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The Motivation of Farmers to Defend Paddy Fields from Land Conversion

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Abstract---The agricultural sector plays a big role in terms of food availability and suitability. However, population growth and development dynamics have shifted land use which eventually poses problems. Changes in the use of agricultural land to non-agricultural can also be referred to as land conversion. Land function change or commonly referred to as land function change is a change in the function of part or all of the land area from its original function (according to plan) to other functions that have a negative impact (problem) on the environment and the potential of the land itself. Bali itself, it is not spared from the impact of land conversion. This can be seen from year to year the land area in Bali continues to decline, this is due to the rapid growth of the tourism sector in Bali. Gianyar Regency is one of the regions in Bali Province whose tourism development is very rapid, one of which is Ubud District, Gianyar Regency which is a tourism center area that causes the surrounding area to be affected by land conversion. Pejeng Village, which is one of the villages in Tampaksiring District, Gianyar Regency, is affected by the rapid development of tourism in Gianyar Regency. The location of Pejeng Village, which is the border between tourism centers in Ubud, has caused many investors to hunt for productive land in this area. What is interesting here is that farmers continue to maintain their land, so it is interesting to conduct research on the motivation of farmers to defend their fields from land conversion in Pejeng Village, Tampaksiring District, Gianyar Regency.

Keywords---farmers, land conversion, motivation, paddy, tourism.

Introduction

The agricultural sector is a sector that plays a major role in terms of food availability and farming. However, population growth and development dynamics have shifted land use which ultimately causes problems. Land that originally functioned as a medium for farming (agriculture), gradually changed into multifunctional use (Aprildahani et al., 2017). The change in the use of agricultural land to non-agricultural land can also be called land conversion (Fusi et al., 2014; Ali et al., 2020).

Land conversion or commonly referred to as land conversion is a change in the function of part or all of the land area from its original function (as planned) to another function that has a negative impact (problem) on the environment and the potential of the land itself (Dwipradnyana, 2014). In Bali itself, it is not free from the impact of land conversion. This can be seen from year to year, the area of land in Bali continues to decrease, this is due to the rapidly growing tourism sector in Bali (Food Crops Service, 2018).

Government policy in terms of development of supporting facilities and infrastructure for the tourism sector that utilizes agricultural land, has made many domestic and foreign investors hunt for productive land in the agricultural

sector to be converted into tourism land (Ferilian, 2011). Bali agricultural land area has decreased in the last 5 years from 2014-2018 reaching 11,485 Ha and it is possible that it will continue to decrease every year considering the very rapid development of tourism in Bali (Suharyanto et al., 2016).

Gianyar Regency is one of the areas in Bali Province where tourism development is very rapid, one of which is the Ubud District, Gianyar Regency, which is a tourism center area, which has caused the surrounding areas to not escape the impact of land conversion. Pejeng Village, which is one of the villages in Tampaksiring District, Gianyar Regency, which is affected by the rapid development of tourism in Gianyar Regency. The location of Pejeng Village, which is the border between the tourism center in Ubud, has caused many investors to hunt for productive land in this area. A comfortable location for resting but still easily accessible to tourist centers is very tempting for tourists (Pejeng Village Profile. 2019).

The interesting thing here is that farmers who still maintain their land, so this is what is interesting to do research on farmers' motivation to maintain their rice fields from land conversion in Pejeng Village, Tampaksiring District, Gianyar Regency. The problem can be formulated into two (Song & Li, 2008). What are the intrinsic and extrinsic motivations of farmers to maintain their rice fields from land conversion? and What actions have been taken by the Village apparatus to maintain rice fields in Pejeng Village, Tampaksiring District, Gianyar Regency? The research objectives are to find out the intrinsic and extrinsic motivations of farmers to maintain their rice fields from land conversion and to find out what actions have been taken by the Village apparatus to maintain rice fields in Pejeng Village, Tampaksiring District, Gianyar Regency.

Research Method

This research was conducted in Subak Tengaling, Pejeng Village, Tampaksiring District, Gianyar Regency. This research was conducted in November 2020 - January 2021. The data used in this study are qualitative and quantitative data. Qualitative data is data that cannot be calculated, sourced from information related to the problem being studied such as a general description of the research location and the identity of the respondents who are the objects of this research. Data in the form of words, explanations, schemes and descriptions that cannot be calculated. Quantitative data is data that can be calculated in the form of numbers with certain units. The data sources used are primary data and secondary data with data collection methods, namely interviews, observations, and documentation (Sugiyono, 2019).

The population in this study were land-owning farmers in Pejeng Village. In this study, the number of Subak Tengaling members was 25 people. This study used an instrument in the form of a questionnaire. A questionnaire is a written statement used to obtain information from respondents by asking questions related to the problem being studied (Burhanuddin, 2013). The data analysis method used in this study is the descriptive analysis technique (Sugiyono, 2005).

