



The Strength of Traditional Villages in Managing Coastal Areas in Bali

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ABSTRACT

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This study is aimed to discuss and explain the strength of traditional village and its contribution toward the management of coastal areas in Bali. In fact, most of the traditional villages in Bali are located in coastal areas which the extraordinary potential especially in tourism that can support the economy of the surrounding community. However, the existence of traditional villages has become the tourist attraction by the uniqueness of local culture and custom. Moreover, the existence of traditional village in Bali must be strengthened and maintained. Therefore, the objectives of this study is to portrait the strengths of traditional village in managing the coastal areas in Bali. Technically, this research uses a descriptive approach and the data were collected by using observation technique. Based on the analysis carried out, there are several aspect for managing the coastal areas in Bali, namely; a) the coastal management settings, which consisted of planning, utilization, supervision, and control of coastal resources and small islands. And b) the coastal management by kedonganan traditional village.

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1. INTRODUCTION

The existence of Traditional Villages in Bali is still alive and active, supported by Hindu religious culture which is very thick in the daily life of the people who support the Traditional Village (Picard, 1996). The island of Bali is an island that has a very charming coastline that surrounds it. From the beach in the west of the island of Bali, namely in Jembrana Regency, there are Gilimanuk Beach, Melaya Beach, Candikusuma Beach, Pefruit Beach, Baluk Rening Beach, Pengambangan Beach, Perancak Beach, Tumbles Beach, Yeh Embang Beach, Rambut Siwi Beach, Pulukan Beach, Pekutatatan Beach, Selabih Beach. In Tabanan Regency there are Soka Beach, Antap Beach, Bebal Beach, Kelecong Beach, Tidal Beach, Batu

Tampih Beach, Belong Beach, Kutikan Beach, Tanah Lot Beach. In Badung Regency there are Nyanyi Beach, Cemagi Beach, Munggu Beach, Seseh Beach, Canggu Beach, Batu Bolong Beach, Berawa Beach, Kayu Putih Beach, Batu Belig Beach, Petitenget Beach, Seminyak Beach, Legian Beach, Kuta Beach, Segara Beach, Beach Germany, Tuban Beach, Kelan Beach, Kedonganan Beach, Jimbaran Beach, Uluwatu Beach, Nyang Nyang Beach, Pandawa Beach, Tanjung Benoa Beach. In Denpasar City there are Benoa Beach, Serangan Beach, and Sanur Beach. In Gianyar there is Purnama Beach, Saba Beach, More Beach. In Klungkung Regency there is Watu Klotok Beach. In Karangasem Regency there are Padangbai Beach, Candidasa Beach, Tulamben Beach. In

Buleleng Regency there is Lovina Beach, and other beaches.

Kedonganan Traditional Village, Kedonganan Village, Kuta District, Badung Regency, is a coastal village with a stretch of 1,100 meters of west coast and 1,200 meters of mangrove forest on the east side. With regional conditions like this, most of the Kedonganan Traditional Village Krama initially engaged in the fisheries and marine sector. About 90% of Kedonganan residents work as fishermen and some work as traders or laborers. Fisheries and marine affairs in general have become icons of Kedonganan. In fact, until now Kedonganan has become one of the largest fisheries and marine business centers in Bali. The presence of the Kedonganan Fish Auction Place (TPI) shows that Kedonganan indeed plays an important role in the fisheries sector.

Until 1990, Kedonganan Traditional Village as a coastal area, the quality of human resources is still far behind. The number of undergraduates or graduates of high school and junior high school at that time could still be counted on the fingers. The majority of the population of Kedonganan only finished elementary school. In fact, not a few are illiterate. Such conditions, of course, greatly affect the business climate to achieve community welfare. The various businesses developed in Kedonganan often fail. Therefore, it is not surprising that the condition of Kedonganan at that time was still far behind compared to other areas in Kuta District. Even though it is close to the tourism center, the existence of the Kedonganan Traditional Village is still underdeveloped, unable to experience the tourism cake.

It was only in the 2000s that the Kedonganan Traditional Village began to be touched by the development of tourism. The existence of the beach in the Kedonganan Traditional Village as a fishery center in Badung is seen as an opportunity to develop. Opportunities that are seen as promising are culinary tourism. From here then stood a grilled fish cafe/warung which specifically provides a menu of seafood dishes with all its variations along the West Coast of Kedonganan. At first, the cafes were established individually as a result of the establishment of cafes on Jimbaran Beach. However, the cafes were not able to maximize its potential. Not a few cases that have to go out of business.

