

Study of the Role of Institutions in the Management of The Lasolo River Residential, Kendari City Creative Village Based

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ABSTRACT

The high intensity of fish use which changes the main function of a riverbank as a catchment area has turned into a built-up area; in addition to reducing water catchment areas, these activities also have the potential to increase pollution and overuse of river banks. Dense and slum residential areas as well as the lack of inadequate facilities and infrastructure, resulting in decreased river quality, causing narrowing, pollution, river sedimentation, so that management of riverbank settlements is needed. The role of the institution in the management of the settlement on the banks of the Lasolo river is an architectural revitalization activity and accommodating the aspirations of the community by involving the community to be pro-active in the decision-making process in community empowerment programs in poverty alleviation in their area and fighting for the fulfillment of basic, social, economic and basic needs and infrastructure. environment for the poor. Meanwhile, settlement management that is carried out is the management of creative village-based settlements which are areas of residence where residents have new creativity and innovations that can advance and provide added value to the area where they live. The purpose of this study was to determine the form of institutional roles in the management of settlements along the riverbanks based on creative villages and their influence on the behavior and awareness of the community. This study used a qualitative descriptive method, with data collection techniques through observation and interviews. The result of the research is the role of the institution in managing the settlement along the Lasolo river based on creative villages, namely the arrangement of riverbanks by making retaining walls and normalization, repairing roads in the area, providing public facilities that can be used together, utility systems that include making clean water channels and dirty water. does not pollute rivers, provides waste management. This settlement management affects a part of the community's behavior and community awareness in maintaining and preserving the residential area on the banks of the Lasolo River.

Keywords: Institutional, Management, Riverbank settlements, Creative village.

I. INTRODUCTION

Urban development occurs as a result of an increase in population which will cause urban problems, especially population density, building irregularities, and slums. In 2014, more than half (54%) of the world's population lived in urban areas and this proportion will increase to 66% by 2050 (Crocker Bucue at all 2017). Population growth in urban areas is due to legal, economic, social, and cultural aspects, all of which are centered in urban areas so that many rural communities flock to cities (urbanization) to improve their economies. (Wulfram I. Ervianto at all, 2019). This relatively high population growth in urban areas, if not accompanied by government policies, has the potential to cause various impacts, namely an increase in land demand. Constraints that often arise are illegal land use, which generally occurs in riverbank settlements. then several areas in the city that are not feasible to build have been occupied to become settlements, including riverbanks/banks (Mononimbar, 2014).

A settlement is a place where humans live and live. The settlement as a container or a physical form of culture influences each other with its contents and is linked to the natural environment as its place. There are two important aspects regarding settlements, namely, first, the content includes the dynamics of demographic, social, economic, and cultural changes. Second, the natural environment includes natural resources and spatial physical (physical geography) experiencing changes and developments, due to physical, socio-economic changes in society. (State Minister for the Environment, 2000 in Hamidah at all 2014).

Kendari City is the capital of Southeast Sulawesi as a city of trade and services which has an area of 296.00 km² (29,600 Ha) or 0.70 percent of the land area of Southeast Sulawesi Province, which is a hilly plain and is passed by rivers that empty into Kendari Barat (Wikipedia, 2019). The rivers that pass in the middle of the city include the

Lasolo river which flows from Mount Tahura which is used by the surrounding community as a tourist spot for the Lasolo waterfall which was inaugurated in 2014 by PLPBK METRO and BKM Sanua Mandiri, and its water flows through residential activities namely RT01, 02, 04, 08, 14, and 17 Sanua to Teluk Kendari.

