

Subak Lungatad in Preventing Land Conversion through the Revision of *Awig – Awig*



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ABSTRACT: Subak is a community organization that specializes in regulating the rice field irrigation system used in rice cultivation in Bali, one of which is Subak Lungatad Yang in Peguyangan Kangin Village, North Denpasar. Subak Lungatad has a customary law norm called Awig-Awig. Awig-Awig is a customary law norm that is formulated and regulates the behavior pattern of community members in interacting in order to create order and peace, meaning that Awig-Awig grows and is formulated so that the life of the community in the customary village is not damaged. However, in the application of *awig – awig* Subak is also lived by the Balinese people as a concept of life, because it is a direct manifestation of the philosophy called Tri Hita Karana. There is a problem that arises in the awigs in Subak Lungatad is that they have not regulated and can anticipate changes in land use change in the subak Lungatad district

Land use change in the last 1 year covering an area of 0.8 hectares, which is in Subak Lungatad, from the area of Subak 114 hectares. From this data, it can be described that land use change is still occurring. Pekaseh Subak Lungatad, I Made Maja, revealed that Subak Lungatad is part of the irrigation area of Kedewatan Pasedahan Yeh Lauh, Peguyangan Kangin Village, North Denpasar District. With a raw land area of 120 hectares, all of them are semi-irrigated. The subak land continues to experience pressure due to land conversion, there tends to be housing development. This condition is certainly really concerning for the future of rice fields and agriculture of the people of Denpasar. The participation of Krama Subak in preventing the conversion of agricultural land into housing can be done by including the rules in the *awig-awig* subak. Although the existing awig subak has not yet regulated it, it can be made in the form of a perarem or implementing rule of the awig-awig. The role of subak as a traditional organization in the field of water use at the farming level in indigenous peoples. The important role of the subak system is closely related to the strength of the subak itself, including the simplicity of the organizational structure, a cooperative work system and the implementation of the Tri Hita Karana philosophy. One of them is related to weakness which is also related to the lands in the subak lungakad area. The Awig Subak Lungatad that was made has not been regulated for a long time in anticipating changes in land use.

KEYWORDS: *Awig-awig*, Subak, Land Use conversion

INTRODUCTION

The province of Bali, especially agricultural land, is getting narrower The worrisome agricultural condition has occurred in Bali, the highest threat is settlements with an increasing population in Bali.[1] The population continues to increase every year, so the need for housing is also increasing, for residential needs generally occur in suburban areas. The Central Statistics Agency (BPS) recorded that the population of Bali reached 4.32 million as of September 2020 with the dominance of productive age, from the results of the population census conducted by BPS, it was recorded that within ten years the average population growth in Bali was 1.1 percent or 42,660 per year.[1] The growth of the population in the village is increasing, this is also because many agricultural lands in the village have changed their function to become settlements, as a result of which many immigrants from outside the village, immigrants prefer the area with the consideration that the price is more affordable than in the city. Similar things happened in several East Denpasar Districts, Denpasar City-Bali, one of which is Subak Saba Tambawu Kaja Village.[1]

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Each subak generally has a temple called Pura Ulun Carik or Pura Bedugul, which was specially built by farmers to worship Dewi Sri. The existence of Subak is a philosophy/concept of Tri Hita Karana. 13 Tri Hita Karana comes from the word "Tri" which means three, "Hita" which means happiness/welfare and "Karana" which means cause. Tri Hita Karana means "The three causes of happiness and well-being". The elements in the subak irrigation system based on the Tri Hita Karana in the subak system include: 1. Parahyangan is a harmonious relationship between humans and God. 2. Pawongan is a harmonious relationship between humans and their neighbors. 3. Palemahan is a harmonious relationship between humans and the environment. [3]

Subak for the Balinese people is not just an irrigation system but also a concept of life for the Balinese people. Subak was able to survive for more than a century because its people obeyed the traditions of their ancestors. The distribution of water is carried out fairly and equitably, all problems are discussed and solved together, even the determination of planting time and the determination of the type of rice planted are carried out together.[4] Sanctions for various forms of violations will be determined by the residents themselves through ceremonies or rituals carried out at Subak Temple. This kind of harmonization of life is the main key to the preservation of Subak culture in Bali. The situation has changed differently from now, the implementers in the subak institution often have no harmony between the concept of Tri Hita Karana because the conditions in the field today so much agricultural land are receding.[5]

Based on the description above, there is a problem that has been raised, namely how are the efforts of Subak Lungatad in preventing the conversion of agricultural land through *awigs* ?

