

# ANALYSIS THE APPLICATION OF TRI HITA KARANA TO EVENT LAND FUNCTION TRANSFER IN SUBAK LANYAH WANASARA, ONGAN VILLAGE, TABANAN DISTRICT

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## ABSTRACT

*Subak in Bali is basically a forum or organization where farmers with high determination and enthusiasm gather to work together in an effort to get water with the aim of producing food crops. This study aims to analyze the application of the Tri Hita Karana concept and the constraints in the application of Tri Hita Karana in Subak Lanyah Wanasara, Bongan Village, Tabanan District, Tabanan Regency. This research was conducted in Subak Lanyah Wanasara, Bongan Village, Tabanan District, Tabanan Regency. Determining the location of this research was carried out using the "purposive sampling" method. The population in this study were all subak members, totaling 78 farmers. Sampling used simple random sampling method, so that the sample in this study amounted to 36 farmers. Data analysis techniques using qualitative and quantitative descriptive analysis techniques.*

*Based on the results of research on the application of the Tri Hita Karana concept in Subak Lanyah Wanasara it is categorized as sufficient at 32.37% seen from three aspects, namely the Parhyangan Aspect, it can show that from the harmonious relationship between humans and God Almighty, it can be seen that the Subak Temple is accompanied by a prayer ceremony with Subak members. The Pawongan aspect can be seen from the harmonious togetherness with mutual cooperation and meetings with subak members. The Palemahan aspect is indicated by the improvement of irrigation systems, cropping patterns and planting schedules which are always taken into account according to climatic conditions. The obstacles faced are the large conversion of land functions into residential areas, the frequent occurrence of conflicts between members related to the distribution of water and disruption of irrigation flows due to careless disposal of waste.*

*Keyword : Application, Tri Hita Karana, Subak.*

## 1. INTRODUCTION

Subak is an irrigation system in Bali, which has existed for hundreds of years, around 1071 AD. Limitations regarding subak according to regional regulations of Bali Province No.02/PD/DPRD/1972. is a customary law community that is socio-agrarian-religious in nature consisting of farmers cultivating rice fields in a rice field area who get water from a source. The irrigation system in Bali is laid out using a traditional pattern known as "Subak". The existence of subak which has been around for almost a millennium until now indicates that subak is indeed a strong and sustainable traditional irrigation institution. It seems that the definition of subak is not entirely correct, due to the fact that a water source can be utilized by several

subaks or one subak can obtain water from various irrigation water sources (Pitana, 1997).

As a social organization, Subak has both written and unwritten regulations. These regulations are made on the basis of deliberation for consensus and must be obeyed by all subak members. Setiawan (1995) stated that from the information in various inscriptions, it was found that subak is an organization that has the right to autonomy to govern its organization broadly. This freedom includes efforts to obtain irrigation water, increase production yields, construct and maintain physical buildings (dams, ponds), clean irrigation canals and so on.

Tri Hita Karana comes from the Sanskrit word, namely from the word Tri which means three, Hita means prosperity, and Karana means cause. The literal meaning of Tri Hita Karana is the three main things that lead to the welfare and prosperity of human life (Wirawan, 2011). The three prosperity are parhyangan, pawongan, and Palembangh. The description of Tri Hita Karana is: Parhyangan comes from the word Karahyangan which means divinity or matters related to religion in order to worship Sang Hyang Widhi. Parhyangan is a concept that wants harmony between humans and God. Perhaps it is because of this factor that causes great social conflict caused by the behavior of subak members who are fraudulent, very rarely occurs in subak activities in Bali, there is a kind of fear of subak member farmers to commit criminal acts (stealing water, etc.).

In an effort to achieve prosperity in life, humans must maintain a harmonious interaction with the spiritual environment. In the Balinese cultural system inspired by Hinduism, religious people are reflected in various aspects of people's lives. This provides a requirement that religious people as an expression of the balance of the relationship between humans and the spiritual environment where Subak members, both individually and as a whole, in farming are always followed by various implementation of the ceremonial order. This basic concept is known as Tri Hita Karana, which means that in the process of living towards a prosperous life, humans must try to maintain a harmonious relationship between humans and the creator, namely God Almighty (parhyangan), humans and their natural environment (palemahan), and humans with each other (pawongan). With the Tri Hita Karana concept, subak in Bali in utilizing water resources to maintain harmony and harmony as well as the concept of living in harmony with nature (Koentjaraningrat, 1982).

