



A Legal and Cultural Study Development of The Village: Integration of Nature Conservation and Strengthening Local Culture

I Made Adi Widnyana¹, I Nyoman Alit Putrawan², Ni Ketut Kantriani³, Ida Bagus Sudarma Putra⁴, Tjokorda Istri Cindy⁵, I Gede Mulia Warman⁶

¹Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar,
E-mail: widnyanamadeadi@gmail.com

²Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar,
E-mail: alitputrawan@uhnsugriwa.ac.id

³Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar,
E-mail: ketutkantriani@gmail.com

⁴Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar,
E-mail: sudarmaputraidabagus@uhnsugriwa.ac.id

⁵Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar,
E-mail: tjokcindy@gmail.com

⁶Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar,
E-mail: muliawarma@gmail.com

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Corresponding Author:

I Made Adi

Widnyana, e-mail:

widnyanamadeadi@gmail.com

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Abstract

This study provides a juridical and cultural analysis of the construction of the Genah Pemelisan of Sidakarya Village within the Ngurah Rai Grand Forest Park (Tahura Ngurah Rai), Bali, as an effort to integrate environmental conservation with the strengthening of local culture. The research addresses two main issues: (1) the conformity of the genah pemelisan construction with positive legal provisions on environmental protection and forest conservation, and (2) the integrative model that can be applied to ensure the preservation of local cultural practices while safeguarding the mangrove ecosystem under the framework of sustainable development. This study applies an empirical legal research method, combining statutory, conceptual, and socio-cultural approaches, supported by literature review and interviews with customary leaders, Tahura management, and government representatives. The findings indicate that, from a legal perspective, the construction of the genah pemelisan is permissible under Law No. 5/1990, Law No. 32/2009, and Government Regulation No. 28/2011, provided that it does not alter the primary conservation function and is carried out with formal authorization. Culturally, the existence of the genah pemelisan is an integral part of the Melasti and Mejukungan rituals, representing a strategic value for Balinese identity. The study recommends a participatory co-management model involving customary villages, government, and Tahura authorities, based on sustainable development principles. This

research highlights that cultural preservation and environmental protection are not contradictory, but can be mutually reinforcing through proper governance rooted in law and local wisdom.

I. Introduction

Indonesia is known as one of the countries with the highest biodiversity in the world, often referred to as a megabiodiversity nation. Its unique geographical location, located in a tropical region with thousands of islands and a very long coastline, makes Indonesia rich in diverse flora, fauna, and ecosystems.¹ This diversity is not only a national asset but also plays a strategic role in maintaining global environmental balance. Indonesia's commitment to environmental protection is firmly enshrined in the constitution, specifically Article 28H paragraph (1) and Article 33 paragraph (4) of the 1945 Constitution of the Republic of Indonesia. Article 28H paragraph (1) guarantees the right of every person to live in prosperity and to a good and healthy environment, while Article 33 paragraph (4) mandates that the national economy be organized based on the principles of sustainability, justice, and environmental awareness. These two articles demonstrate that the state is not only obligated to maintain environmental quality for all its citizens but also to organize national development to maintain environmental sustainability.

Within this framework, one important instrument used by the government is the designation of conservation areas. Among existing conservation areas, Grand Forest Parks (Tahura) occupy a unique position because, in addition to preserving biodiversity, they also provide space for other uses such as research, education, tourism, and sustainable cultural and recreational activities. According to Government Regulation Number 28 of 2011, Tahura are nature conservation areas managed with a zoning system and utilized for various purposes, while maintaining the principle of maintaining ecosystem sustainability. This characteristic distinguishes Tahura from other forms of conservation areas that tend to strictly limit human interaction. Due to their multifunctional nature, Tahura are strategic areas, yet prone to dilemmas when development interests or community needs directly intersect with the area.²

One of Indonesia's most important natural parks (Tahura) is the Ngurah Rai Nature Reserve (Tahura), located in South Bali. Covering approximately 1,375 hectares, largely composed of mangrove forests, this area plays a vital role as a coastal protector from seawater erosion, a buffer for coastal ecosystems, and a habitat for various marine life. The Ngurah Rai Nature Reserve was established through Ministerial Decree No. 407/Kpts-II/1993, and the area also holds historical significance as it bears the name of national hero I Gusti Ngurah Rai. The ecological function of the Tahura is crucial, especially for Bali, known as an international tourism destination. The stability of the mangrove ecosystem not only maintains

¹ Sixten S R Haraldson, "Role of Education in Preserving Traditional Cultures and as Development Factor," *Health Policy and Education* 3, no. 4 (1983): 289-302.

