

## **Community Supervision in the Development of the North Bandung Region**

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### **Abstract**

The North Bandung Area (KBU) is experiencing rapid development, despite its designation as a water conservation area. This designation holds potential for reforestation and benefits the ecological interests of the local community and downstream areas. However, despite the implementation of binding policies aimed at preserving the area, it is evident that damage has occurred. This research adopts a qualitative approach with descriptive methods to investigate the reasons behind this phenomenon. The research findings indicate a continuous weakening of social supervision, attributed to changes in community orientation and a lack of courage to protect the environment. The community's involvement in social supervision could be improved, but the weakening government protection exacerbates the situation. Consequently, the neglect persists, and some individuals exploit the situation for their own interests.

Keywords: Supervision, Social, KBU Development.

### **Abstrak**

Kawasan Bandung Utara (KBU) mengalami perkembangan pesat, meski telah ditetapkan sebagai kawasan konservasi perairan. Penetapan ini berpotensi untuk reboisasi dan bermanfaat bagi kepentingan ekologis masyarakat setempat dan kawasan hilir. Namun, terlepas dari penerapan kebijakan yang mengikat untuk menjaga kelestarian kawasan, ternyata telah terjadi kerusakan. Penelitian ini mengadopsi pendekatan kualitatif dengan metode deskriptif untuk menyelidiki alasan dibalik fenomena tersebut. Hasil penelitian menunjukkan pelemahan pengawasan sosial secara terus-menerus yang disebabkan oleh perubahan orientasi masyarakat dan kurangnya keberanian untuk menjaga lingkungan. Keterlibatan masyarakat dalam pengawasan sosial dapat ditingkatkan, tetapi perlindungan pemerintah yang melemah memperburuk keadaan. Akibatnya, pengabaian tetap ada, dan beberapa individu mengeksploitasi situasi untuk kepentingan mereka sendiri.

Kata kunci: Pengawasan, Sosial, Pembangunan KBU.

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## **INTRODUCTION**

Development is an effort to improve all aspects of society sustainably and directedly. The implementation of development reflects the will to continuously improve the community's welfare fairly and equitably and develop the potential of the community to be of higher quality (Suryono, 2014). The development process is inseparable from various aspects of the implementation, especially in physical development, one of which is essential is its relationship with the environment.

The government's role in development is inseparable from the role of the community, so the community's existence cannot be underestimated in the life of the state and development activities (Mondong, 2013). Community participation in village development, one of which is supervision. In development, development supervision is necessary, which is part of community participation.

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Supervision is not solely the duty of the government but is also the responsibility of the community itself to avoid deviations from existing development (Wibawa, 2019).

Supervision is a series of activities that must be carried out or held for improvement and evaluation so that they can achieve the goals as planned. It is imperative to know to what extent the work has been carried out and evaluate and determine corrective or follow-up actions to improve the implementation of work development (Suseno, 2011). Thus supervision is all efforts, activities, or actions to find out and assess the implementation of tasks or activities carried out according to a predetermined plan (Nasution, 2018).

There is a comparison process between plan and implementation, and then supervision can be called part of management. This is called so because, in a complete and perfect management process, management functions are carried out, including, according to (Terry, 2008), which includes four management functions: *Planning, Organizing, Actuating, and Controlling*. (Henriyani, 2018) states that social control is every complaint, criticism, suggestion, question, and others submitted by members of the public regarding the implementation of work by non-profit work organizational units in the field of government in carrying out their primary tasks of providing public services (public service) and development for the benefit of social, national and state life.

In real terms, it can be said that social control *can* be interpreted as supervision carried out by members of the public both individually and in groups, either orally or in writing, addressed to government organs that are competent in carrying out public services (public service) *in* the form of thoughts, ideas /ideas, as well as complaints that are positive or constructive, directly or through other mediums/means (mass media) (Herdiana, 2020).

