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the **1st**

**DHARMA DUTA FACULTY**

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*on Communication, Tourism, Culture, Law and Social Science*

**2017**



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***PROCEEDING***

***The 1<sup>st</sup>***

# **Dharma Duta Faculty International Seminar**

*on Communication, Tourism, Culture, Law and Social Science*

**2017**

**PROCEEDING**  
The 1<sup>st</sup> Dharma Duta Faculty International Seminar  
on Communication, Tourism, Culture, Law and Social Science

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**AWIG AWIG ROLE IN ENVIRONMENTAL MANAGEMENT  
TO SUPPORT SUSTAINABLE TOURISM  
(Case In Tenganan Pengringsingan Village)**

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**ABSTRACT**

*In anticipation of environmental damage as a result of tourism, it appears the global policy to develop sustainable tourism. In the lives of indigenous peoples in Tenganan Pegringsingan, environmental protection is supported by the application of common law (Awi-awig) local indigenous villages. This paper discusses the application awig awig in Tenganan Pegringsingan in preserving the environment and its implications in supporting the development of sustainable tourism. This paper is the result of a qualitative study whose data was obtained from literature review, observation and in-depth interviews with 8 informants, the community leaders and observers of society Tenganan Pegringsingan. The data were analyzed with descriptive qualitative-interpretative apply critical theories of cultural studies. The results showed that awig awig customary law has set Tenganan Pegringsingan public life, including managing the interaction between them and the environment. Awig awig of Tenganan Pegringsingan Village implemented consistently and fell down, because local people are aware that their presence is part of nature. They attempt to apply awig awig which includes three things: (1) a ban on use forest resources, (2) limit the utilization of forest resources, and (3) protect forest resources. The implications of the adoption awig awig of Tenganan Pegringsingan that protects the environment are: (a) the behavior of the local community are adaptive to the environment, (b) forest resources Tenganan Pegringsingan maintained continuity, and (c) support the development of sustainable tourism. As a form of local wisdom, awig awig application that supports the preservation of the environment and sustainable tourism need to be maintained and developed.*

**Keywords:** application awig-awig, living environments, sustainable tourism

**1.BACK GROUND**

Almost all countries put the tourism sector as a potential source of foreign exchange. Tourism has become the largest industry today, in terms of the number of workers absorbed well from the resulting dollar amount. Tourism growth will continue to increase from year to year. In 2020, the number of international tourists will reach 1.6 billion. Development of tourism bring enormous economic impact for the government, the private sector, and the public at tourist destinations (Pitana, 2011: 1).

Bali tourism has developed since the 1920s has attracted local and foreign tourists. The number of foreign tourists who come to Bali since 1994 has reached one millic tourists and more than 4 million tourists in 2016 (the Bali Tourism Office, 2016). Generally, there are eight factors of attraction for foreign tourists to visit Bali, namely: (1) the prices of tourism products fair, (2) culture in a variety of manifestations, (3) the beach with all the charm, (4) comfort traveled, (5) extensive opportunities for relaxation, (6) image (image) or a big name Bali, (7) the beauty of nature, (8) the friendliness of the locals (Suradnya, 2006).

With the social potential of the culture, society and the Bali Provincial Government deliberately developed a model of cultural tourism, ie tourism that puts usur elements of Hindu culture of Bali (Bali Provincial Regulation No. 2/2012). Various objects, tourist attractions developed. Accommodation facilities (hotels, lodging) were established in all corners of the island.

Development of cultural tourism of Bali in recent decades to have an impact, either positive or negative impact. The positive impact of tourism, among others: the preservation of local culture such as religious activities, customs, and traditions, the emergence of creativity and innovation culture, acculturation and cultural revitalization. Furthermore, the negative impacts of tourism are: (a) the process of commodification, impersonation, and profanisasi (sacred commercialized), (b) the additional pressure due to the population of newcomers from outside the region, (c) the emergence of commercialization; (D) development of consumptive life pattern; (E) the disruption of the environment; (F) the limited agricultural land; (G) the cultural pollution; and (i) the local community terdesaknya (Spillane, 1999: 47).