² Direktorat Jenderal Konservasi Sumber Daya Alam dan Ekosistem (Dirjen KSDAE), "Rencana Pengelolaan Taman Hutan Raya (Tahura) Ngurah Rai Provinsi Bali Tahun 2019-2029. Kementerian Lingkungan Hidup Dan Kehutanan Republik Indonesia" (2018).

natural sustainability but also acts as a natural barrier supporting the sustainability of tourism. Due to its vital role, the majority of the Ngurah Rai Nature Reserve is within a protected area, prohibiting any physical development that could damage the environment within it.

However, despite its status as a conservation area, the Ngurah Rai Nature Reserve also serves as a living space for the surrounding community, one of whom is the Sidakarya Village in South Bali. This village has traditions and culture closely linked to the sea, such as the Melasti ceremony, part of the Nyepi Day celebrations, and the Mejukungan culture, which reflects the activities of fishermen using traditional boats (jukung). These two traditions are not only religious rituals and economic activities, but also the social and cultural identity of the coastal community. However, modernization and infrastructure development, particularly the construction of the Ngurah Rai Bypass, have changed the face of this coastal area. River routes that once provided fishermen with access to the sea, such as Tukad Ngenjung, Tukad Punggawa, and Tukad Tegeh, have become shallower and even partially blocked by mangrove growth. This has limited access to the sea, forcing Sidakarya fishermen to moor their boats in other villages.

Limited access has also impacted the Melasti ceremony. Sidakarya villagers, who previously held ceremonies in nearby coastal areas, now have to travel further to Merta Sari Beach in Sanur Kauh. In response to these conditions, in 2019, the Sidakarya Village community took the initiative to build a genah pemelisan (temple) within the Ngurah Rai Forest Park (Tahura Ngurah Rai) area to allow them to practice the Melasti tradition closer to their own territory and simultaneously support the preservation of the local Mejukungan fisherman's culture. This development reflects the community's commitment to maintaining the continuity of their ancestral traditions, despite limited space due to ecosystem changes and modern infrastructure development.³

This initiative by the Sidakarya Village community has given rise to a new dynamic that is interesting to study. On the one hand, the construction of the genah pemelisan clearly supports the preservation of local culture and religion, which are an important part of Balinese identity. However, on the other hand, the Ngurah Rai Forest Park is a conservation area subject to strict legal regulations, including Law Number 41 of 1999 concerning Forestry and various regulations concerning the conservation of natural resources and their ecosystems.⁴ The construction of religious facilities in this conservation area is feared to potentially alter ecological functions or even violate environmental law principles, such as the precautionary principle, the precautionary principle, and the principle of sustainable development. The principle of sustainable development ensures that development does not cause damage and maintains the existing ecosystem so it can thrive side by side.⁵

This dilemma certainly requires a comprehensive study to find a compromise so that

³ Zacharoula Kyriazi et al., "The Integration of Nature Conservation into the Marine Spatial Planning Process," *Marine Policy* 38 (2013): 133–39.

⁴ I. Suardi, W, *Konservasi Berbasis Budaya: Pendekatan Hindu Dalam Pengelolaan Lingkungan* (Denpasar: Pustaka Larasan, 2021).

