



Empowerment of Coastal Communities in Cultural and Environmental Preservation (Karolahan Traditional Village, West Tianyar, Karangasem)

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ABSTRACT

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Indonesia is a maritime country, this is shown through its territory consisting of islands with very long coastal boundaries. Coastal and coastal areas are very rich in marine life and others. Aside from being a place of livelihood for fishermen, it is also a place for traditional salt farmers whose production has a specificity. Beaches in Bali not only have economic and social functions, but also have cultural aspects or religious functions. In Community Service (PKM) activities in the Karobendaan Traditional Village, West Tianyar Village, Kubu District, Karangasem Regency, they conducted legal counseling to Krama Desa Adat which is a fishing community as well as a group of traditional salt farmers. To further clarify the understanding of culture in which it is related to customs, cultural arts and local wisdom, representatives of the Karangasem Regency Government were also presented, represented by the Expert Team of the Regent and Head of the Kubu District. For this reason, the existence of beaches and their coasts is very important and strategic, it is necessary for people who live on the coast to be empowered in order to preserve culture and the environment. Because every traditional village in Bali there is a ceremony process in the coastal area, including the Karolahan Traditional village, Tianyar village. With these conditions, there needs to be an understanding and knowledge of the existing community empowerment efforts on the coast, as well as playing a role in environmental conservation efforts. Activities that need to be carried out through legal counseling to Krama Desa Adat, considering that fishermen and traditional salt farmers are part of Krama Desa Adat.

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1. INTRODUCTION

Social and cultural aspects of a society form its very nature. As "culture" is the essence of a society, Indonesia as a maritime country and the largest archipelago in the world, has 17,508 islands spread from Sabang to Merauke. The territory that stretches along the waters has a lot of stored natural wealth that can be used for the welfare of the people's lives. As the area is located on the coast, has a large enough marine potential, it should be able to provide benefits for the survival of the community. But in reality, the lives of people living on the coast are always hit by poverty, even coastal life is identified with the cluster of poor people. So far, people living in coastal areas have difficulty escaping from the shackles of poverty, because they are shackled by several limitations in the quality of human resources, lack of access to education, and health. The policies and implementation of programs that have been implemented so far, for coastal communities up to now,

can be said to be still not optimal in breaking the chain of poverty and improving welfare (Kusnadi, 2007).

Coastal communities are categorized as a group of people who live in a coastal area and the source of their economic life depends on the utilization of marine and coastal resources. Coastal communities themselves are not only fishermen, but also empowerment related to the daily life of fishermen. While the poverty of coastal communities is categorized as structural poverty, as well as cultural poverty.

In connection with this, the government deems it necessary to carry out management structuring by issuing and enacting Law Number 27 of 2007 concerning Management of Coastal Areas and Small Islands, in its later course to adapt it to the development of the times, to then make changes through the Act. Number 1 of 2014 concerning Amendments to Law Number 27 of 2007 concerning Management of Coastal Areas and Small Islands.

The island of Bali as part of the territory of the State of Indonesia, its territory is surrounded by beaches. Its territory consists of 8 (eight) regencies and 1 (one) city, its territory is only 1 (one) district, namely Bangli Regency which does not have a coastal area. The existence of the existing coastal areas, is very supportive of the development and development of tourism. One of the beaches that has become an icon of world tourism in Bali is the beauty and panorama of Kuta Beach. The beauty of Kuta Beach, is very famous for domestic tourists and foreign tourists. Likewise, the existence of coastal areas throughout Bali, not only as a stretch of beach with all existing life, which has so far been oriented towards an economic function, but also has a social function, and even has a magical religious function. When observed carefully, it seems as if the existence of the beach in all directions according to the cardinal points there is a temple as Sad Heaven. Starting from the south which is the area of Badung Regency, precisely located at the foot of the island of Bali when viewed through a map, there is Ulawatu Temple. In the east, namely in Karangasem Regency, namely Silayukti Temple, in the north, namely in Buleleng Regency, Pongkor Temple, and on the west, namely in Jembrana Regency, Rambutsiwi Temple. The existence of these temples has magnificent buildings decorated with Balinese stule ornaments that have strong cultural values.

