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Advancing Regenerative Farming Based on Community Services and Research-Based Experiences through Building a Sense of Cultural Identity and Pride Among Farmers and Their Children at Subak Uma Lambing

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ABSTRACT

This study examines how the community at Subak Uma Lambing in Bali, Indonesia, can advance regenerative farming initiatives by strengthening farmers' and their children's cultural identity and pride. Through community engagement and research-based approaches, this study explores the behavioral factors that influence the adoption of regenerative agricultural practices. By deepening the community's connection to its cultural heritage, this research seeks to enhance motivation toward sustainable farming and ensure the preservation of local traditions for future generations. The revitalization of agriculture in Subak Uma Lambing relies on cultivating a strong sense of cultural identity, particularly among the younger generation. Strengthening this cultural bond is essential for fostering a resilient agricultural system that honors tradition while integrating innovation. By instilling an appreciation for farming from an early age, this study aims to promote long-term sustainability and prosperity for the Subak Uma Lambing community.

Contribution to Sustainable Development Goals (SDGs)

SDG 2 (Zero Hunger)

SDG 4 (Quality Education)

SDG 11 (Sustainable Cities and Communities)

SDG 12 (Responsible Consumption and Production):

SDG 15 (Life on Land)

1. INTRODUCTION

1.1. Background

Subak Uma Lambing, located in Sibang Kaja Village, Abian Semal, Badung Regency, Bali, Indonesia, spans an area of 86.77 hectares. This village, named after Anglura Lambing, a former

warrior king, boasts a rich history and is renowned for its traditional Subak irrigation system. This sophisticated water management method, recognized as a UNESCO World Heritage Site, exemplifies a community-driven approach to distributing water equitably among farmers through a network of water temples. Farming and eco-tourism serve as the primary sources of income for the community, showcasing how the village



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integrates agriculture with sustainable tourism, attracting visitors interested in farming practices and the area's natural beauty [1].

The community's practices are deeply rooted in the Balinese philosophy of Tri Hita Karana, which emphasizes harmony among people, nature, and the spiritual realm. The principles of Tri Hita Karana permeate Subak Uma Laming's members, providing a strong interconnection between the material and spiritual aspects of daily activities. This philosophy guides the villagers in maintaining a balanced and sustainable way of life, ensuring that their agricultural practices do not harm the environment and that they live in harmony with nature and each other. Informed by the Balinese philosophy of Tri Hita Karana, which advocates for harmony among people, nature, and the spiritual realm, this study draws on Ref. [2] theories on the benefits of organic farming. These theories suggest that organic farming can lead to sustainable and profitable agricultural practices, thereby aligning with the Tri Hita Karana principles.

Researchers from the University of Nueva Caceres (Naga City, Philippines) and the Universitas of Warmadewa (Bali, Indonesia) conducted a focused group discussion in June 2024 with the farmers and social workers within the community. The village primarily cultivates rice, henna flowers, and pandanus using sustainable methods on fertile land. Findings indicate that despite the area's robust agricultural heritage and the advanced traditional Subak irrigation system, the adoption of regenerative farming practices remains limited. Currently, only 25 out of 250 farmers are engaged in regenerative farming, covering only 10% of the land. The majority of the farmers (225) continue to employ conventional farming methods, which may not fully align with modern sustainability goals and the global shift toward environmentally friendly agriculture.

According to [2], organic farming systems have potential benefits over conventional methods. They emphasized that organic farming practices, which avoid synthetic inputs and emphasize soil health and biodiversity, can lead to improved long-term sustainability and profitability. Organic farming often results in healthier soils and reduced environmental impact and can be economically advantageous due to premium prices for organic products and potentially lower input costs over time. However, the transition from conventional to organic farming can be particularly challenging in communities with rich cultural heritages, such as those practicing traditional agricultural systems like Subak Uma Laming in Bali. Traditional farming systems often have deep-rooted cultural practices, intricate social structures, and historical significance tied to their agricultural methods. These factors can create barriers to adopting new farming techniques, including organic practices, which may require changes in farming practices, access to organic certification, and potentially different market strategies. This limited adoption of organic and regenerative farming practices poses a challenge to achieving long-term agricultural sustainability and profitability in the village.

