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KAOMBO: Preservation of Coastal Environment Based on Local Wisdom in Siompu Island, South Buton Regency

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Abstract

Kaombo is a knowledge system of the Buton community which is believed to create harmonization of relations between humans and their environment. Kaombo as a social institution functions as an instrument for environmental management and preservation while preventing the adverse effects of environmental ecosystem damage. This study describes Kaombo in environmental management, the dynamics of community symbolic interpretation of Kaombo, and Kaombo's conservation efforts in managing the coastal environment on Siompu Island. This study shows that Kaombo as a form of harmonization of community relations with its environment is manifested in the system of values, ideas, and knowledge of the people of Buton. Kaombo forms a code of conduct that binds every society to act wisely and wisely to protect the ecosystem of the environment. Although Kaombo is interpreted differently by the community, both as a system of values, norms and symbolism that contains mystical elements, kaombo is still understood as a system of knowledge that can guide behavior in living and interacting with the environment. On Siompu Island, the community maintains and preserves kaombo through strengthening traditional institutions in the form of traditional party rituals and thanksgiving.

Keywords: Local knowledge, built environment, marine, traditional institutions.

Introduction

The Buton area is a region that has a strong tradition in terms of trust in human relations, nature and the environment, as well as in terms of medicine^{1,2}. Kaombo is one of the local wisdom in the Buton Islands region of Southeast Sulawesi Province³. Kaombo is instrument because it contains normative elements. The normative value of the Kaombo contained in the Seven Butonese Dignity Act, outlines the legal provisions of community behavior in relation to efforts to manage and preserve the biological environment ecosystem. By the people of Buton, the Kaombo is a set of values that are binding and compelling and are believed to contain magical elements

whose purpose is to prevent humans from irresponsible actions⁴.

As a manifestation of a group of ideas and knowledge of the Buton community, Kaombo is believed to be able to create a harmonious relationship between humans and the environment physically. The achievement of the Kaombo role is essentially a preventive effort in preventing possible adverse effects from damage to the environmental ecosystem. Therefore, the existence of Kaombo is quite potential as an instrument in efforts to manage and preserve the environment⁵. Forest protection is even included in efforts to create a healthy environment and city⁶⁻⁹.

Siompu Island is one of a group of islands in Buton Islands. Siompu Island consists of two sub-districts and there are eighteen villages, which are included in the administrative area of South Buton Regency. The daily life of the people of Siompu Island is closely related to the customs and religion of Islam. The rules that apply in Siompu indigenous people are the rules regarding

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Kaombo. The Kaombo is determined by a customary institution through a meeting headed by Parabella in Baruga¹⁰. Parabella in its history is a leader and symbol of the continuity of adat in a traditional region under the Buton Sultanate.

Kaombo is a prohibited area to take something in an area to be used both in land and sea areas, the rules about managing marine resources in Buton are known as marinekaombo. One of them is regulating the time of closing the area and the opening and retrieval of marine resources. Basically the Kaombo system works by providing a time limit for the community (fishermen) in carrying out certain resource exploitation activities.

This study aims to describe the existence of Kaombo as a local wisdom that applies to the people of Siompu Island in an effort to preserve the coastal environment and the efforts made to maintain it.

Materials and Method

The study was conducted from October 2018 to January 2019 which is located on Siompu Island, South Buton Regency. The method used is qualitative¹¹. The research subjects were residents living in the coastal area of Siompu Island. The main informants were determined through purposive and snowball techniques with the aim of digging information on Kaombo local wisdom related to the activities of local fishermen. To support the main information, key information was also determined from local government officials, community leaders, religious leaders, educator figures and the fishing community in general.

A qualitative approach is intended to explore various information about Kaombo as a local wisdom of the Buton people on Siompu Island. Primary data comes from key informants and secondary data sourced from various documentation studies. Data were analyzed descriptively through four stages: data collection, data reduction, data display, and drawing or verifying conclusions¹².