⁵ I. G Pitana, *Pembangunan Pariwisata Berkelanjutan: Refleksi Dari Bali* (Denpasar: Udayana University Press, 2006).

the development of the Genah Pemelisan can proceed without sacrificing the ecological function of the Ngurah Rai Tahura. This study is expected to produce an integrated model that balances environmental and cultural preservation.⁶ Thus, the Ngurah Rai Nature Reserve serves not only as a rigid conservation area but also as a living space that accommodates the cultural values of the local community. This harmony between ecology and culture is crucial for maintaining Bali not only as a tourist destination but also as a sustainable living space full of spiritual meaning for its people.⁷

2. Research Methods

This research uses empirical research with legislative, historical, case, and conceptual approaches. According to Soerjono Soekanto, empirical legal research is legal research that positions law as a real behavior that grows and develops in society.⁸ The focus of legal research according to Peter Mahmud is on the effectiveness of law, implementation of regulations, and the interaction between law and society.⁹ According to Amirudin and Asikin, there are five approaches to law¹⁰. However, this study only used four approaches. The statutory approach is an approach that not only focuses on legal products but also on the interpretation of legislation.¹¹ The legislative approach is used to determine the legitimacy of development in conservation areas and the legal provisions that allow development to occur. The historical approach was used to see that the melasti and mejukungan traditions have indeed been carried out sustainably in the coastal area of Muntig Siokan Sidakarya Beach, which is the estuary of three rivers. The case approach was used to see that development in the Grand Forest Park area is possible, as in several villages in South Bali. While the conceptual approach was used to understand the concept of protecting conservation areas and the concept of preserving traditions and culture as a support for Balinese tourism. These four approaches are expected to produce a synergistic model between area conservation and the preservation of traditions and culture.

3. Result and Discussion

3.1. The Meaning and Essence of Genah Pemelisan Development in the Context of Local Culture

The construction of the Genah Pemelisan in Sidakarya Village in the Ngurah Rai Bali Forest Park (Tahura) area cannot be separated from the social, cultural, and religious context of the Balinese people, especially in relation to the Melasti and Mejukungan traditions. The Melasti tradition is an integral part of a series of Balinese Hindu religious ceremonies, especially before Nyepi Day and other major ceremonies, where people purify pratima, pralingga, or ceremonial facilities to the

⁶ N. P. R. Wijayanti, "Keterkaitan Simbolisme Ritual Pemelisan Dengan Konservasi Alam Di Bali," *Jurnal Ilmu Budaya* 10, no. 2 (2022): 145-159.

⁷ Pitana, *Pembangunan Pariwisata Berkelanjutan: Refleksi Dari Bali*.

⁸ Soerjono Soekanto, *Pokok-Pokok Sosiologi Hukum* (Jakarta: Rajawali Pers, 2007).

⁹ Mahmud Marzuki, *Penelitian Hukum: Edisi Revisi* (Prenada Media, 2017).

¹⁰ Amiruddin Zainal Asikin, "Pengantar Metode Penulisan Hukum" (Jakarta: Balai Pustaka, 2006).

¹¹ Achmad Ali, "Menguak Teori Hukum (Legal Theory) Dan Teori Peradilan (Legisprudence)" (Jakarta: Kencana, 2012).

sea as a symbol of purification of the universe. Therefore, the construction of the Genah Pemelisan has a deep meaning not only from the physical aspect of the infrastructure, but also from the spiritual, cultural, and environmental aspects. In addition, from the perspective of the mejukungan tradition, the construction of the genah pemelisan on the estuary of the Tukad Ngenjung River in Sidakarya Village by normalizing the river by widening and deepening it will certainly also have an impact on the existence of the mejukungan tradition that has been carried out by the Mutig Siokan Fishermen Group of Sidakarya Village. The narrow riverbed and mangrove-covered area prevents fishing communities from accessing the Tukad Ngenjung River for fishing. Therefore, the construction of the Pemelisan Reservoir, which requires river normalization to repair the road to the Pemelisan Reservoir, provides an additional benefit for fishing communities, allowing them to work together in mutual support to preserve traditions and culture.¹²

The significance of the Pemelisan Reservoir in the context of local culture can be seen in three ways:

Spiritually, the Pemelisan Reservoir serves as a meeting point between the physical and spiritual realms. Its existence provides a sacred space for the people of Sidakarya Traditional Village to perform the Melasti and Mejukungan traditions in accordance with Balinese Hindu teachings. Its religious significance is as a means of purifying oneself and nature, emphasizing the harmonious relationship between humans and Ida Sang Hyang Widhi Wasa (God), humans with each other, and humans with the environment (Tri Hita Karana).

