

Implementation of Parhyangan Aspects in Awig-Awig (Traditional Regulations) Subak Anggabaya

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Abstract

Subak is often discussed as a large museum, a place where people can learn about the application of a philosophy, whose name is Tri Hita Karana (THK). That is why UNESCO recognizes Subak with the topic: Subak as Manifestation of the Tri Hita Karana Philosophy. That if you want to see how a philosophy called Tri Hita Karana is applied in society, then just look at the activities of the subak system in Bali. The Parhyangan aspect is one of the elements of the Tri Hita Karana which must be regulated in the awig-awig subak. A rule will certainly not be meaningful or useful if it is not implemented. Therefore, it is important to carry out research regarding the implementation of the parhyangan aspect in Awig-awig Subak Anggabaya. Regarding the location, the research was carried out at the Anggabaya subak as one of the sustainable subaks in the city of Denpasar. Based on this background, the problem raised is how to implement the parhyangan aspect in the awig-awig subak Anggabaya. The data is analyzed using qualitative analysis, namely the data and facts found will be described. Next, it will be studied based on existing references or based on logic. From the research results, it can be concluded that the implementation of the parhyangan aspect in the awig-awig subak Anggabaya has generally gone well.

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I. Background of the Study

Subak in Bali was built 10 centuries ago, based on the Bandung Pandak Inscription, Tabanan, in 1071, and the Kelungkung Inscription, in 1072 (Purwitha, 1993). In the course of its existence, subak was also at stake in the Great War between the Mengwi Kingdom and the Badung Kingdom in 1891. Finally in 2012, the subak system in Bali was recognized by UNESCO as a world heritage. Subak is assessed by UNESCO as a specific organization. Because (1) subak is recognized as a cultural tradition that shapes the natural landscape of Bali; (2) Subak is recognized as a democratic and egalitarian institution; and (3) the existence of Subak Temple is recognized as a unique institution. Because Subak is recognized worldwide as a unique institution, its sustainability is mandatory for Subak to maintain. Sustainability is a condition, where what is now felt and known by the current generation, must still be felt and known by the next generation. Subak cannot be lost in Bali. If subak disappears, Balinese culture will also disappear (Sutawan, 2008).

Subak is also often discussed as a large museum, a place where people can learn about the application of a philosophy, whose name is Tri Hita Karana (THK). That is why UNESCO recognizes Subak with the topic: Subak as Manifestation of the Tri Hita Karana Philosophy. That if you want to see how a philosophy called Tri Hita Karana is applied in society, then just look at the activities of the subak system in Bali. Tri Hita Karana (THK) is a philosophy, where if we want to live happily, then we must build harmony with God Almighty, as the Creator of the universe (Parhyangan), build harmony with others (Pawongan), and build harmony with nature. (Paringan). Presumably, all human beings want happiness and live in harmony.

The Parhyangan aspect is one of the elements of the Tri Hita Karana which must be regulated in the awig-awig subak. The application of prahyangan can be aimed at implementing Dewa Yadnya. Parahyangan is a harmonious relationship between humans and Ida Sang Hyang Widi Wasa/Brahman the creator/God Almighty (Wisesa, 2016: 7). The regulation of the Parhyangan aspect in the Subak awig-awig is intended to ensure that there are clear rules regarding the rights and obligations of Subak members in carrying out all religious ceremonies in the Subak area.

A rule will certainly not be meaningful or useful if it is not implemented. Therefore, it is important to carry out research regarding the implementation of the parhyangan aspect in Awig-awig Subak Anggabaya. Regarding the location, the research was carried out at the Anggabaya subak as one of the sustainable subaks in the city of Denpasar. Sustainable Subak is expected to have resilience, so that it is able to maintain the constancy of Subak.

2.. PROBLEM FORMULATION

Based on this background, the problem can be formulated as follows, "How is the implementation of the parhyangan aspect in the awig-awig subak Anggabaya?".

3. RESEARCH OBJECTIVES

The aim of this research is to examine and analyze the application of parhyangan aspects in awig-awig in Subak Anggabaya as one of the sustainable subaks in Denpasar City.

