

## Important Value of Buffalo Livestock in the Community Order of MOA Sub-District, Southwest Maluku Regency

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### Abstract

*This study aims to find out why buffalo has an important value in the customs and culture of the Moa community (Klis village) Southwest Maluku Regency and the factors that determine the value of buffalo. The data collected are primary data and secondary data. The method used is a survey with a stratified random sampling technique, with 35 respondents. The approach used in this research is to use a qualitative descriptive approach. The results showed that in Klis Village buffalo cattle are a symbol of prosperity, the use of traditional fines is a symbol of atonement for mistakes made by the owner and in traditional ceremonies is to increase the spirit of togetherness, kinship and kinship in every traditional ceremony carried out, socio-cultural aspects can be seen 100 percent of respondents stated that traditional ceremonies with the use of buffalo cattle have been a hereditary habit carried out in order to always preserve the traditional culture that has been established since the time of the ancestors but that does not mean differentiating social status and becoming family ownership, because buffalo will always be lent to the family as capital. the beginning of the business of raising buffalo cattle. The economic aspect of the value of buffalo is very important to help the respondent's needs as savings for traditional ceremonies, children's education and other needs. Other factors that determine the important value of buffalo are seen from the length of the horns, the more expensive the price of buffalo can be sold at a maximum price of IDR 25,000,000 which is supported by a large body size according to the age and sex of the buffalo, and striped color is a buffalo with the highest price can reach Rp. 30,000,000,-. In order to reduce the declining livestock population due to the use of large numbers of buffalo in traditional ceremonies and large sales outside the region, it is necessary to make captive breeding for buffaloes and set prices through the local government or at least by the village government.*

### Keywords

Important values; buffalo; indigenous peoples; Moa Island



### I. Introduction

The existence of natural resources is an opportunity for a source of regional and national economic growth as well as a vehicle for improving people's welfare. The economic development of archipelagic regions such as in Maluku is largely determined by the strength of superior commodities which are managed in an integrated manner in each region.

Southwest Maluku Regency is a division of West Southeast Maluku Regency (Law No. 31 of 2008 concerning the establishment of Southwest Maluku Regency in Maluku Province). Currently, Southwest Maluku Regency consists of 17 sub-districts with 117

villages and 1 kelurahan. In Southwest Maluku Regency, agriculture is still the main employment field, absorbing more than 70% of the working age population. As a potential area for livestock development because it has 3 types of livestock that have been designated as Indonesian germplasm, namely Kisar sheep, Lakor goats and Moa buffalo. For the Moa Buffalo in its stipulation as one of the original Indonesian cattle clumps from Maluku through the Decree of the Minister of Agriculture of the Republic of Indonesia Number: 2911/Kpts.OT.140/6/2011. Thus, the Moa Buffalo needs to be protected, preserved and utilized as much as possible for the welfare of the community.

The role of the development of the livestock sub-sector in agricultural and national development still occupies an important place. Livestock business involves many farmers and its arrangement is closely related to the development equity program, both in business opportunities and in enjoying the results of development. Livestock is one of the mainstay development sectors in West Maluku Regency, supported by nature which has natural grasslands. The farming system for the people of Southwest Maluku Regency has a tradition of raising livestock that has been passed from generation to generation. The form of livestock business in Southwest Maluku Regency is an individual where the maintenance is traditional and ownership is closely related to the availability of grazing fields.

The people of Moa Island are still very thick with local culture or traditions that even affect the way they meet their daily needs, how to farm and raise livestock. They are also influenced by the culture they have in raising buffalo, for example, their pattern of raising buffalo follows the way of raising cattle like their parents or previous generations. Cattle raising cannot be separated from the life of the Moa community because in traditional events, livestock are always slaughtered for food and also as material for fines. The social life of the people in Moa District for solving traditional problems, the main thing is the use of buffalo, all of which are very thick with custom, therefore all problems faced by residents are resolved through traditional channels. One of the unique things in the Moa community is with customary fines. Residents found guilty are given customary sanctions. The size of the customary fine depends on the size of the mistake made. The materials commonly used for traditional fines are bullion gold, sopi, original woven cloth, money, traditional clothes and buffalo. The use of buffalo as a traditional material is related to the work of the people of Moa District, most of whom are farmers who keep buffalo. In the past, most valuations and transactions were always decided based on the value of buffaloes, besides that in differentiating a person's social status it could be judged based on the number of buffaloes he owned. The results of research by Meikuddy, et al (2015) show that buffalo in Tounwawan have important values for the community. Tradition is something that is passed down from the heritage of the ancestors to the next generation in a relay descends performed by the indigenous communities that have become deeply entrenched the culture in life. (Purba, N. 2020)