The area on the banks of the Lasolo river attracts the attention of urban communities to occupy land as a place to live because this area is close to urban facilities so that the problem of settlements on the banks of the Lasolo river is the high intensity of land use which changes the main function of the riverbank as a water catchment area (Catchment area) it turns out that the function has changed to become a built-up area, where in addition to reducing water catchment areas, these activities also have the potential to increase pollution and overuse of river banks. Dense and slum residential areas as well as the lack of inadequate facilities and infrastructure, which have an impact on the decline in the quality of the river on the banks of the Lasolo river. Land use that is not coordinated and uncontrolled has led to an increasingly uncontrollable result, as a result of land-use conversion into built-up areas on the right and left banks of rivers, and the tendency to the uncontrolled distribution of buildings along river banks. Besides, people who live on riverbanks generally dispose of garbage and household waste directly into river water bodies which have an impact on decreasing river quality, causing constriction, pollution, river sedimentation, so management of riverbank settlements is needed. The role of the institution in the management of the settlements on the banks of the Lasolo River is for architectural revitalization activities. The role of the institution in the management of the settlements on the banks of the Lasolo river is architectural revitalization activities and accommodating people's aspirations by involving the community to be proactive in the decision-making process in community empowerment programs in poverty reduction in their territory and fighting for the fulfillment of basic needs, social, economic and environmental basic infrastructure for the poor. Meanwhile, settlement management that is carried out is the management of settlements based on creative villages, which are residential areas where residents have new creativity and innovations that can advance and provide added value to the area where they live. The purpose of this research is to improve the social, cultural, and economic life of residents who live on the banks of the Lasolo river. The purpose of this study was to determine the form of institutional roles in the management of settlements along the river with a creative village concept and its influence on the behavior and awareness of the community.

II. LITERATURE REVIEW

2.1 Institutions

Institutions or institutions are social structures in which people work together to influence people's behavior and the way they live. An institution must have a purpose. Institutions are permanent, which means they don't end when one person is missing. An institution has rules and can enforce the rules p is a social structure in which people work together which aims to influence people's behavior and the way they live. for human behavior. Institutionalization according to James (2008) is an entity of bureaucratic behavior in conscious coordination through various forms of cooperation with various interests to achieve common goals. Meanwhile, Robbins (2004) says that an organization is a forum that involves more than two people who have the competence to carry out various collaborations in various interests to achieve organizational goals. The clear difference between institutions and organizations lies in the actors who carry out these activities. Institutions are run by people who have behavior, while organizations are run by people who have competence. Robbins (2004) argues that institutionalization is a limit on the unity of behavior of people in an organization, interacting with each other in carrying out tasks and activities to achieve the goals of an organized institution.

The essence of institutional theory is to regulate and organize the behavior of institutionalized people to achieve institutional goals. Unity of behavior in achieving common goals is important so that the direction of the organization is straight and can avoid obstacles, both physical and psychological. If in an organization where the members have different behavior, then it is certain that the goals to be achieved will be far from expectations, therefore adjustments are needed through mutual awareness to achieve goals, both short and long term. The adjustments referred to above include organizational rules, which should and which cannot be done.

Robbins (2004) further argues that advanced and developing institutions always use institutional implementation media to realize institutional strengthening. According to him, an institution is a social entity that is coordinated consciously, with a relatively working boundary based on continuity to achieve a common goal or framework of institutional goals. The definition of a conscious understanding of the institution implies management. Institutional unity means a unit consisting of people or groups of people who interact with each other. The interaction patterns used in an institution are aligned with the interests, benefits, benefits, and achievement of a goal. A strong institution can always identify clear boundaries of institutional strengthening. Furthermore, regarding institutions, Winter (2003) states that the meaning of institutions in the context of policy plays an important role in formulating, implementing, and evaluating various real programs and activities from a series of implementation of tasks and functions that are carried out by bureaucratic behavior bearers.

The above statement implies that institutions cover the entire public policy process, both in the formulation, implementation, and evaluation. That policy will not be possible to see, let alone in the analysis of its existence, its success and failure functions without an institution to accommodate it.

Institutions can thus become indicators of policy and program implementation. The more ideal an institution with various instruments it must have, the more quality the institution's output or outcomes will be. Therefore the institution must be good, relevant, and in line with the objectives of the policy or program to be implemented.

A good and correct institution can create good policy and program formulations, likewise, a good institution can be a guarantee for the implementation or implementation of policies and a good institution makes it easier for policy implementers to evaluate, whether the policy or program needs to be continued, developed, terminated or terminated. An organization, including government organizations, often have individuals who try to commit deviant actions, against the law such as corruption, collusion, and nepotism, deviations like this will be easily recognized and easily overcome if the institutional aspects are correct, because in that institution various activities are regulated. and the behavior of people, who is doing what, and where the work is going. On the other hand, there will be many irregularities if the institutional aspects are not good, especially if the human being is experiencing moral decadence. In the public policy, we often hear the term institutional strengthening, this term is relevant to efforts to realize various programs, so that policy targets and objectives can be achieved, therefore between policy implementation and institutional strengthening has a significant relationship in achieving a goal. The wider the implementation of policies in terms of quantity and quality, the more institutional strengthening is realized.