4. LITERATURE REVIEW

A. Subak

Subak is a group of farmers who manage irrigation water, in a certain rice field area, have a certain water source, have a temple, and are autonomous. Subak is not under village control. Subak's existence is hydrologically based, not administratively based. Thus, there are many cases where the subak area overlaps with the village boundary area. Thus, the areas of several subaks can be contained in one village area, or vice versa. Strictly speaking, the boundaries of the Subak area are not the same as the administrative boundaries of the village, but are based on hydrological principles. This means that the size of the Subak area really depends on the ability of a water source to irrigate a particular land. This fact is of course very beneficial, especially to prevent conflicts between villages that want to fight over available water resources.

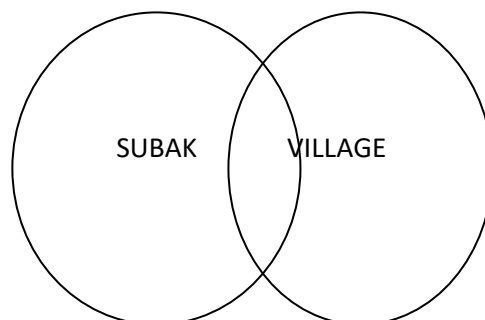


Figure 1: Overlap between village and subak boundaries in Bali.

Meanwhile, the existence of subaks in Bali can also be described as shown in Figure 2. Where you can see there is one subak, which gets water from one weir, and then there are several subaks which get water from one building-share. Several subaks that get water from one source (one shared building, or one weir), will generally form a coordination forum between subaks. In Bali it is called subak-gde. The aim of establishing a coordination forum is to facilitate coordination of mutual borrowing of irrigation water between the subaks concerned.

As is known, water is a very important resource for farmers. Even for farmers in Bali, water is personified as the God Vishnu. Besides water being important, water is also considered a sacred object. Therefore, efforts are made to avoid conflicts originating from water problems. Therefore, the government encourages several subaks that receive irrigation water from one source to join in one coordination forum. In this way, conflicts originating from irrigation water problems can be optimally avoided.

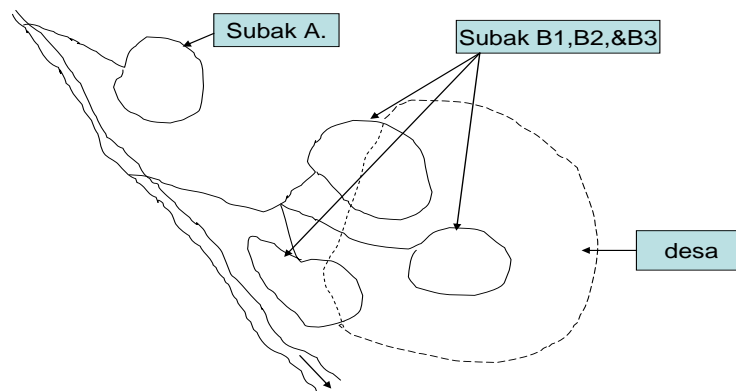


Figure 2. The existence of one subak that gets water from one weir, and several subaks that get it from one shared building.

The subak boundary is a natural boundary, where flowing water can no longer irrigate certain rice fields, because it has been blocked by rivers, ravines, irrigation canals, village areas, etc. Subak does not recognize administrative boundaries. Furthermore, subak is an autonomous institution, and is not under the village government. This turned out to be very helpful in avoiding conflict, even though the land overlapped between the Subak area and the village area. Because with autonomy, each institution will make its own decisions without intervention from other parties. However, there is always coordination between Subak and the village, especially in the implementation of ritual activities. In the language of political science, this kind of condition is called the concept of polycentry (McGinnis, 1999).

