



Cultural and Social Welfare Approaches in Komodo National Park to Support National Security: A Literature Review

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Abstract

Komodo National Park is a medium in maintaining national identity to support the implementation of national defense and maintain national security. Komodo National Park is one of five national parks that were first designated in Indonesia with the main icon being the endemic animal, the Komodo. Then, the Government runs this park management model using a participatory approach to tourism development accompanied by the provision of training to develop human resources, capital assistance, to equipment assistance which is synergized and integrated with environmental care institutions and conservation organizations. This research uses a qualitative approach with a literature study by searching and studying various literature related to culture and welfare in Komodo National Park so that the data in this study uses secondary data. The legacy of the Ora legend provides behavioral construction to the local community until the next generation builds a sense of belonging among the people to maintain the unity of Indonesia and live peacefully side by side with Komodo according to the provisions of the zoning area. This is the basis for how the government carries out development efforts with community participation which is accommodated in activities that accommodate creativity, interest, and potential such as creative economic training to improve the level of community welfare. The conclusion of the research: national security which is manifested in the management of Komodo National Park describes the societal security and environmental security sectors.

Keywords: *National Park; Komodo; Approach; National Security.*

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Introduction

National security is not only limited to military defense but also develops with the dimensions of culture and welfare in a country. Culture is not only reflected in the collection of monuments and objects, but also the inherited cultural heritage including oral traditions and local knowledge and wisdom in the use of nature as a source of livelihood for the community. This can have an impact on the level of welfare of local communities in the area. The existence of culture makes it possible to understand both the transformation process between nature and humans and the resulting transformation between nature and humans (Parwata, 2016). One of the unique cultures in Indonesia is the use of nature and forms of community participation in the management and captivity of the Komodo. Komodo Island is one of the islands in the National Park besides Rinca Island, Padar Island, and other small islands which are designated as world heritage sites. Komodo National Park has a land area of 173.300 hectares with the beauty and rare phenomena of endemic animals, this park was designated as a Human and Biosphere Reserve in 1997.

Komodo or *Varanus Komodoensis* is an ancient reptile that has high conservation value and is an icon reflected in the Komodo National Park which inhabits Komodo Island, Rinca Island, Gilimotang Island, and Padar Island. Komodo is a reptile that occupies the top predator in its

habitat (Thielges & Sastrapradja, 2001). Management and conservation efforts are two crucial things in maintaining the existence of the Komodo and this national park as world cultural heritage sites as well as human and biosphere reserves. The government also takes part in maintaining the existence of the Komodo National Park through laws, namely Presidential Decree No. 4 of 1993 that Komodo is a national animal and Law No. 5 of 1990 concerning Conservation of Biological Natural Resources and their Ecosystems (Hadi, 2019).

Komodo attracts both domestic and foreign tourists, thus helping other tourism potentials to develop. The Komodo National Park Center Statistics data in 2015 shows that 85% of tourists who visit are foreign tourists. BTNK's Strategic Plan explains that this site contains many tourism activities that support fishing, canoeing, diving and snorkeling, animal observation, hiking, and camping. Komodo National Park has a sustainable management strategy based on natural resources as a cost center. This site has a scope of intervention with the parties involved in the management by contributing to each other's authority (Nurzaini et al., 2020).

Community participation in tourism development is supported by stakeholder intervention by providing training to develop human resources, capital assistance, to equipment assistance (Palimbunga, 2017). This is reflected in the government's efforts in the Komodo National Park Center with the participation of the community and environmental care institutions as well as conservation organizations as stakeholders. The government runs the Komodo National Park management model with some autonomy in community-based management. This has an impact on the socio-cultural life of the people in the area with the existence of the Komodo National Park in the community.

One of the villages located in the Komodo National Park area is Komodo Village. This village participates in the management of this site by entering into the zoning system, namely a special residential zone. The Special Settlement Zone is a zone to settle for only indigenous people with certain regulations from the head of the National Park Hall. Komodo cooperates with the local government for an area of 298 hectares. The National Park itself emphasizes the participation of rural communities in the development of ecotourism on Komodo Island from various factors that influence the community such as the existing legend related to Komodo itself. The Komodo legend is a form of cultural product that contains the value of local wisdom.