Jeffrey (2008) states that policy implementation is a connecting frame and fixing the realization of institutional strengthening. Institutional strengthening is needed if the program to be implemented is estimated to exceed the capacity threshold of the institution itself, because if the program is large, meaning that it has a lot of targets, area, let alone time and the institution is not strong, then the program will experience resistance and in turn, policy implementation will not be achieved. (Ivan Davi, 2020)

2.2 Management

Management is the translation of the word "management." Management comes from the word to manage which means to manage; the arrangement is done through a process and arranged according to the order of the management functions. So management is a process to realize the desired goals through aspects including planning, organizing, actuating, and controlling. In the complete Indonesian dictionary, it is stated that management is the process of carrying out certain activities by mobilizing the energy of other people, a process that helps formulate policies and organizational goals or processes that provide oversight on all matters involved in implementing policies and achieving goals. Management is the science of management that deals with the process of managing and handling something to achieve certain goals to be achieved.

2.3 Riverbank Settlements

The most important settlement patterns in inland water environments in Indonesia are on the banks of and or above river waters. Most of these settlements are at once in a swampy environment and marine waters. This condition of the water environment encourages the settlers to build houses on stilts, not to avoid high tides, but to avoid overflowing river water in the rainy season. Settlement patterns are not formed by themselves but through a process and are influenced by several factors. The factors forming settlement patterns (Abdullah, 2000), namely; a. Security conditions, b. Need each other, c. Group relationship, d. Politics, e. Religion, f. Ideology, g. Culture, h. Nature's physical form, i. Availability of Infrastructure.

Based on the results of the Research and Development Center for Settlements on the waterfront in Indonesia, there are theories (Suprijanto, 2002), including:

- a) The early history of the existence of a residential/settlement neighborhood in a riverside city can be divided into 2 (two) chronologies, namely:

This development is initiated by the arrival of a certain ethnic group at a location on the riverbank, which then settles and develops from generation to generation to form a community and tends to be very homogeneous, closed, and develops certain traditions and values. The development as an alternative residential area, due to the increasing flow of urbanization, which results in a wild and urban slum area.

- b) The stages of development of the riverside urban residential areas are:

The initial stage is marked by the dominance of water area services as a source of water for the living needs of the urban community which is still a group of settlements on the banks of rivers and water. When a city needs communication with other locations (trade interests), the water area is a transportation infrastructure and it can be assumed that the physical development of the city tends to stretch along the river bank (linear). Subsequent developments were marked by increasingly complex functional activities so that the intensity of activities around the waters was getting higher.

- c) Residential areas on the water tend to be dense (density of high buildings and distance between dense buildings) and slum (irregular, dirty, etc.).
- d) Settlement patterns are influenced by topographical conditions, divided into 3 (three), namely hilly areas tend to follow the contours of the land, areas are relatively flat and tend to have relatively regular patterns, namely grid or linear patterns with building layouts on either side of the road or linear parallel by (following) the river bank line, the upper water area generally tends to have a cluster pattern, which is irregular and organic. In areas that have been laid out generally use a grid or linear pattern parallel to the river body lines.
- e) The original building orientation generally faces the water following the orientation of water-based activities. Subsequently, the orientation of activities to land was increasing (even more dominant), so the orientation of the buildings tended to face landward and took more consideration of functional and accessibility aspects.

2.4 Creative Village

The term *kampung* according to Setiawan (2010) is taken from the Malay language, which is the term used to describe the rural settlement system. As the term continues to develop, it is also used to describe the phenomenon of housing in urban areas that are built independently or independently by migrants from rural areas. Meanwhile, according to McGee (1996), the village represents two sides of the urban socio-economic structure in developing countries, namely between the traditional and modern sides, the formal and informal sides, and legal and illegal activities. The creative village emerged when many creative community groups had creative potential and were able to apply it to their environment. A village can be said to be a creative village when there are similarities in community activities in it so that it can affect the surrounding environment. However, the creative village that is meant here is not just a village filled with creative crafts, but more inclined towards a solution to the improvement of the village environment that is not suitable for habitation to become a special attraction for the community around the village and visiting tourists. Creative here can also be categorized against its users. The initiator has been able to change the form of a living space which becomes the motivation for other people to cultivate it so that creativity becomes sustainable.

