

## SISTEM SOSIAL DAN EKOSISTEM HUTAN ADAT YANG DITETAPKAN (KASUS TENGANAN PEGRINGSINGAN DAN ALAS KEDATON)

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### INTISARI

Pengakuan masyarakat hukum adat yang tercantum dalam Undang-undang Dasar 1945 melalui penetapan hutan adat telah berjalan sejak tahun 2016 dan perbaikan mekanismenya terus dilakukan. Tujuan penelitian ini adalah mengidentifikasi hutan adat yang ditetapkan tahun 2019; menemukenali relasi sistem sosial dan ekosistem pada sampling hutan adat yang ditetapkan dengan dua tipologi berbeda; dan memberikan rekomendasi terhadap penetapan hutan adat. Pengumpulan data diperoleh dari studi kepustakaan melalui laporan, buku, jurnal, peraturan, internet, wawancara, dokumentasi, audio visual dan observasi lapangan. Analisa data dilakukan secara kuantitatif dan kualitatif pada aspek biofisik dan sosial kultural yang disajikan dalam narasi, tabel, grafik dan analisa spasial sesuai kebutuhan.

Hasil penelitian ini menunjukkan, dari 31 hutan adat yang ditetapkan tahun 2019 teridentifikasi 5 tipologi hutan adat yang tidak identik dengan penambahan dan pengurangan lahan tertutup. Perubahan lahan tertutup pada hutan adat tidak mengarah pada satu tipologi secara khusus, namun dapat digunakan untuk mengetahui kecenderungan relasi sistem sosial dan ekosistem yang serupa dengan hutan adat Tenganan Pegringsingan dan Alas Kedaton.

Ekosistem hutan adat Tenganan Pegringsingan dan hutan adat Alas kedaton memiliki relasi yang simetris terhadap sistem sosialnya pada unsur yang sama yaitu nilai kepercayaan dan religiusitas baik *tri hita karana* maupun *bhuana agung bhuana alit*, hukum adat yaitu *awig-awig* dan pemenuhan kebutuhan (motif berbeda). Motif masyarakat hukum adat Tenganan Pegringsingan melindungi hutan adat sebagai jaminan pemenuhan kebutuhan masa kini dan nanti, sedangkan motif masyarakat hukum adat Alas Kedaton melindungi pura dan kera yang sakral dan keberlanjutan ekowisata lindung. Strategi prioritas dan startegi tambahan penetapan hutan adat disusun dalam rangka peningkatan ketahanan jasa ekosistem untuk pengelolaan hutan adat yang berkelanjutan.

Kata kunci: hutan adat, masyarakat hukum adat, sistem sosial, ekosistem hutan adat.

## SOCIAL SYSTEM AND ECOSYSTEM OF DESIGNATED CUSTOMARY FORESTS (CASE OF TENGANAN PEGRINGSINGAN AND ALAS KEDATON)

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### ABSTRACT

The recognition of customary law in society, as stated in the 1945 Constitution, through the designation of customary forests has been ongoing since 2016, with continuous improvement of its mechanisms. The aim of this research is to identify customary forests designated in 2019, to identify the relationship between social systems and ecosystems in sampled customary forests with two different typologies, and to provide recommendations for the designation of customary forests. Data collection was obtained through literature studies including reports, books, journals, regulations, internet sources, interviews, documentation, audio-visual materials, and field observations. Data analysis was conducted quantitatively and qualitatively on biophysical and socio-cultural aspects, presented in narratives, tables, graphs, and spatial analyses as needed.

The results of this research show that out of the 31 customary forests designated in 2019, five typologies of customary forests were identified that did not necessarily involve an increase or decrease in covered land. Changes in covered land in customary forests did not lead to specific typologies, but could be used to understand the tendency of similar relationships between social systems and ecosystems as seen in the Tenganan Pegringsingan and Alas Kedaton customary forests.

The ecosystems of Tenganan Pegringsingan customary forest and Alas Kedaton customary forest have a symmetrical relationship with their social systems in the same elements, namely the values of belief and religiosity in both *tri hita karana* and *bhuana agung bhuana alit*, customary law known as *awig-awig*, and the fulfilment of needs (although with different motives). The motive of the Tenganan Pegringsingan customary community in protecting the customary forest is to ensure the fulfilment of present and future needs, while the motive of the Alas Kedaton customary community is to protect the sacred temple and monkeys, as well as the sustainability of protected ecotourism. The prioritization strategy and additional strategy for the designation of customary forests are formulated to enhance the resilience of ecosystem services for sustainable management of customary forests.

**Keywords:** customary forests, customary law communities, social system, ecosystem of customary forests.