

## INTERNALIZATION OF VALUE SYSTEM IN MINERAL MATERIALS MANAGEMENT POLICIES INSTEAD OF METAL AND ROCKS IN MERAUKE DISTRICT



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### **Abstract**

Public policy public comes from the existing problems in the community, so that policy objectives realized. Value systems as part of people's lives need to get places in the policy process, among others related to environmental management policies. As long as it is not metal minerals mining and rock in Merauke District, Papua Province, the mining generally leads to environmental damage, necessitating noteworthy local wisdom values as a value system in order to prevent damage to a sustainable environment. This research aims to analyze the value system of the local communities of Marind area can be internalised into the policy management of mineral ingredients instead of metal and rocks in Merauke District. Research methods are using qualitative approach. Data collected through interviews, documentation and further analyzed using observation and data analysis components from Milles, Huberman and Saldaña. The results showed that one of the value systems in society of Marind area such as Sasi i.e. Prohibition of entering a closed area in the customs, have sanctions for those who break them decisively, so internalization of Sasi as a value system culture in environmental protection needs implemented. It is particularly in the order of mineral material management policies instead of metal and rocks in Merauke District.

### **Introduction**

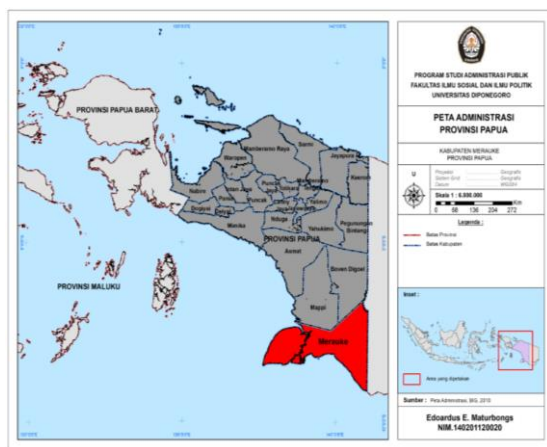
(Kementrian Lingkungan Hidup Republik Indonesia 1997) The legislation of Indonesia Republic Number 32 in 2009 on the protection and management of the environment chapter I General provisions article 1 (9) stated that the natural resources are the elements of the environment that consists of the biological resources and the non-biodiversity of the overall form of the ecosystem unity. One of the objects of natural resources became a source of life fulfilment in Papua is a land. On one side of the ground is inherited from ancestors and should be kept well, the other side of the ground is the place to make a living by farming and others, so don't be surprised if the recognition and respect of Papua community to the ground is high.

In the context of the local community in Papua, the erroneous belief that the mountain, land, trees, animals and natural surroundings should preserved because it has a relationship with the local community. As delivered by (Muntaza 2013) that the symbol of the land of the most intense and evenly across the entire range of sub-ethnic Malind-Anim is association ground as mama, mom, or mama's womb. (Samkakai 2002) stated that the veneration of Malind-Anim natural environment and all of its contents is respect for the Mother land and all Default species of plant life, animals, inanimate objects, objects of culture, and natural phenomena. Trust and respect for the land are something common, like in Ghana as in research (Awuah-Nyamekye and Sarfo-Mensah 2012) stated that mentions that the indigenous Ghanaians view land and its resources the U.S. divine gift to the social group or communal property. Which the livings held in

trust for their ancestors and for the future generation (Asiama 2015; Omari et al. 1990).

That view suggests that communities in Papua have local wisdom practices in environmental management, which is a description of a system of values in public life in Papua. Own value system according to (Suwitri 2014) one of which is the value of culture. One area that is still holding the cultural value system in the management of the environment is the community commonly called Marind or also with Malind-Anim residing in the southern part of Papua Province, in Merauke District.