METHOD

This research and implementation was carried out in Subak Lungatad, East Peguyangan Village, Denpasar City. The determination of this location was carried out deliberately with the consideration that Subak Lungatad was designated as a green lane by the Denpasar City Government, which means that this subak has the potential to be preserved, even in the midst of such a rapid land conversion in Denpasar City.

The data collection method used in this activity is a method of providing information in the form of counseling and donation of several agricultural tools to the target community, especially to subak members and the community in East Peguyangan Village, North Denpasar. After conducting mentoring and FGD in theory and practice, the participants are expected to have additional knowledge, and if this knowledge is developed properly, it will acquire and improve the performance of subak farmer groups in the field of land use.

DISCUSSION RESULTS

Subak as a group or organization has a number of elements. If one of the elements is not in good condition, it will be able to affect all existing elements, so that the achievement of the goal of subak will be less than optimal. Similarly, if all these elements are in good condition, it is believed that Subak will be able to achieve the goal more optimally. One of the goals of the formation of subak is to play an active role in increasing the productivity of agricultural products by utilizing local wisdom values.[6]

As an organization that is autonomous in managing its own organization, Subak can establish regulations known as:

- a. *Awig awig*, A system or provision that regulates the rights and obligations of members in the subak organization made by subak residents, either in writing or unwritten. In these *awigs*, the main things and provisions are contained. The main content of *the awig-awig* is essentially the realization of *the Tri Hita Karana*, regulating matters of *parahyangan*, *pawongan* and *weakening*.
- b. *Sima*, is the karmic system or behavior of subak members in carrying out their duties and functions in the subak organization itself. Both about water distribution/irrigation or other activities.
- c. *Perarem*, is the result of a *paruman* (meeting decision) formulated become a subak regulation, which is related to the implementation of *the implementation of awig awig* Subak.[2]

AWIG-AWIG IN PREVENTING THE CONVERSION OF AGRICULTURAL LAND

The term Pakraman village has been used since the issuance of Bali Provincial Regulation Number 3 of 2001 concerning Pakraman Village.[2] Previously, the term used was customary village in accordance with Regional Regulation 6 of 1986 concerning the Position, Function, and Role of Customary Villages as a Unit of Customary Law Communities in the Level I Regional Province of Bali. Bali Provincial Regulation Number 3 of 2001 concerning Pakraman Village which was last amended to Bali Provincial Regulation Number 4 of 2019 clearly defines a customary village as a unit of customary law communities in the Province of Bali that has a unity of tradition and The manners of life of the Hindu community have been passed down from generation to generation in the bond of *khayangan tiga* or *khayangan* village which has a certain area and its own wealth and has the right to take care of its own household.[4]

The customs and customs of the Hindu community in Bali are maintained, fostered and led by an institution called a customary village, which is a village that has a different status, position and function from the official village (government administrative village), both from the perspective of government and from the perspective of the community, with the explanation that a customary village is a village that is seen from its function in the field of customary (a village that lives traditionally as a

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manifestation of customary institutions), Meanwhile, the official village is seen from its function in the field of government as the lowest government institution in the context of implementing regional autonomy.[7]

Customary villages According to I Gusti Gede Raka, it is a unity of territory whose citizens hold a firm religious value to maintain the sanctity of the village:

1. It is a unity of the region where its citizens jointly conceptualize and activate religious ceremonies to maintain the sanctity of the village, have a sense of unity because they are bound by the village coral, awig-awig and Khayangan Tiga.
2. Customary villages are the unity of customary law communities in the Province of Bali that have the unity of tradition and karma of the life of the Hindu community for generations in the bond of three imaginary beings who have a certain territory and their own wealth and have the right to take care of their own households.[8]

In this case, Ketut Sukadana mentioned the elements of the customary village as a customary law community as follows:

1. Showing the form of a regional unity.
2. Realizing a kinship unit in the form of Village Customs, and gathered in banjars that are inseparable from customary village activities.
3. It has a unity of worship place of Khayangan Tiga.[9]

CONCLUSION

Awig- awig is a customary law that is imbued by the religious teachings and beliefs of the Hindu community in Bali. One of the efforts to prevent the conversion of agricultural land in Subak Lungatad is to include norms or rules related to prohibitions and strict restrictions related to land conversion. So far, the awig-awig in Subak Lungatad have not regulated this related to the prohibition of the conversion of productive agricultural land in the Palemahan Subak Lungatad area, there needs to be support from the local community and the Subak community who are committed to preventing land conversion in the Subak Lungatad area.

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