

Fulfillment of Disability Rights through *Sekaa Janger Kolok* Towards Sustainable Development

Made Diah Aristiani¹, Kadek Vijananda Garba Yuga², Made Gita Sudharani³, Putu Ratih Kumala Dewi⁴

¹Udayana University, Denpasar, Indonesia
diahdesak7@gmail.com

²Udayana University, Denpasar, Indonesia
vijananda02@gmail.com

³Udayana University, Denpasar, Indonesia
gitasudharani@gmail.com

³Udayana University, Denpasar, Indonesia
ratihkumaladewi@unud.ac.id

ABSTRACT

Cases of inequality in the social environment are still frequently encountered, especially for people with disabilities. The stigma against people with disabilities has led to the emergence of various assumptions stating that people with disabilities are not capable of carrying out tasks on an equal basis with normal people. Disability groups often experience discrimination in society and are marginalized in development. There is one village that is unique, this village is in Bengkala Village, Buleleng Regency, Bali Province. This village is known for having a population of residents who have had limited speech and hearing since birth. It is said that this phenomenon is caused by local endogamous marriage practices that have persisted from generation to generation in a relatively small population. This group is able to develop through social and cultural life that has been preserved from generation to generation based on uniqueness and diversity by forming a source of creative activity through "*Sekaa Janger Kolok*". The aim of this research is to examine efforts for social inclusion of disabled people in Bengkala Village through *Sekaa Janger Kolok*. The research boundary is Bengkala Village, Buleleng Regency, Bali Province, Indonesia. With a descriptive qualitative research method using data collection through primary data through interviews with Village Heads, Sekaa Chairmen, Teachers as well as secondary data from literature searches. The concepts used are rights for people with disabilities, social inclusion, social welfare. As for the findings from this research, people with disabilities were involved and empowered with the formation of *Sekaa Janger Kolok* and were involved in tourist villages.

Keywords: Culture, Disabilities, Inclusion classes, *Janger Kolok*, Tourism

INTRODUCTION

Human Rights is a gift given by God that is inherent in humans with natural and fundamental characteristics. Efforts to maintain the safety of human existence as a whole by maintaining a balance between individual interests and the public interest

are the principles of human rights. Joint responsibilities and obligations of individuals and governments in trying to respect, protect and uphold human rights. Human rights are stated in Law Number 39 of 1999 concerning Human Rights, which includes related rights such as the right to life, the right to protection of human rights and basic human freedoms, the right to fulfill basic needs for proper growth and development, and the right to live and the right to defend one's life and life (Government of Indonesia, 1999). Apart from that, there is a law as the basis for protecting and upholding human rights in Indonesia, namely Law Number 26 of 2000 concerning Human Rights Courts. This right is universal; therefore, this right applies everywhere and to anyone and cannot be taken away by anyone. Therefore, this right is used by humans to protect themselves and their human dignity, besides that it can be used as a moral basis in associating or relating to fellow humans.

People with Disabilities is a condition with mental and physical limitations that individuals have from birth. Disability groups often experience discrimination in society and are marginalized in development. Disability is a condition with mental and physical limitations that an individual has since birth. Disability groups often experience discrimination in society and are marginalized in development. Nowadays, cases of inequality in the social environment are still often found between normal community groups and disabled community groups. The stigma against people with disabilities has led to the emergence of various assumptions stating that people with disabilities are not capable of carrying out tasks on an equal basis with normal people. The implantation of negative stigma in society which will then harm disabled people, the emergence of discrimination and inequality in the social environment is one of the factors that causes disabled people to not be able to develop.

Bengkala Village is a village that can be used as proof of the high level of tolerance that the Balinese people have. According to Mr. I Made Astika as Head of Bengkala Village, currently there are 42 village residents with disabilities who cannot hear and cannot speak, known as *Kolok* residents. Apart from *Kolok* residents, there are also normal residents who live in Bengkala Village. Since time immemorial, Bengkala Village has been known as a village with a majority of *Kolok* people. Until now, the lives of normal residents and *Kolok* residents can run in harmony (Interview with the Head of Bengkala Village, Kubutambahan District, Buleleng Regency, Bali Province, 14 September 2023). One of the unique cultures that makes Bengkala Village famous is the *Sekaa Janger Kolok*. *Sekaa Janger Kolok*, an art group that performs the Janger dance with songs converted into sign language. Based on this background, this research will examine efforts to fulfill human rights for people with disabilities in Bengkala Village through *Sekaa Janger Kolok*?