**Figure 1.** Administrative Map of Merauke District



The opinion that the ground is something that should be respected and high esteem lately has begun to shift, as evidenced by the existence of a community group that made the customary rights of the land owners as a source of daily living necessity with the way dredged sand and soil is sold as balanced. Balanced soil and sand mining which positively impact the community's economic life turned out for bringing negative impact of environmental damage in the form of abrasion, damage to roads, destruction of public facilities and settlement on the coast, the loss of the trees, the occurrence of the intrusion as well as other impacts. Law enforcement efforts have been made through the news and rebuke through print and electronic media, as well as the apparatus down directly into the field, but often this mining incident happens again. The local Government of Merauke District never made policy bring the sand from out of the area using boats. This policy is surely a positive impact because buying and selling sand to development necessity and others in Merauke District everything centered on materials prepared by Government, other than of course reduce the mining process that executed by the community.

Mining in Merauke District during mining of community where it mined only objects include sand and soil balanced classified as

mineral materials instead of metal and rock. Mining also still performed at locations that are customary within the community because there has not been a special area of the mining area. The study by Rissamasu et al (2011:58) in Merauke District mentioned that there have been no special area regulations of government about mining and nonmetallic minerals and rocks so technically there are no binding rules or prohibit the community to mine.

On the development of Government, policy in the form of Merauke District Regent issued a Regulation Number 14 in 2011 about the management of Mineral Mining Ventures instead of metal and Rock, but this policy is not fully capable of preventing the practice of mining without permission practices conducted by the community. In addition the presence of (Pemerintah Republik Indonesia 2014) about local governance indirectly make existing mining policy in areas not be used, for all matters relating to the Affairs of the Government of the realm energy and mineral resources, was transferred to the provincial government and also the Central Government. Consequently, the Government District/City no longer had authority in the matter of the mineral resources management in its region, one of them namely mineral materials management instead of metal and rock.

Mining activity is certainly contrary to the values of local culture that has already inherited hereditary, so it said that this activity indirectly damages the order of the local community values in terms of respect against the ground. In order to do the protection and preservation of the environment then that prevention efforts can be done by utilizing the value system by making use of indigenous knowledge, where the life of a community group apply system provides a value that its influence on the community development and affect the sustainability of the community. In his studies, (Vadigi 2017) analyzed that the possibility of integration of indigenous knowledge systems with modern scientific systems, which he believed, has a great potencies to strengthen socio-ecological resilience of the society through the development of sustainable environmental management strategies.

(Suwitri 2014) mentioned that the value system is the relation and some sort of values, norms and objectives that have established that are present in the community. This system of values repeatedly performed by the community so that it has become a habit not written, by Customs remained and stayed in their lives and are recognized as binding rules.

One of the known value system and applies widely in society is local wisdom. (Affandy and Wulandari 2012) mentioned that through local wisdom is actually a community can participate in

the policies issued by the Government for the development of the local area, in addition to local wisdom also to protect resources the power of nature and local culture so as not to fade or lose the time of extinction. Indeed, the environmental wisdom still maintained by groups of people in many locations in the world is as a safeguard to the preservation of the environment (Mojo, Hadi, and Purnaweni 2017). One of the cultural value systems of Marind's society retained and preserved is Sasi.

(Widya, Hikmat, and Kartono 2015) mentioned that Sasi as a form of prohibition, warnings or delay taking operations or the utilization of natural resources in a particular location until a mutually agreed deadline. People in many areas are in the eastern region of Indonesia, especially in Papua, Maluku and still hold fast to the concept of Sasi as customary law in regulating the life of the community. Marind in popular culture, respect and recognition the Sasi values still very strong due to the indigenous tradition is Sasi, which existed from the first, and until now, the ritual still applied. Sasi has various forms and purposes of its use, is essentially banned unequivocally throughout the activities performed approximately the place of Disasi. If any members of the public, who intentionally violates Sasi, believed that those who violated would have problems, such as pain or can even cause death. (Awuah-Nyamekye and Sarfo-Mensah 2015) in their study mentioned that the same things that where chiefs and their elders would face severe retribution from ancestral spirits and numerous spirits (of the local gods). Believed to be the real owners of the land and other natural resources, if they did not distribute land fairly (Boakye-Boaten et al. 2017; Knapp and Frazer 2010; Mensah et al 2004).