The existence of the creative village program is expected to be able to actively involve the community from all aspects to carry out the development of their village. A creative village which can be said to be an effort to empower the community must provide benefits which can later be redistributed into village development programs or activities. Creative villages in planning and implementation involve active community participation. Then, there must be training for the community, in addition to continuing to carry out physical development. In its implementation, the creative village must maximize its resources, especially in terms of financing. Finally, the existence of this creative village must be able to function as a link between the interests of the government and the community (Sekar, 2014).

III. RESEARCH METHODS

This study used a descriptive qualitative method. A descriptive research method is a method used to describe, interpret a phenomenon, such as existing conditions or relationships, developing opinions, by using scientific procedures to answer problems.

The location of this research is the bank of the Lasolo River which is administratively located on Jl. DR. Moh. Hatta, Lasolo hall. Namely the Sanua Village, West Kendari District, Kendari City.



Figure 1: Map of the Lasolo riverbank research location
Source; Author's Documentation 2020



Figure 2: Research location for the Lasolo riverbank
Source; Sanua Mandiri Activity Profile, 2017

The tools used in conducting this research were a camera as a tool for documenting images, a smartphone to record interviews with residents, a laptop as a supporting tool in this study to find supporting data via the internet, a writing tool to write down all the data during the observation. The data obtained in this study using observation, interview, and literature study techniques, which are then analyzed descriptively to formulate conclusions.

IV. RESULTS AND DISCUSSION

The settlement on the banks of the Lasolo river is divided into 2 (two) villages separated by a river, namely the Sedoha sub-district which is on the left bank of the river, and the Sanua village which is on the right bank of the river.



Figure 3: The division of the Lasolo riverbank settlement groups
Source: Sanua Mandiri Activity Profile, 2017

Sedoha Village consists of 2 RTs, namely RT17 and 18 and Sanua Village consists of 6 RTs, namely RT01/RW01, RT02/RW01, RT04/RW01, RT08/RW02, RT14/RW05, and RT17/RW6.

Lasolo waterfall has a special beauty charm. The water that is so cold and decorated with beautiful forest views adds to the existence of tourist attractions on the Lasolo Street, Sanua Village RT01/RW01, West Kendari District in Kendari City, Southeast Sulawesi. Lasolo Waterfall is one of the tourist attractions that is still hidden, and not widely known by the general public. The Lasolo River flows from Mount Tahura which is used by the surrounding community as a tourist spot for waterfalls and its water flows through residential activities to Kendari Barat.

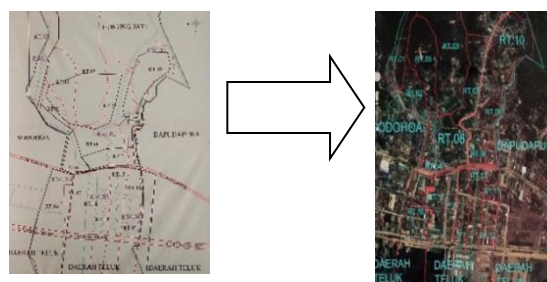


Figure 4: Map of Sanua village, Kendari Barat district, Kendari city
Source: Sanua Urban Village Office, 2017.

Initially this Lasolo waterfall was a source of water supply for Lasolo residents. The community works together to build a dam and also a water reservoir for water needs for the community. The people of Kendari Barat district use the water for bathing, eating and drinking. Lasolo river was originally a river with minimal building density and a lot of vegetation on the riverbanks. Over time, many migrants from various regions including South Sulawesi and Central Sulawesi worked to earn a living in the city and settled sporadically without permission following the flow of the Lasolo river. From time to time many newcomers have come to live in the riverbank area and the density of the buildings is high, chaotic and looks slum because there is no ideal settlement pattern planning for riverbank settlements. The pattern that is formed is a linear pattern that follows the flow of the river, the buildings they erected without planning and orientation are facing the river and their backs to the river.



Figure 5: Entrance and Lasolo riverwaterfall
Source: Author's documentation, 2020



Figure 6: Recreational Support in Sanua Sub-district

Source: Author's Documentation 2020

On the recommendation of the head of RT01/RW01 Sanua Sub-district in West district Kendari to the government regarding waterfall tourism, the government responded and assisted the community in building and introducing Lasolo waterfall tours. The government is working with PLPBK (*Penataan Lingkungan Permukiman Berbasis Komunitas*) or Community-Based Settlement Environmental Management METRO and BKM (*Badan Keswadayaan Masyarakat*) or Community Self-Reliance Agency in 2014 to build and repair road facilities for tourist attractions because access is very difficult to pass due to a very steep cliff area, repair of damaged water pipes with good quality pipes, repair of pedestrian bridges, and the community took the initiative to paint the access areas to tourist attractions with colors. After this tour was opened, there was a positive impact on the community around this tourist area. People make businesses by selling light merchandise that can be purchased by visitors and also caring for a comfortable tourist environment to enjoy. However, due to the lack of visitors due to a lack of information to the people outside the area about waterfall tourist attractions, people prefer to sell in areas outside tourism (Journalism, 2019).

