Development of Population Activities In Sukarame Village In The Strict Regulations Of The Mount Halimun Salak National Park: Case Study Of Sukarame Village, Cisolok Sub-District, Sukabumi Regency

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Abstract. Based on UU No. 5 Tahun 1990 (the law), national parks are natural conservation areas that have native ecosystems, managed by zoning systems that are used for research, science, education, cultural, tourism, and recreational purposes. Behind this most popular concept of nature in the world, there are many problems of land use in it. Sukarame Village is one example of a village where most of the village area is in the Halimun Salak National Park area. There are various reasons people can live and carry out economic and socio-cultural activities in the Halimun Salak National Park area. One of the economic activities was PETI (unlicensed gold mining), which can show there is an economic activity to the tertiary level. For indigenous people, this modernization can continue without removing various native cultures and values. This study aims to analyze the indigenous people activities and land-use in the national park rules. Data collection in this study used field surveys and in-depth interviews with village officials and local communities. The analyze are used qualitative descriptive. The results of the study show that people's activities and development can continue, although the people of Sukarame Village are living in the national park area with limited access to several villages. Historical and natural resources are the reason factor for people to survive and settle. Then, there are some agreements with local government, so the indigenous people can continue their activities and accept the modernization.

1. Introduction

Indonesia has a variety of conservation systems for living natural resources and its ecosystem. These various systems have been regulated in Law No. 5 of 1990, which divides conservation areas into natural reserves and natural conservation areas [1]. The national park itself is part of the natural conservation area, which is also useful in supporting science. The national park has various functions that are not only specific as a conservation area but also in other purposes such as tourism and recreation, research, to support culture. National parks can also be used to meet the requirements of international conventions on environmental conservation and biodiversity, and there are also economic and political reasons to control these natural resources [2]. For this reason, laws and regulations end up dividing the national park into core zones, utilization zones, and other zones as needed, such as recreational and tourism vehicles.

The division of the national park zone is one of the government's efforts to maximize the function of the national park itself. But no matter how good the concept, there must be gaps or deficiencies in the idea. The same goes for the idea of the national park, which is so popular around the world but still often conflicts with residents. Two contrasts between national rules on conservation and local rules regarding forest use, regularly meet conflicts of interest between the two [3]. The condition is a dilemma in the use of land therein because, in essence, humans always live side by side with nature. Indeed, residents who have lived for a long time have their local wisdom in the use of land in the national park area. Theoretically, immediately after the enactment of national law, customary law and customs that exist in society will be considered to have no power anymore, but in reality, the function of the state as a regulator and manager of the people within certain limits cannot replace the role of custom [4]. These vogue functions are still valid in a part of Sukarame Village.
Sukarame Village, which is a research area, is divided into four hamlets, most of the regions are areas that are included in the national park, but it can be seen how the laws and regulations that apply in population activities. Limited access as a conservation area makes development in Sukarame Village not rapid. Most people around the Mount Halimun Salak National Park utilize forest resources to meet their daily needs such as firewood, animal feed, water, medicinal plants, bamboo, agricultural land, and others [5]. The dominance of the area, which is still in the form of vegetation land, both forests, gardens, and rice fields, makes the distance between the hamlets to be far apart and adds to the poor road conditions. This long-distance not only reduces population mobility but inhibits various population activities.

Residents who have long-lived and have their activities cannot be easily disturbed by the existing national park system. Residents still have the right and reason to live and move to continue the culture of their ancestors. One solution used by the government is to divide the territories or territories, which indicate which parts of the area are production areas, conversion areas for communities, and protected areas [6]. Moreover, residents who inhabit the Sukarame Village area can also be involved in the preservation of the Mount Halimun Salak National Park. The local community is one of the stakeholders who have the potential to manage collaborative Mount Halimun Salak National Park [7].

The potential of a national park should be able to be an added value for residents. However, it is undeniable that limited conditions are enough to hamper the activities of the population, but it can be seen that economic activity can occur to the tertiary level. One of the massive economic activities carried out is illegal gold mining or commonly called PETI (Penambangan Emas Tanpa Izin or unlicensed gold mining). A series of processing to produce gold shows that the population does not only depend on farming and farming activities.

