

***Maneke* as Local Wisdom in the Community of Small Islands in Sangihe Island Regency, North Sulawesi**

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Abstract

Maneke is one of the local wisdom in Sangihe Islands Regency, inherited from the ancestors of the people of Sangihe. *Maneke* contains the norms and values of life and customs to keep the mutual relationship between humans and nature. This local wisdom, however, has gradually become extinct. The aim of the research was to describe the *Maneke* as a local wisdom in Sangihe Islands. Sangihe Island Regency is one of a cluster of islands located in North Sulawesi province with 150 islands, 26 inhabited and 79 uninhabited islands. There are two islands on the cluster of uninhabited islands located in two Districts in Sangihe. The focus of this research is done on the Batunderang Island in the Sub-district of South Manganitu and Para Island in the District of Tatoareng. This study used a qualitative approach to the design ethnography emphasizes the natural setting to see, learn, express and understand how to observe, and observations with in-depth interviews and conduct focus group discussions with community members, traditional leaders, public figures, figures from religious leaders and members of the implementation group of *Maneke*. *Maneke* is a socio-cultural system that has a socio-cultural elements contained in the components of the superstructure ideology, social structure and infrastructure material. *Maneke* is the component of the superstructure ideology because it has cultural values and norms into view, knowledge, activity and behavior patterns which are actualized in the traditions, customs, rituals beliefs or religion.

Keywords: local knowledge, *Maneke*, marine tourism, Sangihe Island.

INTRODUCTION

Local wisdom has been considered contributes significantly in local development. The existence of local wisdom for a long time causes people able to withstand a variety of environmental problems that happened. In many areas, however, local wisdom has been reported decrease and no longer exists in many communities. In Indonesia, local wisdom widely found and it has been reported contribute to the local community's life. The exploration of Indonesian local wisdom has been done to support sustainable development agendas.

Maneke is one of the local wisdom hold in Sangihe Islands. *Maneke* is passed down from the ancestors of the Sangihe people. It contains norms and values of life and customs to maintain a reciprocal relationship with the environment [1]. *Maneke* are rules which are agreed by the community in Sangihe with provisions regulating the ban to take and the permissibility of citizens in the use of natural resources and environment

within a specified period. The tradition of *Maneke* can be encountered in nearly all North West Nusa, another name of Sangihe Island. It is especially found in the small islands i.e. Bukide, Manipa, Batunderang, Bebalang, Kahakitang and Sitaro Islands.

Several studies have been conducted to see local wisdom *Maneke*, among others, the Sangihe towards public participation and implementation of *Maneke* [1]. Another study mentioned Local Wisdom *Seke* as a system for the results in terms of social and economic and community land rights in the sea of Sangihe Talaud [2]. Meanwhile, other study focused on customary rights and the environmental aspects of the activities of fishermen [3,4]. Research conducted by Akamichi and Mantjoro [5] is viewed in terms utilization and ocean management as well as some fishing gear are in some islands in the Sangihe and Talaud. In general, concepts and paradigms that they use in the studies mentioned above are centered on the notion of customary rights and the environmental aspects of the marine fishing activities.

Nowadays the existence of local wisdom is threatened by alien values which participated in through globalization. Globalization and

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modernization resulted in widespread information that can be accessed from different places and cultures in a society will impact the weakening of local wisdom, the weakening of local culture and social harmony fragility [5,6,7]. The success of the changes in rural communities is due to: (1) a rural community that has a tradition of strong kinship and cooperation so that they can easily share information and knowledge, (2) the rural communities are used to honor the next generation [8,9]. Local knowledge is also endangered because: (1) local knowledge is transferred by word of mouth, through rites and practices directly with the traditional method, while the next generation loss due to transfer media to better understand modern methods; (2) education programs that promote foreign values, science, language and history; (3) health programs that minimize the importance and effectiveness of traditional medicine; and (4) loss of land that separates the community from the environment associated with their knowledge and practices traditional foods [10]. Local knowledge is a heritage for generations that reflected the values of life are fused in the form of religion, culture and customs. It adapt to their environment, managing the environment wisely intangible knowledge, belief, understanding, tools, ethics, norms, customs, values of life, cultural values and activities to meet their needs [4,11,12].

Local knowledge is the legacy of our ancestors in the values of life, which is fused in the form of religion, culture and customs. In the development of a community to adapt the environment, they develop intangible wisdom e.g. knowledge or ideas, tools, combined with traditional norms, cultural values, the activity of managing the environment in order to make ends meet [13]. Indigenous or local genius is the truth that a tradition, which is also a cultural identity as a philosophy, values, ethics, norms, beliefs, customs customary law, special rules and ways of behaving that institutionalized traditionally [14]. Knowledge of local or traditional (indigenous knowledge) is the ecological aspect in the form of a unique knowledge of the system of living and was instrumental on conservation. There is a community and a part of the local culture that does not sacrifice the interests of future generations [7,12,15].