Socio-culturally, The development of genah pemelisan as part of cultural development is said by Geertz to be able to strengthen social identity and community togetherness.¹³ The Melasti and Mejukungan traditions are collective rituals that foster solidarity among villagers, strengthen social ties, and affirm Balinese cultural identity. Genah Pemelisan symbolizes the existence and continuity of local culture, passed down through generations.

Ecological significance: Its presence in the Ngurah Rai Tahura area also holds ecological significance. The Melasti and Mejukungan rituals remind people of the importance of the ocean and coastal ecosystems as sacred spaces that must be preserved. Thus, the construction of Genah Pemelisan serves as an ecological education medium, teaching the balance between environmental use and preservation.

The primary objective of the Genah Pemelisan development is to preserve the Melasti and Mejukungan traditions, ensuring their sustainability amidst modernization and the development of Balinese tourism. This site serves as a space for the regular actualization of local culture, ensuring that traditions are not only preserved but also passed down to the younger generation. While the Ngurah Rai Nature Reserve (Tanah Raden Ngurah Rai) is a public space with an ecological function, through the development of Genah Pemelisan, it also takes on a sacred dimension. This is the essence of Bali's balanced spatial planning, where nature conservation areas can serve as ritual spaces for indigenous communities without

¹² Haraldson, "Role of Education in Preserving Traditional Cultures and as Development Factor."

¹³ Clifford Geertz, "Chapter 1/Thick Description: Toward an Interpretive Theory of Culture," *The Interpretation of Cultures: Selected Essays*, 1973, 3–30.

diminishing their ecological value.

This development also affirms the legal and recognized cultural space for the Sidakarya Village community to perform their rituals. According to Darmawan, this reflects a form of empowerment and protection by the state for the rights of indigenous peoples in preserving their culture.¹⁴ The essence of this development is also reflected in the implementation of the Tri Hita Karana philosophy. The relationship between humans and God is realized through purification rituals (parhyangan), the relationship between humans and others is established through mutual cooperation in carrying out ceremonies (pawongan), and the relationship between humans and nature is realized through awareness of protecting the sea and the coast which is the location of the ceremony (palemahan).

3.2. Compliance of the Genah Pemelisan Development with Positive Legal Provisions

a. Status of Ngurah Rai Bali Nature Reserve

Ngurah Rai Grand Forest Park (Tahura) was designated as a nature conservation area based on Decree of the Minister of Forestry of the Republic of Indonesia Number 765/Kpts-II/1993, covering an area of approximately 1,373.5 hectares. The legal status of the Tahura is a nature conservation area, as stipulated in Law Number 5 of 1990 concerning the Conservation of Biological Natural Resources and their Ecosystems. As a nature conservation area, the Tahura has a dual function: protecting biodiversity, supporting research and education, and providing space for nature tourism and cultural activities aligned with conservation principles.

The Tahura differs from national parks or nature reserves in that it is more open to limited use, including for education, research, and nature tourism. Therefore, the existence of the Tahura Ngurah Rai is not only ecologically strategic but also relates to the social and cultural aspects of the Balinese people, particularly related to the Melasti and Mejukungan ceremonies, which require access to coastal areas.

b. Relevant Environmental and Forestry Legal Regulations

Several important regulations governing the status and management of the Ngurah Rai Forest Park (Tahura Ngurah Rai) include:

- Law Number 5 of 1990 concerning the Conservation of Biological Natural Resources and Ecosystems
Designates the Tahura as a nature conservation area with functions for protection, research, education, and nature tourism.
- Law Number 41 of 1999 concerning Forestry (jo. Law 19/2004)
Regulates the management of forest areas, including the functions of conservation, protection, and production forests.
- Law Number 32 of 2009 concerning Environmental Protection and Management
Emphasizes the principles of sustainable development, the precautionary

¹⁴ I. G. N. B Darmawan, *Hukum Adat Bali Dan Dinamika Pengaturannya Dalam Masyarakat* (Denpasar: Udayana University Press, 2020).

principle, and the obligation to obtain environmental permits for all activities that impact the ecosystem.