Results and Discussion

Kaombo and Customary Institutions on Siompu Island: Siompu District is one of the coastal areas in South Buton Regency, Southeast Sulawesi Province. Marine Kaombo (nambo) is a local wisdom in the management of traditional natural / marine resources that is still valid until now in Siompu. The management

of natural resources practiced by people in the area is by regulating the area of exploitation of natural resources and the types of resources. In the management of marine resources, community members cannot freely exploit marine resources in all regions and all types of marine resources that exist. But there are certain regions and certain resources that can be exploited, or in other words there is a prohibition on exploiting certain marine resources or certain regions at certain times.

The customary communal area in Siompu is divided into 5 institutions. These traditional institutions include the Biwinapada Customary Institution, the Kaimbulawa Customary Institution, the Lontoi Customary Institution, the Molona Customary Institution, and the Lalole Customary Institution. The five customary institutions each have customary territories in the sea or have a marine Kaombo (nambo). Of the five customary institutions there are eight Kaombo, both marine Kaombo (nambo) and kaombo terrestrial (pangholo) and five of them are Marine Protected Areas (DPL).

Kaombo, which is a DPL area, in addition to being supervised by all members in the customary institutions linked, also receives close supervision by DPL officers. Kaombo which is included in the DPL area has never been opened for its marine products. In the Kaombo region that is included in the DPL area, we can be sure to be safe from illegal activities both from an indigenous perspective and from state law. Because there is a DPL device that has a special duty to protect the Kaombo area. This device gets a salary from the state so that Kaombo's security is maintained. While Kaombo is purely custom supervised by all members of the customary institution concerned.

Dynamics of Kaombo and its Utilization: The implementation of marine Kaombo (closure of the sea area) is determined through deliberation. Deliberations are held to discuss the boundaries of the regions to be combated, marine resources that are prohibited from being exploited, the deadline for the application of Kaombo (starting from the prohibition / closure of the territory and opening) and sanctions against violators.

In addition to announcements to residents, there were also signs of closing waters boundaries that were closed, carried out by wati (members of the religious council / sara in charge of general regulations), and moji (member of the religious council in charge of religious regulations). The boundary mark can be in the form

of a pillar that is given mushrooms which are fixed on the seafront. At the time of the installation of boundary markers, spells or batata were read out which essentially contained statements of sanctions that would be imposed on violators of the traditional rules.

At the time of deliberation, both when the Kaombo will be implemented (sea area closure or prohibition of extracting resources) and bongkanokaombo (opening of the Kaombo), community leaders in traditional institutions (Parabella, Wati, Pangara and others) use Buton traditional clothing according to their respective positions-one.

Marine Kaombo usually lasts for 6 months to a year. Actually, the length of the application of the Kaombo also depends on the community's need to hold a traditional party. At the time the sea was closed, first when the sea area was also combined, community members should not enter the sea at all, let alone take their resources. However, after a change in regulation, the community may enter a region that is being combated, but may only capture certain resources such as fish but may not take resources such as lola, sea cucumber and japing-japing. The opening of the sea area to be utilized by the community is called bongkaanokaombo. Similar to Kaombo, the implementation of Bongkaanokaombo was also begun with community leaders' meetings led by Parabella.

If there are residents of Siompu community who violate the Kaombo, then the sanction will be felt by the residents. Trusted by the Siompu community, residents who commit violations will feel the sanctions given by nature. For example by entering the Kaombo region and taking prohibited resources, the person will get sick or even die. In addition, the imposition of sanctions that have been set out in the same time will be imposed on residents who violate the rules. If there are people who violate the Kaombo rules that have been delivered by Parabella at a traditional party in Baruga (traditional house), sanctions are imposed.

Perspective of Symbolic Interactionism on the Kaombo: Aside from being a set of concepts and ideas, Kaombo is also a symbolic communication in the continuation of the process of social interaction. How not, kaombo is also imaged in a particular container or the installation of boundary signs of waters which are closed in the form of a pillar that is given mushrooms which are planted on the seafront, which is carried out

by Wati (a member of the religious council in charge of general regulations), and Moji (member of the religious council in charge of religious regulations).

Based on the description above, it is not surprising that the increasingly heterogeneous general public in Buton knows Kaombo more as something that has magical power / mystical power even though in essence it also functions as a set of concepts, ideas and knowledge about the management and preservation of land, sea, forest and environment, as stated in the Buton Sultanate State Law. Therefore, the image of Kaombo as something that is truly magical or sacred is nothing more than a transformation of Kaombo to a more micro-scale, so it forms as a set of symbols from a vast and open sea area for anyone to become a marine area which is prohibited and even sacred.

