



## Socialization of Awig-Awig Subak Arrangement: Subak Arrangement as a World Cultural Heritage in Subak Pulagan Gianyar

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ARTICLE INFO	ABSTRACT
<p><b>Keywords:</b> Arrangement Socialization Subak</p>	<p>The purpose of the service is to be able to compile <i>awig-awig</i>, the regulations used in the <i>Subak</i> organization that are the foundation of sustainable environmental development. It is important to be carried out in the context of spatial planning around <i>Subak</i>, therefore it is maintained and there is no easy change of land function that affects the existence of <i>Subak</i>. This service activity was carried out using lecture, discussion and question and answer methods when taking an inventory of the problems faced by <i>Subak Pulagan Gianyar</i> and then making <i>awig-awig</i> arrangements related to spatial planning around <i>Subak</i>. The target focus in the management of <i>Subak</i> is the apparatus of <i>Subak</i> officers and the members of <i>Subak Pulagan Gianyar</i> so that it is expected to have guidelines for the functional customary law community in Bali in determining the rules within the <i>Subak</i> organization. The realization of the service was carried out through reviewing the act of compiling the substance of <i>awig-awig Subak</i>, mainly in the <i>palemahan</i> (environment) section and was warmly welcomed by <i>Subak Pulagan</i> officers. This was responded well because it was realized by the local members of <i>subak</i> that preserving this world's cultural heritage is the foundation for maintaining their natural environment in a sustainable manner.</p>
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### 1. INTRODUCTION

Natural arrangement that prioritizes balance in life in the current era of globalization is very much needed. Hope in the environment that is maintained and passed on between generations is focused on the future life with the realization of common prosperity. The local genius of Bali's socio-ecological religious community, namely *Subak*, is the foundation of this balance in maintaining a harmonious order. Characteristics of a unique functional customary law community with an independent legal order in the form of *awig-awig* as a guideline for compliance with *krama* (members) (Putri et al., 2018). Pakraman village in Bali has a customary rule that is used as a special rule to regulate the life of indigenous peoples in the area of life of the Pakraman village outside the life of the official village which is guided by national/state law. Kresna (2006) in such circumstances, the application of sanctions for traditional village *awig-awig* in Bali is very necessary because traditional village *awig-awig* is the most powerful defense fortress in Bali. There are several concepts related to the term "awig-awig correspondence", namely writing/corresponding *awig-awig* that was previously unwritten, adjusting the language and systematics of existing *Awig-awig*, revising the provisions of *Awig-awig* that have been written, and

compiling a book on Awig - written awig (Sudantra, Windia, & Dyatmikawati, 2011). Members of the Badung DPRD stated that awig should not be made to close access to individuals who are not members of the traditional village, meaning that every death that occurs must get a place in the relevant traditional village setra, through known norms, such as by paying penanjung batu Suwitra, (Suwitra, Astara, Irianto, & Datrini, 2017).

Formal juridical affirmation of the position of *Subak* as a customary law community can be seen in the Regional Regulation of the Province of Bali, Number 9 of 2012 concerning *Subak*. Based on the fact that the group life of the customary peoples in Bali (*Subak*) is a customary law community that has distinctive characteristics in a harmonious order according to its customary law. The binding factor is the similarity of residence, there is a strong relationship with land and the environment, but functionally in the value system that determines economic, social, cultural, legal institutions, it is something that is unique to the *Subak* organization. The facts that appear to be in accordance with the documentation of the Bali Provincial Culture Service (2003) for managing the environment or spatial planning around *Subak*, it turns out that when studied in depth with the development and dominance of buildings that prioritize economic income sources, it has a significant influence on *Subak*. In reality, not all problems are regulated in *awig-awig Subak*.