Meanwhile, with land conversion occurring very quickly (in the five years before the Covid attack, the average rice field was reduced by more than 2000 ha/year), many subak areas are increasingly narrowing. As a result, the fees that go into the Subak treasury to protect and maintain the Subak temple are decreasing. This fact is very worrying for Subak, because farmers have to bear an increasingly heavy burden. Due to the very limited capacity of farmers, many Subak temples appear to be abandoned and not maintained. In this case there is often friction, whether the temple should be managed by the village, or whether there are other alternatives. Arif (1999) stated that there seems to be a strong relationship between the condition of the Subak temple and the good or bad of the organization of the Subak system in question.

Furthermore, it can be stated that the existence of the subak system in Bali cannot be separated from the role of the kings who held the government in Bali. It is recorded that the existence of the subak system in Bali was preceded by the existence of an agricultural system that had developed in Bali since 678 (Wardha, 1989; and Arfian. 1989). This means that the existence of the subak system in Bali took around 393 years since the development of the agricultural system. The existence of the subak system in Bali dates back to 1071 (Purwitha, 1993).

The role of kings in the irrigation system in Bali was discovered in archaeological research which shows that there were subsidies in the form of tax exemptions for farmers who worked on irrigated land. Such subsidies are not given to farmers in dry land. In his time, the kings gave permission for the opening of new rice fields by utilizing the forest area around the existing rice fields. As well as giving permission to channel river water into the rice fields that have been created by farmers. Because the king's influence was very strong on the agricultural system and irrigation system (subak), and the king was essentially also the traditional leader in the area concerned. So the Subak irrigation system also developed as a traditional institution based on the socio-culture of the local community. Thus, the Subak irrigation system can also be described as a traditional institution based on the socio-culture of the local community which functions to manage irrigation water for the welfare of the community (farmers). Furthermore, because the Hindu religion that developed during the development of subak in Bali had the THK concept, the subak system developed based on the THK concept. applied by Subak in managing its irrigation system.

Furthermore, the Subak irrigation system continues to develop in accordance with environmental developments in the surrounding community. This is considered normal, because irrigation systems that are based on the socio-culture of local communities will always develop in rhythm with environmental developments. Pusposutardjo (1996) mentioned this situation as a process of transformation of the Subak system with its environment. The developments currently occurring in the subak system in Bali are: (i) the scope of management of the subak system; (ii) subak system institutions; (iii) authority to manage the Subak system; and (iv) stakeholders/components that play a role in the Subak system.

Since 2015, the Denpasar City Government has designated five subaks in Denpasar as sustainable subaks. Among them is Subak Anggabaya. The other sustainable subaks are Subak Umalayu, Subak Umadesa, Subak Intaran Kauh, and Subak Intaran Kangin. This sustainable subak is given various subsidies by the government, with the aim of making farmers feel happy as farmers and there is no conversion of rice fields. The subsidies provided are guarantees for irrigation facilities and infrastructure, PBB tax subsidies of 100%, subsidies for production facilities, and the price of grain is IDR. 200 per kilogram higher than the market price, if farmers are willing to harvest themselves and sell the grain to the nearest rice mill.

B. Awig-Awig

Awig-awig are written rules in traditional institutions in Bali, including the subak system. The substance of awig-awig is basically agreed upon by consensus, and is generally implemented in daily activities. This means, carry it out first, and if it feels like it will go well, then write it down in awig-awig. Or if a substance has been agreed upon by consensus by Subak members, then that material or substance will be included as awig-awig material. Maybe that's why in foreign literature, awig-awig is mentioned as a rule in use.

Apart from awig-awig, the subak system is also known as perarem. Perarem are rules that are not written, but have been agreed upon by consensus at a meeting of Subak members. The substance of the perarem is an agreement regarding cases that occur in subak which are not included in the awig-awig. Or it could also be an elaboration of the substance that has been written in the awig-awig.

In general, Subak members are very obedient in implementing awig-awig or perarem regulations. Because there are sanctions imposed if a Subak member does not comply with the implementation of awig-awig. The sanctions can be in the form of money, ceremonies, or even blocking the flow of water that goes to the rice fields in question. Research by Windia (2006) and Windia and Wijayanti (2019) states that awig-awig is the most important component in maintaining the sustainability of subak, including sustainable subak in Subak Anggabaya.

