

# **ECONOMIC, POLITICAL, AND CIVIL SOCIETIES ATPEMUTERAN VILLAGE, BALIIN COASTAL AND MARINE ENVIRONMENTAL PRESERVATION**

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## **ABSTRACT**

This study was focused on questions (1) what factors caused the economic, political, and civil societies to invest their social capital in the preservation of marine and coastal environments at Pemuteran Village? (2) What was the social capital invested by the economic, political, and civil societies in the preservation of coastal and marine environments at Pemuteran Village like? (3) What was done to discipline the maintenance of the social capital invested in the preservation of the coastal and marine environments at Pemuteran Village?

Some critical theories were used to analyze the answers to the problems. Qualitative research method with the approach of cultural studies was employed in this study. The data were collected through observation, in-depth interview, and library research. The data were qualitatively and descriptively analyzed.

The result of the study showed that the cooperation among the economic, political, and civil societies to invest their social capital in the preservation of the marine and coastal environments at Pemuteran Village was based on the awareness of the condition of the natural environment, ecological smartness, meaningfulness which was economic, political, sociological, and socio-religious in nature, and developmental policy. The social capital invested by the economic, political and civil societies was in the forms of the ideologies of tri hita karana, nyegara-gunung, menyama braya, kinship system, neighborhood relation, traditional village, and administrative village. It was maintained through cultural socialization process, and physical and spiritual disciplining process.

**Keywords:** economic, political, and civil societies, social capital, preservation of marine and coastal environment.

## INTRODUCTION

Buleleng Regency has wide enough coastal and marine environments. From Hasbullah's perspective (2006: 18), the wide enough coastal and marine environments serve as the natural capital for the coastal society. Such a natural capital can be used as a space where people can live. In relation to that, the coastal and marine environments are exploited to satisfy what people need. From Bourdieu's perspective (2004, 124), the coastal and marine environments are the arenas where people fight over limited sources or accesses.

However, the coastal and marine environments are often fought over and used in an irresponsible fashion. Such a phenomenon cannot be separated from the existence of the marine and coastal environments as collective belongings and the fact that the ideology of the economy of consumerism is developing (Korten, 1993: 65) as part of the development of consumer culture (Featherstone, 2001: 63; Storey, 2007: 143). The fact that the existence of the sea as a collective belonging is also responsible for the environmental degradation. However, as far as what has happened at Pemuteran Village, Gerokgak District, is concerned, the contrast has taken place. The marine and coastal ecosystems are preserved. The economic, political, and civil societies have worked together to invest their social capital at Pemuteran Village.

The problems of the present study are formulated as follows. (1) what factors caused the economic, political, and civil societies to invest their social capital in the preservation of marine and coastal environments at Pemuteran Village? (2) What was the social capital invested by the economic, political, and civil societies in the preservation of coastal and marine environments at Pemuteran Village like? (3) What was done to discipline the maintenance of the social capital invested in the preservation of the coastal and marine environments at Pemuteran Village?

This study was aimed at analyzing, understanding and describing the factors which caused the civil, political, and economic societies to invest their social capital in the preservation of the coastal and marine environments at Pemuteran Village, Gerokgak, Buleleng Regency.

## RESEARCH METHOD

Qualitative method was used in the present study. The informants were determined using purposive and snow-ball techniques. The data were collected through observation, in-depth interview, and library research. The data were descriptively and qualitatively described and were presented in a narrative fashion.

## RESULTS AND DISCUSSION

Pemuteran Village is one of the oldest villages in Gerokgak District, Buleleng Regency, Bali. The area of the village is *nyegara gunung* in nature, and serves as a space for living for the villagers. Various groups of people such as economic, political, and civil societies make use of it.

At Pemuteran Village, they work together to invest and use their social capital. Such investment and use of the three societies is a scarce phenomenon as they have different ideologies and are not accommodating to the social capital. The political society frequently sides with the economic society for the sake of development. They work together to repress, dominate, and isolate minor societies.