Kaombo as one of the important elements of the cultural values of the Buton community is functionally binding on every member of the community to carry out their roles and functions in accordance with the rules and values of culture (Buton locality) in realizing harmonious human life with the environment, especially to nature. The Kaombo region and its contents should not be used in any way without the legality of the Buton Sultanate Government for its exploration activities, moreover exploiting the potential of its natural resources as is the case in various regions in Indonesia.

Kaombo is a limited sea area unit, under the supervision of the value system by the Buton Sultanate at that time, and since the integration of the Buton Sultanate into the lap of the Unitary Republic of Indonesia, the responsibility for governance and supervision of Kaombo was carried out entirely by the Local Government (Regent / Mayor) and related government agencies. In this biological conservation effort, Kaombo is not only a protected area of marine territory, but also the highest value system that is understood by the Government of the Buton Sultanate and its people in managing, and using the sea in an effective, sustainable manner and does not cause destruction to the environment.

Mangunjaya, Heriyanto, and Gholami (2007) in his book on forest conservation efforts entitled "Planting Before Doomsday: Islam, Ecology and the Movement of the Environment" explained that: "The Kaombo is a reflective effort of the Buton community towards their respect for nature. and the resources in it. In other words, Kaombo is a reflection of the system of ideas, concepts,

ideas and views of the Buton community towards efforts to conserve nature.

Apart from the magical/mystical elements contained in the “Kaombo”, the Marine Kaombo (nambo) is actually from the term of conservation marine area or Marine Protected Area (DPL) and sea by the Government of the Buton Sultanate culturally is a norm that wants to regulate and direct morality (ethics) of society in a more human direction that comes from conscience, as well as the realization of normative values that bind the collectivity of social behavior of the community. In line with the description, Herimanto and Winarno (2010)¹³ put forward meaningful theoretical relations, that moral is related to the value of good and bad human actions. Moral actions are human actions that are carried out consciously, willingly, and knowingly and those actions are related to moral values.

Efforts to Maintain the Kaombo: The ritual implementation in the form of traditional parties and thanksgiving rituals is the best means of strengthening traditional institutions on Siompu Island. The ritual involves all elements of society in the area of customary institutions. They participate according to their respective social positions. Community members will participate as providers of energy or support in the form of rice or other ingredients needed by a ritual. Likewise, community leaders or stakeholders of government institutions will have a role in the ritual.

In traditional rituals, a declaration will be issued regarding the life of the community. Paraballa through yaro will convey views and norms relating to their lives. Paraballa will convey matters relating to the natural environment in the form of weather in the year that will run until the moral behavior of the community. This natural environment influences the results of fishing by the fishermen and the results of farming; while behavior concerning the norms of society must be done and that must be avoided. Because the presence or absence of violations of the norm will bring goodness and ugliness to live in a society in general in the indigenous region. This view will be heard and obeyed by the community.

The implementation of traditional rituals greatly influenced the existence of Kaombo in Siompu. Rituals in the form of traditional parties and thanksgiving rituals are the most important elements in maintaining the continuity of traditional institutions and their norms. Because ritual is a concrete form that a custom still takes

place in the traditional institution concerned. When traditional parties are still ongoing, the structure of the adat institution is still in existence and is still ongoing. Because customary institutions that hold traditional parties and in traditional parties have announcements regarding the structure of traditional institutions.

Conclusion

Kaombo as a form of harmonization of Buton society with the environment is manifested in the system of values, ideas and ideas of the Butonese community. The Kaombo is intended as a form of behavior that is binding on every Buton community to always be wise and wise in protecting the environmental ecosystem. The achievement of the role of the Kaombo in its essence is a preventive effort in preventing possible adverse effects that can be caused from damage to the environmental ecosystem. Even though Kaombo can be interpreted differently by the community, whether it is a system of values and norms of local culture or materialism symbolism of material and special meanings containing elements of mysticism, kaombo is still understood as a group of ideas, knowledge, and advancement of local human mindset in guarding behavior life of its citizens in relation to the existence and existence of physical interactions with the environment.

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