, the sanctions in Hawear's customary law are not as severe as positive law or state law, but at least they can provide a deterrent effect from the customary side. So indigenous peoples who know and understand and obey customs and customary law, will definitely submit and obey customary law, namely the law of Hawear. The customary law of Hawear can be applied by indigenous peoples in the protection and preservation of the marine environment, so that it is not only the responsibility of the government, but also the responsibility of all levels of society, including the Indigenous Law Community.

Keywords. Hawear as Customary Law; Protect and Preserve; Marine Resources

Introduction

The protection and preservation of marine resources is very important considering that many human needs are supported by the marine environment both in terms of economy, primary needs, and secondary needs. The sea is a source of life for humans. Everything in the sea is useful and useful for survival. The ocean has made a “continent, region, country, and world of its own” because the ocean has a climate, a source of food and cleans the air we breathe.

Destruction and extinction of biodiversity as a result of modernization on the grounds of development as a result of modern society, destruction and extinction of biodiversity that is so rich in indigenous peoples.(Thamrin, 2017) Indigenous peoples have an important role in environmental management and development due to their traditional knowledge and practices (Matuankotta, 2018) Indigenous peoples and their legal alliances are the most reliable and trustworthy management of forest areas, therefore if the environment in Indonesia is to be utilized and at the same time preserve it, then the authorities and entrepreneurs must trust and involve indigenous peoples in the management and utilization,(Chandra, 2020) Although recognized in the provisions of the legislation, the implementation of customary law in fisheries management must be carried out through a joint management mechanism involving various parties (Sulaiman, 2013).

Indigenous peoples have a constitutional basis for defending their rights as contained in the second amendment to the 1945 Constitution, the recognition and respect for customary law community units is increasingly emphasized in Article 18B paragraph (2) and Article 28I paragraph (3) of the Law. The 1945 Constitution, although some people see it as a context for limiting the rights of indigenous and tribal peoples.

In addition to being contained in the 1945 Constitution, the recognition of customary law community units after the amendment to the 1945 Constitution is also spread in various laws, including Law No. 41/1999 on Forestry, Law No. 39/1999 on Human Rights. , Law Number 32 of 2004 concerning Regional Government, Law Number 31 of 2004 concerning Fisheries, and Law Number 27 of 2007 concerning Management of Coastal Areas and Small Islands, in the utilization of Coastal Areas and Small Islands, any Person is directly or indirectly prohibited from:

- 1) mining coral reefs that cause damage to coral reef ecosystems;
- 2) take coral reefs in conservation areas;
- 3) using explosives, toxic materials, and/or other materials that damage coral reef Ecosystems;
- 4) using equipment, methods, and other methods that damage coral reef ecosystems;
- 5) using methods and methods that damage the mangrove ecosystem that are not in accordance with the characteristics of the Coastal Zone and Small Islands;
- 6) converting the mangrove Ecosystem in the Area or Cultivation Zone that does not take into account the sustainability of the ecological functions of the Coastal and Small Islands;
- 7) cutting down mangroves in conservation areas for industrial, residential, and/or other activities;
- 8) using methods and methods that destroy seagrass beds;
- 9) carry out sand mining in areas which technically, ecologically, socially, and/or culturally cause environmental damage and/or environmental pollution and/or harm the surrounding community;
- 10) carry out oil and gas mining in areas which, if technically, ecologically, socially and/or culturally, cause environmental damage and/or environmental pollution and/or harm the surrounding community;
- 11) carry out mineral mining in areas which if technically and/or ecologically and/or socially and/or culturally cause environmental damage and/or environmental pollution and/or harm the surrounding community; as well as
- 12) carry out physical development that causes environmental damage and/or harms the surrounding community.

Law Number 27 of 2007 concerning the Management of Coastal Areas and Small Islands states that the management of coastal areas and small islands is part of the natural resources bestowed by God Almighty and is a wealth controlled by the state, which needs to be protected. its sustainability and utilized for the greatest prosperity of the people, both for the present and future generations. Coastal areas and small islands have a high diversity of natural resource potential, and are very important for social, economic, cultural, environmental, and sovereign development. nation, therefore it needs to be managed in a sustainable manner and with a global perspective, taking into account the aspirations and participation of the community, and the nation's values based on national legal norms.

