

THE ROLE OF SASI AS LOCAL WISDOM IN PREVENTING COVID-19 TRANSMISSION IN LEIHITU DISTRICT, CENTRAL MALUKU REGENCY

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ABSTRACT

***Aims:** To find out and analyze the role of sasi law as local wisdom in preventing the spread of covid 19 in Leihitu District, Central Maluku Regency 2. To find out and analyze the formulation of Sasi law in expanding the meaning and range of its validity, so that the place is applied in prevention contagious covid 19 in Leihitu District, Central Maluku Regency. This research was conducted using a juridical approach to the empirical descriptive study of qualitative analysis. The research seeks to describe the role of sasi law as local wisdom in preventing the spread of covid-19 in the Maluku Provision. The workings of the juridical empirical or sociological juridical methods in this research proposal are from the results of the collection and discovery of data and information through a literature study of the basic assumptions or assumptions used in answering problems in this study, and then an inductive-verification test is carried out on the latest facts. found in the community of Leihitu District, Central Maluku Regency. The results of this study The Sasi law can be applied to the prevention of covid-19 in Leihitu District, Central Maluku, by conducting customary deliberations (which are followed by the Adat Institution (adat elders). The head of the Adat Institution (adat elders) conducts deliberations and formulates legal norms. what kind of custom will be applied to the prevention of covid-19 transmission in Hehitu District, Central Maluku Kabuapeten, so that covid-19 transmission can be minimized. The norms of Sasi were expanded in meaning from the original sasi meti, sasi dusun plant for a certain period of time to get a lot of results, sasi women and others. The place that was seated was given the name Yot. The name of the village that was covered was labeled hawear (a term used in Southeast Maluku), Sasi was to protect our property from people interference. Meanwhile, in preventing covid-19 transmission, the disasi is those places where the potential could be to accelerate covid-19 transmission if not done by Sasi, such as: traditional markets, village offices, schools and others.*

Keywords: Role, Sasi, Local Wisdom, Covid 19.

INTRODUCTION

Sasi Law has long been known in Maluku and has an important role in managing the lives of the customary law community in particular. Sasi implies a prohibition on taking natural resources on land and at sea, which is based on several important and fundamental arguments. The principle that is the foundation for the existence of Sasi law is actually the principle of sustainable management of natural resources. Wisdom thinking that develops locally is also

based on the economic aspects of domestic and rural communities and villages, which are on small islands (La Ode Angga, Barzah Latupono, Muchtar Anshary Hamid Labetubun, Sabri Fataruba, 2020).

Indigenous peoples who live on small islands, the number is quite a lot and when compared with available natural resources. So it can be said that it is not enough to meet the basic needs of indigenous peoples, for a certain period of time. Therefore the thought was born to make a law that could regulate and organize all the potential of these natural resources so that they could be used wisely (La Ode Angga, Rory Jeff Akyuwen, Barzah Latupono, Muchtar Anshary Hamid Labetubun, Sabri Fataruba, 2020).

Natural resources on land in question for example, young coconut, pineapple, durian, langsung, sago leaves, nayang or palm leaves, natural resources in the sea in question such as fish, marine bioata, coral reefs, beach sand, rocks, and so on. The fact that occurred in the Kei Islands of Southeast Maluku, Sasi was not only related to natural resources, but has been expanded including regulations relating to humans and other objects (La Ode Angga, Barzah Latupono, Muchtar Anshary Hamid Labetubun, Sabri Fataruba, 2020).

Some examples that can be put forward include; Sasi is applied to forbid crossing the bridge and bridge, sasi certain buildings that are considered problematic so it should not be used. Sasi is also applied to protect girls, so they are not taken away by male girlfriends (eloping) and so on. So actually the law of Sasi has a deep and broad meaning, so that if it is lived and applied properly, as part of customary law instruments, the Moluccans, then there will certainly be benefits for people's lives in general (La Ode Angga, Barzah Latupono, Muchtar Anshary Hamid Labetubun, Sabri Fataruba, 2020).

