



LOCAL SOCIAL AND CIVIL SOCIAL COMMUNITY MOI IN WEST PAPUA SORONG

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ABSTRACT

Moi community is one of the tribes that exist in West Papua that have characteristics different from other tribe who have local wisdom and social capital that until now still strong. Local or local wisdom is a local wealth associated with the way of life view that accommodates policies based on tradition prevailing in an area so that local wisdom not only consists of norms and values that exist in society but also all elements of ideas, including those has implications for technology, health care, development and aesthetics especially in Moi community in Sorong. While social capital is a social resource that can be viewed as investai to obtain new resources in Moi society in Sorong. Local wisdom and social capital Moi community in this research reveals about marriage system, property distribution system, gender or customary system of woman, customary rights, custom system in dead or death, education system, livelihood system, health care system and clan system. Besides, this study also describes the profile of Moi tribe community in Sorong city, West Papua.

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INTRODUCTION

The precise city of Sorong on the bird's head of Papua island makes this area strategic as the trade flows and gates of Papua in its interaction with the outside world. Even Manokwari and Fakfak, Bintuni, Babo, and surrounding districts make Sorong a transit for the transportation of goods. This position makes the life of the people of Sorong quite dynamic, coupled with the many activities of natural resource exploration which is mostly done in this city; ranging from oil and coal mining, to marine potency. Sorong is a city open to a variety of human activities, goods and services. In this city there are many oil companies, fisheries, services, and companies engaged in other sectors. The implication is that life becomes dynamic and fast-moving. This condition is not ready to be faced by the indigenous people of Sorong who still depend on the natural resources owned and in the management is still through traditional ways. In other words, the pulse of development by the city of Sorong on the one hand is beneficial to many, but on the other side it is detrimental, especially the impact of the marginalized the indigenous people of the Moi tribe. Meanwhile, the special autonomy granted to Papua aims to accelerate development by increasing community participation.

In general, regional autonomy or special autonomy for Papua brings about change and development of society as well as bringing new needs to the need for responsive and participatory governance. In addition, public policy issues, primarily community empowerment, require a solution innovation in terms of changing government paradigms, adaptive public policies and relevant and effective empowerment strategies and approaches. Because the reality shows that there are various empowerment efforts undertaken by the government but have not provided significant changes in improving the quality of society. Selection of adaptive approach and strategy is needed considering the plurality of Indonesian nation which consists of various ethnics and culture. One part of the Indonesian nation that has a cultural distinctiveness is the community of tribes Moi which is a native tribe in the city of Sorong Province of West Papua. The Moi tribe as a community has its own unique characteristics of social systems, attitudes and behaviors that show genuine hospitality. The tribe of Moi in the early days of his movement lived in groups and was accustomed to using clothing / dressing that is different from other tribes in Papua; they are also sociable, friendly and peaceful, patient / not temperamental and have their own conceptions and traditions. For example: 1. System of marriage. 2. Health distribution

system. 3. The customary system in regulating Moi women. 4. Customary system in land rights. 5. Customary payment system for the deceased. 6. Educational system. 7. Farming system. 8. Treatment system. 9. The clan system with sacred areas. The tribe of Moi is the ulayat owner of Sorong City, but the condition of the tribe community members is generally in poverty or marginalized, both in the field of education and the opportunity to seize the opportunity to engage in executive and legislative is still very small. Even today the lands owned by members of the Moi tribe are almost entirely owned by the migrant population. The population of this tribe is less than the other tribes in Sorong. Social disparities between immigrant communities and indigenous people of Sorong City often result in conflict. For example the conflict with Intimpura is one of the children of Henderson group, the largest plywood company in Papua.