Hawear Customary Law has long been known in Southeast Maluku and has an important role in managing the lives of indigenous peoples in particular. Hawear implies a prohibition to take natural resources on land and at sea, which is based on several important and basic

arguments. The principle that is the foundation for the existence of the Hawear law is actually the principle of sustainable natural resource management. This locally developed wise thinking is also based on the economic aspects of the people of the country and villages and villages, which are located on small islands.

Indigenous peoples who live on small islands are quite numerous and compared to the available natural resources. So it can be said that it is not sufficient to meet the basic needs of indigenous peoples, for a certain period of time. Therefore, the idea was born to make legal rules that can regulate and organize all the potential of these natural resources so that they can be used wisely.

Natural resources on land in question, for example, young coconuts, pineapples, durian, langsat, sago leaves, nayang or palm leaves. Natural resources in the sea in question include fish, marine bioata, coral reefs, beach sand, rocks, and so on. The fact that happened in the Kei Islands of Southeast Maluku, Hawear is not only related to natural resources, but has been expanded to include regulations related to humans and other objects.

Coral reefs are also ecosystems that are vulnerable to environmental changes, but the pressure they experience is increasing along with the increase in population and community activities in coastal areas. This high pressure is caused by the many benefits and functions provided by coral reefs with limited carrying capacity, while human needs continue to grow over time.(Adnyani et al., 2014)

Environmental wisdom can be realized in social values, customary norms, ethics, belief systems, traditional spatial planning patterns, as well as simple environmentally friendly equipment and technology. The social resources that have been inherited from generation to generation have in fact proven effective in preserving the environment, as well as ensuring environmental sustainability(Puspita, 2008). This condition is contained in examples that can be stated in the Hawear customary law which is applied to prohibit passing roads and bridges. Hawear is also applied to protect girls, so they are not carried away by their boyfriends' men (elopement) and so on. So actually the Hawear law contains a deep and broad meaning, so that if it is understood and applied properly, as part of the customary law instrument, the Maluku people, then there must be benefits for people's lives in general.(Angga et al., 2020)

The Indonesian Sea has a wealth of abundant resources. However, the management and regulations governing the use of marine resources are still considered to be less profitable for the state. So it needs efforts from various parties to cooperate in the optimal and directed utilization of marine resources. The law is expected to be able to overcome various problems that arise related to marine resources, especially marine genetic resources. The law must be able to provide protection for intellectual works so that it can encourage people to develop their creative power in the fields of science, technology, art, and literature, which ultimately leads to the goal of successful legal protection of marine genetic resources.

Basically, Hawear customary law is a pattern of regulating the use of land or sea areas to meet the needs of people's lives.(Renjaan et al., 2013) Therefore, to protect marine resources, it includes all marine ecosystems (both fauna and vegetation) in the sea and coastal areas that carry heredity traits, of which these species are part of it. Hawear's customary law contains certain sanctions. Sanctions in Hawear's law are not as severe as positive law or state law, but at least they can provide a deterrent effect from a customary perspective. So indigenous peoples who know and understand and obey customs and customary law, will definitely submit and obey customary law, namely the law of Hawear. If members of the legal community have complied with the rules or norms of customary law, of course members of the community or other community groups will automatically comply

Research method

This research was conducted using an empirical juridical approach which is a descriptive qualitative analysis study (Sumardjono, 2001). This research tries to describe the implementation of Hawear as Customary Law in Protecting and Preserving Marine Resources in Southeast Maluku Regency. The workings of the empirical juridical or sociological juridical method in this research proposal are from the results of collecting and finding data and information through a literature study of the basic assumptions or assumptions used in answering the problems in this research, then testing inductively-verify on the latest facts that found in the community, thus the truth in a study has been declared reliable without having to go through a rationalization process. All data has been collected, both primary and secondary data, studied and analyzed in depth to obtain a complete and in-depth conclusion, analyzed and described according to its hierarchy.