Results and Discussion

Motivation to Maintain Rice Fields

There are several things that influence farmers to maintain their rice fields such as influences from within themselves (intrinsic motivation) and influences from outside farmers (extrinsic motivation) (Zhang et al., 2023; Azadi et al., 2018; Tan et al., 2011). The intrinsic motivation of farmers here is that there are still many farmers who do not convert their land, because of the wishes of the landowner who chooses to maintain their land on the grounds that it will be used as a family asset or as a family inheritance that can be managed from generation to generation, besides that the landowner also chooses to work on his land and make it a side job to fulfill his responsibilities as head of the family and increase family income (Harahap et al., 2024). Extrinsic motivation here is encouragement from outside the farmer such as advice from colleagues, elders around, and relatives that influence the landowner to maintain his land, and encouragement from the family also influences this (Knowler & Bradshaw, 2007; Dolinska & d'Aquino, 2016).

The intrinsic motivation of farmers to maintain land is in the good category with a percentage of 96%. This shows that the Intrinsic Motivation indicator significantly affects farmer motivation. Intrinsic motivation is very much needed by farmers as a guideline or benchmark within themselves that can influence the mindset of farmers to maintain their land, where in this case if someone has good intrinsic motivation then there is no need for strict supervision in work and also no need for orders from anyone for that person to be able to develop themselves and do something according to their will (Fakhrian Harza Maulana & Mayoan, 2015). 3.1.2 Extrinsic motivation extrinsic

motivation is in the good category with a percentage of 64%. This shows that the extrinsic motivation indicator significantly affects farmer motivation. Extrinsic motivation is also needed by farmers to be advice and input that can increase farmer motivation to maintain their rice fields (Mills et al., 2018; Lalani et al., 2016).

Village Apparatus Actions

A customary village is a unit of customary law community. As a legal community, a customary village has its own legal system based on local customs (*dresta*). The legal system that applies to the customary village community is commonly referred to as the customary village *awig-awig*. The assets of a customary village are assets that already exist or will exist in the form of movable and immovable property, material or immaterial, as well as objects of a magical religious nature that belong to the customary village (I Gusti Ngurah Alit Saputra, 2019).

Based on the Regional Regulation of the Province of Bali Number 4 of 2019 concerning Customary Villages in Bali, the Jero Kuta Pejeng Customary Village also has the authority to make its own rules in the form of *awig-awig*, *Perarem* or *Dresta* which regulate in its own area, both for native residents, immigrant residents or residents who visit the Jero Kuta Pejeng Customary Village area. In the Pekraman Village of Jero Kuta Pejeng, there have been established *awig-awig* regarding ownership of a land, be it rice fields or yards, here anyone from outside the village who wants to buy land in the Pejeng Village area must become a customary citizen (*karma*) in Pejeng Village, also participate in every ceremony in the village and pay 10% of the land purchase price. In *subak* itself, there is also its own *perarem*, in *Subak Tengaling* there is a *perarem*, namely anyone who is a *subak* resident who sells must pay 2.5% of the sale to the *subak*, for buyers it is mandatory to participate in ceremonial activities in the *subak*, pay fees for the ceremony, and if building a tourist spot or villa, it is mandatory to absorb labor from *subak* residents at least 25% of what is needed. This is done in addition to suppressing land conversion, this is also done so that outsiders do not easily live and buy land in Pejeng Village.

Conclusion and Suggestions

Conclusion

- 1) The motivation of farmers to maintain their rice fields from conversion is the intrinsic motivation of farmers to maintain their land on the grounds that this land is an ancestral heritage that must be maintained to be used as a family asset that can be managed from generation to generation and farmers are afraid of *karma* for not following the mandate of their ancestors, besides that farmers also choose to work their land and make it a side job to fulfill their responsibilities to their families and increase family income. Extrinsic motivation here is encouragement from colleagues, elders around, and many more that influence farmers to maintain their land, and encouragement from family also influences this.
- 2) Actions taken by village officials to reduce land conversion are to create and establish village regulations (*awig-awig*) which require land buyers who will buy land in the village to become indigenous citizens (*krama adat*) in Pejeng village and also participate in all ceremonies in the village.

Suggestions

- 1) For farmers
 - a) It is recommended for farmers to continue to maintain and preserve their land amidst the current development of tourism because land is a very valuable asset and should be maintained for the needs of future generations.
 - b) It is recommended for farmers to be more innovative and develop agricultural products in order to increase their income. So that farmers will continue to earn income even though a crisis occurs such as the COVID-19 pandemic.
- 2) For the government
 - a) It is recommended for the government to pay more attention to farmers in tourism areas.
 - b) It is recommended for the government to be stricter in issuing permits for the construction of supporting tourism accommodation on agricultural land

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