- Government Regulation Number 28 of 2011 concerning the Management of Nature Reserves and Nature Conservation Areas
Provides a technical basis for Tahura management, including restrictions on activities that may be carried out within them.
- Bali Provincial Regulation Number 16 of 2009 concerning the Bali Provincial Spatial Plan
Regulates spatial use, including the function of conservation areas around the Tahura (Nature Park).
This regulation requires that all forms of spatial use within the Tahura must adhere to conservation principles and obtain official permits in accordance with statutory provisions.

c. Licensing and Spatial Planning Study on the Genah Pemelisan Sidakarya Location

The development of the Pemelisan Forest Reserve in the Ngurah Rai Forest Park (Tanah Rara) must be viewed within the framework of conservation forest area utilization permits. Based on the Forestry Law and Government Regulation 28/2011, conservation area utilization can be granted through the following mechanisms:

- Environmental Services Utilization Permit,
- Nature Tourism Services Utilization Permit, or
- Cooperation Agreement between the Tahura management and a third party.

From a spatial planning perspective,¹⁵ the existence of the Pemelisan Forest Reserve must be aligned with the Bali Provincial Spatial Plan (RTRW) and the Denpasar City Spatial Plan (RTRW), where the Tahura is categorized as a protected area. However, because the Pemelisan Forest Reserve is not a commercial development but rather a place for indigenous religious rituals, it can be viewed as part of traditional use that requires limited exceptions, as long as it does not alter the area's primary function.

Furthermore, permits must also align with the environmental permit principles stipulated in Law 32/2009. This means that even small-scale development requires an environmental impact analysis (AMDAL or UKL-UPL) if it has the potential to alter the coastal ecosystem.

d. Legal Analysis of the Development of Genah Pemelisan

Legally, the development of the Pemelisan Natural Reserve (Genah Pemelisan) presents a dilemma between conservation and cultural interests. From a

¹⁵ Aleksandra Milovanović, Danijela Milovanović Rodić, and Marija Maruna, "Eighty-Year Review of the Evolution of Landscape Ecology: From a Spatial Planning Perspective," *Landscape Ecology* 35, no. 10 (2020): 2141–61.

conservation law perspective, the Tahura (Tahura) is a strictly protected area, so any physical activity that alters the ecosystem must be avoided. However, from a customary law and constitutional perspective, Article 18B paragraph (2) of the 1945 Constitution and Article 28I paragraph (3) of the 1945 Constitution recognize and protect the rights of indigenous peoples, including in carrying out religious rituals.

Therefore, the development of the Pemelisan Natural Reserve (Genah Pemelisan) is justified as long as it meets the following requirements:

- It does not disrupt the ecological function of the Tahura,
- It obtains official permission from the area management (Tahura Technical Implementation Unit and the Forestry Service),
- It complies with the Spatial Plan (RTRW),
- It receives social and cultural legitimacy from the local traditional village.

This legal analysis demonstrates the need for an integrative approach between environmental law, forestry law, and customary law. The precautionary principle must be the basis, so that the existence of genah pemelisan can be seen not as a form of violation, but as a harmony between environmental conservation and the preservation of Balinese culture.

3.3. Integration Model of Local Cultural Preservation and Environmental Conservation

The development of the Pemelisan (genah pemelisan) in Sidakarya Village, located within the Ngurah Rai Nature Reserve (Tahura) area, cannot be viewed solely through environmental law or customary law. It must be positioned within an integrative model. This model seeks to combine the preservation needs of local Balinese culture, particularly the Melasti and Mejukungan traditions, with the ecological function of the conservation area, which must be maintained for its sustainability. With an integrative approach, conflicts between cultural and conservation interests can be mitigated and even directed toward a mutually reinforcing synergy.¹⁶

a. Participatory Approach and Local Wisdom in Conservation Area Management

The participatory approach emphasizes that indigenous communities, particularly those in Sidakarya Village, are positioned not only as objects of development but also as key actors in the management of conservation areas. In this context, Balinese local wisdom is a crucial foundation.

