Policy Practice Models Group in Management Peat Swamp River
(Study of River Management Policy Peat Swamp Based on Indigenous Knowledge System)

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ABSTRACT

Watersheds in several places in Indonesia carry a very heavy burden due to their very high population density and intensive use of natural resources so that there are recent indications that watershed conditions are declining with indications of increased incidence of landslides, erosion and sedimentation, flooding and drought. One of the government's programs is the development of peatlands which in 1995 were implemented by the Peatland Project (PLG) in Central Kalimantan, eventually transforming one million hectares of agricultural land that was lowland and peat swamps into areas that experienced deforestation and serious degradation due to drainage and burning. Whereas the community in the ex-PLG area should be aware of and have a voice and role in planning their environment and developing their surrounding areas. Input from the local community is very important to measure the effectiveness of the handling and will influence the continuous improvement of plans and actions going forward, community rights must be recognized and respected. This paper emphasizes the importance of community involvement in the management of the Kahayan river area, which is an important reason because in the management involved many elements are involved, namely the government, the community and certain local organizations related to the local culture and environment. This reason is also motivated by the management of the river basin is a shared responsibility between public organizations and local communities around the river. (Sihombing, 2018) this translation is more framed in the practice of group model policies namely ethnic communities divided into riverine power, in the context of river basin management.

Keywords: Public Policy, Group models and river peat swamp management, indigeneous knowledge system

1. INTRODUCTION

Watershed according to the Integrated Technical Guidelines Integrated watershed management is an ecosystem unit whose main elements consist of natural resources of land, water and vegetation as well as human resources as the beneficiaries of these natural resources. Watersheds in several places in Indonesia carry a very heavy burden due to their very high population density and intensive use of natural resources so that there are recent indications that watershed conditions are declining with indications of increased incidence of landslides, erosion and sedimentation, flooding and drought. On the other hand demands for its ability to support living systems, both the upstream and downstream communities are of such magnitude (Department of Forestry, 2003).

This problem does not arise automatically, but the problem is caused by policy makers related to local government policies in producing river water resource policies, often ignoring the interests of the community and the lack of commitment of the government and community in preserving the environment around the river body. Public organizations directly related to river basin management, especially rivers in Palangka Raya, Kalimantan Tenga are the River Basin, Public Works Agency and River Basin Management Agency, which are still lacking in management knowledge and ability to manage and utilize river water resources in Central Kalimantan especially Pahandut Seberang Village. As a result, communities around the river are not familiar and the policies produced are not well socialized in managing the Kahayan peat swamp river area. (Sihombing Dissertation, 2016)

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Departing from the above phenomenon, it is necessary to answer the question question (question research) namely How is the practice of group model policies in the Dayak Community in the management of peat swamp rivers?

1.1. *Theoritical Perspective: State Policy within the framework of State Administration*

The large number of writings that translate the notion of administration is a series of collaborative business activities carried out efficiently by groups of people to achieve the desired goals together. When these activities come into contact with the needs of the community, the administrative translation changes to state administration. (The paradigm of state administration in the old public administration period) Departing from this understanding, the state administration is then translated into a series of cooperative business activities carried out efficiently by a group of people called the state apparatus, or the government to formulate, implement, or realize the desired state goals together. (Silalahi; 1989, Keban; 2008, Nigro & Nigro; 1984, Caiden; 1982, Thoha; 2008) The above opinion becomes the direction of the state intended by policy by taking into account the scope of the tasks state administration namely 1. Formulating policies, 2. Implement policies and 3. Imposing policies. (Silalahi, 1989).

