Legal aspect of green geotourism development of the karst area in Pangandaran: synchronization between the regulation and the living law

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Abstract. The karst landscape, which is characterized by an underground, valley, hill and cave drainage system and a spring, is considered one of the basic assets for tourist attractions. The urgency to regulate the potential development in geo-tourism in Pangandaran through laws arises when it has a correlation with the preservation of a balance between biodiversity, cultural diversity; and sustainable development. Agriculture is an important support for the development of geo-tourism in Pangandaran because it has long been applied by local communities in the karst mountains of Pangandaran as a source of livelihood; it’s just that this method has not been sustainably maintained. The purpose of this study is to identify the socio-cultural norms of the local community that underlie daily activities in tourism and agriculture; identify harmonization between laws made by authorized institutions and laws that live in society. This study used a normative juridical approach to apply analytical methods to produce qualitative descriptions. The results showed that local socio-cultural rules dominate and become a reference for local people to implement tourism and organic agriculture in the Pangandaran karst mountain region to support sustainable agriculture.

1. Introduction
Karst area as elaborated in the Government Regulation No. 26 of 2008 concerning National Spatial Planning (PP No. 26 of 2008), is an area with the main function for protection or cultivation. Karst is a non-biological resource given by The God Almighty for us to sustain its existence. Karst area is comprised as geology protected area and it is a part of natural geological conservation. A natural geological conservation is a unique natural landscape, with one of many criterions of karst landscape (Article 52 paragraph (5) alphabet a, Article 53 paragraph (1) alphabet b, and Article 60 paragraph (2) alphabet f PP No. 26 of 2008).

In the Article 1 point 2 and point 4 of the Law No. 32 of 2009 concerning the Protection and Management of the Living Environment (UUPPLH), there is a regulation concerning the maintenance, as well as the protection and management of living environment for certain period of time. In the course of such maintenance, we must maintain the sustainability of the karst through natural resources conservation as elaborated in the Explanation of Article 57 paragraph (1) alphabet a, as also regulated under Article 21 paragraph (3) alphabet g concerning the standard criteria of the damages of the ecosystem, one of which is the karst. Either the UUPPLH or PP No. 26 of 2008 are both embodying the
purpose of law in accordance with the Article 33 paragraph (2) of the 1945 Constitution, that karst can be used and utilized by the society to enhance the economic potential of the people with the aim to increase public welfare.

The elaboration of Article 33 paragraph (3) of the 1945 Constitution is also comprised in the Article 2 paragraph 2 of the Agrarian Law (UUPA), it is stated that the state has both role as regulating body for the use of karst area in pursuit of enhancing the public welfare, as well as an authorized institution to make policy, conduct the handling, management and supervision of natural resources [1].

This research focus was the use and utilization of karst area in the Pangandaran Regency for geo-tourism and agriculture that can become a part of tourism. Several karst landscape in the form of Exokarst which were found are karst hill, doline/valley, lake, and water springs utilized for agriculture purposes [2] Agriculture is a supporting activity for the main livelihood of the local people. The use of karst area for agriculture has made contribution for Local Budget, this is based on the planning of the land use as elaborated under the General Provision on the Zone Planning under the Regional Regulation of the Pangandaran Regency No. 3 of 2018. The said General Provision of the Planning of the Use of Land Use is mentioned under the Article 14 of the Law No. 5 of 1960. On the other hand, the karst area was utilized for tourism purposes since it has aesthetic value, historic and scientific value, and it becomes tourism attraction for Pangandaran Regency.

According to the Regulation of the Minister of Energy and Mineral Resources No. 17 of 2012, Karst and Karst Natural Landscape Area is a part of geology protected area. This stipulation aims to (a) Protect the karst natural landscape area that has a function as natural regulator for the water system (hydrogeology conservation); (b) Sustaining the karst natural landscape area that has its own unique and scientific value as research and exploration object for the development of science (research and knowledge development), and (c) Control the use of karst natural landscape area (karst utilization control). The purpose of this study is to (i) identify the socio-cultural norms carried out by the local people in daily community’s activities in tourism and agriculture; (ii) identify the harmonization between the laws and regulations in relation to the living law.

