



Conservation Values of Local Wisdom-Based Spatial Planning in Tenganan Pegringsingan Traditional Village

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Abstract. Space utilization can reflect a person's relationship with other people and the environment. The essence of anthropological study on space or the anthropology of space is about how individuals manage space within their territories and determine the use, function, and boundary of an area. Starting from a study on the relationship between culture and spatial planning, humans create a new dimension called cultural dimension, which is proxemic, and hence the planning and utilization of space is adjusted to their cultural concepts. This research using combination of Conceptual-Approach and Empirical-Approach. The rural spatial planning of Tenganan Pegringsingan Village incorporates conservation values rooted in local wisdom, which align with the environmental philosophy of ecosophy. When it comes to safeguarding the environment in the cosmos, the community's actions are guided by the wisdom that arises from the truth. Tenganan Pegringsingan Village's wisdom contains conservation values on rural spatial planning and it is strongly related to their socio-cultural life and religions, which is connected to the management of residential areas, water resources, and forest protection. The challenges to strengthening conservation values in spatial planning in Tenganan Pegringsingan Village is caused by changes in spatial functions. A form of Tenganan Pegringsingan Village's wisdom on environmental management is the customary community's indigenous rights, which is contained in the customary village's awig-awig and serves as a law to be observed. If violated, sanctions await the offenders.

Keywords: Legal Culture, Local Wisdom, Spatial Planning, Conversation

1 Introduction

The substance of Law No. 6/2014 on Villages, actually has the most apparent alignments for those living in rural areas. This alignment exists as a result of there is a new governance between the state and the village that makes the village more sovereign, the relationship between the village and the people is more participatory. The development of villages and rural areas falls within the purview of village regulation. Spatial aspects in rural regions are directly tied to the dimensions of village and rural area development. The term "spatial" refers to common goods or existence that is owned by the public and that, in order for each subject to exercise their rights, it must have permission from the state. It does not supersede other subjects' rights or take them away [1].

With In the context of the Unitary State of the Republic of Indonesia, the Village Law's enactment necessitates the regulation of rural spatial planning based on local wisdom, whereas Law No. 26 of 2007 concerning Spatial Planning incorporates rural area regulation into district spatial planning [2].

Based on the Final Report of the Rural Development Evaluation Study through BAPPENAS, the Ministry of National Development Planning, more than 56.86 percent of Indonesia's population lives in rural areas, therefore, rural development deserves high attention and priority in national development. 2010–2014's National Medium-Term Development Plan (RPJMN) states that rural development aims to benefit rural communities. Several obstacles faced in rural development in order to improve community welfare are outlined in the RPJMN 2010-2014 (Book 2 Chapter IX). Based on the RPJMN, it is stated that the problems faced in rural development are: (1). Limited quality employment alternatives; Weak linkages of economic activities both sectorally and spatially; The emergence of barriers to distribution and trade between regions; (2). The high risk that can occur for farmers and business actors in rural areas; (3) The low assets controlled by rural communities; (4). The low level of rural infrastructure and facilities; (5). The low quality of human resources in rural areas, most of which are low skilled; The increasing conversion of fertile and technically irrigated agricultural land to other uses; The increasing degradation of natural resources and the environment; The weakness of community-based institutions and organizations.

The dynamics of community life will inevitably affect changes to the principles in the life order of indigenous peoples. From the initial observation of the entry of modernisation, the existing infrastructure in Tenganan Pegriingsingan Village has implications for changes or shifts in the meaning of conservation. It seems that economic factors may have an influence on conservation that was previously adhered to by customary law communities. From the above background, the problem formulation that can be taken is how local wisdom-based conservation values are carried out in rural spatial planning in Tenganan Pegriingsingan Village?

2. Methods

This research is a type of empirical legal research, philosophical in its analysis and explorative in its data mining. This research is a descriptive qualitative type with a combination research approach between Conceptual and empirical approaches to the existence and applicability of conservation values and the empowerment of communities governed by customary law in rural areas through local knowledge-based spatial planning [3].

3. Result and Discussion

Spatial planning is unique to each community. The spatial concept of a society is largely determined by its cultural system which includes knowledge, beliefs, norms and rules that apply in the society concerned. The spatial layout of a community is often also a symbolization of the slam and socio-cultural reality of the community. Spatial planning is important in development, especially in relation to settlement and regional development. Because every society has a certain concept of spatial planning. By deeply

understanding the spatial customs of a community, it is certain that development programs related to settlements and territories do not conflict with the views and needs of the community concerned.

Article 33 paragraph (3) of the 1945 Constitution of the Republic of Indonesia mandates that the territory of the State of Indonesia, which is rich in natural resources and a gift from God Almighty, be protected, managed, developed, and preserved for the purpose of using it for the benefit of the people. This must also be done in accordance with the State philosophy of Pancasila. When analyzed as a system of spatial planning, utilization, and control of spatial utilization, these three elements serve as pillars. By utilizing these pillars, spatial planning can: (a) realize successful and useful space utilization and achieve sustainable environmental management; (b) ensure that there is no waste in space utilization; and (c) prevent a decline in the quality of space [4].

