SOCIAL MOVEMENTS EMPOWERING LAW AND SOCIETY IN PRESERVING RELIGIOUS-COSMIC-BASED ENVIRONMENTAL FUNCTIONS THROUGH THE PATANJALA METHOD

Liya Sukma Muliya
Faculty of Law, Universitas Islam Bandung, Indonesia
liyasukmamuliya.unisba@gmail.com

Abstract
Environmental damage has caused harm to the lives of humans and other living things. Concrete and ongoing efforts are needed in preventing and overcoming environmental damage that occurs. The purpose of this article is to analyze the social movement of legal and community empowerment in preserving religious-cosmic-based environmental functions using the patanjala method. The conclusion of this article is that social movements are agents of change that can assist the government in efforts to protect and manage the environment. The concept of social movements based on Sundanese Culture Wisdom (KBS) with the Patanjala method, becomes an alternative in efforts to empower law. The Patanjala method is used in the preservation of environmental functions, because this method refers to the concept of naturalness (cosmic religious) so that the activities carried out are very in accordance with its natural law.

Keywords: Empowerment, Environmental Conservation, Social Movement, and Patanjala Method

Introduction
Not preserving the function of the environment with the marking of pollution and environmental damage that occurs today is inseparable from the activities carried out by humans in meeting the needs of life and life. The development carried out is not based on an environmentally sound concept and its continuation. Anthropocentric paradigm in which development activities are aimed at the interests of humans by ignoring the interests of the preservation of environmental functions. In other words, the utilization and management of the environment carried out by humans causes the preservation of the function of the environment itself.

The environmental damage that is happening now is not only regional, and national in nature but is already global. Global warming, ozone depletion and acid rain are among the indicators that environmental functions have been degraded due to the use of fossilized materials which are not environmentally friendly. Such environmental damage can certainly cause harm to human life and well-being. Besides causing a decrease in the carrying capacity and capacity of
the environment on the lives of humans and other creatures. Likewise, the rate of environmental
damage in West Java is very fast and is very alarming. Lots of areas that are actually
conservation areas or in Sundanese cultural wisdom are called prohibited areas that have been
exploited so that they have an impact on the preservation of environmental and human functions
themselves.

The damage that occurred not only damage the physical environment, but also the
destruction or extinction of sites in West Java as an example of what happened in the Jati Gede
Reservoir construction area that has submerged historical sites around the reservoir. Given the
rapid rate of environmental damage, it is necessary to have concrete and sustainable efforts in the
protection and preservation of environmental functions. Social movements carried out by the
community need to be carried out to increase community awareness and empowerment in the
preservation of environmental functions. This social movement is an agent of change that can
assist the government in protecting and managing the environment so that environmental
functions will remain sustainable.

The concept of social movements as explained above, essentially related to the concept of
empowerment or participation. Empowerment refers to the ability of people, especially the old
and weak so that they have the strength or ability to: 1) fulfill their basic needs so that they have
freedom, in the sense of freedom of expression, freedom in hunger, freedom and ignorance; 2)
reach productive resources that enable them to increase their income and obtain the goods and
services they need; 3) participate in the development process and decisions that affect them
(Mikkelsen, 2011). In order to achieve sustainable development outcomes, many people agree
that a participatory approach needs to be taken to describe the logic and strategy. On the other
hand Pretty and Guijt explain the practical implications of such an approach model that
participatory development approaches must start with those who know best about their own
living systems. The approach must assess and develop their knowledge and skills, and provide
the necessary tools for them to develop themselves. This requires an overhaul of all practices and
ideas, as well as development assistance (Mikkelsen, 2011).

One of the social movements in West Java that undertakes efforts to preserve
environmental functions is what has been done by the Bela Alam Nusantara Environmental Care
community (KPLH BELANTARA). They have made efforts to provide assistance and
community empowerment in the preservation of environmental functions using the Sundanese Cultural Wisdom (KBS) and the Patanjala method as the basis for activities ranging from upstream to downstream in West Java. KBS seems to be one of the approaches in the preservation of environmental functions because this KBS is more in line with Indonesian characteristics and the Patanjala method is used in the preservation of environmental functions because this method refers to the concept of naturalness (cosmic religious) so that the activities carried out are very in accordance with the law its nature.