The diversity of community issues including water resources, namely rivers, attracts many researchers to find out how the field of study of state administration covers important matters in people's lives. The science of state administration must be sensitive to be able to respond to the main issues in society and be able to formulate it into a policy formulation, and implement the policy into the realization of daily work (Caiden; 1982, Thoha, 2008)

Society consists of individuals and groups. Group theory reveals that interaction between groups in society is the main fact of a policy. This is illustrated by individuals with binding interests both formally and informally who emphasize demands on the government.
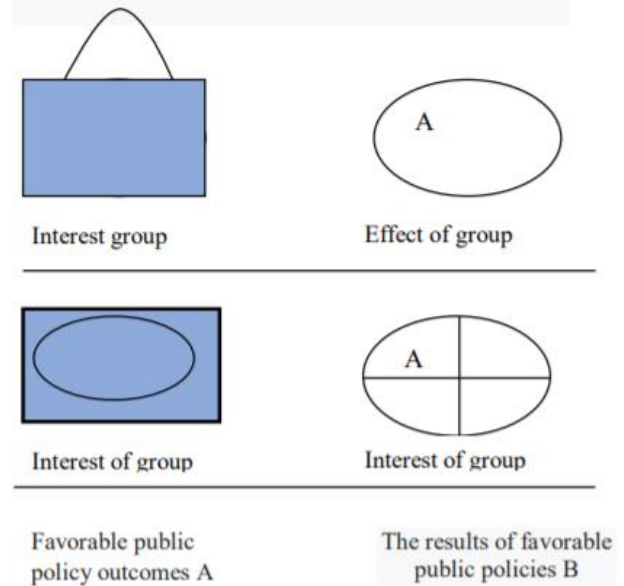
Individuals are very important in state policy, especially when they act as a part or on behalf of interested groups. Because interest groups are an essential bridge that connects individuals and the government and it can be seen that the group model in society is a struggle between groups that influence state policy (Silalahi, 1989; 40).

Group life is also inseparable from disputes or groups. To avoid disputes or conflicts between groups, various methods are carried out in the community, as follows: 1. Setting rules of play in groups - groups that are struggling. Manage compromise and balance of interests. 3. Make a form of compromise that is reflected in state policy. 4. Carrying out an activity that enforces what has been agreed on from the results of the compromise. (Dye; 1981, Roosenblom and Kravchuk; 2005)

The application of group policy according to group theory at a certain time, at a certain time a state policy is

an activity that maintains a balance within a group that is struggling.

Figure 1. State policy group model

Interest group   Effect of group

Interest of group   Interest of group

Favorable public policy outcomes A   The results of favorable public policies B

Source: Several aspects of State Policy by Dye (1981)

The group model seeks to mobilize all useful political, economic and cultural activities in relation to group struggle. Decision makers are seen to be steadily responding to pressure from groups by means of bargaining, negotiation and compromise of competing demands among influential groups.

Policy makers or decision makers by Arstein (1969; p.216-224) and Sihombing (Dissertation, 2016) are very important in community participation activities which are marked by the existence of citizen control in policy making. Citizens' control is translated as community participation (Thoha, 2010) Participation in public politics is an activity carried out by citizens, both individually and in groups that are planned to influence government decision making. Participation can be done either organized or spontaneously, both sporadically or continuously, either peacefully or powerfully, both legally or illegally, both effectively and ineffectively. Of the many kinds of participation, participation that tries to support policy is organized successfully and effectively. Thus effective support for substantial social and economic policy is most likely derived from regularly organized collective participation.

1.2. *Water resources in the translation of regional autunomy and water management*

The application of Law No. 22 of 1999 has the impact of opening up wider opportunities for regions (districts / cities) to utilize their water resources. Seeing this condition, water management is needed. The reason for the importance of water management is that it depends on

environmental quality factors and the availability of facilities and infrastructure that are not yet reached. The essence of the enactment of Law no.22 of 1999 is the repositioning of decision makers or policies that were originally top down to be bottom up. This bottom up perspective is a perspective that emphasizes people who are invited to play a role and participate actively in all matters relating to development. Likewise, the development carried out by the community in water management. (Sanim, 2011; 50)

Management of rivers or water resources that considers the need for community involvement or participation through the existence of groups is emphasized in article 11 paragraph 3 of Law no. 7 of 2004 concerning water resources, namely the pattern of water resource management determined by involving the broadest community. The pattern of river management or water resources is also based on the principle of a balance between conservation and utilization of water resources. This water resource management is a management that is intended to meet the needs of clean water for households, agriculture, industry, mining, and other community needs. Water management which translates into community participation is how the community and the government through its policies can operate, build and manage infrastructure and water distribution facilities that are not only in the city but in the countryside.