Local people who are granted a permit by the Balai Taman Nasional Komodo (BTNK) can carry out activities related to tourism. Local communities can improve their welfare with independence through ecotourism efforts on Komodo Island in the form of individuals or groups. Some of these forms of business include crafting Komodo statues, selling souvenirs at art shops managed by BTNK, local tour guides, motorboat rentals, and motorcycle taxi services. The contribution of stakeholders in increasing community participation is closely related to the concept of defense economy so that the community is described as a key actor. The form of ecotourism business can be a model for alleviating poverty and increasing the level of community welfare. This is intertwined with improving welfare and respecting local culture regarding the legends related to Komodo and interpreting it as a struggle related to entities. This entity is intended as an awareness of something that has a unique and different existence in the Komodo National Park area. The entity is singular and rational which can determine the achievement of interests in the management of the area or area on the site to produce a sense of care and love for the homeland.

Literature Review and Research Focus

National Security

The state needs power because power is correlated with the security of the country. According to John Baylis and Steve Smith (2001:302), states maintain their sovereignty by building military capabilities offensively. This is done so that the state can maintain itself while increasing its capabilities. Security is an effort to secure something that is interpreted as a state, individual, ethnic group, or the environment. The concept of security relates to specific

reference objects, external or internal locations, as well as to one or several sectors that are particularly related to political perspectives. Buzan offers a security expansion agenda that not only places the state as the only reference object, but also various sectors that need attention. Some of these sectors include the following (Baylis et al., 2008).

- a. Military security with a focus on offensive and defensive military capabilities between countries and perceptions between the two.
- b. Political security with a focus on organizing the stability of the state, the system of government as well as the ideology and legitimacy of the government.
- c. Economic security with a focus on access to resources, finance, and markets to maintain the level of prosperity and power of a country.
- d. Societal security with a focus on efforts to maintain cultural traditions both in the context of language, customs, religion, and national identity.
- e. Environmental security with a focus on maintaining local resilience and the environment at large which has a function as a support for the sustainability of living things (Buzan & Hansen, 2009).

Defense

Defense in the perspective of science does not only discuss "strategy" or "military science" and does not only study the use of armed forces to defend political interests and a country. Supriyatno (2014:28) explains that the science of defense is broader than the Art and Science of War (Art and Science of War) in which defense science is a science that studies how to manage national resources and power in times of peace, war, and after the war. This is intended to deal with threats both from outside and within the country against the territorial integrity, state sovereignty, and the safety of the Indonesian nation in the context of realizing national security. This meaning relates to resource management in preparing space and mobilizing citizens to build national resilience.

This relates to the utilization and mobilization of the power of national resources (national power) in the process of a nation and preparation for facing a war to the implementation of war and ending of the war carried out early on. Defense science is an applied science supported by a multidisciplinary scope of science. These sciences include philosophy, history, economics, politics, anthropology, medicine, art, language, sociology, physics, biology, chemistry, culture, technology, geography to management. Multidisciplinary integration is based on the application of knowledge in the implementation of strategies with certain methods to be in the national interest. The element of applying a particular science and method emphasizes the use of knowledge in a country. In the national realm, defense science has complexity because it contains a broad meaning that the state is not only a single subject or object but also includes entities within it. Defense science is not pure military science because of the multidisciplinary integration which proves that national defense is not only a military task through military personnel but also in non-military society. Indonesia's non-military society also greatly contributes to defense where community elements involving the state and territory as well as national resources are an ideal process (Supriyatno, 2014).

Culture

Koentjaraningrat (2009:146) explains that culture is a foreign word that means culture. This word comes from the Latin word *colere*, which means to cultivate or work, emphasizing the meaning of cultivating rice fields. This develops the meaning of culture as all human efforts and actions to cultivate the land and change nature in the process of human life. Koentjaraningrat added that there are 7 elements of culture, namely 1) language; 2) knowledge system; 3) social organization; 4) live equipment system and technology; 5) living livelihood system; 6) religious system, and 7) art. Taylor (Horton & Chester, 1996: 5) culture is the total complex of knowledge, belief, art, morals, law, customs, and all other abilities and habits acquired by a person as a member of society (Koentjaraningrat, 2009).

