

A study of awig-awig, a local wisdom used as management strategy of marine resources in Ekas Bay, East Lombok, West Nusa Tenggara Province, Indonesia.

by Hayatun Fadillah

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“CONSTRUCTING COHERENT AND SUSTAINABLE
SOCIAL DEVELOPMENT”

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2015) "Constructing Coherent and Sustainable
Social Development"
Proceeding**

Editors:

**Prof. H. Taufik Fauzi, Ph.D., Dr. Hj. Sitti Latifah, H. Akhmad Saufi, Ph.D.,
Lalu Adi Permadi, SE., MM, Nurabiah, MMSI., and Elin Erlina Sasanti, SE.,
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INTERNATIONAL SOCIAL SCIENCE CONFERENCE*“Constructing Coherence and Sustainable Social Development”*

**Lombok, Indonesia
24 - 26 November, 2015**

Proceeding**Editors :****Prof. H. Taufik Fauzi, Ph.D.,****Dr. Hj. Sitti Latifah,****H. Akhmad Saufi, Ph.D.,****Lalu Adi Permadi, SE., MM,****Nurabiah, MMSI.,****Elin Erlina Sasanti, SE., M.Acc. Ak., CA.****Mataram University**

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PREFACE

Celebrating The 53rd Anniversary of Mataram University, we organised an international conference on social science entitled: *“Constructing Coherence and Sustainable Social Development”*. The main event of the conference conducted on 24 - 26 November 2015 in Mataram University, Lombok Indonesia.

Firstly, we would like to thank the Rector of Mataram University and other university officials who have given tremendous support to the success of the conference programs. We certainly hope that this event can bring new ideas and insights into developing social sciences in the Mataram University.

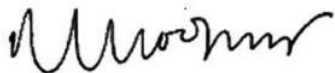
In this occasion, also we would like to thank the Dean of the Faculty of Economics and Business, Mataram University, who has honoured us through his continuous support, care and supervision.

We also would like to thank the prominent scholars that are Associate Prof. Dr. Azlizam Aziz and Prof. Hashim of Universiti Putra Malaysia, John Suprihanto Ph.D. of Gadjah Mada University, Yogyakarta Indonesia, and Husni Muadz Ph.D. of Mataram University, who have supported the conference by becoming keynote speaker of this conference. Thank you for your friendship and cooperation.

In addition, we also would like to honour and thank the committee members, our colleagues and students who supported this conference by attending and presenting in this conference.

Finally, we would like to give grateful thanks to all those who have actively supported this international research conference since the preparation stage to its completion. Without you this event won't take place.

Thank you,



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A STUDY OF AWIG-AWIG, A LOCAL WISDOM USED AS MANAGEMENT STRATEGY OF MARINE RESOURCES IN EKAS BAY, EAST LOMBOK, WEST NUSA TENGGARA PROVINCE, INDONESIA

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Abstract

This study aimed to identify the types of awiq-awiq, a local wisdom, used in managing fishery resources in the area of Ekas Bay, East Lombok, West Nusa Tenggara Province. Method used in this study was descriptive research including literature review and interview with local people. The result of this study shows that there are 3 types of awiq-awiq growing. These are related to coral reef management, fishing, and madak (catching shellfish). Awiq-awiq related to management of coral reef consists of some rules prohibiting anchor release, fishing, as well as cage and lift net constructions. Awiq-awiq related to management of fishing activities consists of some rules prohibiting fish bombing, fishing using dangerous chemicals (i.e. potassium), and fishing some endanger species. Awiq-awiq related to "madak" activity done by coastal communities has a rule that prohibits the use of potassium for this kind of activity.

Keyword: Awiq-awiq, management strategy, Ekas Bay, coastal community

1. Introduction

West Nusa Tenggara (NTB) is one of archipelago provinces consisting of two large islands which are Lombok Island and Sumbawa Island, as well as 278 small islands. These two islands have 2,333 km of coastline of (KP3K-DKP of NTB, 2013). Thirty percent of the total population of NTB spreads in 278 coastal villages. These people generally work as fishermen, land farmers, and fish farmers (KP3K-DKP Prov. NTB, 2013). Coastal villages generally have typical characteristics compared with other villages in general. Community activities in the coastal village are closely associated with the environment and can affect the environment directly and indirectly.

One of the coastal villages in NTB is South Batu Nampar Village. This village is administratively located in East Lombok Regency and geographically located in Ekas Bay. This area is inhabited by 1,261 people. Most of the residents are fishermen and fish farmers (KP3K-DKP Prov. NTB 2013).

