

Function of Traditional Village Perarem in Preservation Village Forest Area in The Village Wanagiri Buleleng

I Made Suwitra^{1*}, Ni Putu Egie Lyllien Cisquita¹, Ni Putu Widhi Rahayu¹, Ni Putu Sawitri Nandari²

Email-corespondance: madesuwitra27@gmail.com

1. Universitas Warmadewa, Indonesia
2. Universitas Pendidikan Nasional, Indonesia

Abstract. The aim of the activity is to discover the legal culture of farming communities and the legal structure of Traditional Prajuru and BUMDes Management in forest management and utilization through the HPHD scheme, so that there is coexistence between customary law and state law in preserving law and governance to achieve prosperity. The technical implementation was carried out using FGDs, training and lectures to the target group through 25 representatives. The initial evaluation was carried out through a process evaluation in the form of an evaluation of the presence of stakeholders, especially partners and business groups (Farmers and Livestock), Women's Farmers' Groups (KWT), tourism environmental service management groups before the Buleleng Regency Government OPD regarding the contents of the BUMDes Governance book. The results of the process show that the target group is enthusiastic about participating in FGDs, training and lectures. Likewise, the presence of BUMDes administrators who were given lectures on Governance according to the principles of "Good Corporate Governance" which currently has not been carried out optimally so that ongoing socialization and evaluation is needed so that the performance targets for management and utilization of forest resources through the HPHD scheme can be achieved, namely welfare of farmers and society.

Kata kunci: *banyu mala; hutan desa; kopi hutan; tata Kelola; wanagiri.*

1. Introduction

Social Forestry was launched by the Ministry of Environment and Forestry as a form of state presence in responding to community empowerment efforts in the form of improving the welfare of communities around the forest and at the same time providing responsibility for preserving forests. Village Forest Management Rights in Bali are handed over to the Village Institution (Dinas), so that the Administrative Village (Keperbekelan) before being given the right to manage village forests through Village Regulations is obliged to form a business entity that will carry out operations in business fields in utilizing potential resources in the village i.e Forest areas are the delegated authority of the Government, namely the Ministry of Environment and Forestry and the Bali Provincial Government.

The important point behind the issuance of the Decree of the Minister of Forestry Number P.89/Menhut-II/2014 concerning Village Forests in conjunction with the Decree of the Minister of

Forestry Number SK.629/Menhut-II/2010 dated 11 November 2010 concerning the Determination of Areas as Village Forest Work Areas covering an area of $\pm$ 3,041 hectares in Buleleng Regency and the Decree of the Governor of Bali dated 30 October 2015 Number 2017/03-L/HK/2015 concerning Granting Village Forest Management Rights in Protected Forest Areas covering an area of $\pm$ 3,041 Hectares to 7 (Seven) Village Institutions in Buleleng Regency, namely among others:

(1) Forest destruction in North and West Bali, such as in Buleleng, has recently become increasingly worrying.

(2) The rise of forest wood theft (illegal logging).

(3) It was discovered that there was a practice of buying and selling forest land by irresponsible individuals.

(4) Supervision by forest police is not optimal due to the limited number of personnel and lack of infrastructure in the field.

(5) The results of the Buleleng DPRD Commission II Working Visit to the West Bali Forest Management Unit (KPH) Office concluded that it was true that wood theft and land buying and selling transactions occurred, such as what occurred in Sepang Busungbiu Village. The reason is very cliché, namely very minimal personnel, very limited operational vehicles.

Paying attention to the condition of forests, especially those in West Buleleng, where it seems as if the state is losing in its efforts to carry out its duties in securing forest preservation in rural areas as a result of the actions of local communities around the forest who co-exist with the state structure which is tasked with carrying out supervision, innovation is needed to create patterns. new in forest management and utilization that is oriented towards welfare and sustainable forests.

