

Subak Wingin Tegallinggah Village, Sukasada, Buleleng, Bali: A Form of Hindu-Islamic Multicultural Agriculture

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Abstract. This explain describes the research on the integration of Hindu-Islamic culture in the Subak Wingin system in Tegallinggah Village, Bali, which aims to study diversity in agriculture. The research method used is qualitative descriptive with a historical approach, involving interviews and documentation studies. The results showed that Subak Wingin, although usually made up of Hindus, also involved the Muslim community, creating tolerance and harmonious cooperation. This subak is a real example of social and cultural diversity, and plays a role in supporting agricultural sustainability in Indonesia.

Keywords: Subak Empowerment, Diversity, Tolerance

1 Introduction

Bhineka Tunggal Ika is the foundation of Indonesia in running the life of the nation and state. The motto quoted from the book Sutasoma by Empu Tantular is considered to be a means of unifying a very diverse nation. [7] Indonesia is a pluralist country, which consists of various ethnicities, races, religions, cultures, and intergroups. This diversity is inseparable from the geographical conditions of the Indonesian state which has 16,056 islands spread from Sabang to Merauke.[1] Bali is an area in Indonesia that has a lot of cultural diversity. The diversity of tribes, cultures, and customs that are still maintained can deliver Bali as one of the best tourist destinations in the world. Despite living in diversity, the Balinese people still try to maintain the unity of Bali for the realization of the ideals of Bali *Nangun Sat Kerti Loka Bali*, which means maintaining the sanctity and harmony of Bali's nature and its contents. One of the Balinese cultures that is also an ancestral heritage is the existence of the Subak system. Subak is a rice field irrigation system in Bali. Subak will organize the distribution of water from upstream to downstream to all farmers in a village to get evenly distributed water for their rice fields. Another study on subak said that subak is a traditional social organization consisting of farmers and rice field cultivators. They take water from the water source, and the water can not be separated from the ceremony based on Hindu teachings to be given blessings from the Gods. Therefore, the process of taking water carried out by farmers is socio agrarian religious. [4] Bali is nicknamed the *Island of a Thousand Temples*, this is inseparable from the social conditions of the Balinese people who are predominantly Hindu.

Data shows that as many as 3,247,283 Balinese people embrace Hinduism from the entire Balinese population of 3,890,757 people. [2] Automatically many temples stand in this

area. This is because the temple is a place of Hindu worship. As a place of worship, the temple functions as a manifestation of Gods and Goddesses in Hinduism. The existence of this fact also makes Bali dubbed as the Island of the Gods, or the island with many Gods because of the many temples that exist for worship to the Gods. Although the majority of the Balinese population embraces Hinduism, some areas of Bali have heterogeneity in the field of belief, such as Tegallinggah Village, which is located in Sukasada District, Buleleng Regency. According to data collected as of 2020, the Tegallinggah Village community is predominantly Hindu and Muslim with a percentage of 55% Hindu and 45% Muslim. With details as many as 1,751 men and 1,711 women are Muslim, as many as 2,098 men and 2,049 women are Hindu. In addition to the two majority religions in Tegallinggah Village, there are several other religions, including 15 men and 18 women who are Christian, 6 men and 4 women who are Catholic, 1 man who is Confucian, and 1 man with Belief in God. [6] From the above background, the author is interested in conducting a study related to Subak Wingin Tegallinggah Village, Sukasada, Buleleng, Bali because this subak is unique because it consists of two religions. Usually, subak activities carried out, it is always based on and imbued with Hinduism. The realization of multiculturalism through Subak is very important to be studied to be able to strengthen and re-instill the importance of religious tolerance throughout Indonesia. The community environment is also one of the elements of the Tri Center of Education implemented in Indonesia. Through a very tolerant community environment and able to coexist regardless of ethnicity, race, religion, and class, it will be able to create a good reflection for community education. It is hoped that this paper can be used as a reflection of the multicultural society in Indonesia, especially in realizing SDGs - (Sustainable Development Goals) goal 15 on terrestrial ecosystems, and goal 16 on peace, justice, and resilient institutions. In addition, this paper is also expected to be able to serve as a prototype of Indonesian society to realize the Golden Indonesia in 2045.

2 Methods

This research used descriptive qualitative methods conducted in Tegallinggah Village, Sukasada, Buleleng, Bali. Data collection techniques were carried out by literature studies looking for book sources and journal research on the internet related to the issues raised by researchers, as well as direct observation to the object of research, by conducting interviews with survey objects. The results of the discussion are written based on sources that the author believes to be accurate and credible sources.

3 Result and Discussion

3.1 Definition of Subak

Subak is a traditional Balinese irrigation institution. Historically, Subak has existed since 1072 AD with the discovery of the *Pandak Bandung Inscription* dated the same year. Subak has been named an intangible cultural heritage by *UNESCO (United Nations Educational, Scientific and Cultural Organization)* in the 36th session of the UNESCO World Heritage Committee in the city of Saint Petersburg held on June 29. [3] Therefore, the existence of Subak must be maintained. In the midst of rapid globalization, agricultural land and rice fields in Bali have been transformed into buildings for housing, industrial plants, and tourism. When viewed from its potential, Subak can be used as a tourist attraction because of the history and uniqueness of Subak itself. Subak, which is an organization based on Balinese Hindu traditions, can still survive for more than a century because the Balinese people really maintain the traditions inherited by their ancestors and make good use of them for the survival of society. In the distribution of water to rice fields and community farms, *Kelian Subak* or the chairman

