

SUBAK SOSIO – RELIGIUS - AGRICULTURE IN BALI

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SUBAK SOSIO – RELIGIUS - AGRICULTURE IN BALI

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I. INTRODUCTION

Balinese community life develop as units of social unity which has the duty and the function of each such principal, villages, hamlets, Sekehe and Subak organization. Unit social unity in society bali can refer to the two meanings, namely traditional village (village pekraman) and village offices. The traditional village is a form of social unity whose activities are more associated with traditional and religious issues, so that the activities of traditional village is more focused on traditional and religious ceremonies. While the village is the unity government administrative offices and development (Budiana, 1995: 50). According to the Bali Perda No. 2 / PD / DPRD / 1972 said that Subak is a traditional law community who are socio-religious agrarian. Subak is historically established since the 9th century and continue to grow as an organization ruler of the land in the regulation of water and others. Subak for rice fields is used as a source of water in an area. These limits are then scrutinized by Pitana (1997) which says that what is loaded on Regulation No. 02 / PD / DPRD / 1972 has not been entirely appropriate. Because the fact is a source of water can be used by several Subak, and instead of the Subak can get water from several sources. While Anon (2002) states that Subak is an organization of farmers that is based on the traditional rules of law, such as rules of socio-agrarian, religious, economic and other dynamics. The existence of religious ceremonies and temples as Hindu holy places, are an integral part of the lives of Balinese Hindu community. This is in line with the views Soelaiman (1998;) which states that the Indonesian people's lives, fulfilled and overwhelmed by myths and religious ceremonies. Balinese Hindu community in carrying out religious ceremonies more bases itself on a tradition of "mule keto" (it was), compared with the tradition nyastra (perform the ceremony based on literary texts). Also in studying religion Balinese Hindu community tends to start from the aspect of ritual, so that things which include Tatwa and ethics are often overlooked. This is what distinguishes a

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religious ceremony conducted by the Hindu community of Bali, was also much influenced by local traditions, so the ceremony in one area would be different from other regions in accordance with the village, kala, patra. However, in general, based on the teachings Tatwa religious ceremonies (religious philosophy) can understand the meaning of offerings used in religious rituals Hindu. Hal process refers to the existence of god, which states that God is Acintya (unthinkable); God is impersonal God (not materialize); God is very noble (transcendent) and God meet and permeates everything that exists in this universe (Wyapi Wyapaka) (Suja, 1999: 67). Understanding of the nature of God's glory, as described above, then how hard man. imagine embodiment of Godhead (Ida Sang Hyang Widi Wasa). Therefore we need a means of offerings to enable people to imagine his being. Thus it can be said that the show is essentially a way to communicate with the Creator. Hinduism in Bali much influenced by tradition and culture, the use of performances in terms Balinya often called upakara. Sometimes developed in accordance with the principles of the village, kala and patra (place, time and circumstances), so its existence, differ from one region to another.

II.DISCUSSION

2.1 Study of Subak Temple as a Socio-Religious -Agriculture System

Subak function as a regulator of irrigation water is not only limited to the physical aspects (irrigation systems) and the organization, but it was also apparent in the spiritual aspect, namely the temple function in the regulation of irrigation and paddy ecosystem (Sudaratmaja, et al (in karsyono editor 2003: 25-38). If viewed as a structural temple related to agricultural activity fields, hierarchical vertical of the location where the water source was obtained. in the various levels of activity of farming in paddy fields and ceremonies conducted by subak, as well as the cult of the temple associated with aktivitas agriculture rice field following the vertical hierarchy. Starting from Ulun Danu Ulun suwi, Pura Empelan, Pura Pengulun Carik, Pura Bedugul, until Pelinggih Pengalapan. each temple is within the scope of different ecosystems, from broader ecosystem to ecosystem more small.