The main problem is the issue of customary licensing being violated. According to the Intimpura, they have obtained customary permission from representatives of the Moi tribe who controls customary forests in Klayili and surrounding villages. The licenses contain several agreements, among others: the survey team formed by Intimpura must include the Moi tribe; the kind of wood that can sustain the life of the Moi tribe, eg rosin, opponent, and cempedak should not be felled; then the sacred places should be marked and not touched by the logging machine. And from the company, willing to make educational facilities for children Moi. However, the pledge was ignored by Intimpura and continued to be cleared in the concession area. In the settlement of this conflict, the injured party is the Moi tribe because those who protest are processed in accordance with the law, while Intimpura continues to operate until now. The view that Papuans are primitive, backward and stupid, are still heard in society and have created an unbalanced culture in the association between indigenous and immigrant peoples. This understanding is reflected in various forms of inhumane treatment, whether in the form of regulatory policy or in the form of development approaches. This promotes the Papuans' collective consciousness of self-development as a manifestation of the attitude of their existence as a nation and unites steps to fight together against injustice.

In addition, one of the urgent issues that has been discussed by the native son of Papua in Sorong is the empowerment of the native son of the region. Because so far the original son of Papua specifically Sorong not many who are able to become officials both in government and state companies. One example of a state company is Pertamina. Whereas the reality shows that Sorong is the largest oil and gas producer in Papua even Eastern Indonesia. But citizens are still underdeveloped from all aspects of life, even more so left behind in terms of education because it is hampered by the cost. It is recognized by all parties in Sorong because it is an undeniable fact. In the level of empowerment of local communities, especially the Moi tribe in Sorong City, West Papua Province, the authors diagnose causes, exploit people's perceptions, seek opportunities, find hidden assumptions, map goals, integrate conflicting views with different problem solving offers. Then found a portrait of the development of Sorong City which involves various components of society, optimizing the participation of Moi tribe people who have been marginalized. One indicator of the success of regional autonomy is the high intensity of public participation reflecting Good Local Government which is the key to maintaining and improving

regional function, in the framework of improving the quality of life and global competition. Therefore, the researchers took the title of local wisdom and social capital of Moi tribe community in Sorong Town, West Papua.

Problem Formulation

Based on the description in the background mentioned above, then the problem in this research is formulated as follows:

- How Profile of Moi tribe community in Sorong city, West Papua?
- What is the value of local wisdom and social capital in Moi tribe community in SorongCity, West Papua?

Research Objectives

- Describes the Moi ethnic community in Sorong, West Papua.
- Describe and analyze the value of local wisdom and social capital in the Moi community in Sorong City, western Papua.

Research Benefits

Theoretically, this research is expected to give an analytic-informatics contribution for the development of social science, especially nilai value of local wisdom and social capital of society Moi and its economic empowerment. Practically, the results of this study are expected to be a consideration and input for the central and local governments in making policies and preparing rural community development programs in general and Moi tribe communities in particular related to the values of local wisdom and social capital. For the practitioners the findings of this study can be used as a reference related to socio-culture, especially local wisdom and social capital of the Moi tribe in Sorong.

MATERIALS AND METHODS

The research method with qualitative approach with qualitative research consideration is research which produce descriptive data in the form of written or oral word of the person or behavior observed (Moleong (2009). This method is expected to obtain the actual data and able to examine the problem of research in depth so that the results can be obtained yang.dan as informants are the traditional leaders of the tribe Moi, village or district devices. Data analysis techniques using interactive models from Miles and Huberman (1992) are data collection, data reduction, data presentation and conclusion and data verification.

Community Profile of moi City City sorong

Geographic, Administrative and Demographic Conditions of Sorong City

The city of Sorong is at the head of birds of the island of Papua making this area strategic as the trade flows and gates of Papua in its interaction with the outside world. Even Manokwari and Fakfak, Bintuni, Babo, and surrounding districts make Sorong a transit for the transportation of goods. This position makes the life of the people of Sorong quite dynamic, coupled with the many activities of natural resource exploration which is mostly done in this city; ranging from oil and coal mining, to

marine potency. Sorong is a city open to a variety of human activities, goods and services. In this city there are many oil companies, fisheries, services, and companies engaged in other sectors. Geographically, Sorong City is located between 131°51 BT and 0° 54 LS, the area is 656.64 km². Regency of Sorong is adjacent to Dorong District and Dampir Strait in the west, Dampir Strait in the west, Sorong and Dampir Straits in the north, Sorong Regency and Raja Ampat Regency. The air humidity level in Sorong City ranges between 85,33%, with rainfall 3,233.9 mm and air pressure about 1,008,80 mbs. The average air temperature reach 33,20° C with average maximum air temperature 33,20 ° C, the minimum is 22.60° C. Administratively, the area of Sorong City is divided into 6 District / District and 30 Villages.