5. . RESEARCH METHOD

The research was carried out in Subak Anggabaya, Denpasar. The research location was chosen deliberately, for the following reasons: (1) Subak Anggabaya is located in the Denpasar City area, and is expected to be a Subak area that can continue its existence; (2) Subak Anggabaya is one of the sustainable subaks in Denpasar City. To answer the research objectives, the respondents chosen were Pekaseh Subak Anggabaya and Pangliman Subak Anggabaya. The data is analyzed using qualitative analysis, namely the data and facts found will be described. Next, it will be studied based on existing references or based on logic.

6. DISCUSSION

In the awig-awig Subak Anggabaya it is explained that the parahyangan aspect includes all sacred buildings to glorify the subak, as a place to worship the omnipotence of Ida Sang Hyang Widhi Wasa/ Almighty God, who is the soul or breath of the subak. Parahyangan can be interpreted as a harmonious or balanced relationship with God. The regulation of the parahyangan aspects of the Subak awig-awig is intended so that every Subak member always maintains the sanctity of the Subak Temple or sacred buildings in Subak and carries out all religious ceremonies.

Realizing the importance of the parahyangan aspect of Subak, awig-awig Subak Anggabaya regulates this in quite detail. There are many provisions or articles related to the parahyangan aspect. The following are the results of research regarding the implementation of Subak Anggabaya's awig-awig in the parahyangan aspect, obtained through interviews with Pekaseh Subak and Mr. I Made Jada as subak commander.

Table 1.

No	Name	Implementation			information
		Goes well	There Are Modifications in Implementation	No Walk	
1	<p>Article 15 Verse 1 Subak's property rights are: a) Subak sacred buildings b) Subak equipment such as the Subak hall</p>	<p>✓ ✓</p>			
2	<p>Article 17 Verse 1 The sacred buildings in Subak Anggabaya are: a) Subak Temple b) Empelan Temple (Dam) c) Catu argued. Catu arguedis a sacred building built at the water entry point (inlet) in each farmer's rice field.</p>	<p>✓ ✓ ✓</p>			<ul style="list-style-type: none"> • Road access to the DAM is not good because it is still a footpath • For the catu support, it depends on the ability of the Subak residents, where there are residents who use concrete supports and there are also those who use wooden supports.

No	Name	Implementation			information
		Goes well	There Are Modifications in Implementation	No Walk	
	<p>Verse 2</p> <p>a) The ceremony (odalan) at the temples/holy buildings is held every six months, namely on Anggara Kasih Julungwangi day (Tuesday Kliwon wuku Julungwangi).</p>		✓		<ul style="list-style-type: none"> The ceremony (odalan) is still held every 6 months, only there are slight modifications where once a year a large-scale ceremony will be held.
	<p>Verse 3</p> <p>b) Costs for the construction of the temple and the piodalan ceremony are borne by Subak members.</p>		✓		<ul style="list-style-type: none"> The construction costs and funding come from the Subak members themselves and there are also donations or assistance from the Denpasar city government which oversees the Subak Anggabaya.
3	<p>Article 18</p> <p>Verse 1</p> <p>a) Apart from the piodalan ceremony, a ritual is also held to ward off plant pests, called Nangluk Merana. This ceremony is carried out, as needed</p>	✓			
	<p>Verse 2</p> <p>If there are things/actions that pollute the sanctity of the temple area in accordance with the teachings of Hinduism</p> <p>a) At Subak Temple a ceremony is carried out, in the form of a noetic cleansing ceremony (pamarisuda), according to the level of error. The costs for the ceremony are borne by the person who made the mistake.</p> <p>b) At Subak Temple, ceremonies such as paragraph (1) are also carried out when a man and a woman have sexual intercourse.</p>	✓	✓		
	<p>Verse 3</p> <p>The series of pangaci/ceremonies according to custom are as follows:</p>	✓	✓		<ul style="list-style-type: none"> The entire series of rituals/ceremonies according to custom and carried out