2. Methods
The research was carried out in Selasari Village, Parigi Sub-district, Pangandaran Regency in 2018 and 2019. The location of research was determined based on the karst map of the National Geological Body of the Ministry of Energy and Mineral Resources (Fig. 1) In Selasari Village, water tubing tourism was conducted along the underground river of Santirah. Tourism in Santirah River was initiated by local people of Selasari Village and it has been giving economic benefits for them. Actually, there are activities based on community around the karst area of Selasari Village, they are the eco-tourism and agriculture, yet, both have not officially become tourism program there. The Santirah Village communities do the agriculture mainly lowland rice which is benefit for ecotourism development. The local government allocates 2,095 ha of land here for rice filed and around 8,687.57 ha for dry land agriculture [3].

![Figure 1](image-url) Rice field and water tubing in Parigi are valuable assets for ecotourism
This study was focusing on the utilization of karst natural landscape area for tourism with agriculture as its support, taking into account the sustainable development principles to manifest the green geo-tourism on the land surface, in the form of karst natural landscape (KBAK). This study used juridic-normative approach; elaborated both primary and secondary data. The primary data was provided in the form of the implementation of geo-tourism and agriculture practices, while the secondary data was obtained through the rules and regulations as well as the legal principles entrenched within, accompanied by the report made through the previous research. Both primary and secondary data underlying the implementation of “tourism” and “living environment management” is connected with the theory of law, this was conducted using juridic-qualitative method of analysis, the result was then described in the form of sentences.

In this research, we also studied the synchronization and harmonization of rules and regulations which are regulating the tourism and management of living environment. This is in accordance with the purpose of the synchronization and the harmonization of law themselves, it is made in order to find the answer on how the relevant rules and regulations will show a good sign of vertical and horizontal alignment. Vertical wise, the question is, will the lower regulation comply with the upper ones (lex superior derogate legi inferior). While horizontal wise, the question shall be, are the parallel and similar kind of regulation show the sign of mutual support and reinforcement, are they applied in line and show no sign of overlapping rules and regulation. In terms of synchronization, both vertically and horizontally, the legal principles of special law supersede the general law applies (lex specialis derogate legi generalis), in order to achieve harmonization of law among the people. In this regard, law is viewed as a system that can guide, control, sustain, correct and perfecting the whole national development process) [4].

The study regarding the harmonization of law should did not be only seen from the process of the creation of rules and regulations, more important than that, we have to see the alignment between the written law and the unwritten law (the living law), or vice versa, the ones applied among the local people. Hence, this study also identified the legal and social norms underlying the geo-tourism and sustainable agriculture activities in karst area of Pangandaran, in order to implement the sustainable geotourism.

3. Result and Discussion

In Parigi Sub-district, the implementation of geo-tourism has brought benefits in the form of economic welfare, through the private management of karst area by the Social Community of Tourism Driving Force (KOMPEPAR). The term of geotourism is currently becoming one of many alternatives in managing tourism site based on the utilization of natural resources, particularly geological diversity and the empowerment of the local society in a secure manner and environmentally sound. Thus, the implementation of geotourism shall emphasize more values such as conservation, education, service quality, and the duration of stay, not to the number of the tourists invited [5]. It is also known that the rate of visitors to the geotourism area in Santirah, Selasari Village, Parigi Sub-district was around 35,168 persons from 2016 to 2018, the region has obtained profit as much as Rp 50,831,000.

3.1. The Legal Aspects in the Implementation of Geo-tourism and Sustainable Agriculture in the Karst Area of Pangandaran

Based on the juridical-normative approach, the legal aspects in the implementation of geo-tourism and sustainable agriculture in the karst area of Pangandaran is summarized in the subject matter of the articles in certain rules and regulations. These rules and regulations are already systemized according to the hierarchy given in the Law Number 12 of 2011 concerning the Creation of the Rules and Regulations, as the underlying legal basis of the implementation of the geotourism and the sustainable agriculture, besides other regulations related to the protection and the management of the living environment. The other rules and regulations mentioned are as follow:

- The 1945 Constitution: Article 33 paragraph (3) & paragraph (4); Article 28 H paragraph (4); Article 28 I paragraph (3).
- Law No. 5 of 1960 concerning the Basic Agrarian Principles: Article 2 paragraph (2); Article 4 paragraph (1), paragraph (2); Article 10 paragraph (1); Article 14 paragraph (1) d, Article 15.
- Law No. 26 of 2007 concerning the Spatial Planning: Article 48.
- Law No. 32 of 2009 concerning the Protection and Management of Living Environment: Article 1 point 2 and point 4; Article 21 paragraph (3) alphabet g; and Article 57 paragraph (1) alphabet a.
- Law No. 41 of 2009 concerning the Protection of the Agricultural Land for Sustainable Crops: Article 1 point 5; Article 2 alphabet h and i; Article 3; Article 4 alphabet i; Article 17; Article 19; Article 28; Article 34 paragraph (1) and (3); Article 38 j; Article 44 paragraph (1) and (3); Article 58.
- Law No. 23 of 2014 concerning the Regional Government: Article 12 paragraph (1) alphabet e, f; Article 12 paragraph (2) alphabet c, d, e; Article 12 paragraph (3) alphabet b and c.
- Government Regulation No. 16 of 2004 concerning Land Use Planning: Article 1 point 3 and 4; Article 3; Article 4; Article 5; Article 6 paragraph (1); Article 13; Article 14; Article 18.
- Regulation of Minister of Energy and Mineral Resources No. 17 of 2012 concerning the Enactment of Karst Landscape Area, Article 1 point 1, 2, 4, 5, 6, 7, 8, 9, 10, 11, Article 2, Article 3, Article 4, Article 5, Article 6, paragraph (2), Article 8 paragraph (2) b, Article 10, Article 11.
- Regulation of the Minister of Agriculture No. 47 of 2006 concerning Agricultural Cultivation for Mountain Land. This provision is a General Guide for Agricultural Cultivation in Mountain Land, it is made to become a reference for the land user, adviser, farmers/social organization, and policy makers in the sense of decreasing the intensity and frequency of landslide, erosion beneath the threshold, as well as to manifest sustainable agriculture business system in the mountain land. This regulation is made due to the strategic position of the practice of agriculture cultivation for the mountain land. Aside from giving benefits to millions of farmers, the mountain land also has an important role in protecting the function of river stream and supporting the area below it. Chances of agricultural cultivation in the mountain land is prone to landslide and erosion in case it does not paying attention to the conservation principles for the land and water.
- Regional Regulation of West Java Province No. 28 of 2010 concerning the Development of the Southern Part of West Java Region in 2010-2029. Article 6 stipulates that the scope of the area of development for the southern part of the West Java in 2010-2029 is comprised of Parigi Sub-district, Pangandaran Sub-district (which at that time included as administration area of Ciamis Regency). Article 9 paragraph (5) stipulates that “The development strategy of the southern part of West Java region shall be made through the integration of local wisdom and the involvement of people’s participation as referred to in the Article 8 paragraph (5), this includes: (a) direction of activity development in the southern part of West Java in terms of local wisdom; (b) maintenance and stabilization of the role of local wisdom that can accelerate the development of the southern part of West Java region; and (c) increase of people’s participation in the endeavor of the integration of local wisdom the development of the area.
- Regional Regulation of West Java Province No. 1 of 2013 concerning the Guide on the Sustainability and Control of the Use of Protected Area, Article 6 paragraph (2) g stipulates that geology protected area includes (a) geologic natural conservation area and karst area; (b) area prone to geologic natural disaster; (c) protection area for ground water;
- Regional Regulation of West Java Province No. 16 of 2013 concerning Zone Planning for Coastal Area and Small Islands, Article 9 a mentioned and stipulates that Pangandaran is the Centre of National Activity for the Province (PKNP) which have certain function with international, national and Provincial scale of service;
- Regulation of Selasari Village Parigi Sub-district Pangandaran Regency No. 2 of 2019 concerning the Development of Tourism Village. Its consideration affirms that it is necessary to sustain and manage the diversity, distinctivity and uniqueness of cultural tradition as well as the natural and cultural conservation owned by the region as a part of wealth, potential and
resources in order to increase the independency and welfare of the society; Form of this increase mentioned includes a tourism development plan in order to support the empowerment of the creative and productive economy of the society as well as to put endeavour in developing tourism village. The development mentioned needs a creation of guide in order to have an effective and efficient arrangement, management and utilization, as well as integrated and continuous supervision.