Sorong region because it is an abbreviation of Seismic Ondersub Oil NieuwGuines in Dutch.

The Meaning of Mooi Dan Moi

This section needs to be explained in the results section of the study so as not to cause confusion for the reader if these two words are used interchangeably. For many writings in Dutch that call Moi and Mooi in turn. Sometimes written Moi, other times written Mooi. It is assumed that the mention of the tribe that inhabits the Bird's Head region as the Mooi Tribe whose Dutch seems to have something to do with the Moi tribe who possess the gentle, unassertive, and sweet-spoken characteristics of the tribe.

Table 1. District and Kelurahan in Sorong City

No	District	Kelurahan
1	Sorong	5 kelurahan
2	Sorong Timur	6 kelurahan
3	West Sorong	5 kelurahan
4	Sorong Islands	4 kelurahan
5	North Sorong	5 kelurahan
6	Sorong Manoi	5 kelurahan
	Quantity: 6 dis	30 kelurahan

Source: Kota Sorong DalamAngka, 2010

Table 2. Population Population by Sex in Sorong City

YEAR	2010	2009	2008	2007	2006
Number of Men (soul)	99.920	91.290	86.846	86.954	81.709
Number of Women (soul)	90.705	81.268	62.432	76.890	80.994
Total (soul)	190.625	172.558	149.278	163.844	162.703
	10	16	-	-	-
Population growth (%)	-	263	-	-	-

Source: BPS Kota Sorong 2011

Demographically, the population of Sorong City has been growing year by year, both because of birth and because of the growing population looking for work in some companies. The ratio between male and female population from year to year (last 5 years) has increased or decreased, as shown in the following table.

Sorong City Economic Condition

For the people of Papua, the issuance of Law Number 21 of 2001 on Special Autonomy for Papua Province is the answer for the government and people of Papua to gain more privileged rights more than regional autonomy, particularly the acceleration of development in Papua Province which is still considered left behind in comparison with the progress of other provinces in Indonesia.

The history of the tribe of Moi

Sorong in Moi language is called maladum because when this area is opened by Dutch government which employs moi tribe, indigenous tribe of this area, they work and clean up the land turned out to be much overgrown of wicked tree (kind of galangal plants) which in Moi language called dum. That is why Moi people named this area first with the name of maladum or soil that grow a lot of dum plants (D.E.Osok ...). The word soren and dum is then according to some people make the name of Sorong Doom, which is a meeting of the Ethnic and Biak tribe in this land. But a Dutch company when given the authority to exploit the oil in the region called the

While Moi is the name of the original tribe who has inhabited this region since the first. The proof of the origin of the Mooi name from Dutch is derived from the source of Q so it is difficult to be proved scientifically to find the exact time when the word Moi and Mooi is used interchangeably. The mixing of immigrant or ne saf tribes with indigenous peoples has led to the adjustment of ne saf names in accordance with indigenous peoples such as Manggapraw to Manggablaw and arfayan to Arfan. It can be deduced that:

- There has been an original Moi tribe called neulig or landlord, who has inhabited this land.
- Immigrants who then blend mainly in coastal areas with indigenous tribes. There was a mixed marriage, forming the new Maca tribe.

In other words, the word Moi or Mooi refers to people who have certain characteristics, characteristics, cultures, customs, and languages as the tribe of Moi.

Population and Moi Spreading

The distribution of the first Moi tribe according to the records of Pdt E. Osok and justified by the witness SangajiWarwei's history reveals that the indigenous people first came to and out of the jungle interior and met the Biak tribe with Marwei, Warfandu and Mansawer clans who have inhabited the Moi region since first. These three clans inhabit upstream until downstream of the Mariat River before being placed by the Tribal Peoples Moi Fun Najam and Nagerim to Doom Island. Until now these three clans have grown and have many

derivatives on Doom Island. The entire territory of Sorong and Raja Ampat inhabited by the Moi tribe currently includes 8 sub-ethnic MoiLegin, MoiAbun, MoiKaron, MoiKlabra, MoiMoraid, MoiSegin, and Moi Maya, which can actually be seen on the map. Due to the division in the area of government, the tribes of Moi are divided into districts, districts, villages and kelurahan.