The direction of activities towards the implementation of Village Forest Management Rights (HPHD) is oriented towards the principle of utility, namely the benefits of preserving forests as a source of life, community empowerment through education regarding the importance of forest conservation (function), economic empowerment of local communities through forest design tourism, educational forests, and finally being able to provide benefits through a sense of satisfaction (physical and spiritual), especially for visitors regarding the impact of all activities carried out in accordance with authority so that awareness grows to always keep it clean from rubbish that can damage the environment. Moreover, Bali is currently in a "garbage emergency" condition.

The presence of the state through policy in determining and granting Village Forest Management Rights is expressed as the state's recognition of the reality, where local communities around forests do not yet have legal access to utilize and manage resources in forest areas. There is also no awareness of the existence of obligations in forest conservation. So there is a disregard for people's forest management rights and the potential for preserving forests for prosperity. Agus Budhi Prasetyo stated that for the community, forests not only have ecological meaning, but also social, cultural and economic.

The research results of I Made Suwitra, et al. confirmed that control of forest areas in several traditional villages in Bali is still based on customary rights, such as in Culik Traditional Village, Tenganan Pegringsingan Village, Karangasem. With the enactment of "Law No. 5 of 1960 concerning Basic Agrarian Principles Regulations (UUPA)" has provided the possibility of transferring control

rights according to customary law to control or ownership according to State law ("UUPA"). The implication is that customary lands in forest areas change their status to individual or communal/group ownership rights, as happened in the Culik Traditional Village, which has implications for prolonged conflict. Disputes caused by the sale and purchase of customary land can also be found in the Kemenuh Gianyar Traditional Village, which is caused by the denial of the Traditional Village Prajuru regarding the results of the Traditional Village forum which has permitted the transfer of customary land to become individual land. Then there are efforts on the part of the traditional prajuru to utilize the land even though the person concerned has willingly carried out the obligation of "fatherhood" attaching the land in question to the traditional village.

Pay attention to several regulations issued by the Ministry of Forestry Jo Governor of Bali in determining and granting Village Forest Management Rights to 7 (seven) Village Institutions in Buleleng Regency in Protected Forest Areas, one of which is in Wanagiri Village. The most relevant thing to be explored for conservation is the existence of the "Village Forest Perarem" of the Wanagiri Traditional Village from a functional perspective to co-exist with state law and be integrated into governance.

2. Method

In implementing the Matchingfund scheme research grant, the Ministry of Education, Culture, Research and Technology is directed to directly disseminate the results of research findings in the form of community service. The approach method used is an analytical approach, case, customary law and statutory law. Implementation was carried out with several Focus Group Discussions (FGD), training, lectures. What can be evaluated is a new process evaluation, namely through the presence of target groups, namely Traditional Prajuru, BUMDes Administrators, Perbekel and Village Apparatus, Livestock and KWT Farmer Groups, Village Forest Farmers.

3. Discussion

The existence of Awig-Awig and Perarem Village Forests

Before the HPHD was handed over to the Village Institution for the use of the Wanagiri forest, the local community had secretly used the forest area, especially in areas where coffee plants were growing, called "Forest Coffee" as land cultivated by coffee farmers. Apart from that, the Banyu Mala waterfall has the potential to strengthen the economy of the surrounding community and cannot be exploited economically, so it seems to flow freely and naturally. The view of the lake on the side of the road has also not been managed and utilized economically. Through the Decree of the Governor of Bali in 2015, Wanagiri Village through a Village Institution called BUMDes obtained rights in forest management known as HPHD. Forests as an agrarian resource have a religious communal nature, namely that on the one hand it is believed to be a gift from Ida Sang Hyang Widi Wasa (God Almighty), while on the other hand it is village customary in the sense that it can be utilized by all village traditions (customs). Therefore, it is urgent that Awig-Awig, as a guide to direction and binding of village manners, is played and positioned in the same way as state law from the Central, Regional and Village (Perdes).