Looking how powerful system of Sasi in public confidence, then surely this could be a force for policy makers to formulate policies with local wisdom of Sasi to internalize in particular policies management of mineral ingredients instead of metal and rock. Internalization according to (Rufaida 2017) was a teaching against comprehension, doctrine, or the value so that it is the confidence and awareness of the truth of a doctrine or values that are embodied in the attitude and behaviour. Internalization of value system was intended to strengthen the policy values that are embedded in the life society as stated by (Wiendijarti 2008) stated that internalization occurs when people receive the influence because the recommended behavior according to the value. The function value, according to (Ali et al. 2013) was as catalyst (stimulus) and delimitation (limitation) of human actions. Sasi as the local wisdom is part of cultural system values can be the basis for policy formulation especially governing the community life that still hold fast to tradition in a region. Hence, the purpose of this research is to describe and analyze the value system that

internalized into the policy management of mineral ingredients instead of metal and rocks in Merauke District.

## **1. Research Method**

This research applies qualitative approach implemented in Merauke District, especially in neighborhoods of Marind community. Phenomenon and research dimensions include mineral material management policies instead of metal and rocks as well as the internalization of value systems.

Data collected through observation, interview and documentation and further results were analyzed using component analysis from (Ridder et al. 2014). The informant selected by using the technique of key informants, including representatives of regional, indigenous, indigenous institutions, NGOs and artists of Marind.

## **2. Result And Discussion**

### **2.1. Policy Management of Mineral Materials Instead of Metals And Rocks**

In Indonesia's policy governing the environment, issues in (of Indonesia 1997) on the protection and management of the environment. This policy provides considerable room for the Government to firmly and sensibly set up and manage the environment for the common interest, including policies related to mining.

In Merauke District, has not been a policy that regulates in detail regarding the limitations of location-specific mining area, prohibitions or penalties for those who commit offences against the management of mineral materials instead of metal and rock. The Government never issued a policy of Merauke District in the form regulation of Merauke's Regent (Juita 2016) on managing Mineral Mining Ventures instead of metal and rock, but not in detail contained the necessary points to prevent the existence of mining activities without permission. This reinforced again with the recent withdrawal of the mining authority policy of the local government, which it is surely to create a policy that made previously by local governments no longer valid.

Currently affairs Energy and Mineral Resources has been transferred to the provincial level and also the central level as set forth in (Pemerintah Republik Indonesia 2014) about local governance. Where there are sections that govern the Division of Governmental Affairs Concurrent between the Central Government and Provinces as well as District/City on the Government Affairs Division CC. This areas such as Energy and

Mineral Resources has been clearly set up the authority of the Central Government authority-as well as the area in the field of Energy and Mineral Resources, which the County Government/Cities no longer have any authority on the management of Energy and Mineral Resources, including one mining minerals instead of metal and rock. Everything to do with permissions management and so forth transferred to the provincial government. This policy certainly impacted is extensive; the real one is a matter of the mining supervisory activities on the ground especially if seen from a province area. According to (Micky, Purnaweni, and Kismartini 2017), this new local government policy already had implications to the environment, with the emergence of illegal mining which causes damage to the environment as one of the examples.

This issue certainly should be a shared concern of policy makers in particular by formulating policies that should carefully look at the conditions in the field. On the other hand (of Indonesia 1997) on the protection and management of the living environment on chapter IX of duties and authorities of the Government and law (UU 2004) mentioned, among others. That in order for the protection and management of the environment, the Government of District/City on duty and authorized placing some stuff among other things established by District/City level policy, developing and implementing environmental instruments. implement policies concerning the existence of community recognition procedures customary law, local wisdom, and the rights of the Community law related to the protection and management of the environment at the District/City level, providing education, training, coaching, and awards, and do environmental law enforcement live at the District/City level.