Based on the KBS efforts to preserve environmental functions must be based on the concept of Watershed (DAS) or Patanjala. Patanjala means Pata means Water and Jala means River or Region. Patanjala teaches about territoriality (space awareness) as a strategic foothold in determining policies (rules or regulations). The river concept taught by Patanjala explains the concept of regional management as a whole, integrated and integrated, between upstream, middle and downstream (land and sea).

Patanjala teaches institutions that are based on the division of roles or tasks rather than the division of power, namely Rama, Resi and Prabu (Ratu). The Patanjala philosophy teaches that managing the environment or region must be based on the logic of water (rivers) which have contained the values of knowledge that have been stored thousands, even millions of years ago and environmental management is not limited to managing in a narrow or shallow sense (the problem of waste, rubbish, border, slum house around the river), but more broadly is managing the territorial structure, starting from the community order to the world order.

Based on the description above, this writer will focus on social movements in efforts to empower law and society in the preservation of cosmic religious-based environmental functions through the Pantanjala method with the identification of problems as follows (a) how the concept of legal empowerment in the context of the preservation of environmental functions; (b) What is the social movement carried out by KPLH Belantara in the effort to preserve environmental functions; (c) how the Patanjala concept is used as a method for preserving environmental functions. The purpose of this paper is to understand (more deeply) social movements in the preservation of environmental functions through efforts to empower the law in the preservation of cosmic religious-based environmental functions through the Pantanjala method that is in accordance with the wisdom of Sundanese culture.
Discussions

The Concept of Empowerment and Social Movements

The concept of empowerment began to appear on the surface in the 1970s and continued to develop throughout the 1980s and 1990s. The emergence of this concept almost coincided with streams such as existentialism, phenomenology and personalism followed by waves of neo marxism thought, freudianism including structuralism and the sociology of criticism of the school of Frankfurt. Also emerging concepts such as the power elite, anti-establishment, anti-legitimacy political movement, ideology of liberation, and civil society (Pranarka and Hikmat, 2006).

The concept of empowerment, can be seen as part or in the same direction and spirit with the flow that emerged in the 20th century, better known as the post modernism flow. This flow focuses on attitudes and opinions that are oriented to the jargon of anti-system, anti-structure, anti-determinism that is applied to the world of power. The emergence of this concept as a result and reaction to the mind, society and cultural order before that developed in a country. Conceptually the main idea of empowerment is in contact with the concept of power. Power is often associated with our ability to make others do what we want, regardless of their desires and interests (Suharto, 2005).

Power is not limited to the above understanding. Power does not vacuum from not isolated. Power is always present in the context of social relations between humans. Power is created in social relations, therefore power and power relations can change. Understanding this power of empowerment as a process of change then has a meaningful concept. In other words, the possibility of an empowerment process depends very much on two things (1) that power can change, so empowerment is possible; (2) power can be expanded. This concept emphasizes the notion of power that is not static, but dynamic.

According to Ife (1995), empowerment contains two key notions, namely power and weak groups. Power here means not only about political power in the narrow sense, but the
power or control of the client over: a) Personal choices and life opportunities; ability to make decisions about lifestyle, residence, work; b) Defining needs; the ability to determine needs in harmony with their aspirations and desires; c) Ideas or ideas; the ability to express and contribute ideas in a forum or discussion freely and without pressure; d) Institutions; the ability to reach, use and influence community institutions, such as social welfare, education and health institutions; e) Sources of ability to mobilize formal, informal and community resources; f) Economic activity; the ability to use and manage the mechanism of production, distribution and exchange of goods and services; g) Reproduction; ability in relation to the birth process, child care, education and outreach.

The concept of empowerment in the discourse of community development is always associated with the concepts of independence, participation, networking and justice. Basically, empowerment is placed at the individual or social level strength. According to Rappaport (1985), interpreted as a psychological understanding of the effect of individual control on social conditions, political power and rights according to the law. Meanwhile Ardle (1989), understood empowerment as a decision making process by people who had achieved collective goals empowered through their own efforts and accumulation of knowledge, skills and other resources in achieving their goals without depending on the help of others.