The North Bandung area (KBU) is Indonesia's North Bandung Raya area, with a minimum altitude of 750 above sea level. Apart from being a protected forest and a supplier of fresh air, it also has a position as a protector of several springs (Dewi & Rudiarto, 2013). Therefore, efforts are made to maintain its beautiful condition by Minister of Environment Decree 35/98, which prohibits physical activity that can potentially damage KBU. The West Java provincial government reorganized by issuing Governor Regulation 30/2008.

KBU, which has an area of 40,487 ha, is included in West Bandung Regency (26,028 ha), Cimahi City (1,239 ha), Bandung City (3,718 ha), and Bandung Regency (9,502 ha) has been regulated by policy. In 1982 the Governor of West Java issued Decree No. 181.1/1982, and in 1993 with Decree No. 593.82/4535\_Bapp/1993. Likewise, in 2016 there was West Java Regional Regulation No. 2/2016 concerning Guidelines for Controlling KBU Space Utilization as a reinforcement for Regional Regulation No. 22 of 2010 concerning RTRW in this province for 2009-2029.

Presumably, many regulations did not keep KBU from several physical development activities there. Flash floods that hit the downstream areas of KBU, such as Cicaheum, last 20 March 2018, led to suspicions of environmental damage in the areas above them. As a water catchment area, physical activities at KBU make the green open area shrink. Of the approximately 369 springs in 2018, only 142 remained. This was shifted by the increase in physical development that was there. Walhi in the People's Mind, in the same edition, stated that there had been 350 permits for the construction of hotels, restaurants, and housing. This development developed with land use from 1986-1996 covering 3.611 ha, 1996-2001 covering 228 ha, and 2002-2003 covering 110.9 ha.

The growth of around 563,702 buildings indicates environmental degradation in the area and the neglect of West Java Governor Regulation 30/2008 and other regulations. To the Governor's Regulation, only two districts are regulated: West Bandung district and Bandung district, the largest area in the KBU.

The number of springs in the two regencies has decreased from 368 to 142. Even then, several refill water companies have started to plot it. It is not surprising that the road to the Cibangkonol area in the Cileunyi sub-district is littered with new housing. Even valleys are being slashed to provide housing near Garung Cileunyi and Cimenyan Lembang.

The conditions above show the importance of aspects of supervision that have yet to be running. In all policies governing KBU, supervision is carried out internally and externally (Sagita, 2016). In licensing, several requirements indicate recommendations from the community and other related institutions and an analysis of environmental impacts. Unfortunately, the oversight itself is considered weak, as revealed by Deddy Mizwar. Many parties often need help understanding the oversight mechanism that must be carried out. Supervision is expected to minimize damage due to irregularities in implementation.

Based on the problems above, the researchers saw that the presence of the community in supervising the construction of the KBU could have gone better. Under these conditions, the author asks a research question, why is community monitoring at the KBU not working?

## **RESEARCH METHOD**

Through qualitative research exploring the above, descriptive methods are an option (Creswell, 2014). Data were collected online and through face-to-face interviews with several selected elements. Data and information were collected from community elements through interviews and observation. Interviews were conducted with several existing community components, traders, motorcycle taxi drivers, and several figures. The selection of community components is based on their activities around the location where they are located. With this election, it is ensured that these parties fully understand local conditions so that they have the eligibility to obtain data, information, and opinions. Observations in the form of visits to the KBU area from Cileunyi, Bandung district, to Lembang, West Bandung regency, were carried out from March 2021 to March 2022. Data analysis was carried out while writing the results in written articles. Several in-depth interviews or observations complement the need for more data until optimal results are obtained. This is to produce closeness to the natural conditions in the field.

## **RESULTS AND DISCUSSION**

The development of development in KBU cannot be separated from the opening of access roads in that direction. Besides that, the beautiful scenery and the air, considered more apparent, is another reason for owning land there. Regarding land prices, prices in areas with elevations above 750 meters above sea level are another reason land has higher economic value. Unsurprisingly, several KBU lands have transferred their ownership to other parties with excess economic capacity. Residents there generally become cultivators and caretakers of houses or villas built, initially land owned by residents (Fadjarajani, 2008).