Therefore, in the face of the Corona Virus outbreak (Covid 19), the Sasi law can also be used as an instrument to prevent the virus from spreading from human to human. The application of the Sasi law, which is aimed at humans, is actually of relevance to prevent the passage of people in certain areas so that massive transmission does not occur and occurs on a large scale. For example, by making a sign of Sasi in certain areas in a country and village, then naturally people will not cross the territory, so as to prevent the movement of people from one place to another (La Ode Angga, Barzah Latupono, Muchtar Anshary Hamid Labetubun, Sabri Fataruba, 2020).

Although the law of Sasi is not written but it contains certain sanctions. Sanctions in Sasi law are not as severe as those of positive law or state law, but at least they can provide a deterrent effect from the adat side. So indigenous people who know and understand and are obedient to customs and customary law, will certainly be submissive and obedient to customary law, namely Sasi law (La Ode Angga, Barzah Latupono, Muchtar Anshary Hamid Labetubun, Sabri Fataruba, 2020).

If members of the legal community have complied with the rules or norms of customary law, of course members of the community or other community groups, by itself will also obey. Based on the background above, the research team was intrigued to study more deeply about "The role of sasi law as local wisdom in preventing the spread of Covid 19 in Leihitu District, Central Maluku Regency". From the existing title, the formulation of the problems that will be examined (analyzed) in this study are: 1. What is the role of sasi law as local wisdom in preventing the spread of covid 19 in Leihitu District, Central Maluku Regency? 2. How is the formulation of Sasi's legal norms in broadening the meaning and scope of its validity, so that the

place is applied in preventing the spread of covid 19 in Leihitu District, Central Maluku Regency?

From the formulation of the problem formulation, the urgency of this research was carried out in order to analyze the role of sasi law and formulate sasi legal norms in upholding Sasi law, in this case Sasi expanded its norms to be applied in preventing the spread of Covid 19, then Kewang institutions or other government agencies such as Raja and Saniri are very important and decisive. Law enforcement requires several backs to be used to be meaningful or useful. The Institution of Kewang or Forest Police must have the ability and power to enforce the Sasi law. Kewang must know and understand the nature or meaning of the norms in the Sasi law. This means that the law of Sasi must be expanded in terms of the scope and extent of its validity, so that it is not only aimed at natural resources, but the law of Sasi also applies to the movement of people or people, who will enter certain areas. So the fourth place is declared as a place that was seated, so people should not pass through these places, in order to prevent the transmission of Covid 19.

LITERATURE REVIEW

Theoretical Framework

To answer and at the same time become a problem analysis analysis of the problem in this study, researchers used three (3) theories, namely: (1) Legal Effectiveness Theory, (2) Normal Level Theory and (3) Theory of Law Supremacy.

Legal Effectiveness Theory

To maintain the effectiveness of the formulation of legal norms in this study, researchers used the theory of legal effectiveness proposed by Soerjono Soekanto. The theory of legal effectiveness according to Soerjono Soekanto, is that the effectiveness of a law is determined by five (5) factors, namely: (Sumarjono, Maria WS, 2001).

1. The legal factor itself (law).
2. Law enforcement factors, namely those who form or apply the law.
3. Factors of facilities or facilities that support law enforcement.
4. Community factors, namely the environment
5. where the law applies or applies.
6. Cultural factors, namely as works, creations and tastes based on human initiative in life relationships.

These five factors are interrelated to one another, because they form the core of law enforcement, and are also benchmarks of law enforcement effectiveness. [6] Effectiveness can be interpreted as the process of achieving predetermined goals. A business or activity can be said to be effective if the business or activity has achieved its objectives. If the intended purpose is the institution's goal, the process of achieving that goal is the success in carrying out the program or activity in accordance with the authority, duties and functions of the institution. As for when we look at effectiveness in the field of law, (Ali, 2010), argues that when we want to know the extent of legal effectiveness, we must first be able to measure "the extent to which the rule of law is obeyed or not obeyed". Furthermore (Ali: 2010) states that: In general, many factors that influence the effectiveness of a law are the optimal and optimal implementation of the roles, authorities and functions of law enforcement, both in explaining the tasks assigned to themselves and in enforcing these laws.