Driyarkara (Suwondo, 1994) explains that culture is also interpreted as a medium for maintaining social order. This means that culture has elements of value that make life better. Value is the essence of something that causes it to be called appropriate and pursued by humans.

This value is closely related to goodness and refers more to people's attitudes towards something or something good (Ismawati, 2013) Culture has a relationship with local wisdom. This is due to the diversity of cultures in Indonesia as a multicultural society. Local wisdom that exists in certain areas has various sides that are different from one another. According to Geertz (2007), local wisdom is an entity that determines human dignity in the community so that the traditional values that exist in society are rooted in local culture. Local wisdom plays a role in (1) conservation and preservation of natural resources; (2) human resource development; (3) development of culture and science; (4) as a source of advice/belief/literature and taboos; (5) as a means to build communal integration; (6) as the basis of ethics and morals and (7) a political function. If these values are not maintained, the community will lose its identity and identity as well as lose a sense of pride and belonging (Sartini, 2004).

Welfare

Social welfare has become an issue in national and international discourse as the United Nations (UN) has defined social welfare as organized activities aimed at assisting individuals or communities in meeting their basic needs and improving welfare in line with the interests of families and society. Suharto (2017:1) explains that social welfare is an institution or field of activity that involves organized activities organized by government and private institutions to prevent, overcome, or contribute to solving social problems and the quality of life of a nation.

This refers to the notion of social welfare as all activities of organizing and distributing social services for disadvantaged groups. In line with Howard Jones's (1990:281) meaning of welfare, namely "the achievement of social welfare means, first and foremost, the alleviation of poverty in its many manifestations" which means reducing the level of poverty and its various manifestations such as helplessness, low income, uninhabitable houses to unemployment. The concept of welfare in Spicker (1995:5) helps to emphasize the substance of welfare which is defined as well-being or a prosperous condition. As means "the provision of social service provided by the state" which refers to the provision of social services carried out by the state (Suharto, 2017)

Method

The research method used in this paper is to use the data collection method by a literature review (Zed, 2014). This literature study used a descriptive qualitative approach as the main writing approach with secondary data. Secondary data is related to how library data is collected, memos are read and recorded, and research materials are processed both published and unpublished. The phases that have to be taken in this article process by the author are as follows: (1) Literature study, The study of literature and data sources in this study was carried out by searching and studying various works of literature, scientific articles, both in the form of books, journals and statutory documents related to Komodo National Park and its culture and local community welfare; (2). Documentation study, this stage is carried out by reading various reports and previous writings and journals related to the writing of this article. In this method, the writer does not only move the data from the required sources or documents but also sorts out which ones are the most relevant; (3) Discussion, secondary data that has been collected is then discussed with competent experts or supervisors to solve certain problems related to this article; and (4) Subjective Intuitive, the writer has involvement in the problem being discussed.

Results and Discussion

Komodo National Park (KNP) is one of the five national parks that were first established in Indonesia (Balai Taman Nasional Komodo, n.d.). Astronomically, Komodo National Park is located between 119° 20' 95" – 119° 49' 20" East Longitude and 8° 24' 35" – 8° 50' 2" South Latitude and geographically is located in the Komodo District, Manggarai Regency, East Nusa Tenggara Province (Fadhilah, 2007). Based on the IUCN (International Union for Conservation of Nature), Komodo National Park is included in Category II National Park. This park has an icon in the form of a Komodo. Komodo has been popular with scientists since

1911. This is the first time Peter Owens, curator at the Bogor Zoological Museum, has received a report from Dutch government official JKH Bernstein about the discovery of the Komodo. Since then, the Komodo or *Varanus komodoensis* which is an endemic animal needs to be protected.