By granting HPHD to Village Institutions, Village Owned Enterprises (BUMDes) began to be formed through Village Regulations (Perdes) owned by Wanagiri Village (Administrative Village) to be able to carry out state forest management in the form of village HPHD covering an area of 250 hectares according to agreed standards, such as the authority to utilize non-timber forest products, environmental services. One of the non-timber forest products (NTFPs) that is utilized is "Coffee", while the environmental services include the use of "Banyu Mala Waterfall", a view of Buyan Lake by creating various selfie spots with various shapes. In managing HPHD, the Wanagiri Traditional Village created a "*perarem*" which can jointly regulate and provide guidelines/standards of behavior for implementing HPHD according to state law (Perdes, Decree of the Governor of Bali, and Decree of the Minister of Forestry). *Perarem* is Balinese customary law that grows and develops according to the needs of its people to regulate special issues that have not been regulated in *awig-awig*.

Awig-Awig is a term used by Traditional Villages to denote laws that grow, develop, and experience a process of thickening and thinning due to the adaptation process as legal plants disappear and change according to the needs and development of the supporting community. Etymologically, *Awig-Awig* comes from the words A, which means no, and Wig, which means damaged. So *Awig-Awig* is etymologically defined as rules that maintain equal relations between humans and their God, humans and other humans, and humans and nature so that they are not damaged within the framework of a community body called a Traditional Village. So *Awig-Awig* functions as a regulator and enforcer so that all village communities, known as village manners, respect and obey them to achieve peace and order within the traditional village forum.

Awig-Awig as village customary law in Bali is qualified by state law as unwritten law. It is relevant to the decision in the Seminar on Customary Law and national law development in Yogyakarta (15-17 January 1975 which stated that customary law is: original Indonesian law which is not written in the form of legislation of the Republic of Indonesia which here and there contains religious elements. As material Comparisons in academic evidence are relevant, citing several concepts that are material for study in customary law lectures, namely:

Soepomo as one of the customary law experts formulates customary law as non-statutory law, most of which is customary law and a small part of Islamic law. Customary law also includes law that is based on judges' decisions which contain legal principles in the environment where they decide cases. Customary law is a living law, because it embodies the real legal feelings of the people. According to its nature, customary law is continuously in a state of growth and development like life itself.

Snouck Hurgronje, as an expert on Dutch customary law, uses the term customary law for the law that applies to Indonesians (Indigenous) since 1893, namely to emphasize that Indonesian people's law is uncoded law. Before there was the term customary law, customary law was known as the opposite of written law, namely as a complex of legal regulations that arose because of custom, namely because people behaved in a certain way for so long that rules of behavior (*sila*) emerged that were accepted and desired by society.

Unwritten law (common law) is also known in other countries such as America, South Africa, England. It even occupies a very important place besides written law in the form of statutory law. So common law is not found in laws or statutory books, but in the decisions of judges and in the writings of legal experts where customary law (books of authority) is described and in regulations that arise in various circles of society.

Awig-Awig as Traditional Village Law in Bali is often misunderstood by most people because its form is not written. This means that the majority of people think that if the *Awig-Awig* has not been written on a palm leaf and ratified through the "Pasupati" ceremony at the Village Temple in the village village then it is assumed that there is no *Awig-Awig* yet. So the form of "Subscription" is used as a standard for whether or not there is customary law in a traditional village. This thinking is a very big mistake not only among ordinary people but also for the scientific community on campus.

Understanding customary law is not the same as studying statutory law. It requires a desire to explore taste values and an interest in observing actual behavior patterns that exist in the community environment, especially in Bali. Customary law will be manifested in actual behavior based on the principles of propriety and only then will it be written down. So the function of correspondence is only a "social control" function in the form of confirmation of what is considered appropriate and implemented as a guide to life in interacting in society in achieving legal goals, namely: certainty, justice and benefit.