Recently, tourism has been considered as one of the new important economic earning among Sangihe Island dwellers. In such a case, the

contribution of local wisdom is considered important. *Maneke* as part of the culture belongs to social institutions is important in natural resources and the environment resources management, especially for island as tourism destination. Based on the above discussion, this study is aimed to describe the conception of super structure of *Maneke* covering ideology, values and beliefs, social structure and infrastructure-related material of *Maneke* as local wisdom in Sangihe community views in the past.

RESEARCH METHOD

Data Collection

This study was conducted on October 2014 to May 2015. This research was conducted in two rural/island located in the district of South Manganitu namely Batunderang and Tatoareng Island. This study applied designed ethnography, namely close observation where researchers studied a cultural group in a natural setting in a specific time period with the collection of research data through observation. Observation and in-depth interviews were conducted to the members of the public in the study site [16].

Data Processing and Analysis

This research was conducted with a detailed analysis of the background conditions, the person, the subject of activities, as well as the places and events related to the focus of research. This study focused on describing the conception of *Maneke* which includes super structure in the form of ideology, values and beliefs, social structure and infrastructure-related material as local wisdom in Sangihe community views in the past. Selection of key informants and informant conducted by the method of purposive and snowball sampling. In this snowball process, researchers will stop collecting this information from key informants if: (1) according to the researchers the information needed is enough, (2) if there has been a repetition of information by key informants about the same problems. These data include the place, actors, and activities.

The more detail dimensions include: (a) a room or area, based on their physical appearance; (b) the offender, everyone involved in the activities; (c) the activities, what people do in a given situation; (d) object, which is contained in the location of activities, (e) actions, all activities performed by an individual, (f) the event or events, which is a series of activities

carried out by individual people or groups of people, (g) time, which is a sequence of activities, (h) goals, which is something that is expected or will be achieved by the individual based on the meaning of his actions, and feelings, the emotions felt and expressed by someone.

Data and information is obtained from various sources, using multiple data collection techniques (triangulation). Collecting this information from key informants carried out continuously until saturated. The data analysis was also conducted simultaneously with data collection in the field.

RESULT AND DISCUSSION

Sangihe Islands

Sangihe is derived from the word *sangi* which literally is the daughter of heaven and *ihe* is gold. Tahuna domiciled in the capital and the overall number of islands in the archipelago numbering 105 islands with details, 79 uninhabited islands and 26 uninhabited islands. Small islands between Sulawesi and the Philippines inhabited by a group of people called Tribe of *Sangir* (Sangihe) *Talaut*. Sangihe Talaut community leaders said that once the tribe Sangihe Talaut come from some migrant groups into one tribe named Sangihe Talaut.

Sangihe Islands Regency is located between the islands of Sulawesi and Mindanao (Republic of the Philippines). In general, the average air temperature per month was 27.3°C.

History of Maneke

Maneke which comes from the word *Seke* in the local language means *meliwung Sangihe* is an expression commonly used by the local community while going fishing. The other word of *Maneke* is *Meliwung Kina* or fishing, as expressed by *Opolao/Kapitalaung* (village head) of the island. *Maneke* on the island is also called the community with *Kalase*. *Maneke* also means *Mahi Maneke*: let's do and admit. *Maneke* also has social significance as the proverb ancestors of Batunderang namely *Maneke Kina*, *Maneke Taumata* which means that people fishing, or collecting. This was disclosed by *Kapitalaung* (village head) of Batunderang Island.

At the time of *Maneke*, community must admit that to catch scad fish (*Decapterus* sp.) using a tool called fish float or fish gutter is very simple and environmentally friendly. Ingredients and how to make laden with traditions and customs that predate the manufacture must be admitted. According to the elders of Sangihe, the

development of fishing tackle were once only made of palm leaves that spun on a rope from *Seho* tree (palm tree/*Arenga pinata*) and then assembled in such a way to link the two ends above the water and pulled to shore. In these circles, there are a lot of fish that will be distributed throughout the local community. This can be seen in Figure 1.