The five factors above are closely related, because they are the core of law enforcement, also a measure of the effectiveness of law enforcement (Masykuri, 2013). In the

first element, which determines whether written law can function properly or not depends on the rule of law itself. According to (Soerjono Soekanto, 1983), measures of effectiveness in the first element are: (Soekanto, Soeryono, 1975).

- (1) Existing regulations concerning certain areas of life are quite systematic.
- (2) Existing regulations regarding certain areas of life are quite synchronous, hierarchical and horizontal, with no contradictions.
- (3) Qualitatively and quantitatively the regulations governing certain areas of life are sufficient.

Theory of Norms

The second theory (2), which is used in this study is the theory of norm levels, norm level theory in this study will be used to analyze problems related to the Norm Sasi Formulation which broadens its meaning in preventing covid-19 transmission in Leihitu Regency, Central Maluku Regency. This theory was first stated by Hans Kelsen in his book *Pure Theory of Law* which was translated into Indonesian into *Pure Legal Theory* (Mohammad Jamin, 2013).

In line with norm level theory, in research using the statute approach and conceptual approach we must also understand the important principle of *lex superior derogate legi inferiori*. According to this principle, if there is a conflict between lower statutory regulations and higher order, the composition of the lower law must be removed. [14] This principle then gave birth to a theory and research called the vertical level of synchronization law (Soekanto, Soeryono, 1975). in addition it is also known as the synchronization level or conformity of the same rules governing synchronization of the same plane or horizontal level Law (Soekanto, Soeryono, 1975).

Hans Kelsen discusses the validity of legal norms by describing them as chains of validity that end in the state constitution. If you ask why the constitution is legal, it might be able to refer to the old constitution. Finally, several constitutions were reached until the first constitution was adopted by an individual or some kind of assembly. The validity of the first constitution is the final assumption, the final proposition, on which the validity of all norms in the rule of law depends. The documents that make up the first constitution are actually binding norms, only under conditions whose basic norms are considered valid. These presuppositions are called transcendental logical presuppositions (Soekanto, Soeryono, 1975).

All legal norms belong to the same legal system because their validity can be traced back, directly or indirectly, to the first constitution. That the first constitution is a binding legal norm is something prepared in advance, and the formulation of prepositions is the basic norms and rules of this law. The last sentence clearly shows two things, namely the basic norm and the preposition of its validity as the first constitution. Basic norms are not made in procedure by law-making organs. This norm applies not because it is done through legal action, but is valid because it is considered valid, and the assumption is valid because without this prejudice there is no human action that can be interpreted as law, specifically the norm of lawmakers (Hans Kelsen dalam Jimly Asshiddiqie dan M. Ali Safaat, 2006).

Regarding the substance of basic norms, Hans Kalsen distinguishes two types of norms or norm systems. Both are static norm systems (static norm systems) and dynamic norm systems (dynamic norm systems). Static norm system is a system that sees norms in terms of content or norm content material itself. Content shows that quality that is tested directly guarantees its validity. Meanwhile, a dynamic norm system is a system that sees norms whose formation is in

accordance with procedures determined by the constitution. In other words, norms in the perspective of dynamic norm systems are norms that are born by the authorities to form these norms, which of course originate from higher norms. Authority is a delegation. Norms that form authority are delegated from one authority to another. The first authority is the higher authority, the second authority is the lower authority.