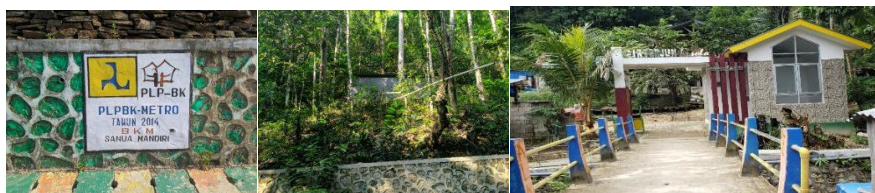


Figure 7: Access to Waterfall Tourism at RT01RW01 Sanua Village

Source: Journalism 2019

The rain that flushed Kendari city, Southeast Sulawesi on May 31, 2017, caused several certain areas to be flooded with rainwater which resulted in flooding (Antara 2020). This flood incident hit the Kendari Barat sub district, especially Sanua village in the residential area on the banks of the Lasolo River, resulting in one resident who died, BKM Sanua Mandiri, 2017.



Figure 8: Flood conditions in Kendari Barat district and Sanua village

Source: Profile of BKM Sanua Mandiri 2017

The flood disaster that has hit the banks of the Lasolo River has started the management of residential areas. The steps taken to reduce the impact of the flood are building/increasing the height of the riverbank tambour, normalizing the river, repairing roads, and the buildings on the riverbank are reorganized in the hope that the area management will continue without eliminating the area's function as a residential area.



Figure 9: Management of the Lasolo riverbanks, Sanua Village

Source: Profile of BKM Sanua Mandiri 2017

The management of settlements carried out on the banks of the Lasolo River is management based on a creative village which is the idea and mission of the RT01/RW01 Sanua Village as a manifestation of the long-hidden creativity of the Lasolo alley community. This moment was welcomed by the visit of the Director of *Cipta Karya* at

RT01/RW01 who handed over awards for the implementation of PLPBK and awards to partners who contributed as well as launching creative villages and the Kendari Pawn shops party assisted the community at RT01/RW01 Sanua village facilitated by BKM Sanua Independent and accompanied by the Facilitator Team 03 KOTAKU Program in 2017 so that they get appreciation from the program as one of the villages that have successfully implemented PLPBK activities with a good rating of third place.



Figure 10: Award Presentation and Launching creative village at RT01 / RW01

Source: Profile of BKM Sanua Mandiri 2017

Sanua has become an iconic name sticking out among the slum villages in Kendari Barat district. Sanua village is not far from Kendari Barat and is surrounded by hills and there is a Lasolo falling spring. Sanua village is a multi-ethnic residential area with high social conflicts. Slum and difficulties in accessing clean water for each household, even though the water potential is abundant. The neighborhood road is also narrow and the building conditions are chaotic, unorganized. Various environmental problems occur in residential areas in Sanua village, such as the threat of landslides and floods. So, the safety factor of the residents is a top priority.



Figure 11: BKM Sanua Mandiri

Source: Profile of BKM Sanua Mandiri 2017

The long journey and mentoring process in Sanua have passed three empowerment programs. The PLPBK is the starting point for the process of independence between communities, institutions, and partnerships. PLPBK is a Central Government Program through the Ministry of Public Works, which aims to create a more harmonious community life with a residential environment that is safe, comfortable, and healthy, has an identity and is sustainable, and has high economic value for its citizens. Habitable and sustainable areas have long been the ideals of this program. The concept of structuring is an absolute requirement in the series of PLPBK activities. Collaborative partnerships are forged during the program, and this is a challenge that has been successfully achieved by this village.

