of tradition but rather a combination of several processes; including processes of (i) re-framing traditional norms and practices into a resource management context, (ii) blending science-based management instruments with traditional ones, and (iii) formalizing oral tradition into legal text. Consequently, governance elements are selectively drawn from both traditional (adat) and central state institutions. From our analysis we argue that firstly, socializing such new community regulations into communities, and integrating them into contemporary practice, requires facilitators to go beyond simplified rhetoric of ‘returning rights people once had’, but instead consider deeper how the process of co-constructing and installing new regulations came about and changed the status quo. Secondly, the legalization of village regulations requires harmonization with the Indonesian legal system to gain legitimacy on part of the government. This is challenged by the changing nature of Indonesian legal policy, particularly in reference to new laws that withdraw the right of authority and decision making by lower government levels (e.g. district/municipality) to manage inshore coastal waters, in favor of more centralized provincial coordination.

Keywords: Community-based coastal management, Papua, Legal system.

**IMPACT OF MANGROVE FOREST LOGGING TO THE TOBATI LIVELIHOOD SYSTEM IN TELUK YOUTEFA, JAYAPURA SELATAN DISTRICT, JAYAPURA CITY, PAPUA**

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Mangrove forest is one of the coastal resources that plays an important role in development. Mangrove forests for the Tobati tribe sound direct and indirect economic values, for example as building materials utilized by residents as building piles, fuel wood used as an energy source and others. Youtefa Bay area is very profitable and has the potential of natural resources that have priority to be developed. Since 1974, logging and stockpiling have occurred in the mangrove forest area. Youtefa Bay is intended for residential areas, market development or road construction. Utilization and management of mangrove forests is carried out, without any effort to preserve it. This tendency arises because of the overlapping of Government Policy towards the management of mangrove forests in Youtefa Bay, which lacks attention to the principles of ecology, and the socio-cultural values of the local community. The problems faced as a result of logging of mangrove forests on livelihoods are in terms of obtaining the catch or collection of shellfish (snails), mangrove crabs and fish.

Many negative effects or impacts from forest destruction, especially mangrove forests. Physically, mangrove forests have a role as a fortress or protector of the coast from attacks of wind, currents and waves from the sea. Mangrove forests can be relied upon as a stronghold against waves that can damage the coast and land in its entirety. so that if there is no such fortress, it can cause erosion of the land by sea water. In addition, ecosystems in the area are also disrupted and will result in a decline in the economic value of the forest and productivity of the land, and a decline in biodiversity. Therefore, forest damage must be taken seriously immediately. For this reason, this paper will focus on the discussion of the socio-cultural impacts experienced by the Tobacco Engross community on the logging of mangrove forests found in Youtefa Bay, so that they can formulate policy recommendations in their handling.
The results of the study indicate that with the logging of mangrove forests in the Teluk Yoetefa area, it clearly greatly influences the culture of the Tobati Tribe, greatly influencing the livelihood system which seems to have an impact on daily life as experienced by fishermen before logging of mangrove forests can get catches sea fish are quite good but after logging of mangrove forests the income of fishermen is greatly reduced and dropped dramatically. In general, the life of the Tobati tribe who work hard as the backbone of the family is a woman, so that it affects the Tobati tribe (Mama-mama) in obtaining or collecting the results of shellfish (snails), mangrove crabs and fish, this looks significant before logging mangrove forests but after logging of mangrove forests there is very little catch such as: fish, marine biota and mangrove crabs.

The occupants of the Mangrove forest in Entrop and along the current Hamadi coast are inhabited by many people from the Biak tribe and the Waropen tribe who have livelihoods such as cutting wood in the mangrove forest area and selling it for firewood and even making building houses, while indigenous people of the Tobati tribe still survive like fishermen, gathering, looking for biota and mangrove crabs every day. Mangrove Forests in the Gulf Region The competent competencies play an important role in the survival of the residents of Enggros village (Tobati Tribe) and have ecological benefits and functions that consist of various functions of environmental protection of land and sea ecosystems and the habitat of various types of fauna.

