

## The Existence of Subak Abian Jepun as Forerunner of Subak Abian in Bali Province

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**ABSTRACT :** Subak Abian so far has not been widely known by academic, the public or bureaucracy in the Bali Province, so it is only known as Subak Sawah. In this regard, to find out the existence of Subak Abian, a research was carried out with the theme of the existence of the study of Subak Abian Jepun at Angantelu Customary Village, the existence of the Subak Abian Jepun at the Angantelu Customary Village currently implements the Tri Hita Karana philosophy. The purpose of this study is to examine, analyze and find the existence of Subak Abian Jepun at the Angantelu Customary Village as the forerunner of Subak Abian in Bali Province. The method used in this study is a qualitative descriptive method through primary and secondary data sources, and then data collection techniques and data analysis are carried out resumed with data processing to obtain conclusions. The results of the study obtained indicate that Subak Abian Jepun of Angantelu Customary Village implements the Tri Hita Karana philosophy. Subak Abian Jepun Angantelu Customary Village has historical values, cultural values, Hindu religious values and educational values as well as becomes a research center because of the uniqueness owned by the shrine buildings using natural stone as ancient architecture. In terms of parahnyaan (spiritual) aspect, there are shrines as a place for subak members to get in touch with Ida Sang Hyang Widhi Wasa (Almighty God); in the Pawongan (social) aspect, there are traditional organizations of indigenous people and in the palemahan (environmental) aspect there is a place to grow crops according to the cultural values of almanac or auspicious days in accordance with the expectations of harvest result. Subak Abian Jepun is the forerunner of Subak Abian in Bali Province. Suggestions in this study are that the Subak Abian Jepun should be preserved and studied in terms of various forms of unique shrines, the pawongan and Palemahan system for other Subak Abian in Bali Province.

**KEYWORDS:** Study, Forerunner

### I. INTRODUCTION

The existence of *subak* (irrigation cooperative) in Bali was just initially known in wetland agriculture known as *subak sawah*, *carik* or *huma* which functions to regulate water use for irrigation distribution of rice fields, *carik* or *huma*, in order to irrigate rice fields in farming. In social life in the Bali Province, there are various kinds of *sekehe-sekehe* or traditional organizations that regulate the pattern of farming life in addition to *subak* organizations in general.

Balinese society is full of dynamics of social agrarian religious life that lives and develops, and its existence is recognized up to these days. A life based on social agrarian religious-magic among farmers as a community unit with interests in plantations or dry land agriculture in the Bali Province is known as *subak abian*. Dry land agricultural life or *abian* farming depends on rainy season. Dry land agricultural life or *abian* farming depends on the rainy season. The rainy season takes place around October to April or the *kalima* (fifth) to *kedasa* (tenth) month according to the Balinese calendar. Astronomically, there is appearance of the *tengala* star or Orion meaning a 'plow' used to cultivate rice fields, *carik*, *huma* or plantations or *abian*.

According to the Bali Regional Council of Trustees for Customary Institutions, 1995: 72, the development of *subak abian* is stated to be based on the local unity where villagers reside and own their agricultural land, both individually and in groups of families. *Sekehe-sekehe* or traditional organizations have similar functions according to the needs of their members, including the function of *sekehe subak* to regulate water at wetland agriculture such as *carik*, *huma* and dry land agriculture such as *kebun*, *tegal* or *abian*.

The Bali Regional Council of Trustees for Traditional Institutions, 1995: 81, states that: *sekehe* plays an important role in economic life as a manifestation of livelihood. Agricultural lands belonging to the customary

villagers also include *abian-abian*, *tegal* or *kebun* that are owned either individually or collectively by the customary village and the families of clan temple.

The Bali Regional Council of Trustees for Customary Institutions, 1995: 81, also states that *subak abian* that manages plantation land widely known as dry land is called *tegal*. In farming cycle of the cultivation of dry land or *tegal* or *abian* is known the *kerthamasa* and *gegadon* or *gadon* systems. The *kerthamasa*, *gegadon* or *gadon* system in the *subak* area is applied by planting corn, cassava, sweet potato, banana, chili, ginger, aromatic ginger, vegetables, pumpkin flowers et cetera. The Bali Regional Council of Trustees for Customary Institutions, 1995: 31, further states that plantation crops known as *tanem pageh tuwuh* are plants that have a long lifespan equal to the age of the humans who plant them.