However, it is not known with certainty the position of the buffalo in the traditional and cultural order of today's society. Therefore, the author in this case wants to know how important the value of buffalo is in the customary and cultural order of the community Moa sub-district especially in Klis village and how? the factors that determine the value of the importance of buffalo in the Moa Community Customary Order (especially Klis Village) Southwest Maluku Regency.

## **II. Research Method**

This research was conducted in Klis Village, Southwest Maluku Regency, which lasted for 1 month. The analysis used to answer the problems raised in this study is based

on data collected from field research and related agencies using qualitative descriptive methods. The population in this study were community leaders, namely village heads, hamlet heads and soa heads and other communities in Klis Village and 35 respondents were interviewed.

The sampling method was carried out using stratified random sampling, starting from the Klis village community with the highest strata position in the village to the general public found in Klis village. The method used in this study is a survey method, by collecting data through observation, interviews, documentation. Sources of data used in this study, namely primary data is the result of direct interviews with respondents and secondary data sourced from the Department of Agriculture and Livestock, Southwest Maluku Regency and other related agencies. The data analysis used in this research is descriptive analysis qualitative (Sugiyono, 2013) supported by percentages in the form of simple tabulations.

### III. Result and Discussion

#### 3.1 Characteristics of Respondents

The characteristics of the respondents in this study consisted of age, education level, and number of family members or dependents. In Table 2, the age category according to the Indonesian Ministry of Health (2009), the age level of the respondents in the study is one of the things that can support the accuracy or suitability of obtaining the information needed in this study, a person's age generally affects their physical condition and thinking ability. Young respondents or early adults aged 25-35 do not understand much about culture, including the assessment of the value of buffalo in traditional ceremonies. The age of 36-55 years is called late adulthood, at this age the respondent is experienced and able to provide an assessment according to the experience and conditions they face now. Age above 65 years is called old age, respondents at this age are very experienced and know a lot about past conditions, but sometimes at this age they are not able to keep up with the times with an assessment of current conditions.

**Table 2.** Characteristics of Respondents by Age Group, Education Level and Number of Family Members

Characteristics of Respondents n	Family Members		
	Category	Number of Respondents	Percentage (%)
Age (years)	26-35	5	14
	36-45	7	20
	46-55	11	31
	56-65	8	23
	65 >	4	12
Amount		35	100
Level of education	SD	13	37
	SMAS1	7	20
	–	14	40
		1	3
Amount		35	100
Number of Members Family (Soul)	<4	21	60
	5-7	11	31
	8-9	3	9
Amount		35	100

*Source: Research Results (Processed, 2021)*

The percentage of respondents' education level at the elementary school level is 37 percent and junior high school is 20 percent. In this category they choose to work and not continue their education at a higher level because of the limited costs they have. While the highest education level of respondents was at the level of education in the High School (SMA) category as much as 40 percent, they were only able to attend school at that level because of the limited costs they had and the high cost of meeting their daily needs so that the respondents chose not to continue to higher education. higher, for that they choose to work with the aim of helping to meet the daily needs of their families. The education level of respondents S1 (Bachelor) is 3 percent, at this level only a small proportion are able to continue their education to a higher level to get a better life.

Family size was measured based on the number of family members and grouped into small families (<4 people), medium families (5-6 people), and large families (27 people). The highest number of family members in the category <4 people/head of household was 60 percent of people/head of household, followed by the number of family members of respondents who were 5-7 as many as 31 percent and the number of family members of respondents in the category of 8-9 people/head of 9 percent. With the number of members owned by this respondent, it will encourage them to work for and to meet the needs of the family both now and in the future. According to Mantra (2003), which includes the number of family members is the total number of household members who live and eat from one kitchen with population groups that are already included in the labor group.