Talking about *awig-awig*, there are thoughts and concepts of big figures from academic circles who need to be used as references, namely the thoughts of Tjokorde Raka Dherana. He is an academic who was the Regent of Gianyar based on his academic abilities and was trusted by the community to serve in the area of his birth for 2 (two) periods. The design as a foundation was produced starting from the implementation of Seminar I on "Development of *Awig-Awig* and Community Order" by the Faculty of Law & Public Knowledge, Udayana University in collaboration with the Regional Government of Bali Province on 8-9 September 1969, namely as follows:

(1) *Awig-Awig* traditional village as one of the embodiments of village customary law in Bali, plays a very important role in regulating the life of the Balinese people, both in the field of Religion/Culture and in the socio-economic field.

(2) Until now, the village community still upholds and respects the *awig-awig* and its provisions are adhered to and complied with so that village *awig-awig* in Bali in the context of developing national law must be taken into account.

Another thought resulting from Seminar I activities, namely that basically *awig-awig* contains standards regarding behavior that must be carried out by village manners. Among these standards, there are standards that clearly and concretely determine the forms of customary reactions called sanctions that can be imposed if the contents of the provisions are not implemented. This standard is born from the feeling of justice and/or propriety that lives in the spirit of village manners in carrying out its relationship with God, nature, society and fellow humans.

The standards that constitute the contents of the *awig-awig* of Traditional Villages in Bali can be stated as a reflection of Pancasila, because:

1. Regulates village etiquette obligations towards Heaven and life in the belief in Almighty God.
2. Recognition of equal dignity as village manners.
3. There is cohesiveness and unity as a binding force for village manners.
4. There is an element of deliberation in the village of Sangkepan.
5. There is an element of sorrow in social life.

The conclusion of Seminar I in 1969 also emphasized that in order to easily know and understand the contents of the provisions in the *awig-awig* of Traditional Villages in Bali, both by officials, the next generation, and traditional law researchers in Bali, there needs to be uniformity and publication in the form and systematics of *Awig-awig*. *Awig* is a traditional village in Bali, and this is why every *awig-awig* must be given a written form by the relevant traditional village, which is known as "*awig correspondence*". It would be very good if written in Balinese script with the possibility of translation into Indonesian. It can also be translated into English with attention to global developments, which does not rule out the possibility of attracting attention for study by anthropologists or interested parties from other (foreign) countries.

The results of Seminar I in 1969 were followed up by Badung Regency through the *Pesamuhan Adat Villages* throughout Badung Regency on 12-15 July 1974 which, among other things, formulated:

1. The Community of Traditional Villages in Badung Regency unanimously announced to all traditional villages in Badung Regency to immediately write the *awig-awig* of their respective villages.

2. To ensure that the *awig-awig* can be passed on to the next generation, it should be written on a palm leaf which was originally kept at the Village/Bale Agung Temple, accompanied by all the ceremonies. Then every village community can have a copy in printed form. Therefore, it is recommended to write only the main contents, while the specialization which is always changing and developing according to the situation can be formulated in the deliberation notes as complementary support for the *awig-awig* which has become known as "*Perarem*".

The basic thought that can be expressed from the results of Seminar I in 1969 and the results of the Traditional Village Association in Badung Regency in 1974 is how important it is to understand the contents of the Traditional Village *awig-awig* in each traditional village according to the village's manners, and then to make it recorded or in written form. So the ability and competence in writing in various languages is needed so that it can be easily learned by the next generation and other interested parties.

Awig-awig is declared essential because it is recognized as a reflection of the law of Pancasila. The obligation now lies with the current generation as the continuation of the previous generation to be able to take responsibility for understanding, studying properly and correctly according to the rules and development of socio-cultural values and state laws. It also maintains and maintains it adaptively, properly in concocting values that are reflected in the real behavior of community members with the development of legal science and legal norms. Koesno mentions three categories of custom, namely *Gama*, *Sima* and *Perarem*.