3.2. Synchronization and Harmonization of Law with the Living Law in the Implementation of Green Geotourism in Karst Area of Pangandaran

Based on the observation result at the field, there are three important living laws; taboo, water conservation and agriculture in karst area.

a. Taboo Tradition
The people in Selasari Village has a modest life, they are harmonious and unconsciously still maintain and sustain the traditional cultures values for generations. With regards to the perseverance of their support and capacity towards the environment, widely known as sustaining the environmental function, they recognize a “pamali” tradition, or in other words “abstinence” or “taboo”. “Pamali” or taboo is a sacred norm of prohibition applied among the people. They believe that in case they breach this pamali, they will receive sanctions from the mother nature. For instance, they cannot cut down the trees around “sirah cai” (source of water), it will cause a catastrophe. They cannot do certain conduct that might interfere with the balance of the mother nature and the environment in certain area such as around the upstream of spring, rice field, garden, and forest. Leuweung tutupan (closed forest) only cultivated in certain condition with permission from the Head of Village; leuweung garapan (opened forest) that already and will be cultivated by the local people. Certain coastal area with high salt concentration in water is also prohibit for cultivation.

Pamali is a local people belief, a living custom for generations for the believers, it must be protected in any circumstances, failure in complying to this, will cause bad luck to the whole village. Pamali as a culture is one of the local wisdom, it is a local knowledge used by the people in order to survive in an environment, it has already united with the belief, norm and cultural system and it has been expressed in a tradition and myth adopted within a long duration of time (Sufia, R. et al., 2016)[6]. Local wisdom is a manifestation of behavior of a community or people in order to live side by side with the nature/environment without the need of damaging them.

b. Water conservation
Applying a water conservation can be made through the prohibition of logging in karst area, either near with the exocarst or the endocarst. The underground source of water streams and springs serve as both the most productive and important water source for agriculture, it is also serve as water tubing tourism in Parigi Sub-district. Karst area is highly susceptible to erosion and landslide (Rahmanizah et.al., 2019: 1-2) [7]. For environmental protection, communities in Parigi Sub-district never leave the soil/land without any vegetation. Their knowledge about the protection of karst area has taught them to avoid massive clearance of land, particularly around the top part of the karst hill and hill side. Until now, some inhabitants still use firewood to cook. They do not cut down the existing trees, rather, they take the fallen ones or branches lying on the ground to be used as firewood. The protection of the karst hill was made through the plantation of legume tree as well as albizia falcata, they also let the grass grow naturally among the trees.

c. Agriculture in karst area
Production of food crops (annual plants) are only carried out in doline-valley area and in the foot-hills of the karst; the living law in the agricultural field in Parigi Sub-district encourages the farmer to engage in agricultural practices such as rice cultivation in doline/valley area where the soil is deep and fertile. Farmers only grow paddy in wet lands, they obtain knowledge from their ancestors that a high
concentration of “salt” might limit the rice growth and production in upper lands. Growing paddy in wet lands will let the salt getting washed away from the root area. This local wisdom has been conserving the method of paddy cultivation system in generations.

Pangandaran Regency was enacted as Tourism Regency since the karst natural landscape creates special characteristic therein, the region was made as “karst area” under the Regional Regulation of West Java Province No. 28 of 2010. Karst area attracts tourists by selling its aesthetic, historic and scientific values, the area has its specific characteristic, it is distinctive, unique, rare, astonishing and non-renewable. All of those are a geoheritage, a non-biological resource which sustainability must be maintained, it is granted a status as “geology protected area” under (Regional Regulation of West Java Province No. 28 of 2010, j.o. Regional Regulation of Pangandaran Regency No. 3 of 2018).

Currently the Minister of Energy and Mineral Resources has made Pangandaran Regency as Karst Natural Landscape Area (KBAK) and becomes the National Geology Protected Area under the Regulation of the Minister of Energy and Mineral Resources No. 17 of 2012. Before, the Regulation of the Governor of West Java No. 20 of 2006 has enacted Pangandaran as Karst Area. Here is the comparison map of Karst Area based on the Regulation of the Governor of West Java No. 20 of 2006 and the result of evaluation based on the Regulation of the Minister of Energy and Mineral Resources No. 17 of 2012 (Figure 2).

