

## A STUDY OF THE MARINE RESOURCE MANAGEMENT STRATEGIES OF THE INDIGENOUS COMMUNITIES WITHIN WASUEMBA BUTON DISTRICT

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### ABSTRACT

*This research aims to know what traditional wisdom in managing the resources of the sea, to know how marine resources management strategies in the village of Wasuemba Buton District, and analyze what existed similarities and differences between a formal system and the traditional system in managing the resources of the sea in the village of Wasuemba Buton District. If tracked back in chronological order less participation society is the result of changes in the management of the sea resources from traditional system became a formal system marked the end of the system sara in 1960 (the dispersion of Buton Sultanate) until the enactment of uniform state of local government to the village through the Law No. 5 The year 1979. In the transition period from the power of indigenous people to the village (read : countries). The management of marine resources through a formal system makes it difficult for the adaptation process of community that is used to manage the resources of the sea based on traditional knowledge learned to generation.*

*This research used qualitative descriptive method with ethnographic approach from Spradley (2007) in development research sequence. Informers in this research are the indigenous people and the government of the villages and the Coremap. Technical data collection with the way the participant observation and in depth interview is expected to answer the problem in this research.*

*The results of this research shows that the activities of the taking the results of the sea started after a period of six months the sea ends marked with an annual event (Metau'a) ceremony cemetery together in Baruga (humaano baruga) and continued to deliver the fishermen were accompanied by representatives of indigenous people to the region of the sea to begin fishing in coastal waters are closed. Coastal Waters of the sea that opened or closed in Buton is often called marine sara or teino liwu. Marine areas that are controlled by Sara known with this liwu teino includes some villages as the unity of indigenous people. Kaombo tradition also know fines (Karumbiti), karangkai (isolation) as a form of sanction to the people who broke the rules of indigenous people. Customary Court led by Parabela (leader of local tradition) which accompanied by other indigenous leaders and in the trial parabela passed a sentence of punishment to the offender in the sea.*

*Marine resources management strategy in the village of Wasuemba collaboration is a formal system and the traditional system. Collaboration system that is achieved through the combination of the system of customary law and the laws of the state were when the power source is not set in the indigenous people and the laws of the state can fill the setting. Rather in the region that has the wisdom of indigenous people and customary law which set up. Difference between a formal system and the traditional system can be found on the management aspect of the regulation, institutional region manage the system over zoning for fishing, and the utilization of the biota Sea.*

**Keywords:** Management Strategies of sea resources and indigenous communities

## INTRODUCTION

Indigenous communities in Buton under the leadership of the *local leadership*, called *parabola* has been maintaining the area of the sea with *kaombo system* (dungeon) which is a form of environmental rescue with cultural approach as a form of local wisdom. The community is very obeying the commandments *parabola* because it is believed that the command of a *parabola* is also a command from their ancestor and always followed by the "*bala*". The Society assumes that the welfare and salvation and the provision that they have acquired very depending from the ability and charisma which is owned by *parabola* in leading their land. This is in line with the opinion of Weber (Sparks, 2008) that the term of charisma will be applied to a certain quality of individual personality based on the goodness that owned and that differentiate from ordinary people because it has been endowed with supernatural powers, super human or at least not with the strength and quality of the extraordinary. Such us things are not owned by the ordinary people, but is considered as the divine grace or as an example, and on the basis of the individual concerned is treated as a leader. A leader must be a pious society and live perched without having to pursue the material so that the balance of life with nature also have survived as a network that need each other. The situation can be seen, for example when happened crop failure or the season scarcity, then the first who feel hungry is *parabola*. On the contrary, if successful harvest, its citizens are first invited to enjoy the first harvest while *parabola* will enjoy after the citizens.

Since the sultanate Buton stated presence around 1960, then practical positions in *wolio* (central government) also lost and replaced with entering formal positions that is the structure of the new government in the district of Buton. Then the New Order government set up the village government administration/marga through an Act No. 5/1979 about the government of the village. This law aims to similarize name, form, structure, and the position of the village government administration. This law sets the villages in terms of his reign is different with the village government/marga at the beginning of the colonial period that regulates the government and customs. Thus the village government based on this law does not have the right settings in the field of customary rights or the right of the region. The term villages meant as a region that occupied by a number of people as the unity of the community of the law that has organization. The Region of villages do not have the authority to minimises regulate and manage its own. The dependence in the field of the government administration and development very felt when Act No. 5/1979 was conducted.