will divide it fairly and evenly. This is so that there is no social gap between farmers in the community. In Subak there are rules (*awig-awig*) to organize the Subak to run smoothly. In general, the awig-awig of subak in Bali is different from one another. This is inseparable from the mutual agreement between the core management and the subak members during the *paruman* or general meeting, resulting in a decision in the form of awig-awig to run the subak. One example of awig-awig subak that can be analyzed is Subak Wingin in Tegallingghah Village, Sukasada, Buleleng Bali. The rules of water distribution in the subak are given to farmers in rotation for one day and one night. The water given may be used by farmers to irrigate their rice fields and gardens. But if there is a farmer who cheats or steals water that is not his turn, then the farmer will be sanctioned in the form of a fine of *banten* or offerings for ceremonies performed at the Subak Temple. In addition to these fines, the most feared sanction by a farmer who commits an offense is the revocation of his membership of Subak and he is no longer entitled to get water to irrigate his rice fields or fields. In an association, it is certainly not free from problems, both internally and externally. In Subak, if one of its members has a problem, it will be discussed peacefully and with a sense of kinship. This is what makes subak still exist today because whatever happens in the organization will be resolved in a family manner.

3.2 Elements of Subak Wingin as a Multicultural Subak

For the Balinese, Subak is not just an organization and irrigation system. Subak is a philosophy of life in Balinese society itself. In Subak, there is a philosophy of life called *Tri Hita Karana*. *Tri Hita Karana* is rooted in the word *Tri* which means three, *Hita* which means prosperity, and *Karana* means cause. So *Tri Hita Karana* means three causes of happiness or welfare. [5] *Tri Hita Karana* consists of *Parahyangan* (harmonious relationship with God), *Pawongan* (harmonious relationship between people), and *Palemahan* (harmonious relationship with His creation). The element of *Parahyangan* can be seen from the existence of Subak Temple in each subak in Bali. Subak Temple is used as a place to worship *Dewi Sri* or the goddess of fertility in Hinduism so that agricultural products in an area become abundant and blessed. In Subak Wingin, besides the Subak Temple, there is also a *Langgar* or a place of worship for Muslims adjacent to the Subak Temple. This clearly shows the harmonious relationship between Hindus and Muslims.



Figure 1. Temple as a Place of Hindu Religious Worship in Tegallingghah Village
(Source. Profile of Tegallingghah Village)



Figure 2. Mosque as a Place of Islamic Religious Worship in Tegallinggah Village
(Source. Profile of Tegallinggah Village)

Next is the element of Pawongan. It can be seen from the harmonious relationship between Subak members. They try to establish strong cooperation in water irrigation so as not to cause major conflicts. In addition, if any of the subak members disagree, then the conflict will try to be resolved with a sense of kinship. So that harmonious relationships between people can be established in this system. In Subak Wingin, the element of Pawongan is also very clearly seen with the existence of tolerance between religious communities. Although they have different beliefs, among Subak members, they can create peace and harmony so that their rice fields and fields can grow fertile (I Made Mandia, personal communication, December 18, 2021). The last is the Palemahan element. This element is seen in the existence of a fair rice field irrigation system for the village farming community. They try to fertilize their plants to get the results they want. Maintaining and safeguarding His creation is a form of Palemahan. Therefore, in Subak, maintaining agricultural products is very important to do. The fair system in Subak Wingin is visible. They do not look at whether he is from Hinduism or Islam, but the subak head can organize the distribution of water fairly.

3.3 Structure and Logo

Subak Wingin To avoid political inequality, the government structure of Subak Wingin is made with a fair division of positions. If the chairman or kelian of Subak Wingin is Hindu, then his deputy must be Muslim, and vice versa. In addition to the chairman and deputy, another organizational structure is the secretary and treasurer, if the secretary of the subak is a Muslim, then the treasurer must be Hindu, and vice versa. The existence of this government system is considered fair for both parties, because they can both contribute to the government without distinguishing their beliefs and religions (I Ketut Murdana, personal communication, December 18, 2021). Apart from the government structure, interfaith integration can also be seen in the logo of Subak Wingin. In the logo, there are two young men with different clothes. The young man on the left is symbolized by wearing a peci and typical Islamic clothing and the young man on the right is symbolized by wearing a udeng and typical Hindu clothing. Thus the political conditions in Subak Wingin are very organized and fair (Kadek Suwita, personal communication, 18 December 2021).



Figure 3. Logo of Subak Wingin Tegallinggah Village

4 Conclusion

Religious differences in a village called Tegallinggah Village do not make the village divided by differences. However, it is used as a medium of interaction between communities to bring out the beauty of differences. The amount of acculturation in the social, political, economic, and cultural fields makes this village a unique and interesting village to be used as a lesson that Indonesia is a pluralist and multicultural country. Subak Wingin is one of the media that should be used as an understanding for the community to be able to realize SDGs (Sustainable Development Goals) 2030 and Golden Indonesia 2045. Subak which usually only consists of Hindus, now in Subak Wingin can include other religious teachings as one of the diversity that makes this subak very unique and has high tolerance. Given the very diverse conditions of Indonesia. For this reason, we as the younger generation should maintain and preserve this despite the differences. Do not make differences as a separator, but make differences as a strength in the nation and state.

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