Being an interesting to be analyzed when there is a policy inconsistency, which a policy precisely contrary to other policies. The policy governing of the environment management provides an opportunity for the Government of District/City to draw up a policy to maintain environmental sustainability, while on the other hand the policy regarding mining of the Mineral Resources are not authorisation for the Government of District/City. In fact, mining practices undertaken by most of the community is certainly the impact of environmental damage if continually executed. Indeed, in the Article 63 clause (3) of Act No. 32 of the year 2009 on the protection and management of the environment not mentioned specifically that the environment related to mining. However, directly the impact of mining is the occurrence of environmental damage let alone it done in the territories that are not supposed to do the mining. Departing from this certainly should brought to the attention of the Government most notably in constructing policy that is able to answer the problems that occurred, and does not shrink the role of Government in

District/City conduct of the management and protection their environment.

### **3. Value System That Could Internalized In A Policy**

#### **a. Cultural Value**

Developments in the world today cannot deny that culture is a partial history of who travel the world civilization history. Culture became the starting point of how human beings can interact with each other and become a guide for human behavior patterns of order in their life. (Prof. Dr. Koentjaraningrat 2007) stated that a cultural value system consists of conceptions, which lived in the minds of most people, about things they should deem very valuable in life. Culture tends to bring the effect thus makes people become more towards perfection in terms of manners, polite, courteous, friendly and others. Its size is if people have cultured a human should then be said to have come close to perfection. Because culture is a value system that has existed hereditary since ancient times in the history of human development even before the modern religion embraced a human moment. (Zakari, Poku, and Owusu-Ansah 2013) cited that as a system of knowledge, traditional knowledge is characteristically verbal and just passed on from one generation to others in the context of community living and activities (Kabuga and Sarpong 1991; Mkabela 2002). Further, (Saras Dhikawan et al. 2018) said that traditional values existed before Government and religion, so that the true cultural values must instead become the irreplaceable value in human life in the process.

Regardless of the existence of the modernization and acculturation, culture remains the Eastern customs that are still uphold high and held by people in various places in the world. In African cultures, richness can be found such as in the community ceremonies and rituals, namely, story-telling, proverbs, folktales, recitation, demonstration, sport, epic, poetry, reasoning, riddles, praise, songs, word games, puzzles, tongue-twisters,- dance, music (Ngara 2016). Indonesia's diversity of cultural values can seen from the art of the dance area, a traditional ceremony, the songs of the region, to a variety of local wisdom order that still adheres to strong among this nation and become a system of values that cannot separated from the development progress. It is either globally for the nation and State are as well as locally in the local areas. However, it should recognize that the rapid development of science and technology is slowly starting to get rid of the role of culture in community life. This phenomenon occurs in almost all parts of the Earth, is no exception in the region of Indonesia. Although the cultural value system is not entirely changed or shifted but acknowledged that, sometimes the custom culture thus lost its usefulness because of internal influence.

In the Medium Term of Regional Development Plan (RPJMD) in Merauke in 2016-2021 Chapter IV, namely the analysis of strategic issues pertaining to regional development problems in particular areas of Cultural Affairs mentioned that. (a) have not been optimal excavation of the cultural and artistic potential of Merauke to support the promotion of the regional tourism sector; (b) Customs and artistry of a very unique area despite being known to the outside world, but still not the existence of the container construction and promotion are organized and integrated to the development of culture. (c) The lack of coaching to young generation about ethics and culture based on the area in the formation of personality and ethics in social life; (d) it has not optimized the role of the Chief and Council of the indigenous Government as partners in development because of a lack of public confidence towards the Government. In addition, the lack of recognition of the role of the customary rights is indigenous peoples and institutions.

Some of these factors can cause a loss of cultural identity in the midst of development. Because of it then the value system that has been running cultural and community life set the pattern for this will be biased or even totally missing in the process of local community life. In order for the system of cultural values and all aspects contained there in the form of local wisdom or the other can be preserved then it should be done efforts to keep the cultural value of these non-existent by all elements of good government, the public, private, or other components.

Each component needs to be together keep the consistency of the cultural values of the nation with the Government as a spearhead in the conduct of such efforts, as delivered (Saras Dhikawan et al. 2018) that the Government undertake construction, empowerment and strengthening of the indigenous. Thus if all components are either from the Government, indigenous institutions, the public, private, and others working in the respective order to maintain sustainability of cultural values then the optimism that the cultural values which form the basis founding of this nation can survive and become a wall to the development and modernization.

