

Collaboration of Political, Economic, and Civil Communities in Utilizing Social Capital and Cultural Capital in Forest Conservation (A Case Study of Social Forestry in Wanagiri Village, Sukasada District, Buleleng, Bali)

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Abstract. This study aims to: To analyze the meaningful reasons/motifs associated with the ideological superstructure, social structure, and material infrastructure that provide impetus for Wanagiri Village to preserve the forest by utilizing Village Forest Management Rights (HPHD); To analyze the elements basic social capital known to the Wanagiri village community that can be collaborated in relation to other capitals (produce economic capital, human capital, and natural capital) in order to realize forest conservation by utilizing Village Forest Management Rights (HPHD) including their relationship with other institutions outside their village; analyze the implications of the inclusion of social and cultural capital on the life of the Wanagiri Village community in order to realize forest conservation by utilizing Village Forest Management Rights (HPHD). This research method uses a qualitative approach, data analysis using interactive models of Miles and Huberman. The results of this study indicate that the use and conservation of village forests is motivated by the ideology of Tri Hita Karana, and is used as a guideline by the Traditional Village, BUMDes in its management, as well as the collaboration of civil society, politics, economy in implementing policies in the field. The elements of social and cultural capital that can be collaborated are trust, norms and social networks. The implication of the inclusion of social and cultural capital in village forest management (social forestry) is the creation of employment in the tourism and plantation sectors as well as increasing community income and maintaining the sustainability of village forests in Wanagiri Village.

Keywords: collaboration; social and cultural capital; social forestry

1. Introduction

Indonesia is one of the countries in the world that has the largest forest resources so that it can be said to be the lungs of the world. However, it is under threat because the forests in Indonesia experience shrinkage or deforestation every year. As a result of this deforestation, flash floods and landslides occurred in several areas (Kompas.com, 2020)

By borrowing the opinion of Korten (1984) deforestation is caused by a cowboy economic system. Deforestation is a situation where forest cover is lost and all its aspects have an impact on the loss of the structure and function of the forest itself. The cowboy economy can be seen from Forest Watch Indonesia data, during 2000 to 2017, it was recorded that Indonesia had lost more than 23 million hectares of natural forest, equivalent to 75 times the area of Yogyakarta province. This situation is in accordance with the characteristics of the cowboy economic system which is characterized by the use of natural resources and waste disposal

arbitrarily, because humans assume that nature has unlimited ability to maintain their health, can cause fatal consequences, namely severe environmental damage.

Human treatment of the environment is also related to the perspective or paradigm of modern science. The paradigm adopted is a mechanistic or Cartesian perspective which is centered on mechanistic, reductionist, objectivist and technocratic ideas (Keraf, 2002; Capra, 2000; Shiva, 1997; Shiva and Mies, 2005). The mechanistic paradigm can lead to exploitation of the environment. The environment is seen as centered on human interests so that it gives birth to the ethics of anthropocentrism (Keraf, 2002). Anthropocentrism is more focused on humans, namely male humans who support a masculinity culture so that men arbitrarily rape nature to fulfill their desires (Capra, 2000; Tong, 2004). Technology is a reflection of the culture of masculinity so that its use has the potential to cause damage to the environment. This condition does not require ethical considerations, because what is important is that nature must be able to fulfill human desires. This paradigm is the source of the causes of environmental damage experienced by mankind.

Deforestation is one of Indonesia's forest problems that still occurs today. One of the causes of deforestation is the phenomenon of limited access to land by local communities living around the forest (Muttaqin and Subarudi 2013). Local communities legally manage only 0.04% of the total forest which can be managed by outside parties, other than the government (Muttaqin and Subarudi 2013). In fact, according to (Contreras-Hermosilla and Fay 2005), people who live in and around tropical rainforests have a livelihood that depends on trees or forest products to meet their daily needs. This limited access to land encourages people to enter forest areas and utilize forest resources, often without going through a standard licensing process.

Nursalam (2010) provides an overview of the level of forest destruction that has placed Indonesia in unsustainable management. The results of the study show that there are at least 2 factors that cause damage to the environment and forest resources, namely; (1) unbalanced portion of utilization activities with forest rehabilitation activities in forest management policies; (2) utilization that is more concentrated on the utilization of timber forest products. The government's orientation and policies in managing forest resources are considered to be only timber oriented (timber oriented).

However, behind the picture of forest destruction that occurred in Indonesia, Wanagiri Village, one of the villages in Sukasada District, is able to maintain forest sustainability by involving various stakeholders including the political community, namely the local government, economic actors (hotel managers and tourism actors), civil society village government, and people who use forests as an economic source, indigenous peoples, namely traditional villages and rangers (forest pekalang). The collaboration of the four communities is able to build a symbiotic relationship of mutualism.