Related to the concept of empowerment in the context of preservation of environmental functions based on the Wisdom of Sundanese Culture that efforts to empower communities in preserving environmental functions are carried out in stages. The first step that must be done is to increase self-empowerment first through strengthening individuals by increasing knowledge and awareness of the importance of preserving environmental functions (the highest stage), after someone's self has already had high knowledge and awareness of the preservation of environmental functions, the next stage is to guide community in order to increase empowerment in carrying out efforts to preserve environmental functions (deity stage) and finally the activities to carry out the mandate set in the highest stage and the knowledge gained in the deity stage this stage is called the unity stage.

KPLH Belantara a Social Movement
he efforts of the legal empowerment movement in the preservation of environmental functions have been carried out by KPLH Belantara together with the research team on an ongoing basis since 2010. KPLH Belantara as a social movement by indicating knowledge, empowerment and potential. The aim is to develop the basics of knowledge as a reinforcement of the bond of "social movements", for the effort of community empowerment. In this phase KPLH Belantara and the research team entered the highest stage according to the Sundanese Culture Wisdom. KPLH Belantara and the research team have collaborated in research to explore and implement the knowledge possessed by social activists in environmental management, then jointly provide assistance to the community to increase awareness and empowerment of individuals individually and communally in managing the environment.

In this position KPLH Belantara and researchers encourage the community to actively realize legal empowerment. This phase is the stage of increasing public legal awareness which means entering the stage of deity. Furthermore KPLH and researchers together with the community try to create a real movement to preserve environmental functions carried out by social activists together with the community, as a concrete and detailed form of the steps to realize legal empowerment in realizing the preservation of cosmic religious-based environmental functions together that become the a "social movement" at this stage is unity.

**Patanjala Method in Preservation of Environmental Functions**

Patanjala is interpreted as a river (found in the ancient manuscript of the Galunggung Mandat). In Sundanese cosmology (Baduy people) it is called Mount Pangauban, mountains as communal units (nationality, whole, togetherness), and Pangauban is a territorial boundary or region based on rivers or water. In the Patanjala river method it is believed to be a system or pattern of environmental management that represents the regularity pattern of space, time and activity in it. This time space and activity in the term Patanjala (Sundanese) are called Regional Arrangements, Ordinances and Arithmetic.

Through participatory legal research, an explanation is obtained that the preservation of environmental functions in West Java is based on the concept of community empowerment efforts based on Patanjala formulations or methods which include the Highest, Deity and Unity stages. The highest stage is the stage of society to recognize the origin of himself (Sunda
Wiwitan) which is based on the initial law called TANGTU (provisions). Tangtu is a natural law that is a representation of God's law, so it is considered a provision. The law of origin covers areas of cover or prohibitions, areas of cover or protective areas or buffer zones and baladahan or openings which are areas of utilization or cultivation. Based on the condition of this region, the community can understand what really needs to be done to their environment. Deity is the stage of how people explore and re-establish their knowledge systems in environmental management. This stage guides the community to rediscover their knowledge system in responding to the demands of environmental needs. These stages include Tapa in Mandala Salira, namely strengthening individual knowledge, Tapa in Balarea or Nagara Mandala, namely strengthening communal knowledge (between individuals) and Tapa in Mandala Buana, namely inter-communal strengthening in managing the wider environment (between countries or universes). Finally, Unity, namely the stage of society doing everything in accordance with the mandate (study) of the highest stage by referring to the specified knowledge system (deity). The three stages summarized in the Patanjala method will always be the basis for every social movement in the effort to preserve environmental functions.

**Conclusion**

Legal empowerment in the context of preserving environmental functions is a necessity, given the increasingly rapid rate of environmental damage caused by human activities that have threatened the lives of humans and other living things. Legal empowerment optimally optimizes legal resources. Both humans and their legal substance. The social movement carried out by KPLH Belantara in an effort to preserve environmental functions, is an effort to realize legal empowerment. The presence of social movements that carry Sundanese local cultural wisdom in the preservation of environmental functions is a tangible manifestation of community participation in the preservation of environmental functions. What has been done through social movements can be input for the formulation of government policies in the environmental field and as an increase in public awareness and empowerment in the preservation of environmental functions. Based on the condition of this region, the community can understand what really needs to be done to their environment. The lease is the stage by which the community explores and redefines its knowledge system in environmental management. This stage guides the
community to fulfill their knowledge system in responding to the demands of environmental needs.

References