#### **b. Sasi as a Value System Value**

The term local wisdom directly linked with the cultural value system, meaning local wisdom became a part inseparable from the cultural norms of the community. Local wisdom influenced the pattern of life of society in terms of norms of life such as rules, prohibitions, restrictions, and others who directly set in the balance, continuity, and so forth. (Zakari, Poku, and Owusu-Ansah 2013) recalled that, in the African worldview there is a strong orientation to collective values and harmony rooted in a collective sense of responsibility, which constitute as a 'collective

ethnic' (Kabuga and Sarpong 1991; Mkabela 2002; Sumardi, Sarong, and Nasir 2014).

As a value system then the local wisdom should give space to affiliate with life system that exists today. One of the local wisdom possessed by Marind community in Merauke District is Sasi or better known by locals as Sal or Due or Sar or Cal or Nggu which according to Regulation of Local Government in Merauke Number 5 in 2013 about the natural resource management community-based Indigenous Law Malind-Anim. An activity carried out by indigenous ritual to a particular clan or clan combined on a specific area closed or banned from taking its natural results or accessed in a given period. In general Sasi is divided into two parts namely: 1) Land Sasi: common ground to cover areas that are in Mainland such as the closing of the village, close the land dispute, or closing the natural resources that should not be taken as the coconut tree, or certain animals. 2) Sea Sasi: used to cover areas of the ocean so expect animal breeding will occur in the sea like fish and so on up to the specified time. Custom figure of Marind named Augustine Kanki Balagaize says about the purpose of Sasi:

"Sasi was to develop natural resources whether it is animals such as deer, pigs, kangaroos and cassowary including also results in the hamlet of Sago village in all Sasi in the forest, banned let the beast much, let the place was full of natural resources new we open again".

Sasi as a form of protection of nature also delivered by Chairman of one agency (LMA) Indigenous Malind "Anim Ha" in Merauke District name Albert Moyuend that:

"Sasi was actually if I may say a modern language I please borrow a word that General normalization, normalization because of stuff that we already take less versatile, we'll have to restore again to the perfection of its good nature of the land, animals and all kinds of he will be back to normal".

According to Sasi who gives the sense that the primary function of Sasi is maintaining nature and the surrounding environment sustainability, in addition to being used for activities relating to local customs. The function of Sasi also expressed by (Kaya, Hutabarat, and Bambang 2016) mentioned that one of the roles of Sasi is to maintain the security of natural resources including the Division of natural resources.

The form of sasi in General is using special symbols. (Sangadji 2013) indicated that the installation of Sasi symbolized by Bello embedded tool in the form of a piece of wood, and coconut-leaf wrapped on wooden rods, used as a symbol or a sign of the presence implementation of Sasi. It also almost the same as the

installation of Sasi in Merauke marked by mounting of coconut leaf or reeds on a piece of wood embedded. As a sign that the region should not be bypassed or enter, as plugged it in front of the Office building, health service, which occupies the Merauke District is still a source of dispute between the indigenous communities by the Government (see Picture 1).

**Figure 1.** Sasi in front of Merauke Health Office



Source: Primary Data, 2015

The installation of these symbols directly provide guidance for local people in order to comply with the provisions that exist when Sasi installed, the same thing also happened in the community in the village of Tha Pong, Thailand, The villagers applied strategies to conserve the forest. For example, they used the symbolic relationship between the ancestor spirit (puta) and this power, along with the Buddhist image of the trees bound in yellow robes, as a social and cultural mechanism to regulate and protect their forest (Kaso et al. 2018). Installation of Sasi is done according to agreement together with the time limits specified, could be one or two years depending of those mounting of Sasi. Marind Isayas Yanggel artists Ndiken mention that: "There is no deadline, a deal alone, wants to make five, yes five years".