On the other hand, it is still found *parabelas* till get recognition in society. One only in the sub- district Wasuemba Village, Buton where *parabola* run keeps the area *Kaombo role* as one of the forms of action to rescue the sea for this was done by *parabola* in inviting society keeps the sea with communication dialogis conducted with group communication approach that run in a meeting place called *Baruga*.

The villagers Wasuemba dependence on the wealth of the waters of the sea can have a negative impact on the sustainability of its resources. The exploitation feared not accompanied by maintenance or conservation will damage and make the existing natural resources will diminish even timed out. Therefore, local government Wasuemba Village declared policy to improve and empower the villagers with specify marine conservation area called with *kaombona* Wasuemba in the form of village regulation (government law). Since the year 2007 local government sea management is defined as the formal sea management system. Written rules contained in the Regulation of the Village Regulation is one of the contents to discuss about the sanction for the people who do not obey the rules of the social sanctions (the perpetrators of the synagogue from the region), and fines. The consistency of law enforcement for the villagers Wasuemba sometimes a horizontal conflict with each other

in the village of Wasuemba community that does not understand the implementation of this system. But it is not easy to form a society that pro against the regulation. Seen from the presence of some people who did not heed this rule with remains to catch fish in the area of *kaombona* Wasuemba. This system changes that became the basis of the need to do research with the title "Marine Resources Management Strategy studies on indigenous communities Designate Wasuemba Buton District". Now the formulation of the problem in this research is what traditional wisdom in managing the resources of the sea, how marine resources management strategy in the village of Wasuemba Buton District. And how exist commonalities and differences between a formal system and the traditional system in managing the resources of the sea in the village of Wasuemba Buton District.

## RESEARCH METHOD

Research on marine resources management strategies on Indigenous People in the village of Wasuemba Buton District, is divided into 3 phases namely : Stage 1 : preparation lasted for 2 months. Stage 2 : implementation for 5 months. Stage 3 : consultation and verification for 3 months. The appliance and the ingredients namely : transportation : motor, pompong, *spedboard*. Documentation Tools : camera, *handycam*, stationary. Communication tools : *handy talky*, *hand phone*. Research stages consist of the activities : Planning of research activities which is intended to determine the direction, focus, (Afifuddin and Saebani B 2009). The initial information includes social map research location and characters speakers obtained through observation. Preparing the equipment, materials, and formed a small team research that consists of a contact person at the location of the location of the research and the subject to have a relationship with emsional informers target. Implementation phase in this research researchers as an instrument of very influential research on the validity of data (Afifuddin and Saebani B. 2009). Therefore at this stage in the implementation of research researchers perform direct visits to the location of the research to perform observation and interview of informers. The taking of field data is done by the method of *Rapid Rural Appraisal* (RRA) using Techniques of interview, FGD or Forum Group Discussion, and workshop on good informants Parabela (informal leaders) village heads (formal leader), your indigenous people and community leaders as well as the youth. In addition, it used the observation of direct observation and documenting the results of these observations. The data that is required in this research is : Division of customary indigenous groups, management of living marine resources include management form, institutional and sanctions indigenous people. Indigenous People use the appliance with traditions way that came with the use of the appliance, beliefs that are against the locations that sacred. The data collection is analyzed by using descriptive qualitative to explain the sense, benefits, and its application and then describes the comparison of *traditional value* with *formal value*.

## RESULT AND DISCUSSION

### The traditional wisdom of indigenous sea resource management Wasuemba Village

The Sea in the village of Wasuemba managed in the smallest unit is the unit of the region *kadie*. Laws of the sultanate specify a custom rule called "*Pitu pulu rua kadiena*" that understanding of his law is seventy two parts of the land to the people. The nucleus of the custom rule is given the authority to regulate the *kadie* decentralization on their own household. It sets the terms of ownership of the land as a possession *kadie* who used the people. Ownership of individuals who obtained from power and strength (symbolized by the existence of the Dukes *kaomu* and *walaka* in *kadie*) is not allowed. Processing times are only allowed with the approval of the *sarakadie* but sea resources remain *kadie*. The Sea in the

concept of the *territorial use rights* indigenous peoples called as *te sinai nu togo* means belonging to the village, therefore the territorial border between *kadie* calculated in detail to the sea.

Restoring things from the management on land and sea in the indigenous peoples *sarah kadie* underline that belongs to the resources together. *Sarah kadie* set good management and utilization of security and avoid the sea as the region *open access*. Management form protect small fishermen who have the operational range only on the coastal areas. The management in the region as the smallest unit in the system past *kadie* tightening of public participation in decision-making, efficient, and effective because the management become part of customary rights in their customary system.

