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ENHANCEMENT OPERATION SYSTEM MODEL MANAGING LOCAL RESOURCES-BASED ENVIRONMENT TOWARDS SUSTAINABLE DEVELOPMENT ABSTRACT This paper discussed at exploring an appropriate model in managing environment that may accommodate and optimize local resources, such as human resources and natural resources. This is important to create and maintain the sustainable development for all. In manifesting the sustainable development, this work found a new paradigm in sustainable development which is based on the local resources. In detail, it elaborates and discusses some core components of the model of sustainable development that includes: (i) ontology; (ii) epistemology; and (iii) axiology of sustainable development. The ontological element of sustainable development could be found in Pancasila, the principle five, that is social justice for all Indonesian constitution 1945, article 28 h that guarantee the healthy environment for all. While the epistemological level, this work will coherency all diametrical policies and norms or regulations that related to the situation, such as environmental law, investment law, mining law, agrarian law, forestry law, marine and coastal law, and so forth. All those elements should be embodied in the appropriate mechanism and operational model, that cover the implementation, control, evaluation, development and recovery stages. In the end, this work offers an appropriate model for creating local resources based-environmental management that guaranteeing the sustainable development for all.*** Keywords: Pancasila, Local Resources, Sustainable Development.

1. INTRODUCTION. This paper is aimed at creating the right model in the management and utilization of sustainable natural resources. Even to create a sustainable model of natural resource management and also focuses on optimizing local resources. This case is important given the use of local resources, both of human and natural in environmental management can ensure the sustainability of conservation and utilization of the environment [1]. The logical reason that can be put forward is that local people know in detail about the condition of the area and have both emotionally and physically related in the nature conservation in which they live and live [2]. The aim product of sustainable development and utilization of the environment based on local resources becomes the answer to the development process that has been done by the government with the only emphasis on growth [3]. It is as if the development is only intended for growth to growth. Amartya Sen believes that an event should be aimed at creating an environment (realm) that allows everyone to convert its potential to functional. In this context, everyone can only develop his potential if the government can remove the barriers that lock everybody's freedom in improving their capabilities [4]. This atmosphere or environment must be free from threats to the cessation of a sustainable life, for example in a socioeconomic environment based on autopoietic principles. In such a situation each component can make or produce itself what it needs. To improve the capacity of communities to become more independent, the government and other stakeholders should ensure that local resources play a role in sustainable development to support social, economic needs [5]. The ability of the community in the utilization of environmental functions must be developed to preserve the environment as expected in the economic development effort utilizing the ecological function.

2. FINDING PARADIGM IN CREATING SUSTAINABLE DEVELOPMENT. A paradigm in the creation of sustainable development is a way of viewing community or community in managing their environment. Constitutionally, the model for the development of this environment comes from Pancasila and the constitution which affirms the importance of Indonesian values, such as harmony, harmony, balance, harmony, independence, and sustainability. These values are the basis for the formulation of the concept of sustainable development, both on the level of ontology, epistemology, and axiological it [6]. The definition and principles of sustainability and environment development are still evolving due to the relatively young knowledge, problems, and challenges that are continually changing [7]. The World Bank sees the environment (environment) as the natural and social conditions that surround humanity, including future generations. The discussion of the climate is unlikely to ignore the study of human behavior and circumstances. The river in Irian Jaya (Papua), although constantly changing its location and shape but never poses a danger to the life around it. Conversely, many rivers in Java and Sumatra, including Borneo, become useless or even dangerous to human-caused life. Humans who need natural resources, their development is out of control and become very wasteful and excessive. Individual human actions as well as in groups, causing severe damage to the natural environment. The majority of Irian's indigenous peoples are highly dependent on the existence of Iron Wood as a supporter of culture, both home-made (limited) and statues necessary for the needs of traditional ceremonies. For thousands of years, Irian never had trouble getting the Iron Wood. But now Irian people are tough to get Iron Wood, because it has been logged by the immigrants, either through HPH or illegal loggers. Ironwood can only be recorded when it is over eighty years old [8]. To meet the standard of living, humans are very dependent on the supply of natural resources. Unfortunately again, the activity obtained need a life also produces waste in large quantities as well. Whereas for indigenous communities such as Irian and Kalimantan, the fulfillment of the necessities of life taken from nature only to meet the daily needs to survive and almost without generating waste. So the relationship between humans and the natural environment that determines whether the natural state continues or not. Back to the example of indigenous peoples Irian Jaya, a good relationship between humans and the natural surroundings has led to the development of population growth almost stable even without a family planning program. That's because the quality of nature and the environment is maintained very well. The Kamoro and Asmat tribes that clump together and live along the central coast of Irian Jaya, have never had any problems in getting food, building housing or meeting other necessities of life, including spiritual aspects. However, it changed after the entry of development and exploitation of natural resources

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development.that may accommodate and optimize local resources, such as human resources and natural
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