The Tenganan Pegringsingan The Hindu community views the three aspects of balance in environmental management as being the balance between humans and God, humans and other humans, and humans and the environment. Tri Hita Karana, which translates to “three things that cause safety and prosperity,” is the Hindu term for this idea. The creation of spatial culture, whose embodiment of three primary aspects related to the concept of luan-teben (sacred-profane), is one means to preserve the harmony and balance of the connection. The term “Tri Mandala” refers to these three primary components of the Balinese traditional spatial rules. They are: utama mandala, which is the most sacred zone and is used for places of worship; madya mandala, which is an intermediate zone used for residential buildings; and nista mandala, which is the most profane outer zone and is known in Bali as jaba sisi, teba, lebuh, or telajakan. Arne Naess argues that ecosophy is a philosophy of the environment that implies the wisdom of understanding nature as a home, as well as a wisdom in guiding naturally how to organize a home so that it is habitable and becomes a support while allowing life to develop in it [5]. The environment is not just a science (science) but a wisdom at the same time.

Geologically, the land in Tenganan Pagringsingan Village is divided into two types: dry land/plantations 583, 04 ha located in the south of the village, and rice fields 255, 85 ha located far behind Bukit Kaja and Bukit Kangin. In addition, there is 8 ha of residential land, 6 ha of burial land, 42 ha of river and others. The embodiment of conservation values in Tenganan Pegringsingan Village can be seen in several water resource management systems, forests, spatial village settlements, and enau plants that thrive in the kebuntegalan area cultivated by tenant farmers. In the management of water resources for the rice field environment in Tenganan Pagringsingan Village is carried out traditionally, namely through the subak system. Subak is a customary community organization in the field of irrigation that is independent in a certain rice field area that obtains water sources from one empelen (dam).

The form of The existence of indigenous peoples' customary rights, which are essentially the right to joint ownership of the customary village as the strongest unit of land and everything on it, cannot be separated from the local wisdom in environmental management in the village of Tenganan Pegringsingan. These rights are outlined in the form of awig-awig as a law that must be obeyed and carries consequences if awig-awig is violated. Awig-awig is actually the embodiment of the creation, taste and karsa of the

subak krama in the management of water resources, especially for agricultural endeavors because it is made by and for the subak krama in deliberation in a meeting (pe-sangkepan). Awig-awig also reflects the religious socio-agricultural nature of the subak adat community organization'. The sanctions contained in awig-awig can be divided into two: physical sanctions in the form of warnings, fines, closure of waterways and religious sanctions in the form of obligations to perform certain ceremonies to restore magical balance in the environment [6].

The village of Tenganan Pegringisingan is surrounded by three hills: Kauh Hill in the West, Kaja Hill in the North, and Kangin Hill in the East. The three hills have an important ecological aspect because they function as a protected forest and the results are used for the development of the traditional village, the allocation of which is regulated according to the awig-awig of the traditional village. In this forest environment a variety of plants grow, including: sonokeling or wangkal trees, tehep, candlenut, belalu, durian, areca nut, cempaka, lontar, betel nut, and enau trees [7].

In Tenganan Pegringisingan Village's awig-awig there are provisions that bind the community regarding the same building structure. The building consists of: Bale Buge, Bale Tengah, Bale Meten, Bale Paon and several buildings as places of worship such as: Sanggah Kemulan or Penyimpangan. All of these buildings are conditional buildings, in the sense that: the pattern, shape, location, and materials for the building are determined and cannot be changed such as Bale Buge, Bale Tengah while Bale Meten, and Bale Paon are free buildings in the sense that they can be designed according to economic conditions but cannot be multi-storeyed. Norberg-Schulz states that the meaning of the spatial environment is divided into five parts, namely pragmatic meaning, perceptual meaning, existential meaning, cognitive meaning, and logical meaning. Furthermore, the meaning is elaborated into the practical level of life into meanings: safety, honour, status, order, education, and economy [8].

The spatial function of the Tenganan Pegringisingan community serves to protect its people from outside environmental disturbances that can be dangerous. From the results of field data processing and interviews with Putu Widnyana, one of the landowners, that with the modernisation and changes that occurred with the hardening of the road which was previously a path to the east of banjar pande into a road that is easily traversed by vehicles. This condition of change on the one hand facilitates road access as a shortcut to Bungaya village or Bukit Kaja Village, facilitating access for Tenganan Pegringisingan Village landowners to control their garden land, rice fields cultivated by tenant farmers. The current phenomenon is that there is a threat to the conservation values of plants, especially the palm trees that produce palm fibre (ijuk), because customary rules determine that palm fibre cannot be traded. The threat phenomenon is the sale of palm fibre, which was previously prohibited from being traded, because palm fibre (ijuk) is an important need in the village when it is needed for the needs of traditional bale buildings in Tenganan Pegringisingan Village [9].

This condition seems to be a threat to the values or customs that have become a legal culture as a form of conservation, if there are any changes to the legal culture that was previously held firmly, the changes should be outlined in the rules / pararem of the traditional village which will be a controller between the landowner and the cultivators so that the essence of the conservation value of palm fibre can be maintained. Even if

there is an agreement on allowing palm fibre to be sold, the protection of the fulfillment of palm fibre needs in Tenganan Pegringsingan Village can be maintained [10]

4. Conclusion

The values of local wisdom-based conservation carried out in rural spatial planning in Tenganan Pegringsingan Village are very compatible with ecosophy's environmental philosophy, which holds that environmental philosophy is knowledge of the environment and the ecosystem as a whole. When it comes to safeguarding the environment in the universe's dimension, community behavior patterns are guided by wisdom derived from truth. The sociocultural life of Tenganan Pegringsingan Village and religion are inextricably linked to the conservation values of local knowledge in rural spatial planning, which is used to manage water resources, preserve forests, and manage settlement environments. It is impossible to separate the existence of customary rights in Tenganan Pegringsingan Village from the form of local wisdom in customary environmental management law communities and is outlined in the form of awig-awig as a law that must be obeyed and apply sanctions if awig-awig is violated.

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