

Revitalization of Batu Songgan Traditional Village in Sustainable Development

Mimin Sundari Nasution, Risky Arya Putri

Public Administration, Faculty of Social and Political Sciences, University of Riau
Kampus Binawidya Km 12.5 Simpang Baru Panam, Pekanbaru 28293
(email: mymien_031086@yahoo.com atau mimin.sundari@lecturer.unri.ac.id)

Abstract

Customary villages are traditional autonomous institutions, traditional cultural communities, indigenous law communities, and local identities. Batu Songgan Village is one of the traditional villages which is included in the Bukit Rimbang Wildlife Reserve in Bukit Baling in Riau. Local cultural values that are beginning to be neglected in life today are an important issue. Revitalization of the village or the traditional village is a process or way reactivate potentials in order to conserve the indigenous villages. An important value possessed by indigenous peoples in their relationship with the exploration and exploitation of nature. But the reality is a decline in the functions of traditional villages in maintaining environmental sustainability, resulting in ecosystem damage that causes a number of problems, such as flooding, siltation of rivers due to precipitation of sludge, decreasing productivity of crops, fisheries and so on. local communities, the effort to maintain ecosystems in an integrated manner is a strategic effort in the context of sustainable the traditional Village management. Based on this important issue, this study aims to see how the revitalization of the traditional Batu songgan village in sustainable development. Analysis of this study using library research methods (library research). The revitalization research of Batu Songgan traditional village has been carried out with 3 approaches namely physical intervention, economic rehabilitation and social / institutional revitalization. Based on the results of the study, it is known that physical intervention is still weak or not good, while economic rehabilitation and social / institutional revitalization are good enough but still need significant improvement.

Keywords:

revitalization; sustainable development; traditional village

Introduction

Indigenous villages are of particular concern to the government as a means of developing and preserving local wisdom, customs and cultural values of the Indonesian people. At present the existence of local wisdom is increasingly fading among various

groups of people. The fading of the existence of local wisdom cannot be separated from the reality of modernization and globalization. The existence of local wisdom that is owned by villages in Indonesia in managing the life of a pluralistic village community is certainly inseparable from the existence of conservation efforts. Without preservation efforts, it is likely that local wisdom as a tradition will be destroyed and lose its binding power to the local village community.

Batu Songgan Village is one of the traditional villages included in the Bukit Rimbang Bukit Baling Wildlife Reserve in Riau. This village is hundreds of years old and was formerly included in the Kenegerian Batu Songgan, the parent of the Caliphate of the Batu Songgan. Bukit Rimbang Bukit Baling was originally appointed through the Decree of the Governor of KDH Tk. I Riau Number 149 / V / 1982 dated June 21, 1982 concerning the Appointment of Forest Areas around Bukit Rimbang Bukit Baling as the Covering Forest / Nature Reserve area of 136,000 hectares. Bukit Rimbang Bukit Baling is designated as a nature reserve area because the forest area around Bukit Rimbang Bukit Baling has a function of wildlife reserves and springs that need to be fostered for its preservation, for the purposes of regulating water systems, preventing flood hazards, landslides and erosion.

Indigenous villages as traditional institutions autonomous community of traditional culture, customary law community unit, and the collective identity of the people have differences with the rural non "custom", where the traditional village is a traditional law community unit that still exist, and does not conflict with the interests and principles of the Homeland. Of the many traditional villages that exist and are still maintained until now one of them is the traditional village of Batu Songgan.

Observing the vital function of customary villages as a source of livelihood for local communities, the effort to protect the ecosystem in an integrated manner is a strategic effort in the context of sustainable management of Indigenous Villages. But in reality there is a decline in the functions of traditional villages in preserving the environment, so that damage to the ecosystem causes a number of problems, such as floods, silting of rivers due to siltation, declining plant productivity, fisheries and so forth

The Directorate General of Culture of Indonesia in 2019 will focus on revitalizing adat in addition to disaster resilience as well as other factors considered important. Seeing the importance of the Batu Songgan Indigenous Village in terms of the fisheries, economic,

cultural and other sectors and to conserve natural resources, revitalization measures that are in line with institutions to support the diversity of conservation areas are needed.