Literature Review

In this research, sources of information or literature were used in the form of journal articles that were deemed to have relevance, and could provide an initial understanding and general overview regarding the discussion in this research. There were 3 (three) journal articles found that were considered to have discussion that was relevant to the topic in this research, namely a journal article by Syobah (2018) entitled "Empowerment of Persons with Disabilities in East Kalimantan Province" used as literature that is considered helpful in this research process. This research aims to inform that disability is a condition that society is less aware of. One way to fulfill disability welfare can be done through empowerment which is the main driving force in life. Empowerment of disability groups aims to increase their participation in social life. It has two targets, namely, solving the problem of dependency of people with disabilities and increasing the level of social function of people with disabilities in everyday life.

Disability empowerment is formed on the basis of the belief in adapting to the environment and using the potential of people with disabilities optimally. In Indonesia, disability empowerment involves people with disabilities as much as possible. One of the programs launched by the government is the implementation of ICF principles (International Classification of Functioning). In East Kalimantan, fulfilling basic rights such as education, health and employment opportunities for people with disabilities still requires immediate attention. Several policies in East Kalimantan require improvement, such as installing ramps that are too steep, installing guiding blocks that are dangerous, and other errors. Even though the policy that was launched has not been implemented well, it requires rehabilitation and revision from the community to realize the importance of this policy for people with disabilities.

The second journal article by Wijayanto (2015) entitled "Empowering Disabled Persons in the Implementation of the Joint Business Group Program (KUBE) in Suruh Village, Tasikmadu District, Karanganyar Regency" is the result of research which aims to describe the conditions of people with disabilities who follow the regional social development strategy ESCAP (Asia Pacific Socio-Economic Commission) as improving the quality of life of society starting from eradicating poverty, implementing equitable justice, and increasing community participation, especially people with disabilities in the Asia Pacific. committed to the welfare of disabled groups. One form of welfare for disabled groups is a program from the government through the joint business group program which regulates providing business capital, business training, improving skills, business motivation, and mentoring for disabled groups regardless of their differences.

Empowerment of people with disabilities in an effort to improve social welfare in joint business group programs includes mental, physical characteristics, training, and assistance with work tools to develop the skills of people with disabilities.

Empowering people with disabilities through the Joint Business Group (KUBE) program aims to empower people with disabilities which is carried out through various activities ranging from skills and entrepreneurship training, as well as training in sewing skills which is intended for people with physical disabilities and deaf and speech impaired people. Apart from providing training and strategic assistance, we also provide capital and equipment for disabled people who are skilled and want to open their own business, so that they can live economically independently, so that they can meet their own economic needs and the economic needs of their families.

The third journal article by Mulyati, et al (2019) entitled “Empowerment of Persons with Disabilities in Realizing Economic Independence (Case in Simbatan Village, Nguntoronadi, Magetan)” used as literature that is considered helpful in this research process. This research aims to provide solutions to the problems faced, namely the sustainability of productive activities that provide social and economic benefits, can increase product creativity and have high competitiveness for people with disabilities. By developing products made by people with disabilities, it is hoped that it will be able to increase income and at the same time overcome the problem of poverty for people with disabilities and their families. Empowerment of people with disabilities should continue to be carried out, so that independence and a prosperous life can be realized. There is guidance and support from local governments and related agencies for entrepreneurs with disabilities, so that they can be independent and not become a burden on other people.

It is felt that the three studies above have provided a good and basic understanding in discussing programs for people with disabilities which require a lot of changes from society, conditions for empowering people with disabilities through joint business group programs provide a bright spot in social life, and solutions to the problems faced, namely the sustainability of productive activities. which provides social and economic benefits, can increase product creativity and has high competitiveness for people with disabilities. However, the third party has not provided efforts to fulfill human rights for people with disabilities in this research using a case study in Bengkulu Village. This is what will be highlighted as novelty in this research.

