

CHAPTER I

INTRODUCTION

1.1 Background

Man and nature are two inseparable entities with others. The two are mutually needed. Humans need nature as a place to live, a place to meet all the needs sourced from potential by nature, and vice versa. Nature as a place for humans, it requires humans with deep wisdom to maintain what has become their 'rights'. As Mer said chant in Radical Ecology, expresses 'even a rock has its rights'(Merchant,2005). Associated with the existence of a dichotomy between modern society and local communities in managing the environment and natural resources, local people are considered to know more about their environmental conditions better. They organize and manage nature in the way deemed appropriate to meet life's needs. They use rationality in their way in the eyes of society modern is often considered irrational. Human dependence on the natural environment is a philosophy local community, nature is part of life, so Destroying nature means destroying life.

Traditional ecological knowledge (TEK) refers to the knowledge and practice of indigenous people passed down from generation to generation that draws upon cultural memories and sensitivity to change. Define traditional ecological knowledge as a cumulative body of knowledge, practice, and belief, evolving by adaptive processes and handed down through generations by cultural transmission, about the relationship of living beings (including humans) with one another and with their environment. As a knowledge–practice–belief complex, traditional ecological knowledge includes the religious traditions of a society (Kimmerer,2002:431). It is both cumulative and dynamic, building on experience and adapting to changes. It is an attribute of societies with historical continuity in resource use on a particular land. By and large, these are non-industrial or less technologically oriented societies, many of them indigenous or tribal, but not exclusively (Nabhan. GP 2010). So Ecology itself is a branch of biology that studies the

interaction between living things with other living things and also with the surrounding environment. In environmental science, ecology is used as a basic science to understand interactions in the environment.

Culture is a legacy from our ancestors that still exists today. Culture as a result of human creation was created to achieve prosperity and progress in human life. A nation will not have its characteristics without its own culture. This culture continues to develop following the progress of an increasingly modern era. So that culture can be seen and studied, whether it needs to be maintained or whether it needs to be transformed along with the times. (Soermardi,2013:151). The culture that develops within a nation itself is called local culture because local culture itself is a result of creativity, initiative, and taste that grows and develops within the ethnic groups in that area. local culture means the cultural characteristics of certain local community groups with local values created by copyrighted works and the behaviour of the people of an area. The value system contained in the local culture of an area becomes the wealth of people's lives in establishing social, economic, and political relations, (Indrawijaya,2010:197). This value functions to regulate, direct, and reward community interaction. The value system is the source of the emergence of a form of local wisdom. Local wisdom can be defined as wisdom or noble values contained in the riches of local cultural customs in the form of traditions sayings and life mottos. One of the local wisdom cultures in Uhak village, Southwest Maluku is the Honey taking culture which is still inherited today.

The culture of taking honey is one of the cultures of the Uhak village community when the entire Uhak village community collects honey together when the harvest season arrives. This culture is carried out twice a year. The process of harvesting and harvesting honey is carried out systematically and organized by traditional elders and village heads and is carried out twice a year. Places for honey collection occur in all forest areas belonging to the village. Before the honey-cutting process is carried out in a certain area, the community gathers on the beach of that part of the land and the customary elders carry out a traditional procession by reciting sentences using the local

language and then spilling a drop of sopi on the sand or soil. Even though the locations for collecting honey are carried out in various lands/forests, the community cannot arrange for themselves to cut beehives in any place (land/forest), instead, each forest area where honey is cut and collected will be set for some time by the customary elders and the village head. For example, traditional elders and village heads set a timeframe of 3-6 days for the community to collect honey at point A, meaning that all communities will look for and collect honey at that location according to a predetermined timeframe. After that the community can move back to land point B to look for and cut honey within a predetermined period, and so on.

Researchers choose that the use of traditional ecology in the culture of honey-taking is one of the cherished legacies, which is a natural resource that has benefits for society, one of which is as a livelihood for local people to meet their economic needs. Reminder of this explanation, the researcher is interested in conducting research on” **AN ANALYSIS OF TRADITIONAL ECOLOGICAL KNOWLEDGE ON THE CULTURE OF HONEY-TAKING IN “UHAK VILLAGE, MALUKU BARAT DAYA”**

1.2 Research Problem(s)

1. What is the function of traditional ecological knowledge on the honey-taking culture in Uhak village?
2. What are the benefits of honey-taking culture of the community in Uhak Village,?

1.3 Aim(s) of Study

1. Find out the function of traditional ecological knowledge on the honey-taking culture in Uhak village
2. Find out the benefits of the honey-taking culture for the community in Uhak village

1.4 Significance of Study

1.4.1 Implication

Based on what was said by Berkes F. (200:432) defines traditional ecological knowledge as a cumulative body of knowledge, practice, and belief, evolving by adaptive processes and handed down through generations by cultural transmission, about the relationship of living beings (including humans) with one another and with their environment. As a knowledge-practice-belief complex, traditional ecological knowledge includes the religious traditions of a society.

1.4.2 Application

The significance of the research is as follows:

1. Academic

As information material and reference to find out traditional ecological knowledge of the community in the culture of taking honey in Uhak village, Maluku Barat Daya.

2. Theoretically

This research is expected to contribute to the village in building an understanding of villagers about the importance of protecting and preserving natural resources properly so that they can be utilized for the common life.

3. Practical

Practically, this research can provide a written contribution to the people of Uhak Village regarding the true meaning and benefits, as well as the values of taking this honey.