Subak Abian Jepun located at the Angantelu Customary Village, Antiga Administrative Village, Manggis Subdistrict, Karangasem District, is a *subak abian* that often manages dry land agriculture using a system of planting perennials or *tanem pageh tuwuh* or *kerthamasa* and *gegadon* or *gadon*. *Kerthamasa* plants are plants grown in the planting season of commodities such as corn, hyacinth beans and Bali beans. The *gegadon* or *gadon* plant commodities like corn, hyacinth beans, Bali beans and others are planted beyond the season because there is an opportunity to plant them as the rain does not fall in season.

When farming, the members of Subak Abian Jepun always worship *Ida Sang Hyang Widhi Wasa* (Almighty God) in His manifestation as *Sedahan Abian* or often referred to as Jero Dukuh symbolized with a large rock found in the plantation or *abian* or *tegal* area. At this time, the *sedahan abian* or Jero Dukuh is enthroned at *gedong* shrine established in every plantation or *abian* or *tegal* area. The *Gedong* shrine is functioned to worship *Ida Hyang Widhi Wasa* in His manifestation as *sedahan abian* providing soil fertility and abundant harvest results.

## II. Method

This study applied a method obtained from primary data through the implementation of a Focus Group Discussion (FGD) held on March 25, 2021, in the Subak Abian Jepun as well as several regional regulations of the Bali Province which consist of: *firstly*, the Regional Regulation of the Bali Province Number: 09/2012 concerning Subak, Regional Gazette of Bali Province Number 09/2012 and Supplement to Regional Gazette Number 08. *Secondly*, Regional Regulation of Bali Province Number 04/2019 concerning Customary Village, Regional Gazette of Bali Province Number 04/2019 and Supplement to the Regional Gazette of Bali Province Number 04.

Other primary data are obtained through documentation by photographing the FGD situation, field data and direct interviews, the situation of *Parahyangan* (spiritual aspect), *Pawongan* (social aspect), *Palemahan* (environmental aspect) and others, as well as Focus Group Discussion (FGD) in the research by presenting the subak figures in the Karangasem District, namely Chief of Angantelu Customary Village, Headman of Antiga, Chief of Subak Assembly for Manggis Subdistrict, former Chief of the Karangasem Subak Assembly, management of Subak Abian Jepun, and former management of Subak Abian Jepun. In the question and answer discussion, the researchers took notes, documented the discussion and classified the main results of the discussion regarding Subak Abian Jepun, as well as systematized and processed them to get the origins of *subak* in Bali Province. Meanwhile, the secondary data were obtained in various forms from books and journals related to the problems discussed. This qualitative data collection technique is obtained through in-depth question and answer, and documentation, and then they were analyzed and presented systematically, and then interpreted and processed as well as interpreted and explained.

## III. RESULTS AND DISCUSSION

### 1. Research Results

To further know the Subak Abian Jepun, it can be identified through its brief history, namely: There are no notes in the form of palm-leaf manuscripts, books, paper or inscriptions, or other documents, both formally and informally, but there are only non-written information through people to date. In connection with this, the researchers tried to explore the existence of Subak Abian Jepun maximally in the community as follows: People often refer to the Subak Abian Jepun as Jepun Temple, which has developed and is known by the community in the Angantelu Customary Village, but its establishment is unknown. However, overall the shrine architectures applied flat stone (the local community calls it *batu lempoh*). The flat stones of approximately 30 cm in diameter were obtained through excavation of the hilly areas to the north of the Subak Jepun Temple.

In the *Utama Mandala* or innermost courtyard, the flat stone is used to make the Padma Kurung shrine as the main shrine for the abode of Ida Bathara Lingsir, Limas Sari Limas Catu shrine (now the body of the shrine uses wood, but the foundation still uses flat stone) as the abode of Ida Bathara who bestows prosperity and welfare for human beings, and single-tiered Gedong Shrine (now, the shrine uses wood, but the foundation still uses flat stone) dedicated as the abode of Lord Kubera. Padmasana shrine (now, the shrine uses sand stone from the lava of Mount Agung) is dedicated for the abode of Ida Sang Hyang Widi Wasa, Bebaturan shrine still uses flat stone as the abode of Bathara Hyang Kabeh, and Sapta Petala shrine respectively uses flat stone (soft stone) as the abode of Mother Earth in the manifestation as Bathara Naga Basuki, and Bathara Naga Anantha Boga. In the *utama mandala* there are also Paruman or Pepelik as the abode of Ida Bathara Kabeh or Ida Bathara Lingsir when being presented with the ceremony at Pengodal Pavilion. Besides, there is Melanting shrine which uses the entire flat stone with the symbol of Ida with Taulan in the form of stone as the abode of Ida Bathara Melanting (Ida Ayu Swabawa), representative shrine of Ida Bathara Melanting at the Melanting Temple of Banyu Poh, Grokgak Buleleng, as a gift giver of public prosperity. Additionally, there are Panggunan Pavilion and Pesajian Pavilion equally made of wood, and their walls are made of flat stone from the coast.