The Batu Songgan Village Ecosystem is currently experiencing damage and existing cultural activities have begun to disappear slowly, Weak law enforcement both customary law and state law against illegal logging that occurs, as well as regulating licensing for the conversion of land functions in forest areas into settlements. fish catches, incomplete regulations and institutions governing the Songgan traditional village. As stated in the background of the problem above, the writer formulates an issue which is the main problem: How to revitalize the Batu Songgan traditional village in sustainable development

Research Methods

Geographically, the scope of the analysis in this research is limited to the area of Batu Songgan Village - Kampar Kiri Hulu. Most of this analysis uses the method of library research (library research), both print and electronic search results. The rest is based on the results of limited field observations in the study area (field observation) and limited interviews with Indigenous Peoples figures. Data compilation results are presented and discussed descriptively and qualitatively. Generalization is based on a holistic, integral and comprehensive conceptual framework.

Results and Discussion

1. Physical Intervention

Considering the image of the area is closely related to the visual condition of the area, especially in attracting activities and visitors, this physical intervention needs to be done. Physical interventions begin physical revitalization activities and are carried out in stages, including repairs and improvements to the quality and physical condition of buildings, green layout, connecting systems, sign / billboard systems and open space areas (urban realm). Environmental issues (environmental sustainability) also becomes important, so that physical interventions should also pay attention to the environmental context. Physical planning still has to be transformed into long-term thinking. Batu Sanggan is a village in Kampar Kiri Hulu Subdistrict, Kampar Regency, Riau Province. From its name,

this village can already be used as a selling point as a tourist area, plus a split stone (split stone). This split stone is said to have been split by a brave (brave) person from the land of Java.

The beautiful village of Batu Songgan has the potential to become an ecotourism or ecotourism area whose activities are tours that care about nature, the air is cool and beautiful, plus also exotic natural forests. One tradition from the community as a form of local wisdom is Lubuk Larangan, in order to maintain the breeding of fish. The community manages sustainable natural resources, especially river management. The history of the lubuk ban was first held is not known for sure, there are people who say it began since 1978 after a big flood. The ban hut gives a positive value to the community, not only as a cash income country, the lubuk ban is also able to provide a strong sense of brotherhood (it can be seen that many people outside participate when catching fish), create a sense of community cohesion, foster a sense of care for the high village, and play a role in the preservation of fish and rivers.

But to get to this traditional village it is very unfortunate to only have to use a boat. This makes some people do not want to go there, because the alternative is to go there using only ordinary boats for 15 minutes, and continue to walk more than 1 hour. Not to mention if you go alone you can get lost. There must be an innovative role for the government here so that ecotourism can be introduced here. Possibly innovatively providing more modern and interesting boat crossing suggestions. Or by making a route route plan, or it can also be innovative in making bridges and so on.

2. Economic Rehabilitation

Physical improvement of the region that is short-term, is expected to accommodate informal and formal economic activities (local economic development), so that it can provide added value to the city area (P. Hall / U. Pfeiffer, 2001). Revitalization that begins with the process of rejuvenation of urban artifacts must support the process of rehabilitation of economic activities. In the context of revitalization a mixed function needs to be developed that can encourage economic and social activities (new vitality).

Batu Songgan means stone where plates or bowls to be washed, this naming comes from a saga that is passed down from generation to generation. Batu Songgan Village is one

of the six villages in the Bukit Rimbang Bukit Baling Wildlife Reserve in Riau. Two local wisdoms that are so striking in this area are efforts to preserve rivers and forests. To keep the river, the village has a tradition of Lubuk Prohibition while to keep the forest, residents still mempercayai "Datuk Guard", progenitor penjaga believe this form of "tiger" who will pounce on them when damage hutan. Lubuk Prohibition is an area that maintained territory and managed with a sustainable system as assets of village income, related institutions in a village or kenegerian, which can support the local Indigenous economy.

In addition to the split stone located on the banks of the River Kiliran can be a tourist attraction, there is also a cultural tourism coronation of the caliphate that will be done in the near future. In addition, the natural panorama towards Batu Sanggan is also amazing. In order to manage this place as a tourist attraction that can improve the community's economy, the local village apparatus in collaboration with several institutions has formed a working group (Pokja) Tourism Batu Bolah, Caliphate Batu Songgan.