The collaboration process between BKM Sanua Mandiri started with the police, until now. Not only Indonesia, the Japanese police, through JICA's facilitation, even visited to see the success of the police in the community. This initiative was raised in 2011 between the Police and Community Partnership Forum and the OSP Team 8 Southeast Sulawesi Province (Sultra), as outlined in a Memorandum of Understanding (MoU). Other partnerships were also carried out with Nestle, Makassar Raya Motor, Bank BRI, Kodim, Polda, and Pegadaian in the West Kendari sector. This form of collaboration generates a lot of contributions and guidance to the community. Until now the partnership is still well maintained, even though the program has changed. One of the most developed examples of partnerships is working with Pegadaian, which later became the forerunner to "*Kampoeng Kreatif*". *Kampoeng Kreatif* started with women who were coached to process plastic waste-used coffee wrappers, plastic cups, ice cream sticks-into selling-worthy handicrafts. At that time, Pegadaian provided 15 packages of trash bins so that people could sort out waste that had potential economic value.

On the other hand, Sanua village was also awarded the title of best BKM by the City without Slum Program (KOTAKU), for the category of Partnership and Collaboration good practice. This award was given on October 14, 2017, as well as the launch of *Kampoeng Kreatif*. This great opportunity is used as a momentum to bring together the community, with partners, local governments, the Ministry of Public Works and Public Housing or *Kementerian Pekerjaan Umum dan Perumahan Rakyat* (PUPR), and KOTAKU actors. The award was presented by the Director of Settlement Area Development (PKP), Directorate General of Human Settlements, Ministry of PUPR, Rina Farida. In his remarks, the partnership with the police and Pegadaian was something that had never existed so far. Sanua has proven that the police and military can work together as partners. BKM Sanua Mandiri has been able to practice and implement good cooperation with BUMN (Pegadaian). For that, he advised Pegadaian to build partnerships with other urban villages, not only the Sanua village in the future. The current good practice process is not spontaneous and is judged by many things during the program. According to Rina, another unique thing, In response to this, the Pegadaian represented by Deputy Area Ananto expressed his gratitude to the community who appreciated this cooperation. According to him, the community's contribution to Pegadaian provides a mutual bond.

On that occasion also BKM Sanua Mandiri gave awards to community leaders and partner institutions who from the beginning instilled good practices in this location. The contribution of multi parties and personnel makes this area a location that has a nurturing and fostering relationship. Hard work together results in internalizing good values and community principles in the Sanua village. He hopes that this condition can survive and continue to grow, even as an integral part of the commitment of the government, society, and other concerned groups. The existence of a KOTAKU consultant who accompanies the location is undeniable, is also one of the keys to the success and achievements of BKM Sanua Mandiri. It is hoped that in the future there will be other BKM/LKM that are superior, creative, and innovative in carrying out the mandate of the community, especially related to the management of the KOTAKU Program PLPBK activities.

BKM is a community institution with a position as the collective leader of community associations at the village/village level. The main objective of establishing the BKM is to lead villagers in making poverty reduction efforts to be more organized, directed, and sustainable and as a forum for the community to manage various poverty alleviation programs and funds from the government, private sector, and groups that care about poverty alleviation. The role of BKM is to accommodate the aspirations of the community by involving the community so that they are pro-active in the decision-making process in community empowerment programs in poverty alleviation in their regions and fight for the fulfillment of basic, social, economic, and environmental basic infrastructure and facilities for the poor. The Sanua Mandiri BKM secretariat is located at the Sanua Village Office, making it easier to coordinate with the village government. The Sanua Mandiri BKM meetings always present a Team of 3 Facilitators to be able to provide input and direction according to the SOP for the Kotaku Program or good BKM institutional management.

Partnership and channeling in building collaboration in Sanua village is carried out through several activities in collaboration with the Kendari City Public Works Office, Kendari City Architects Association, Kendari City Big Motorcycle Association, Kendari City Social Service, and UHO 2017 KKN students (Yuli Eka, 2017).



Figure 11: Creative Village RT01/RW01 Sanua village
Source: Profile of BKM Sanua Mandiri 2017

Management of settlements in RT01/RW01 Sanua village by the KOTAKU and BKM Sanua Mandiri Program is an improvement of the village environment that is not habitable to become a special attraction for people around the village and tourists who want to visit Lasolo waterfall tourist attractions.



Figure 12: Creative Village RT01 / RW01 Sanua village
Source: Author's Documentation 2019

The mosque which is located in RT01/RW01 Sanua village was built with the aim that the community has a proper place of worship and not only as a place for prayer but also used for routine activities such as recitation for fathers and mothers, as well as a place for children to recite every evening and activities. other social. Social activities that usually carried out in mosques during the holy month of Ramadan, such as breaking the fast together and tarawih together.