Figure 2. comparison map of Karst Area based on Governor of West Java and Minister of Energy and Mineral Resources Regulation (Source: National Geology Agency)

Pangandaan KBAK was enacted recently pursuant to the Regulation of the Minister of Energy and Mineral Resources No. 17 of 2012. Selasari Village in Parigi Sub-district as the location of this study is included in the KBAK enacted pursuant to the Regulation of the Minister of Energy and Mineral Resources No. 17 of 2012 (Figure 3)
The enactment of the KBAK pursuant to the Regulation of the Minister of Energy and Mineral Resources No. 17 of 2012 has consequently made certain parts of the karst area as stipulated in the Regulation of the Governor of West Java No. 20 of 2006 are not included in the National Geology Protected Area. However, the Selasari Village is still included in the KBAK. This will certainly need adjustment and amendment to the Spatial Planning of Pangandaran Regency (RTRW) which is stipulated under the Regional Regulation of Pangandaran Regency No. 3 of 2018, particularly in order to determine the protected area and cultivation area elaborated under the Regional Regulation of Pangandaran Regency No. 3 of 2018. The said adjustment and amendment are in consequence of vertical synchronization of law, and in order to fulfill the legal necessity in the society, according to the provision in the Article 10 paragraph (1) alphabet e of the Law No. 12 of 2011 concerning the Creation of the Rules and Regulations. This adjustment to the reality can be further elaborated in the Detailed Spatial Planning (RDTR), of which, the one for Pangandaran Regency has not yet been created up to this date.

The harmonization of law between the rules and regulations and the living law is reflected under the rules of the implementation of Geo-tourism in Selasari Village, Parigi Sub-district, whereas the Article 1 point 23 of the Regulation of Selasari Village No. 2 of 2019 concerning the Development of Tourism Village contains a nomenclature of “cultural tradition” as a value system of belief by certain group of people therein, and under such belief, there are values, attitudes, as well as social-cultural procedures believed as fulfillment to the life of the society. The Article 1 point 24 of the said Regional Regulation also elaborate the local wisdom, it is an individual or society’s expression containing values, norms, and traditions or customs applied for generations and it reflects the way of life of certain society. For example, the preserved existence of “pamali/taboo culture”, for utilization of environmental elements such as: source of water, land, rice fields, garden, forests, as well as the sea waters which are all non-biological resources. “Local wisdom” existence is recognized and respected, it is regulated under the Article 28 I paragraph (3) of the 1945 Constitution, it says that the cultural identity and the right of traditional people must be respected in line with the development of the era and the civilization. In accordance with the said provision, there is a legal principle regulated under the Article 2 alphabet I of the Law No. 32 of 2009 concerning the Protection and Management of Living Environment, it says that both protection and management of the living environment must be executed based on the local wisdom.
The “local wisdom” mentioned here is referring to the attention of high values applicable in the life order of the community.

It turns out that people in the Sundanese region including in Selasari Village, Parigi Sub-district, Pangandaran Regency, understand the principles of natural law as stated by Aristotle in maintaining the local wisdom to protect and manage the living environment, particularly to sustain its function [4]. They understand that in order to maintain and sustain the function of living environment, people will constantly wish a harmonious relationship between them and The God Almighty, between them and the environment as well as wishing harmony among themselves. In protecting a harmonious relationship with The God Almighty, people usually view themselves as a creation of God with the ultimate task to lead on earth, they have the obligation to maintain and sustain the continuity and balance of the mother nature through the care towards both elements of biotic and abiotic community [8].

In terms of harmony between environment and people, environmental ethics can be understood as the norms and principles regulating human’s behaviour in their relationship with the nature as well as regulating the values and moral principles [9]. Understanding the traditional wisdom comprehension, and belief the custom that guiding human’s behaviour in life within the ecological community are including the environments ethics [9].

It is expected that all of these traditional wisdoms should be understood, practiced, taught and inherited from one generation to the next, this will simultaneously form a daily pattern of human’s behaviour, either to face other human or towards the nature. Sundanese society, including people from the Selasari Village, Parigi Sub-disctirct, Pangandaran Regency, knows the basic principle of sustaining the environment’s function, this principle is maintained for generations. It is also oftenly heard in Sundanese proverbs (Sudaryat Y., without year) there are terms such as “gunung - kaian” (mountains made as forests), “gawir - awian” (cliffs planted with bamboo), “datar - sawahan” (flat land made as rice field), “legok - balongan” (haggard place made as pond), “lebak - caian” (low place made as water storage point).