On March 6, 1980, KNP was established to protect the Komodo and its habitat. Komodo National Park was registered as a World Heritage Site by UNESCO in 1991, and a year later, the national park was declared a national symbol by the then President of the Republic of Indonesia. According to the Decree of the Minister of Forestry Number: 306/Kpts-II/1992 dated February 29, 1992, the area of the Komodo National Park Hall is 173,300 hectares. This national park area consists of several islands or islands. Komodo (33.937 hectares), Linka Island (19.625 hectares), Padar Island (2.017 hectares), Gilimotan Island (3.328 hectares), small islands, and surrounding waters. In addition, KNP was designated a Marine Conservation Area in 2000. KNP is not only a conservation center to protect Komodo and their habitats, but also other fauna that also inhabits this national park area, one of which is the endangered bird species on Rinca Island, such as the fish eagle (*Pandion heliatus*), spotted eagle (*Falco moluccensis*), and the charred bird (*Megapodius Reinhardt*). KNP is also home to a wide variety of plants and marine biota, of which about 253 species of reef-building corals are found there with about 1.000 species of fish (Ustari et al., 2010).

Resource management within KNP correlates with defense and culture to prepare space and mobilize the community. This cannot be separated from how local values and wisdom are one of the cultural elements in maintaining and increasing the spirit of nationalism and awareness of defending the country in KNP. The active role of the community is manifested in the use of social capital by the local government, BTNK, and private institutions by maintaining cultural roots and social networks in local communities to participate in developing in maintaining the unity of the homeland. In line with Supriyatno (2014:73) that studying humans and their works (man and his work), namely customs, manners, morals, and social structures as well as the belief that strategic leaders who are experts in Defense Science can take advantage of cultural linkages to build a component of national defense.

Komodo is one of Indonesia's endemic animals which is known to the world community and provides an identity for the diversity of Indonesian culture, especially in the local community of KNP. Culture plays an important role in the issue of identity. The concept of cultural resilience was born in the concept of national resilience which was formulated by Lemhannas RI in 1972 (Savira & Suharsono, 2013). Cultural resilience can also be interpreted as culture defense which refers to a process of an embodiment of collective consciousness that is structured in society to strengthen, absorb, and adapt various influences from other cultures through the learning process. culture, namely enculturation, socialization, and internalization based on the same historical experience (Kartawinata, 1995). Cultural resilience is something that is dynamic and develops previously existing symbols to be channeled back into the formation of values and forms of behavior that exist in culture. As Ignas Kleden (1987) thinks that relying on tradition and integration of ethnic groups will maintain identity so that the sustainability of the cultural life is guaranteed (Makmur & Biantoro, 2014).

One of the values of local wisdom is the legend about the endangered Komodo that Komodo was born from a woman and has a human twin. The legend begins with a princess named Putri Naga Komodo. The princess married a man named Majo and she gave birth to a pair of twins: a boy named Gerong and a female Komodo named Ora. Gerong lives with his parents in the village, but Ora was raised in the forest to cover up rumors about his true form. Gerong and Ora never met and did not know each other until one day when Gerong was hunting in the forest, he managed to kill a deer. However, when he was about to take the deer, suddenly Ora appeared from behind the bush taking his prey. Gerong and Ora got into a fight and in the end, appeared *Putri Naga Komodo* who intervened and said that they were brothers. Since then, the locals have treated Komodo with respect and allowed them to live wild and hunt their prey such as deer and wild boar. If the community knows an old Komodo that is no longer good at hunting, the local community gives it food (Astuti, 2018; Resources & Programme, 2004).

This legend is told from generation to generation according to the local community's belief that Ora (Komodo) is a human child and part of the local community that is in direct contact with the cultural products of the Legend of Ora are related to space and time as forming factors as human identities differ from one region to another. This identity is a manifestation of the needs of every community in an area, as a form of consensus on the image of the community that is consciously managed and maintained as a form of local wisdom in it. The legend of Ora is a cultural product that is unique and different from other regions in Indonesia. Consensus between communities then gives birth to values and norms that are obeyed and underlie the rules of society. This is manifested in the form of social behavior that is manifested in interpersonal relationships in interpreting the Komodo dragon. This meaning can also be referred to as a sense of belonging which is one of the characteristics of a community. One of the characteristics of the community is the existence of identity as a form of ownership characteristics. This trait refers to the identification of membership in a community that serves as one's identity and the basis of one's perspective (Ife & Tesoriero, 2016).