Coexistence of Perarem and State Law in the Governance of Village Forest Management Rights (HPHD)

The concept of coexistence between customary law and state law was raised by remembering that initially each area of law operated independently. So we have not worked together to achieve one goal, namely community welfare/village culture on the one hand and sustainable forests on the other. The term *Perarem* as a result of research and writing was first found in Koesno's book as a Professor and researcher of Customary Law in Indonesia. Conceptually, *Perarem* can be stated as a concrete answer which in reality is shown by the decisions taken regarding problems as symptoms of the

concrete law being faced. By paying attention to the fact that customs are closely related to the realm of reality and practice, in their implementation special circumstances and atmosphere are taken into account so that the customs here are truly actual and operational. Therefore, the traditional teaching also applies which states that in everything you must always pay attention to the place, time and circumstances (village, kala, patra).¹

In Article 1 number 30 of Bali Province Regional Regulation (Perda) No. 4 of 2019 concerning Traditional Villages in Bali, it is formulated that *Pararem* is a rule/decision of *Paruman* Traditional Village as the implementation of *Awig-Awig* or regulating new things and/or resolving traditional cases /talk in the Traditional Village. *Pararem* in this Regional Regulation is differentiated into 3 (three) types which are confirmed through the provisions of Article 18 paragraph (2), namely:

- a. *Pararem Panyacah*, namely *Pararem* created to carry out *Awig-Awig*;
- b. *Pararem Pangelé*, namely a separate *Pararem* created to regulate matters that have not been regulated in *Awig-Awig*; And
- c. *Pararem Panepas Wicara*, namely *Pararem* which is a decision to resolve customary/speech cases.

Wanagiri Village through the Decree of the Minister of Forestry Nornor SK.629/Menhut-II/2010 dated 11 November 2010 concerning the Designation of an Area as a Village Forest Work Area with an Area of $\pm 3,041$ Hectares in Buleleng Regency, Bali Province in conjunction with the Decree of the Governor of Bali Number 2017/03-L/HK/ 2015 concerning Granting Village Forest Management Rights in a Protected Forest Area of $\pm 3,041$ Hectares to 7 (Seven) Village Institutions in Buleleng Regency.

The area of protected forest designated as HPHD area in Wanagiri Village is 250 hectares. Because it is in a Protected Forest area, management and utilization by village communities is strictly limited, in accordance with its Vision, namely, on the one hand, it can improve the welfare of village communities around the forest, and on the other hand it is able to preserve the Forest. The management time limit is 15 years from the date it is determined. Meanwhile, the Wanagiri Village Forest Management Plan is set for the 2019-2028 period. So with the time limit that has been set, Wanagiri Village, through the Village Institution called BUMDes which has been formed, is obliged to race within time to maximally facilitate the village community to prepare a Work Plan and implementing regulations through a Village Regulation and/or Perbekel Decree which can later be referenced by all parties in utilizing resources in forest areas that have been designated as Village Forests, further known as Village Forest "Governance" created by each Village Institution that has been designated as HPHD holder, such as BUMDes Eka Giri Karya Utama Wanagiri Village. The task of BUMDes is to accommodate all coffee products from farmers so that the quality is maintained and to facilitate prices that can be competitive and stable both during the harvest season and outside the season. However, a phenomenon was found that BUMDes had not accommodated all coffee products from all farmer groups, so there was a term "needed but not invited". BUMDes are only busy with their own business, while each group is trying to create a variety of brands, so it seems that there is no control over quality, and each group runs independently. That's why forum group discussion (FGD), training and lectures are held. The aim is to remind the function of BUMDes which must be

¹*Ibid.*

managed professionally and openly and be able to provide space for all groups, as well as unite the coffee product brand with the name "Wanagiri" as an identity that is able to maintain quality.

