The role of religious sasi in environmental conservations

T G R Hallatu\(^1\), I D Palittin\(^2\), Supriyadi\(^2\), U Yampap\(^1\), R Purwanty\(^1\) and A Ilyas\(^3\)

\(^1\)Departmen of Pre-School and Elementary School Education, Faculty of Teacher Training and Education, Universitas Musamus, Merauke, Indonesia.
\(^2\)Department of Physics Education, Faculty of Teacher Training and Education, Universitas Musamus, Merauke, Indonesia.
\(^3\)Faculty of Law, Hasanuddin University, Makassar, Indonesia

E-mail: ophan_ambon@yahoo.co.id

Abstract. Conservation of nature or environmental is one of the alternatives in reducing the effects of global warming. Various ways are done so that the conservation of this nature can be realized. One of them is through the sasi culture, the culture of the people of eastern Indonesia, namely Maluku and Papua. Sasi culture is one of local wisdom that forbids humans to take or process natural products from a region within a certain period. The implementation of sasi is based on culture and also on religion. Sasi based on religious is called religious sasi. This research is descriptive research to explain the role of religious sasi culture as one way to preserve the environment. Data were collected by a literature study. The results show that culture sasi can preserve the environment. This is because, in the implementation of sasi, it is prohibited to take and manage the natural products within a certain period. During the duration of the sasi, plants or animals in the sited area are given the opportunity to grow and multiply without any disruption.

1. Introduction

Preservation of the environment in the present day became one of the main focuses of the world related to the occurrence of global warming. Environmental preservation can be done in various ways, which can use technology and also can use local wisdom. The use of technology in the preservation of the environment such as energy conversion and also the use of power plants made from renewable energy.

Environmental conservation using local wisdom in Indonesia itself has been conducted in various regions. In principle, local wisdom is to prohibit the processing or harvesting of natural products from a region within a certain period. Some regions in Indonesia have this culture with their respective titles. In Sumatra, this local wisdom is called the ngalau agung, which is nature conservation especially for fish [1,2]. In Kendal, it is called tuk serco that is nature conservation especially water springs [3]. Sulawesi, Maluku, and also some areas of Papua, local wisdom is called sasi [4]. The implementation of local wisdom can also be influenced by religion in that place. In Pariaman, the majority of the people are Muslim and work as fishermen. Religion and culture in Pariaman are used by people to find fish [5].

In eastern Indonesia, local wisdom like this is called sasi. At the beginning of the implementation of sasi, culture, and customs that fully affect the implementation. With the passage of time and the entry of
religion in the life of society, the implementation of *sasi* also shifted that is not purely cultural influences but also the influence of religion. In Maluku, *sasi* is a blend of custom and religion [4]. The implementation of *sasi* in Maluku is also divided into two, namely *sasi negeri* and religious *sasi* [4]. *Sasi negeri* is *sasi* based on custom and culture, while religious *sasi* is *sasi* which is done by religious values. The implementation of the *sasi* basically is to preserve the nature of the preservation of natural resources, indirectly play a role in reducing the effects of global warming. Similar to *sasi negeri*, the implementation of religious *sasi* also has the same purpose. The difference is the process of implementation of religious *sasi* and also the reasons implemented religious *sasi*.

This paper describes the role of religious *sasi* in environmental conservation, especially the religious *sasi* from Christians and Moslem.

2. Literature

2.1. Religious *sasi*

The culture of *sasi* is the inheritance of the ancestors who are passed down to the next generation with the aim of preserving the nature of their own dwelling place [6]. This is done so that future generations can show the good behavior gained from the learning process to live in adapting to the environment. *Sasi* culture has a legal provision, there are: (1) *sasi* contains elements of the prohibition of utilizing natural resources within a period of time to give chance to flora and fauna to renew their self, maintain the quality and increase the population of natural resources; (2) The provisions of the implementation of the *sasi* include not only the natural environment but also the social and man-made environment; (3) The implementation of this *sasi* is determined by the founding community from below, on the initiative of the community itself [7].

Implementation of the *sasi* culture is marked by a series of closing ceremonies is the statement that the ban comes into force by providing a signature. Generally, the sign is a young coconut leaf in which the installation is adjusted to the type of soured resources or in the form of wood tied with young coconut leaves and plants on the boundary of the forbidden area. Furthermore, at the opening ceremony of *sasi*, the sign will be lifted through a series of traditional ceremonies as a sign that the ban is no longer valid. After the opening ceremony is completed, then the owner can take the ripen yields. As long as *sasi*, it helps the plant which in this area to grow and multiply without any disturbance.