The activities of the population, whether farming, raising livestock, or even gold mining, also occur with modernization. The existence of agricultural development and extension activities in Sukarame Village can also provide more knowledge to the people of Sukarame Village on how to farm. Not only that but also in Sukarame Village, there are entrepreneurship development activities, the results of which can be seen that the increasing number of small home industries and the provision of venture capital through the village financial management unit. Furthermore, modernization also occurs as a social change that can bring and direct the community towards a new social point, so that in the development and the village development cannot be separated from the effects of modernization, of course, existing modernization will be in contact with existing traditional values in society because modernization brings new benefits that will cause change [8]. In hamlet two, for example, Kampung Lebak Lengsir is a traditional village that still holds firm the Kasepuhan Ciptagelar custom, the strength of the traditional values that are adopted does not mean that there is no modernization. As long as it does not conflict with traditional values, modernization can encourage population activities to be more dynamic and more advanced amid the limitations of national park rules.

The research which aims to analyze the activities and land use of the residents of Sukarame Village, one of the villages within the Mount Halimun Salak National Park area, is also based on other research that has been done before. Such research has been conducted in the Thousand Islands National Park about the level of community understanding and the status of the core zone ecosystems in which many also discuss the condition of the community in the national park area [9]. The research can be used as a comparison of the population state in the national park, even though the study area is different. The Sukarame Village community, which is also inhabited by indigenous peoples, also made this study compared with previous research on indigenous peoples and their modernization in Cimahi City [10]. In the survey mentioned that modernization and the push for parochialisation (the interests associated with the symbolism of Islamization) urged indigenous peoples to be able to adapt to the new culture that entered, but still survive with the general ability to accept new cultures. Many volunteers in the village carry out farming and gardening activities in the highlands, such as a previous study written by Fajri Rahman on "A Portrait of Javanese Mountain Society Transformation. Dukuh Sipetung, Tlogopakis, Petungkriyono Regency, Pekalongan, Central Java [11] stated in the study that the transformation in farming occurred because of three aspects, namely population growth, market dynamics, and development agenda, which caused losses, departing from these mistakes, they now maintain their rice fields, and consider as collateral for their lives. In the Sukarame Village community, there were no dynamics in agriculture, so they did not experience the dynamics that occurred like previous research because they already considered agriculture as a guarantee of their lives passed down by the ancestors.
of some Sukarame Village people. As written by Yelin Adalina et al. about "Social and Economic Conditions of Communities Around the Mount Halimun Salak National Park" has explained the general socioeconomic conditions [12], this study will be discussed more specifically in the Sukarame Village community.

Also, there is research about population activities in forest plantations in east Iran. The result of this study analyzes that populations who lived over there could accept modernization in the way of land management. The project can also be a collaboration between the government and the local communities to improve the economic level of the local population [13]. The research about impact in the mining sector written by Mancini and Sala explains that there is a negative and positive impact. The positive one was the mining sector as livelihoods. Other than that, mining activities impact public health and human right as a negative impact [14]. Then research on indigenous land rights in Australia, Russia, and the United States resulted in cross-section of political and cultural circumstances of indigenous people who impacted by the rule of national parks. Like in Sukarame, this research reveals that national park was securing land and protected area. The writer said that needs some collaboration between the government and the indigenous to make a good policy [15].

To further complement the specific activities of residents directly within the national park area, this study aims to analyze the actions and land use of residents in the strict national park rules. In this study, will be discussed further how the activities of residents within the law’s limitations of the national park area and how residents can tolerate the modernization of local customs. This study also has a narrower scope, which is only a village so that it can be seen more clearly how the activities of the population occur. In the end, this study is expected to be able to complement the previous reviews and be able to see more objectively and comprehensively the activities of the population that occur so that appropriate steps can be taken in conservation efforts and also in preserving the culture that grows in Sukarame Village in the Mount Halimun Salak National Park area.

2. Methodology

In this study, using a qualitative method with a Grounded Theory approach, the reason for using this method is because it wants to find a theory from the results of data observation in the field. Source of data used in this study are primary data and secondary data. Primary data obtained from literature studies, observations, questionnaire interviews, and in-depth interviews. The questionnaire interviews were conducted randomly throughout the Sukarame Village area. In-depth interviews were used with village officials and community leaders. Secondary data was obtained from other agencies, namely BIG, in the form of 2018 CSRT image data, and 2018 SHP, and also Sukarame Village profile book.