Result and discussions

Recognition of Hawear's Existence as Constitutional Customary Law

Amendments to the 1945 Constitution, especially in the regulation of customary law communities. Previously, the formulation of customary law communities was not known in the 1945 Constitution, only known as the term "original rights" as regulated in Article 18 of the 1945 Constitution (before the amendment). Regarding Article 18 of the 1945 Constitution before the amendment, R. Yando Zakaria stated that (Zakaria, 2004):

"If we look closely at the meaning of the regulation as stated in Article 18 of the 1945 Constitution and its explanation, it can be said that the essence of Article 18 of the 1945 Constitution is the state's recognition of what is called 'village autonomy' today. Moreover, by mentioning the village as the original composition (bold of the author) that has the right of origin, then according to the 1945 Constitution, only villages are guaranteed to have autonomy. Meanwhile, 'other large and small regions', such as provinces, regencies, or sub-districts which are known in the current system of National Government, may be autonomous or purely administrative in nature. Whether each 'big and small region' is given an autonomous or administrative status depends on the 'need' for a balance of political power between the center and the regions, as set forth in the law".

Furthermore, it was also stated by R. Yando Zakaria, that: "Regarding the recognition of village autonomy, in the political-legal discourse, there are two kinds of concept of rights based on their origin. Each right is different from one another. First, namely the rights that are given (given rights), and secondly, the rights that are innate (the author's bold letters) are attached to the history of the origin of the unit that has the autonomy (innate rights). By using these two distinctions, the regional autonomy that is currently being discussed by many people today is the autonomy that is given. Therefore, the discourse shifts from rights to authority. Authority is always a gift, which must always be accounted for. In addition, the concept of regional household affairs has disappeared and is replaced by the concept of community interest. Thus, regional autonomy is the authority of the regional government to regulate the interests of the community in the region.

The innate rights of the village as the original structure at least include the right to the territory (which is then referred to as the area of ulayat rights), the existing social organizing system in the area concerned (the leadership system is included in it), the rules and mechanisms for making rules in the area. the territory concerned, which regulates all residents ('indigenous' or immigrants) included in the territory of the village concerned" (Zakaria, 2004).

From the philosophical meaning of Article 18 of the 1945 Constitution and the above opinion, it can be said that the development of customary law communities is constitutionally

recognized along with their original rights. The recognition and existence of indigenous peoples as *volksgemeenschappen* is an original arrangement that has origin rights. These original rights are of course rights that existed and were practiced before the Dutch colonial government. Recognition in Article 18 of the 1945 Constitution is an effort to respect the rights of origin that have been previously regulated, with the assumption that the life of indigenous peoples existed before the existence of the Republic of Indonesia. It is certainly worth pointing out that the *volksgemeenschap* was not a government formed or created by laws and regulations during the colonial rule, and therefore even in the unification of Indonesian law, the provisions of Article 18 of the 1945 Constitution bridged this matter. (Pietersz, 2010)

Developments after the amendment to the 1945 Constitution, recognition of customary law communities is regulated in Article 18B paragraph (2) and Article 28I paragraph (3) of the 1945 Constitution. The provisions in Article 18B paragraph (2) of the 1945 Constitution state that : "The state recognizes and respects customary law community units and their traditional rights as long as they are still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia, which are regulated by law". This is also regulated in Article 28I paragraph (3) of the 1945 Constitution which states that: "Cultural identity and rights of traditional communities are respected in line with the development of the times and civilization".

From the formulation of the provisions of Article 18B paragraph (2) and Article 28I paragraph (3) of the 1945 Constitution above, this recognition and respect is also related to the constitutional rights of indigenous peoples. Talking about constitutional rights, this relates to all rights owned by citizens as regulated in the 1945 Constitution. Thus, customary law communities as part of citizens also have constitutional rights regulated in the 1945 Constitution. (Pietersz, 2010) so that *Hawear* as customary law applies to the Southeast Maluku customary law community by having legality in the form of recognition and respect from the state.

Regarding the formulation of the provisions of Article 18B paragraph (2) of the 1945 Constitution, Jimly Asshiddiqie, stated that (Asshiddiqie, 2006):

"The affirmation of recognition by the State is carried out (a) to the existence of a customary law community and their traditional rights; (b) the existence that is recognized is the existence of customary law community units; (c) the customary law community is indeed alive (still alive); (d) in a certain environment as well; (e) the recognition and respect is given without neglecting the measure of eligibility for humanity according to the level of development of the nation's civilization; and (f) such recognition and respect may not reduce the meaning of Indonesia as a country in the form of the Unitary State of the Republic of Indonesia".

