

## Awig-Awig Management Of Marine And Fisheries Resources West Lombok

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### Abstract.

*Awig-awig as the foundation of local wisdom, including in the management of marine and fisheries resources in West Lombok. The awig-awig arrangements include the prohibition of bombing and potassium, zoning of fishing groups, punice waste, and the collection of marine coral. Awig-awig is written as a guideline in fisheries management as a form of sustainable coastal community development. Awig-Awig as a form of collective awareness of the community whose obedience is very large which has adapted to the conditions of the local community.*

**Keywords:** Awig-Awig, Management, Marine and Fishery.

## I. INTRODUCTION

Indigenous peoples have the authority to manage marine and coastal resources, so it is necessary to make a policy as a legal umbrella. *Awig-awig* is a form of regulation made based on community agreement in regulating certain issues as an effort to maintain order and security in society, especially regarding *awig-awig* in coastal communities. *Awig-Awig* includes regulation of prohibited and permissible actions in coastal areas, regulating sanctions and institutions that have the authority to impose sanctions. *Awig-awig* in managing marine and fisheries resources is useful in reducing conflicts that have an impact on ecosystem damage. Customary law is rooted in traditional culture. Customary law is a living law because it embodies the real feelings of the people's law.[1] The definition of customary law is the customary complex, most of which are not codified, are coercive, and have legal sanctions or consequences.[2] West Lombok society is a plural society consisting of various cultures. West Lombok Regency is a Regency located on the island of Lombok, West Nusa Tenggara province, Indonesia. The capital city of West Lombok is Gerung sub-district. The population of West Lombok regency in 2020 is 724,744 people, with a density of 808 people/km<sup>2</sup>.

## II. METHODS

This study uses a case study qualitative research approach which means exploring a case in depth, integrating complete information using various data collection procedures according to a predetermined time. This study aims to explore information about the criminological perspective of West Lombok *awig-awig* as an effort to prevent conflicts in coastal areas. With information related to the lives of West Lombok coastal indigenous peoples and various literatures obtained.

## III. RESULT AND DISCUSSION

Natural resource management is a human effort in changing ecosystems to obtain maximum benefits, by seeking sustainable production and ensuring the sustainability of these resources.[3] According to Dahuri, there is currently no standard definition of the coast. However, there is agreement in the world that the coastal area is a transitional area between land and sea. When viewed from the coastline (coast line), the coastal area has two kinds of boundaries (boundaries), namely boundaries that are parallel to the shoreline (long shore) and boundaries that are perpendicular to the shoreline (cross shore). [4] *Awig-awig* when viewed from its function is a tool of social control (law as a means of social control). This can be seen from

the assumption that awig-awig is able to control the behavior of village manners and create conformity in their behavior, both preventively and repressively. The contents of awig-awig in the norm section must be moderate and flexible.[5]According to Prof. Soerjono Soekanto, there are 4 indicators that form legal awareness sequentially (step by step), namely: 1) Legal knowledge; is a person's knowledge regarding certain behaviors regulated by written law, namely about what is prohibited and what is allowed; 2) Legal understanding; a number of information held by a person regarding the contents of the (written) rule, namely regarding the content, purpose, and benefits of the regulation; 3) Legal attitude (legal attitude); is a tendency to accept or reject the law because of the appreciation or realization that the law is beneficial to human life. In this case, there is already an element of appreciation for the rule of law; 4) Patterns of legal behavior; about whether or not a rule of law applies in society.

1 If a rule of law applies, to what extent does it apply and the extent to which the community obeys it.[6]Management of marine resources cannot be separated from overall environmental management. Law Number 32 of 2009 concerning Environmental Protection and Management (UUPPLH) places local wisdom as one of the principles in environmental protection and management. Local wisdom is the noble values that live in the community related to environmental management. In customary law communities, local wisdom is often implemented and protected by customary law. In its explanation, UUPPLH admits that customary rights are a form of local wisdom. UUPPLH requires that local wisdom be taken into account in the preparation of the Environmental Protection and Management Plan (RPPLH). UUPPLH also instructs the Central Government and provincial governments to establish policies regarding the procedures for recognizing the existence of indigenous peoples, local wisdom, and the rights of indigenous peoples related to environmental protection and management. Currently, the policy in question is being formulated. Awig-awig is a regulation made based on the agreement of the community as an effort to maintain order and security in social life which actions may and may not be carried out along with sanctions and also institutions that have the authority to impose witnesses. strengthening awig-awig in fisheries management in this area is influenced by the main problem, namely conflict. The conflict in the use of fish resources is motivated by environmental damage (ecology), population growth (demography), fewer jobs (livelihoods), legal political environment, technological changes and changes in the level of commercialization (markets). With these problems, awig-awig was made in writing as a guide in fisheries management in creating sustainable coastal development. The power of awig-awig that regulates the joint management system and also becomes the collective consciousness of the community.