Conceptual Framework

Conceptually, empowerment refers to people's abilities. For example, vulnerable and weak groups have the ability or strength to fulfill their basic needs, so that they can have freedom. The freedom in question is to participate in the development process and the decisions that affect them (Wijayanto, 2015). According to Parsons, empowerment is a process by which a person becomes strong enough to be able to participate in controlling events and institutions that influence his or her life. This empowerment emphasizes that people will acquire skills, sufficient

knowledge to influence and the lives of others will become their concern (Parsons, 1994).

Kartasasmita said, there are three ways that must be done in empowerment, namely, creating an atmosphere or climate that can enable the development of individual potential, strengthening the potential or power possessed by the community by taking concrete steps such as providing physical and social facilities and infrastructure that can be accessed. by all elements of society, empowering the people by protecting and defending the interests of the weak, by preventing the weak from becoming weaker or marginalized in the face of the strong (Kertasasmita, 1996:19). In this theory or concept of community empowerment, I use it to analyze discussions related to efforts to fulfill disability rights in Bengkulu village by establishing *Sekaa Janger Kolok*.

According to Simarmata and Zakaria (2015), social inclusion is a process by which certain individuals or groups are able to participate partially or fully in their social life. The meaning of social inclusion is intended to take advantage of global development opportunities by empowering marginalized groups of people. Therefore, this approach ensures that all people have equal opportunities, for example in making decisions that affect their lives and that they can enjoy equal access to market systems and services as well as political space, both social and physical. Apart from that, social inclusion also encourages all elements of society to receive equal treatment and have the same opportunities as citizens, regardless of religious, ethnic, physical differences and sexual orientation choices. This social inclusion embraces all communities who experience stigma and marginalization simply because they are different and invites all communities to act inclusively in everyday life.

This social inclusion wants all elements of society to build social relations and solidarity, by accepting all citizens without exception and doing this voluntarily without coercion. So, people with an understanding of social inclusion can avoid isolating and ostracizing each other by accepting differences as human rights. Social inclusion aims to ensure universal fulfillment of Human Rights. For example, fulfilling basic needs (being able to access, fulfilling minimum basic services), inviting all elements of society to participate fully socially (against isolation), and recognizing identity and being respected in a unified whole. By using inclusion, it is hoped that an increasingly open environment will be created by inviting everyone with various differences in background, characteristics, abilities, status, conditions, ethnicity, culture and others. In this theory or concept of social inclusion, I use it to examine the efforts of the Bengkulu village government in fulfilling disability groups by forming *Sekaa Janger Kolok* In social inclusion theory, it is used to examine the efforts of the Bengkulu village government in fulfilling disability groups by forming *Sekaa Janger Kolok*.

METHOD

In this research, the author uses qualitative research methods to determine efforts to fulfill human rights for people with disabilities in this research using a case study in Bengkala Village. The type of data used in this research is qualitative data using a case study approach. Qualitative data is data that cannot be measured in certain units of calculation. Qualitative data usually contains explanations related to the data which are used to support the completeness of the data in the form of descriptions and explanations. The case study approach is an approach in qualitative research that focuses on a real event or phenomenon that occurs in various contexts, whether people, community groups, or events that occur in certain community environments and so on. Determining the search, research and data management processes used in this research, the author uses inductive analysis techniques. Inductive data analysis techniques contain specific descriptions of data originating from results in the field before drawing a conclusion. The data collection technique used is observation technique, the author made a direct visit to the research location which in this paper is located in Bengkala Village, Buleleng District, Bali Province to look for the data needed in accordance with the research objectives and needs.

Next, the author uses interview techniques, data can be obtained through interviews conducted with several informants who understand the problems according to the title of the work raised by the author. And library techniques, there is some data in the research obtained from books, journals and other literature that is related to the problems raised in the research. This research uses two types of data sources, namely primary data sources and secondary data sources. Primary data sources were obtained by researchers directly through observations carried out in the field by conducting in-depth interviews with several parties such as village heads, sekaa heads, and tourists. Meanwhile, secondary data sources are obtained by researchers through data sourced from related literature such as journals, books, documentation, reports, papers and so on. Researchers utilize secondary data to identify field data which is then used to verify the data that has been obtained.