Data collection by observation aims to observe the condition of the voluntary village directly, such as looking at community activities in Sukarame Village, looking at village boundaries. Interviews were conducted in-depth, and interviews were conducted with village officials and community leaders, who were spread in Pamokoan and Lebakleungsir Hamlets. Interviews were conducted in the two hamlets because there was still the tradition of Ciptagelar.

The use of secondary data such as CSRT and SHP imagery is used to determine the boundaries of Sukarame Village. The Sukarame Village profile book is used to assess the potential of the village needed in this study, such as population data for each hamlet, employment data.

Data obtained from the results of in-depth interviews with village officials and community leaders were processed and made in the form of narratives. The narrator tells the general condition of the people of Sukarame Village. The table is also displayed on the map, which is a visualization of data from questionnaire interviews and potential village books. This study uses descriptive statistical analysis, in each hamlet so that it can know the characteristics of each hamlet in Sukarame Village.

3. Results and Discussion

3.1. General Description of Sukarame Village

Sukarame Village was a village that originated from the division of Karangpapak Village on April 2, 2008, based on Perda No 8 in 2008 and Perda No 2 in 2007. Since its formation, Sukarame has entered the leadership era of the fourth village head. Ijat Sudrajat himself, who now serves as the village head, has led for the second period since 2016. As one of the development villages, access roads in Sukarame
Village are sufficient. In Sukarame Village, there are village roads, and there are also inter-village roads in disability. The way is divided into paved roads, rocky roads, and even dirt roads (figure 1).

Figure 1. Land Use Map of Sukarame Village

Geographically, Sukarame is located in Cisolok District, Sukabumi Regency. The area of Sukarame Village is 1254.78 hectares, with a neighbourhood located in the highlands. The mobility of the Sukarame community is limited because there are several villages whose territory is at an elevation and does not have access roads that can be passed by four-wheeled vehicles. Public transportation facilities available are general trucks, transportation in the village, and also motorcycle taxis. The area of Sukarame Village is divided into four hamlets, 12 RW, and 28 RT.
In meeting their daily needs, the people of Sukarame Village carry out various types of activities. There have been recorded land uses in the form of 468 ha of forests, mines, rice fields, 380 ha of plantations, and 14 ha of settlements (figure 1). Each of these lands uses very closely related to economic activity that occurs. The economic activity is dominated by the activities of plantation workers, paddy fields, rubber hardener, and gold miners. There is also the activity of the processing industry of the mine itself, and there is also an industry of making broom fibres from the sugar palm tree. Also noted are there are three people Sukarame being TKI (Indonesian Workers) abroad.

In addition to diverse physical conditions, the social conditions that occur in Sukarame Village also continue to develop. The development of Sukarame Village was also supported by the number of productive people who reached 39.9% of the total number of people in Sukarame Village. Social activities that occur are also reflected in the active movements of social institutions in the village of Sukarame. These institutions include women's organizations, youth organizations, BPAK organizations, LKMD, cooperation groups, and youth clubs.

Furthermore, there are village governments as formal organizations and indigenous peoples as informal organizations. In the village government structure, Sukarame Village itself is divided into four hamlets. Each hamlet is divided into neighborhoods (RW) whose numbers are sequential from one although different hamlets. RW is then composed of neighborhood units (RT) whose numbers are sequential from one in each RW. Furthermore, the informal organization, the indigenous community, is led directly by an old-fashioned fogy. This indigenous community is part of Kasepuhan Ciptagelar, so the indigenous people in Sukarame Village are also commonly referred to as Kasepuhan representatives. This indigenous community in its activities upholds custom, especially in terms of farming and managing the yield of rice fields.

3.2. The Activity of Hamlet Population in Sukarame Village

Different conditions of each hamlet, making the activities of residents in each hamlet different. Residents' operations are further reviewed based on the number of residents, educational facilities, health facilities, and land use in each of the hamlets. In order to know more clearly the activities of the population in each hamlet, it is displayed on 4 maps, which in sequence that on figure 2 describes health facilities in the village of Sukarame in each hamlet depicted in a bar chart, figure 3 describes the educational facilities of each hamlet in Sukarame Village illustrated in the bar chart, figure 4 represents the number of residents in Sukarame Village in each hamlet depicted in the bar chart, and figure 5 describes the types of land use in Sukarame Village in each hamlet depicted in the pie chart.