One of the subaks in Bongan Village, Tabanan District is Subak Lanyah Wanasara. This Subak is located in Bongan Village, the Wanasara Traditional Banjar. The main function of the subak is to regulate irrigation for agriculture. In carrying out such tasks, some of the activities of subak members include: organizing irrigation networks, arranging water distribution, arranging cropping pattern rotations, and carrying out ceremonial activities (Sirtha, 2007). In this regard, it is very important to have the application of Tri Hita Karana in the sustainability of Subak. It is hoped that the existence of subak will continue. This research attempts to describe the management and sustainability of subak with various applications of Tri Hita Karana which may be taken into consideration and inspiration in efforts to preserve and maintain the sustainability of subak as a world cultural heritage and prevent land conversion and obstacles in the application of the Tri Hita Karana concept in Subak Lanyah Wanasara, Bongan Village, Tabanan Regency.

## **2. RESEARCH METODOLOGY**

The results of previous research are of course very relevant as a reference or comparison, because there are several similarities in principles, although in some ways there are differences. Some of the previous studies that became the reference in this research are:

Suwarnata (2011) Sustainability of the Subak System in Urban Areas (The Case of Subak Anggabaya in the Penatih Village Area, North Denpasar District, Denpasar

City. The aim of the study was to determine the sustainability of the subak system in urban areas in Subak Anggabaya. The results showed that the implementation of Tri Hita Karana was still not good seen from the application value of 24.28% because there are still elements in the implementation that are still not optimal to be carried out in Subak Anggabaya.

Lestari (2015) Application of Tri Hita Karana for the Sustainability of the Subak System which Becomes a World Cultural Heritage: The Case of Subak Wangaya Betan, Penebel District, Tabanan Regency. the research objective to be achieved is to analyze the application of Tri Hita Karana (THK) for the sustainability of the subak system which became a World Cultural Heritage in the case of Subak Wangaya Betan, Penebel District, Tabanan Regency. The results showed that the results of the sustainability capability of Tri Hita Karana in Subak Wangaya Betan were 30.27%. The results are caused by the elements that are still lacking in their application in a sustainable manner.

### 3. RESULTS AND DISCUSSION

#### Overview of the Research Area

Bongan village is a stretch of lowland with an altitude between 155 – 260 m above sea level, the temperature ranges from 28 – 32 0 C with an average rainfall of 2,000 – 3,000 mm/year. The population of Bongan Village is 6,699 people, with 1,843 heads of household (KK), 3,312 men and 3,387 women. The total area owned by Bongan Village is 445 Ha, which includes, among other things: 223 Ha of paddy fields, 80 Ha of community plantation land, 122 Ha of yards, and 20 Ha of others (Wikipedia, 2020).

Subak Lanyah Wanasara is a subak located in Bongan Village, Tabanan District, Tabanan Regency. Subak Lanyah Wanasara is one of the subaks located in Bongan Village, Tabanan District, Tabanan Regency. The Subak Lanyah Wanasara location is about 5 kilometers from Tabanan City. The dominant crops cultivated are rice, soybeans, and the rest are planted with flowers.

#### Sample Characteristics

This research involved 36 samples of farmers who were members of Subak Lanyah Wanasara. The identity of the sample that will be taken from this part of the study includes age, level of education, and occupation of the sample which will be described as follows.

#### Age

The characteristics of the sample in this study when viewed from the age, the description of the distribution can be seen in Table 1 below

Table 1. Sample Age Frequency Distribution

No.	Age	Frequensi	Percentage (%)
1	< 17	0	0,00
2	17-64	29	80,56
3	> 64	7	19,44
<b>Total</b>		<b>36</b>	<b>100</b>

Source: Data processed from survey results

Based on the results of the study, most of the samples were aged 17-64 years with a percentage of 80.56%, while samples aged > 64 years had a percentage of 19.44%. This indicates that the sample is still in the productive age category, that

is, the sample still has a better workforce potential and workforce productivity in developing the sustainability of Subak Lanyah Wanasara.

### Education

Based on the results of data tabulation carried out in accordance with the educational background of the sample, the following picture is obtained:

Table 2. Frequency Distribution of Sample Education Levels

No.	Education	Frequensi	Percentage (%)
1	No Education	3	8,33
2	SD	5	10,00
3	SMP	12	26,67
4	SMA/SMK	14	56,67
5	Bachelor	2	6,67
<b>Total</b>		<b>36</b>	<b>100</b>

Source: Data processed from survey results

Based on the results of the data tabulation carried out according to the educational background of the sample, it can be seen that the education level of the sample in the Not Schooled category was 3 people with a percentage of 8.33%, 5 people in Elementary School with a percentage of 10.00%, 12 people in the Middle School category with percentage of 26.67% and Bachelors as many as 2 people with a percentage of 6.67% while the highest is SMA/SMK which is as many as 14 people or with a percentage of 56.67%. This shows that the education level of the sample in subak management by applying the values contained in the Tri Hita Karana concept can be applied well.