Sasi closed through the customary rituals performed by indigenous customary rights and with the agreement of a specific time, it could be a month or a year depending on what became the object of Sasi and its problem. One phenomenon that often occurs in of the excuting of Sasi used to cover the territory of or against a ground, which is still being dispute in its use. for example, there has been no release in custom or full payment has not been made to the the community's customary rights owners for the use of the land by the third parties such as land of airports, seaports, land Office Government land, or the land where schooling. Sasi in the local wisdom is still held by the community in the context of the Marind community around their daily life, for example, when doing the protection of natural resources have been diminished or when doing activities related to death and others. These views provide a conclusion that Sasi is local wisdom that serves to keep

the balance of nature, and that the role of Sasi became noteworthy by the strength of local communities.

On the eighth mission of Merauke District stated into RPJMD of Merauke District during the period 2016-2021 is strengthened cultural identity and local wisdom. The purpose of the mission to eight this is realize the potential of the local culture as a strategic development support resources area of the border with the target recognizes and protects the community's customary law as a reinforcement of cultural identity and local wisdom. The indicator product is the preparation and determination of local regulations on recognition and protection of the community's customary law in Merauke District. The potential of local wisdom is certainly interesting to assessed and appointed as part of the regulatory area. In the context of the protection of customary law then it is surely customary law itself that should optimized so that it becomes the leading guard in order to protect the local community itself. In this context, Sasi as the local wisdom should be its own bargaining power of customary law and for positive law by the Government. In recommending, Sasi expected to become a new model in the protection against potential natural resources in Merauke District in the near future.

### c. Sasi Law Values

Customary law has differences with positive law that is definite and written. Customary law in practice tend to be unwritten and yet believed in the social life of the community. Although the culture law is not written explicitly but tend to be more feared because in practice would cause a lasting effect hereditary. In almost all areas with indigenous communities that still recognized in it, have the customary law that binds and believed to be part of the local wisdom implementation, as applicable in Africa in which community and harmony are deeply embedded in cultural values (Owusu-Ansah and Mji 2013). The same applies also to Sasi system of trusted have strength of its own if there is a defiance. (Saras Dhiksawan et al. 2018) stated that the concrete form of the sanction could not see but the consequences of the sanctions application could see with the sacrifice of life. More (Saras Dhiksawan et al. 2018) stated that a custom sanction in fact is death, as stated by the indigenous character of Marind named Augustinus Kanki Balagaize.

The similar also presented by the Acting Southern Papua Leader named (Sulistiyawan et al. 2018) describing related to penalties imposed are indigenous to those who do not respect the sasi has been installed in these areas. (Sofyandy 2013) mentioned that this penalty is invisible in terms of invisible. The feature of this invisible punishment usually people experiencing pain but it is not clear what ailment to culminate in death. In everyday life in Eastern traits like these are commonly referred to as people are

exposed to, which is indicated with the characteristics mentioned above. This is what causes the public fear and tend to be more submissive and obedient to sanction customs.

The value of the law contained in the local wisdom usually more feared by locals because it affects directly and could even be hereditary, in addition to strong influence of customary law thus more respected by the community rather than Indigo-the value of positive law. Legal values in Sasi are so firm and binding is also delivered by (Boli et al. 2014). In the study mentioned that the breach of Sasi has a terrible impact for perpetrators of supernatural sanctions in the form of illness or death, apart from other penalties for offenders such as reprimand, fines, confiscation of money capture tool and boats, and exile from the village.

With the changing times and growing technology currently, difficult may apply the sanctions law firm and difficult to implement from Sasi system, there must be only a contradiction against this legal system. Although this law value surely cannot remove because it related to customs, the most likely thing is to convert the value of the law into other contexts. Conversion of capital punishment carried out with other systems, for example through a penalty in the form of money or other conversions. This view as described by (Sofyandy 2013) stated that if anyone violates the offenders then gets penalized the customary fines an amount of money or the results of the deliberation decision based on indigenous gardens in the village. The same thing also advanced research by (Renjaan, Purnaweni, and Anggoro 2017) stated that in the event of violation of Sasi then punishment assignment set fines one jaunty (ancient cannons) or Gold Kei 3 Tahil. By bear, the cost of case number assigned by the Council of the o indigenous Council peoples and other form of punishment that the adjustment adjusted with the consideration of the Council of the Board of Customs. The results of this research provides an overview of the legal values that Sasi is actually flexible, so that it becomes something that's good for the application of the law of Sasi into positive law.

