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COLLABORATION OF ECONOMIC COMMUNITY, POLITICAL COMMUNITY, AND CIVIL COMMUNITY IN INVESTATION SOCIAL CAPITAL FOR PRESERVATION OF MARINE AND COASTAL ENVIRONMENT IN THE PEMUTERAN VILLAGE, BALI

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ABSTRACT

This study aims to examine and analyze about base factors collaboration of economic community, political community, and civil community in investing social capital and forms of the social capital invested for preservation of marine and coastal environment in the Pemuteran village, Bali. This study uses qualitative method, with kajian budaya approach. The technique of data collection, involves observation, serious interviewing, library/document study. Data is carried out in qualitative descriptive, and imlemented in narration shap. The result of this study shows, there is the factors that base the collaboration among the communities of economic, politic and civil, to invest the social capital in appearing ecological everlasting ofmarine and coastal in Pemuteran Village there are: situation is based on awareness to natural ecology condition, ecologic intelignce, the purpose reasson, that has economical charracter, politic, sociological, socioreligious, and development policy. The shape of social capital that's collaborated by economic, politic, and civil community in developing the everlasting of marine and coastal environment, involving the idelogy of tri hita karana, nyegara gunung, menyama beraya, kinship system, neighboring relationship of Desa Pakraman and office Vilage.

INTRODUCTION

Pemuteran Village, as one of the villages in *Gerokgak* District, *Buleleng* Regency, is 3,033 hectares in width, and its coastal line is 7 kilometers in length. In other words, the marine and coastal environment of *Pemuteran* Village is wide enough. Marine and coastal environment which is wide enough means that *Pemuteran* Village has sufficient natural capital, which is one of the community capitals. Such a natural capital can be used as space giving livelihood to the local people. Its existence as the space giving livelihood to the local people should be maintained, especially if it is related to *tri hita karana*, an ideology which is used as the basis of morality and dynamics the local people's lives. As an

ideology, *tri hita karana* is a local wisdom that contains the value of social harmony, ecological and theological. In addition, it is used as a reference referred to by the local people in their way of behaving. As a result, it is presented in the *awig-awig* Desa Pakeraman Pemuteran (the locally applicable law). This is what Basri, et al (2017) means, that every society has a set of local wisdom that becomes a world view for the people concerned.

The two ideal texts mentioned above should have avoided the environmental degradation from taking place. Furthermore, according to the local people, the sea is their (rice) field which can provide them with what they need daily. From the Hasbullah's perspective (2006), the sea and the coastal area is a social arena where a competition for capitals and interests takes place. None is usually responsible for the competition for capitals and interests in a publicly-owned social arena like this, as what took place at Pemuteran Village from 1980 to 1998. This phenomenon cannot be separated from the ideology referred to by cowboyism (Korten, 1993), market religion (Atmadja, 2006), and libido economy in *terectasy* life (Piliang, 1998), in which the culture of consumerism always does its best to satisfy the interests of the capitalistic economy, or phenomenon there is a struggle of interests or extreme ideologies are neatly structured (Basri, et al, 2017).

However, since 2000 the reverse has taken place; the people living at *Pemuteran* Village have been aware that they should preserve the marine and coastal area. The process of preserving the marine and coastal area has involved three groups of people; they are the economic community, the political community, and the civil community with their respective interests/ideologies. The economic community refers to the ideology of capitalism, which always accumulates the capitals it has; the civil community (the Traditional Village and the Non Government Organization) refers to the social, ecological, and theological harmony; and the political community gives more priority over the sustainability of the power it has and mediates the other two communities with their different interests. However, the fact shows that the political community tends to collaborate with the economic community for two reasons. The first reason is that it needs more capitals and the second reason is that it is necessary to increase the local revenues. Based on what was initially observed, the three community groups could work together to preserve the marine and coastal environment at Pemuteran Village. Therefore, it was necessary to explore the quasi collaboration among the economic community, political community, and civil community in the investment of social capital to preserve the marine and coastal environment at Pemuteran Village, Gerokgak District, Buleleng Regency.