The following are the awig-awig of the people of West Lombok which have become a written agreement and are adhered to, including the prohibition of bombing fish at sea in the Kayangan and Bayan sub-districts. Prohibition of shooting fish at sea and prohibition of catching fish with other toxic materials. The zoning arrangement consists of a drag net for a drag net fishing area as far as 1.5 miles from the shoreline or boundaries agreed by each fishing group. Muroami Nets for Murami Nets are prohibited from entering the Kayangan and Bayan areas. Community nets for the catchment area of community nets may only be in areas that have the relevant fishing gear. Marine cultivation where cultivation must obtain approval from the local LKNKB, after obtaining approval from the local fishing community. Aquaculture development must involve local fishermen actively from preparation to operation. Must be a minimum of 200 m and a maximum of 300 m from the shoreline. Pumice processing companies are prohibited from dumping waste around rivers and beaches. The construction of pumice processing facilities is not allowed to be close to residential areas and other public facilities. Pumice stone companies are required to build a waste disposal site. There are also regulations prohibiting the taking of coral reefs at sea and mining for coral and black stones at sea except for research purposes. For those who are found to be mining coral in the Bayan and Kayangan sub-districts, they will be called and processed at the Kayangan Bayaan Fisherman's Krama Institute (LKNKB) level. If a rock processing site is found (Keren), the owner will be called and processed at the LKNKB level. If a rock miner is found to have violated successively, it will be continued at the Village Deliberation level (Musdes). Fishermen from outside must sell their catch to the local catfish, according to the price determined at that place. The fisherman from outside must be justified in buying it from the local catfish, and not directly to the fisherman himself.

If the two paragraphs in Article 6 are violated, then the person concerned is prohibited from operating in the area where the awig-awig of fishermen is enforced. In the awig-awig regulation, there are also sanctions for violators with the following procedure: Everyone is justified in catching individuals who carry out fishing activities by bombing, stabbing and or using other toxic materials. After the perpetrator is arrested and then handed over to the LKNKB institution in the local area for processing. If it is proven that one (1) time the perpetrator has carried out fishing activities by bombing, stabbing and or using other toxic materials, the person will be fined Rp. 5,000,000,- traditional sanctions (rice thread) and make a statement not to commit the crime. activities that are prohibited and the facilities used are confiscated by LKNKB temporarily in the process. If it is proven for the second time that the perpetrators have committed the same act, they will be fined Rp. 7,500,000,- customary sanctions (rice thread) and make a statement not to carry out prohibited activities and the facilities used are confiscated by LKNKB for currently in progress. If the perpetrator is proven to have committed the third (3) time, he or she will be fined Rp. 10,000,000,- the customary sanction (rice thread) that applies in the local area and the facilities used are confiscated into the property of the LKNKB. Everyone is justified in arresting individuals who carry out activities using the Muroami Net in the prohibited zone. After the perpetrator is arrested and then handed over to the LKNKB in the local area for processing. There is also a sanction for the use of the Muroami net. If it is proven that one (1) individual perpetrator is carrying out activities in a zone that has been prohibited, the person will be fined Rp. 2,500,000,- customary sanctions (rice yarn) and make a statement not to carry out prohibited activities and the facilities used are confiscated by LKNKB temporarily in the process.

If it is proven for the second time that the perpetrator has committed the same act, then he will be fined Rp. 5,000,000,- customary sanctions (rice thread) and make a statement not to carry out prohibited activities and the facilities used are confiscated by LKNKB temporarily in the process. If the perpetrator is proven to have committed the third (3) time, he will be fined Rp. 7,500,000,- traditional sanctions (rice thread) in force in the local area and the facilities used are confiscated into the property of LKNKB. Each person is justified in arresting individuals who carry out activities using community nets and drag nets in the prohibition zone area. After the perpetrator is arrested and then handed over to the LKNKB in the local area for processing. Meanwhile, the sanction for violators of nets and nets is that if it is proven that one (1) time the perpetrator has carried out activities in a prohibited zone, the person will be fined Rp. 1,000,000,- customary sanctions (rice thread) and make a statement not to carry out prohibited activities and the facilities used are confiscated by LKNKB temporarily in the process. If it is proven for the second time that the perpetrator has committed the same act, then he will be fined Rp. 1,500,000,- customary sanctions (rice thread) and making a statement not to carry out prohibited activities and the facilities used were confiscated by LKNKB temporarily in the process. If the perpetrator is proven to have committed the third (3) time, he will be fined Rp. 5,000,000,- the customary sanction (rice thread) that applies in the local area and the facilities used are confiscated into the property of LKNKB.