The quality of coffee can be maintained from seeds, planting methods, fertilization, pruning, and red picking methods. Meanwhile, governance is carried out by implementing 5 (five) standard principles, namely: transparency, accountability, responsibility, independence, fairness. So it is carried out by remembering the spirit of management in accordance with the principles of Good Corporate Governance, which is carried out by co-existence of customary law and state law. In addition, environmental service managers are reminded to always maintain the magical religious value of forests and certain places, waterfalls as a unique identity, maintain confidence in the comfort and safety of visiting guests/tourists and always be able to provide services that satisfy tourists which can later be measured. from the output (increasing the number of visits) and outcome (increasing the number of tourists who make return visits) in accordance with ecotourism principles according to one of Warmadewa's Visions. The evaluation of the results will later be submitted to supervision by the Bendesa/Kelihan of Traditional Villages and Perbekel of Wanagiri Village together so that all parties can comply with Perarem, Perdes, and SOPs so that all activities in village forest management have an impact on strengthening Traditional Villages and Service Villages in a balanced manner (coexistence) as outcomes.

In an effort to improve the welfare of village behavior, communities around the forest, especially farmers, are given the right to collect forest products according to the function of the forest. Because it is in a protected forest area, utilization rights only apply to NTFPs such as coffee that has been grown without being cultivated, so it is called "forest coffee". Apart from that, you can also take advantage of environmental services in the form of the Banyu Mala waterfall, views of Buyan Lake.

After being observed by the Warmadewa University Matchingfund Team, several types of coffee were found, namely: Robusta, and Lini S795 Arabica variety and Kopyor variety Arabica. To improve the quality of coffee products and achieve zero waste, relevant scientific interventions are needed, such as Food Science and Technology, Agrotechnology and Animal Husbandry so that coffee product waste will be processed to be used as organic fertilizer and animal feed. Apart from that, farmers or communities are directed to comply with the guidelines for maintaining coffee plants and preserving forests in accordance with the Traditional Village regulations and Village Service Regulations to achieve shared prosperity.

Apart from being able to utilize NTFPs such as coffee, the community can also utilize environmental services to improve their welfare. Through utilizing the potential of existing forest resources, such as the source of the Banyu Mala waterfall, Trekking scenarios, Outbound, Forest Tourism with Banten Gumi plants, photo sports, culinary delights with *Bale Sakapat* (Gazebo) which is above the lake (lake view). BUMDes Eka Giri Karya Utama is an institution that is given the authority to manage Village Forests through the HPHD scheme based on the Village Regulation and *Perbekel* Decree to run Village Government business. The aim is to support the economy of the people of Wanagiri Village, it is hoped that with the authority given they can manage resources in the forest area according to the guidelines set by the Minister of Environment and Forestry i.c Forestry Service Province of Bali. With owned business units, you can collaborate with individuals, third parties, economic institutions, non-governmental organizations, academics and other parties to optimize business improvement activities and profits from the business carried out.

Through business units in the tourism sector, BUMDesa in collaboration with the Farmers' Group, the Tourism Awareness Group has been able to utilize the source of the Banyu Mala waterfall as one of the destinations used for "Melukat" and tranquility. And it has become a favorite place, especially for foreign tourists, resulting in income that can be classified as fantastic through the imposition of levies (kl. 300 million rupiah every month under normal conditions). Apart from that, photo sports can generate levy income of K1 150-250 million every month. The results of utilizing environmental services through levies have been able to improve the welfare of managers and surrounding communities, such as local motorbike taxi groups, car parks, culinary delights around car parks or at motorbike taxi bases.

The levies collected as income are partly used to maintain nature and tools, repair infrastructure in the form of a concrete road to the Banyu Mala waterfall, and maintain other supporting facilities, such as changing places around objects, rest areas designed to blend with nature, bridges for selfie place, Post at the entrance. The other part is used as operational costs, BUMDes, LPD and Village income.