It seems that the concept of the dynamic norm system developed by Hans Kelsen above shows that the state organs that have the authority to form laws can be traced to their legitimacy through hierarchical institutional relations. This concept can be understood as a consequence of the formation of the character of hierarchical legal norms. Hierarchy according to the perspective of a dynamic norm system is of course adapted to the institutional structure or administration of the state adopted by the state regulated in its constitution (Understanding Environmental Law According to Experts, Modern and Classic <https://www.silontong.com/2018/05/09/peng-Understanding-law-environment-environment-#>, accessed March 28, 2020).

Legal Kaida Theory

Next the third theory (3) in this study is the theory of Kaida Hukum. According to researchers to support the theory of legal effectiveness and Theory of Legal Norms mentioned above must be supported by the theory of Kaida Hukum. The rules are divided into three types which are formulated as follows: (Theory Hutchinson, 2002).

1. The rule of law applies juridically, if the determination is based on a higher level rule or is formed on a predetermined basis.
2. The rule of law applies sociologically, if the rule is effective. That is, the rules in question can be enforced by the authorities even though they are not accepted by citizens (the theory of power) or the rules apply because of the recognition of the community.
3. The rule of law applies philosophically, in accordance with the ideals of law as the highest positive value.
4. If examined in depth, for the effectiveness of law in society to truly function, each rule of law must meet the three types of elements above, for the following reasons: [20]
5. if the rule of law only applies legally, there is a possibility that the rule is a rule of death;
6. if it only applies sociologically in the sense of a theory of power, then the rule becomes a rule of force;
7. if it applies only philosophically, it is likely that the rule is only the law aspired (*ius constituendum*).

Conceptual Framework

Local Culture

Local wisdom is the legacy of the ancestors of the Indonesian people in a unified value system in the form of religion, culture and customs. In the development of the community to adapt through its environment by developing a wisdom in the form of knowledge or ideas combined with customary norms, cultural values and activities to manage the environment to meet their needs. If we look at the evolution of humans with nature in the past a harmonious relationship has been formed in which humans try to coexist peacefully with nature, in the view of humans that nature is large and sacred, it is necessary to live peacefully with nature so that no damage to nature will result in losses in humans themselves, in supporting this relationship humans create ethical acts and behave towards nature, most of the tribes in our country have rules that are called what is called local wisdom (Christeward Alus, 2014).

Local wisdom and Customary Institutions are something that human beings crave in this world. Wisdom starts from the ideas of individuals who then meet with other individual

ideas, then in the form of collective ideas. This local wisdom is usually created and practiced for the good of the community that uses it. Local wisdom is also inseparable from the culture of the people who support it. Local wisdom, usually includes all elements of human culture, which includes: religious systems, language, economics, technology, education, social organizations, and the arts. Local wisdom starts from ideas or ideas, which are then applied in the stages of practice, and the creation of cultural material. Through this thesis, the author will describe several examples of local wisdom in the context of forming the character of the Indonesian nation (Christeward Alus, 2014).

The local wisdom in question could have originated from ethnic culture, or the nationalistic thinking of the Indonesian people, from a period of time. The sahu tribe that inhabits an institution called ji'o Japung Malamo (a region with extensive institutions) in West Halmahera Regency, North Maluku Province consists of two indigenous groups namely Tala'I and Padusua (Ji'o Tala'I re Padusua). These two groups of people have similarities in culture in the form of objects of human work/folk architecture called sasadu (traditional houses) but there are differences in the dialectics of the language spoken of each group which is famous for the Sahu dialect of Tala'I and Sahu dialect padusua. Based on the above problem, the writer feels intrigued to further study the "role of traditional institutions in the prevention and treatment of Covid 19 in Indonesia.

Sasi

The active role of the community in preventing Covid 19 transmission is, of course, within the customary law community, such as in the customary law community of Hawear in Southeast Maluku Regency, both large and small Kei. Take for example in the kei community to protect, private /private or public ownership, then the ancestors (teten Evav) have realized that protection into a sign or symbol that is recognized and obeyed by all kei people. "The prohibited sign used in the form of young coconut leaves (yellow palm) which is cross-woven with coconut fronds, then tied to a piece of wood that is stuck to the ground near the object or object to be seated, which in kei language (Veve Evav) is called Hawear , which later became widely known as Hawear Balwirin "said Rahanubun.