Leuweung titipan (forest that cannot be cultivated in any manner), leuweung tutupan and leuweung garapan consecutively equivalent to conservation forest, protected forest and production forest (Law No. 41 of 1999 concerning the Forest). Those proverbs have already become legal norms maintained for generations among the local indigenous people, with the purpose of sustaining the environment, so that both the current and future generations can enjoy it. If only we precisely relate the said local wisdom principle embraced by the Sundanese people with the principle of sustainable development, it is safe to say that the indigenous people in Sunda turns to implement the sustainable development in principle, far before it was born in Rio de Janeiro in 1992, it even align with the law of living environment applied in Indonesia.

Besides implementing the order of value that serves as applied norms to create a system in terms of sustaining the function of living environment, the people in the Selasari Village, Parigi Sub-district, Pangandaran Regency also have their own ancient cultures and views of life that survive to this date. Their view of life serves a function as sequence of high values that is made as guidance to rule the relationship between human and its kind and also between human and the environment. One of the implementation of the said sustainability of views of life and culture can be seen from the Sundanese traditional expression (proverb) that is still used in today’s communication and made as local wisdom on the Sundanese people’s life as it is said in certain proverb, “silih asih, silih asah, dan silih asah”. It means that we have to care for each other, sharpening or teach other, and nurture each other in order to create a society living in intimate, harmonious, peaceful, orderly and familial manner. Water conservation made through the restriction of logging in karst area near exocarst is accommodated in the rules and regulations mentioned above.
In studying the Legal Aspects of the Development of Green Geo-Tourism of the Karst Area in Pangandaran: Synchronization Effort Made Between the Regulation and the Living Law, we can describe “Level of the Synchronization of Law” and “Level of Harmonization”.

a. Level of the Synchronization of Law
Practice in the field found that the applicable law regulating the green geo-tourism does not show any asynchronous between the two. It is proven that lower level of law does not contradict with the upper level of law. Besides, law on the same level are complimenting each other, it even shows the sign of implementation of lex specialis derogate legi generalis principle. The function of law in the form of rules and regulations is to become a renewal facility for the people, particularly for the sustainable green geo-tourism.

b. Level of Harmonization.
It is shown that the law in the form of rules and regulations directing the green geo-tourism and applicable in the society have already been in accordance with the values lived in the society (living law). It can be said that the law in terms of the norms in the form of rules and regulations have already aligned with the living law in the society.

The Selasari Village, Parigi Sub-district, Pangandaran Regency is now developing the green geotourism with various tangible aspect of geology, biology and cultural diversity which support the sustainability and enhances the level of people’s life and economy pursuant to the juridical basis in the Article 33 paragraph (3) of the 1945 Constitution. Green geotourism is focusing on local wisdom, capacity of natural resources, sustainability of living environment, society education and escalation of the regional development, particularly in the increase of Regional Original Revenue. Four main aspect to assess whether a destination is worth to be called as a green geotourism or not are the nature, conservation support, sustainability and the environmental education. The green geotourism concept is a form of tourism with the best display of nourishment to create studying experience and sustainable appreciation in managing and enhancing the sustainability of natural environment, culture, social, and resources of the relevant destination and to promote a greater quality of survival in the future [10].

Force alone is not enough to manifest the green geo-tourism, it also needs power as the tool (facility) to change the mental behaviour of the people, from traditional to modern. However, the change does not need to neglect the high values of local cultures as the base of the values in community, national, and patriotic life. In practice, it turns out that the people in the Selasari Village, Parigi Sub-district, Pangandaran Regency has already developed an advance mental behaviour, according to the development of the era, while not neglecting the values and norms as their local wisdom. Law is not only comprised of the whole principles, norms, institution and process, it also functioned as the tool of social engineering in order to achieve an organized, systematic, certain and just society [11]. This theory deems that it is absolutely necessary to wish to achieve organized and systematic society during the effort of development. Viewed as a norm or regulating instrument, the law is certainly functioned as a tool or facility (regulator) for the development, it means that the law shall direct the course of activities to the direction that is desired by the development or the change itself. In Indonesia, we can see this function of law as a tool of social engineering or renewal from: the highlight of rules and regulations in the process of the development or renewal itself [11]. Nonetheless, in the process of renewal, the law shall be inseparable with the law enforcement in case of infringement.