Additionally, there is a notable generational shift where the children of farmers, whether from conventional or regenerative backgrounds, show little interest in pursuing farming as a livelihood. A study by Ref. [3] found that younger generations in Bali are increasingly disinterested in pursuing agriculture as a livelihood. This disinterest is influenced by several factors, including the allure of urban employment opportunities and the perception of farming as a less lucrative and less prestigious career. This generational disinterest threatens the continuity of

traditional agricultural practices, as the knowledge and skills required for these practices are not being passed down. Compounding this issue, locals have limited knowledge of the history and cultural aspects of Subak Uma Laming, which could further threaten the preservation of traditional agricultural practices.

This research aims to investigate the behavioral factors influencing the adoption of regenerative farming, with a focus on fostering a stronger connection to cultural heritage. By doing so, it seeks to encourage the community to adopt sustainable agricultural practices and preserve its cultural legacy for future generations. Specifically, the research aims to address the following questions: i) What factors influence the decision of farmers in Subak Uma Laming to adopt or reject regenerative farming practices? ii) What level of knowledge about the history and cultural aspects of Subak Uma Laming affects the community's engagement in sustainable agricultural practices? iii) What are the main reasons for the lack of interest in farming among the younger generation in Subak Uma Laming, and how can this trend be reversed?

To help further develop the content of this study, existing relevant literature and studies of international, national, and local circulations were reviewed. These sources have contributed valuable information and knowledge, serving as crucial guides in developing essential tools for this research.

The growth of agriculture is one of the most powerful weapons for reducing severe poverty and promoting universal prosperity. Globally, it remains a pivotal industry that sustains livelihoods. The essential role of farming lies in its ability to provide communities with the necessities for healthy and prosperous living.

Agricultural farming utilizes a range of methods that boost its effectiveness in various locales. One of these is called organic farming. Organic farming is an agricultural practice that utilizes sustainable pesticides and biological fertilizers generated primarily from animal waste and nitrogen-fixing cover crops.

According to Ref. [2], organic farming systems have potential benefits over conventional methods. They emphasized that organic farming practices, which avoid synthetic inputs and emphasize soil health and biodiversity, can lead to improved long-term sustainability and profitability. Organic farming often results in healthier soils and reduced environmental impact, and it can be economically advantageous due to premium prices for organic products and potentially lower input costs over time.

The Subak Uma Laming community practices this method as well, yet they additionally care for their agricultural land and use pesticides on their crops. They only apply it when extremely required, as they believe it has a deleterious effect on agriculture and human health [4].

When it comes to farmer participation in the farming industry, young individuals also have to be involved in this industry. In our research in this area, we determined that only adults and retirees who work in the workplace have a passion for farming. A study by Ref. [3] found that younger generations in Bali are increasingly disinterested in pursuing agriculture as a livelihood. According to the locals of Subak Uma Laming, older adults respect and value their children's work on the farm. However, young people's passion for farming is remarkably rare. Additionally, the formal farming education curriculum that is taught in colleges and university schools is somewhat limited.

In appreciation of the community's practice of regenerative farming, young people must get involved and value it substantially to turn it into a profession that they can be proud of for themselves, their families, and society as a whole. Having self-pride, especially in a simple job, is very important as part of a person's professional growth. It also is a basic human feeling that requires an advanced method of self-evaluative process [5]. Positive emotions might originate from pride that is directed toward oneself or others [6].

To better understand and take advantage of the various agricultural products, individuals in various locales must be aware of and acknowledge the nuanced narratives inherent within the community. Cultural mapping is one of the most effective ways to document cultural values, traditions, and representations in a specific area [7]. It relies heavily on local expertise and community collaboration to develop a comprehensive understanding. Engaging with individuals and sharing their stories in a community serves as crucial for developing cultural mapping [8]. This participatory approach not only captures the richness of cultural heritage but also fosters a deeper connection to local identities. People who desire to participate in ecotourism on their agricultural farms are drawn in by their profound compassion for their heritage [9]. This connection enhances the sustainability of cultural practices while promoting economic opportunities tied to cultural tourism.

Furthermore, the Subak Uma Lambing community needs to preserve its culture and language. The literary history in their books, written in Sanskrit, should not be annihilated but preserved for generations [10], and so that most locals can better understand what is stated in this book, we also aim to translate it into the Balinese language. As a result, people will be more interested in visiting and appreciating the locale due to its rich culture and a great deal of agricultural products.