Seeing the conditions above, the Kedonganan Traditional Village Prajuru wishes to organize the Kedonganan beach as part of the palemahan Kedonganan Traditional Village. Starting in 2007, the Kedonganan Traditional Village, which is fully supported by the Badung Regency Government, began to organize the Kedonganan Beach area as a tourist destination, especially culinary tourism.

According to [Sudarsana et al., \(2021\)](#) stated that geographically, the location of the Kedonganan Traditional Village is very strategic, has various tourist attractions such as beaches and mangrove forests. Along the coast of Kedonganan, there are cases that are managed by traditional villages. The profits from this management are used for customary purposes and religious activities. As a tourist location, the people of Kedonganan have direct contact with immigrants from abroad and domestically. The growth of home stays and rental houses managed by the people of Kedongan has resulted in their economic stability. Based on the Village profile in 2018, the population of the Kedonganan Traditional Village has grown quite rapidly to date, dominated by the productive age of marriage. The current population of Kedonganan Traditional Village is 7,070 people. It consists of 3,699 people who are men, and the population for women is around 3,371 people.

The existence of a grilled fish cafe/shop has begun to be arranged to make it look nicer and neater so that it can reflect itself as a tourist destination. After going through a long process, 24 cafes were established. The management of the twenty-four grilled fish cafes/warung is handed over to the six Banjar Adat in the Kedonganan Traditional Village. Each Banjar Adat is given the right to manage four cafes. This is one strategy to improve the welfare of the people of the Kedonganan Traditional Village through joint efforts by exploiting the weakening of villages on the west coast.

Thus, this paper is intended to discuss and explore the beneficial of strengthening the traditional village in Bali and the contribution of kedonganan traditional village in managing the coastal areas in Bali. Moreover, this study is also proposed to explore the interconnection between traditional village and coastal areas in Bali.

2. COASTAL MANAGEMENT SETTINGS

Coastal areas and small islands are controlled by the state and used for the greatest prosperity of the people as mandated in the 1945

Constitution of the Republic of Indonesia (Pitana et al., 2013). The concept of Management of Coastal Areas and Small Islands is a coordination of planning, utilization, supervision, and control of coastal resources and small islands carried out by the Government and Regional Governments, between sectors, between terrestrial and marine ecosystems, as well as between science and technology (Orams, 1999). management to improve people's welfare. Coastal areas are transition areas between land and sea ecosystems that are affected by changes on land and sea. Location Permit is a permit granted to utilize the space of part of the Coastal Waters which includes the sea surface and the water column up to the surface of the seabed within a certain area limit and/or to utilize part of small islands. Management Permit is a permit granted to carry out activities to utilize the resources of Coastal Waters and waters of small islands. Coastal border is land along the edge whose width is proportional to the shape and physical condition of the beach, at least 100 (one hundred) meters from the highest tide point towards the land.

The concept of Community Empowerment is an effort to provide facilities, encouragement, or assistance to the community and traditional fishermen so that they are able to determine the best choice in utilizing Coastal Resources and Small Islands in a sustainable manner (Mustika et al., 2012). Communities are communities consisting of Customary Law Communities, Local Communities, and Traditional Communities who live in coastal areas and small islands. Customary Law Community is a group of people who have lived for generations in certain geographical areas in the Unitary State of the Republic of Indonesia because of ties to ancestral origins, strong relations with land, territory, natural resources, have customary government institutions, and customary law order. in their customary territory in accordance with the provisions of the legislation.

Utilization of space and resources of Coastal Waters and waters of small islands in the territory of the Customary Law Community by the Customary Law Community is under the authority of the local Customary Law Community. Utilization of space and resources of Coastal Waters and waters of small islands is carried out by considering national interests and in accordance with the provisions of laws and regulations.

The obligation to have a permit is excluded for Indigenous Law Communities. Customary law communities are groups of people who have lived in certain geographic areas for generations because of ties to ancestral origins, a strong relationship with the environment, and a value system that determines economic, political, social and legal institutions.

The concept of a village is a village and traditional village or what is called by another name, hereinafter referred to as a village, is a legal community unit that has territorial boundaries that are authorized to regulate and manage government affairs, the interests of the local community based on community initiatives, origin rights, and/or rights. recognized and respected in the system of government of the Unitary State of the Republic of Indonesia. Village assets can be in the form of Village treasury land, ulayat land, Village market, animal market, boat moorings, Village buildings, fish auction, agricultural product auction, Village owned forest, Village owned springs, public baths, and other assets belonging to the Village.