Regionally, the existence of beaches in Bali is also part of the elements of the life philosophy of indigenous peoples, namely; Tri Hita Karana, especially the "Palemahan" (territorial) element. For this reason, the beach is an important part of the ceremonial activities carried out in each traditional village. In Bali Province there are 1,493 Traditional Villages, meaning that in every traditional village with the main elements in each traditional village, it shows how massive and systematic the series of upakara-upakara processions are, which sometimes the series also uses the beach and coastal areas as part of the upakara-upakara procession. ceremonies in each traditional village.

By paying attention to this, that the coast and coast for the Balinese (Krama) community, in addition to having an economic function, through the management of coastal and coastal potential also has a socio-religious function as described previously. The existence of this function is a form of recognition from the Balinese people (Krama) of the coast and coast as a source of life and a place to perform religious ceremonies. Thus, considering the existence of beaches and coasts in the Bali region which is very important and important. It needs to be maintained in relation to cleanliness and can create the sanctity of the beach and its coast. In some coastal areas in Bali, there are several temple buildings, which are places of worship and or melasti for Balinese Krama. In order to carry out a series of ceremonies that can take place solemnly and feel comfortable, the realization of a clean environment in the temple environment is very necessary, including the form or form of maintaining and maintaining temple buildings or places of worship built by traditional Krama elders.

One of the village areas that has village boundaries and is a place of livelihood for the community, and has a fairly long beach area is the Karolahan Traditional Village, West Tianyar Village, Kubu District, Karangasem Regency. There are 10 km of beach area used by the community as a place of livelihood as fishermen, as well as traditional salt farmers. The results of traditional salt farmers, production is very good and has even been exported abroad. Thus, the coastal and coastal areas in the Karolahan Traditional Village, Tianyar Village are unique when compared to other beaches in Bali.

In this regard, taking into account the extent of the beach area and its uniqueness, it can be used as material for legal counseling to the Krama of the Karolahan Traditional Village, West Tianyar

Village, Kubu District, Karangasem Regency. Coastal Community Empowerment in Cultural and Environmental Conservation.

2. METHOD

In Community Service (PKM) activities in the Karobendaan Traditional Village, West Tianyar Village, Kubu District, Karangasem Regency, they conducted legal counseling to Krama Desa Adat which is a fishing community as well as a group of traditional salt farmers. To further clarify the understanding of culture in which it is related to customs, cultural arts and local wisdom, representatives of the Karangasem Regency Government were also presented, represented by the Expert Team of the Regent and Head of the Kubu District.

3. DISCUSSION

Empowerment activities are an effort to build that power, by encouraging, motivating, and raising awareness of its potential and trying to develop, or it can also be said to strengthen the potential or power of the community (empowering). While the concept of empowerment emphasizes that people acquire sufficient skills, knowledge, and power to influence their lives and the lives of others who are of concern to them (Sukmaniar, 2007).