Cultural Preservation and Revitalization. This study highlights the importance of integrating traditional practices with modern sustainable farming techniques. Focusing on the Subak system helps preserve and revitalize the cultural heritage of Bali, promoting a sense of identity and pride among farmers and their children.

Promotion of Sustainable Agriculture. By documenting and analyzing the regenerative farming practices in Subak Uma Lambing, the study provides valuable insights into sustainable agricultural methods that can be replicated in similar communities. This can contribute to a broader shift towards environmentally friendly farming practices, reducing the reliance on chemical inputs and enhancing biodiversity.

Community Empowerment. The study emphasizes the role of community services and research in advancing farming practices. Involving local farmers and their families in the research process fosters a sense of ownership and empowerment, encouraging more farmers to adopt regenerative practices.

Educational Resource. The findings of this study can serve as an educational resource for agricultural researchers, policymakers, and practitioners. It offers a case study of how traditional knowledge and modern agricultural practices can be harmoniously integrated, providing a model for other regions facing similar challenges.

Policy Implications. The study's insights into the benefits and challenges of regenerative farming can inform agricultural policies and programs. Policymakers can use this information to

design initiatives that support sustainable farming, promote environmental conservation, and enhance food security.

Environmental Benefits. By highlighting the environmental advantages of regenerative farming, such as improved soil health and reduced pest problems, the study underscores the potential for these practices to contribute to long-term ecological sustainability. This can inspire further research and investment in sustainable agricultural technologies.

Social Cohesion and Harmony. The research underscores the importance of social and spiritual elements in farming, as embodied in the Tri Hita Karana philosophy. By fostering harmony among people, nature, and the divine, the study promotes social cohesion and strengthens community bonds, which are essential for the success of collective agricultural efforts.

Future Generations. The study ensures the transmission of valuable knowledge and skills by involving children and younger generations in farming practices and cultural traditions. This not only helps maintain the cultural fabric of the community but also prepares future generations to continue and innovate in sustainable farming practices.

This research focuses on advancing regenerative farming practices at Subak Uma Lambing, Sibang Kaja Village, Abian Semal, Badung Regency, Bali, Indonesia, through community services and research-based experiences. It highlights 10% (25 farmers) of the total 250 farmers in the community. The aim is to build a sense of cultural identity and pride among farmers and their children, ensuring the sustainability and resilience of their agricultural practices. The study will investigate the following variables: (1) Community Services: Initiatives and programs to educate and engage the community in regenerative farming practices. (2) Research-Based Experiences: Documenting and analyzing the current practices, successes, and challenges of regenerative farming within Subak Uma Lambing. (3) Identity and Pride: Efforts to strengthen farmers' and their children's cultural and historical connection to Subak Uma Lambing, fostering a sense of pride and ownership over their agricultural heritage. (4) Regenerative Farming Techniques: Exploring specific techniques such as organic farming, duck rice systems, and other sustainable practices the farmers adopt.

1.2. Objective

The objectives of this research are (1) to implement a community service initiative that educates and engages local farmers in adopting regenerative agriculture practices, improving sustainability and productivity. and (2) to document and analyze current farming practices, successes, and challenges in Subak Uma Lambing to guide the transition to regenerative agriculture. (3) Strengthen the cultural identity and pride of farmers by fostering deeper connections with their historical and agricultural heritage, especially among the younger generation. (4) Explore and promote specific regenerative farming techniques, such as organic farming and the duck rice system, to improve environmental sustainability and agricultural resilience.

2. Methodology

This study applies the qualitative descriptive research design that was used in this study in utilizing and analyzing the data based on the focus group discussion and interviews conducted by the

researchers. The descriptive nature of qualitative research allows the researchers to describe the experiences of the respondents.

2.1. Study Site.

This study was conducted at the Subak Uma Lambing in Sibang Kaja Village, Abian Semal, Badung Regency, Bali, Indonesia. The community consists of 25 farmers. The researchers explored the potential approaches for creating efficiency and building a Sense of Cultural Identity and Pride among Farmers and their Children.

2.2. Participants.

This study was made possible through the guidance and unending support of the University of Nueva Caceres, School of Graduate Studies, Philippines in collaboration with the Universitas Warmadewa, Indonesia, and the selected farmers and social workers of Sumak Uma Lambing who generously participated in the interview, focus group discussion and data collection on June 2024.