Figure 13: Sanua Urban Village RT01 / RW01 Waste Management System
Source: Profile of BKM Sanua Mandiri 2017

According to Kendari City Regulation No. 4 of 2015 concerning waste management, it is to create a riverbank environment that is healthy and clean from waste so that residents feel comfortable and free from waste pollution, it is necessary to have integrated waste management by all parties in an effort-oriented way and mechanism. to make waste as a resource; that waste with all the problems it faces, not only affects aesthetics, cleanliness, and comfort, it also affects the health of the population and the environment as a result of waste production and pollution;

Handling household waste, including: a. sorting. Collection's, transportation's, processing; and. final processing of garbage.



Figure 14: Hydroponic Planting at RT01/RW01 Sanua Village
Source: Profile of BKM Sanua Mandiri 2017

Sanua Mandiri Village, especially RT01/RW01, has implemented the KRPL sustainable food house area thanks to the direction of the Food Security Agency through the Center for Diversity Consumption and Food Safety from 2010 to 2019, which has implemented Sustainable Food Home Area Activities. To expand beneficiaries and land use, in 2020 KRPL activities will change to Sustainable Food Yards or abbreviated as P2L. P2L activities are carried out to support government programs for handling priority areas for stunting intervention and/or handling priority areas for food insecurity or stabilizing food resistant areas. This activity is carried out through the use of yards, idle land, and unproductive vacant land, as a food producer to meet household food and nutrition, and is market-oriented to increase household income, BKP Ministry of Agriculture 2020.



Figure 15: Clean Water Facilities in the Lasolo River Bank, Sanua Village
Source: Profile of BKM Sanua Mandiri 2017

The clean water management system in Sanua Village comes from springs upstream of the river to be distributed to the community. Meanwhile, the liquid waste disposal system has been prepared for infiltration and solid waste using a septic tank. Although this clean water and dirty water management system has been implemented by RT01/RW01, there are still many other RTs who have not implemented a solid and liquid waste system because there is no awareness and participation of the community not to pollute rivers and pay attention to river sustainability.

The form of circulation is a form of stairs that are irregular following the contour of the soil, and the material used for circulation is soil, cast cement.



Figure 16: Forms of Regional Circulation in Sanua sub-district
Source: Author's Documentation 2019

The behavior and awareness of the people on the banks of the Lasolo river after managing the settlement based on creative villages by the Sanua Mandiri PLPBK and BKM institutions turned out to be positive. Bad behavior towards the environment, such as throwing garbage in the river, disposing of liquid and solid waste, which of course will result in a polluted environment and look slum. After the management of the riverbank settlements, there was a

process of changing the behavior and awareness of some people in a better direction. Changes in behavior and positive public awareness, such as waste management not to be disposed of into the river, bathroom/toilet wastewater not being channeled into the river but to infiltration wells that have been made, public awareness of environmental cleanliness, and a closer harmony in neighboring life. One of the government's roles in waste management is to issue Kendari City Regional Regulation Number 4 of 2015 concerning Solid Waste Management. It is hoped that people who violate the regulations on waste management Article 16 concerning the prohibition of disposing of garbage in rivers, drains, and waterways will be subject to a maximum fine of 50,000,000 rupiahs. This also supports the community to be orderly in waste management and it is hoped that this regional regulation should be applied by the government to change behavior and make people aware of how to protect and preserve their residential areas.

The culture of cooperation is a culture that is inherent in the residents on the banks of the Lasolo River. The process of managing the riverbank settlements occurs with cooperation between the residents of the Lasolo river bank and the government to build river area management. The economic conditions of the people on the banks of the Lasolo River, especially RT01 / RW01, are mostly from the middle to lower economic class. Their livelihood is home industry such as selling fried peanuts, dumplings, and others.

V. CONCLUSION

The management of settlements on the banks of the Lasolo River includes the arrangement of the riverside area by making retaining wall and greening, arranging circulation in the area, providing public facilities that can be used together, utility systems which include making clean water channels and dirty water that does not pollute the river, providing waste management. Settlement management with the concept of architectural revitalization on the banks of the Lasolo River does not only have a positive impact and influence on the arrangement of the area. but some also have an impact on the behavior and awareness of the community to protect the environment in the riverbank area. With the construction of public facilities that can be used together, community harmony becomes stronger, supported by positive social activities. The culture of mutual cooperation began when there was empowerment for the management of riverbank settlements.

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