In the forest there are also "*Pelinggih/Temple*" and "*Pucak Manik Temple*", which in an integrated manner are also used for the development of environmental services. With the magical religious value of the "*Pelinggih*" and "*Temple*" in the middle of the forest, it can be used as a basis for forest conservation by giving the impression/impression of "*Tenget*" or "*Haunted*" in the forest and large trees with the abstinent "*Saput Polengya*". to be cut down. So the conservation model carried out by traditional law communities in Bali uses the term "*Tenget*" and is accompanied by giving certain signs and treating them equally with humans (equality of relations) which is packaged with cosmic religion. This behavior is the true embodiment of the Tri Hitabecause philosophy, namely in the form of equal relations by treating humans, nature and their plants and animals equally to be directed through worship of Ida Sang Hyang Widi Wasa (God Almighty) with his various manifestations or so-called because its function.

This model of respect and equality of relations in forest conservation is an obligation of the customary law community in Wanagiri Village through Paruman Desa led by Klian Desa Adat which has established "*Perarem*" as a form of written or recorded customary law called "*ILIKITA PARAREM PANGELE VILLAGE FOREST PAKRAMAN WANAGIRI VILLAGE*" at *Anggara Umanis Wuku Wayang* on December 27 2016. The time for this determination can certainly be a good day (*dewasa ayu*) to establish "*Perarem*" as part of the traditional village awig-awig which functions to complement the basic rules in awig-awig.

The contents of the "*Village Forest Perarem*" in reflecting the equality of relations between humans, nature and in providing recognition of the greatness of Ida Sang Hyang Widi Wasa who created nature with its contents, are as follows:

1. *krama Desa sane polih telajakan Hutan Desa ring palemahan Desa Adat Wanagiri, patut nyaga kalestarian ipun tur ngalaksanayang pituduh saking guru wisesa, prade wenten krama mamurug daging pituduh saking guru wisesa, telajakan lan pakarian ipun kawaliang ring soang-soang ring Hutan Desa. Taler krama sane madue telajakan kapatutang nandur taru sekadi pituduh guru wisesa.*

2. *Desa Pakraman wanagiri ngaptiang palemahan Hutan Desa mangda bersih lan asri tur bebas saking luhu plastik, sumangdene I krama sareng sami mangda sareng nyaga kabersihan hutan desa pakraman inucap.*

3. *Sahananing krama desa kapatutang ngenahang luhu ring genah luhu, prade wenten krama mamurug, patut kakeninin pamidanda jinah akeh ipun Rp. 50.000,- tur kapatutang nuduk luhu ipun mangda kagenahang ring genah luhu.*

4. *Sahananing krama desa kapatutang sareng nyaga kalestarian sakancan paksi muah buron sane tiosan sane wenten ring wewidangan hutan desa Pakraman Wanagiri. Prade wenten krama medil, mapikat, nyeet, nuba paksi utawi buron tiosan punika kakeninin pamidanda Jinah akeh ipun Rp. 500.000,-*

5. *Sahananing karma desa nenten kadadosang mamaling utawi ngebah taru ring wewidangan hutan desa, pet prade wenten karma mamurug kakeninin pamidanda jinah akeh ipun Rp. 500.000,- taler kapatutang nanem taru. Mamaling utawi ngebah asiki patut nanem taru adasa.*

6. *krama desa sane kajudi dados punggawa alas kapatutang mangda sayaga nyaga hutan desa nyabran minggu utawi sasih sekadi sane dados swadharma, pet anggihin krama sane mamurug daging awig inucap patut katepasin manut sekadi daging awig.*

Bearing in mind that the language used in *Awig-Awig* or *Perarem* cannot be understood by most generations, it has also been translated , namely as follows:

The community (individuals in groups) of Wanagiri village who receive village forest management, are obliged to preserve the forest and carry out the regulations of the government (Ministry of Forestry). If there are people who violate government regulations in management, their management rights will be returned to BUMDesa in accordance with Village Forest regulations and the community is also obliged to plant plants in accordance with government (forestry ministry) regulations.

Wanagiri Traditional Village strongly supports village forest conservation activities, keeping them clean especially from plastic waste, and it is mandatory for the community to keep the village forest clean.