In this place various facilities and attractions have been prepared by Pokja Batu Bolah including homestay for visitors, rafting games, river tubing, fishing on the Subayang river. In addition there is also a tree house tourist attraction on the hill that presents a beautiful view of the Bukit Rimbang Baling area and the legendary tourist attraction, Batu Belah. Furthermore, in order to improve the local village's creative economy sector, Pokja members have also made handicrafts or crafts in the form of souvenirs such as bracelets, hats, tote bags made of woven and t-shirt screen printing with media Cukil illustrate local traditions and wisdom.

The natural condition of Batu Songgan village is very beautiful, it has the potential to become an ecotourism or ecotourism area whose activities are tours that care about nature, by empowering the community to increase environmental awareness. Baliak Batobo is an activity of returning home together as well as carrying out cleaning activities, this activity is routinely held by Batu Sanggan village family ties every year, in the future this activity can also be used as a regional Iven calendar of tourism.

The potential for natural ecotourism in Batu Songgan village, Kampar Kiri Hulu sub-district, Kampar regency, Riau province is currently starting to squirm. In the area in Bukit Rimbang Baling, the flow of the Subayang river which is the pulse of the life of the local community. Starting from the Bukit Rimbang Baling Area, Fish Harvest in Lubuk Subayang

River Prohibition, Subayang River Tubing, Tree Houses, Tree Houses, Coronation of Datuk Khalifah Soft Batu Songgan, Hunting for Fish, 6-Level Waterfall and Batu Belah which is said to be split by people of the Bagak (brave) from the land of Java.

Batu Songgan is also one of the boat producing villages. If you want to see the process of making a traditional boat in Kampar Kiri, this village is one of the places. There is a uniqueness of the boat that comes from Kampar Kiri. Usually, at the end of the boat is only a blunt part. While in Kampar Kiri, they use carvings, these carvings are called pompang. Unfortunately there is no clear explanation why they use this as a detail of their boat. To get a medium sized Kampar Kiri boat, enough with five million rupiah, can already order to the people in Batu Songgan. A week of time needed to make a boat that is intact.

Economic rehabilitation is the physical improvement of economic facilities and infrastructure. Economic rehabilitation in this Village in order for economic development for the people's welfare. So to rehabilitate an economic situation, certainly can not be separated from the role of the community and local government. That the Batu Songgan traditional village community must be creative, and the local government must be innovative.

3. Social Revitalization / Institutional

Revitalization of an area will be measured if it is able to create an interesting environment (interesting), so it's not just making a beautiful place. These activities must have a positive impact and can improve the dynamics and social life of the community / citizens (public realms). Urban design and development activities to create a social environment that is self-made (place making) and this also needs to be supported by a good institutional development.

The revitalization approach must be able to recognize and utilize the potential of the environment (history, meaning, location uniqueness and place image). Revitalization itself is not something that is only oriented to the completion of physical beauty, but also must be equipped with an increase in the economic community and the introduction of existing culture. To carry out revitalization there needs to be community involvement. The intended involvement is not just to participate in supporting aspects of formality that require

community participation, other than that the people involved are not only the community in the environment, but the community in a broad sense

Batu Bolah Ecotourism Group presents travel packages. In the future, the Working Group will collaborate with Ninik Mamak in the management of Indigenous and cultural tourism. One of them is to get a fishing tourism permit in the context of a ban which will be agreed between ninik mamak, community and the Batu Bolah Ecotourism Working Group. The Batu Bolah Ecotourism Working Group has implemented a reception for tourist guests, currently the Working Group welcomes female tourists by wearing side cloths or sarongs as a sign of respect and friendship and family. culinary in Sanggan is very diverse, ranging from snacks in the form of loans derived from boiled sweet potatoes mixed with brown sugar, to the Bakacau sauce.

The interesting thing about the Lubuk Larangan area is " the prominence of cultural values when opening and closing an area, and this area is usually opened during the dry season and if the potential for fish in the region starts to be seen there is usually a benchmark once a year.

This ban in the village of Batu Sanggan has been established for a long time and has been descended since the time of their ancestors, who were deliberately established with the prefix (beginning) to discuss Indigenous traditions among Indigenous leaders who were implanted in those days, then also wrapped with a ban or with a ban Customary laws for those who violate a ban such as, must not add (poison), electrocute fish, then cut down trees around the area, and if there is one person who violates it will get a part of the customs and customs sanctions in the a trial through a meeting or traditional meeting in the village.