The inheritance of the legend is intended as an effort to reduce or share knowledge, the value of local wisdom, and construct the behavior of the local community in the next generation. The legend of Ora directly becomes the identity of the local community in the KNP area with a process of cultural inheritance that creates a high local culture. This inheritance means cultural resilience that can maintain its identity, not by rejecting all foreign elements from the outside, but by filtering, selecting, and if necessary, modifying external cultural elements so that they remain appropriate with the character and image of the nation. This can be seen from the large number of foreign tourists who come to travel with their culture but with an inheritance system, the legend of Ora still exists in the local community (Sedyawati, 1981).

The legend which is a cultural product is also useful in helping to determine a development system or strategy. The implementation of development can be assimilated with customs, manners, morals, and social structures and beliefs when facing the phenomenon of the subject of development in the form of a community that is thick with local wisdom. The development process in managing resources and maintaining areas that prioritize culture can maintain the local social order which ideally involves all citizens, regions, and national resources. This is interpreted as the use of local values and wisdom in society to help integrate the strategic vision and mission of Indonesian leaders. Optimal integration with local communities can help achieve the success of development programs by minimizing conflicts that will be created from the development process. Based on the description of the Legend of Ora, efforts to defend the territory and nation that will be carried out in the KNP area can be carried out properly if there is no repressive action related to the existence of Komodo.

The maintenance of traditions or cultural values within the KNP area is a form of security in the social security sector. The togetherness that is built, as well as a sense of helping each other to live side by side with the Komodo that appears in the local community grow from the basic values that they understand together. The cultural inheritance related to The Legend of Ora and the relationships that were built among the KNP community ultimately fostered a sense of belonging to maintain the territory and unity. In addition, this value is side by side with a sense of concern for the Komodo's habitat environment.

This value is in line with the application of national environmental norms, namely applying an environmental management system approach. The environment is one of several basic principles of national defense as stated in Article 3 of Law Number 3 of 2002 concerning National Defense "State defense is prepared based on the principles of democracy, human rights, public welfare, the environment, provisions of national law, international law, and international custom, and the principle of peaceful coexistence." Environmental protection serves as an important guideline and main consideration in national defense. Moreover, the doctrine of national defense and strategy emphasizes special attention for the TNI to carry out its rehabilitation function, especially on the impacts caused by military exercises or other activities (Supriyatno, 2014). Carrying out the principle of peaceful living side by side with environmental norms is a form of security in the form of environmental security.

In line with the ecotourism development program in the KNP area, the government seeks to improve the social welfare of local communities by actually providing active support to local communities through various training and incentive assistance to participate in managing ecotourism areas. The training aimed at increasing independence through the creative economy such as human resource development training is an empowerment program given to local communities in the KNP area. This program adapts to the potential and daily activities of the local community so that it can be sustainable and does not hinder the main activities of the community. The involvement of the government through Balai KNP provides acceleration to develop creative economy products.

Government intervention in improving community skills aims to increase the family's economic income in meeting their daily needs. The skills of the community as craftsmen and souvenir sellers in the KNP area provide a change towards a positive degree for increasing the level of community welfare. In addition, people are very enthusiastic about selling their handicrafts to art shops managed by Balai KNP because they are often hunted by foreign tourists, namely dragon statues. The community participates in every program promoted by the government because people who used to work as fishermen can increase their income by selling Komodo dragon statues. This can increase income from the creative economy, open up job opportunities so that unemployment is reduced, and can help the family economy. In addition, the local community as the subject of development felt a real solution from the government to advance the KNP area. Both foreign tourists and domestic tourists who buy the Komodo statue get more than just goods because it is unique and represents the characteristics of the existing culture. Promotions carried out by the government support improving the welfare of local communities so that community potential can develop and be organized as an effort or process to empower local communities through actors in the community. It aims to create economic and social progress that strengthens local wisdom as a unique characteristic in society (Suharto, 2017).