In general, recognition and respect for indigenous peoples and their traditional rights are opportunities and opportunities for indigenous peoples themselves. However, on the other hand, this regulation provides restrictions that are essentially incompatible with the recognition and respect for indigenous peoples.

The existence of recognition from the state based on Article 18B paragraph (2) of the 1945 Constitution, is found in the formulation "The state recognizes and respects customary law community units and their traditional rights". This recognition and respect is a manifestation of the reform era that guarantees public welfare through the constitution. This is as a result of the centralization carried out during the New Order era which prioritized centralization in the administration of government. This centralization resulted in the loss of the identity of the customary law community which was carried out by uniforming the village government system based on Law Number 5 of 1979 concerning Village Administration.

The regulation in Article 18B paragraph (2) of the 1945 Constitution provides a starting point for the existence of customary law communities in the Unitary State of the Republic of Indonesia. The existence of recognition and respect for indigenous peoples is a form of legal protection given by the state to the existence of indigenous peoples themselves.

Meanwhile, the formulation of the provisions of Article 18B paragraph (2) of the 1945 Constitution also provides a limit which is a condition for recognizing and respecting the existence of indigenous peoples. This can be found in the formula "as long as it is still alive and in accordance with the development of society and the principles of the Unitary Republic of Indonesia".

Indonesia which is regulated by law". This formulation automatically limits the existence of customary law communities and their constitutional rights. Through this formulation, a customary law community must have conditions that are still alive and in accordance with the continuous development of the community. The essence of Article 18B paragraph (2) and Article 28I paragraph (3) of the 1945 Constitution can be interpreted as follows:(Pietersz, 2010)

- 1) The state recognizes and respects customary law community units and their traditional rights.
- 2) Recognition and respect for customary law community units and their traditional rights must meet the following requirements:
 - a) as long as they are still alive (conditions for their existence);
 - b) in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia;
 - c) in accordance with the development of the times and civilization.
- 3) Recognition and respect for customary law community units and their traditional rights, for example ulayat rights, will be regulated by law.

When examined in depth, the provisions of Article 18B paragraph (2) of the 1945 Constitution are the formulation of "conditional recognition". On the one hand, customary law communities will be recognized and respected within the unitary state of the Republic of Indonesia, on the other hand if they meet the "as long as they are still alive" indicator which is a condition of existence.

The Kei tribe as a customary law community is one of the tribes in Maluku that still holds the Hawear customary law tradition in Southeast Maluku Regency. Hawear as customary law in the form of a prohibition on taking natural resources both land and sea within a certain period of time so as to allow natural resources to grow, develop and be preserved. So that Hawear's customary law is constitutionally recognized for its existence along with the original rights it has.

Implementation of Hawear as Customary Law in Protecting and Preserving Marine Resources in Southeast Maluku District

Local wisdom is the heritage of the ancestors of the Indonesian people in a unified value system in the form of religion, culture and customs. In the development of society, adapting through its environment by developing a wisdom in the form of knowledge or ideas combined with customary norms, cultural values and activities to manage the environment to meet their needs. If we look at the evolution of humans with nature in the past, a harmonious relationship has formed where humans try to coexist peacefully with nature, in the view of humans that nature is large and sacred, it is necessary to live in peace with nature so that there is no damage to nature that will cause harm. In humans themselves, in supporting this relationship, humans create ethics to act and behave towards nature, almost most of the tribes in our country have

rules that are called local wisdom.(Alus, 2914)

Local wisdom is something that human beings yearn for in this world. Wisdom starts from ideas from individuals who then meet with other individual ideas, and so on in the form of collective ideas. This local wisdom is usually created and practiced for the good of the community that uses it. This local wisdom also cannot be separated from the culture of the community that supports it. Local wisdom, usually includes all elements of human culture, which includes: religious systems, language, economy, technology, education, social organization, and the arts. Local wisdom stems from ideas or ideas, which are then applied in the stages of practice, and the creation of cultural materials. Through this study, the author will focus on one of the local wisdoms in the Kei Islands, Southeast Maluku, namely Hawear which is customary law as a symbol in protecting natural resource ownership rights, but in this study it is specifically focused on protecting marine resources.