However, as far as what has happened at Pemuteran Village is concerned, they work together for the sake of the local people's interests, one of which is to preserve the marine and coastal environments in general, and the 'terumbu karang' (the ridge of rock exposed at low tide). The revitalization of 'terumbu karang' at Pemuteran Bay has been done since 2000 under the project of Konservasi Karang Lestari. The national and international awards bestowed five times to the village have proved this. That cannot be separated from the support provided by the local people through their 'desa pekraman' (traditional village) and 'pecalang laut' (a group of local people who are supposed to be in charge of the security of the marine and coastal environments), the economic society which, in this case, includes Taman Sari Hotel, Amerta Pondok Sari Hotel, and High Academy Dive Shop which fund electricity, and the political society which, in this case, the village government, district government, regency government, provincial government, and central government in the forms of supervision, funding, and establishment of Pokwaswas.

This finding is contrary to various views which state that the social capital cannot contribute to the process of modernization and/or modernization causes the social capital to evade (Schoeder, 2002: 155). As far as what has happened at Pemuteran Village is concerned, the social capital is getting stronger.

The awareness that it is important to overcome the environmental degradation has caused the economic society, political society, and civil society to work together to invest their social capital in order to preserve the coastal and marine environments at Pemuteran Village. They develop the social capital to preserve the environment.

Ecological smartness the local people have cannot be separated from such ecological awareness. It is poured in the form of ecology-based local genius. The philosophy is that the universe is not the source which should only be exploited; it is also a huge collective space for living and, therefore, it should be protected, looked after, and organized; it is not to be degraded. The involvement of the three societies in preserving the coastal and marine environments cannot be separated from the ideologies of Tri Hita Karana and

Nyegara Gunung. It seems that such texts have caused various social texts such as pecalang segara and pokwaswas to develop.

The forms of the social capital invested include the ideologies of tri hita karana, nyegara gunung, menyama braya (brotherhood), kinship system, neighbourhood relation, desa pakraman (traditional village) and desa dinas (administrative village). The social capital is maintained through physical and spiritual disciplining processes involving the three societies. Such disciplining processes are done through social construction process (Berger and Luckman, 1990). The involvement of the economic society is not only in the form of finance but also in the form of work force. It employs several security guards to protect the social capital and preserve the environment. The political society maintains the social capital and environment by getting involved in the socialization process, giving financial assistance, and establishing Pecalang Segara and POKMASWAS. The civil society gives its contribution by maintaining the social capital, supporting the existence of pecalang segara by getting actively involved in the process of developing and maintaining the social capital and preserving the environment.

Through socialization process, the personality of the villagers is constructed, the social capital is strengthened, and the environment is preserved. The villagers attempt to discipline themselves through various social arenas to maintain the social capital and to preserve the environment. Correcting and educating to grow are what the disciplining process is aimed at. The social arenas such as families, educational institutions, desa pakraman (traditional village), seka-seka (traditional groups), and the other societal rites at Pemuteran Village are used as the media of disciplining process. At Pemuteran Village, the disciplining process has taken place physically and spiritually.

## CONCLUSIONS AND SUGGESTIONS

The cooperation among the economic, political, and civil societies to invest the social capital in the preservation of the marine and coastal environments at Pemuteran Village are motivated by several factors; they are: the need to overcome the environmental degradation, the ecological smartness of the economic, political, sociological, and socio-religious societies, and developmental policy. The forms of the social capital they share are the ideologies of tri hita karana, nyegara gunung, menyama beraya, kinship system, neighborhood relation, traditional village, and administrative village.

The social capital is maintained through cultural socialization process, and physical and spiritual disciplining process. Through these processes, the personality of the villagers is constructed, the social capital is strengthened, and the environment is preserved. The local people make an attempt to discipline themselves through various social arenas by

maintaining the social capital, and preserving the environment. The disciplining process is aimed at correcting and educating to grow.

Observing the reality of social capital and environmental preservation at Pemuteran Village with its various challenges at the levels of arena, profession and practical activity of humans, domain, and habitus, it is suggested that attempts should be made and research should be conducted to strengthen the social capital and environmental preservation.

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