Figure 1. Reconstruction of *Maneke* in fishing that used in the past. (a) Community gathers for fishing tackle, (b) fish collected with traditional nets from the leaves of palm tree

Seke is a simple fishing equipment and has peculiarities. Said to be strange because only by the size of the 95 cm tall bamboo and approximately 35 m long bamboo (*Pandihe*) and then released in the sea coral at a depth of 8 to 10 m, can catch *Malalugis/gutters/Kite* fish (*Decapterus macrasoma*) and *Dolosi/Tahumang/Lolosi* fish (fish with a yellow tail). Besides using tool, *Maneke* habits that performed before using the tool *Pandihe* is reading of spells to collect or call the fish. Thus the fishing catches a lot of fish and complies with *eha/peliie* and hope for an easier or smooth implementation of *Maneke*. Likewise, the way the distribution of fish, is for the whole community on the island.

The Concept of Maneke on Sangihe Community

Different ways of describing various socio-cultural systems has been proposed by

scientists. In this study, the basic components of the socio-cultural system are:

1. ideological superstructure consisting of the ideology of social values and cultural, religious/faith/religion, knowledge and norms
2. The social structure that consists of the presence or absence of social stratification, e.g. the division of labor
3. Infrastructure material consisting of technology, infrastructure, and economy (sharing)

Maneke as Superstructure Ideology

Maneke for Sangihe Community expressed by key informants and sources is seen as the values and norms of social and cultural, ecological and economic. *Maneke* is implemented in a pattern of behavior for a living, socializing, connecting with the community and the natural environment and in belief/faith/religion they believe to compliance with the God Almighty. *Maneke* also seen as a social value and present the sense of togetherness, unity, deliberation and consensus, bear the same problems as a community in order to achieve harmony and prosperity in life together in the community. As said by informants and key informants that *Maneke* is an awareness, and attitudes of their responsibilities, in preserving the ecological value of nature and the environment. *Maneke* give them the knowledge and awareness that the environment is essential to human survival. Therefore, they must take care to preserve and safeguard the environment, and human activities should be accompanied by a sense of responsibility towards nature and the environment, towards fellow human beings and towards the God Almighty.

The key informant said that with *Maneke* many restrictions and rules become the norms in behavior to maintain order, not to damage the environment with excessive resource extraction. Others also said that in *Maneke* many things become *pelie/eha* which should not be violated and later if breached will result in bad things happening within themselves as well as everyone in the village.

Eha or *pelie* is Sangihe local wisdom in the form of restrictions/ban or environmental ethics rules for public and Sangihe community. *Eha* is a hereditary habit among the people Sangihe form to pick crops and seafood when it's time to take that done before *Maneke* [1]. In *Maneke* have various rules that must be followed and done so

it will go well and succeeded in catching fish as livelihoods. The rules in the form of prohibition and must be done at the time of making the tool *Maneke* or when fishing or after *Maneke* has been completed. The rules and ways of making *Maneke* tools are includes: (1) choose/lift *tonaseng*, (2) cutting wood (*menuwang kauang*), (3) *Memepi bala/cut ruyung/Nibong*, (4) *Medea Bulo/find bamboo*, (5) *Mengandong Re*: roll or spin the rope of palm, (6) *Meluwu*: cutting and splitting up to whittle rattan, (7) Make *elise* (*mengelize*), (8) *Menemi*: tuck coconut leaves (leaf) on the ropes, (9) Loading into the boat *kengkang* (*mengengkang*), and (10) perform *Maneke* sea fishing.

On the superstructures ideology, *Maneke* passed down by ancestors of Sangihe community hundreds of years ago with its traditions. It is contains the philosophy, values and norms, ethics contained in stages of *Maneke* and how to behave in society in doing *Maneke*, before *Maneke* and after *Maneke* done. These traditions are inherited from the past to the present. Traditions should be passed on and used as a guide in the move and behave in society. This is realized in the society of past Sangihe who look and make conception of *Maneke* as values, norms in all activities of the community in the past. These traditions contain cultural values and beliefs actualized in rituals performed in conjunction with local knowledge *Maneke*, whether it is done before, during or after *Maneke* to enjoy the fruits of success of the *Maneke*. Local wisdom of *Maneke* practice's success lies in the obedience and regularity of the stages in the implementation of which has been reduced during the *Maneke* hereditary. Obedience and adherence to the *eha*, *mapeliie/peliie* as norms, planning *Maneke* carefully until execution will produce a catch as much as expected by the community. Violations and irregularities stages of *Maneke* and the lack of cohesiveness and unity causing the results are not as expected.

Maneke as Social Structure

In the social structure, organization of *Maneke* or *Seke* group as an organization in which people have the motivation and purpose together that enjoy a balanced life without any distinction. The organizational structure of *Maneke* has stratification and division of labor in doing *Maneke* led by *Tonaseng*. *Tonaseng* that being responsible are positioned with the highest status and role in *Maneke* by society and in

everyday life. *Tonaseng* make the decisions related to *Maneke* and the village head (*opo lao*) helps in deciding which should and should not. In *Maneke*, position of *Tonaseng* as a leader and in charge is higher than *opolao* or village head [1,6].