No	Name	Implementation			information
		Goes well	There Are Modifications in Implementation	No Walk	
	a) <i>Mapag Toya</i> (Pick up water) b) <i>Ngendag Makal</i> (Starts plowing) c) <i>Nurtur Mamulih</i> (Sowing rice seeds) d) <i>Ngawit Mamula Utawi Nandur</i> (Start planting rice) e) <i>Maiseh utawi mabiukukung</i> (Ceremony after the rice begins to grow well) f) <i>Pantun Sedeng Mluspiusin</i> (Rice starts to bear fruit) g) <i>Ngusabha rikala yellow pantuné</i> (Ceremony after the rice turns yellow) h) <i>Nyaup Utawi ngadegang Dewa Nini</i> (Ceremony for Dewa Nini/Dewi Padi/Sri) i) <i>Manyi Ring Rice Fields</i> (Harvest rice) j) <i>Mantenin Pantun Ring Lumbung</i> (Ceremonizing rice in the barn)	✓ ✓ ✓ ✓ ✓ ✓ ✓ ✓ ✓			based on good days or Balinese are known as mature ayu where the Subak prajuru will look for and announce when the good day/dewasa ayu has been determined.
4	Article 20 Verse 1 a) Husband and wife who live together must perform the Ngantukang Betara Sri ceremony, and are subject to a fine according to the rules/consensus.			✓	<ul style="list-style-type: none"> There are no residents living/building buildings in the Subak area
5	Article 26 Verse 2 Noetic activities with: a) With pamayuh and paneduh ceremonies in each rice field area belonging to Subak members. b) Carrying out the Nanghuk Mrana ceremony in accordance with applicable customs, in a certain month, in a certain place. c) Doing panyepian (not doing any activity) in the rice fields, apart from what is usually done, after the Ngusaba Nini ceremony (worship of the God Nini which is usually done after harvest) in Subak	✓ ✓		✓	<ul style="list-style-type: none"> There is a rice field belonging to Subak residents which has not been planted for several seasons, this has been followed up but there has been no response from the party concerned.

Looking at the research results presented in table 1, there are five articles related to the parhyangan aspect. The arrangements include sacred buildings in Subak, implementation of religious ceremonies, and financing of religious ceremonies and noetic activities. In general, the implementation of norms regarding the parhyangan aspect is proceeding according to the provisions. However, there are several provisions which have been modified in implementation. For example, related to the piodalan ceremony. The piodalan ceremony at the Subak temple/sacred building is still held once every six months in accordance with the provisions, but once a year a piodalan ceremony is held on a large scale. Likewise with Article 17 paragraph (3) Awig-Awig Subak Anggabaya which in principle states that the costs for the construction of Subak sacred buildings and piodalan are borne by Subak members. The implementation, there is assistance or donations from the Denpasar City Government regarding this matter. Apart from the piodalan ceremony and financing, there is also one norm that cannot be fully implemented, namely regarding seclusion (article 26 paragraph (2) letter c). This is because there is a rice field belonging to Subak residents that has not been planted for several seasons. Prajuru Subak has followed up on this problem by taking various approaches, but there has been no response from the rice field owner.

Of the five articles relating to the parhyangan aspect, there is one norm that has not yet been implemented, namely Article 20 paragraph (1) letter a. This provision stipulates that "Husband and wife who live together must carry out the Ngantukang Betara Sri ceremony, and are subject to a fine according to the rules/consensus". The sanctions in these provisions cannot yet be implemented because there are no residents living/building buildings in the Anggabaya subak area to date. This means that implementation of Article 20 paragraph (1) letter cannot be carried out because there is no violation of this norm, not because there are obstacles to implementing it.

7. CONCLUSION

Based on the research and discussion, it can be concluded that the implementation of the parhyangan aspect in the awig-awig subak Anggabaya has generally gone well. However, there are several provisions which have been modified in implementation. There is one norm that has not yet been implemented, namely Article 20 paragraph (1) letter a. This provision stipulates that "Husband and wife who live together must carry out the Ngantukang Betara Sri ceremony, and are subject to a fine according to the rules/consensus". The sanctions in these provisions cannot yet be implemented because there are no residents living/building buildings in the Anggabaya subak area to date.

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