2.3. Ethical Consideration.

The conducted data gathering ensured adherence to the mandate of the Data Privacy Act; hence, participants' informed consent was ensured before the said gathering of data. It was apparent to the respondents that their involvement was solely intended to achieve the research objectives.

2.4. Data Collection.

The study was conducted in June 2024. Access to the study sites was secured and made possible through the collaboration of the University of Nueva Caceres, School of Graduate Studies, Philippines, and the Universitas Warmadewa, Indonesia.

The data collection was made possible through interviews and focus group discussions to solicit answers from the respondents regarding the farming practices, traditional history of Sumak Uma Lambing, and related information about the study.

2.5. Data Analysis.

The data gathered from the interview and focus group discussion were used to determine the experiences and perspectives of the respondents to understand the challenges and opportunities within the community. The data collected were used as input to provide valuable insight and recommend solutions to bridge the adoption gaps.

The qualitative data analysis underscores the need for more effective community services and educational programs that emphasize the cultural and historical importance of Subak Uma Lambing while promoting the benefits of regenerative farming. Participants expressed that integrating traditional knowledge with modern sustainable practices could enhance community pride and motivate the younger generation to engage in farming. The descriptive nature of this qualitative research allows for a detailed depiction of the farmers' experiences and the socio-cultural dynamics influencing their farming choices.

3. RESULT AND DISCUSSION

The researchers conducted a Focus Group Discussion (FGD) with farmers from Subak Uma Lambing, supplemented by data from social workers and site visits, aiming to explore research questions centered on cultivating a sense of cultural identity and pride among farmers and their children. The data were categorized into themes and sub-themes, drawing from interviews, observations, and FGD analyses to illustrate findings aligned with existing research literature.

3.1. Adoption Rate

Among the 250 farmers in Subak Uma Lambing, only 25 (10%) have embraced regenerative farming methods, highlighting a significant adoption gap. The remaining 225 farmers (90%) continue to practice conventional methods. Despite governmental initiatives, the majority of farmers persist with conventional practices, underscoring challenges in promoting the wider adoption of sustainable agricultural techniques.

Table 1. Distribution of Farmers by Farming Practices in Subak Uma Lambing

Percentage of Farmers in Conventional Farming	Percentage of Farmers in Regenerative Farming	Overall Percentage
90%	10%	100%

The low adoption rate of regenerative farming practices in Subak Uma Lambing, where only 10% of farmers have embraced these methods, reflects several intertwined factors. Firstly, the villages' deeply entrenched cultural and historical practices, including the traditional Subak irrigation system, prioritize conventional farming methods that have been passed down through generations. These practices are integral to the community's identity and may overshadow the appeal of adopting new, unfamiliar regenerative techniques to the farmers. Secondly, economic constraints play a significant role, as the initial investments required for transitioning to regenerative farming (such as equipment and organic certifications) act as barriers and are perceived as financially burdensome without immediate profitability guarantees. Farmers' reluctance is further compounded by perceived risks such as yield fluctuations and market uncertainties during the transition phase. Additionally, a lack of comprehensive education and awareness about the benefits of regenerative farming hinders adoption, with many farmers in Subak Uma Lambing unaware of sustainable alternatives to conventional methods. Moreover, there is a noticeable generational shift away from farming among the youth, who perceive agriculture as less lucrative and prestigious compared to urban employment opportunities. Many young people view farming as a last resort, considering it only as a retirement option later in life. This trend is aggravated by the fact that parents, teachers, and schools do not encourage farming as a viable career path or course of study in college. Since the majority of current farmers have only elementary-level education, they aspire for their children to pursue different professions to elevate their status in life. This collective discouragement from pursuing agricultural careers further threatens the continuity of traditional

farming practices and the adoption of innovative techniques like regenerative farming.

The study infers that resistance to change, economic constraints, risk aversion, and lack of comprehensive education and awareness among the farmers of Subak Uma Lamping are factors contributing to the low adoption rate of regenerative farming. Additionally, the economic impact on families within the community influences these decisions, as parents aspire for their children to pursue different professions to elevate their status in life.