The daily life of Sangihe community in the past, looked and sat *Tonaseng*, indigenous elders, traditional leaders in high-status positions in the community. The highest stratification of society occupied by *Tonaseng* (the leader of *Maneke*) must lead the group and their activity in the form of *Maneke*. The group consists of leaders and members of the board who have each task in preparing, implement and sharing the *Maneke*. As proposed by key informants and informant that *Tonaseng* is highly respected and get a high position in the community because of its supernatural powers and authority in leading the community earn a living in *Maneke*.

Tonaseng is the designation for maneke leader who has the task to collect or gather, organize and plan ways to manufacture and regulate fishing techniques, gave the command in *Maneke*, using the tool, and divide the result *Maneke*. *Tonaseng karuane* or assistant of *Tonaseng* help *Tonaseng* and set *lekdeng* or member of *Maneke* in duty at the time and in the preparations before *Maneke*. *Tonaseng* assistant is also has knowledge of the sea and supernatural knowledge. A secretary called *Mindoreng* are also responsible for the distribution of the fish (Fig. 2).

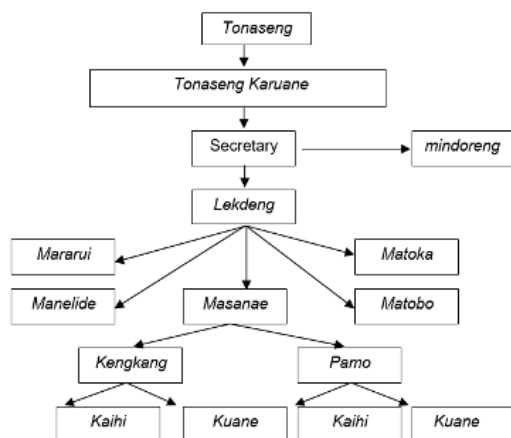


Figure 2. The Organizational Structure of *Maneke/Seke*

Secretary (also called *Mindoreng*, the person who shared the fish) and treasurer along with several members will count the catch, and a *Mindoreng* will command the division in several (four to five) members are in charge of distributing the fish to the relevant after the distribution is calculated. *Lekdeng* is *Maneke*

members consisting of young and strong people by using *kengkang* boat with *pandihe* and ropes to pull *pandihe* as well as in the *pamo* boat. *Lekdeng* have served on the *kengkang* boat, on left (*kaihi*) and right (*kuane*), as well as at the *pamo* boat. Then there *Mararui* that will observe on the fish and fish flock position if it is at a location where *pandihe* be reduced or will get to that location. The organizational structure of *Maneke* can be seen in Figure 2.

Maneke as Material Infrastructure

Tool equipment and technology of *Maneke* appliance consists of *pandihe*, *elise* and *tuwo*, assembled from materials that are environmentally friendly and have ecological values as well as in the release at the time of *Maneke*. It have philosophy and become a tradition, heritage from ancestors filled with noble values and norms that maintain the relationship between humans and the nature, human beings with each other and with the human creator. Manufacture of this equipment has a rule that has been patterned customary namely *Pandihe*. The right wing is all the leaf blade to the right, and left wing is all the leaf blade to the left of palm tree or leaf of young coconut plants (*Cocos nucifera*).

Piercing or *menebi* was last job as a sign that *Pandihe* has been created then held feasts *salimbangu sehide* (feast of thanks together) as a thanksgiving for *Maneke* equipment has been completed. The benefits of the leaf inserted on the bottom and top of the *Pandihe* is to keep the fish in it. Complete equipment *Maneke* consists of 1) *Pandihe* (*kauang*, *bawalira*, *bulohoro*, *sasehide*, *laelisang*, *tuwo elise*, *talontong*, *ue/une*, *daluwu*, *saleni*), 2) *Elise*, and 3) the boat consists of *pamo* and *kengkang*. Figure 3 is the *Maneke* tool.

Maneke in Batunderang and Para Island conducted twice in a day in the morning (dawn) at 04:30 am and in the afternoon at 17.30 pm and the tool will be placed at a depth of 10-20 m. *Maneke* facilities and infrastructure such as transport by using boats that are not machine-powered thus not pollute the environment and rowed so it does not interfere with nature and the environment. Location or point of *Maneke* which where the tool is released discussed in advance and carried out in rotation with its rules obeyed by all groups of *Maneke*. Violation of this will get sanctions.