Every village community is required to dispose of rubbish in its place, whether at home, in fields or in the forest. If there are people who violate this, they will be subject to a financial penalty of Rp. 50,000 and are required to collect the rubbish and dispose of it in the available rubbish bins.

Every village community is required to preserve various types of birds and other animals in the Wanagiri village forest area. If there are villagers who hunt (shoot), lure, set snares, poison animals or fish, they will be subject to a financial penalty of Rp. 500,000,-

Every villager is not allowed to steal or cut down trees in the village forest area. If anyone violates this, they will be subject to a financial penalty of Rp. 500,000 and is required to plant trees. Stealing or cutting down one tree requires planting and maintaining 10 trees

Village communities appointed as village forest protection officers must always be alert in guarding and patrolling every week or month in accordance with their duties and obligations. If people are found violating village forest regulations, they will be subject to sanctions according to customary law or applicable norms.

Making a copy of the *Perarem* in Indonesian is relevant to the mandate of one of the results of Seminar I on "Development of *Awig-Awig* and Community Order" on 8-9 September 1969. From the contents of the norms set out in the "Village Forest *Perarem*" it appears that the term " Tenget" has

been translated in the form of prohibitions, such as prohibiting loggers or stealing trees (wood), hunting animals, polluting the forest with plastic waste. It also emphasizes the obligation for village people to be given the right to manage certain areas of village forest called "*Telajakan*" to maintain and preserve forest areas. Those who commit violations will be subject to sanctions in the form of fines or revocation of management and utilization rights. Evaluations are carried out every 2 (two) years to ensure there are no violations of the agreements stipulated in the HPHD regulations. Through the coexistence of *Perarem* as customary law with State Law which is integrated with Governance, it is guaranteed that there will be harmonization in the management and utilization of Village Forests to achieve prosperity and forest sustainability under the umbrella of the *Tri Hitakarana* philosophy.

So the enactment of Village Regulations, Regional Regulations, Bali Governor's Decree and Ministry of Forestry Decree as state law can be co-existed with customary law called *awig-awig* so that forest monitoring and conservation can be carried out effectively. This means that forest products and environmental services can be utilized according to their function for community welfare (village manners) and forest sustainability can be maintained by the community.

4. Conclusions

Several intervention activities were carried out by the Matching Fund Team for the BUMDes Management as a Village Institution, which initially was only able to process forest coffee products collected from farmers as village customs into ready-to-drink coffee in paper packaging. However, it has various names from groups of farmers who process their own coffee. However, there is no information on the quality standards of the ingredients. Meanwhile, coffee skin waste is left unattended which can interfere with coffee growth. With community service activities, coffee skins can be processed into organic fertilizer and animal feed supplements, especially cattle and pigs, through training. Farmers' culture in caring for coffee from selecting seeds, planting, fertilizing, pruning and harvesting has started to change after the training was carried out. The use of environmental services has been able to provide significant retribution results for welfare, but integration of regulations in the form of coexistence of customary law with state law has not been carried out which is oriented towards providing satisfaction for tourists to visit again (outcome). Therefore, the management of ecotourism-based environmental services needs to be conserved, also in maintaining the quality of coffee, cultural changes from seeding to harvest need to continue to be maintained and monitored through regulations in customary law which coexist with state law. Letter to the Village Forest *Perarem* so that it functions more as a means of social control in the use and preservation of Village Forests. Letters should also function to provide guarantees regarding the rights and obligations of village behavior given management rights and as a reference source for interested parties and future generations. *Perarem* as the implementer of *Awig-Awig* so that its magical value is maintained which is called "*Tenget*" in the sense of being obeyed and adhered to (*disungkem*) by the entire community, it should also be written on palm leaves in Balinese letters or script, and passed on to be given a soul through a ceremony as a legal law. lives, grows and develops with its flexible and flexible nature and is integrated in a modern and dynamic "Governance" and is at the same time respected through Village Regulations. Meanwhile, the copy should be written in practice letters in both Balinese, Indonesian and English.

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