



The Spirit of Ritual in Community Engagement (Case Study in *Subak*)

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Abstract- Many differences between the philosophy of Hinduism in Bali and the religious understanding of the younger generation with the older generation. Where there has been a change in view of the ritual performed by Hindus, especially among the younger generation. While on the other hand rituals by several groups including farmers (in the subak organization) are still something that is still being done and taboos to be broken. Just as Subak Wongaya Betan who still believes that the spirit of rituals is associated with their implementation in the field of agriculture. The rituals based on the awareness of something that is profane which farmers believe determines the success of their farm. Subak Wongaya Betan still implements continuous rituals collectively and personally. These rituals are usually performed in temple to water resources and environment in areas of subak such as Ulun Danu (the God of Waters or Lord Vishnu), Subak Temple (Pura Ulun Suwi and Bedugul) and family temple. In one growing season Subak Wongaya Betan implement collective rituals such as: (1) *Mapag Toya* (fetch water); (2) *mesaba* (a ritual at the time of harvest would), and *nangluk merana* (pest and diseases eradication). As for personal rituals subak members are still carrying out rituals such as: (1) *ngendagin* (start the processing of land), (2) *ngurit* and *mawiwit* (paddy sowing). Totally all of the ritual have to be conducted by subak's member in one step of plantation are around 12 rituals. In addition there are some rituals that are incidental in accordance with the purposes of the subak example *pemelaspasan* (inauguration) if Subak build infrastructure associated with the water control system. In connection with the preparation and execution of this ritual, although there was already a division of tasks and activities between members of Subak men with female members, but usually women will be more involved. This is because women will be involved from the time of the preparation of offerings and rituals. In this case the member of Subak presented the concept of rituals according to Hindu society and how the ritual activities can be tighten the social relationship between the member of subak and village. One of the advantages of these phenomena is when the spirit of ritual always stands in rural community engagement.

Keywords: *Spirit, ritual, community engagement, subak*

INTRODUCTION

Bali as the island of the gods is appropriate if it is linked with the spiritual power of the population. Coupled with the religious life of the people of Bali are mostly Hindus. The Hindu religion is the belief that indirectly will have linkages with temples, social and cultural life of society. In practice the Hindu community in Bali is always implement the belief in God through a series of ceremonies (rituals) by means of *upakara* (offerings).

In the scope of the naked eye rituals will always be reflected in every movement step in implementing the Hindus and actualize belief in the Creator. Excitement and aura of devotion (*bhakti*) will be reflected from any ritualistic Hindus in Bali.

Segmentation ritual performed in every motion and life of the people included in community activities such as agricultural activities. According Geertz (1983) Balinese society is the agricultural community because since the ninth century farming system known as subak has well developed (Lansing, 2013 in Surata, 2013). Subak was originally a water distribution system traditionally in a paddy field owned by several members of the farmer (*krama subak*). In this organization has been formed rules (*awig awig*) binding manners either out or into the subak. In *awig awig* has set three basics (philosophy) of this organization is *Tri Hita Karana* which regulate the vertical relationship with God (*parhyangan*), horizontal (*pawongan*) and *palemahan* (relationship with the world of animals and plants). With the philosophy of the Subak

known agriculture organizations that are social-religious, especially with the very intensification of ritual activities carried out by Subak so socially also always occurs in the relationship between manners Subak these activities.

Of this phenomenon is often a curiosity to connect between constancy Subak, Subak member with confidence to the presence of the patron god of the intensity of the activities implemented in the rites performed by Subak manners. Of some reality that happens on the field then very clear that there is a strong belief that the success of the agricultural activities carried out by the implementation of the obligations rituals were performed both in the temple and in the temple around Subak and associated with the subak temple.

Martiningsih study (2011) showed that of the four elements of Subak namely 1) land, 2) water sources, 3) members, 4) the subak temple, which is the subak temple is the element that to an amplifier element for the other three elements. It is already evident from the research that all activities Subak always accompanied by offerings to the subak temple in the form of ritual. In the growing season of nearly 12 kinds of rituals performed by members of the subak are both personally and as a group.

This phenomenon is something unique because although other activities went well, but if the subak temple rituals have not been implemented, then according to some members as Subak Subak is no shortage of activities. Thus, in conclusion Martiningsih (2012) ritual is one element that is capable of binding Subak complete in accordance with the philosophy of Tri Hita Karana is Parhyangan (relationship with the Creator).

MATERIAL AND METHODS

This study is a qualitative research in Wongaya Betan Subak, Tabanan. This is one of the Subak that included in the world cultural heritage site known as *Catur Angga Batukaru*. The unit of analysis in Subak focused on the philosophy of Tri Hita Karana which shows three balanced relationship between man and God, man and man and the humanity and the environment. In conjunction with the God, subak always perform a ritual in some temples are situated around the subak. Rituals conducted by a member of subak was very intensif, and it was an embryo in the study of spirit rituals in Subak empowerment and community engagement.

Thematic statistical analysis uses by making the theme of narrative interviews conducted with informants. Interview method using depth interviews with 10 informants consisting of members of Subak, *Subak perbekel*, community leaders, religious leaders. Once the themes obtained is then followed by making concepts which are then presented an advanced research topic.