Related to community developments that occur, such as the regulation of land conversion, both for residential development, and for tourism facilities. For the problem of the absence of spatial planning, *Subak Pulagan* in Gianyar which is also designated as a world cultural heritage by UNESCO will certainly face its own challenges. Arrangements in *awig-awig* or regulated in the form of *perarem* (*subak* meeting decisions) regarding spatial planning are urgent in order to maintain harmonization around the *Subak* area. *Perarem* itself has three classifications: (1) *perarem penyacah awig*, as an elaboration or implementation rule of the provisions in which the main provisions are already in regulated in *awig-awig*; (2) *perarem nyeje/ngele*, is a rule made not by order or elaboration of *awig-awig*, but made to regulate new things that have not been regulated in *awig-awig*; (3) *perarerem penepas wicara*, are rules that are specifically made to resolve concrete problems that occur, such as dispute resolution between *subak* members, decisions to impose customary sanctions (*sanksi adat*), etc.

In order for the *subak* to continue to present its cultural values, it requires various strategic actions in the form of protective and subsidized policies, to fight against its "enemies" namely various risks and uncertainties, in farming life. Empowerment of farmers and farming is very important so that the *subak* culture is stronger, and can still play a role in the nation's development process. In addition, the stronger *subak* culture can play a role in improving the welfare of farmers and society in general (Windia & Wiguna, 2013). In accordance with the commitment to maintain *Subak*, national and regional development really needs to pay attention and maintain local wisdom that is developing. Thus, the local community still be able to maintain its cultural roots. In this context, the existence of the *subak* system that has been recognized as World Cultural Heritage must be guaranteed so that it can exist for all time.

According to the Bali Provincial Statistics Agency, the important thing that affects the extension of *Subak* is the conversion of land around *Subak* that has occurred, namely in the period from 2012 to 2016 it was recorded that the conversion of rice fields covering an area of 6,251 hectares, turned into agricultural land instead of rice fields or non-rice fields agriculture. Non-agricultural at 1.60% per year. Regarding this, the latest research by Dipayana and Juliartana in 2021 also mentions that the phenomenon of land conversion from a socio-cultural aspect has many major influences on environmental destruction, hence efforts to prevent it are carried out by optimizing *awig-awig* in the *subak* community. Rice fields in Bali are currently shrinking and have a negative impact not only on the agricultural sector, but also other economic sectors. The conversion of paddy fields (rice field conversion) certainly has implications for the decline in rice productivity and the *subak* arrangement which is expected to be able to play a role and not be threatened.

According to Rahardjo (2013), the arrangement of *subak* in a broader sense, namely the management aspect refers to the protection, development, and utilization. Of course, this cannot be separated from the basic rules that have been agreed upon by *subak* members, namely *awig-awig*, with a focus on structuring. The important way to do this is by compiling *awig-awig* that can function *Subak* and its surroundings on their true characteristics. The current dynamics is that the changing social order

with priorities in the economic and tourism sectors has an impact on *Subak*. The development process and the economy also reach rice fields and the need for land is seen in reality, many rice fields have been converted. In fact, for the Balinese people, rice fields are not only the locus of the economy, but also a source of social, cultural activities, and even the forerunner of Balinese civilization.

The welfare framework in *Subak* mentioned in Jayantiari, Parwata, & Laksana (2021) stated indirectly based on the lives of members of *Subak* krama and the preservation of elements of local wisdom that is focused on harmonious relationships between God, others and the natural environment that is sustainable. Governance and spatial planning around *Subak Pulagan* are related to development and economic development around the *Subak* area, therefore with the original autonomy that can form the legal system in the form of *awig-awig*, it is very necessary to arrange *awig-awig subak*. *Awig-awig* himself always pays attention to the basic relationship of *Tri Hita Karana* whose aspects are maintaining the harmonization of life. Therefore, the most urgent *awig-awig* substance is about spatial planning based on *Tri Hita Karana*. This is a priority for the service team to realize the formation of *Awig-Awig Subak Pulagan*, which is mainly on the substance of spatial planning in the *subak* area.

