

TENGANAN HERITAGE AS A MODEL OF COMMON RESOURCE MANAGEMENT FOR ACHIEVING SUSTAINABILITY

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Abstract

Tenganan Pegringsingan village is located in the eastern part of Bali Province area. *Tenganan Pegringsingan* people might not be categorized as environment 'lovers', but they have strong attachment and faithful to their traditions and ancestors. No one from this community could break the traditional law called *awig-awig* that had been established by their ancestors from hundreds of years ago. The objective of this research is to analyze the heritage effect of *Tenganan Pegringsingan* on the sustainability of common resources. The emphasize of the study is on the ancient institutions that manage common forest and land in traditional village in Bali. The result of the study shows that *Tenganan Pegringsingan's* heritage play a critical role in maintaining traditional values which contribute to the sustainability of their forest. Conservation measures are not only exerted in their own territory, but also in the other side of their village. Even though, they do not understand the purpose of every ceremony that they are practicing, they realize that everything has an ultimate goal for sustainability. They believe that life will sustain if all elements which exist in nature, especially air, heat, and water are in a balanced position.

Keyword: *Heritage, Traditional Institution, Common Management, Sustainability*

What is Tenganan Pegringsingan look a like?

Tenganan Pegringsingan is a traditional village on the island of Bali. The village is located in District Manggis, Karangasem regency in the east of the island of Bali. This village can be achieved from Candi Dasa tourist spot and lies approximately 10 kilometers away and well known as Tenganan.

Tenganan Village is one of the three villages of Bali Aga village, besides Trunyan and Sembiran. The meaning is Bali Aga village still retains a lifestyle community governance refers to the rules of the inherited traditional village customs of their ancestors. The shape and the buildings and grounds, setting the location of the building, to the location of the temple is made by following the rules of customary hereditary maintained.

According to some versions of historical records, Tenganan word comes from the word "center" or "ngatengahang" which means "to move to a more in". The word is associated with the movement of the villagers from the seaside to the residential area in the hills, the West Hill (Bukit Kauh) and Eastern Hill (Bukit Kangin).

Some say that the people of Tenganan came from Peneges village, Gianyar, known as Bedahulu. According to folklore, King Bedahulu have lost one horse and people are looking to the East. The horse was found dead by Ki Patih Tunjung Biru, the confidence of the king. For his loyalty, Ki Patih Tunjung Biru gets authority to regulate areas that have a smell of the horse carcasses. Ki Patih get a fairly wide as he cut the horse carcass and spread it as far as he could. That's the origin of the local village of Tenganan.

What did Tenganan Community do?

Generally, Tenganan villagers work as rice farmers, but there also make various handicrafts. Some crafts typical of Tenganan are woven bamboo carvings and paintings on palm leaves that have been burned. In the village, visitors can see buildings of the village and the young craftsmen who drew lontar. In the past, the village of Tenganan has also been known for his skill in weaving cloth, gringsing. How to work gringsing fabric is called double tie technique. The technique is the only one in Indonesia and the resulting fabric known special gringsing up to foreign countries. Tenganan residents still use the barter system in their daily lives.

Long time ago, the people of Tenganan Pegringsingan is landlord in eastern part of Bali island, Manggis district, Karangasem regency. They live in a group; they moreover settle only 240 hectares of 917.2 hectares total area of Tenganan. Tenganan Pegringsingan village consists of three *banjar* (the smallest community in a Balinese traditional village): Banjar Kauh, Tengah, and Pande which are stretched North-South of the village, between two hills on the east and west sides of the village. Some areas of Tenganan is a mixture of forest and gardens; some of other parts are paddy fields. The Overall village land is governed under the authority of the traditional village including the status of the land which is owned by individuals.

Daily life in the village is still governed by customary law called awig awig. The law was written in the 11th century and refurbished in 1842. Tenganan traditional house built from a mixture of red stone, river rock, and soil. While the roof is made of a pile of leaves Rumbi. Existing custom home has a shape and a size relatively similar, with the typical form of the entrance of a width measuring only one adult. Another feature is the top of the door seen together with the roof.

Is There Uniqueness in Tenganan?

Villagers have a unique tradition of village leaders in recruiting candidates, one of them through customary procession *mesabar-sabatan Biu* (banana war). Candidates *prajuru* educated village according to local custom or gradually since childhood and tradition is a kind of psychological testing for potential rural leaders. On the specified date according to local calendar system (around July) will be held *Ngusaba Sambah* with a unique tradition in the form of *Mageret Pandan* (pandanus war). In the event, two pairs of village youth will compete on stage with each



slice using pandanus thorns. Although it will cause injury, they have antiseptic made from tubers that will spread to all the wounds to dry and heal within a few days. The tradition is to continue the war exercises regularly and create citizens with physical and mental strength. Tenganan residents are known as the Hindu god, Called as Bathara Indra flow, which is believed to be the god of war.