### **3.2 The Important Values of Buffaloes for the Klis Village Community**

#### **a. Aspect of Moral Value**

When conducting research in April there was an incident of customary fines carried out in the village of Klis because of an affair (Tommaru). The customary fine process occurred because there was a report from the husband's family to the village government. After the report was received, the village government took action by summoning the two parties who had an extramarital relationship for questioning with their respective families. From the investigation and question and answer that was carried out, it was proven that an extramarital affair or relationship (Tommaru) had occurred, then both parties who were found guilty were subject to customary fines. It was also decided at this meeting when the implementation would be. The determination of the amount of the customary fine is determined based on the provisions of each village/hamlet. The implementation of customary fines in the past was carried out reciprocally, namely from the house of the men delivering to the house of the woman and vice versa. Buffaloes that are offered for customary fines will be stabbed at the door of each party's house, the meat then distributed to the community. However, as development progressed, customary fines were carried out in the center of the country. The day before the implementation of the customary fine on Tuesday 27 April 2021, Marinyo notified the community to gather in the center of the country and all the people gathered and the customary fine process was carried out. The materials for traditional fines are buffalo, woven cloth, gold and sopi. At the time of the procession of fines for buffalo cattle given by the accused as many as 19 heads, the gold given was not accepted by the husband's family from the woman and was replaced with a garden area, the woven cloth given belonged to the woman as a symbol of covering the body so that it would not become the chatter of the community. This custom shows that customary punishment is carried out by giving sanctions to the accused. After the oath is pronounced, the buffalo is stabbed, slaughtered in a traditional fine as a symbol of atonement for the mistakes made by the master, and the meat is distributed to all members of the community. The accused was given advice by traditional leaders and witnessed by

the whole community in order to provide a deterrent effect to the accused and the people who witnessed not to do the same thing.

### **b. Aspects of Socio-Cultural Values**

The people of Klis Village regard buffalo as a symbol of prosperity. Generally, the people of Klis Village always use buffaloes in solving social problems that exist in the community, especially in the marriage process, conflict resolution and the traditional inauguration of the village or hamlet head, while for the funeral ceremony, the buffalo slaughter has been abolished so as not to become a burden for the bereaved family. If in the process of marriage, the buffalo is usually as a dowry, killed and the meat is cooked to be eaten together. For resolving conflicts or what is called a fine, usually a buffalo is used as a peacemaker. For example, someone who says a word that is not polite to someone, is usually required to be fined if in the village of Klis, it is determined that 1 buffalo is set. This buffalo is often used because it is considered a very valuable livestock when compared to other animals.

As for the funeral ceremony in Klis Village, the use of buffalo has been eliminated so as not to become a burden for the grieving family, and for the traditional ceremony of the inauguration of the king, each soa donates one buffalo to be slaughtered and eaten together during the inauguration celebration. king. As for the wedding customs, it depends on the family holding the wedding, how many buffaloes the family will ask for and not being forced. If there is someone who has an affair in the village and does not admit his actions, then there will be a consequence that must be borne, namely death in the family concerned, until he realizes his mistake and admits his actions because of the determination of this Tommara customary sanction since the previous ancestor was sworn in and dripped with sopi so that it is not permissible to do so. violated/ignored. In Klis Village, those who commit Tommara are fined to pay for woven cloth, sopi and nine buffaloes and above . The use of large quantities of buffalo in the fines can create a deterrent effect for those who commit Tommara with a large fine.

The traditional ceremonies carried out are hereditary habits passed down from ancestors and cannot be removed, all of these are made to regulate the order of life together and it shows that the people of Klis village still know the culture and social values that exist in the area. In the Klis village community, it can be seen that the giving of buffalo in a traditional ceremony is not to show a person's social status, all work together and there is no difference in social status or to show family ownership.

The important value of buffalo from the moral aspect can be seen that the value of togetherness in the Klis village community is mutual in carrying out traditional ceremonies, a sense of kinship arises from the community that each family is responsible for traditional ceremonies, so they will consciously take part in the ceremony, so that the implementation Adat is an activity to gather and gather families. Through traditional ceremonies kinship relations are refreshed. However, there are still some people who think that traditional ceremonies are a waste because livestock as savings are spent in traditional ceremonies. There is also the distribution of buffalo meat to all the people of Klis village, both those who can afford it and those who can't, in traditional ceremonies so that it can be considered as the glue of kinship relations, not only between one's own family or fellow social classes but also between other social classes.