The Melasti tradition, part of the Nyepi Day celebrations, is essentially a ritual for purifying the universe through seawater (segara). This ceremony carries ecological value because it emphasizes human awareness of a harmonious relationship with the environment. Similarly, the Mejukungan tradition, a local fishing activity, demonstrates the community's close connection to the coastal and marine ecosystems. These values align with the Tri Hita Karana philosophy, the foundation of Balinese culture: harmony between humans and God, humans with each other, and humans with nature.¹⁷

¹⁶ Hamid Darmadi, "Educational Management Based on Local Wisdom (Descriptive Analytical Studies of Culture of Local Wisdom in West Kalimantan)," *Journal of Education, Teaching and Learning* 3, no. 1 (2018): 135-45.

¹⁷ Cok Istri Ratna Sari Dewi et al., "Corporate Social Responsibility Model Based on Tri Hita Karana Philosophy," *Cogent Social Sciences* 10, no. 1 (2024): 2295056.

This participatory approach, based on local wisdom, means that the Sidakarya Village community needs to be involved from the planning and decision-making stages through to the management of the genah pemelisan. Therefore, the genah pemelisan serves not only as a ritual tool but also as a symbol of harmony between tradition, religion, and conservation.¹⁸

b. Synergy between Traditional Villages, Government, and Tahura Management

Managing conservation areas that accommodate cultural needs requires multi-stakeholder synergy. There are at least three key actors:

1. Sidakarya Traditional Village

The traditional village has the cultural authority to maintain and regulate the implementation of traditions. They are responsible for ensuring that the construction of the genah pemelisan (temple) does not deviate from sacred customary and religious values, and for maintaining the regularity of ritual implementation.

2. Regional and Provincial Governments

The government has regulatory authority to establish spatial planning policies, issue environmental permits, and provide technical facilitation. In this context, the government is expected to be able to bridge the cultural interests of the community with applicable environmental laws and regulations.

3. Ngurah Rai Forest Park Management

The Ngurah Rai Forest Park Technical Implementation Unit (UPTD) plays the role of technical manager of the conservation area. Synergy with the traditional village must be directed to ensure that the use of the area for the genah pemelisan development does not degrade the Tahura's ecological function. For example, access routes should be constructed with environmentally friendly designs, using natural materials, and avoiding extensive mangrove felling.

This synergy must be realized in the form of a cooperation agreement (MoU) between the three parties, which functions as a legal instrument to bind a joint commitment to maintaining a balance between cultural and conservation interests.

c. Principles of Sustainable Development as a Foundation

The integration model cannot be separated from the principles of sustainable development. In the context of the development of the Pemelisan Natural Reserve, there are three main dimensions that must be considered:

1. Ecological Dimension

Development must ensure the continued function of the mangrove ecosystem in the Ngurah Rai Natural Park. Environmental impact mitigation efforts, such as UKL-UPL analysis or ecological risk mapping, are mandatory to prevent permanent damage.

2. Socio-Cultural Dimension

The construction of the Sidakarya Village heritage building seems to symbolize the

¹⁸ Richard A Niesenbaum, "The Integration of Conservation, Biodiversity, and Sustainability," *Sustainability* (MDPI, 2019).

inheritance of traditions and culture that have grown and developed in the village. This aligns with Edi Sedyawati's view of cultural inheritance through the development and enhancement of physical infrastructure.¹⁹ The Genah Pemelisan must truly become a space for preserving the Melasti and Mejukungan traditions. This will strengthen the cultural identity of Sidakarya Village and restore the community's connection to the sea, which has been severed by road infrastructure development and changes in spatial planning.

3. Economic Dimension

Although the primary objectives are religious and cultural, the development of the Pemelisan Natural Reserve also has the potential to provide added economic value. Ceremonial activities can support culture-based ecotourism, which, if properly managed, can increase community income without damaging the environment. Based on the principles of sustainable development, the development of the Pemelisan Natural Reserve can become an integrative model that not only satisfies immediate needs but can also be passed down to future generations.

d. Recommendations for the Integrative Model of Genah Pemelisan: Culture and Ecology

Based on the description above, the following integrative model recommendations can be proposed:

1. Adaptive Zoning Model

The Genah Pemelisan area should be located within the Tahura (Nature Park) cultural use block, avoiding damage to the main protected area. This adaptive zoning allows for limited area use with strict supervision.