## 2. METHOD

The method of implementing the service is carried out through giving lectures, discussions, questions and answers and at the same time in-depth discussions in order to form a management formulation in *subak* arrangements in realizing prosperity. *Subak* governance can be started with the community rules, namely *awig-awig* which is based on customary law and is obeyed by all *Subak* members. Therefore, the existence of the *Subak* organization is maintained by structuring the space around *Subak* that is beneficial for sustainable environmental development. Management of *Subak* based on the arrangement by the government and *awig-awig Subak* in *Subak Pulagan Gianyar* will later be outlined when the service team conducts a review of the act of making *awig-awig*.

## 3. RESULTS AND DISCUSSION

The realization of this activity is divided into stages of Inventory of problems related to spatial and legal aspects that can be stated in *awig-awig Subak*, hence it appears that the protection of the existence of *Subak Pulagan* as a world cultural heritage. The next stage is the development of regulatory substances in *awig-awig subak* with the basics of legal considerations whose protection perspective is on the existence of *subak*.

Socialization related to the substance regulated in *awig-awig Subak* with the main points of regulation that are in accordance with the conditions for determining *subak* as a world cultural heritage. In connection with efforts to maintain the existence of *Subak Pulagan*, the main aspect is important, namely paying attention to the spatial arrangement of *Subak*. Review follow-up actions by including aspects of legal protection against *Subak* in the *awig-awig Subak* draft which includes the substance of spatial planning in the *Subak* area.



Figure 1. Guidance on *Subak Pulagan*



Figure 2. Activities of the service team in socialization

Stages of activities leading to the realization of the arrangement of subak and socialization activities that are expected to have the expected final results are:

1. To provide and realize spatial arrangements around *Subak* as a world cultural heritage in awig-awig subak in *Subak Pulagan*, Gianyar Regency.
2. To provide an understanding of harmonious coordination patterns in the management of *Subak* based on arrangements by the government and *awig-awig Subak* in *Subak Pulagan*, Gianyar Regency.

**Table 1. Realization and Stages of Community Service Activities**

No	Stages	Activities
1	Stage 1	Preparation of the service team to collect legal problems specifically for the spatial aspect of the <i>Subak Pulagan</i> area, Tampaksiring.
2	Stage 2	The Service Team discussed and provided alternative formulations of materials for the development and arrangement of <i>Subak Pulagan</i> as a world cultural heritage.
3	Stage 3	The Service Team held a meeting with the <i>subak pekaseh</i> , Sang Nyoman Mustika and the <i>prajuru</i> in providing socialization about the importance of maintaining the existence of <i>Subak Pulagan</i> .
4	Stage 4	Implementation with lectures, discussions and questions and answers as well as direct review of facilitation actions to realize aspects of <i>Subak</i> regulation and realize spatial planning that maintains <i>Subak</i> extension.
5	Stage 5	The realization of the preparation of the <i>awig-awig</i> substance by ensuring the contents of the 3 aspects of <i>Parahyangan</i> , <i>Pawongan</i> and <i>Palemahan</i> is aimed at preserving nature with the principle that it continues to prioritize the maintenance of spatial planning as intended.

The implementation of this activity is felt to be beneficial and during questions and answers on aspects of the protection of *subak* in Pulagan the customary law community can feel the benefits, namely theoretically, it is hoped that this service will contribute to the development of legal science, especially development in law that grows in the midst of society in *awig-awig subak pulagan* which aims to find out how the implementation of *awig-awig* in the *subak* community. Practical benefits, it is hoped that this service will provide an understanding of the spatial aspects of the *subak* area, therefore the existence of *subak* is maintained as a World Cultural Heritage. According to (Lestari & Ginting, 2021), the development of *subak* manners will be part of the stage of community empowerment in order to realize a comprehensive arrangement of the *subak* organization and the environment. The coaching includes human development, business development, environmental development, and institutional development.



Figure 3 Coaching in the preparation of *awig-awig subak*

#### 4. CONCLUSION

The implementation of community service is intended to realize the *awig-awig* of *Subak Pulagan* whose substance contains aspects of spatial planning based on *subak* governance as a world cultural heritage. This means that the regulation which is stated in *awig-awig* is the main substance to realize the existence of *Subak Pulagan*.

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