Input restrictions in the form of catching tool regulated in over zoning for. The fish that is allowed is a traditional equipment but *fishing rights* is not exclusively given on the community of the village. So as a consequence, sea village remains a competitive area the location of the fish fellow traditional fishermen and competing use tools that determine the type of the result will be taken. On the traditional system, *fishing right* for villagers is not only concerned with the region but the protection of the catching tool of the fishermen outside of the village which means the protection of the small fishermen in the village and the protection of the sea resources. This is due to the conditions that only allow the use of fishing equipments for those “fishermen” from outside of the village (*kadie*).

The activities of the taking of the results of the sea started after a period of six months the sea ends marked with an annual event (Metau'a) ceremony cemetery together in Baruga (humaano baruga) and continued to deliver the fishermen were accompanied by representatives of indigenous people to the region of the sea to begin catching fish in coastal waters are closed. Coastal Waters of the sea that opened or closed in Buton is often called marine *sarah* or *teino liwu*. Marine areas that are controlled by *Sarah* known with this *liwu teino* includes some villages as the unity of indigenous people. *Kaombo tradition* also know fines (*Karumbiti*), *karangkai* (isolation) as a form of sanction to the people who broke the rules of indigenous people. Customary Court led by *Parabela* (tradition leaders) which accompanied by other indigenous leaders and in the trial *parabela* passed a sentence of punishment to the offender in the sea.

### **Marine Resource Management Strategies in the village of Wasuemba Buton District**

Management Strategies are currently held by marine resources in the village of Wasuemba Buton District collaboration is a formal system and the traditional system. Collaboration system that is achieved through the combination of the system of customary law and the laws of the state was when the power source is not set in the indigenous people and the laws of the state can fill the setting. Rather in the region that has the wisdom of indigenous people and customary law which set up. The formal system and the traditional system can be working together on the operational priority of customary law because the local wisdom according to the knowledge of the condition, experience, and the history of the society (Uluk *et al*, 2001).

Historically, Wasuemba is a customary territory from *the kadie-kadie*, while the role of indigenous institutions has faded as weaker role of *Sarah kadie institutions*. But in the practice of everyday life *kadie owned resources* such as forest land and sea still considered owned by *Sarah* is the justification of ownership with the people of the village or combination of former village *kadie region*.

In some cases the board or law enforcement principles of *Sarah owned resources* is the village government or combination of village governments former *kadie* on behalf

of Sarah. Model of decision making for such cases is the consultation with represented by the head of the village and local community leaders.

Catching tool that generally used in the community and have rules for using it are *ompo* (sero), *polo* (bubu), *katondo*, *buani* (jala), *lamba*, and *kulu-kulu*. The regulations related to the use of the region that binds the owner of the appliance and other fishermen. Beside that there are beliefs which start from material selection, the way how to make it, installation related to the time, and attitudes also behavior of the owner.

Regulatory aspects of the management of marine resources attached to this appliance are restrictions for user fishing equipments and nets to fisheries activities on the front area bubu is referred to as the mouth of the bubu, namely the entrance of fish. Bubu also cannot be installed on the sea around *ompo*. Fisheries management settings such as this is the form of the management of living marine resources are attached to the wisdom of the fish. This was the form of the right of the taking of the results of the waters of the fishermen that are beneficial to the conservation of biological resources as described in the Satria (2009b) i.e. reduce conflict due to the clarity of the space limit manage, increase revenues fishermen, there is the responsibility of the fishermen to preserve management area with no perform excessive fishing and fishermen feel become the subject of fisheries resources management.

The Government Wasuemba agreement and DPL in the management of the sea includes two focus namely : (1) over zoning for as part of a good governance system district space, (2) managing space on coastal areas and the sea for regional development based on good governance over zoning for DPL.

In maintaining the local wisdom sea *kaombo*, needed the existence of the leaders of both formal and informal with a good communicator in providing sustainable informations related to the development of local conditions and the protection of the sea *kaombo* and educate the community in order to pay more attention to the local wisdom. The sheer breadth of the leader in determining the policy is also very important, so that the rules that have been made can be received and kept by the public in order to prevent the conflict.

To achieve the desired objective needed the role of the leader in decision-making, which means that the leader has a role of defining policies to be taken, written regulations (Village Regulation) and provide sanctions. Village regulation or commonly abbreviated as regulation is the regulation in assigned by the head of the village with village's consultative staff. This rule applies in a certain village area. Village regulation is a reflection of more information from the legislation that higher with attention to social and cultural conditions of the local village community.