METHOD

This present study is a cultural one using qualitative method, and descriptive-qualitative technique of analysis (Miles and Huberman, 1992; Ratna, 2006; Maryeni, 2005). It was mainly aimed at formulating a critical ethnography of the coastal community in general, and the system of social capital used to preserve the marine and coastal environment at Pemuteran Village.

The present study was conducted at Pemuteran Village, Gerokgak District, Buleleng Regency. The data used in the present study were qualitative and quantitative data, which were obtained from the primary and secondary sources. The instruments used for collecting the data were an interview guide, several data cards, a digital camera, and a video camera which was used for observing the result of the survey and interviewing process

The informants in the present study were purposively determined and included the dwellers of Pemuteran Village. Snow ball technique was also used to add the number of the informants needed. The number of informants depended on the extent to which they were already redundant and valid. The techniques used to collect the data in the present study were adjusted to the types of the data used and the sources from which the data were obtained. They were observation, interview, and documentation study.

The data were descriptively and qualitatively analyzed. In this relation, the data were intensively obtained, categorized and formulated, depending on the data obtained from the field. In addition, the data were also interpreted (Basrowi and Suwandi, 2008). The data were interpreted using interpretative and qualitative approaches, which were then combined with different critical theories. Deconstruction was done to obtain the hidden meaning (Hoed, 2011). The results of data analysis were

presented qualitatively and quantitatively. Being qualitatively or informally presented means that the results of analysis were presented using narrations.

RESULTS AND DISCUSSIONS

The Factors Underlying the Economic Community, Political Community, and Civil Community to Preserve the Marine and Coastal Environment

There are several factors underlying the economic community, the political community, and the civil community to collaborate to invest the social capital to preserve the marine and coastal environment at Pemuteran Village. *First*, the environmental condition underwent degradation. It was necessary to pay attention to three variables such as territorial variable, self lengthening, and social connotation.

Territorially, the coastal environment is the environment where the sea and the main land physically and objectively meet. From self lengthening dimension, the marine and coastal environment is perceived as space which provides people with livelihood. From social connotation dimension, as far as the local people are concerned, the coastal area is the arena which has social meaning; it is public, private and holy space.

In that context, along the coastal area residences, agriculture, fishery, religiosity, tourism and communications develop. They are harmful enough to the environmental preservation and the sustainability of the marine and coastal ecology. The environmental degradation taking place along the marine and coastal environment at Pemuteran Village resulted from the fact that the sea belongs to everybody, the paradigm of modern development, and the fact that the technology used to exploit the natural sources was environmentally unfriendly. Such facts implied the paradox of the environment-oriented/sustainable environment. As a result, the economic community, the political community, and the civil community developed social capital to preserve the environment. The social capital developed at Pemuteran Village was meaningful to the local community and environmental preservation.

Seond, the second factor was the ecological smartness. Such an environmental awareness could not be separated from the ecological smartness the local people had, which was poured into the ecology-oriented local genius. The universe is the source which is not only to be exploited but also should be used as a collective house which should be continuously protected, looked after, and organized. It is not to be damaged. Such local genius contributed to the solidarity between human beings and the nature; the human beings became aware that they were part of and could not be separated from the ecosystem.

Such awareness showed that preservation, harmony and the welfare of people and their environment were highly important. The involvement of the economic community, the political community, and the civil community in the investment of the social capital to preserve environment was certainly related to the ideologies of *tri hita karana* and *nyegara gunung*. It seemed that such texts led to the formation of many different social texts such as *pecalang segara*, *Karang Lestari* Foundation, and what was called *pokmaswas*.

Third, the economic factor, which was related to the awareness that the attempt made to invest the social capital to preserve the environment would positively increase the fishermen's income as they could increase the quantity of fish caught. In addition, if the marine and coastal environment was preserved, the entrepreneurs in tourism would have opportunity to develop marine tourism. This would be highly meaningful to the local government, as it would increase the local revenues.