The state of a sustainable forest cannot be separated from the use of social capital and cultural capital. Although this Pakraman village plays an important role in preserving forests, studies on this issue have not been carried out intensively. In fact, understanding the cultural side of what is done by forest pekalang, Pakraman villages, official villages, Buleleng Regional Government, Bali Regional Government, and Non-Governmental Organizations is very important, both from an academic perspective, as well as opportunities for modeling for other villages regarding community collaboration. civil, political, economic, in the use of social capital in conserving forests by utilizing Village Forest Management Rights (HPHD). Therefore, what was done by Wanagiri Village as a pioneer in the formation of HPHD is very important to study. This is important to do not only so that the forest with the natural wealth contained in it remains sustainable but also indirectly can bring in foreign exchange for the Buleleng government by making Wanagiri Village a tourist area.

2. Methodology

The method used in this research is qualitative research. Data collection techniques used interview, observation, and content analysis methods. The technique of determining the informants used purposive sampling. This was followed by snowball sampling following the informants' instructions from key informants. In collecting data, the author also made active observations and analyzed documents that recorded the Tanjung Ser site. The data that has been collected is then tested for the validity of the data with the data triangulation process, namely the triangulation of methods and sources. From the existing data, the process of data analysis and data presentation was carried out using Miles and Huberman's interactive model data analysis (Miles et al., 2014).

3. Results and Discussion

3.1 Meanings / motifs related to the ideological superstructure, social structure, and infrastructure materials that provide impetus for Wanagiri Village on the grounds of using Village Forest Management Rights (HPHD)

1. To fulfill the needs of daily life

Wanagiri Village with an area of 1,575 Ha, is one of the villages directly adjacent to the protected forest area and the Lake Buyan - Lake Tamblingan Nature Tourism Park. This condition causes the lives of the people of Wanagiri Village to directly touch and interact with the forest area. To fulfill their daily needs, since the 1990s the people of Wanagiri Village have used non-timber forest products (NTFPs) and forest land for planting agricultural crops, vegetables, and split flowers. Considering that the planted commodity requires full lighting, the community does pruning and clears forest land, causing the protected forest area in the Wanagiri Village area to experience gradual degradation. In 2001 and 2002, the government through the Forestry Service of Buleleng Regency carried out reforestation activities in open areas in protected forest areas with woody plant species such as Mahogany and Gmelina.

Along with the implementation of the Social Forestry program, especially after the issuance of Minister of Forestry Regulation 49/Menhut-II/2008 concerning Village Forests, to improve the welfare of the people living around the forest, without forgetting the sustainability of the forest, after going through the institutional and administrative preparation process, in 2010 the Ministry of Forestry issued Decree No. 629/Menhut-II/2010 dated 11 November 2010 concerning Designation of Village Forest Areas for 7 (seven) Villages in Buleleng Regency covering an area of \pm 3,041 Ha, including the Wanagiri Village Forest area. After the institutional facilitation process was carried out, finally in 2015 the Governor of Bali Decree No. 2017/03-L/HK/2015 regarding the granting of Village Forest Management Rights in Protected Forest Areas of \pm 3,041 Ha was issued to 7 (seven) Village Institutions in Buleleng Regency, including in it to BUMDes Eka Giri Karya Utama to manage the Wanagiri Village Forest.

2. Showcase for tourism

The Wanagiri Village Forest is also a showcase that there is a village forest in Bali which also has its own tourism potential, in addition to other tours on the Island of the Gods. Village Forest itself is one of the Social Forestry schemes where in addition to providing legal access to the community to manage state forest areas sustainably, it is also expected to improve the welfare of the people in the village.

According to data from the Ministry of Environment and Forestry, there are 22 Village Forests in Bali with an area of \pm 6,770 hectares in 4 districts: Jembrana, Bangli, Karangasem,

and Buleleng. Wanagiri Village Forest itself has an area of \pm 250 hectares and is a protected forest. The Wanagiri Village Forest is managed by the BUMDes (Village Owned Enterprise) Eka Giri Karya Utama which divides its work area into 2 zones: protection and utilization zones. The protection zone is a forest area of \pm 80 hectares that is maintained, while the utilization zone is an area within the village forest covering an area of \pm 170 hectares which is planned to be used for fruit planting and environmental service businesses, one of which is the Banyumala waterfall.

Banyumala itself is taken from the name of the 'sudamala' spring which is located in the middle of a forest area in Wanagiri Village. The water is believed by the community for ruwatan or in Hindu terms 'melukat' or cleansing themselves from negative influences. This local wisdom can certainly be the main attraction in the development of ecotourism in the Wanagiri Village Forest.

It is not easy to start, organize, and then develop the potential of this Banyumala waterfall into an environmental service business, especially ecotourism. It took 3 years for the BUMDes of Eka Giri Karya Utama to carry out an action plan for the management of the Wanagiri Village Forest. After the HPHD (Village Forest Management Rights) was obtained from the Governor of Bali in 2015, it was only in early 2018 that the Village Forest Work Plan was ratified and became the basis for village forest managers to carry out activities.