Admittedly, past Evav communities still lived in groups in their respective groups with their own local laws, for example in the village of Laar Itel (now Elaar) there was local law Sasaktel, then Reli Badamas Village (now Matwair) with local law Kot Fit or local law Desa Dabraan, (Danar) with its local law Yetomat Balwirin. "Local law is highly respected, obeyed and upheld by local community groups in daily life, but over time, in the 14th century it met with Larvul Ngabal's legal agreement to be enforced throughout the Kei Islands, then Hawear Balwirin was accepted by the indigenous people of Ur. Siw Lor Lim, because Hawear Balwirin is an inseparable part of the Larvul Ngabal customary law.

The name Balwirin comes from Wirin Bal Romlob which is the name of Wirin in the village of Dabraan (now Danar). "Wirin is a coastal area that is overgrown with many coconut trees where, the surface layer is grayish black which is approximately 20 cm thick, the rest is white sand". Young coconut leaves (janur yellow), which were first taken to make sasi (hawear), are taken from coconut trees that grow in the Bal Rumlob wirin, then that's when the Hawear is given the name Hawear Balwirin, not Hawear Balwarin as is often mentioned people all this time.

Corona virus (covid-19)

Corona virus or severe acute respiratory syndromecoronavirus 2 (Sars-CoV-2) is a virus that attacks the respiratory system. This disease caused by a viral infection is called Covid-19. Corona virus can cause mild disturbances to the respiratory system, severe lung infections, and even death (Corona Virus (COVID-19), Alodokter, Accessed May 27, 2020).

Severe acute respiratory syndrome coronavirus 2 (Sars-CoV-2), better known as the Corona virus, is a new type of coronavirus that is transmitted to humans. Although more often attacks the elderly, this virus can actually affect anyone, ranging from infants, children, to adults, including pregnant women and nursing mothers.

Corona virus infection is called Covid 19 (Corona Virus Disease 2019) and was first discovered in the city of Wuhan, China at the end of December 2019. This virus is transmitted very quickly and has spread to almost all countries, including Indonesia, in just a few months. Coronavirus is a collection of viruses that can infect the respiratory system. In many cases, this virus only causes mild respiratory infections, such as flu. However, this virus can also cause severe respiratory infections, such as lung infections (pneumonia).

In addition to the Sars-CoV-2 virus or Corona virus, the viruses included in this group are the viruses that cause Severe Acute Respiratory Syndrome (Sars) and the virus that causes Middle-East Respiratory Syndrome (Mers). Although caused by a virus from the same group, namely coronavirus, Covid 19 has some differences with Sars and Mers, including the speed of spread and the severity of symptoms.

METHODS

This research was conducted using a juridical emperis approach that is descriptive qualitative analysis studies (Maria SW, Sumardjono, 2001). The study tried to describe the Role of Sasi Law as Local Wisdom in Preventing the Contagious Covid 19 in Leihitu District, Central Maluku Regency. The workings of the empirical juridical or sociological juridical methods in this research proposal are from the results of the collection and discovery of data and information through a literature study of the basic assumptions or assumptions used in answering the problems in this study, then an inductive-verification test is carried out on the latest facts. exist in the community. Thus the truth in a study has been declared reliable without having to go through the process of rationalization.

RESULTS AND DISCUSSION

Background of the Establishment of Customary Law

The background to the establishment of customary law is based on two factors namely; First, there are people who inhabit the area. Indigenous people are groups of people who have ancestral origins (hereditary) in certain geographical areas, and have their own value, ideological, economic, political, cultural and territorial systems. Understanding of the community in customary law is needed to see the role of the community in the application of customary law, and to know whether the rules made by customary law can be accepted by the whole community or only a group of people who act on behalf of all people who inhabit the area (Dahlan Etlegar, 2013).