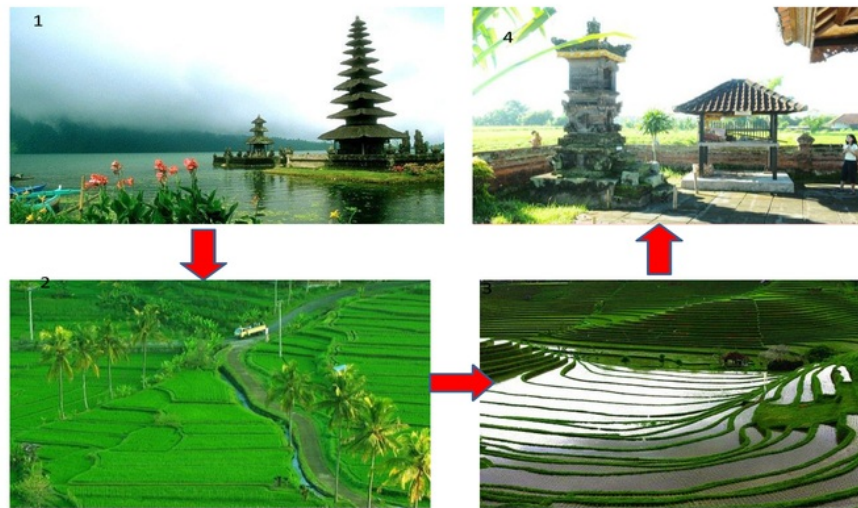


Figure 1. The existence of Subak in Bali

Subak as a social organization that is the Religious-Magis has a board consisting of Kelian Subak (pekaseh) assisted by an interpreter pernyataan or direction. His duty to inform the various announcements or decisions Perarem Subak. Given this Subak are social organizations that are religious-magical, members or Krama Subak very obedient to the rules or awig awig issued by Subak itself. Since the number of members of Subak, and the complex problems faced Krama Subak, then there were some who break the rules. As a result of these violations are usually imposed a fine in the form of money, according perarem agreed. Result was added to cash fines Subak and combined with membership fees. Then the fines are used to finance various activities Krama Subak. But in its development, the existence of Subak began a defendant along with the rapid development and globalization modernisasi Bali attack society today. If viewed in the socio-religious, functions Subak as an organization that regulates the irrigation system in Bali, not only limited to the physical aspects (irrigation systems) and the organization, but also looks at the spiritual aspect (Pura) in its function to regulate the system of irrigation and rice field ecosystem. While the religious Pura Subak is an arena for manners (members) Subak to perform various activities, religious ceremonies. For example, when a Subak want to start doing rice cultivation, the first Subak organizations must apply the water of Ulun Danu, the temple is located in the center of water supply, with a ceremony called magpag Toya (drain the water surface).

After the ceremony mapag Toya, then manners Subak began working in the fields with the next series of ceremonies, such as ceremonies masain (ngerastiti pangwiwi nandur); ngeraskin ceremony (mecaru in strips), and so on until the last rites, the ceremonies "owe tain asep". Thus the religious ceremony and the existence of Subak temple in Bali, the existence lately started degraded, especially in urban areas because of the conversion of agricultural land into residential land or for the purposes of tourism (hotels, malls and restaurants).

2.2 Religious ceremonies related to the activity of Subak

Religious ceremonies related to the activity of Subak

Some of the results of research conducted found 13 types of ceremonies performed by farmers in the Subak. As for the thirteen types of ceremonies, among others:

1) The Ceremony of mapag Toya

2) Masain (ngerastiti pangwiwit nandur)



3) Ngerasakin (mecaru in Carik);



4) Nyepe in carik I (for 3 days after rice 1 month old)

5) Nyepe in carik II (for 2 days after rice 2 months old);

6) Nyepe in carik III (for 1 day after rice 3 months old);

7) The ceremony to invoke the holy water to temple Pekendungan

8) The ceremony to invoke the holy water to temple Bedugul



9) Ngusaba ceremony.

10) Nganyarin ceremony

11) The ceremony in the barn. paddy

12) The ceremony of nuunang tegteg.

13) The ceremony of ngutang asep tain.

Some research found that people who carry out of religious ceremonies almost all respondents did not understand the meaning of the ceremony. However, they still carry with a sincere heart, sincere and full devotion. Balinese Hindu community religious ceremonies can be seen from the three stages of development of human thought, namely: starting stage of theological thinking, metaphysical, until positivistic. Implementation of the system thinking a religious ceremony in the Hindu community of Bali as a theological stage, visible from religious attitudes and their expectations when it together "ngaturang father" as the embodiment of gratitude to God Almighty and Bhetara-Bhetari. Balinese Hindu community believe that God has occupied in the Desa Temple, Subak Temple, and so on. The thinking stage positioning Balinese God of the manifestanya sebgai god or goddess, and according to them among the gods there are married (masemeton) and there were hostile, some are stingy and some are generous. Further, he said at this stage of theological thinking, most people thought of Bali surrounded by myths that are religious-magical local as Ida Ratu Gede Macaling, Dewa Ayu Mas, Ratu Biyang, Ratu Macongol.



Metaphysical Thought, Balinese Hindu community in defining tradition believed to have been looking for a referral form ejection or other literary sources. For example, when asked who actually bhetara bhetari, then they will refer Bhuwanakosa Lontar.



Positivistic thought, the people of Bali especially educated society in solving the problems more likely to seek of religious ways that are systematic, objective, empirical, and ferivikative. Thus, in the search for truth is always associated with social and religious practices. They tend to be referred to the authority of scripture called Veda. God is mentioned by them with utter satyam, siwam, sundharam which means, God is truth beauty-goodness. Referring to the description above can be built an understanding that whatever kind of upakara presented by Krama Subak, upakara is just as emblems or symbols only .. The symbol is made due to the inability of humans to communicate directly with Ida Hyang Widi Wasa,

therefore they use a variety of symbols , such as banten daksina , banten Prayascita, banten sesayut, and others.

III. CONCLUSION

Subak in Bali is an organization system that has a component that is: set the paddy ecosystem, organize member, set the irrigation water, and ceremonial activities Subak. Tourism as a driven of the loss System Subak in Bali. Preservation System Subak in Bali should be reviewed from the aspect of social, economic.

Preservation Subak currently only viewable from Subak ceremonial activities. Badan pengelola Daerah Tujuan wisata Jati Luwih 2014. Laporan Kunjungan wisata ke jatiluwih 2014.

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