Village development aims to improve the welfare of the village community and the quality of human life as well as poverty alleviation through the fulfillment of basic needs, the development of village facilities and infrastructure, the development of local economic potential, and the sustainable use of natural resources and the environment. Traditional Villages that have grown and developed over the centuries and have original rights, traditional rights, and genuine autonomy rights to regulate their own households, have contributed greatly to the survival of people's lives in the nation and state. The Traditional Village as a unit of customary law community based on the Tri Hita Karana philosophy which is rooted in the local wisdom of Sad Kerthi, inspired by the teachings of Hinduism and cultural values and local wisdom that lives in Bali, has a very large role in the development of society, nation and state so that need to be nurtured, protected, fostered, developed, and empowered in order to realize a Balinese Krama life that is politically sovereign, economically independent, and has a personality in culture. In the context of Balinese people and society, tradition is assumed to be able to strengthen beliefs and formulate religious conceptions in people's lives (Bandem and de Boer, 2004: 12).

However, Ehler, (2003) stated that with relation to integrated coastal management (ICM), governance refers to the structures and processes used to govern behavior, both public and private, in the coastal area and the resources and activities it contains. ICM refers to the process through which the use of specific resources or portions of the coastal area are managed to achieve desired objectives. In this case, the management of coastal areas are controlled by traditional village with the culture and customs that involved (Mustika, 2012).

The concept of a traditional village is a unit of customary law community in Bali which has territory, position, original structure, traditional rights, own assets, traditions, manners of community life from generation to generation in the bonds of sacred places (kahyangan three or kahyangan desa), duties and authorities as well as the right to regulate and manage their own household. Banjar Adat or Banjar Suka Duka or other names are part of the Traditional Village. Krama Desa Adat is a member of the Balinese Hindu community who is Mipil and is registered as a member of the local Traditional Village. Mipil is a Krama Desa Adat membership registration system.

Traditional Village Administration is the administration of community life in Traditional Villages related to Parahyangan, Pawongan, and Palemahan which are recognized and respected in the government system of the Unitary State of the Republic of Indonesia. Indigenous Village Prajuru is the Traditional Village Administrator. Bandesa Adat or Kubayan or by other names is the Pucuk of the Traditional Village Management. Sabha Desa Adat is a partner institution of Prajuru Desa Adat that carries out the function of consideration in the management of Traditional Villages. Kerta Desa Adat is a partner institution of the Traditional Village Prajuru that carries out the function of resolving customary/talk cases based on customary law that applies in the local Traditional Village. Customary/Dialogue Cases are any customary law issues in matters of parhyangan, pawongan and palemahan either on the basis of a request or a dispute. Pacalang Desa Adat or Jaga Bhaya Desa Adat or other designations, hereinafter referred to as Pacalang, is a traditional Balinese security task force formed by the Traditional Village which has the task of maintaining security and order in the area at the Wewidangan Traditional Village. Yowana Desa Adat or Daa Taruna Desa Adat or other names, hereinafter

referred to as Yowana Desa Adat, is an organization of daa-cadets/youths in Traditional Villages and/or Banjar Adat. Krama Desa Adat Wives is an organization for the wives of Krama Desa Adat. Sekaa are various organizations in the Traditional Village formed by the Traditional Village and/or Krama Traditional Village based on interests, talents, or needs on the basis of the same interests, as the name implies.

The Traditional Village Council, hereinafter abbreviated as MDA, is a tiered association (pasikian) of Traditional Villages at the Provincial, Regency/City and District levels which has duties and authorities in the field of practicing customs originating from Hinduism and local wisdom and has the function of providing advice, consideration, guidance. , interpretation and decisions in the fields of custom, tradition, culture, socio-religious, local wisdom, customary law and customary economy. Paruman Desa Adat or what is referred to by other names is the highest decision-making institution regarding principle and strategic issues in the Traditional Village. Pairs of Traditional Villages or what are referred to by other terms are decision-making institutions regarding operational technical issues as the implementation of the decisions of the Traditional Village Paruman. Tri Hita Karana is the three causes of happiness, namely a balanced or harmonious life attitude between serving God, serving fellow human beings, and loving the natural environment based on holy sacrifice (yadnya). Sad Kerthi is an effort to purify the soul (atma kerthi), preserve forests (wana kerthi) and lakes (danu kerthi) as a source of clean water, sea and beaches (segara kerthi), social harmony and dynamic nature (jagat kerthi), and build the quality of human resources (jana kerthi).