The population in the Langkob hamlet is 832 people or 32% of the total Sukarame Population. In this hamlet, there are complete facilities, namely community health centers as health facilities, as well as kindergartens, elementary schools, junior high schools as educational facilities. In terms of land use, the Langkob hamlet area is divided to 68% for large plantations, 25% for mix garden, 5% for rice field harvested twice a year, and the rest 2% for hutment. The Langkob hamlet is not within the national park area, so the construction of people's houses and infrastructure is the most developed in this hamlet. Langkob hamlet is also one of the main accesses to Sukarame Village. The condition of hamlets shows that human activities that occur will become more dynamic if supported by adequate access and facilities.

Lebaklengsir Hamlet is a hamlet whose territory is within the area of Mount Halimun Salak National Park. The smallest number of residents living in the Lebaklengsir Hamlet is 414 people or 16% of total Sukarame populations. In this hamlet, there are complete facilities, namely community health centers as health facilities, as well as kindergartens, elementary schools, junior high schools as educational facilities. In terms of land use, the Langkob hamlet area is divided to 68% for large plantations, 25% for mix garden, 5% for rice field harvested twice a year, and the rest 2% for hutment. The Langkob hamlet is not within the national park area, so the construction of people's houses and infrastructure is the most developed in this hamlet. Langkob hamlet is also one of the main accesses to Sukarame Village. The condition of hamlets shows that human activities that occur will become more dynamic if supported by adequate access and facilities.

The economic level can slowly rise with the PETI. A real example is the house building, which was previously dominated by wooden buildings is now turned into stone and cement buildings. In this village, there are also indigenous people. The belief that they profess generates different types of paddy in general, where indigenous peoples manage paddy fields with one harvest, while communities outside indigenous peoples use paddy fields with two harvests. It can be seen that the agricultural activities of the Sukarame Village community are quite diverse.
Sukarame Hamlet became a hamlet which is positioned in the middle of the village. The total population is 613 inhabitants or 24% of the entire Sukarame people. The health facility owned by this hamlet is a community health centre, while for educational facilities, there are only kindergartens in Sukarame Hamlet. This hamlet is a hamlet whose territory is not within a national park. The land use that dominates the Sukarame Hamlet area is a mixed garden with 78% of total Sukarame hamlet area.
Other than that, 13% of entire Sukarame Hamlet areas is rice fields harvested twice a year, 7% for large plantations, and only 2% for hutment. Residents’ activities that took place in Sukarame Hamlet also go hand in hand with existing facilities, because they are not in the national park area. This Sukarame Hamlet shows the most adaptive hamlet conditions to modernization.

In Pamokoan Hamlet, most of the area is the Mount Halimun Salak National Park area. However, due to its territory, which tends to be in the lowlands and is easily accessible, the population is 724 people or the second largest in Sukarame Village. The available educational facilities are kindergarten and elementary school, while the health facilities available are only maternal and child health services. Just like Lebaklengsir Hamlet, in Pamokoan Hamlet, the indigenous peoples who cause there are also two types of rice fields, namely rice fields with one harvest with 4% of total Pamokoan hamlet area and rice fields with two harvests with 9% of total Pamokoan hamlet area. Besides this type of rice field, Pamokoan hamlet is dominated by mix garden with 85% of total Pamokoan hamlet area. And the rest is only 2% for hutment. In the area of Lebaklengsir Hamlet, there are also cultural heritages in the form of prehistoric relics namely lingga and yoni. In this case, it is reflected that many community activities influenced by traditional and cultural values.

4. Conclusions
In Sukarame Village, it can be seen that accessibility and development are minimal, but it cannot be denied that economic activity can still develop due to PETI. Social movements can even improve with the existence of active social organization activities. Wisdom created by the customary order of the community also enriches activities that can occur in the Mount Halimun Salak National Park area.

In Langkob Hamlet the community has a dynamic characteristic, in hamlet two it has a variety of activities, in hamlet three it has an adaptive community characteristic, and in Pamokoan Hamlet, it has the features of a community that is still strongly influenced by customs and culture. So it can be concluded that the development and accessibility in Sukarame Village located in the national park area are indeed limited, but human activity can still develop depending on the local community accepting the path of modernization and exploiting the potential and existing local wisdom.

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