RESULTS & DISCUSSION

Efforts to Form People with Disabilities Through *Sekaa Janger Kolok*

According to the Big Indonesian Dictionary (2023), conditions experienced by someone who has physical, intellectual and mental limitations for a long time are called disabilities. Disabled people can be classified as vulnerable groups who often receive discrimination in society. It is estimated that around 15 percent of the world's population are people with disabilities. As many as 82 percent of people with disabilities are known to live in developing countries and live below the poverty line and often face limited access to health, training, education and employment

(Purnomosidi Arie 2017:1-4). Recorded in the information data from the Indonesian Ministry of Health, data on people with disabilities through basic health research (Riskesmas) in 2007, 2013 and 2018 found that 3.3% of children aged 5-17 years had disabilities, in Indonesia aged 18-59 years it was 22.0 %, while in old age as many as 74.3% of elderly people are able to carry out activities independently, 22.0% experience mild obstacles, 1.1% moderate obstacles, 1% severe obstacles, and 1.6% tend to experience total dependence.(Fetty Ismandari: 2019). Looking at the context of human rights, the government has a responsibility to guarantee the protection, fulfillment and enforcement of human rights for all people without exception.

Nowadays, cases of inequality in the social environment are still often found between normal community groups and disabled community groups. The stigma against people with disabilities has led to the emergence of various assumptions stating that people with disabilities are not capable of carrying out tasks on an equal basis with normal people. The implantation of negative stigma in society will create losses for people with disabilities, the emergence of discrimination and inequality in the social environment is one of the factors causing people with disabilities to not be able to develop.

The island of Bali is an area that is known to have a high sense of tolerance, reflected in the existence of various cultures and religions. Bengkala Village is a village that illustrates the high level of tolerance possessed by the Balinese people. This tourist village is located in the north of the island of Bali, precisely in Kubutambahan District, Buleleng Regency. Currently there are 42 Village residents with disabilities (cannot hear and cannot speak). In Balinese, not being able to hear and not being able to speak is known as "stamp duty". For this reason, disabled residents in Bengkala Village are called "citizens stamp duty".

Since time immemorial, Bengkala Village has been known as a village with a majority of residents stamp duty but still has normal residents in it (Interview with the Head of Bengkala Village, Kubutambahan District, Buleleng Regency, Bali Province, 14 September 2023). Until now, the lives of normal residents and *Kolok* residents can run in harmony, residents in Bengkala Village communicate using a special sign language called mother tongue. Overall, the village community is able to understand sign language because the residents adhere to the principle of brotherhood "Similar to Braya". Bengkala Village has efforts to empower disability groups in Bengkala Village, such as by establishing "*Sekaa Janger Kolok*."

"*Sekaa Janger Kolok*" is a group of Janger dancers whose members consist of *Kolok* residents in Bengkala Village. The type of dance performed is the Janger dance which has been created and adapted for the *Kolok* residents. The originator of this dance is Alm. Mr. Nedeng, he is also the main trainer of this dance. Alm. Mr. Nedeng was able to communicate using *Kolok* Bengkala sign language. *Sekaa Janger Kolok* founded in 1967 with a training period of 3-5 months. His initial goal in creating *Sekaa*

Janger Kolok namely, it is hoped that it will be able to empower the *Kolok* community in Bengkala village. The formation of this community group is one form of implementing the fulfillment of human rights for residents with disabilities in Bengkala Village. Department *Janger Kolok* has characteristics that make it unique and a performance that is much sought after by tourists.