Access roads in that direction can be scattered starting from Cileunyi and Cinunuk districts of Bandung, Cibiru, Cikadut, Cicaheum, Cikutra, Cikoneng, Cigadung, Dago, Ciumbuleuit and Lembang. Such access is the entrance to several houses, villas, and housing owned by several parties according to their proximity to their respective activity centers. The access to the toll road from Cileunyi, developed in early 2019, has caused land prices in the eastern KBU to creep up. This is because the toll road can speed up access even though the center of activity is in the city center of Bandung, Soreang, or Cimahi and Padalarang. Thus the KBU around Dago and Cileunyi is proliferating. Even Punclut, initially deserted, is growing with several housing, where entry is also paid.

Given the strategic value and a lot of interest, village and sub-district assistance in the vicinity are generally used for road construction which has skyrocketed the price of the surrounding land. Brokering is also an integral part of existing development at KBU. The intermediary facilitated land purchases when the land was developed. When the land was converted into housing, several people escorted it so residents would not be disturbed by the project's vehicles. Not least, the developer's persuasive approach to Erte and Erwe management through the help of facilities there, naturally.

As ordered by the head of the Bandung Regency One-Stop Investment and Integrated Services Service (DPMPTSP), the supervisory function is threatened because of this. The head of the DPMPTSP said that the building permits at the KBU were very tight because they had to leave 80% of the land for open space. The message rests on West Java Governor Regulation 30/2008, which regulates supervision at the KBU. There are three ways of monitoring: monitoring, evaluation, and reporting.

Unfortunately, the three actions above become difficult when protection is not given to the community as the closest party to development activities in the KBU. Several development activities must often remember permit requirements above 750 meters above sea level. Generally, construction is done first; if an officer requests a permit, two things are done and, first, bribed. Second, construction will be temporarily halted until things are safe.

In the Cibangkonol area, Cileunyi sub-district, and Bandung regency, housing in the valley is stalled due to unresolved permit issues. The violation was not due to being at a prohibited height but rather due to the existence of a location where the river flows from upstream to downstream. The same project also occurred in Pramesta Lembang, which was later forcibly terminated by the district governments of West Bandung and West Java. Other areas also continue to develop, with the road stretching from Cileunyi to Ujungberung and connecting to Bandung's Cibeunying area. The development of the northern region can be accelerated.

The context above relates to the growing need for land for housing. Unsurprisingly, the axis of the main road below it often experiences disturbances during the hours of going to and from work and school. The AMDAL is a gatekeeper that must be placed as an essential prerequisite and not a compliment so that superficial and misleading information from the permit requester can be corrected through this study. Thus, the acceleration of permits announced by the government becomes essential to be corrected when environmental damage is getting bigger. The damage to the watershed, which causes flooding in several downstream areas, is related to the ease of granting permits for businesses close to natural damage. No wonder nature becomes angry because business people with three rulers are equal in money.

### **Orientation Change**

The community dynamics in KBU cannot be separated from the space narrowing there. Several physical development activities by the government in road hardening and widening stimulated changes in activities carried out by outsiders at the KBU, not only because of the increasing number of houses and housing but also the narrowing of agricultural land (Elizabeth, 2007). The impact of these changes, a change in orientation, also occurred due to changes in the livelihood patterns of its citizens. This change is related to a change in orientation as well. As the main livelihood, agriculture which requires large areas of land encourages several productive lands to be maintained so that they do not change functions and remain open land.

Consequently, farmers' work requires an adequate water supply from several existing springs. This need also causes every source of water springs to be maintained. Also, dependence on springs to meet the

family's basic needs encourages the same attitudes and actions. In such conditions, the beauty of the environment can be maintained because dependence on nature is still relatively large.