Religious *sasi* is a *sasi* which set by the leader of the religion and often called a *sasi* belief or spiritual *sasi* [4]. Trust is the belief or the original religion of the local community before they know the official religions such as Islam and Christianity. This *sasi* relates to public belief in the power of ancestral spirits as well as the forces of the universe in the past.

With the passage of time and the entry of official religion in society, the values and teachings of religion are mixed with cultural values in culture *sasi*. This is evident from the implementation of the church *sasi* and also the mosque *sasi*. Some areas that apply *sasi* church is Negeri Haruku [7], Negeri Lilibo [6], and in village Eti [4]. While *sasi* mosque can be found in the Misool area, Raja Ampat [8].

2.2. Environmental conservation

Earth's current situation is increasingly concerning, urging scientists to find ways to cope with this problem. This situation is related to the environment. It is known that the environment consists of biotic and abiotic components that are influenced by humans. If the biotic and abiotic components are in stable composition and proportion, they will produce an environmental balance [9]. If that does not happen, then the environment will not be balanced.

The availability of natural resources on earth, utilized by humans for the survival of human life itself. The utilization of natural resources must also be taken into account. If humans take advantage of natural
resources at will, then the biotic and abiotic components will become unbalanced. Therefore, the need for environmental conservation to keep the environment balanced.

Conservation of the environment is a human effort that must be done immediately so that its survival can be maintained properly [9]. Environmental management is an integrated effort to preserve the function of the environment which includes the policy of structuring, utilization, development, maintenance, restoration, supervision and environmental control [9]. Therefore, the role of humans is very important, not only take advantage of it but also must be able to maintain and also the conservation of the environment.

3. Method
This type of research is descriptive research that aims to describe the role of religious sasi towards environmental conservation efforts. Data collection was done by a literature study, which is to find information about the implementation of religious sasi and also environmental.

4. Result and discussion
Basically, our ancestors have inherited various local wisdom that can be used as a guideline of attitudes and behavior in interacting with the environment [3]. Local wisdom itself is defined as one of the cultural heritage that exists in the community and downhill is implemented by the community concerned [2]. Wisdom -the local wisdom is proven to empirically prevent environmental damage [3].

Implementation of sasi is a form of local wisdom of eastern Indonesia. Sasi originally did only by custom and culture, now it has been influenced by religion. The implementation process also follows the religious teachings, whether Christian or Islamic.

4.1. Church sasi
Church sasi is a sasi performed by Christians. The reason for the implementation of religious sasi is to prohibit the harvesting of natural products from the garden in question. The goal is for the natural products in the garden to grow well and indirectly has done nature conservation.

The implementation process begins with a family request to the church to conduct a sasi in an area or garden owned by the family. The church's implementation was done on Sunday after worship. In practice, everything related to sasi, including the tools and materials to be used, is prayed first in the church by the pastor. After praying, it means that the sasi process has started. The garden, marked with a cross-shaped wood. During the sasi take place, all the natural products from the garden should not be taken or processed. If there is a violation, then the person will be subject to religious sanctions. The event begins and the opening of religious sasi, based only on the prayers by the pastor in the church, precisely on Sunday worship [4].

The implementation of religious sasi is adapted from a sasi custom or sasi negeri. In Christianity, too, there are teachings or commands that contain so that people can preserve nature. This teaching can be seen in Genesis 1: 28-31. In the verse it is explained that God gave the command to humans to reproduce on earth, and to preserve the nature that God has created. God also saw that all of God's creation is very good and beautiful. Therefore, as a form of human reverence to God, man must preserve nature.

In Psalm 104, it is also explained about the existence of God's creation. In verse it says that God not only created nature but also guarded and cultivated the created realm. God gives food to man through the natural surroundings, and humans are required to utilize and maintain the sustainability of nature. God created nature and the content, has been in accordance with their respective functions. Therefore, human attitude in the form of excessive exploitation of nature can be said as a form of desecration and destruction of the work of God.
Genesis 3:17-19 also describes the duty of humans to conserve nature. In this verse, it described that human must afford to manage the land kindly for needing the need of human life. This duty must do seriously. This land is considered as the nature created by God.

In the Bible also, humans are required to have solidarity with nature. It is based on the realization that everything God created is precious in the eyes of God. Therefore, humans must love, care, and also preserve the natural.

From these verses, it appears that religion has basically taught a man to preserve and preserve the creation of God. Sasi Gereja is one form of manifestation of God's command to preserve nature.

4.2. Mosque sasi

Mosque sasi is a sasi performed by Muslims. In practice, the mosque becomes an institution of authority to regulate environmental management. Implementation of mosque sasi based on the agreement between mosque congregation facilitated by mosque imam. The opening and closing ceremonies are held in the mosque [10].