Type of Moi People

According to H.J.T Bijmer (1923), there is a tendency that Papuans are getting away from the shorter shore of their bodies. Similarly, the shape of the skull of the coastal population is generally oblong and increasingly inland towards the form being moderate. The index of the size of the faces on some coastal populations is wide, but not infrequently there are also long-shaped beach people and in the interior is the same situation (Koentjaraningrat, 1993). Even a Dutch physiologist J.P.Kleiwe de Zwam said that the Papuan race or the Irian race is not there, because among the Papuans themselves there are differences in special features. Differences in racial characteristics among indigenous Papuans are more evident in skin color and hair shape. Papuan hair color is almost all black but not all are curly.

Factors of change (including changes in the names of clans) in different regions can be motivated by:

- Human descendants created from nature / land (original).
- Migrants from Papua or non-Papuan territories.
- The arrival of transmigrants from Java.
- Changes in government development, road building, and upgrading of kampung / dusun status.

The Structure of Indigenous Peoples of the Moi Tribe

Moi's customs are a secret that is very difficult to know or even forbidden to be known by outsiders Moi even Moi personally. However, basically in Moi tribe society is divided into 3 groups namely:

- Ne folus is a knowledgeable person, knowing many things in philosophy.
- The middle class (no mention) is a group that is knowledgeable but not deep and limited.
- Low category (no mention) This class is women, although there are women who get the gift can understand something but very limited.

The Moi tribe group is divided into four structures that have existed since the stone age, namely:

Customary leaders: Consists of the Nedla include: Neliging (people who speak good), nefulus (people of history), ne kook (rich people), ne foos (saints) as well as officials adat: Unsmas, Tukan, Finise (leader of indigenous house, consisting of clan Ulimpa and Do), tulukma, untlan (teacher taught in Kambik), and Kmaben. This group is entitled to the rank of chief and warlords authorized to conduct customary sessions and events.

Alumni of Traditional Education (Wilifi): Is a group in the adat structure consisting of boys who have attended traditional education in goat (traditional house where adat education) and

have graduated adat. This group is fostered to be a leader like the first group. Those who are taught this traditional house learn about the philosophy of leadership and the ins and outs of the customs of the Moi tribe in full.

Male group (Nedla) categorized as Nelagi (female): This group consists of boys, youth, and adult men who have never attended traditional education at Kambik, so that in the traditional structure of Moi is categorized as Nelagi.

Pure Nelagi Group: Is a group of Moiwomen. The group also has leaders and women figures. They are taught a variety of knowledge in a custom called Fulus (special sciences that can be mastered and related to women's issues). Of the four leadership structures based on the adat education, the Moi believe they have found many things that the new world has used today and they are not surprised by the development that exists. Because the customary education acquired in traditional houses concerning all matters concerning the Moi tribe is regulated.

For example:

- The marriage system
- The system of division of property
- The customary system in regulating Moi women
- Customary system in land rights
- Customary payment system for the deceased
- Education system
- Planting system
- Treatment system
- The clan system with sacred areas

Simply put, some systems are described as follows:

Values of local satisfaction and civil social community moi travel

Unraveling the values of the wisdom of local people or often called "Social Capital", in fact customs - daily habits in society Moi such as cooperation, attitude / action and activities in building things, attitudes and behavior when there is distress. Then what is taboo what is not, what is and what should not be. Then how to be able to live everyday. These things are unearthed as the advantages of Moi society. The findings are an input to empower: where, what kind of model and who the perpetrator is.