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#### **d. Aspect of Economic Value**

The economic importance of buffalo livestock from the respondents' answers, 100 percent said that raising buffaloes really helps the respondents' needs. Buffalo in the Moa Island community and especially Klis Village, is a type of livestock that has a very important role. According to Avatar (2007) almost all people's daily life cannot be separated from buffalo. Long before money was used as a tool for exchange transactions, buffalo had been used as a means of exchange or an appraisal of certain objects that were considered valuable. Livestock maintenance cannot be separated from the life of the Klis village community because in traditional ways, livestock are always slaughtered for food and also as a fine.

The state of the community's economy is still very dependent on the climate. In the rainy season the people choose farming, and in the dry season they only raise livestock. Based on this result, it can be said that the community's economy is determined by the type of livelihood or the main work involved.

The sale of buffalo cattle is carried out in accordance with the needs of the community who maintain it as capital and school fees for children. With the Livestock Crossing Regulation Number 7 of 2017, the sale of livestock is adjusted to the rules in the Regional Regulation. Buffalo cattle sold must be male cattle that are 5 (five) years old and above and female cattle sold must be 10 (ten) years old and above which are no longer productive. Female buffalo of productive age should not be sold because they are seeds and continuation of production so that the buffalo population does not decrease drastically.

Buffaloes really help the economy of the people in Klis Village and the Moa Island community as a whole. The moa buffalo market is bustling with traders from Jeneponto and Gowa who will then be sold back to Toraja. The enthusiasm of buying buffalo cattle by traders from Jeneponto and Gowa is so large that the Regional Government of Southwest Maluku Regency through the Department of Agriculture has limited the

expenditure of livestock outside the region to prevent a massive decline in the buffalo population.

Buffaloes are kept by the community in Klis village as savings that can be sold at any time to meet daily needs and children's educational needs, sometimes bartered with motorbikes and materials for house construction (cement, ceramics and others). The use for traditional ceremonies of buffalo is not assessed based on the selling price but is determined by the size and amount that must be given, while for economic purposes to meet the needs of people who keep buffaloes, the selling price of buffalo has been determined. The minimum price for adult male buffalo set by the government is Rp. 8.000.000,-/head, while the maximum price for buffaloes with horn lengths of up to 1 meter is Rp. 15,000,000,-/head – Rp. 25,000,000,-/head, productive female buffalo cannot be sold. In addition to being sold buffalo by the people of Klis village, they are sometimes made into beef jerky to be stored as a side dish and not sold. Buffalo dung can also be used as fertilizer and can be processed for sale.

Moa buffalo can act as beef cattle and produce milk (dual purpose) and have specific characteristics, namely: (1) Able to adapt to hot environmental conditions and lack of water, (2) not accustomed to wallowing, (3) Can adapt to quantity and quality poor feed during the dry season. Moa buffalo's birth season actually occurs mostly in the dry season (April-October), so that buffalo milk production is abundant at that time, Klis villagers consume raw buffalo milk without a sterilization process, after milking it is directly consumed.

### **3.3 Factors that Determine the Value of Buffalo Livestock**

In general, buffaloes have a high social value in the traditional activities of the Moa community, but the people of Klis Village have their own way of assessing their buffalo. The high and low value of buffalo depends on the quality of the buffalo according to generally accepted assessments, and seems to have been used for generations since ancient times. This assessment also applies to the current buffalo traders in determining prices. In general, the people of Klis Village judge buffalo by their horns, skin and fur color, and body posture. One proof of the importance of buffalo in the culture of the Klis Village community and the entire community on Moa Island is the existence of a number of categories determined from various types of buffalo that are determined to be of high value.