2. Environmentally Friendly Design

Facilities should use local materials, be non-permanent, and not alter the natural coastal structure. For example, access roads should be made of ironwood or bamboo, rather than concrete, which damages the mangrove ecosystem.

3. Co-Management Scheme

Management is carried out jointly by the Traditional Village, the Government, and the Tahura Technical Implementation Unit (UPTD). The Traditional Village regulates ritual and traditional aspects, the government provides regulatory and financial support, while the UPTD ensures technical aspects of conservation.

4. Periodic Monitoring and Evaluation

A joint monitoring team will be formed to evaluate the environmental and social impacts of the Genah Pemelisan development annually.

5. Education and Socialization: Genah Pemelisan can be developed into a cultural-ecological education center, where the younger generation learns about the importance of maintaining traditions while preserving the environment.²⁰

This integrative model is expected to not only resolve the problems faced by Sidakarya

¹⁹ Annisa Ainul Umami, Ute Lies Siti Khadijah, and Elnovani Lusiana, "Pelestarian Warisan Budaya Takbenda Di Kampung Pulo Kabupaten Garut," *Jurnal Ilmiah Multidisiplin* 2, no. 03 (2023): 42-51.

²⁰ Y. Prihatiningtyas, E., & Santosa, "Model Pemanfaatan Taman Hutan Raya Secara Berkelanjutan Berbasis Kearifan Lokal," *Jurnal Analisis Kebijakan Kehutanan* 17, no. 1 (2020): 45-58.

Village in carrying out the Melasti and Mejukungan rituals, but also become a national example of how local culture and environmental conservation can go hand in hand.

4. Conclusion

The meaning and essence of the development of the Genah Pemelisan in Sidakarya Village within the Ngurah Rai Bali Nature Reserve (Tahura Ngurah Rai) is not merely the physical construction of a sacred site, but also a manifestation of the preservation of local culture that unites religious, social, ecological, and philosophical values. The Melasti and Mejukungan traditions facilitated by the Genah Pemelisan will remain sustainable, becoming a living intangible cultural heritage, and inspiring us to maintain harmony between humans, nature, and God.

The development of the Genah Pemelisan in Sidakarya Village within the Ngurah Rai Nature Reserve must be placed within a positive legal framework governing environmental protection and forest conservation. Based on Law 5/1990 concerning the Conservation of Biological Natural Resources and Ecosystems, Law 41/1999 concerning Forestry, and Government Regulation 28/2011 concerning the Management of Nature Reserves and Nature Conservation Areas, the use of grand forest parks is permitted as long as it does not alter the area's primary function and is solely for research, education, tourism, and cultural purposes. Thus, the construction of a genah pemelisan can be considered legally compliant if it is carried out with an official permit, while maintaining the ecological function of the mangroves, and adhering to the precautionary principle as stipulated in Law 32/2009 concerning Environmental Protection and Management.

The most relevant integration model for harmonizing local cultural preservation with environmental conservation is a participatory approach that synergistically involves the Traditional Village, the Government, and the Tahura Management. This model must be based on the principles of sustainable development, namely ecological, socio-cultural, and economic sustainability. Its implementation can be realized through: (1) adaptive zoning, by placing the genah pemelisan in a cultural use block without disturbing the protected block; (2) environmentally friendly design, using local materials and minimizing permanent construction; and (3) a co-management scheme, in which the traditional village regulates ritual aspects, the government provides regulatory and funding support, and the Tahura Technical Implementation Unit (UPTD) ensures ecological conservation.

Thus, the development of the genah pemelisan in the Ngurah Rai Tahura area can be used as an example of an integrative model that emphasizes that cultural preservation and environmental protection are not two things that are contradictory, but can run side by side within the framework of national law and local Balinese wisdom.

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