The value of gotongroyong or kebersamaan (cooperation)

The traditional house of the Moi tribe is in the form of a stage house but has unique unique characteristics. Building a house (keik) for the Moi tribe is the obligation of every adult male to protect their family. Like a house on stilts on other tribes. The house is not separated by the rooms inside but is given a benchmark on the stoves of fire under the para-paranya (bed made of bamboo). The number of fireboves corresponds to the head of the family who will live in them, it could be 5 or even 10 or more. The foundation of the house is called luwe whereas the floor of the house is made of thick bark from a nibong tree (a kind of palm tree), its roof uses sago leaves sewn one on one at bangku (bamboo); the middle bone of the roof of this traditional house wall using sago sap stitched one with the other lined up using rope from rattan. In the whole process of this building there is a traditional ceremony.

According to us, the ceremony aims to present the ancestors, but in fact we believe in the existence of supernatural powers, so we must be grateful ".

As for location, form and material / ceremony on making custom house of Moi people, there is some value of local wisdom as following:

- **Locations:** in a higher place to easily hear someone else's voice and be protected from danger.
- **Construction:** rectangular, windowless but there are two doors intended for male and female family members; without bulkheads limited only by the fireplaces that correspond to the number of heads of families inhabiting them.
- **Material:** Utilizing natural wealth (Woods, leaves, bamboo, rattan options, etc.) Moi people selectively in choosing building materials.
- **Ceremony:** Thanksgiving and begging for protection. The kinship system of Moi tribe community.

Melamoi's liaison system consists of several trolleys with the main activities of worship in the land by a patrilineal system. The inter-ethnic life of Moi is characterized by mutual help in the field of households, building houses, garden work, and so forth. In general, the Moi community is a weak economy so it requires money for health aid for the sick, education for the poor. Moi tribe people realize if they have to work together or gotongroyong, remind each other to help each other. Because it is lighter if covered or done together. Cooperation is also a sign of kinship, so any effort to get involved, for example when building a house, garden work or a party of thanksgiving, death, and so forth.

Communal Values in Land Ownership or Ulayat Rights

In general, the livelihood of the Moi tribe is very dependent on the natural conditions in which they live, some live in coastal areas and some are settled in the mountains or inland. The tribe of Moi has landed and ruled to this day the so-called fundamental rights: first, pebemam; second, Sukaban; third, Sumala; fifth, Wati. This perception of customary rights is still firmly held by almost all Moi communities, as the Moi community figures as follows:

The Moi believe the land is female (mama / mother)

For us, talking about land means talking about women. The land is the mother so selling the land is synonymous with selling the mother. This parable is the same land as the mother, because we consider the land to be the source of life, like the mother who breastfed her child. Although we do not deny that as the times progressed, this philosophy began to fade in the Moi. Sale and purchase of land more and more occur, although the sale and purchase of land is not easy, even cause many problems. This is a cause for concern. Because there is a shift in even the habit of culture in Moi people. The right to land is a right to life which also contains economic rights as well as establishing ulayat or communal rights (common property) so that one can not arbitrarily sell the land. The custom system requires the Moi tribe who wish to sell the land should call Muwe (sisters) if they do not wish to be exposed to the curse. On the other hand, if a woman wants to sell her inheritance land, it must call the brothers, if they do not want the spirit to enter. "

Moi Community Members explain the meaning of the expression as follows:

"It means that in every decision every person is bound by a kinship that can not be broken just like that. Customary rights over customary land have been regulated in customary institutions. This customary law is used to divide the territory of customary land to the clans in the tribe of Moi. For example in Sorong there are 7 clans of indigenous land owners, namely 1) MargaOsokMalasimsa, 2) Mubus clan, 3) Klawaisa clan, 4) MargaBawela-Mubalus, 5) Klagison Milo clan, 6) MargaMalibelaKlawalu, 7) MargaKalamiklaglasklakalus ". Although the territorial boundaries of clan land ownership are not marked by pillars as state land certificates, Moi communities are very obedient to the boundaries of natural objects, timber trees, rivers, rocks, mountains and so on. All the clans in the tribe of Moi knew the boundaries of their land, so they could not enter the village or other clans. Each clan usually has a territory or sacred object respectively for the ownership of the land. "Among some of the clans, there are clans that own large lands (large or in some areas), usually they are descendants of the chieftains of the past. These wide-landed clans will automatically occupy an important, influential, and respected class in traditional institutions (they are referred to as the rich). For example there are people who are just as a cultivator. The proceeds of the land will share the proceeds with Orpa's mother with land or landlord. Because the status of the land is a customary ownership. So the plan of environmental order / housing / SDA from below under the coordination of Orpa's mother (ownership of adat). Average used for gardens "