Empowerment adapted from the term empowerment developed in Europe from the Middle Ages, continued to grow until the late 80s, and early 90s. The concept of empowerment then influences the developing theories. With regard to the meaning of the concept of community empowerment, it is stated that "empowerment is a process of helping disadvantaged groups and individuals to compete more effectively with other interests, by helping them to learn and use in lobbying, using the media, engaging in political action, understanding how to 'work the system,' and so on" (Ife, 1995). This definition defines the concept of empowerment as an effort to give autonomy, authority, and trust to each individual. On the other hand, (Paul, 1987) in Prijono and Pranarka (1996) says that, empowerment means a fair distribution of power so as to increase political awareness and power in weak groups and increase their influence on "development processes and outcomes". While the concept of empowerment according to (Friedman, 1992) in this case alternative development emphasizes the primacy of politics through autonomous decision-making to protect the interests of the people based on personal resources, directly through participation, democracy and social learning through direct observation. When viewed from the operationalization process, the idea of empowerment has two tendencies, among others: first, the primary tendency, namely the tendency of processes that give or transfer some of the power, strength, or ability (power) to the community or individual to become more empowered. This process can also be complemented by efforts to build material assets to support the development of their independence through the organization; and second, secondary tendencies, namely tendencies that emphasize the process of providing stimulation, encouraging or motivating individuals to have the ability or empowerment to determine what their life choices are through a dialogue process. The two tendencies give (at the extreme point) seeming opposites, but often to realize the primary tendency, you must first go through the secondary tendency (Soemodiningrat, 2002). Community empowerment is a concept of economic development that encapsulates social values. This concept reflects the new paradigm of development, which is "people centered, participatory, empowering, and sustainable" (Chambers, 1995). This concept is broader than merely meeting basic needs or providing a mechanism to prevent further impoverishment processes (safety net), which has recently been developed as an effort to find alternatives to the concepts of growth in the past. This concept developed from the efforts of many experts and practitioners to seek what, among others, (Friedman, 1992) referred to as alternative development, which requires "inclusive democracy, appropriate economic growth, gender equality and intergenerational equity" (Kartasasmita, 1997). In an effort to empower the community, it can be seen from 3 (three) sides, namely (Soemodiningrat, 2002): first, creating an atmosphere or climate that allows the potential of the community to develop (enabling). So that the starting point is the recognition that every human being, every society, has potential that can be developed. That is, there is no society that is completely without power, because otherwise it would be extinct. Empowerment is an effort to build that power, by encouraging, motivating, and raising awareness of its potential and trying to develop it. Second, strengthening the potential or power of the community (empowering). In this context, more positive

steps are needed, apart from just creating a climate and atmosphere. This strengthening includes concrete steps, and involves providing various inputs (inputs), as well as opening access to various opportunities (opportunities) that will make the community empowered. Empowerment includes not only strengthening individual community members, but also their institutions. Instilling modern cultural values, such as hard work, frugality, openness, and responsibility are the main parts of this empowerment effort. Likewise, the renewal of social institutions and their integration into development activities and the role of society in them. In this case, the most important thing is to increase people's participation in decision-making processes concerning themselves and their communities. Therefore, community empowerment is closely related to strengthening, civilizing, and practicing democracy. Third, empowering also means protecting. In the process of empowerment, the weak must be prevented from becoming weaker, due to the lack of power in the face of the strong. Therefore, protection and partiality to the weak are very basic in the concept of community empowerment. Protecting does not mean isolating or covering up from interaction, for doing so will dwarf the small and weaken the weak. Protecting must be seen as an effort to prevent unequal competition and exploitation of the strong over the weak. Community empowerment does not make people more dependent on various charity programs. Because, basically everything that is enjoyed must be produced on their own efforts (the results of which can be exchanged with other parties). Thus, the ultimate goal is to make the community independent, enable, and build the ability to advance themselves towards a better life on an ongoing basis. The goal of community empowerment is to achieve social justice. (Payne,1997) states social justice by providing peace to the larger society as well as political and social equality through mutual assistance and learning through the development of small steps in order to achieve larger goals.

3.1 Aspects of Community Empowerment

In this framework, efforts to empower the community (empowering) can be studied from 3 (three) aspects, namely: First, ENABLING, namely creating an atmosphere that allows the potential of the community to develop. The assumption is the understanding that every person, every society has potential that can be developed, meaning that no person or society is without power. Empowerment is an effort to build power by encouraging, motivating and raising awareness of the potential of the community and efforts to develop it. Second, EMPOWERING, namely strengthening the potential of the community through concrete steps involving the provision of various inputs and opening up various opportunities that will make the community more empowered. The most basic effort in this empowerment is to increase the level of education and health status as well as access to sources of economic progress (capital, technology, information, employment, markets) including the development of basic facilities and infrastructure such as (irrigation, roads, electricity, schools). , health services) that can be reached by the lowest levels of society who are very less empowered. Therefore, special programs are needed, because general programs that apply to all do not always touch the interests of this level of society.