RESULT AND DISCUSSION

Subak Temple

Tri Hita Karana philosophy which is shows the relationship between the Creators, Subak manners known as Parhyangan elements. This Parhyangan are located around the subak. Although the name of the temple is different in each subak but generally pretend that consists of; *Ulun Banu; Ulun Suwi; Pura Masceti; Pura Empelan* or *Pura Bedugul* and several temples, including the three temple that related to custom are (Puseh, Dalem and Bale Agung temple) in which is located in village where the areal of subak was insist. Subak obligation in each temple will carry out the ritual as a group or individually. In the implementation of the individual rituals, Subak members free to determine the time and offerings are made, while the implementation of activities in a group of ritual requires the implementation of a set of time together. Type the sharing of the obligation for conduct offerings and will be aligned with the consensus reached between members.

In these rituals in groups will be reflected on the utility of social networking, the power of leadership, institutional and ethics in social relationships set forth in *awig awig* subak. Each subak member must follow *awig awig* so that violations are usually very rare. Interestingly, obedience manners subak in the implementation of this ritual many associated with sanctions that are profane linking of sin and guilt before the Creator. This happens because of the experiences recounted by Subak member showed that *awig awig* to *parhyangan* is dominant binding Subak member in any agricultural activity. So often happens obedience member of Subak against other *awig awig* depends on the trust of the relationship with *parhyangan* manners. The belief that negligence in performing rituals or *awig awig parhyangan* impact will be thorough in all aspects of life subak members means it will affect daily life with the activities directly related to agriculture.

This condition has also been found by Martiningsih (2011) that ritual often becomes force in the implementation of subak activities, thus implemented in saving farmland and the surrounding environment.

Subak as a Culture Heritage Site

On June 29, 2012 some areas in Bali province designated as world cultural heritage, one of which is designated as Subak Landscape of Culture Heritage. As these areas are 1) Ulun Danu Batur in Bangli Regency, 2) Watershed (DAS) Tukad Pakerisan in Gianyar regency, 3) Taman Ayun Temple in Badung and 4) Zone Chess Batukaru Anga and Tabanan Regency Buleleng. With the establishment of this UNESCO then there are consequences which must be carried out either by the provincial, district, and community stakeholders to keep the region remain stable. On other hand, and these areas are in transition because of the public benefit derived enumerated areas of cultural heritage is not significantly increased. The consequence is actually facilitated by the

relevant parties to provide the understanding and protection of the community to their zoning as a world cultural heritage positive impact on the community. In order that there should be an understanding of empowerment and rising society to be grounded no protection and a feeling of belonging to their local area. With the understanding and empowering the areas that have been designated as world cultural heritage of UNESCO will directly benefit the establishment. Effective empowerment in order to empower Subak is the function and role of the four elements Subak, one of them with empowering the meaning subak rituals, what the advantages and how the community has to continuously conduct the ritual.

The Spirit of Ritual

The diagram below shows how the implementation of the meaning of the rituals in Hindu society and farmers in Bali can be a reference for community empowerment. When viewed from the elements involved in the diagram, the three things that are the basis of ritual in personal community in Bali that is the meaning of the ritual is a suggestion, symbol and awareness. With these elements, the true and proper meaning of the ritual will encourage people to feel they have that then encourage them to practice and encouragement if done continuously will be a reference in the success of community empowerment especially farmers.

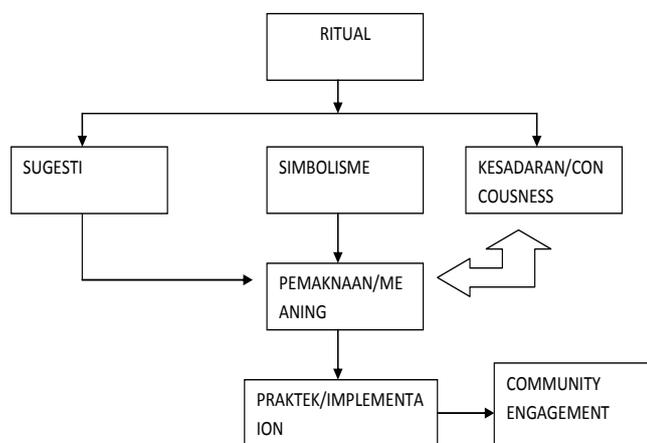


Figure 1. Meaning of Ritual in Community Engagement

From the diagram it can be seen that rituals consistently occur in the farming community despite the changes taking place in around. Such changes, for example such as the group that questioned the power of rituals are influencing the success of the farm business. Reasonable analogy between rituals was performance with sustainability of agricultural activities and constancy *subak*. Nordholt in Harris et al, 2004 provided a statement regarding the situation with the concept of "changing continuities". This will be a very interesting concept

Journal online <http://journal.bakrie.ac.id/index.php/APJSAFE> explored to explain how the spirit of the ritual in the implementation of activities that are not directly Subak teimplementasi in empowering members in an effort to preserve Subak Subak and environmentally friendly farming practices. The concept of "canging continuities" or survive in a change in the dilemma in subak rituals are very relevant to become a strong foundation of community empowerment, especially in the realm of agriculture. This can be explained by the diagram meaning of ritual in fostering community empowerment that is the deep awareness that the ritual then all causal relations will be interpreted with depth so that the awareness will be implicated in agricultural practices carried out in accordance with *awig awig* (traditional rule). Awareness of the existence of the impact of action (*karma*) and causal *karma* is a spirit of empowerment success society.

CONCLUSION

- There is a very close relationship between the philosophy of Tri Hita Karana with *awig awig* subak.
- Relationship with empowerment ritual in every activity Subak implicated both personally and collectively.
- Religious principle in this case Hinduism always underlie each subak activities that have awareness of karma, reincarnation and rituals unprofan sanctions.
- Ritual Subak is one model of environmental conservation in Bali are able to eliminate the impact of modern agricultural technology.

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