As to the rights of ulayat or Moi's bond with nature / land explains several things, among others:

- The daily life of the Moi tribe, in general, is dependent on the natural state in which they live (some live in coastal areas and some live in the mountains or inland)
- Livelihoods of the Moi tribe, mainly as gatherers, farmers, hunters, fishermen and so on, which are conducted on customary land rights.
- Land is seen as a mother that must be maintained and respected so that the utilization must also pay attention to its sustainability.
- Land ownership is inseparable from the kinship and Moi community's ties to adat leaders.
- In moi culture there is a term of eating together between a keret that has customary rights to adjacent land.

This happens for generations and can be recognized because it is often also applied to the system of violation to take the results before the ban is revoked for 3 to 4 months called sasi or ban indigenous. This prohibition relates to harvesting of seafood, gardens or other products related to livelihood activities, over a period of time, to customary ceremonies (bemfie) and religious prayer. Only then did the citizens be allowed to take the results. This tradition is obeyed by society. Moi's concept of respect for the land can also be seen in the choice of basic colors of woven dominated brown, red brick with rangkain flora and fauna motifs.

Kinship / Family Value

When talking about religion relating to the habit of giving or helping fellow brothers or others. Because lulled by the way of

thinking what is there today, eat out today, not thinking about tomorrow, in fact there is no influence of religious teachings. Because of Moi's nature in giving is 'what I have, we eat together. In the Moi tribe the daughter of the brothers is obliged to feed, money and so on to relatives or family, because wherever his brother goes, but when hungry will return to his sister's house to eat, and there is no reason to refuse. Because women are more identical with property. Men who protect more, and men enriched from women. for example if there is a sister there are 5 people, then his brother is very proud, happy because going anywhere sister there, he did not really think, even sent his children to go to aunt. Especially if his sister met with successful husband, his brother sat quietly, although not working but surely his needs can be helped by his sisters. The presence of a woman as an adat leader is an extraordinary reality in the Moi tribe. On the one hand, women are seen as treasures but on the other hand are given the trust as leaders of Moi indigenous peoples. It can be said that the role of indigenous peoples in Sorong is remarkable when compared to other regions. The value that is not less interesting is the presence of traditional leaders of women. This shows that Moi people have acknowledgment of gender equality. This value is very expensive, because most tribes in this archipelago adheres to patrilineal so that the leader must be male and master the ins and outs about custom. However, in Sorong (Moi) it turns out that even girls can master to as much detail as the history of hakulayat. Extraordinary.

Value of Solidarity or the value of deliberation

The principle of consensus and solidarity of Moi citizens applies to every aspect of his life. For example, in land affairs, utilization of natural products, home construction, gardening, marriage, death. Family ties are 7 clumps in mabalus. But only two (2) still exist, while the other 5 mabalus are extinct because; 1) have no sons, 2) marry an outsider (if male). To continue the offspring to have an heir, how to adopt a child. The process is through customary sessions, deliberations together so that all parties can give consideration well, and in the future does not cause problems. Whatever decision is mutually agreed upon, it must be obeyed by all. Even the utilization of natural resources must be through consultation. Because the utilization of natural products is divided into 2 main parts, namely the sacred forest / pamali (kufok) and ordinary production forest (kuwos). The sacred forests are forests that are protected by customary law and are considered sacred. In this forest is believed to have ancestral spirits and heaps of treasures stored in the soil. In this forest there should be no utilization, either on a small scale (clearing of land for gardens) or large (transmigration and settlement development).