#### **a. Buffalo Livestock Value Based on Horn**

The use of buffalo in traditional ceremonies is not based on the length of the horns, the important thing is that the length is in accordance with the age that can be used in custom. But if the buffalo will be sold to traders, the value of the buffalo is determined by the length of the horns. The horns of the male cattle are more important than the female buffalo. Usually the size and shape of the horns of the female buffalo are not taken into account, not so with the male buffalo, where the male horn is usually between 50-60 cm while the female buffalo's horn is between 30-50 cm, the longer the horn the more valuable it is. The highest price for a horn measuring 50-60 cm is 15-25 million. Buffalo with crooked front horns can be sold for 48 million rupiah. This is also seen by body weight and skin color. The price will automatically decrease if there are defects in the horns, or the shape is not proportional to the body of the buffalo.

### **b. Buffalo Livestock Value Based on Body Size**

The value of buffalo is also determined by body size, the higher the shoulders, body length and chest circumference, the higher the price is determined. This is influenced by the age of livestock, sex and origin of livestock. Young buffaloes have a smaller body size than adult buffaloes, as well as female buffaloes which have a smaller body size than male buffaloes. Productive female cattle on Moa Island are prohibited from being sold so that the buffalo population can be maintained.

### **c. Buffalo Livestock Value Based on Color**

The perfection of buffalo is not only determined by the length of the horns and body size, the color of the buffalo is also very important to achieve the maximum selling price. In general, the people of Moa Island recognize 3 categories of color variations, namely: striped (laklaka), white (wowora) and gray (pon-pona), there are still many color variations in buffaloes but the highest value for the color of buffalo is striped color.

#### **1) Striped (lakka)**

Buffalo cattle with black and white stripes are considered the best and most beautiful, and the price is very expensive compared to other buffaloes. The price can reach 30 million per head, it is also seen from the body weight and size of the horns. These three factors play a role in determining the value of buffalo. This type of buffalo is very rare on Moa Island, and very difficult to find. Buffalo cattle with this color are always sought after by traders from Jeneponto and Gowa because if they are sold to Toraja for traditional events, the selling value can reach hundreds of millions per head.

#### **2) White (Wowora)**

This type of buffalo is generally white in color, the price can reach 20 million. This type of buffalo is also commonly used in traditional events carried out on Moa Island, buffalo is used as a peacemaker based on rules that have been made unwritten since ancient times.

#### **3) Gray (Pon-Pona)**

Buffalo cattle of this type are very less valuable. The gray and even brownish color is almost close to the color of the cow. The gray color is the buffalo which is considered the cheapest, the selling price from children to adults is 1 -10 million.

The three factors above are very supportive to achieve the highest selling value of buffalo on Moa Island, while their use for important traditional events has reached the specified age and proportional body weight.

## **IV. Conclusion**

Based on the results of the study, it can be concluded that the important value of buffalo from the moral aspect shows that in traditional ceremonies, the value of the togetherness of the Klis village community helps each other in mutual cooperation activities in carrying out traditional ceremonies, kinship arises from within the family that each family is responsible for traditional ceremonies, then they will consciously take part in the ceremony, so that the implementation of adat is an activity to gather and gather families and through traditional ceremonies kinship relations are refreshed. The socio-cultural aspect shows that: a) Marriage customs, the value of buffalo in the marriage custom of the people in Klis village is as a dowry. b) Adat infidelity (Tommarara), the use of large amounts of buffalo in customary fines in order to create a deterrent effect for those who commit Tommarara with a large fine. c) Closed house custom (Rarit Roma), is a mutual cooperation effort that unites a togetherness and establishes harmony, the use of buffalo is



slaughtered to be eaten together to further establish togetherness and a sense of kinship. d) Death Custom (Siayapye), this traditional death ceremony also creates a harmonious family togetherness only on the other hand because it is seen as having a slightly unethical effect, the use of buffalo in this custom is abolished, so as not to burden the grieving family. The important value of buffalo from the economic aspect 100 percent of respondents stated that buffalo are kept as savings that can be sold at any time to meet daily needs and children's educational needs, sometimes bartered with motorbikes and materials for house construction (cement, ceramics and other materials other). The use for traditional ceremonies of buffalo is not assessed based on the selling price but is determined by the size and amount that must be given. The factors that also determine the important value of buffalo are: The longer the buffalo horn, the more valuable the value of the buffalo. the body size of the male buffalo is larger than the body size of the female buffalo, so this causes the selling price of the male buffalo to be higher than the selling price of the female buffalo, the color of the buffalo is the color of the striped buffalo, then white and gray follow.

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