Fourth, the political factors, as the attempt made to invest the social capital to preserve the marine and coastal environment would positively develop the network of the power, the partnership with the ruler, and preserve the power the different groups of the local people had. To the political community, the investment of the social capital to preserve the environment would enhance the image that the government treated it wisely, and, as far as the context of environment-oriented development is concerned, this could indicate the success achieved in development. The label of the success in development was meaningful to the political community as it could enhance the support to and the trust in the ruler provided by different parties. The involvement of the economic community in such an attempt could certainly ease it to obtain permits to run and sustain its businesses. The civil community

would find it easy to obtain support from the local, national, and international communities to carry out their programs.

Fifth, the sociological factor; the phenomenon of the environmental degradation taking place along the marine and coastal area at Pemuteran Village could be easily known by every group of people as it was exposed through mass media. This could be the basis for labeling the local people as degrading the environment. Such a negative label could certainly lead to embarrassment. In relation to that, therefore, many groups of people did their best to improve the ecosystem of the coastal and marine environment. The social capital was strengthened by socializing and developing the social network with the political community, economic community, and civil community, and by making *awig-awig* (the local law), and establishing the *Karang Lestari* Foundation, the Bio Rock Foundation, *Pecalang Segara*, and what is called *Pokmaswas*.

Sixth, the magic religious factor; the attempt made to invest the social capital to preserve the coastal and marine environment reflected the existence of human beings as socio-religious creatures. In this context, human beings believe that the universe is created and controlled by a supra natural strength. Such a belief was implemented by building holy places, performing ritual activities, and preserving the environment by many different groups of the local people.

Seventh, the developmental policy; the attempt made to invest the social capital to preserve the marine and coastal environment supported the policy on sustainable development. The main agendas of the sustainable development was synchronizing, integrating, and giving equal proportions to the three main aspects of development such as the economic aspect, the socio-cultural aspect, and the environment aspect.

B. The Forms of the Social Capital Invested

The social capital invested to preserve the marine and coastal environment included the ideologies of *tri hita karana*, *nyegara gunung*, *menyama braya*, the kinship system, the neighborhood system, *Desa Pekraman* (Traditional Village) and *Desa Dinas* (Administrative Village), *Pecalang Segara*, *Pokmaswas*, *Karang Lestari* Foundation, and *Anak Pemuteran* Foundation. This means that the social capitals invested included two main forms of texts; they are the ideal texts which included ideas, values, and norms which were developing in the community, and the social texts which included various patterns of behavior in the community life.

The social capital was formally and informally invested by the economic community, the political community, and the civil community. The social capital was formally invested through formal institutions using legal and formal administrative system. The social capitals were informally and amicably invested. The social capitals were economically, socially, and ecologically beneficial; however, the roles played by many different groups of people with their different interests could not be avoided; as a result, the collaboration developed by the three groups of people was a quasi.

CONCLUSION AND SUGGESTION

The conclusions of the present study are as follows.

1. The present study revealed that the collaboration among the economic community, the political community, and the civil community in the investment of the social capitals to preserve the maritime and coastal environment at Pemuteran Village was based on several factors; they are: the awareness of the environmental condition, the environmental smartness, the economic interests, sociological factor, political factor, socio-religious factor, and the policy on development. The environmental condition was related to the degradation in the marine and coastal environment as a consequence of environmentally unfriendly exploitation. Such awareness of the environment could not be separated from the ecological smartness the local people had, which was poured into the local genius of *tri hita karana*. The ecological smartness would make the local people to be aware that they were part of the one ecosystem. In addition, the economic, political, sociological, and socio-religious factors, and the policy on development also contributed to the collaboration among the economic community, political community, and civil community.
2. The forms of the social capital invested by the economic community, political community, and the civil community to preserve the marine and coastal environment included the ideologies of *tri hita karana*, *nyegara gunung*, *menyama beraya*, kinship system, neighborhood relation, *Desa*

Pekraman (the Traditional Village), and *Desa Dinas* (the Administrative Village). It was true that the investment of the social capital was useful socially, economically, and ecologically. However, on the other hand, the interests of various groups of people in the community could not be avoided; as a result, the collaboration developed by the three groups of community was a quasi.

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