The village regulation made as work guidelines for all parties in the implementation of activities in the village, makes it easier to achieve their goal or target and also as a reference in order to control and to do supervision. Village regulation also as a basis for sanctions or punishment and reduce the distortion or error possibility.

The role of local leadership in the preservation of the sea *kaombo* also can be seen by the existence of the efforts of the government in the creation of the Village Regulation Wasuemba 700/23 Number 2007 about Regional Management Focused on Protection of the sea and coastal areas. As stated in the chapter II about the scope of the sea protection which is described in Article 2 paragraph 3, in Chapter VIII of the Criminal Provisions described in Article 11 verse 1-7.

The Making of Regulation about this *kaombo* aimed to restrict the community to manage and take advantage of marine resources such as a statement pointed out by Drs Muh. Basri Sena, he stated that:

*"The underlying causes of the regulation were originally seen from the condition of the sea that really open, for example the catching of the octopus is not use special tools but using the crowbar, where damage the existence of the octopus. Then the fish is not merely conjured up or being fished out, sometimes they use potas". (Interview, 2017)*

The Making of Regulation regarding to the management of marine protected areas had been able to influence the understanding of the fishermen community about how to use and focused on marine resources management, this can be seen from the obedience of the fishermen community of village regulation regarding the kaombo in explain in an interview with one of the informants namely La Suri as the fishermen in the village of Wasuemba, which stated:

*"As long as the government and community leaders keep their commitment to manage well the seawater, then we must support it. I think if we see the development of the coral reef, actually kaombo was necessary because we now see the man ill afford only means that if the coral is conveniently finally trampled. So eventually cause damage. So basically, kaombo provides the opportunity ecosystem in the area to develop without any disturbances. I think so"(Interview, 2017)*

In addition to the way of management and utilization of marine resources is done with effective, in Regulation also includes about criminal provisions for the violators that aims to forming mindset of society in order to obey the rules and provide a deterrent effect to the people who broke in the area of the protection of the sea *Kaombona Wasuemba*.

### **Similarities and differences between a formal system and the traditional system in managing the resources of the sea in the village of Wasuemba Buton District**

At this time the *kadie* has developed into some villages even there is a combination of pieces of *kadie*. Thus the first steps in reconstruction in the wisdom of the community must be started with the mapping of *kadie* for the purpose of knowing landscape region and the limit *kadie* and lifting the community knowledge about the potential of the region both in the social and natural resources. The mapping can be media to disseminate the goals and benefits of the management with the traditional system. The achievement of the mission of communication is important because the structure of the society that it is currently a mix of the older generation with traditional knowledge and new generation.

This requires the role of local leaders who always try to give the understanding to the public about the purpose of made good Wasuemba Kaombona system that the system and permanent cover his system open the lid, so that the community have a sense of belonging and responsible for the survival of the marine protected areas conservation *Kaombona Wasuemba* with both the formal system as well as with traditional system. More details can be seen in the table 1 below.

The table 1 below shows the difference and similarities from the management of the sea with a formal system and the traditional system. On the management aspect of regulation of formal system setup sea management through the bylaws and regulation while the traditional system management of the sea with the settings through customary law issued by Sara. In regulatory principle use the difference between a formal system decision-making the setting is outside of the community unless the regulation. While the traditional system with the decision in the hands of the Parabela.

On the institutional management aspect of a formal system is run by the cadres of called Sea Wabula cadres who formed from the fishermen groups as well as from the Village Government Wasuemba, while traditional systems run by *Sara Kadie management*.

**Table: the difference between a formal system and the traditional System**

<i>Aspect Management</i>	<i>A Formal System</i>	<i>The Traditional System</i>	<i>The Similarities</i>	<i>The Differences</i>
Regulation	The rules are from local laws and Regulation of DPL	The setting through customary law issued by Sara	The principle of use settings	A formal system decision-making of the setting is outside of the community unless the regulation. While the traditional system with the decision in the hands of the Parabela.
Institutional Arrangements	The cadres of the Sea Wasuemba	<i>Sarah Kadie</i>	Institutionalized Management	Outside Institution the power of the community in formal persistently but on the traditional system management institution is part of the community.
The region management	Over zoning for setting in large-scale setting all islands Wabula	Setting the space in the small unit of each group of customary territory <i>kadie</i> , based on customary territory, zone the use of catching tool.	The principle of settings use	The region setting in each power unit indigenous groups that have the authority to regulate itself.
Over zoning for	Have a core zone (disallow fish), marine protection zone, tourism zone, zone local utilization, zone general utilization, Island special zone	Have protection zone ( <i>wehai, monea nu sarah</i> and <i>pemali</i> )	Setting the catch area	(1) Fishermen/fishermen group have the right to manage on a certain region in the name of indigenous people. (2) zone of the utilization of that only devoted on local fishermen village in the area of indigenous people of the village on the traditional system
Catching Tool	The banning of the fishing that damage such as the bomb, anaesthetic, and the activities of the destruction of the ecosystem	The banning of the use of poison, pandita (not at all local areas), the bomb and the use of a closed catching tools such as sack.	Banning the use of catching tool.	Fishing tools such as regulated collector container
The utilization of the biota sea	Do not allow the taking of the biota reserved.	Napoleon Fish, barakuda, kurapu, and white fish called <i>fish nu sarah</i> so that the fishermen do not catch the fish as a target.	Restrictions on the taking of the biota specific sea	Restrictions on the taking of the biota refers to the appliance and fishing tools