A study by Ref. [11] supports these findings, highlighting that the adoption of sustainable agricultural practices is often hindered by factors such as economic constraints, risk aversion, and lack of awareness. This study provides a comprehensive understanding of the barriers that rural landholders face, which is evident in the context of Subak Uma Lamping. Similarly, research by Ref. [12] emphasizes that the adoption of conservation agriculture is influenced by economic, social, and informational barriers. Their research indicates that farmers are less likely to adopt sustainable practices when faced with high costs, uncertain returns, and insufficient knowledge, mirroring the situation in Subak Uma Lamping. Furthermore, Ref. [13] also supports these findings. Their study indicates that the adoption of best management practices in agriculture is heavily influenced by farmers' perceptions of economic and social benefits, as well as access to information and education. This research emphasizes that without adequate support and knowledge dissemination, farmers are less likely to transition to sustainable practices.

By addressing the barriers to the low adoption rate of regenerative farming among farmers, the following recommendations aim to build and create a young farmers' organization in Subak Uma Lamping. This organization is essential for inspiring and empowering the next generation of farmers. It will aim to:

Mentorship Programs: Pair young farmers with experienced mentors who can guide them in both traditional and regenerative farming practices. This knowledge transfer will ensure the continuity of valuable agricultural skills and traditions.

Training and Workshops: Conduct regular training sessions and workshops on modern sustainable farming techniques, the benefits of organic farming, and the economic advantages of eco-friendly practices. This will address the gap in knowledge and make farming a more attractive and viable career option.

Community Projects: Initiate community farming projects where young farmers can collaboratively work on regenerative farming plots. These projects will serve as practical learning grounds and showcase the benefits of organic farming to the broader community.

Advocacy and Outreach: Engage in advocacy and outreach programs to promote the significance of farming and the benefits of regenerative agriculture. This can include social media campaigns, local events, and partnerships with educational institutions. Limited knowledge of the history and cultural aspects of Subak Uma Lamping. It raises important questions about its origins, practices, and cultural significance. Understanding its historical context could shed light on its evolution, role in community life, and contributions to local heritage. A survey involving the farmers practicing regenerative farming in Sibang Kaja Village, Abian Semal, Badung Regency, Bali, Indonesia, revealed a significant lack of knowledge about the cultural and historical aspects of Subak Uma Lamping. All

respondents indicated limited awareness of the history and cultural importance of the Subak system. Notably, there is only one historical book in the community about Subak Uma Lamping, written in Sanskrit, which is kept by the community leader. This book has not been translated into English, Balinese, or Bahasa, nor has it been disseminated to others. Furthermore, individuals at Warmadewa University were also unaware of Subak Uma Lamping's historical significance aside from farming. Table 2 illustrates the current status of various cultural knowledge aspects in the community, showing that awareness of the history, interest in cultural heritage, culturally related community extension projects, and effectiveness of communication in Subak Uma Lamping are all lacking. Only archival documentation on culture and arts is evident.

3.2. Cultural Knowledge Aspects

The gathered data indicates a multi-faceted issue contributing to the limited knowledge of Subak Uma Lamping's history among the local population. Key factors include restricted access to historical information due to the sole possession of the historical book by the community leader and the lack of translation into widely understood languages. Furthermore, there is a notable lack of cultural interest within the community, which may stem from a focus on technical farming aspects rather than cultural heritage. Communication barriers, with 80% of the population having attained only an elementary education level, also hinder the dissemination and understanding of historical knowledge. The Table highlights that there are no evident efforts or initiatives to promote cultural heritage, community engagement, or effective communication regarding Subak Uma Lamping's history.

Table 2. Current Status of Cultural Knowledge Aspects.

Aspects of Cultural Knowledge	Status	
	Evident	Not Evident
1. Awareness of the History of Subak Uma Lamping		x
2. Interest in Cultural Heritage		x
3. Culturally --Related Community Extension Projects		x
4. Effectiveness of Communication in Subak Uma Lamping		x
5. Archival Documentation Culture and Arts	/	

The study infers that the limited knowledge about Subak Uma Lamping's history stems from multiple challenges, including inadequate access to historical information, lack of proactive dissemination by community leaders, and communication barriers. The educational attainment level of the community also plays a role in hindering awareness and appreciation of cultural heritage. Additionally, the emphasis on technical aspects of farming may overshadow the importance of preserving and transmitting cultural knowledge to future generations.