Figure 3. Tools for Maneke. a) used tools of Maneke and b) freshly made tools of Maneke

Explanation of a *Tonaseng* mentioned that to go *Maneke*, they put on five to six boats. One boat called *pamo* boat (type of boat) we also use one or two *kengkang* boats (canoe boat-size) and three *londe* boats (small outrigger canoe). *Pamo* boat use to accommodate the fish. *Kengkang* boat and *londe* boat is for the *pandihe* and used by fishermen who served as *metelide* or bamboo rod holders (telide) in each end of *pandihe*. In addition to being the major reservoir of the catch, *pamo* boats also serves as a command boat because therein the *Tonaseng* located. *Tonaseng karuane* or assistant of *Tonaseng* were on the *kengkang* boat that brought the *pandihe*. Sometimes *Patoka* loaded on the *kengkang* boat or also in the *pamo* boat. There are fishermen who served as *mamatoka* or position that held the bag of fish at the end of *pandihe*.

In the distribution of results, *maneke* have social values, solidarity, mutual help for the welfare and survival of one another, as reflected in division. It results *Maneke* prioritizing social value of the economy. Results of *Maneke* will be distributed to all the people who are live in the island, although the group that conducted the *Maneke* consists only of several members of the village. The locations of the *Maneke* were rotated in several hamlets, but the *Maneke* still done by only one group.

The first distribution of the catch is given to the orphans, the elderly and people with disability. After the first distribution is completed, it was given to widows, widowers, community leaders, traditional leaders, religious leaders, teachers, nurses and the public. Then the last will be distributed to members of *Maneke*, *Tonaseng* and administrators groups/ organizations of *Maneke* as described earlier.

According the explanation on the catch distribution, local knowledge of *Maneke* has a

sublime value in arranging the life together for the various aspects of the social, cultural and economic as well as ecological aspect.

Implication for Tourism Development in Small Islands

The local wisdom is important in tourism destination management. It is especially important as an instrument to implement sustainable tourism practices. Indigenous knowledge and local wisdom has been indentified contributes to numerous aspect to increase destination sustainability and competitiveness. In Bali, it is observed that local wisdom contributes to the cultural landscape preservation, which is important in tourism industry. Local knowledge also contribute to the flora conservation along tourism corridor, and therefore increase scenic beauty of tourism corridors [17]. Local wisdom also contributes to the tourism governance observed in coastal tourism development in south Malang Regency.

Sangihe Island has opportunities in tourism development. The geographic position of Sangihe in North Sulawesi provides opportunities for ecotourism development, with Bunaken as a magnet for tourism development [18]. *Maneke* provides many positive aspect for the future tourism planning and development in Sangihe. *Maneke* able to be promotd as a cultural attraction, in which it has potential value to be presented to the visitors. The recreational use of environmental resources requires the provision of community with its local wisdom. These will ensure the sustainability of tourism practices.

Marine should be considered as important resources in tourism development. Water area are subject to various recreation activity, and therefore it is important to protect water environment from numerous potential threats.

The local wisdom actually not only contribute to the protection, but also serve the potential cultural attraction for visitors. This makes *Maneke* extremely suitable for tourism development.

CONCLUSION

Maneke is a socio-cultural system that has a socio-cultural elements contained in the components of the superstructure ideology, social structure and infrastructure material. *Maneke* is the component of the superstructure ideology because it has cultural values and norms into view, knowledge, activity and behaviour patterns. These are actualized in the traditions, customs, rituals of beliefs/religion, rules existing at the time of preparation, practices and after *Maneke*. Necessity and prohibition/taboos also exist in *Eha/pellie/telling* to maintain the relationship between man and his creator, the human and the natural environment and human beings with each other.

Maneke is a component of the social structure in a socio-cultural system that has elements of social stratification and division of labour. It is actualized in the structure of the organization or group structure of *Maneke/Seke*. Local wisdom *Maneke* as an infrastructure component material is an equipment and technology as well as the people's livelihood in the economic system that materialized in equipment of *Maneke*. Activity of the community who live and work in the small islands in the Sangihe Islands Regency in fishing exclusively hereditary derived from a common ancestor of Sangihe community. *Maneke* have socio-cultural nature or socio-religious uniqueness and rich in wisdom.

Maneke has potential to be developed as tourism attraction. The main problems related to the involvement of *Maneke* in tourism programs is the limitation skill of human resources in tourism development. It is especially common in developing countries. In such a case, important program are increasing human resources development. There are urgency needed for social and cultural empowerment. It is especially required to continue the local wisdom of the community in Sangihe. Tourism is the new stimuli to *Maneke* preservation.

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