The results of non-timber mangrove forest up to now have not been widely developed in Indonesia. Even if it is examined properly, the potential of non-timber mangrove forest resources in Indonesia is very large and can support the management of mangrove forests in a sustainable manner. Improving the quality of human resources (local community) and knowledge in the utilization of mangrove forests for the economy. The priority of handling the mangrove forest area which is classified as moderately damaged by the regional government. Planting mangrove seedlings in the abrasion area with stakes. Improvement of the hydrological flow of the Mammpie area so that the distribution of mangrove seedlings runs normally. Rehabilitation of the mangrove forest area which is in the medium category.

Then, based on the assessment that has been carried out, the recommendations offered are: It is necessary to maintain sustainable management of mangrove rehabilitation in order to guarantee the improvement of habitat in it. Management can continue to plant mangroves, especially in areas facing the open sea, because to prevent widespread abrasion and expand mangrove areas and carry out existing mangrove care so that aquatic biota communities can be maintained in the mangrove ecosystem. Even though there are some inappropriate habitat parameters, but mangroves in the Gulf of Yoetefa region can be maintained with the occurrence of natural mangrove growth. The Firm Status of Youtefa Bay as a tourist park. Because of its beauty and to save the bay and mangrove forests, the Government in this case, the Bapedalda of the city of Jayapura must notify all the people who are in the vicinity of the Youtefa Bay area that this region is a Friend of Tourism by Minister of Agriculture Decree No. 273 / Kpts / Um / 6/1978 on June 9, 1978. The function of the appointment of Taman Wisata is as a Nature Reserve and Cultural Reserve.

GREEN BELT area needs to be immediately established, green lines to prevent the extinction of mangrove species and coastal abrasion in the Youtefa Bay region. However, there is also a need for decisive action from the government, especially the Governor of the Regional Head of the First Province of Papua, the need for cooperation with the Police (Papua Regional Police) in Law Enforcement, for violators who do not comply with the applicable laws and regulations, because
it is so important about status Youtefa Bay as a Tourism Park as well as Nature Reserve and Cultural Heritage to the surrounding community (customary owners) and also outside communities (investors), about logging illegal mangrove forests, because it will damage ecosystems and habitats, mangrove forest structures for the lives of indigenous people in Youtefa Bay. The remaining area of mangrove forest needs to be rehabilitated with a plant enrichment system. Continuous counseling and training activities need to be carried out on the management of mangrove ecosystems by the government, the private sector, and academics to increase people's desire to protect the remaining mangrove ecosystems.

**FORTY YEARS OF SWIDDEN CULTIVATION IN SAHU, EASTERN INDONESIA**
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This paper focuses on four decades of social history of swidden cultivation of the Sahu, Halmahera. Although Sahu is the vastest swidden rice growing area of the North Moluccas, its story is hardly known. Swidden rice farming can be characterized as rotational, with fallows between 7 - 12 up to 50 years. During the 19th century Sahu served as the ‘granary’ for the sultanate of Ternate. At the turn of the 20th century rice had already replaced sago as the staple food, although other food crops remain widely available until today. Swidden rice cultivation and land use practices are closely interrelated with a patrilineal organization of access and rights to land. This historical organisation has ongoing relevance to sustain tenure security at the level of the family cluster and the Sahu domain as a whole. Also, the important role of women as linkages between affinal landholding groups, and the changes in the gendered organisation of agriculture will be discussed. The Sahu are pretty food secure and food sovereign. But the modern need for a constant, short-term flow of money and growing individualism result in a shift away from food production toward cash cropping, and related shifts in gender participation in agriculture.

*Keywords: Swidden cultivation, land rights, gender, government intervention, Eastern Indonesia*

**BACKGROUND**

Continuous anthropological field research was carried out during 20 months (1979-1981), monitored during the 1990s, and taken up again during several fieldwork visits since 2015.

**OBJECTIVE**

Anthropological research seldom provides extensive, longitudinal accounts of land use and agricultural practices. This paper focuses on four decades of agronomic and social development of swidden rice cultivation and copra production by the Sahu on the North Moluccan island of Halmahera. Results have recently been published in the first Indonesian language monograph on the North Moluccan island of Halmahera (Visser 2019a).

**DESCRIPTION AND FINDINGS**

Halmahera societies were subordinate to the Sultan of Ternate, and Sahu provided the Sultan’s court and his staff with rice. When the Dutch government replaced rice tribute with land taxation in 1876, rice became the staple food for the Sahu themselves. Marketing rice is tabooed. Until