#### d. Sasi Internalization of a Policy

Sasi is local wisdom that have almost the same function in the eastern parts of Indonesia namely to protect an area from being entered or loaded everything that is in the area of Sasi up to deadline specified. In common, practice is the use of Sasi showed the existence of the cultural values of local communities in the midst of the changing times.

**Figure 2.** Sasi in LPP RRI Court of Merauke by Customary Owners

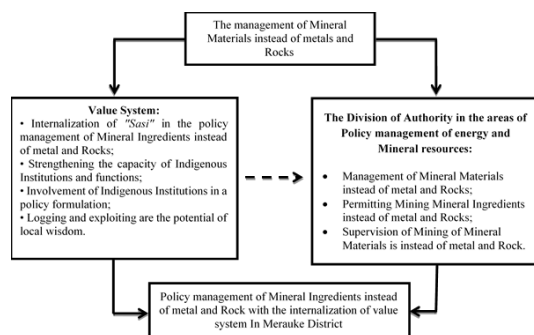


Source: Primary Data, 2018

When Sasi done like in the picture above then automatically all the activities on the ground that's good offices, schools, airports and others automatically stop temporarily or cannot be done until the matter is completed. The strength of Sasi is actually can be a container for Governments in conducting environmental protection, but it has not seen as a force for defending the environment from damage. The Research entitled Analysis of Local Wisdom as an Environmental Conservation Strategy in Indonesia by (Hasbiah 2017) mentioned that the Government must formulate laws and policies that protect the rights of local communities. The Chairman of Regional Representative of Merauke Legislation mentioned that: "Specifically we are there in Papua special autonomy law which actually gives legitimacy to the Government when they wanted to use local wisdom, live how The Government now formulate it properly".

If date back then actually Sasi could become one force that provides protection against the environment from hazards such as damage from abrasion, damage from the excavation without permission or a result of a transfer of rights in order to attempt to the other party. It based on the results of research that has already discussed above then obtained a research proposal. it drafted in the model policy management of mineral ingredients instead of metal and rocks with internalization of "Sasi" is next expected to acted upon by the Government. The Merauke's Government of Papua Province as well as the Central Government especially in the benefit from cultural values or local wisdom of Sasi, owned by local communities in protecting and preserving the surrounding environment.

**Figure 3.** Internalization of Value System in Mineral Materials Management Policies instead of Metal and Rocks in Merauke District



### Value Systems:

- **Internalization Of "Sasi" In The Policy Management Of Mineral Materials Instead Of Metals And Rocks**

Sasi is a local wisdom, which has a very strong influence in the culture of the community around Marind's group. The existence of Sasi currently still recognized and respected its existence, as well as its practice still carried out. Bases on high values of these Sasi then its internalization into the management of mineral materials instead of metal and rocks worthy noteworthy. For in the context of local cultural values is thus more respected and more easily in the organize the community especially with regard to mining activities on mineral materials instead of metal and rock that is done by the community.

Things to note is how to internalize the values of the applicable law in the application of Sasi into positive law values so that both these values can take a synergistic, for as it is known that legal values of Sasi very firmly to break them and this will certainly be contrary to the positive law in force. This is the function and role of indigenous institutions is indispensable in order to bridge the cultural values in order to run jointly the positive values in order to address the environmental issues that occur.

- **Strengthening Capacity and Function of Cultural Laws**

According to the regulation of the Minister of Interior No. 5 in 2007 about Civic Institution Guidelines what meant by Indigenous Institutions are Viable Institutions either deliberately formed nor that reasonably has grown and developed in the the history of the community or customary law. In a society with a particular area of the law and the right to property in the common law, and is entitled and authorized to organize, manage and

resolve various problems of life with regard to referring to customs and customary law in force.