Changes in work from the agricultural sector to other sectors outside of it cause less attention to the number of components prioritized in agriculture to be reduced. Dependence on nature has changed since its orientation has shifted and changed ((Salim, 1986); (Mitchell, 1997)). River water is unimportant because it is no longer needed to irrigate rice fields, fields, or ponds. The adequacy of household water needs has been replaced by mineral or refilled water. Unsurprisingly, businesses related to meeting water needs proliferate in the KBU area.

The changes above have become a driving factor for reduced awareness of shifts in the function of the surrounding land. Needs that need to be accommodated encourage neglect of these things. In contrast, when the level of need is significant, efforts will be made to the maximum, even if it means violating values. It is not surprising that when the neglect of the availability of water for agriculture disappears, the presence of river water or springs also decreases. This can ignore significant changes in the water conservation function upstream of the KBU.

It is reasonable if agricultural land continues to shift to buildings. In contrast, the conservation function shifts to fulfilling land needs by several displaced parties because their land is sold for economic needs (Mayrowani, 2012). Community perception has also shifted from the notion that prosperity is related to significant land ownership to the ability to take advantage of existing situations and conditions. Unsurprisingly, the desire to own and control large tracts of land has diminished, considering that it has been seen as a burden with income that civil servants or the private sector can outperform.

Land ownership is no longer the target of earning a living by several community members in KBU. Nevertheless, several parties are still trying to own large tracts of land for social status rather than production. Unsurprisingly, the parties who control land in many places in the area are outsiders who use their land as a place of rest and social prestige (Faisal, 2017). The average land ownership was based on information from several community members who were there who acted as intermediaries. His role as a scalper is understood to have multiple advantages. First, obtaining *a fee* from the sale and purchase of land and managing the documents; second, the opportunity to take care of the land purchased for a fee.

The changes above are also related to the provision of several irrigation facilities that can be used to irrigate the fields and fields previously. Lack of water in managing business in the agricultural sector causes farming enthusiasm to continue to decline. Coupled with several "compulsory education" programs that have succeeded in getting regional children to go to high school and get jobs outside the agricultural sector, this has put agricultural work in a worse position because it is generally occupied by members of the community who do not have the opportunity to receive secondary or higher education.

In conditions like the above, the presence of outsiders looking for land for housing or for resting places and villas is a new hope because they can buy land at a higher price than the prevailing price in that area. However, the presence of community members who act as intermediaries cannot be avoided. The brokering profession can develop with the packaging of Erte or Pu Erwe administrators, village and sub-district governments, and even the motorcycle taxi profession scattered in the KBU. This development must improve agricultural or other work related to caring for nature. Unsurprisingly, concern with sustainability has also diminished drastically because the existing community components have become part of the changes around them.

The existing community does not appropriately understand (Korten, 1993) thinking, which places nature like a spaceship. As a result, commercializing the natural environment is more substantial than ecological considerations (BROWN et al., 1994). Thus, behavior does not receive strict regulations not to

damage nature due to changes in the orientation of the people. As leading and commanding, the government also plays little of a role and can change it because many of its apparatus members are also part of this orientation change. Unsurprisingly, several permits are also ongoing for physical development activities and other buildings that follow.

### **Communality**

In supervising development activities related to environmental change, communality is essential. As local wisdom, this has become a feature of the Sundanese people. *Keguyuban* refers to the cohesiveness between community members, the community members, and the government. The government needs more apparatus to supervise all activities related to the KBU. Likewise, the community may only be able to resolve several violations with government protection. Therefore, mutualistic symbiosis is a necessity between the two.

With several elements in it, the community and the government must work hand in hand to strengthen the values they hold to be treated. The strengthening of land conversion in the KBU, which is prohibited for free physical development, is related to the weakness of the mutual agreement between the two in supervision and the unclear mechanism. With this weakness, the function of the community to exercise social control over development activities in the vicinity could be more substantial due to guarantees of protection for reports given from other parties' unpleasant actions towards themselves.