Third, PROTECTING, namely protecting and defending the interests of the weak. To increase community participation in decision-making processes involving themselves and their communities is an important element, so that community empowerment is closely related to the establishment, civilization and experience of democracy (Friedmann, 1994). Empowerment approach in essence places emphasis on autonomous decision-making of community groups based on personal, direct, democratic resources and social learning. In this case Friedmann (1994) asserts that community empowerment is not only limited to the economic field but also politically, so that in the end the community will have a bargaining position both nationally and internationally. As a focal point is the aspect of locality, because civil society will feel more ready to be empowered through local issues.

3.2 The Form of Coastal Communities in Cultural and Environmental Preservation

3.2.1 The Form of Cultural Preservation

As previously stated, beaches and coasts for Krama Bali have an important meaning and strategy in carrying out their lives. Its existence so far as a supporter of tourism in Bali. As is known, the very long stretch of beach in Bali, really supports the island of Bali as a tourist destination for domestic and foreign tourists. For Krama Bali, the coast and the coast deserve to be grateful, because it does not

only have an economic function, but also has a religious social function as a source of life and a place to perform religious ceremonies.

In various processions of religious ceremonies, which are strengthened by the presence of 1,493 traditional villages in Bali, it shows that the total length of the beach has a religious social function. As shown, each traditional village has its customs (dresta, sima, etc.) so there is no uniformity in carrying out religious ceremonial processions. Such differences, sometimes in some beaches and coastal religious ceremonies take place. Various series of religious ceremonies are carried out which are carried out at the temple (Segara Temple), mixture (coastal coast through which rivers flow), and Bendega Temple (Fishermen). The existence of the temple as a place for performing ceremonies, is supported by one or more traditional villages. So that the existence of the temple building is a large and permanent building, and is thickly decorated with Balinese architecture. The temple as or identified as Sad Kahyangan whose many buildings stand on the beach or coast. Then the building, has a very high cultural arts. Therefore, it is very necessary to have supervision and care, as well as to be pempon.

Thus, the communities living in coastal and coastal areas play an important role in cultural preservation. This form is carried out by protecting cultural arts which are reliefs or carvings in temples, and maintaining the existing sanctity, as a place for processions for religious ceremonies or temple buildings.

3.2.2 The Form of Environmental Conservation

The existence of beaches and coasts really needs to be protected, in an effort to save, secure, and maintain beaches and coasts. The coast and the coast will live on land and sea ecosystems, as a place for habitat and marine biota to live. The place of life should not be damaged or polluted. Marine biota usually live in the area to breed. Talking about the coast and the coast in it also talks about its parts, namely; coastlines and coastal areas. Therefore, it is very important and necessary to carry out conservation, including protecting the coast and its coast. The form can be; a). supervision of the prohibition of throwing garbage, waste, and dirt into coastal and coastal areas, b) taking sand, shells, and marine biota, c) cultivating seasonal plants that interfere with the equivalent function and the coast, and d) cutting down trees that interfere with the equivalent function coast and coast.

In this regard, so that it can be carried out optimally. Therefore, the existence of people living in coastal areas and coastal areas plays an active role in carrying out attitudes and behaviors that are in favor of environmental conservation. The existence of damage to the coast and its coasts related to the community's living environment can be threatened if the environment is damaged. Coastal abrasion will occur, so that it will damage the existing ecosystem and marine biota, and will be a threat to the people who live and live in coastal areas. Likewise, they will be able to eliminate their livelihoods to maintain the survival of their families and groups.

4. CONCLUSION

With regard to the discussion above, the conclusion that can be drawn is the existence of beaches and their coasts, in addition to having economic and social aspects. This beach, which is located on the island of Bali, which is thick with traditional and cultural life, also has a culture that even religious aspects and the coastal and coastal areas need to be empowered by the community (traditional fishermen and salt farmers) to participate more actively in the preservation of culture and the environment.

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