At *Madya Mandala* (middle courtyard), there is *Candi Bentar* (split gates) which is entirely made from flat stone or soft stone, modified in accordance with the shape of the existing building. The *pengapit surang* shrines are made of rocks from the lava of Mount Agung whose original shrine was made from flat stone or soft stone. Gamelan Pavilion and Kitchen preparation area have flat stone walls obtained from the sea.

*Nista Mandala* (outermost courtyard) consists of small *Candi Bentar* gates made from flat stone and a *pengapit surang* shrine equipped with a donation box made from flat stone as well. The *pujawali* ceremony at the Subak Abian Jepun Temple falls on the day prior to full moon of the fifth month in Balinese calendar (around November). Before the *Pujawali* is held, a *pecaruan alit* (exorcism rite) is carried out in the middle of such *pujawali*.

In terms of the architectural structure owned by Subak Abian Jepun, the Jepun Temple was established in the pre-historic era, namely the megalithic (Stone Age) period with the worship of stepped pyramid entirely using stone materials. The Subak Abian Jepun has existed long before the era of the kingdoms in Indonesia. It is estimated that the Subak Abian Jepun has existed thousands of years ago. According to UNESCO quoted by Shinji Yamashita, 2013: 40, it is stated that: “*The subak system is considered to reflect the Hindu concept of Tri Hita Karana. The culture landscape of the subak is thus a product of interaction between the realms of the spirit, the human world and nature on a long historical process over the 2,000 years linking Bali and India.*”

According to UNESCO, the Subak in Bali has existed for more than 2,000 (two thousand) years, an implementation of the Hindu teachings in Bali since the relationship between Bali and India. This means that the existence of the Subak Abian Jepun Temple has been very precise and certain since prehistoric times, during the megalithic era marked by facilities and infrastructure of worshipping Ida Sang Hyang Widhi Wasa by means of stone, a very simple tool in the form of stone located around the north of the temple. The flat stone is only in the northern location which symbolizes that north is the most sacred place in relation to beliefs in Bali.

The peculiarity of Subak Abian Jepun, according to information from the elders who already died, Taulan in the form of a human-shaped stone in a sitting position used to be small and often carried around the plantation area when farmers planted corn, beans and others, so that the land became fertile, and then farmers enjoyed a sizable advantage. On this basis, there is a strong suspicion if the Jepun Temple was venerated or fostered by farmers long before there was the term *subak*. The shape of the Taulan which used to be small and has now become larger is nothing but a living stone and develops according to its type.

Meanwhile, geographically the Subak Abian Jepun is located at Angantelu Customary Village, Antiga Administrative Village, Manggis Subdistrict, Karangasem District, with the following boundaries:

North : Subak Abian Seraya.  
East : Padang Bai Customary Village.  
South : Subak Abian Kepah.  
West : Subak Abian Boni, Gegelang Customary Village

The *subak* land area consists of flat land as plantations covering an area of 60.37 hectares and hilly areas covering an area of 20 hectares, while the rest is plain land or plantations with the area of 40,375 hectares. The plantation land is utilized by *subak* members as plantations of coconut, banana, mango, jackfruit, sapodilla,

guava, elephant grass (king grass) and other crops. In the meantime, hilly lands are utilized for perennials which include Dutch teak, acacia, rosewood and other plants.

Demographically, the Subak Abian Jepun has 140 (one hundred and forty) members with details as follows:

- a. Owner farmer : 130 people
- b. Sharecropper : 5 people
- c. Non-owner and sharecropper: 5 people (formerly, they were *subak* members who owned the land, but now the land has been divided and sold or taken over by the owner)