Recent studies have underscored the importance of accessible cultural heritage education. A study by [14] highlighted that

effective cultural preservation requires active community engagement and the dissemination of knowledge in accessible formats. Another study by Ref. [15] emphasized the role of language in cultural preservation, noting that language barriers can significantly hinder the transmission of traditional knowledge. Additionally, research by Ref. [16] pointed out that educational institutions play a crucial role in preserving cultural heritage through curriculum integration and community outreach. These studies align with the current findings, indicating the need for improved accessibility and proactive dissemination of historical knowledge.

To address the barriers to accessing and disseminating historical knowledge, the following recommendations aim to enhance the understanding and appreciation of Subak Uma Lambing's historical aspects within Badu Village and the broader academic community. Ensuring the availability and accessibility of historical information is crucial for preserving this vital cultural heritage for future generations. Translation and Documentation: Translate the existing historical book into English, Balinese, and Bahasa to make it accessible to a wider audience, including younger generations and non-native speakers. Community Engagement: Organize regular community meetings where the translated historical content is shared and discussed. This will help foster a collective understanding and appreciation of Subak Uma Lambing's history. Educational Outreach: Collaborate with Warmadewa University and other educational institutions to develop curriculum modules and research projects focused on Subak Uma Lambing's history. This will raise awareness and integrate the Subak system into academic discourse. Accessible Publications: Create and distribute printed and digital versions of the translated historical book. Ensure these materials are available in public libraries, schools, and online platforms accessible to the community and researchers. Cultural Heritage Programs: Develop programs and workshops that highlight the historical and cultural significance of Subak Uma Lambing. These programs can include storytelling sessions, cultural performances, festivals, exhibitions, and interactive workshops that highlight the historical and cultural significance of the Subak system.

3.3. *Children's Occupational Status*

Children of the farmers, whether conventional or regenerative, are not interested in farming. Table 3 shows the occupational aspirations among children of farmers in Subak Uma Lambing, highlighting a notable shift away from farming or agricultural roles. Through an examination of Wayan Suwedi Artha, Wayan Wiratna, and Made Parwata, all of whom are farmers and born into farming families, it becomes evident that none of their children intend to pursue agriculture. Instead, their aspirations span diverse fields such as law, nursing, teaching, tourism, and higher education. Wayan Suwedi Artha's children, for instance, express interests in law, nursing, teaching, and tourism, indicating a broad career trajectory. Similarly, Wayan Wiratna's children focus on law and teaching, aiming for stable and esteemed professions. Made Parwata children are inclined toward tourism and studying economics at university, highlighting a preference for specialized skills and higher education. This shift away from farming could be attributed to perceptions regarding the economic sustainability of agriculture, improved access to educational opportunities, and the attractiveness of alternative careers.

Table 3: Children's Occupational Status

Names of Farmers	1)	2)	3)	4)	5)	6)	7)
1. Wayan Suwedi Artha	/	/	/	/			/
2. Wayan Wiratna		/		/			
3. Made Parwata					/	/	

Note: 1) Lawyer, 2) Nurse, 3) Teacher, 4) Tourist Guide, 5) Study Economy in University, 6) SHS Students, 7) SHS Students – plan to take Humanities Course

Furthermore, the occupational aspirations among children of farmers in Subak Uma Lambing reveal both strengths and challenges. A notable strength is the strong parental support for their children's pursuit of higher education in non-agricultural careers, which fosters ambition and confidence. The children of farmers show high educational aspirations by aiming for careers in law, nursing, teaching, tourism, and economics. This aligns with findings from [17], who suggest that parental encouragement significantly impacts children's educational and career aspirations. However, significant weaknesses exist, such as a lack of interest in agriculture among the children and educational gaps where the school curriculum does not prioritize agricultural education and teachers do not promote it as a viable career path. [18] found that inadequate agricultural education contributes to the decline of interest in farming careers among rural youth, supporting this observation.

Opportunities to engage youth in farming include targeted agricultural education and exposure to regenerative farming techniques, as well as community initiatives to educate and inspire youth about the importance and benefits of agriculture. [19] emphasize the effectiveness of youth engagement programs in agriculture, highlighting the positive impact of such initiatives on revitalizing interest in farming. Nonetheless, threats such as economic constraints and cultural perceptions of farming as a less attractive or fallback career option must be addressed. [20] notes that economic challenges and cultural perceptions significantly influence career choices in rural areas, which is particularly relevant here. To foster a balanced approach that preserves agricultural heritage while embracing future opportunities, strategies must be developed to promote farming as a viable career choice and to reshape economic and cultural perceptions in Subak Uma Lambing.