The relation between the above mentioned with the general law enforcement can be seen from two systems or strategies, namely: the compliance with conciliatory style as characteristic and the sanctioning with penal style as characteristic [8]. With respect to the green geo-tourism and its law enforcement, order (compliance) should firstly exist in order to fulfil the regulation or preventive enforcement and supervision. Investigation and execution of administrative or criminal sanction is the last part (sluitstuk) of the general law enforcement. The enforcement of (environmental) law is an effort to achieve compliance towards the regulation and requirements of the publicly and individually applicable provisions which is enacted through the supervision and execution of administrative, private and criminal sanctions [12].
The enforcement of (environmental) law is closely related to: the capacity of the authorized officials, and compliance of the society against the applicable law. Law enforcement can be discussed from: regulation side, law enforcement authority and institutional side, and cultural side whose imposed with the relevant regulation [13]. In nature, the purpose of the enforcement is compliance. The compliance strategy is based on various approach namely behaviour approach, economic approach, deterrent approach; and public pressure approach [8]. The implementation must need an existence of organization and law enforcement instrument which is in accordance with the rules and regulations. UUPPLH 2009 elaborates that there are several organization and law enforcement instruments for the environment, they are comprised of spatial; quality standards of the living environment; standard criteria for the damages of the living environment; licensing (AMDAL/Environmental Impact Analysis, UKL and UPL/Environmental Management and Monitoring Program); economic instrument of the living environment; rules and regulations based on living environment; budgeting based on living environment; risk analysis of the living environment; audit of the living environment; and other instruments according to the necessity and/or the science development. There are mandatory and voluntary instruments of the above mentioned.

In the implementation of the rules and regulations mentioned, we need to maintain the the condition that has shown sufficient synchronization and harmonization of law which is in line with the needs and development of era. The Regulation of Selasari Village, Parigi Sub-district, Parigi Regency Number 2 of 2019 concerning the Development of Tourism Village is a form of advancement in the field of law in the Selasari Village, it needs to be maintained despite of the scattered downside therein.

4. Conclusion
The legal aspect in this research is the exploitation against the karst for geotourism and agricultural activities with the purpose to enhance the people’s welfare; it is based on both written and unwritten norm of law that is reflected on the cultural values embraced by the people and it regulates the use and utilization of the karst in Pangandaran. This is emphasized in the Regulation of Selasari Village No. 2 of 2019. Vertical synchronization of law in the use of karst area of Pangandaran Regency for geotourism and agriculture purposes, is the embodiment of Article 33 paragraph (3) of the 1945 Constitution, it is elaborated further under several Laws, namely the Law on the Basic Agrarian Principles (Article 2 paragraph 2), Law on Spatial Planning Article 48, Law on the Protection and Management of Living Environment (UUPLH 2009) Article 1 point 2 and point 4; Article 21 paragraph (3) alphabet g; and Article 57 paragraph (1) alphabet a, as well as the implementing regulations. The objective of all the rules are increase people’s welfare.

The implemented rules and regulations are reflecting the vertical synchronization of law in regulating the use of karst, the regulations allocation for the geotourism and agriculture is based on the sustainable development principles which combine local wisdom, living environment, social and economic aspects into a development strategy. Article 1 point 3 of the UUPLH 2009 already mention that the living environment shall keeps intact and ensure the safety, capacity, welfare and life quality of the current and future generation. Sustainable development contains several principles that must be taken into consideration by each nation around the world, namely: intergenerational equity, intragenerational equity, precautionary principle, conservation of biodiversity, internalization of environmental cost and incentive mechanism. Sustainable development is related to the 15th point of the Sustainable Development Goal’s is protecting, restituting and supporting a sustainable use of land environment, sustainable management of forest, fight against desertification, and prevention as well as reversion of land degradation and prevention the loss of biological diversity.

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