### Occupation

The characteristics of the sample in this study when viewed from the job, the description of the distribution can be seen in Table 3 below.

Table 3. Distribution of Sample Occupations

No.	Occupation	Frequensi	Percentage (%)
1	No Occupation	3	8,33
2	Farmers/Breders	23	63,89
3	Labor Private Sector	6	26,67
4	Employee	4	11,11
<b>Total</b>		<b>36</b>	<b>100</b>

Source: Data processed from survey results

Based on the results of the study, it was stated that the sample work as laborers was 6 people with a percentage of 26.67%, private employees were 4 people with a percentage of 11.11%, 3 people did not work with a percentage of 8.33% while the highest sample work was as farmers and breeders as many as 23 people with a percentage of 63.89%. This condition indicates that the majority of the sample is in the agricultural and livestock sectors so that it can be more capable of applying the Tri Hita Karana concept to Subak Lanyah Wanasara.

### **Application of Tri Hita Karana in Subak Lanyah Wanasara**

The steady, creative and dynamic application of the Tri Hita Karana concept will result in a harmonious life which includes the development of a whole human being who is "Astiti Bhakti" towards Ida Sang Hyang Widhi Wasa/God Almighty, love for environmental sustainability and harmony and peace with others. Likewise the procedures for managing agricultural land; As a result, agricultural activities decrease or disappear in a certain area. As Hindus, especially in Subak Lanyah Wanasara, Bongan Village, Tabanan District, they have an obligation to preserve this culture and increase the teachings of Hinduism as well as increase crop production, especially in agriculture, so as to improve the welfare of society in general. Among the many agricultural crops, rice is accompanied by many ceremonies and ceremonies. However, with the progress of science and technological, economic and socio-cultural developments, it is possible that there will be less farmers and less agricultural land (Krisnu, 2001).

Based on the results of research on the application of Tri Hita Karana in Subak Lanyah Wanasara, Bongan Village, Tabanan District, Tabanan Regency, the transformation ability to apply the concept is 33.37%. This means that the sustainability capability in Subak Lanyah Wanasara is still in the sufficient category. This result is due to the elements that have not been implemented in a sustainable manner. The subak irrigation system is basically a customary institution that functions to manage irrigation water for the benefit of the welfare of the community (farmers). Furthermore, the Hindu religion that developed in Bali generally has the concept of Tri Hita Karana, which is adhered to by kings and the local community, also used as a principle and applied to the subak system in carrying out its activities to manage irrigation water in paddy fields (Windia, 2006).

Viewed from the aspect of Parhyangan, namely the concept that wants harmony between humans and God Almighty, this is evidenced by the existence of temples both in the community and in the subak itself and also holding a joint prayer ceremony. Besides that, individual prayer ceremonies. As for the sequence or arrangement of the ceremony implementation of the implementation of farming, especially rice which is considered to have the most ceremonial arrangements are as follows: (a) Nuasen is looking for an auspicious day; (b) Mewinih Ceremony, the function of this ceremony is that what is planted is bestowed with optimal growth from the plant; (c) Mabuihin Ceremony, its function is to provide strength to thrive and can provide optimal results; (d) Recurrence Ceremony, The meaning of this ceremony can be seen from the form of the ceremony and the prayer is to grow and develop properly; (e) The Ngiseh or Maisehan Ceremony, whose function is to maintain the sanctity of the rice fields is highly considered in Hindu religious beliefs, because the rice fields are considered as the area where the status of Dewi Sri is located; (f) the Biu Kukung Ceremony, the meaning of which is a form of gratitude because the plants have shown signs of the long-awaited and hoped-for seeds growing; (g) The Nyangket Ceremony, its function is to ask Ida Sang Hyang Widhi to grant him amerta bhuana and his amerta will never break to give amerta strength both physically and spiritually; (h) The Mantenin Padi Ceremony in the Barn, the function of the Mantenin ceremony is none other than to express gratitude and gratitude for the success of the farmers' harvest and ask them to always be blessed with savings in their daily expenses. Besides the ceremonies carried out by Subak Members individually as stated above, there are also ceremonies carried out jointly by Subak Members. Types of joint ceremonies carried out by all Subak residents, including the mendak toya ceremony or

welcoming water which is carried out at the start of pouring water into the rice fields as preparation for land preparation. The ceremony is performed at Besakih Temple, Batur Temple and Ulun Danu Temple (Lake Batur) on every sixth sasih (December). The neduh ceremony or mangluk merana is a pest eradication ceremony, which is carried out when rice is attacked by pests and diseases. The Odalan ceremony is held at the Subak Temple which is held every 6 months (210 days). (Utari, 2017)