Improving the welfare of the local community of KNP is carried out with activities that are accommodated to accommodate creativity, interest, and potential that support development activities. Activity is one of the studies of social welfare science that is related to organized activities or businesses to achieve prosperous conditions (Suharto, 2014: 2-3). The government's efforts to organize the community are the first step in a process of change. Therefore, the urgency in empowerment to increase the level of welfare cannot be separated from the implementation of methods for managing human resources and natural resources as a form of implementing the implementation of defense science. Empowerment provides knowledge to the community in supporting national policies related to the environment for development and in particular environmental management policies to ensure the sustainability of conservation and environmental capabilities. In the case of Indonesia, environmental management is part of the national development program as stated in Articles 28 (I) and 33 of the 1945 Constitution and Article 3 of Law no. 23/1997 concerning Environmental Management (Supriyatno, 2014). The implementation of ecotourism by Balai KNP is directly carried out with the principles of state responsibility, sustainability principles, and the principle of benefit aiming for Indonesian human development in the environmental field.

Ecotourism in the KNP area has similarities with several other ecotourism in Indonesia. Ecotourism is an environmentally friendly tourism activity by prioritizes aspects of nature conservation, aspects of socio-cultural-economic empowerment of local communities as well as aspects of learning and education. Ecotourism in the KNP area does not only involve the government but also community participation in regional progress and the implementation of local wisdom values in the Legend of Ora to respect the existence of entities that live in KNP. KNP management cannot be separated from 9 zoning systems which are expected to balance nature and human activities (Mulyana et al., 2019). Through the zoning system in KNP ecotourism, the impact of environmental damage from tourism activities can be minimized. This directly provides benefits to the natural conservation process to preserve, increase cultural biodiversity, and protect the world's cultural heritage in Indonesia. Empowerment in ecotourism in line with environmental education provides local communities with increased

capacity and effective job creation in reducing poverty. It involves activities that create environmental awareness through interpretation (Arida, 2016).

KNP is not only a symbol but also a means for the community to implement state defense by recognizing their identity as a community that has unique local wisdom and is maintained to this day. This is in line with the concept of national resilience as an effort to achieve the goals and ideals of the nation. National security is realized in the form of societal security and environmental security sectors (security approach), welfare improvement carried out with community participation in KNP ecotourism areas (prosperity approach), and the application of environmental norms is an abstraction of national security organized with the management of world cultural heritage sites in the KNP area. State defense has a relationship with the national defense system which is universal, reflecting a strong relationship between a condition related to the existence of the State and the nation which will determine the quality of National Defense.

Conclusion

Management and conservation efforts are two crucial things in maintaining the existence of Komodo and this national park as world cultural heritage sites as well as human and biosphere reserves. The National Park itself emphasizes the participation of rural communities in the development of ecotourism on Komodo Island from various factors that influence the community such as the existing Legend of Ora as local wisdom related to Komodo itself. Ecotourism in the KNP area does not only involve the government but also community participation in regional progress and Management is carried out by the government, private institutions, and community participation in development efforts to reduce poverty while maintaining the existence of Komodo through conservation efforts. The togetherness that is built, as well as a sense of helping each other to live side by side with the Komodos that appear in the local community grow from the basic values that they understand together. In general, Protecting cultural heritage helps people protect not only their financially valuable property, but also their practices, history, environment, and sense of continuity and identity.

KNP is not only a symbol but also a means for the community to implement state defense by recognizing their identity as a community that has unique local wisdom and is maintained to this day. This leads to national security in the societal security and environmental security sectors as a security approach, welfare improvement carried out with community participation in KNP ecotourism areas as a prosperity approach, and the application of environmental norms which are an abstraction of national resilience. Organizing the management of world cultural heritage sites in the KNP Area helps determine the quality of National Defense

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