Indigenous institutions should get a place in line with the development of indigenous institutions, not just a funnel when it needs yet more than that of indigenous institutions should get its existence. Strengthening the capacity of indigenous institutions and functions should performed by local governments, because during this customary institutions felt impressed to have no obvious function other than just talking in the context of purely local.

- **Involvement of Indigenous Institutions in the Formulation of Environmental Management Policies**

The involvement of indigenous institutions in the formulation of environmental policies does not mean reducing the role of the local government. In the context of Papua in general environmental areas associated with forests, beaches, mountains, trees, rivers, land and so on has its own totems or totem-related to the life of local communities. Managing the environment should involve indigenous peoples because they realize and understand the situation and the existing conditions, so it will be a good input for local governments in drawing up environmental policies.

- **Logging and Exploiting the Potential of Local Wisdom**

Local wisdom in Marind society is very much. The question that arises is how much local wisdom is that? What does forms of this local wisdom? In addition, what does it function? will certainly be a difficult question to be answered by people who don't understand. Then log back the potential of the existing local wisdom in Merauke District will certainly be useful and usable by all stakeholders, especially can be a valuable input for the Government to be utilized as an alternative policy in the future.

The classification of regional authorities on to management policy of energy and mineral resource as follows:

- **The Management of Nonmetallic Minerals and Rocks**

The Government authorities of Distric/City in the management of mineral materials instead of metal and rock utterly absent, this certainly will cause apatisme if the District/City Government does not manage environmental issues associated with mining activities. The risk is increasingly rampant miners without permission, the destruction of the environment and the lack of supervision against the mining activities. Then the Government may have to reorganize the energy sector policy and mineral resources by giving space to the Government District/City to



carry out the management of mineral materials instead of metal and rock.

- **Permitting of Mining Mineral Materials Instead of Metals and Rocks**

In accordance with the concurrent Affairs Division in the field of mineral resources, according the mandate of (Pemerintah Republik Indonesia 2014) about Local Governance, then all process management of permissions for mining implemented at Provincial level. This certainly raises a range of control long enough to take care of permissions, so this process could potentially lead to the occurrence of apatisme in taking care of the mining permit, which could promoted on the rampant mining without a permit. The grant of authority to the Government District/City in terms of these licenses is certainly very good to reduce the impact.

- **The Monitoring of Mining Mineral Materials Instead of Metals and Rocks**

Surveillance against mining the mineral ingredients instead of metal and rocks should implemented continuously by the relevant agencies. The extent of the areas would certainly be difficult if only supervision carried out by the relevant agencies that are at the provincial level let alone the existence of limited human resources. If the supervision of mining of mineral materials instead of metal and rocks carried by District/City Government certainly, felt it would easier implemented at once more intensifying monitoring than if these tasks are at the Government province level.

### **Conclusion and Suggestion**

Sand mining activities carried out by some people of Marind communities in Merauke District during this tends to give rise to environmental damage one of the factors is a matter of Economics, but in order of local cultural value, this system put the ground as the image of mother. The Governments of Merauke District has their own problems to overcome this problem the lack of policy because of technically set about managing mineral ingredients instead of metal and rock, in addition the policies of local governance are not authorization for the Government of District/City in the management of materials and nonmetallic mineral and rocks. With the confidence that the system will still strong cultural values, then the Government needs to internalize the Merauke District value system of Marind society i.e. local wisdom of Sasi as a policy particularly in the management of mineral materials instead of metal and rock.

This research consists of various suggestions as follows:

a) It needs to revise or to synchronize policies related to the management of the environment and at the same time giving

authority for District/City so that each can perform its functions properly;

b) Sasi as the local wisdom is not only beneficial to the local community but also to be utilized by the Government in the form of mineral material management policies instead of metal and rocks;

c) Strengthening the capacity of indigenous institutions and functions at the same time involving indigenous institutions in policy formulation related one of these environmental management;

d) Economic empowerment of local communities in a sustainable way;

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