Water resource management in the application of policies in the community (groups) requires the role of the stakeholders including the role in coordinating with related agencies relating to improving and maintaining environmental quality (water).

Policy practice in the group model is also illustrated from the translation of how and what influences when the policy is implemented in the community, because the policy needs to consider local wisdom or the culture of the community it adopts to implement its policies. Many fail because the policies implemented are not in favor of the community. Particularly in practicing river management policies, public or government organizations need to consider what is the culture of the local community, because according to Minister of Forestry Decree No.52 / Kpts-II / 2001 concerning Guidelines for Implementing Watershed Management (DAS) explains that watersheds limited by topographic separators in the form of igir or ridge ridges. . Because all people claim to be the owners of the river, according to the extent of their territory and its strategic functions (KepMenHut No.52 / Kpts-II / 2001) .

From the policy, it appears that water has a mega system, which is a human system that is divided into production subsystems, administrative subsystems, socio political subsystems and legal subsystems. Based on the human system, an integrated watershed management program is held. watersheds based on community priorities. The components needed in this program are: 1. Development of natural resources. Residents who live in the watershed and use natural resources. The second component is new in the research of researchers when researching rivers or water resources.

This means that the human aspect is the focus of this research, with human reasons being the main source and need to invest itself, its funds, its efforts and energy for the progress of watershed management. In the watershed program, the human aspect is carried out with the aim of increasing the awareness and commitment of the population to protect and preserve and protect natural resources that benefit humans.

2. AUTHOR CONTRIBUTION

2.1 The translation of the Dayak Community Group Model through local culture of living in river communities

the river is a vast natural resource that complements the life of the Dayak people, so that the identity highlighted by the local Ngaju Dayak community is more to the river community. So far, the Kahayan river is used for any purpose by fulfilling 3 functions, namely a place of residence, a transportation route and the fulfillment of the necessities of life. Culture residing in the Dayak Ngaju community is a culture preserved by the Dayak community to utilize and manage the river into a lifestyle or culture that is located alongside the river. The culture of residing in the Dayak Ngaju community is illustrated by the construction of the Huma Lanting or the settlement of the community above the trunk house with the aim of easier access to water in the context of river management The culture of residence which is a wealth of one of Indonesia's cultures is also able to display culture in accordance with the identity of the Dayak community, namely the river community. This river community in the translation of culture in the Dayak community is a form of community involvement called participation in river management. This participation model is what the researchers refer to as a "SETTING" participation model. And this will certainly be a homework for the local government to examine the potential of communities living along the river banks.

The participation model of "settling" is a model of participation of the Dayak community which is derived from ancestral culture in the activities of settling on the rumored lanting or rod house above the water. Thus, the culture of residence in which the Dayak community is an incentive or energy for the Dayak community, especially along the riverbanks in maintaining or managing the river. This also shows the attachment of the Dayak people along the river to the river in their environment.

Arnstein (1969; 216-224) which states that participation in public policy is an activity carried out by citizens both individually and in groups planned to influence government decision making. The government will get citizen participation both in an organized, spontaneous, sporadic, continuous, peaceful manner, power, legal, illegal, effective and ineffective. All this is called by Arnstein is the Ladder of

Participation Referring to the theory, the results of the research in the field illustrate that (see Chapter.II p. 07) The public participation of the Dayak community in

managing the Kahayan river is marked first beginning with the degree of power that occurs in the community consisting of citizen control and delegated power, more precisely as described below:

Citizens' control is a picture of the participation of the community whose communities live alongside the river are able to identify needs at the local level. This is shown by the awareness of the community that the area where the inhabitants live is a water area, the community identifies their life needs that are adjusted to the environment in which they live, which is the water environment.

Citizens' control is also marked by each area inhabited by Dayak communities in the riverbanks which is in the form of a small community in which a family forms a clan, so some families have the authority to involve someone they consider to be a stakeholder, community leader or traditional leader. This means that at the local level, the Dayak people entrust everything to these figures to discuss or provide support to these stakeholders and vice versa these stakeholders also have an obligation to better protect their citizens and regulate their citizens who live in the form of small communities along the river (a picture of the community living in a lanting house).