In society, the customary law of Hawear in Southeast Maluku Regency, both Kei Besar and Kei Kecil, for example in the Kei community to protect private/individual or public ownership, the ancestors have realized that protection into a sign or symbol. which is recognized and obeyed by all kei people. "The prohibition sign used is in the form of young coconut leaves (yellow coconut) which are woven crosswise on the midrib of coconut leaves, then tied to a stick of wood that is plugged into the ground near the object or item to be dissected, which in the kei language is called Hawear , which later became widely known as Hawear Balwirin“.

Admittedly, the Evav community in the past still lived in groups in their respective group alliances with their own local laws, for example in the village of Laar Itel (now Elaar) there was the local law of Sasaktel, then the Village of Rally Badamas (now Matwair) with the local law of Kot Fit or Dabraan Village, (Danar) with its local law Yetomat Balwirin. “Local laws are highly respected, obeyed and upheld by local community groups in their daily lives, but over time, in the 14th century, in line with the consensus on the Larvul Ngabal law to be enforced throughout the Kei Islands, Hawear Balwirin was accepted by the indigenous people of Ur Siw Lor Lim, because Hawear Balwirin is an inseparable part of the Larvul Ngabal customary law”.

The name Balwirin comes from Wirin Bal Romlob which is the name of Wirin in Dabraan village (now Danar). "Wirin is a coastal area that is overgrown with coconut trees where the surface layer of the soil is grayish black with a thickness of approximately 20 cm, the rest is white sand". Young coconut leaves (yellow janur), which were first taken to make hawear, are taken from the coconut tree that grows in Bal Rumlob wirin, so that's when the Hawear was given the name Hawear Balwirin, not Hawear Balwarin as people have often called it.

Efforts to preserve the environment for the people of Southeast Maluku have been carried out for a long time. This will be proven by one of the customary laws of the Southeast Maluku community which prohibits the taking of certain potential products with or without damaging the environment. The activity of prohibiting the taking of these potential products by the people of Southeast Maluku is known as "Hawear". Hawear is a tradition of indigenous peoples in Southeast Maluku, to maintain certain potential results. If Hawear is implemented, the community is prohibited from picking certain fruits on land and or taking marine natural resources in the marine environment. The Kei Indigenous people, both Small and Kei Besar, have implemented Hawear as Customary Law, to protect and conserve marine resources in Southeast Maluku Regency, by means of Sea Hawear.

Marine clothing only applies to strategic superior commodities of marine resources with high economic value, such as Lola, sea cucumbers, and lobsters etc. Marine hawear does not apply to all types of fish. So, people are free to carry out fishing activities in the Hawear Laut area on condition that they do not use tools such as fish bombs, cyanide, and fish stingers (electric). Marine Hawear is enforced by several customary rules that regulate traditional rituals,

usage rules, as well as sanctions that are imposed on Hawear violators, who violate the Marine Hawear rules when the customary law of marine Hawear is enforced in all local village marine petuanans.

If we compare the practice of Hawear's customary law with modern marine resource management, Hawear can be seen as a combination of seasonal prohibition, limiting entry (limiting the number of fishermen or fishing technology units), gear restriction (ban on certain types of fishing technology) and quotas (limitation on certain types of fishing technology). number of catches).(Adhuri, 2005) All of these rules are usually implemented to reduce pressure on marine resources in such a way that the sustainability of the resource can be maintained (Lonthor & Kabalmay, 2019).

The Kei Indigenous People, they have a philosophy of life The patrilineal people in the Kei Islands have very close kinship relations. "Vu'ut Ain Mehe Ngifun, Manut Ain Mehe Tilur", which means "the egg of one fish and one bird". That is, they believe that they are descended from one lineage. Since the ancestors until now, the saying "ain ni ain", which means "we are all one" is still firmly held in the hearts of the Kei people. Therefore, even though the ancestors of the Kei Tribe liked to fight, the war would end quickly after several casualties.