While non-commercial uses are: For example, timber harvesting for home-making purposes (usually small and small in diameter), utilization of wood as firewood and making hunting and agricultural tools such as spears and tugals. This form of small-scale / household utilization is done only through the agreement of ulayat holders only, so it does not require a large custom procession. But there is still deliberation. In short, everything is arranged. There is a procedure. Whether it is the use of wood, other forest products, animals, and others. One of them is Sasi ceremony. The culture of sasi is a prohibition or abstention from taking and utilizing certain hunting plants or animals or the whole village and what is inside for a certain period of time (1-5 years),

which begins and ends with a customary event. Sasi often done by the tribe Moi is sasi to fruit or river hamlet. Sasi is intended to honor the head of the village who died, and one form to commemorate the goodness of the person. The hamlets and rivers that will be disseminated first are prayed by the adat chief and its surroundings with the cross shape as a sign should not be utilized. Sasi is usually one year old and ends with traditional ceremonies and prayers to the soul so that the fruits and fish to be harvested bring blessings. The removal of bamboo is done by the people who want to harvest the fruit or the fish. Actually, the core of this ceremony so that humans are not arbitrarily in the use of nature.

In other words, Culture Sasi is a form of traditional wisdom in the utilization and management of natural resources that exist around the community Moi. In the implementation of some customary rules, in case of violations will be given customary sanctions. Customary sanctions are granted on the severity of an offense. This is acknowledged by other informants, as the following says:

"People who violate the rules should be sanctioned. If the violation is light (stealing the small amount of the produce), the sanction is relatively light and usually only a fine amount of money with a less restrictive deadline. But if serious violations such as the utilization of large land without permission, adultery and rape; then such violations will be enforced by customary sanctions in the form of substantial fines and with the time of payment determined. In the past, the determination of the length of time for the payment of this fine was done in a traditional way such as pouring some water into the ground. The length of water that seeps into the soil is the number of days or the deadline for payment of fines. Today, however, the timing is based on the agreement of both parties, and known by witnesses.

Value of Openness or Modernization for Moi Coastal Communities

The value of openness intended here indicates the nature of the transitional society in Moi society. This was once expressed by expert tipifikasi (experts of the Dutch) J.P. Kleiwe de Zwam said that the Papuan race or the Irian race did not exist, because among the Papuans themselves there was a distinct distinction. The diversity of racial features in various indigenous Papuans is more clearly seen through their phenotypic racial features of color and hair shape, although in this case there is no uniformity. Papuan hair color is almost all black but not everything is curly. Though the physical characteristics of the original Moi tribe is to have black skin and curly hair. "When it comes to that variation of features, the Moi people are not always closed. We are open to anyone so that later came another group of tribes called Amber (outsiders). For example, the original Salawati residents of the Moi tribe then entered the tribe Sapparua, Nusa Laut and Seram, which has the characteristics of straight or wavy hair and white skin. The mixed marriage of indigenous tribes and migrants results in the physical characteristics of both skin and hair making the characteristics of the Moi tribe undergo varying physical characteristics and characteristics (the skin tends to be blackish brown, there is also white skin, curly hair, long waves, short, medium stature). They are different from other tribes in the hinterland and the south-central mountains of Bird's Head. This mixing of different races gives the conclusion of the local community that Moi are black and

white. This (tribal mixing with indigenous people) was also revealed by Mariam Van Staden and GerReesink. The color of the skin and hair is slightly different to both the Moi tribe in the archipelago and the plain area.

Based on the story of the resource person, it is seen that the factor of change of the names of the clan is motivated by:

- Human descendants created from nature / land (original).
- Migrants from Papua or non-Papuan territories.
- The arrival of transmigrants from Java.
- Changes in government development, road building, and upgrading of kampung / dusunstatus.

Another time, an indigenous community leader explained the following

"In ancient times Moi community generally in catching fish in the river or in the lake using a very simple equipment such as sbatum (cylindrical bark fishing tool) and spears of fish from bamboo and wooden branches. In addition to using tools, other traditional fishing techniques are poisoning fish with bark called sabekesik; some also use the songs and spells for the results of the game and fishpun catch goes well. But along with the presence of residents from outside, the techniques and tools to catch the tribes living on the coastal Moi also changed the more advanced.