Department *Janger Kolok* incorporates Bengkala *Kolok* sign language in the performance. As it progresses, the staging *Janger Kolok* increasingly known by many people and invited to national and international events. The Bali Provincial Government has supported the emergency *Sekaa Janger Kolok*, this has given a new color to art and culture in Bali. Through *Sekaa Janger Kolok*, *Kolok* residents in Bengkala Village have shown their potential as disabled residents. According to Mr. I Komang Wisnu (2023) as Chairman of the first as well as builder *Sekaa Janger Kolok*, in particular, all residents with disabilities in this village are obliged to join and become part of *Sekaa Janger Kolok*. They are required to be able to dance the *Janger Kolok* dance. Since its existence *Sekaa Janger Kolok* The lives of *Kolok* residents began to experience improvement in various fields. Through *Sekaa Janger Kolok* they can have a new job which can then generate money to fulfill their personal and family lives (Interview with Sekaa Chair and Trustee *Sekaa Janger Kolok* Village Bengkala, Kubutambahan District, Buleleng Regency, Bali Province, 14 September 2023). *Sekaa Janger Kolok* is a form of activity and creativity based on local wisdom developed in Bengkala Village as a form of effort to empower disability groups.

In this paper, the author uses community empowerment theory to analyze the efforts of Bengkala village to fulfill the rights of people with disabilities by looking at one way of community empowerment, namely creating an atmosphere or climate that can enable the development of individual potential. Here it can be seen that there is the formation of a community group called "*Sekaa Janger Kolok*" for people with disabilities in Bengkala village to increase their potential or talent in the arts, apart from that there is also the establishment of a "Community Economic Zone" or (KEM). It can be seen that the development of *Sekaa Janger Kolok* has shown the form of personal potential possessed by people with disabilities. To date *Sekaa Janger Kolok* has been made an icon of Bengkala Village. In order to increase efforts to empower the residents of *Kolok* Bengkala, through various considerations it was finally decided to build a "Community Economic Zone " (KEM) in Bengkala Village. The KEM that was built had been calculated beforehand so that the facilities in it also contained supporting facilities for empowerment for resident stamp duty. With the existence of KEM citizens stamp duty Given the right to develop their potential, *Kolok* residents are taught various variations of new dances which can then be performed in an event or performance.

***Sekaa Janger Kolok* and Social Inclusion in Bengkala Village**

In carrying out their activities, there will be conflicts that occur between people with disabilities and people with disabilities as normal citizens. But with the strong sense of brotherhood that is upheld through local wisdom means that the residents of Bengkala Village tend to be very quick to resolve conflicts that occur. Local wisdom which has been preserved from time immemorial to the present is part of the concept "like brother". Bengkala Tourism Village is one of the villages in Bali with the implementation of the concept like a brother between the people. Be like a brother is a form of expression of close brotherhood in Bali, both between Hindus and non-Hindus and Balinese and non-Balines. Be like a brother become social capital in strengthening a sense of solidarity and increasing a sense of tolerance between communities. Simple concepts like a brother are interpreted into Indonesian as an expression "I am you and you are me" so that all Bengkala residents are able to create a sense of peace and no sense of difference between their people.

Application of concepts like a brother in Bengkala Village, it becomes the seed of solidarity that grows and develops so that all *Kolok* residents and non-disabled residents can communicate and build harmonious relationships. This group was able to develop through social and cultural life that was preserved from generation to generation. Every resident in this village is treated equally without any gaps between normal residents and deaf and dumb residents (stamp duty). The application of a high sense of tolerance possessed by local people can be seen through normal people in general who can understand sign language (mother tongue) stamp duty) since childhood to be able to communicate with the *Kolok* residents around him. The application of this sense of tolerance creates harmony between normal non-disabled citizens and *Kolok* residents. The citizens stamp duty also gives them equal rights with normal people in various fields such as economics, education, employment, the right to vote in the election of village leaders, and the right to express opinions that are usually citizens stamp duty involved in village meetings to provide aspirations.

Bengkala Tourism Village also applies the *tri hita karana* concept in seeking to empower disabled groups in social life. It is believed that the concept of *tri hita karana* can be a form of action in achieving the preservation of cultural diversity and creating unity regardless of differences between human beings. *Tri hita karana* has its roots in "*Tri*" which means three, "*Hita*" which means happiness and "*Karana*" which means cause. In simple terms, *tri hita karana* is defined as the three causes of creating happiness in life. The implementation of the *tri hita karana* concept is divided into three relationships, namely, the relationship between humans and God Almighty or the Creator (*Parahyangan*), human relations with fellow human beings (*Pawongan*), and human relationships with the environment and surrounding nature (*Palemahan*). In implementing the *tri hita karana* concept, it is emphasized that each individual must be able to understand the meaning and apply it completely because basically by

preserving the *tri hita karana* each individual can eradicate views that encourage conflict and differences. The three elements of *Tri Hita Karana*, namely *parahyangan*, person, field occupies the same level in every implementation both in thought, speech, and action.