Viewed from the Pawongan Aspect, this relates to the relationship between members and members as regulated regarding board membership, rights and obligations of members and administrators, subak meetings, and others related to human and organizational aspects including sanctions and fines that must be met by each Subak members, if they commit a violation, and also about fees that must be paid by members. Pawongan is a concept that wants harmony between humans and each other. The purpose of human cooperation, namely to fulfill, suffice and satisfy all their various needs and creates a sense of kinship and mutual cooperation so as to foster a sense of solidarity among humans (Pushpha, 2006). Gotong-royong is carried out at least once a month by members of Subak Lanyah Wanasara, usually starting before a meeting or sangkep which is routine and shows togetherness and kinship for Subak members. Based on the rules of the subak agreement, there are still members who often violate such as stealing water during planting and burning straw. In other words, if the environment changes, it will directly or indirectly affect its inhabitants, both humans and animals, in line with that opinion which states that development in Balinese society and culture has occurred very rapidly since Bali became the center of tourism development ( Koentjaraningrat, 1980).

Viewed from the Palemahan aspect, the cropping pattern in each subak varies greatly, this is largely determined by the condition of the water and soil in each subak. When it comes to making decisions regarding cropping patterns and schedules, the season or climate conditions are taken into account and the basis for the calculations. The distribution of water in Subak Lanyah Wanasara is carried out on the basis of consensus agreement to achieve justice among the Subak residents themselves by dividing water proportionally based on area or other agreements. But with the existence of rules in the management of subak, there are some subak members who often violate it in terms of water distribution. This often happens and creates conflict among subak members

#### **Obstacles to the Implementation of Tri Hita Karana**

The obstacles in implementing Tri Hita Karana in Subak Lanyah are land conversion, because the topography of this subak is in the middle of the city, resulting in land conversion. In addition, there has not been a green line established in this village, so it is possible that the agricultural land in Bongan village will be converted by investors to build settlements in the form of government subsidized housing.

There are conflicts between members related to the distribution of water, this often occurs when members lack water during the dry season planting. One of the members intends to close the drains, so that only his rice fields are inundated with water. So there was a conflict between subak members.

Disruption of irrigation flow, this is caused by a decrease in agricultural land, land conversion also has an impact on irrigation problems, because population settlements increase, rice field irrigation becomes polluted by household waste so

that many problems occur in the irrigation system. Because the water does not support the subak members who do not really understand how to deal with irrigation problems, this results in a decrease in the productivity of rice plants in Subak Lanyah Wanasara.

Efforts that can be made to slow down the flow of land conversion include intervention from the central government to provide counseling to subak members. Every time there is a meeting with the subaks, approaches are made and it is also expected from the subaks that strict regulations and sanctions be made. Besides that, government programs can also be implemented that help subak members to continue to exist in the management of subak so as to create a harmonious relationship when it is based on the concept of Tri Hita Karana.

#### **4. CONCLUSION**

Based on the results and discussion it can be concluded that: (1) The application of the Tri Hita Karana concept in Subak Lanyah Wanasara is categorized as sufficient at 33.37% in terms of three aspects, namely: Parhyangan, can show a harmonious relationship between subak members and God Almighty. seen from the Subak Temple which is accompanied by a prayer ceremony with Subak members. The Pawongan aspect can be seen from the harmonious togetherness with mutual cooperation and meetings with subak members. The Palemahan aspect is indicated by the improvement of irrigation systems, cropping patterns and planting schedules which are always taken into account according to climatic conditions. (2) The obstacles faced are the large conversion of land functions into residential areas, the frequent occurrence of conflicts between members related to the distribution of water and disruption of irrigation flows due to careless disposal of waste.

#### **Suggestion**

Based on the results of the analysis and discussion that has been carried out in this study, several suggestions can be given, namely (1) The application of the Tri Hita Karana concept in Subak Lanyah Wanasara needs to be further improved by prioritizing the concept of harmony and making strict rules in order to reduce the transfer of functions land. (2) There needs to be more intensive guidance and counseling from the Tabanan Regency Government regarding the management and sustainability of Subak Lanyah Wanasara. (3) It is necessary to have a meeting with subak members to discuss the problems of subak members, especially in conflicts over water distribution and disruption of irrigation canals.

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