Tourism development can lower the quality, and even can damage the environment. Environmental pollution, damage to coral reefs, soil degradation of water quality and shrinkage of agricultural land is happening in Bali as a result of tourism. According to Indonesian Farmers Association (HKTI) of Bali, conversion of agricultural land to non-agricultural in Bali reached 800 hectares up to a thousand hectares per year (<http://kbr.id/berita/03-2017>). In addition, the development of tourism in Bali also threatens the existence of forest resources, as a result of the establishment of accommodation facilities (villas, hotels) in the area of the green line and the local forest.

To reduce or anticipate the environmental damage caused by the development of tourism, the world perdagangan organization (WTO) issued a Code of Ethics for Tourism, 1999. Within this tourism ethics code states that: "Tourism, a factor of sustainable development" (Article 3; General Assembly of WTO, 1999) , Strategic planning tourism development today must be guided by the principles of sustainable development, ie development that ensures: (1) ecological sustainability, (2) socio-cultural continuity, and (3) the economic viability (Anom, 2010: 5).

Besides, based on the global policy, to anticipate and prevent environmental damage in Indonesia is also supported by a wide range of positive law and custom law. Among the positive law which is oriented to environmental protection were; (a) of Law Decree No. 32 of 2009 on the Protection and Environmental Management; (b) Act No. 5 of 1990 about Conservation of Natural Resources and Ecosystem (c) of Law No. 9 of 1990 on tourism. Furthermore, among the customary law in Bali orientations preserve the environment is awig-awig applicable in public life of Tenganan Pegriingsingan Village. Indigenous villagers Tenganan is part of the original Bali manners are also referred to as Bali aga.

As a form of local wisdom, *awig awig* Tenganan Village People Pegriingsingan applied to maintain the local forest resources. Customary law is about the rules of conduct with sanctions expressly written in it. *Awig awig* existence of the traditional village of Tenganan Pegriingsingan developed since the 11th century was able to govern human relations and sustainability of resource utilization local environment. This paper discusses two things: (1) Why *awig-awig* of Tenganan Pegriingsingan Village can be applied to preserve the environment?? (2) What is the implication in supporting sustainable tourism development ?. This paper is the result of a qualitative study whose data was obtained from literature review, observation and in-depth interviews with 8 informants, the community leaders and observers of society Tenganan Pegriingsingan. The data were analyzed with descriptive qualitative-interpretative apply critical theories of cultural studies.

## **II. IMPLEMENTATION AWIG-AWIG IN ENVIRONMENTAL MANAGEMENT IN INDIGENOUS VILLAGE OF TENGANAN PEGRIINGSINGAN**

Traditional Village Tenganan Pegriingsingan has an area of 255.840 hectares of forest. The local village forest condition is still relatively unexploited because life flora (plants, trees, fruits) and fauna (animals) that there is still awake. Management of Forest Tenganan Pegriingsingan done by applying *awig awig* consistently since the 11th century. Until now *awig awig* is still maintained. *Awig-awig* ties with rural communities still strong. *Awig awig* contains various rules related to forest management Pegriingsingan Tenganan traditional village, the rules of use of forest resources for the common good, as well as the relevant provisions of sanctions for violators *awig awig* (Administration Tenganan, 2015). Any form of violation of *awig awig* sanctioned by the Village People Tenganan. These



penalties such as fines (property / money), social exclusion until the relevant withdrawal from membership manners Tenganan Village People.

The implementation of *awig-awig* Tenganan Pegriingsingan traditional village generally includes three things: a ban on use forest resources, limits the utilization of forest resources, and protect forest resources. First, the ban on use forest resources Pegriingsingan Tenganan Village. It is written in *awig awig* the traditional village of Tenganan Article 55 as follows.

"And if there are any items in Tenganan villagers steal Pegriingsingan ban plucking fruits villages such as: *durian, tehpep, pangli, pecan*, prohibited altogether. If anyone violated, then it should be fined 2,000 coins, the fines go into the village all. If there are immigrants and / or looking for a job to stay in the neighborhood region Tenganan Pegriingsingan steal plucking fruits and / or stealing and picking up a ban on villages such as: *durian, tehpep, pangli, pecan*, prohibited altogether. If there is abuse, it should be fined 4,000 coins, the fines go into the village all. If he does not pay the fine, it is worth expelled, should not stay in the region Tenganan Pegriingsingan "

In chapter 55 is confirmed that the sanctions against theft is not merely sanctions such as fines material both in form and in its development *kepeng kepeng* can be replaced with 10 supply of rice (25 kg rice), but also in the form of sanctions immaterial or moral sanctions. The moral sanction would be a heavy social burden for the culprit. He would feel shame in the community custom.