Source : Primary Data, 2017

Management Equation from both this system is that both the system institutionalized while the differences in the formal system management institutions outside the power of the community, but on traditional systems management institution is part of the community.

In the region manage formal system over zoning for setting in large-scale set up all the region of the sea Wasuemba, while with traditional system space settings in the small unit of each group of customary territory *kadie*, based on customary territory, zone the use of fish. Common regulatory principle exploiting differences in the region setting power unit each indigenous groups that have the authority to regulate itself.

On the System over zoning for a formal system has a core zone (disallow fish), marine protection zone, tourism zone, zone local utilization, zone general utilization, special zone island. While, traditional system has a zone of the utilization and protection zone (*wehai, monea nu sarah* and *pemali*). Now the parallel is on setting the catch area while the difference in: First, Fishermen/fishermen group have the right to manage on a specific region on behalf of the indigenous people. Both, zone utilization of which only set aside on the local fishermen village in the area of indigenous people of the village on the traditional system.

In the aspect of the appliance catch the formal system is the banning of the fish that damage such as the bomb, anaesthetic, and the activities of the destruction of the ecosystem use of the fish based over zoning for. Whereas in the traditional system is banning the use of poison, pandita (not at all local areas), the bomb and the use of a closed catching tool such as sack. So there is the use of fish based on user group zone appliance. Now the similarities between the two systems that is, banning the use of catching tool that damage and the settings of the appliance fish based over zoning for (region). Next, the difference on both systems is on the fishing tools such as collector compartment is set on a formal system settings apply common in the region all Wasuemba units, now in traditional persistently occurs every unit of local areas

On the aspects of the utilization of the biota of the sea, on the formal system does not allow the taking of the biota reserved. Now on traditional systems of Napoleon Fish, barakuda, kurapu, and white fish called *fish nu sara* so that the fishermen do not catch the fish as a target. So, the taking of the biota of the sea is not allowed to use the closed container such as sack. Now the equation of both the system of restrictions on the taking of the biota specific sea. But both have differences in restrictions on the taking of the biota refers to the appliance and tools arrest. So the analysis on both management system on the sea in the village of Wasuemba Buton District.

## CONCLUSION

The results of research about "A Study of Marine Resource Management Strategies by indigenous communities in the area of the *sea* of Kaombo in Wasuemba district" can be summarized as follows :

- a. Traditional wisdom management of marine resources by the indigenous Wasuemba. In the traditional system of marine resources is owned by together (communal property rights). Formally belong to *sara kadie*, with the authority decentralized from *Sarah* sultanate of regulates the use of marine resources division approach based on the space utilization of space, good protection based on the announcement of *Sara* as well as sacred site. There is also the location of the utilization of limited by restrictions on the fishing and utilization through the permissions on *Sara*. Besides the setting based on the appliance fishing consists of the fish that can only be used local fishermen and the fish that can be used outside of the fishermen, intended to protect



the fishermen village has limited equipment from the competition and conflict space. That means the fishermen outside of the traditional system is fishermen outside *kadie*.

- b. The management of marine protected areas System (DPL) as a formal system Program Strategy and traditional System sea resources. The main differences between the management of a formal system and the traditional system is the management of marine protected areas System (DPL) as a formal system Program Strategy, where the authority and area. In the management of marine protected areas System (DPL) has the authority to run the law made by the government in the areas of activities include the whole area while in the traditional system of *sara kadie* authorized to create and run the customary regulation and the region within its jurisdiction more small, only limited to *kadie region*.
- c. Now the differences and similarities from two systems, found in six aspects, namely: management aspect of regulation on management aspect, on the region management, on the system over zoning for, on the aspects of fishing, and on aspects of the utilization of the biota sea

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