Implementation of sasi in Raja Ampat, initially done to honor the leaders (god) and also ask permission to the occupants or magical beings who are in the area [8]. After the teachings of Islam entered, the implementation of the sasi addressed to God Almighty, Allah SWT. Implementation of mosque sasi starts with a prayer together to ask fortune and given salvation. The ritual sasi was held on Friday beginning with a joint prayer on Thursday night. After Maghrib prayer on Thursday night, drums will be beaten repeatedly as a marker that will be held a joint prayer. Each family will then bring food to the mosque or village hall, and prayers are held together. The event closed with a meal together [8,10].

Just like the sasi church, the sasi mosque was done based on the rules and orders that exist in Al-Quran. Islam itself is a religion (way of life) that is very concerned about the environment and sustainability of life in the world [11]. Concepts related to the rescue and conservation of nature merge inseparably with the concept of the unity of God, sharia, and morals [12].

There are several verses in the Qur'an that explain, advocate, and also oblige humans to preserve nature. One of them is Sura al An'am verse 38, which explains that everything in nature is a creation of Allah SWT. Everything that exists in nature, benefits humans. Therefore, human beings as servants of God must preserve and preserve God's creation. Humans must instill a sense of responsibility towards the environment for sustainability is maintained.

Surah Al-Haj: 18 and surah Al-Isra ': 44 also describe the human obligation to protect and preserve the environment. Explained in that verse that the effort to preserve the environment can foster a sense of convergence among people who always prostrate and sanctify God with feelings of love and affection [13].

In addition to the surah, there are also Hadiths that command people to safeguard and preserve the environment, which is "cleanliness is part of faith (HR Muslim)". From this hadith implied that imperfect one's faith if not care about the environment [13]. This means that one's faith is not only seen from the diligent of someone pray, but also in maintaining and preserving the environment. From these surahs and hadiths, it is clear that the teachings of Islam have obliged humans to maintain and preserve nature.

5. Conclusions

Local wisdom in realizing environmental preservation can be seen from the implementation of sasi. Sasi culture itself is divided into two, namely the implementation of sasi based on custom and also sasi based on religion. Sasi religions themselves are differentiated based on their respective religions, namely sasi church for Christianity and mosque sasi for Islam. Basically, the implementation of religious sasi is done to prohibit the taking and management of natural products of a region that sasi. Indirectly, this religious sasi is one effort to preserve the environment.
References
[1] Hendrik 2007 Ikan larangan-2-Kearifan Lokal Berk. Perikan. Terubuk 35 No.1 9
[2] Pawarti A 2012 Pelestarian Lingkungan Melalui Kearifan Lokal Lubuk Larangan Ngalau Agung
   (Studi di Kampuang Surau Nagari Gunung Selasih Kecamatan Pulau Punjung Kabupaten
   Dharmasraya Provinsi Sumatera Barat) Prosiding 98–103
[3] Siswadi, Taruna T and Purnaweni H 2011 Kearifan lokal dalam melestarikan mata air (studi kasus di
   Desa Purwogondo, Kecamatan Boja, Kabupaten Kendal) J. Ilmu Lingkung. 9 63–8
[4] Judge Z and Nurizka M 2008 Peranan Hukum Adat Sasi Laut Dalam Melindungi
   6
[5] Zamzami L and Effendi N 2018 The Local Wisdom In Marine Resource Conservation In Indonesia :
   A Case Study Of Newcomers In PariamanWest Sumatra 136 391–400
[6] Sosial J I, Humaniora D A N, Desember N, Kissiya E, Akihary W, Kainama H, Fransina G and
   Wattimury F 2007 T Anoar
[7] Kissya E 1993 Sasi Aman Haru-ukui: Tradisi Kelola Sumber Daya Alam Lestari di Haruku (Jakarta:
   Seri Pustaka Khasana Budaya Lokal, Yayasan Sejati)
[8] Aghsari D 2015 Ritual Sasi Laut; Akulturasi Agama dan Budaya dalam Praktik Ritual Kebaharian
   Masyarakat Misool Raja Ampat Airaha 4 11–7
[9] Taufiq A 2014 No Title 14 124–34
[10] Wekke I S 2015 SASI MASJID DAN ADAT : Praktik Konservasi Lingkungan Masyarakat
    Minoritas Muslim Raja Ampat AL-Tahir 15 1–20
[11] Mu’tasim R 1994 Pendidikan Etika Lingkungan Hidup Al-Jami’ah 54
[12] Sururi A Menggapai Pelestarian Lingkungan Hidup Indonesia : Studi Perbandingan Etika Islam dan
    Etika Ekofeminisme 2 95–122
[13] Masruri U N 2014 Pelestarian Lingkungan dalam Perspektif Sunnah at-Taqaddum 6 411–28