Especially for the management of Banyumala Waterfall, it is managed by Pokdarwis (Tourism Awareness Group) which is one of the business units of Eka Giri Karya Utama BUMDes in the tourism sector. The entrance ticket is Rp. 15,000, - was agreed in the Village Regulation and is expected to contribute to improving the welfare of the Wanagiri Village community. Visitors from within and outside the country began to come and enjoy the Banyumala Waterfall which is increasing day by day. In the future, Banyumala Waterfall is expected to be not just an ecotourism showcase of village forests in Bali, but also a place to learn how the village can manage its natural resource potential to improve people's welfare without destroying nature.

3. Integration of social forestry in village development

Another motive that drives Wanagiri Village in the utilization of village forest is the integration of social forestry in village development. Participatory mapping carried out collaboratively in Wanagiri Village. Based on the Wanagiri HPHD, an exploration of the potential of the village forest and the carrying capacity of the village area was carried out for village forest management planning as part of the village development plan. The involvement of stakeholders in this process is an important part of comprehensive planning. These stakeholders include: North Bali KPH, BPSKL, Bali Provincial Forestry Service, village government, Faculty of Forestry UGM, Ministry of Villages, and district governments.

As a protected forest, the potential to be developed is the Banyumala waterfall. As a tourism area, this potential is supported by the potential for coffee commodities, which are widely cultivated by rural communities inside and outside forest areas. Thus, it cannot be separated between village forests in state forest areas and natural resources in rural areas (outside forest areas). This needs to be a comprehensive plan. Where village forest management planning (RKU=General Management Plan) is part of village development planning. This can be reflected in the RPJMDes Village Medium-Term Development Plan).

HPHD Wanagiri, Sukasada District, has become part of the village to become BUMDes, Eka Giri Karya Utama. BUMDes has obtained a permit through the Bali Governor's Decree Number 2017/03-L/HK/2015 with the status of protected forest land. In addition, it has also sought legal entity recognition through Wanagiri Village Regulation Number 1 of 2012.

Armed with this legality, Eka Giri Karya Utama Village BUM has carried out various productive economic activities in the form of managing non-timber forest product business commodities and environmental services - ecotourism.

The choices for commodities that are favored in the scope of the protected forest land permit are adjusted to the aspects that limit their use. In addition to pursuing ecotourism for the Banyumana waterfall, other commodities such as coffee are also being cultivated. The coffee plants in the community management area have been planted for a long time and there are even coffee trees that have a diameter of up to 30cm. The choice of coffee business as part of non-timber forest products stems from the demand for these products in the market. The types of coffee cultivated by the managing community are of 2 types, namely Arabica and Robusta.

2. The main elements of social capital known to the Wanagiri village community that can be collaborated in relation to other capitals (produce economic capital, human capital, and natural capital) in order to realize forest conservation by utilizing Village Forest Management Rights (HPHD) include: their relationship with other institutions outside their village

According to Damzar (2011: 184) social capital is social investment, which includes social resources such as networks, beliefs, values, norms and forces that drive, in the structure of social relations to achieve individual or group goals efficiently and effectively with other capital. In terms of the elements of social capital in village forest management in Wanagiri Village, the social capital found by the researcher is as follows:

1. Values and Norms

Norms are a set of rules that are expected to be obeyed and followed by members or community groups in a certain social existence. According to Fukuyama (2000), norms are part of social capital that is not created by bureaucrats or governments. Norms are formed through tradition, history, or charismatic figures who build a procedure for the behavior of a person or community group.

The prevailing values and norms in the Wanagiri community related to village forest management are sourced from Ilikita Perarem Pangele Village Forest, Pekraman Wanagiri Village which was inaugurated in 2016 as well as Village Regulation No. The prevailing values and norms in the Wanagiri community related to village forest management are sourced from Ilikita Perarem Pangele Village Forest, Pekraman Wanagiri Village which was inaugurated in 2016 as well as Village Regulation No. 02 Tahun 2019 serta Perdes LPHD No 04 Tahun 2019.

2. Network

The next element of social capital is social networks. The definition of a network as an element of social capital is a group of people who have informal norms or values in addition to the required norms or values. for transactions (Fukuyama, 2005: 245). Social networks can be formed because of the values and norms that are firmly held together which then underlies the birth of cooperation.

Trust

The ability to socialize is a very important capital for economic life and other aspects of social existence. However, this ability is highly dependent on a condition in which members in the community are willing to share with each other to find common ground for shared norms and values. If this ethical-normative meeting point is found, in turn, individual interests will be subservient to group communities. These shared values will generate trust (Fukuyama, 2007: 13). The social network that is meant is the Second Level Local Government of Buleleng, the Forestry Service, NGOs to work together

3. Trust

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4. Conclusion

Meanings / motifs related to the ideological superstructure, social structure, and infrastructure materials that provide impetus for Wanagiri Village on the grounds of using Village Forest Management Rights (HPHD) is 1) To fulfill the needs of daily life, 2) Showcase for tourism, 3) Integration of social forestry in village development. The main elements of social capital known to the Wanagiri village community that can be collaborated in relation to other capitals (produce economic capital, human capital, and natural capital) in order to realize forest conservation by utilizing Village Forest Management Rights (HPHD) include: their relationship with other institutions outside their village is 1) Values and Norms, 2) Network, 3) Trust

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