Community involvement in customary law is needed to maintain the continuity of customary law so that it still exists in natural resource management. In addition, the existence of the community can be one of the forces for customary law to apply strict rules and sanctions to

violating communities. Second, there is recognition from the Government of local wisdom in traditionally managing forest resources. The change in development paradigm is driven by the fact that people still manage natural resources including hamlet resources. At present there are still a variety of community-based management of hamlet resources and it is proven that they can still save the hamlet from the threat of extinction. This is because the pattern of the relationship between the community and forest resources is still carried out according to environmental rules that prioritize natural harmony and balance over economic interests alone (Dahlan Etlegar, 2013).

The Role of Sasi Law as Local Wisdom in Preventing the Contagious Covid 19 in Leihitu District, Central Maluku Regency

The beginning of Sasi was only intended in an effort to preserve the environment for the people of Maluku. This has been done since long time ago, hereditary. This will be proven by one of the Maluku culture which prohibits the taking of certain potential results with or without damaging the environment. The activity of the prohibition of taking these potential results by the people of Maluku is known as "SASI". Sasi is a tradition of the public in Maluku, to preserve certain potential results. If sasi is implemented, then the community is prohibited from picking certain fruits on land and taking certain products from the sea for a period determined by the village government (Cooley, 1987).

The role of sasi allows natural resources to continue to grow and develop. In other words, biological and vegetable natural resources need to be preserved in a certain period to restore growth and development for the achievement of satisfactory results (W. Pattanama & M. Patipelony, 2003). Historically sasi in Maluku has existed since time immemorial and is a joint commitment both by the community and by traditional leaders, community leaders and religious leaders.

This is based on the role of Sasi Laut Customary Law, for example Sasi in protecting Environmental Sustainability in Eti Village, West Seram District, West Seram District, based on the awareness that without environment they cannot live properly, so sasi must be maintained by generations generation. In the maintenance of natural resources, there are rules that have been applied both in writing and unwritten, which are known as the "Law of Sasi". Sasi Law, which is a local legal system that contains prohibitions and compulsory to pick or extract potential natural resources of a certain type for a short period of time (Pattanama & Patipelony, 2003). All natural resource preservation is supervised by the institution custom institutions such as kings, nutmegs, saniri, kewang and marinyo. But the ones who play a greater role in the maintenance of these natural resources are the springs and the spoiled children who function as forest rangers.

Kewang plays an important role, because it is one element of government whose duty is to protect the environment both on land and at sea from the hands of irresponsible people (Lakolo, 1988). Civil law is divided into two kinds, namely sasadat law and sasideenda law. What is meant by sasideenda law is an act that can be criminalized, whereas sasadat law is a number of regulations that contain ways of authority to use it, in this case its authority to apply the crime (Lakolo, 1988). In preserving the environment, there is currently a lot of environmental damage caused by the actions of irresponsible people. Customary societies can play a role in preventing it. Sasasha is a combination of adat and religion and sasi also is a sacred custom.

This can be seen at the time of the implementation of sasi which always begins with prayers, sanctions are also imposed for those who violate the prohibition of sasi. In this study the

author will raise the subject of sasilaut. Sasi which will be discussed here is the sasilaut found in the village of Eti Seram Barat, West Seram District, West Seram District. Determination of the period of sasi between 3 months, 6 months, 1 year and 2 years adjusted to the type of natural resources that are set according to the needs and the prevailing season (MENBUDPAR, 2004). The types of sasi found in the village of Eti include: 1. Sasidarat, which includes forest yields, for example: Timber, Rattan, Tubers. In the old days, people were very helpful in improving their standard of living. 2. Sasi Laut, including: sea cucumbers, bia lola, pearls, and fish. Sasi is done by the people in the village of Eti is the country sasi.