Public awareness about the environment has long been growing. This is a society's concern in preserving the surrounding environment. However, not all elements of society have the same level of attention. This concern is in the form of a village regulation called *awig-awig* that focuses on the utilization of coastal resources in Ekas Bay waters.

According to this background, this study aimed to identify the types of *awig-awig*, a local wisdom, used in managing fishery resources in the area of Ekas Bay, East Lombok, NTB.

2. Methodology

Method used in this study was descriptive research including document analysis; interviews with local people, marine fisheries management committee, and other related stakeholders; and direct observation. This study was conducted in South Batu Nampar Village (Ekas Bay area), Jerowaru Sub-district, Lombok Timur Regency.

3. Result and Discussion

Awig-awig contains a village regulation generally agreed by all elements of society in the village informally. *Awig-awig* is also related to all social aspects of rural society, South Batu Nampar Village, likewise. Specifically, in the utilization of fishery resources, there are three applicable *awig awigs* as follows:

- 1) *Awig-awig* associated with fishing activities. This contains the rules regulating that every fisherman is no longer allowed to catch fish as far as 1 mill of ocean (1.83 km) from shore, may not catch fish using bomb and chemicals or poison (potassium), and may not catch the exotic animals (endangered species) such as turtles, baby sharks, clams and dugongs.
- 2) *Awig-awig* related to "madak" activities (collecting shells on the shoreline during the lowest tide). This is actually similar to *awig-awig* regulating fishing activities. However, this *awig-awig* is made different from that of for fishing just because of different fishing areas. Therefore, a specific *awig-awig* is made to regulate the tools used to do *madak*. According to this *awig-awig*, *madak* may be done manually by using hands and other simple tools such as a hook made of spoon or small iron stick. Furthermore, it is not allowed to do *madak* using chemicals such as potassium.
- 3) *Awig-awig* related to the management of coral reefs. This *awig-awig* prohibits the surrounding communities from doing any kind of farming and fishing activities, as well as throwing anchor around the coral reef zone.

No one knows certainly and clearly when *awig-awig* comes into play. However, this *awig-awig* always undergoes adjustments associated with the decision and the latest government regulations, such as additional *awig-awig* regulating baby lobster catching assigned by the government recently. Currently, *awig-awig* implementation has become a concern shared by many stakeholders, especially in encouraging the formation of Village Regulation (Perdes) on Community-Based Marine Protected Areas (MPAs-BM, hereinafter referred to as DPL or Daerah Perlindungan Laut).

A good village regulation (Perdes) is a rule derived from local knowledge of the area which can be put into a formal regulation that has a legal force. Therefore, its implementation can be easily understood by the community and is without coercion. In addition, any violators can be given a sanction enforceable.

A village regulation is absolutely necessary to support the creation of a successful management of MPAs. A successful management of MPAs highly depends on the rules created and assigned by community agreement. Village regulation for MPAs is a formal regulation that has a strongest legal force at the village level. This village regulation should bind people inside and outside the village so that the community, village governments, and MPAs group managers have a power or a legal basis to take an action against infringers (KP3K, 2006).

The translation of *awig-awig* then drafted into village regulation is a clear evidence of the manifestation of the Village Regulation of Republic of Indonesia. Based on Law Number 32 in 2004 about Regional Government, as amended by Law Number 12 in 2008 about the second amendment of Law Number 32 in 2004, hereinafter referred to as Law on Regional Government (Local Government Act). The village is no longer an administrative level and a subordinate of the region,

but the village has become an independent community in which the community has the right to speak on its own interests (not specified from top to bottom).

The legitimation of Law Number 6 in 2014 about the village cannot be separated from a long struggle of the village headman and village officials through a demonstration that fulfills the public spaces and a threat of a boycott of the implementation of government strategic programs. The government and the House of Representatives of Republic of Indonesia (DPR-RI) finally appease the demands of the village headman and village officials by authorizing the enactment of Law Number 6 in 2014 about Village (hereinafter referred to as Law of Village), replacing Government Regulation Number 72 in 2005 about the village, that does not satisfy the village headman and village officials, as well as rural government institutions which have limited capacity to do public service, to evoke potential, and to empower the community (Aswandi 2014).

In the era of regional autonomy as it is today, the acquisition of *awig-awig* into village regulation by the government is a good solution to improve service, empowerment, and community participation, as well as to increase competitiveness of the region by observing the principles of democracy, equality, justice, privilege and specificity of a region in the system of Republic of Indonesia. This is because the village regulation made has considered the integrity and ability of the community to carry it out.

4. Conclusion

According to the result of this study, there are 3 types of *awig-awig* growing in Batu Nampar selatan, Ekas Bay, regulating coral reef management, fishing, and madak activities (catching shellfish).

5. References

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