Moi tribe people who live among rivers, lakes or beaches are generally livelihood as fishermen. Fish catches in rivers and at sea are consumed by themselves and sold. During the dry season when the lake water and rivers dry so difficult in fishing, the remaining lake water is dumped by using a water hammer or kooc to dry the lake or pond that there are a number of fish to be caught. This tool is made of sago stem. Although often exposed to water, this tool can last long. Transportation of the Moi tribe living in rivers and beaches is raft (kibhi) and boat (kama) which is different from other tribal boats in Papua. The boat model is very simple and has a buffer on both sides of a boat made of bamboo called fawookh (somebody) and somon. In its use, generally Moi tribe people do it by sitting or crouching, not standing. This type of boats usually wear a roof (kamabok) shaped house, some are not using the roof. Boat by using a roof called kamabok where the relationship is like a house with a roof of this material made of sago leaves and sago curcas commonly called kalik.

The Value of Selective Attitudes to Change: The Moi community is also very selective in accepting change. This selective word slightly refines the Moi's closeness to development. This is usually indicated by Moi mountain communities (traditional). Patterns of the livelihoods of the Moi, mainly as gatherers, farmers, hunters, fishermen and so on, are conducted on customary land rights. There is also the term eating together between a keret that has customary rights to adjacent land. This happens for generations and can be recognized because it is often also applied system violations to take the results of the so-called sasi or ban indigenous. This prohibition relates to harvesting of seafood, gardens or other products related to livelihood activities, over a period of time, to customary ceremonies (bemfie) and religious prayer. Only then did the citizens be allowed to take the results. Until now, Moi people are still quite adherent to do the tradition. As a result, the development of settlements or plantations has

always clashed with these customary rights. Then the people of Moi on the mainland also have almost the same attitude.

"Those on the land: hunting for forests have got rice or side dishes, or pairs of snares, and then rivers that have provided fish, sago for those who have their place. Until now I am trying again, so that the Moi improve their economic life. Because they want to say the fishermen are also not, want to say no to the farmers, because the farming system that move is also not berproduktif also. For example: they open a banana garden that should be trimmed and cleaned or other plants here circled ropes and later when it is fruitful, the fruit is taken, but the tree is no longer cleaned.

Being open or closed to the influence of the outside world is an equally difficult choice. Each choice has further consequences to follow. This is also experienced / felt by the people of the Moi tribe in Sorong City. One example is the choice of fashion in art and culture (dance). Papuan culture especially Moi tribe, if dancing wearing red loincloth, as symbol of courage of a man. In the development of modernization also affects the pattern of Moi tribe society but still does not eliminate the custom of the tribe of Moi. These values are social capital that can be optimized to build the Moi community far more advanced. Understanding of the values that exist in society Moi become the basis and give direction in designing pattern of empowerment of society Moi especially in economic field. Based on the above description, it is seen that the values contained in Moi society, among others:

- The value of gotongroyong or togetherness
- Communal value of land or hakulayat
- Kinship values (generally patrilineal)
- The value of kinship and gotongroyong
- The value of solidarity and the value of deliberation
- The value of religiosity (belief in religion and custom): what the adat chief decides must be followed / obeyed by all its members
- The value of openness / modernization for the coastal Moi community: the nature of the transitional community
- The selective value of development for the Moi community of the mountains (traditional).

Conclusion

Based on the analysis and discussion of the value of local naivete value and social capitalMoi community in Sorong we can conclude as follows:

- The value of goongroong and togetherness is planted since childhood sobecome part and character of the tribe of Moi.
- The value of a very strong regiusity value is attached to the Moi community.
- In the making of home community moi show flosहितhe tranquility of the relationship between the supernatural, the natural and the human.
- The Moi indigenous people embrace the patrilineal kinship system, but alsogiving space for women leaders.
- Budayanisasi is a form of local wisdom in the utilization andmenglola natural resources that exist around the community Moi(preserving nature)

- Asas deliberation and solidarity apply to every aspect of lifecommunity Moi.
- Communal values and customary rights over land reflect community philosophyMoi that the land as a mother who must be guarded together.

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