Element *Parahyangan* forming harmony in maintaining harmony with God Almighty which can be realized through *yadnya* activities as a sincere offering to the Creator. Bengkala Village practices the form of *yadnya* by building a temple shrine, carrying out prayers (worship) and carrying out religious ceremonies, developing artistic creativity such as dance, percussion, carving for the purposes of ceremonial rituals. Inhabitant stamp duty in Bengkala Village they always get an equal place with other normal residents. Examples that can be seen in practice are *parahyangan* is *Sekaa Janger Kolok* who has routine duties in every religious ceremony and major holiday celebrations. Usually, *Sekaa Janger Kolok* will be performed in a religious ceremony currently taking place in Bengkala Village. All citizens stamp duty and normal citizens will carry out worship together without any barriers between citizens or differences in places of worship.

Viewed from the real person, the community in Bengkala Village fully practices the principles like a brother, couples together, *salunglung sabayantaka*, and *tat twam asi* which emphasizes the existence of a friendly society with a sense of tolerance. Hindu society believes in the existence of law *karmaphala* "What is sown, that will be reaped." This is what is then implemented in Bengkala Village by treating every resident well, respecting each other, respecting and giving them equal rights. According to Mr. I Made Astika as Head of Bengkala Village, all *Kolok* residents and normal residents (non-disabled) get equal rights and place in the village environment in the fields of work, education, and voting rights. Not only normal residents can take part in village activities, but all residents stamp duty also given the right to get involved, such as taking part in deliberations and general elections held in Bengkala Village. *Kolok* residents also have voting rights with the same value as other normal residents. Even when a village meeting is held, if even one person is not present then the village meeting will be canceled. This attitude of tolerance and mutual respect between human beings creates a harmonious environment between citizens stamp duty with normal residents in Bengkala Village.

Next in elements plain, the attention of the people of Bengkala Village to the environment cannot be doubted. Entering the village area, there are lots of shady trees growing along the road until you enter the residential area. The majority of the people of Bengkala Village work as farmers, because the area of this village is estimated to cover an area of 496.00 Ha with the dominant area being agricultural land and plantations. There are 80% of bio Permata plants which are one of the commodities of this village (Bengkala Village Profile, 2020). Apart from that, Hindus in Bali have a high sense of gratitude and attention to nature and the environment. In the Hindu

religious calendar in Bali there is a major holiday, namely "Hari Raya *Tumpek Bubuh*". *Tumpek bubuh* is celebrated as a form of gratitude and respect for Sang Hyang Sangkara who is a deity believed to be the protector of plants and living beings. In celebration of Hari Raya *Tumpek Bubuh*, Hindus in Bali will perform a prayer ritual as a form of gratitude towards the earth and the universe. The Bengkala village community also participates in celebrating the *tumpek bubuh* festival once every 210 days, this is a form of gratitude for the blessings given to crops and agriculture.

With the application of principles like a brother and concepts to hit three in Bengkala Village in providing provisions for people with disabilities. Also, with *Sekaa Janger Kolok* became a strategy for Bengkala Village in developing cultural tourism and developing the empowerment of disabled groups through local wisdom that continues to be preserved. This shows that all citizens stamp duty Bengkala Village has high artistic enthusiasm and potential. Through the existence of citizens stamp duty, Bengkala Village has succeeded in holding the status of a tourist village with art *Janger Kolok* Dance which is unique and the only one in Bengkala Village. It is found in Chapter 1, Article 3 of the Village Law, that village regulations must be based on recognition, subsidiarity, diversity, togetherness, participation, equality, empowerment and sustainability. With this principle, all villages are required to create an open environment, with a friendly and open community structure. Because every citizen without exception must respect and embrace all differences. With this, a village becomes capital to build an inclusive village. Through the Village Law, the author examines the efforts made by Bengkala village officials to fulfill the rights of people through principles Like Braya and implementing the concept to hit three, as well as the formation of *Sekaa Janger Kolok*.