In the interests of KBU, local communities become assets as social capital that is friendly to the government (Hewison, 2008). With this involvement, the burden on provincial and district governments and even the central government becomes lighter in controlling development activities there. With this involvement, an evaluation of every permit that has ever been granted and the activities that accompany it should continue to be carried out so that at any time, the permit can be corrected when the resulting impact endangers the natural environment. In this way, every planner and executor is required to have social responsibility (Mintzberg, 1994).

With the above responsibilities, every element related to KBU is required to have a composure aspect (Ritzer, 2004). Mental maturity becomes important through contemplation and consultation with several local figures to treat nature that has been declared as a water conservation area. Several local pearls of wisdom appropriately understood by community leaders are essential to disclose and communicate to all ((EDWARD III, 1980); (Van Meter & Van Horn, 1975)). Therefore, as an essential element, its voice deserves to be heard and cared for by all. Likewise, religious leaders are encouraged to work with other community leaders, so there is no dichotomous meaning in addressing the environment. Without togetherness, community oversight cannot perform due to differences in perceptions between its elements, so it can lead to the neglect of existing damage (Sumaryana et al., n.d.).

For togetherness to be carried out, the meaning of values is essential. Not only religious and cultural values but also values derived from applicable regulations. Values must not be defeated by needs, not to be defeated by needs that continue to grow personally and collectively. When material needs arise, and the ability to fulfill them is not commensurate, then it is inevitable that there will be other efforts to be able to fulfill them. Not only can officials be bribed so that their needs can be met, but also several elements of society.

In the context above, needs may not be material but also security and social (McLeod, 2007). This need is not only born in his person but also infiltrated by his environment (Asep Sumaryana, 2011). Bargaining between interests in it develops, and mediation is needed so that it does not have the potential to damage the community. Such discord can weaken the position of the community or the government in

front of entrepreneurs and individuals who need land to be converted. As a result, several policies governing KBU have weakened when used as a guide in conducting supervision.

The government is an essential element in building togetherness in gathering the strength of society. The desire to preserve nature can be built and strengthened with a correct understanding of nature. Conservation of nature and care for protected forests can be essential to cohesiveness among its elements. KBU is placed as a protected upstream to be preserved with the same perception. In this way, there are no differences in treatment caused by more minor needs because environmental sustainability is a significant need that is considered to be able to save together so that it does not threaten in the form of a disaster (Asep Sumaryana, 2010). Therefore, as a policy maker, the essential aspects of upholding and overseeing the ethics of its officials need to be strengthened by the government (Keban, 2008).

With the above association, entrepreneurs or other parties interested in controlling the KBU cannot exploit it. This is because there is no longer a voice that relies on personal interests (Hirschman, 1970). With the community's collective interests, voice departs from its loyalty to environmental sustainability, which it defends. The birth of "development backing," which consists of formal and informal institutions and several elements within them, shows that societal decay is occurring. Thus, this condition was used cleverly by several parties who wanted to control the KBU (Gerald, 2017).

The presence of competence at every level of government and society is essential so that commonality can be maintained. Technical competence for development practices and the impacts they cause and an understanding of ethics needed to be upheld. Hence, there are no violations, likewise with the leadership of all existing elements (Bowman et al., 2014). If the policy contains ethics, compliance is not immediately carried out; it must be fought for and guarded together. This capability cannot only be carried out by elements of the government or the community but must involve both parties harmoniously and harmoniously. If not, then there will be other parties who are more courageous with different foundations who will take advantage of it.

## **Courage**

Monitoring and reporting efforts carried out by the community can only be carried out properly with guarantees of protection from the government. Such guarantees are necessary for the willingness to exercise oversight to grow. The low involvement of the community is related to the low guarantee. The low guarantee is likely related to the government's seriousness in taking care of the KBU, which has been tempted by several parties who want to take control of it. This desire relates to the prestigious mountain atmosphere and procedural and cultural difficulties.