#### IV. DISCUSSION

##### *Subak Abian Jepun Implements Tri Hita Karana*

The implementation of *Tri Hita Karana* at the Subak Abian Jepun, Angantelu Customary Village, consists of the elements as follows: *firstly*, *Parahyangan* (spiritual) by performing a ritual in accordance with the teachings of Hinduism. Members of the Subak Abian Jepun is entirely Hindu who adheres to the standard of Shaiva Siddhanta guided by the sacred rays of the natural environment. In this regard, the members of Subak Abian believe in the existence of various Hindu religious ceremonies and all their manifestations. Once a year to coincide with one day before the full moon of the fifth month based on Balinese calendar they carry out the *Pujawali* ceremony, and every 6 months in Balinese *pawukon* month (each month has 35 days) is held the *pecaruan tengah pujawali*. In general, every 6 (six) months based on this *pawukon* calendar (210 days) is held the celebration of *Tumpek Pengatag*, *Tumpek Uduh*, *Tumpek Wariga* or *Tumpek Bubuh* ceremony. Especially for the spring located in Bulakan sub-group, it is held the *mendak tirta* (picking up water) ceremony as a tribute and worship to Ida Sang Hyang Widhi Wasa in His manifestation as the Ganges. The ritual of picking up water at Subak Abian Jepun, according to Wayan Windia, et al., 2015: 33, termed as *mendak toya* is carried out at the springs of subak mentioned.

*Secondly*, the *Pawongan* (social) aspect related to the existence of Subak Abian Jepun members, amounting to 140 (one hundred and forty) people as the *abian* landowners. The implementation of activities at Subak Abian Jepun is managed by its officers consisting of *kelihan subak* (chief), *wakil kelihan subak* (deputy), *penyarikan* (secretary) and *petengan* (treasurer) and *wakil petengen* (deputy treasurer). All the *subak* members are divided into *tempekan* (sub-group) which consists of *Tempekan Belumbang*, *Tempekan Bulakan*, *Tempekan Tengading*, *Tempekan Telaga* and *Tempekan Jangan*. Each sub-group is led by Luput Arah who is in charge of coordinating all the subgroup members related to ritual and *subak* activities. To realize the members' welfare, the Subak Abian Jepun established Subak Economic Enterprises (LUES) in the form of financial loans to the *subak* members. *Thirdly*, *Palemahan* (environmental) aspect of Subak Abian Jepun having been explained geographically consists of flatlands and hills. The area of flatland spreads across the area of 545.7 (five hundred and forty-five point seven) hectares. The condition of its area is fertile land utilized by *subak* members as plantation land (*tegal* or *abian*), planted with various types of commodities in the form of *tanam tuwuh* or perennials such as coconut, mangoes, sapodilla tree and others, while for short-term crops there are nuts, cassava, lemongrass, banana, chili, and others. Land area in the highlands in the form of hills whose height does not exceed 800 (eight hundred) meters above sea level totally amounting to 254.3 (two hundred and fifty-four point three) hectares are taken advantage by *subak* members to grow commodities such as bananas, nuts and the slope location is planted with reforestation trees in the form of acacia, Dutch teak, neem, Java plum, quick stick, golden teak, frangipani and other trees that grow on their own.

*Manggala Dharma Ghosana Pedanda Siwa-Buddha Kabupaten Klungkung*, 2002: 64, states that to maintain, care and cultivate the dry land plantation, the Subak Abian Jepun members refer to the auspicious days of planting as follows:

- 1) Monday (*Soma*) is suitable for planting tubers
- 2) Tuesday (*Anggara*) is suitable for planting vegetables
- 3) Wednesday (*Buda*) is suitable for planting flowers
- 4) Thursday (*Wrespati*) suitable for planting beans
- 5) Friday (*Sukra*) suitable for planting fruits
- 6) Saturday (*Saniscara*) suitable for planting vines
- 7) Sunday (*Redite*) suitable for planting internoded plants

##### **Functions of Subak Abian Jepun**

In the current development, traditional institutions in the field of agriculture called *subak* have a number of activities in various aspects, *firstly*, the aspect of education, namely the development of science at this time experiences very rapid development. The knowledge is obtained through the process of human

curiosity in this life. This life contains various experiences, knowledge experienced by humans. Humans and life are like two sides of coin that cannot be separated. Human experience and education produce works that are useful for human life in sustaining life. Technological advances felt today in the 4.0 revolution causes human attitudes to increasingly get eroded to stay away from human behavior both in the past to the present and even has not even been able to predict life in the future.

Education grows the character of the Indonesian based on the values of *Pancasila* (five basic principles), so that human character in education is guided by the philosophical values of Pancasila. Education for the Indonesians is aimed at establishing character for educated people who have attitudes getting devoted to God Almighty, and getting virtuous, having Indonesian character as well as noble character, respecting other people's original opinions or findings, which are healthy, knowledgeable, capable and creative and independent, having knowledge and skills, having a strong personality, and are responsible for the progress of the nation.

