

Peranan Pimpinan Desa Dalam Pelestarian Fungsi Kewang : Studi Tentang Pranata Sosial Dalam Pengelolaan Sumberdaya Alam dan Lingkungan di Pulau Saparua Kabupaten Maluku Tengah, Propinsi Maluku

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Abstrak

[RINGKASAN

Kewang adalah lembaga sosial di desa-desa Pulau Saparua, yang berfungsi melakukan pengawasan terhadap tindakan semena-mena dari penduduk luar desa maupun penduduk desa itu sendiri, terhadap segala yang tumbuh dan hidup di atas tanah-tanah desa yang merupakan lumbung alami dari masyarakat itu sendiri. Salah satu usaha Kewang dalam melaksanakan fungsinya, ialah menetapkan Sasi. Sasi adalah larangan untuk memetik hasil atau panen dalam kurun waktu tertentu. Tujuannya agar tanaman dapat memberikan hasil yang optimal. Dalam melaksanakan fungsinya, Kewang berpedoman pada norma-norma pengendali (adat istiadat).

Lembaga social ini sudah ada sebelum bangsa-bangsa Eropa (Portugis, 1512; Belanda, 1599) menguasai Saparua. Maka tradisi Kewang ini sebenarnya telah lama berakar dalam masyarakat Saparua. Peranannya dalam pengelolaan sumberdaya alam dan lingkungan juga tidak diragukan lagi. Tetapi seiring dengan perkembangan di dalam masyarakat, maka efektivitas fungsi Kewang ini terus merosot, sehingga banyak desa-desa di pulau Saparua yang meninggalkan tradisi Kewangnya.

Salah satu desa di pulau Saparua yang cukup lama mempertahankan fungsi Kewangnya adalah desa Ihamahu. Malahan atas keberhasilannya dalam mengelola sumberdaya alam dan lingkungan di desanya, pada peringatan Hari Lingkungan Hidup 5 Juni 1982, Korps Kewang Ihamahu memperoleh penghargaan Lingkungan Hidup Nasional berupa pahatan Kalpataru tiga dimensi berlapis emas murni. Tampaknya saat itulah puncak keberhasilan Kewang desa Ihamahu, karena pada masa-masa berikutnya efektivitas fungsinya terus merosot, menyusul kewang-kewang lainnya di banyak desadesa dalam wilayah pulau Saparua.

Kenyataan sebagaimana diuraikan di atas telah mengundang pertanyaan, faktor-faktor apa sebenarnya yang bertanggung jawab terhadap makin melemahnya efektivitas fungsi Kewang di Pulau Saparua.

Dengan menggunakan desain survai dalam telaah korelasi, dipilih enam variabel yang akan diamati kaitan fungsionalnya. Variabel-variabel itu ialah: Tingkat Pendidikan, Kontak-kontak Dengan Dunia Luar, Fertumbuhan Penduduk, Efektivitas Fungsi Norma Pengendali, Sikap Pimpinan Desa, dan Efektivitas Fungsi Kewang.

Hasil penelitian menunjukkan bahwa:

-Tingkat Pendidikan, Kontak-kontak Dengan Dunia Luar, dan Pertumbuhan Penduduk, tidak berkorelasi secara signifikan dengan Efektivitas Fungsi Norma Pengendali.

-Efektivitas Fungsi Norma Pengendali tidak berkorelasi secara langsung dengan Efektivitas Fungsi Kewang, tapi melalui Sikap Pimpinan Desa.

Maka dari hasil penelitian tersebut dapat disimpulkan: Bahwa norma pengendali atau adat-istiadat tidak selalu dapat melakukan pengendalian sosial terhadap masyarakat. Sebaliknya keputusan-keputusan pimpinan formal yang justru memegang peranan penting.

Berkenaan dengan itu, usaha pelestarian kemampuan lingkungan di desa oleh masyarakat tidak akan dapat diandalkan tanpa peranan aktif pimpinan desa. Berdasarkan kenyataan tersebut betapapun kedudukan dan peranan pimpinan formal yang didukung oleh sistem pemerintahan nasional masih lebih penting daripada pimpinan adat, walaupun seringkali kehadiran pimpinan formal itu menimbulkan kecemburuan sosial.

, The Role Of Village Headman And The Kewang Environment Preservation: Study on Social Institutions on Environment and Natural Resources Management in the Island of Saparua, Kabupaten of Central Molucca, Molucca Province

SUMMARY

Kewang is a social institution in the villages of Pulau Saparua which functions as a controlling agent toward arbitrary action of inhabitants living outside the village as well as inhabitants of the village itself, toward all what grows and lives on village land which forms a natural rice-barn of the society itself. One of the efforts of Kewang in the performance of its function is to determine Sasi. Sasi is a prohibition to collect harvest in certain periods. The objective thereof is to facilitate the vegetation to provide its optimal yield.

In performing its function Kewang is guided by controlling norms based on customs and traditions.

This social institution existed already before European nations (Portuguese, 1512; Dutch, 1599), governed Saparua. Therefore this Kewang tradition is in fact rooted in the Saparuan society since a long time ago.

Its role the management of natural resources and environment is also not to be doubted any more. In line with the development in the society, however, the effectiveness of the Kewang function is ever declining so that many villages in Saparua leaves their Kewang tradition. One of the villages in Pulau Saparua which has maintained the Kewang function long enough is the village of Ihamahu. For its success in managing natural resources and environment .in its village, at the commemoration of Life Environment Day on 5 June 1982 Ihamahu Kewang Corps has obtained National Life Environment appreciation in the form of a Kalpataru three dimensioned carving with a lining of pure gold. It seems that it was the peak of successful Kewang achievement in the village of Ihamahu because at the thereafter following periods the effectiveness of its function is ever declining, following other Kewang in many villages in the Pulau Saparua region.

The fact as described above has raised the question; what factors are really responsible for the weakening of the effectiveness of the Kewang function in Pulau Saparua. In the application of a survey design in a

correlation research six variables were chosen of which the functional correlation ship will be observed. Mentioned variables are: Level of Education, Contact with the Outside World, Population Growth, Effectiveness of the Controlling Norm Function, attitude of the Village Headman, and the Kewang Effectiveness Function.

The investigation result shows that:

- Levels of Education, Contacts with the Outside World, and Population Growth have no significant correlation with Controlling Norm Effectiveness Function.
- Controlling Norm Effectiveness Function has no direct correlation with Kewang Effectiveness Function, but is the case via (through) the attitude of village headman.

Hence from the mentioned investigation result can be concluded that a Controlling Norm or Customs and Tradition is not always in a position to perform a social control on society. Contrariwise the decisions of the formal leading authority just play an important role. In connection thereof the effort to make an everlasting environment in the village by the society cannot be relied on without the active role of the village headman. Based on mentioned fact, however that may be, the position and the role of the formal leading authority backed (supported) by a national government system is more important than a backing adat authority, although the pretence of a formal leading authority often cause a social suspicion.

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