In this study the research team highlighted the role of sasi in preventing or cutting covid-19 transmission in the Lehitu District community of Central Maluku Regency. Whose sample is taken (9) Village. The nine Dese (Negeri) are: Asilulu, Hutumessing, Keitetu, Mamala, Morela, Negeri Lima, Wakal, Hila and Hitu lama. The Nation (Village) of course the form of Sasi and the application of Sasi will also be different, but the researchers do not see the difference in the implementation of the Sasai in cutting or preventing covid-19 transmission but the researcher emphasizes the different laws of sasi in its role of deciding co-co 19 in Lehitu District, Central Maluku Regency.

If Sasi law is applied in deciding covid-19 transmission, it means that there must be an expansion of sasi legal norms that were originally intended only for sasi natural resources and the environment as well as female sasi, but in this study sasi must be carried out in places deemed vulnerable to visit or meeting place or association of members of customary law communities in the Nine (9) villages mentioned above.

Formation of Sasi Legal Norms in Expanding its Meaning and Reach of its Applicability, So that the Place is Applied in Preventing the Contagious Covid 19 in Leihitu District, Central Maluku Regency.

Judging from the binding power of the Sasi Law, the researchers hope that the Law of Sasi can be applied in preventing (to cut) Covid-19 transmission in the Lehitu District of Central Maluku District. According to the researcher, Sasi Law in Lehitu District, Central Maluku Regency can be applied in preventing covid-19 transmission by conducting customary deliberations (which are followed by customary leaders (traditional elders). customary law whose meaning is extended to apply to the prevention of covid-19 transmission so that the community in the District of Lehitu Kabupaten, Central Maluku can avoid the danger of covid-19 transmission.

From the meaning above, according to the authors, the institution can formulate customary norms, meaning to expand sasi norm formulation which was originally only sasi lompas, sasi women, sasi land, sasi coconut, but sasi can be expanded by expanding the formulation of sasi norm (hawear), namely sasi to places Natural Environment and Natural Resources) according to local adat institutions. Initially "Sasi as a sign of prohibition to protect people's property like sasi can also be used as a sign of prohibition that is used by other people by force, sasi is also to protect the environment. Like sasi meti, sasi hamlet plants for a certain period of time to get a lot of results. The place where the sea side was given was named Yot, the name of the village that was covered was marked by sasi, the sasi was to protect our property from people interference. Meanwhile, in preventing prevention of covid-19 transmission, sasi was applied to prevent covid-19 transmission in Leihitu District, Central Maluku Regency.

In maintaining the formulation of these norms so that they are sustainable in the customary law community, the writer refers to the theory of legal effectiveness and legal basis, in the theory of legal effect the law that is made depends on the community or the environment in which the community lives and develops. Of course, in the coastal coastal communities in the district of Maluku, the effectiveness of the applicable law depends on the adat community. Meanwhile, according to the theory of law enforcement, legal enforcement is influenced by three factors: Philosophy, Juridical and Sociological factors. The rule of law applies sociologically, if the rule is effective. That is, the rule applies because of the recognition of the community.

CONCLUSION

This research found the answers namely; The Sasi law can be applied to the prevention of covid-19 in Lehiyu District, Central Maluku, by conducting customary deliberations (which are followed by the Adat Institution (adat elders). The head of the Adat Institution (adat elders) conducts deliberations and formulates legal norms. What kind of custom will be applied to the prevention of covid-19 transmission in Hehitu District, Central Maluku Kabuapeten, so that covid-19 transmission can be minimized.

The norms of Sasi were expanded in meaning from the original sasi meti, sasi Dusun plant for a certain period of time to get a lot of results, sasi women and others. The place that was seated was given the name Yot. The name of the village that was covered was labeled hawear (a term used in Southeast Maluku), Sasi was to protect our property from people interference. Meanwhile, in preventing covid-19 transmission, the disasi is those places where the potential could be to accelerate covid-19 transmission if not done by Sasi, such as: traditional markets, village offices, schools and others.

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