In connection with the above, the existence of the Subak Abian Jepun Temple is an object of knowledge of various lives that have developed from prehistoric times, the Stone Age (megalithic) to the present. Stone Age (megalithic period) is the stage of ancient humans who have known that humans have believed in the most noble substance that governs human life through its worship in the form of stepped pyramid. The stepped pyramid in the form of stones serves as a medium to worship *Ida Sang Hyang Widhi Wasa*. Through this medium, our ancestors have known religion (as currently termed) from the megalithic (stone) era to the present. The attitude of getting piety to God Almighty as well as having noble character and virtuous character has grown and developed from the megalithic era in the area of the Angantelu Customary Village, Manggis Subdistrict, Karangasem District, Bali Province.

*Secondly*, the aspect of Hindu religious values carried out by Subak Abian Jepun Temple is a temple for all Hindus, especially the temple supporters, farmers, land owners or sharecroppers in the Subak Abian area. Thus, the temple supporting devotees are not only limited to garden farmers, but also from throughout the world as evidenced by pilgrims from Lombok Island, districts throughout Bali and even from outside Bali.

*Thirdly*, it is the aspect of cultural value, where it is a pattern of life continuously developed by a group of people and passed down to the next generation. The cultural value of an area will become the national culture. National culture is rooted in regional culture. Regional culture is sourced from the way of life of the people from the past to the present. Cultural values developing at the regional level are also sourced from the village level such as the cultural values possessed by the Subak Abian Jepun Temple.

*Fourthly*, the cultural aspect of the *Tri Hita Karana* value is the philosophy of the implementation of the customary village in Bali, namely the *subak* inspired by Hinduism with its ritual system of every *subak* ritual activity posing a cultural heritage that is glorious and very high in nobility. It is also explained that *subak* is inspired by the teachings of *Tri Hita Karana (THK)*. The embodiment of the THK teachings is inspired by: (i) *purwa dresta* (ancient tradition), namely all the habits that have been grown and passed down from generation to generation and are believed until these days; (ii) *loka dresta* (local tradition) are habits that grow at the local or regional level; (iii) *sastra dresta* (scriptural tradition) is the teachings or provisions of life found in religious sources as written in literature, and; (iv) *desa dresta* (village tradition) is the habit that applies to particular village.

According to Wayan Windia, 2021: 12 quoted from Purwita, 1993, Leafrink, 1889, Grader, 1984, and Raka, 1955, *subak* is defined as a traditional institution for irrigation water management at the farm level that is independent, permanent, based on Balinese culture and inspired by Hinduism (*Tri Hita Karana*). From the opinion of Tjokorde Raka Dherana and Wayan Windia, et al, it is concluded that the elements of the *subak* organization are similar, consisting of: (i) an irrigation system that manages water regularly; and (ii) the power of an autonomous irrigation organization.

Subak Abian Jepun carries out various authorities as an independent institution in Regulating and Managing. Internal regulations of the Subak Abian Jepun include *Pamikukuh* (fundamental), *Tata Kertha Agama* (organizing religious life), *Tata Sukertaning Parahyangan* (managing harmonious relations across the *subak* area), *Tata Sukertaning Pawongan* (managing harmonious relations among *subak* members) and *Tata Sukertaning Palemahan* (organizing the *subak* area to create a balanced environment) that regulates breeders of pigs, cows, goats and the like with four legs to cage their livestock (having grown adult and can eat plants in the garden), if they violate, the sharecropping farmer will reprimand the livestock owner for two times, while for the third time the livestock will be detained by the sharecropping farmer and then it is reported to management of

Subak Abian Jepun and will be fined in accordance with the price of the tree damaged by the livestock in question.

## V. CONCLUSION

The conclusions obtained from the results of this study are:

1. Subak Abian Jepun has been established since the Stone Age or Megalithic era by using a stepped pyramid whose architectural buildings applied flat stones obtained in the north of Subak Abian Jepun.
2. Subak Abian Jepun at Angantelu Customary Village as a subak that implements the *Tri Hita Karana* concept, namely *Parhyangan*, *Pawongan* and *Palemahan*.
3. Subak Abian Jepun has *awig-awig* (customary bylaw) and *perarem* (addendum to customary bylaw) as regulations that bind all the members of Subak Abian Jepun to create in the implementation of Tri Hita Karana (THK) philosophy.
4. The Subak Abian Jepun was verified by the Bali Plantation Service Team in 1975 and was declared the first Subak Abian in Bali Province which was announced in Mengwi.

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