Tenganan Pegriingsingan traditional village communities *awig awig* obey and live in harmony with nature. This can happen because they realize that humans are part of nature. This is consistent with the views of the Hindu Balinese philosophy *Tri Hita Karana*, that man should be in harmony with the natural world (*palemahan*), in addition to harmony with human beings (*pawongan*) and Lord (*parahyangan*). Tenganan Pegriingsingan community embraced Hinduism, looked at the principle of balance in environmental management involves three things: balance between man and God, man and man, man and the environment.

From the anthropologists study, of *Tri Hita Karana* was indigenous (local genius), in the *Tri Hita Karana* there is an element in the *universe* (macrocosm) include: the natural environment / physical; man as a natural mover; and the God that animates the universe. In man (the microcosm) elements include antlers *Tri Hita Karana sarira* (human gross body); *prana* (energy or energy) that enable human beings; and *atman*, the soul or human Starters substance (Ashrama, 2005: 27).

Tenganan Village Community can adhere *awig awig* to preserve forests because they thought highly of the local forest. This is reflected in some rituals conducted by resident Pegriingsingan Tenganan Village People. This is seen in *tumpek uduh* ceremony was held on the day *Saniscara wuku Wariga* every 210 days. *Uduh Tumpek* ceremony is a ritual form of offering offerings presented to the Lord Almighty as thanks to the Creator of Nature has given man a useful resource for human survival.

Secondly, the rules concerning restrictions on the use of forest resources. Restricted use of forest products, including the use of crops for traditional ceremonial purposes. It is set in *awig awig* Traditional Village Tenganan Pegriingsingan Article 38: the community Tenganan do not collect forest products in the region Tenganan exceed provisions, including: picking bananas fruitful first, picking se-stalk (cluster) of coconut in Sepohon, picking betel more than one handheld, take two bamboo stems in a clump. Utilitation of forest products is necessary in order to create a human relationship with the environment that is harmonious, balanced. *Awig awig* can change human behavior of which tend to be a builder who destroy nature preserve environmental balance.

Third, *awig awig* of Tenganan Pegriingsingan Village applied to protect the forest resources and the local environment. Several chapters of *awig awig* Tenganan this regard are: (a) Article 3: people are not allowed to steal the crop in Tenganan Pegriingsingan Village People; (B) Article 10: refugees (people outside the village) are prohibited from collecting ruins any fruits produced in the orchards or forests Indigenous Village Tenganan Pegriingsingan, (c) Article 51: banned from releasing the animals (pigs, buffalo, bison, goats, horses, sheep) in the fields or rice paddies in the village of Tenganan Pegriingsingan; and (d)

of Article 37: the settlers in the region Tenganan Pegriingsingan, totally prohibited from buying land and mortgaged paddy / upland area / region Tenganan Pegriingsingan. By applying some *awig-awig* this article, then the local forest resources are protected.

## II. IMPLIKASI AWIG-AWIG APPLICATION IN ENVIRONMENTAL CONSERVATION TO SUPPORT SUSTAINABLE TOURISM

Implementation of *awig-awig* in Pegriingsingan Tenganan Village has several implications. First, the behavior of the local community that are adaptive to the environment. Traditional Village Tenganan behavior Pegriingsingan society in harmony with nature is very supportive of environmental preservation. This is in accordance with the Decree of the Regent of Karangasem No. 395 of 1999 on Determination of places and attractions, Tenganan Pegriingsingan Village People as one of the villages that are objects and tourist attraction. Traditional Tenganan Village Pegriingsingan has become one of the tourist destinations in Bali visited by domestic and foreign tourists. Traditional Tenganan Village appeal Pegriingsingan not only on attractions such as its natural beauty, but also the cultural traditions of a unique local community. Among the cultural traditions of Indigenous Village Tenganan Pegriingsingan community is (a) gringsing fabric crafts, (b) the tradition of the pandanus, (c) nyoman mataruna ceremony.