In this context, government and community elements are faced with several parties pushing for relinquishing ownership and opportunities for physical development there. Positional authority is usually used to obtain land and permits in KBU, as well as financial strength and security. The strength of the courage of policy enforcers is often anticlimactic, which is shaken by the offers offered by permit applicants (Snyder, 2010). For government elements, courage must be linked to having a vision and a mission to achieve and strive for. If KBU sustainability is the vision and mission of any level of government, then its achievement cannot be separated from the values that bind it. With such a context, courage must be based on the morality of the perpetrators.

The strength above does not grow by itself. Environmental support to strengthen mental courage and make decisions in enforcing rules should be prioritized (Kast & Rosenzweig, 1981). It must be accompanied by permits from neighbors and the community in development, but this is not easy to

penetrate. Through unscrupulous RT and RW officials and those providing *legality* for smooth development, permits can also be obtained in return for the material they provide.

Community involvement synergistically is essential to build courage. With the increase in intelligence carried out by elements of academics and religionists, intellectual intelligence needs to be accompanied by emotional intelligence (Cherniss & Goleman, 2001). This is important so that intelligence can involve more elements of society and government to increase social intelligence (Goleman, 2007). The ineffectiveness of several rules governing KBU is not only due to misunderstanding between existing elements but also to not encouraging intellectual intelligence to become emotional and social intelligence. With this condition, elements of society and government need to be braver in implementing regulations that protect KBU.

The indifference that begins to build massively can also mean that several elements avoid risks for themselves and increase benefits for their momentary interests. With such courage, future generations will retain protected forests, green open spaces, water conservation areas, and water catchment areas needed to maintain a healthy life. Therefore, the manifestation of not being brave can be strengthened through self-egoism with targets for economic and political achievements that develop within several elements of society and the government. This condition can build covert fear for other elements oriented toward him. As a result, KBU is becoming increasingly threatened, whose impact can be felt in its downstream areas. Thus the courage to protect the area can impact the comfort of life and the welfare of its people simultaneously (Muhammad Akib & Charles Jackson, 2013).

In order to be able to make efforts in the direction referred to above, the determination to side with the environment must be a reference for every movement of elements in the government and society. Such partiality requires empathy and social sensitivity to generate shared courage simultaneously ((Davis, 1996); (Decety & Grèzes, 2006); (Foote & Harmon, 2006)). Thus, courage is also related to confidence in what he does (Setiawan & Budiningsih, 2014). This self-confidence needs to be built together so that it does not falter under temptation from those who want to destroy it. In this way, the courage to uphold values can be done.

The courage above is a modality for elements of society and government to be transparent, neutral, and accountable in carrying out their duties. This capital is, of course, based on the moral formation of any religion's values. For government elements, having the courage to enforce the rules to provide cheap and fast public services should be necessary. This context needs to be reflected in the easy and effective involvement of the community so that the government immediately handles violations and the reporter gets protection (Karniawati, 2018). In this way, it is essential to develop a sense of crisis (Schaefer & Moos, 1998). Without such a thing, the speed of the development group is far more prominent, so controls that are reported too late are often thwarted through persuasion or coercion (Stewart & Moss, 2000).

## **CONCLUSION**

From the discussion above, it can be concluded several things. First, a change in orientation has occurred in society from farming communities to other sectors. Second, the development of several housing estates gave rise to a heterogeneity of the population, which led to the dissolving of the community in the life of the community members and the communist government in the KBU. Third, courage is reduced due to the protection and encouragement of spirit and morals that do not develop in people's lives. From the above conclusions can be recommended the following things. First, prioritizing shared interests in the environment must be motivated by community members so that the lives of future generations are maintained. For the benefit of supervision and for the benefit of living together. Second,

involve government elements, religious leaders, culture, and academics in an integrated manner and have social sensitivity so that the community can be rebuilt and dare to care for and uphold rules for environmental preservation. The three enforcement of the rules that apply to the KBU should be prioritized so that no one argues differently according to their respective interests.

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