The philosophy of living in togetherness and balance with nature and the environment is reflected in the ancestral stories which until now have always been advised to their children and grandchildren. The ancestral advice is passed down in the form of songs or proverbs. The point is to live in a place/village where we eat and live from that place, so we are obliged to obey all customary laws so that customary law, ancestors and God protect us. In full, the ancestral advice which is the main point of view of the Kei people's life is as follows:

- a) Itdok fo ohoi itmian fo nuhu (we inhabit/occupy the village/village where we live and eat from nature/the land).
- b) Itdok itdid kuwat dokwain itwivnon itdid mimiir/bemiir (we occupy our place and keep tiptoe our share).
- c) Itwarnon afa ohoi nuhu enhov ni hukum adat (we still bear all the interests of our village/village with its customary law).
- d) Itwait teblo uban ruran (we live honestly and keep walking upright).
- e) Ikbo hukum adat enfangnan enbatang haraang (Thus, then customary law will love/protect us).
- f) Nit yamad ubudtaran, nusid teod erhoverbatang fangnan (so that the ancestors also take care and love us).
- g) Duad enfangnan wuk (and Allah protects us too).

The land and sea in the Kei Islands have basically been divided equally among the community members in petuanan area units. The existence of these petuanan rights has implications for land tenure for years or generations which cannot be justified as the owner of the land, because people who are not part of the petuanan owner can manage the land with the permission of the owner, for example recycled land which after not being used by the owner. the owner will be abandoned and then it can be managed by someone else. Land management by non-owners can eventually take place continuously. In line with the increasing economic value of the land, a dispute arose between the manager and the owner. Therefore, to find out who owns the land, it is necessary to explore the history of land ownership or the origin of land management. Every customary history regarding land ownership by a clan/village always gets recognition from other clans/villages with adjacent petuanans, to ensure that the owner of the petuanan land can be seen from the wills, poems or songs spoken by the ancestors. It can also be seen from the physical evidence that still stands, such as the existence of a woma, which is

a place surrounded by walls made of piles of stones. Woma literally means the center of the village, usually the clan that first settled in a place will set up a woma in a hard-to-reach place so that it is effective as a place of defense from enemy attacks or wild animals.

The boundaries of petuanan land are usually in the form of peaks/foothills, valleys, large rocks, piles of rocks, large trees or streams.

The division of land and sea ownership to all indigenous peoples in petuanan area units is as follows:

- a) Village General Petuanan called utan/bilan/ohoinuhu, namely land areas that are jointly owned by all members of the village community concerned. This petuanan area covers the entire village land, starting from the residential center area or village/village center (ohoi) to the surrounding primary forest area (warain vaveon), including the area of the sea from the land boundary line (ruat met soin) to the open sea area (tahit ni wear) which is drawn as a straight line from the boundary of petuanan land. Thus, the area of a village general management area in Kei is equal to the total land area of the village/village in question plus the area of the sea in front of it.
- b) Within the Village General Petuanan area, there is a Marga Petuanan called rahan faam or buuk faam, namely an area that is permanently owned by one clan (soa) of the indigenous people of the village concerned. Each clan in a village has its own petuanan, as part of the overall general guidance of the village/village concerned. This petuanan clan only covers land areas, from residential centers (ohoi) to recycling fields (kait). This means that permanent land ownership by a clan is only allowed for housing and gardens within the village (ohoi and ohoi murin), gardens outside the village/village edge (rok) and recycling fields (hooks). Meanwhile, permanent production forest (warain), primary forest (waraian vaveon) and sago hamlet (meon) remain the communal property (ulayat together) of all the residents of the village/village concerned, no clan ownership, let alone private ownership. Likewise, marine areas, all of which are village/village general managements, may not be owned by a particular clan or individual.
- c) Within the clan petuanan area, then there is the starch family petuanan (nutun riin matan), namely land that is permanently owned by a household member of the clan concerned. Generally, it is limited to housing within the village (ohoi) and gardens within the village (ohoi murin), while the outer garden area/edge of the village (rok) and recycling fields (kait) are still petuanan clans.

Conclusion

Customary law communities in Southeast Maluku Regency can apply Hawear as customary law to preserve and protect the marine environment, not only being the responsibility of the government, but all the responsibility of the community, including the customary law community. Indigenous peoples have a philosophy of living in togetherness and balance with nature and the environment, which is reflected in the ancestral stories which until now have always been advised to their children and grandchildren. The ancestral advice is passed down in the form of songs or proverbs. The point is to live in a place/village where we eat and live from that place, so we are obliged to obey all customary laws so that customary law, ancestors and God protect us. Learn more about the ancestral advice that is the main point of view of the Kei people's life.

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