Community participation around the river can also be drawn from the degree of sign of participation, namely commitment, appeasement, consultation and provision of information. From the observations in the field, the researchers get results from the participation of riverbank communities in the implementation of river basin management. Which is illustrated through the decisions at the local level, namely the people who inhabit the lanting house decide to be more cooperative with government employees, which is characterized by public authorities in charge of river management, namely the Department of Public Works, the River Basin, and the Environment Agency to accept everything the program launched by the government, with the record of public institutions making more policies or programs that refer to local culture or local interests accompanied by efforts to guide and assist the staff of the hall (government employees) of the riverbank communities.

Furthermore, the government, which wants to stem the participation of riverbank Dayak communities, chooses to do what is called public consultation, namely giving information to the community by the government, or vice versa giving public information to the government about what values, river culture, beliefs, myths , as well as the legends of the Dayak people who highly respect the nature of the river area. On the contrary, this was responded by the government which was also represented by the department and the hall has programs - both priority programs and support programs for the management of river areas. Water management by the Dayak community as a community incorporated in ethnic groups makes the management of the river or water area has a policy practice in the translation of cultural involvement, that is, the culture of settling in the Dayak community as a method of indigeneous knowledge

system. Which is characterized by the following policy practices:

1. The river community group establishes rules for the existence of ceremonies or rituals to clean the river. And rivers that are the mainstay of riverbank communities apply the rules of the existence of traditional leaders or damang who become mediators between the people and the gods of heaven and nature who are believed to protect the earth.

2. The river community group also arranges a compromise or balance of interests, namely by sharing the task of checking the state of river water or water discharge. The balance of interests is also reflected in the mutual agreement to protect each river area in its occupancy (coordination).

3. River community groups determine the form of their compromise as water users policy No. 7 of 2004 article 11 paragraph 3 concerning the balance between nature conservation and water utilization. (P3AI = water user farmers)

4. When it is felt that something is endangering or threatening the presence of water, the river community group, namely the Dayak community, agrees to provide food to the gods in the river, through rituals or traditional ceremonies which are believed that the river is a form of nature intended for people on earth to fulfill   their needs their life.

The practice of public policy around the river area for river communitiesis a policy taken by the community related to how the value so local wisdom are all wrapped in the local knowledge system. With the value of know ledge of water encourages people to take local policies that are maintaine dan dlive by the local river culture.This policy should be a capital for public governments to take decisions in the formulation of water or river policies, so as not to cause negative consequences for the river communities around peat rivers.

The findings in the research field are participatio Dayak community as a river community, especially in the context of river management, were carried out with various techniques in gathering data, all of which were ultimately in accordance with the theories and research methods used to produce a translation of the Dayak community group model through local local culture that is the culture of residing in river communities. Settlement culture is described in the form of public participation in the Dayak community who identify as river communities, especially in the context of river basin management.

The conclusion drawn from this study is that the Kahayan river in Central Kalimantan as one of the largest rivers, has three functions, namely as a place to live (living), transportation, and facilities to meet the needs of life. The biggest function is one of them. Culture residing in the Dayak Ngaju community is a culture that is preserved by the Dayak community to utilize and manage the river into a lifestyle or culture that is located alongside the river. The culture of the Ngaju Dayak people is better known as the construction of the Huma Lanting. The traditional architecture book of the South

Kalimantan region once revealed the existence of the Dayak tribe who settled at home, whose house could be carried away by the flow of water so it was called a trunk house.

The culture of residence owned by the Dayak Ngaju community according to the researchers is a model of the participation of the Dayak community in managing the river area which of course this can also be an international tourist destination if the local government really captures the situation generated by the Dayak community around the river. This "resident" participation model is a participation model of the Dayak community which originated from ancestral culture in the activities of settling on a lanting or trunk house above the water. Thus, the culture of residence in which the Dayak community is an incentive or energy for the Dayak community, especially along the riverbanks in maintaining or managing the river. This also shows the attachment of the Dayak people along the river to the river in their environment.

Furthermore, in the practice of group (ethnic) group models the Dayak people practice policies in managing the river namely: water management by the Dayak community based on local culture or local culture in managing the river area or water has a policy practice in the translation of cultural involvement that is the culture of living in the Dayak community as a method of indigeneous knowledge system

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