This suggests that economic factors, the absence of agricultural education in the school curriculum, and prevailing cultural perceptions are the primary reasons why the children of farmers in Subak Uma Lambing are not pursuing careers in agriculture. These factors collectively create a significant barrier, discouraging the younger generation from viewing farming as a viable and attractive career option. The economic constraints associated with farming make it seem less financially rewarding compared to other professions. Additionally, the lack of agricultural education in schools means that students are not exposed to modern farming techniques or the potential benefits of a career in agriculture. Cultural perceptions further reinforce the idea that farming is a fallback option or a retirement activity rather than a first-choice career. Addressing these root causes is essential for reversing this trend and promoting farming as a sustainable and rewarding career path for future generations.

Research highlights the need for integrating agricultural education into the curriculum and creating awareness about the benefits of modern farming techniques. [14] emphasize that

community engagement and education can make agriculture more attractive. [15] note the role of educational institutions in promoting agricultural careers through targeted programs. Additionally, [16] suggests that economic incentives and awareness campaigns can play a significant role in shifting perceptions and encouraging youth participation in agriculture. Addressing these root causes through these strategies is essential for reversing the trend and promoting farming as a sustainable and rewarding career path for future generations.

To address the challenges and encourage the younger generation to pursue agriculture in Subak Uma Lambing, the following recommendations are proposed. These initiatives can foster a new generation of farmers who are educated, motivated, and equipped to carry forward the agricultural heritage of their community, helping to address the current challenges and ensure the sustainability and prosperity of farming in the region.

(1) Educational Integration. Agricultural Curriculum: Integrate agricultural education into the school curriculum to provide students with knowledge and exposure to farming from an early age. This includes practical lessons on farming techniques, sustainability, and the economic benefits of agriculture. (3) School Programs: Collaborate with local schools and educational institutions to develop extracurricular programs that highlight the importance and benefits of agriculture. This can include field trips to farms, guest lectures by agricultural experts, and hands-on farming projects.

(2) Collaboration with Educational Institutions: Curriculum Development: Work with universities and colleges to develop curriculum modules focused on modern and sustainable agriculture. This can include courses on agricultural science, agribusiness, and sustainable farming practices. Research and Innovation: Encourage research and innovation in agriculture by collaborating with academic institutions. This can lead to the development of new farming techniques and technologies that can be shared with the farming community.

(3) Community Engagement Workshops and Training: Organize community workshops and training sessions to showcase modern farming techniques and the potential for sustainable and profitable agricultural practices. These workshops can be led by experienced farmers and agricultural experts. Mentorship Programs: Establish mentorship programs where experienced farmers mentor young aspiring farmers. This can facilitate knowledge transfer and guide both traditional and modern farming practices.

(4) Economic Incentives. Financial Support: Provide financial support and incentives for young farmers, such as grants, scholarships, and low-interest loans to start agricultural ventures. This can help alleviate the economic burden and make farming a more attractive career option. Subsidies and Grants: Offer subsidies and grants for adopting sustainable farming practices. These financial incentives can encourage the transition to regenerative farming and demonstrate its long-term economic benefits.

(5) Awareness Campaigns. Cultural Shifts: Launch advocacy and outreach programs to change the cultural perception of farming, emphasizing its importance and potential as a rewarding career. This can include social media campaigns, local events, and partnerships with educational institutions. Success Stories: Share success stories of young farmers who have successfully adopted regenerative farming techniques and achieved financial

stability. These stories can serve as inspiration and motivation for others to consider farming as a viable career.

(6) Community Projects. Farming Cooperatives: Establish farming cooperatives where young farmers can work together on shared agricultural projects. These cooperatives can provide a supportive environment and access to resources that individual farmers might lack. Demonstration Farms: Create demonstration farms that showcase successful examples of regenerative farming and other sustainable practices. These farms can serve as educational tools and motivate others to adopt similar practices.

4. CONCLUSION

Revitalizing agriculture in Subak Uma Lambing hinges on cultivating a strong sense of cultural identity and pride among its farming community, particularly the youth. Fostering this cultural connection among farmers and their children is crucial for nurturing a sustainable agricultural future that honors tradition while embracing innovation. By instilling a deep appreciation for farming from a young age, we can ensure resilience and prosperity for Subak Uma Lambing, paving the way for generations to come.

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