Conclusion

Cases of inequality in the social environment are still often found between groups of normal citizens and groups of people with disabilities. The stigma against people with disabilities has led to the emergence of various assumptions stating that people with disabilities are not capable of carrying out tasks on an equal basis with normal people. The island of Bali is an area that is known to have a high sense of tolerance, reflected in the existence of various cultures and religions. Bengkala Village is a village that illustrates the high level of tolerance possessed by the Balinese people. Currently there are 42 Village residents with disabilities (cannot hear and cannot speak). In Balinese, not being able to hear and not being able to speak is known as "stamp duty". Since time immemorial, Bengkala Village has been known as a village with a majority of residents stamp duty but still has normal citizens in it. Overall, the village community is able to understand sign language because the residents adhere to the principle of brotherhood " Similar to Braya". Bengkala Village has made efforts to empower disability groups in Bengkala Village, such as by establishing "*Sekaa Janger*

Kolok". Community empowerment theory to analyze the efforts of Bengkulu village in fulfilling the rights of people with disabilities by looking at one way of community empowerment, namely creating an atmosphere or climate that can enable the development of individual potential. Here it can be seen that there is the formation of a community group called "*Sekaa Janger Kolok*" for people with disabilities in Bengkulu village to increase their potential or talent in the arts, apart from that there is also the establishment of a "Community Economic Zone" or (KEM).

Bengkala Tourism Village also applies the *tri hita karana* concept in seeking to empower disabled groups in social life. It is believed that the concept of *tri hita karana* can be a form of action in achieving the preservation of cultural diversity and creating unity regardless of differences between human beings. In simple terms, *tri hita karana* is defined as the three causes of creating happiness in life. The implementation of the *tri hita karana* concept is divided into three relationships, namely, the relationship between humans and God Almighty or the Creator (*Parahyangan*), human relations with fellow human beings (*Pawongan*), and human relationships with the environment and surrounding nature (*Palemahan*).

In implementing the *tri hita karana* concept, it is emphasized that each individual must be able to understand the meaning and apply it completely because basically by preserving the *tri hita karana* each individual can eradicate views that encourage conflict and differences. The three elements of *Tri Hita Karana*, namely *parahyangan*, person, field occupy the same level in every implementation in thought, speech and action. Through the existence of citizens stamp duty, Bengkulu Village has succeeded in holding the status of a tourist village with art *Janger Kolok* Dance which is unique and the only one in Bengkulu Village. It is found in Chapter 1, Article 3 of the Village Law, that village regulations must be based on recognition, subsidiarity, diversity, togetherness, participation, equality, empowerment and sustainability. With this principle, all villages are required to create an open environment, with a friendly and open community structure.

REFERENCES

- Arie, P. (2017). Inclusion of people with disabilities in Indonesia. *Journal of Legal Reflection*, 1, 1-4.
- Ismandari, F. (2019). Disability Situation. Data Center And Information from the Indonesian Ministry of Health, 1-10.
- Mulyati, T., Rohmatiah, A., & Lukito, M. (2019). Empowerment of Persons with Disabilities in Realizing Economic Independence (Case In Simbatan Village, Nguntoronadi, Magetan). *Daya-mas Journal*, 4(2), 57-60.
- Ra'is, D. U. (2018). Map of social inclusion in regulation village. *Reformation*, 7(2).

Syobah, S. N. (2018). Empowerment of Persons with Disabilities in East Kalimantan Province. *NUANSA: Journal of Social Science Research and Islamic Religion*, 15(2), 251-272.

Law Number 26 of 2000 concerning Human Rights Court. Law Number 39 of 1999 concerning Human Rights.

Law Number 6 of 2014 concerning Village.

Wijayanto, H. (2015). Empowering Disabled People in Implementing the Joint Business Group (Kube) Program in Suruh Village, Tasikmadu District, Karanganyar Regency. *The Indonesian Journal of Public Administration (IJPA)*, 1(2), 43-67.