The procedure for imposing such sanctions consists of everyone having the right to report pumice processing entrepreneurs who dispose of their waste around rivers and beaches to LKNKB in collaboration with other institutions in their respective regions. Sanctions are also listed for violators of pumice waste if it is proven that the pumice business person violates the provisions as stated in awig-awig, then a fine of Rp. 25,000,000,- customary sanctions (rice thread) and make a statement not to repeat his actions again. If it is proven for the second time that the person concerned (the pumice businessman) violates the agreement as stated in the statement letter, he will be fined twice the previous fine, customary sanctions (rice thread) and accompanied by a statement not to repeat his actions again. If it is proven that the third (3) time the person concerned (pumice stone entrepreneur) violates the agreement as stated in the statement letter, he will be fined three (3) times the previous fine, customary sanctions (rice thread) that apply in the local area and the community together closed his business. The procedure for giving these sanctions is through stages, everyone has the right to report persons who take sea coral or limestone entrepreneurs to LKNKB. Meanwhile, sanctions for rock extraction and mining if it is proven that the person who took the corals violated the provisions of awig-awig, they will be fined Rp. 1,000,000,- customary sanctions (rice thread) and accompanied by a statement not to repeat the act again. If it is proven for the second time that the person



concerned violates the agreement as stated in the statement letter, he will be fined 2 times the previous fine, customary sanctions (rice thread) and accompanied by a statement not to repeat his actions again.

If it is proven to repeat for the third (3) time the person concerned or the lime entrepreneur violates the agreement as stated in the statement letter, they will be fined three (3) times the previous fine, customary sanctions (rice thread) applicable in the local area and the community together. the same as closing the business. In its written form, customary law (awig-awig) will give a sense of legal certainty in behaving and acting so that there is no doubt in the application of the law.[7] Government in a narrow sense is all activities, duties, functions and obligations carried out by the institution authorized to manage and regulate its operations system of state government that achieves state goals. Government in Indonesia of the government in Indonesia starting from the central government, provenance, districts/cities to villages. [8]. Coastal areas and oceans are areas that have natural resource potential is large and can be exploited for increase development. Natural resources in the coastal are The outline consists of three groups, namely: (1) resource can Renewable resources include mangrove forests, coral reefs, seaweed, marine fisheries resources and bioactive ingredients (2) non-renewable resources include oil and natural gas as well as all minerals and geology. [9] Local wisdom is important for the community in adapt to nature and become a deep cultural heritage utilize and manage natural resources with knowledge or ideas, customary norms, and cultural values embodied in the concept of thinking Public.

[10] Local wisdom is all forms of knowledge, belief, understanding, or insight as well as customs or ethics that guide human behavior in life in an ecological community. Local wisdom is defined as the truth that has been a tradition in an area. Thus local wisdom in a society can be understood as a value that can be considered good and true that has been passed down from generation to generation and carried out by the community concerned as a result of the impact between humans and the environment.[11] The relationship between marine and coastal resources and the management authority of indigenous peoples is starting to become a concern and interest for the government and policy makers. In addition, several initiatives from the community and international encouragement have begun to emerge to support fishing communities even though specific national laws, policies and other legal instruments that recognize the management authority of indigenous peoples over marine and coastal resources do not yet exist in Indonesia. Local wisdom attached to the community in the environment based on the yield potential of its natural resources, it can be attractive to explored further in order to maintain customs without reducing conservation efforts so that it becomes an object of attraction separately to be developed as an ecotourism attraction product in increasing the economic income of local communities.[12] The presence of modernization brings consequences for tourism development.

This condition is emphasized by traditional village life in the era of regional autonomy or globalization is not getting lighter but rather heavier.[13] Proximity of indigenous peoples with the environment has taken every shape development activities continue to refer to values, norms, traditions, beliefs, and the original culture that later gave birth a local wisdom that becomes the basis. [14] Normatively, the concept of awig-awig is a valid rule make people act according to standard that has been agreed. Such conditions stated that the people of Tenganan very strong in maintaining customs, firm keep the culture, but also be part of it from the currents of modernization. [15] awig-awig in writing as the rules of the game in fisheries management in order to create sustainable coastal development. The power of awig-awig governing the co-management system is a collective consciousness of the community. The following is the procedure for implementing Awig-Awig in which any person or community can arrest perpetrators if they are proven to have violated the provisions of awig-awig in the Kayangan and Bayan sub-districts, and then reported and subsequently tried at the LKNKB level. If there is a written or oral public report regarding a violation of the provisions of awig-awig by the pumice entrepreneur aimed at the LKNKB, the LKNKB immediately summons the entrepreneur concerned for further processing. If the perpetrator who violates the provisions of awig-awig cannot accept it, the process will continue at the above institution (MKNKB which will be formed).

#### IV. CONCLUSION

Awig-awig as the foundation of local wisdom, including in the management of marine and fishery resources in West Lombok. The awig-awig arrangements include the prohibition of bombing and potassium, zoning of fishing groups, pumice waste, and the collection of marine coral. Awig-awig is written as a guideline in fisheries management as a form of sustainable coastal community development. Awig-Awig as a form of collective awareness of the community whose obedience is very large which has adapted to the conditions of the local community. The procedure for implementing Awig-Awig in which any person or community can arrest perpetrators if they are proven to have violated the provisions of awig-awig in the Kayangan and Bayan sub-districts, and then reported and subsequently tried at the LKNKB level. If there is a written or oral public report regarding a violation of the provisions of awig-awig by the pumice entrepreneur aimed at the LKNKB, the LKNKB immediately summons the entrepreneur concerned for further processing. If the perpetrator who violates the provisions of awig-awig cannot accept it, the process will continue at the above institution (MKNKB which will be formed).

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