Secondly, the application *awig-awig* of Tenganan Pegriingsingan able to protect the natural resources (flora and fauna) local forests, as well as maintaining the continuity of cultural traditions of local communities. Forest resources maintained continuity and cultural traditions of local communities held steady. Various terms of socio-economic life of local community can be maintained and developed. Tourism can provide socio-economic benefits for society Tenganan Pegriingsingan Village People. Utilization of local homes for example, as well as a residence is also used as an art shop that sells a variety of crafts local penduduk: 'gringsing fabric, crafts such as baskets, bags, mats, etc. (Senasri, 2010). In this regard, efforts to conserve forest resources Tenganan Pegriingsingan Village is part of the implementation of Law No. 9 of 1990 on tourism. In part of the article mentioned that the state of nature, flora and fauna, ancient relics and art culture of the people is a resource and capital are of great significance for the business development and increased tourism.

Third, the implementation *awig-awig* Tenganan Pegriingsingan capable of supporting the development of sustainable tourism. Forest management efforts in Indigenous Village Tenganan Pegriingsingan in accordance with the principles of sustainable tourism development, namely the construction of objects and tourist attraction is done by taking into account: (a) The ability to boost the development of economic and social life of the nation; (b) religious values, customs, and the views and values of community life; (c) Preservation of cultural and environmental quality; (d) The viability of tourism businesses themselves (Law No. 9/1990, Article 6).

Indigenous forest management in the village of Tenganan Pegriingsingan not only as an environmental protection, but also as part of efforts to develop a sustainable tourism-oriented economy. Sustainable development has meaning as development that meets the needs of the present without compromising the ability of future generations meet their own needs (Hardjasoemantri, 2002: 117).

According Soemarwoto (1991: 69), structuring in every human relationship with the environment cause every human action on the environment based on the rule of law which binds to a sustainable basis will be optimized results. This is because the environmental risks do not occur naturally, but also through social and technological factors other cultures, either intentionally or by not intentionally. Among the benefits and environmental risks close relationship exists, one can be a benefit and risk as well, so that the attachment between the benefits and environmental risks seems also of things that benefit the environment is always going to pose an environmental risk.

Implementation *awig-awig* Tenganan Pegriingsingan Village has supported efforts to conserve forests and the local environment. Community management of forest resources adaptively, in accordance with the principles of sustainable tourism development. This is in accordance with the principle of *Tri Hita Karana*, the concept associated with the inner and



outer happiness Balinese Hindu community. According Mantra (1996), *Tri Hita Karana* is the balance between man and his neighbor (*Pawongan*), man and his environment (*palemahan*) and man's relationship with God (*Parahyangan*). Enforcement of the principle of *Tri Hita Karana* (*THK*) will mean for Bali tourism sustainable development. The paradigm of sustainable cultural tourism include: maintaining the quality of the natural and cultural resources, the growing prosperity of local communities, and the creation of tourist satisfaction (Ardika, 2006).

#### IV. CONCLUSIONS AND RECOMMENDATION

##### 4.1 Conclusions

*Awig-awig* customary law has set Tenganan Pegriingsingan public life, including managing the interaction between them and their environment. *Awig-awig* of Tenganan Pegriingsingan implemented consistently and fell down, because local people are aware that their presence is part of nature. They has felt become an integral part of the environment. If the environment was damaged, then they too become compromised life. To that end, mereja attempt to apply awig and melestraikan awig to protect the forests and the local environment. Implementation awig awig generally includes three things: (1) a ban on use forest resources, (2) limit the utilization of forest resources, and (3) protect forest resources. Secondly, the implications of applying awig awig Tenganan Pegriingsingan that protects the environment are: (a) the behavior of the local community are adaptive to the environment, (b) forest resources Tenganan Pegriingsingan maintained continuity, and (c) support the development of sustainable tourism.

##### 4.2 Recommendation

As a form of local wisdom, *awig-awig* application that supports the preservation of the environment and sustainable tourism need to be maintained and developed.

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