Conclusion

The presence of a traditional village as one of the supports of an area has a very strategic position in the progress of the area. Revitalization of various aspects of supporting traditional villages will have an impact on improving the quality of indigenous villages and indirectly contribute positively to the progress of the area. The progress of traditional villages is very dependent on various supporting components that are quite important. The revitalization of the Batu Songgan traditional village has been carried out with 3 approaches,

namely physical intervention, economic rehabilitation and social / institutional revitalization. Based on research results, it is known that physical interventions are still weak or not good, while economic rehabilitation and social / institutional revitalization are good enough but need significant improvement.

Reference

- Asshiddiqie, Jimly. 2007. Pokok-Pokok Hukum Tata Negara Indonesia Pasca Reformasi. Jakarta: Bhuana Ilmu Populer
- Asshiddiqie, Jimly. Konstitusi Masyarakat Desa (Piagam Tanggungjawab Dan Hak AsasiWargaDesa),http://www.jimly.com/makalah/namafile176/KONSTITUSI_MASYARAKAT_DESA.pdf
- Atmodjo, M.M.S.K. 1986." Pengertian Kearifan Lokal dan Relevansinya dalam Modernisasi" dalam Ayatrohaedi penyunting. 1986. Kepribadian BudayaBangsa (Local Genius). Jakarta: Dunia Pustaka Jaya.
- Aulia. F. 2016. Kearifan Lokal Dalam Pengelolaan Hutan Mangrove Secara Berkelanjutan. Prosiding Seminar Nasional "Pelestarian Lingkungan & Mitigasi Bencana. Universitas Riau ditpkt/wp-content/uploads/sites/6/2015/09/PetunjukTeknis-Rev-Desa-Adat_rev-mar-bpnb2015_1_.pdf.
- Fashri, Fauzi. 2007. Penyingkapan Kuasa Simbol Apropriasi Reflektif Pemikiran
- Firdaus, L.N. 2015. Pengembangan Desa Adat: Peluang dan Tantangan Bagi Masyarakat Kepulauan Riau. Makalah disampaikan dalam "Sarasehan Pengkajian dan Pengembangan Kampung Budaya Provinsi Kepulauan Riau" di Tanjungpinang, 27 April 2015 yang diselenggarakan oleh Dinas Kebudayaan Provinsi Kepulauan Riau.
- Grenier, L. 1998. Working With Indigenous Knowledge: A Guide For Researchers. International Development Research Centre, Ottawa, Canada
- Keraf, A. S. 2010. Etika Lingkungan Hidup. Jakarta: Buku Kompas.
- Kothari, A. 2007. Traditional Knowledge and Sustainable Development. International Institute for Sustainable Development (IISD). Canada: <http://www.iisd.org>
- Lubis, Z.B. 2014.Menumbuhkan (Kembali) Kearifan Lokal dalam Pengelolaan Sumberdaya Alam di Tapanuli Selatan. Online .ui.ac.id/index.php/jai/article/download/ 3544/2815

M. Munandar Sulaeman. 2012). Ilmu Budaya Dasar, Pengantar Ke Arah Ilmu Sosial Budaya Dasar/ISBD. Bandung : PT. Rafika Aditama. hlm. 38

Mashuri Mashab. Politik Permerintahan Desa Di Indonesia. Cetakan I. PolGov Fisipol Petunjuk Teknis Revitalisasi Desa Adat, (Online), [http://kebudayaan.kemdikbud.go.id/Pierre Bordieu](http://kebudayaan.kemdikbud.go.id/Pierre_Bordieu). Yogyakarta : Juxtapose.

Putra, A. 2008. Ilmuwan Budaya dan Revitalisasi Kearifan Lokal Tantangan Teoritis dan Metodologis. Makalah disampaikan pada Rapat Senat Terbuka Dies Natalis ke-62 Fakultas Ilmu Budaya UGM. Yogyakarta

Rasid Yunus.2014. Nilai-Nilai Kearifan Lokal (Local Genius) Sebagai Penguat Karakter Bangsa Studi Empiris Tentang Huyula, Jogjakarta : Deepublish. hlm. 1.

Saam. Z. 2016. Kearifan Lokal Masyarakat Mengelola Lingkungan.Pekanbaru: Unri Pres. UGM.Yogyakarta.