Awig-Awig is a rule made by the Traditional Village and/or Banjar Adat which applies to Krama Desa Adat, Krama Tamiu, and Tamiu. Pararem is the regulation/decision of the Traditional Village Paruman as the implementation of Awig-Awig or regulating new matters and/or resolving customary/talk cases in the Traditional Village. Dresta is a custom/tradition that is inherited from generation to generation and is still adhered to by the Traditional Village. Wewidangan or Wewengkon, hereinafter referred to as Wewidangan Traditional Village, is an area of a Traditional Village which has certain

boundaries. Padruwen Traditional Village are all assets of the Traditional Village, both immaterial and material. Labda Pacingkreman Desa Adat, hereinafter referred to as LPD, is a Village Credit Institution belonging to a Traditional Village domiciled in Wewidangan Traditional Village. Baga Utsaha Padruwen Desa Adat, hereinafter abbreviated as BUPDA, is a business unit owned by a Traditional Village that carries out business activities in the real economy, services, and/or public services, except for businesses in the financial sector, which are organized based on customary law and managed with modern governance for improve the welfare and independence of Traditional Village Krama.

3. COASTAL MANAGEMENT BY KEDONGANAN TRADITIONAL VILLAGE

The Kedonganan Traditional Village is located in the Kedonganan Village at the southern end of the Kuta District, which borders the north of the Tuban Village, to the east of the Badung Strait, to the south of the Jimbaran Village, to the west of the Indian Ocean. The area of the Kedonganan Traditional Village is 1.91 Km². The total population of the Kedonganan Traditional Village is 7,038 people, with a total of 1,585 family heads. The number of Banjar Adat and Banjar Kedonganan Traditional Village Service is 6 Banjar Adat and 6 Banjar Dinas, consisting of: Banjar Pasek, Banjar Kerthayasa, Banjar Pengenderan, Banjar Anyar Gede, Banjar Ketapang and Banjar Kubu Alit.

The number of cafes on the West Coast of the Kedonganan Traditional Village is 24 cafes, all of which are managed by the people of the Kedonganan Traditional Village. In the past, there were 92 cafes on the west coast of Kedonganan Village, which were managed by 90% of people outside of Kedonganan Village and 90% of their workers were outsiders of Kedonganan Village. The operation of the cafe on the west coast of the Kedonganan Traditional Village is carried out based on the recommendation of the Badung Regent No.603 of 2006 regarding the arrangement of the Kedonganan Beach by the Kedonganan Traditional Village; Badung Regent Decree No. 1238 concerning Approval for the Implementation of the Arrangement and Management of the Kedonganan Coastal Area of Badung Regency by the Kedonganan Traditional

Village; Joint Decree of the Bendesa Adat Kedonganan, Head of Kedonganan Village, LPM of Kedonganan Village Number 04 of 2006 concerning Technical Arrangement of Kedonganan Beach; Joint Decree of the Bendesa Adat Kedonganan, Head of Kedonganan Village, LPM of Kedonganan Village Number 03 of 2007 concerning the Establishment of the Management Board for the Kedonganan Coastal Tourism Area; Decree of the Kedonganan Traditional Village Head Number 01 of 2009 concerning Cafe Regulations.

The Kedonganan Traditional Village will soon pour the Kedonganan coastal management arrangements into the awig-awig of the Kedonganan Traditional Village. Cafe entrepreneurs on the west coast of the Kedonganan Traditional Village must comply with the provisions contained in the awig-awig of the Traditional Village. The cafe business is a legal entity. Cafes must obey paying or depositing taxes. Cafe entrepreneurs to help repair, maintain and finance the kahyangan temple ceremony in the Kedonganan Traditional Village.

4. CONCLUSION

The traditional villages in Bali have a great role and potential in managing the coastal areas in Bali. Moreover, these efforts have directly or indirectly contributed to the local economy and coastal areas environment preservation measures. Coastal areas and traditional villages in Bali have as important a role as cultural tourism in the sustainability of the island's tourism and people's life. These provide interesting explanation of how coastal areas can be managed by traditional village and coastal management settings.

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