Tenganan community teach and uphold the concept of Tri Hita Karana (concept in Hinduism) and make it happen in everyday life. Tri Hita Karana means three and the causes of happiness means to achieve balance and harmony. Tri Hita Karana consists of Perahyangan (balanced relationship between man and God), Pawongan (harmonious relationship between humans and other humans), and Palemahan (harmonious relationship between humans and the natural environment).

Perang Pandan (War Pandanus) as one of the unique ceremony in Tenganan

Perang Pandan is specific to Tenganan village only. The word “perang pandan” is a two words noun in Indonesian language, while in Tenganan this war dance is called “makare-karean”. This event is carried out during the ceremony of the temple called “Ngusaba”. It is strange because this kind of ceremony is also known by the rest of Balinese, especially those living on lowland with rice irrigation system called “Ngusaba Nini”. The basic idea of this ceremony is to

request a good rice harvest. At lowland area this ceremony is not a regular one, but it is decided by the village elders with ritual leaders in a plenary meeting. While in Tenganan village this is a regular ceremony based on Çaka year calendar and is organized in the village temple. While at lowland areas especially in Kabupaten Gianyar this is conducted for a ceremony called “ aleladan“ (a procession along the village main road toward the temple). It is hard to understand who influenced whom in this case. Seeing from the name of the ceremony it must be an influence of lowland, since the rest of ceremonies and customary organization's terminologies Tenganan is specific, and “Ngusaba“ is belong to a mid-Balinese vocabulary (ca. 14 to 16 century A.D.), an era when the Majapahit influence was becoming intensive. Çaka year is a lunar calendar created 78 years after Christian Era (78 Anno Domini). Since this ceremony is based on Çaka year and Hindu-Java calendar, so it is hardly able to know the exact International Calendar date within which this ceremony will fall. We can only know the exact date around 6 months ahead of the date. While Hindu-Java calendar is consist of 210 days. Balinese use these two systems at the same time, and mixed it up. So you can find a ceremony coming every 210 days, and every 365 days

(http://www.balitouring.com/bali_articles/perangpandan.htm)

The famous implementation of Tri Hita Karana: Gringsing Woven as a Balance and Sustainable Values

Gringsing is also well known as double woven cloth, which means both the weft and warp yarns are given motif through binding techniques. *Gringsing* motif that forms a plus sign describes the life philosophy of Tenganan people, that is 'balance'. This is congruent with *swastika*, a symbol of balance in Balinese Hindu (Shiva-Buda religion developed by Mpu Kuturan in the 11th century). *Gringsing* derives from *gering* which means pain and *sing* means no; it is believed that it can anticipate and cure diseases.

There are only three colors which are seen in *gringsing* woven cloth; they are white/yellow, red, and black that are made through natural coloring. White/yellow represents oxygen or air in the nature; red symbolizes the heat or energy; and black symbolizes water. If all three are not



balanced, the nature or our body will be sick.

Staining *gringsing* should use natural colors. The white color is obtained by immersing the yarn in hazelnut oil mixed with gray water. Candlenut (*Aleurites moluccana*) can be directly taken from the forest of Tenganan Pegringsingan which is allowed based *awig-awig* (the rules made by the traditional Balinese village). One of the rules says that fruits of particular tree species (e.g. tehep, papayas, candlenut, and durian) which are grown on land

owned by individuals should not be picked even by the owners themselves but they must be left ripe on the tree and then drop off by themselves. The weaver of *gringsing* must use ripe candlenut and they must fall off on their own from the tree. The yarn resulted from hazelnut oil bath is then tied in line with the motif. The next stage is to make blue yarn by soaking the leaves of indigo precipitate (*indigofera spp*) which are mixed with whiting, fermented sticky rice, and banana. This is done for one month by the people of Bugbug village which is located in the eastern of Tenganan Pegringsingan.

The final coloration is to give the red color which is obtained from mixing noni roots (*Morinda citrifolia*) and *kepundung* bark/a tree with sour fruit similar to the Lansium. (*Baccaurea racemosa*). Before the coloration, some bonds are opened, so it looks white. The white yarn will later become red while the blue yarn is going to be black. The parts of the yarn which is still bound will remain white. This stage is done for at least six months. Staining material is also taken from the forest of Tenganan Pegringsingan. After that, the thread must be inserted into the rice water bead which is being cooked so that the thread becomes tight and it is not easily broken.

Tenganan Pegringsingan people are very obedient to their tradition and ancestors. One of them is by not breaking *awig-awig* that has been made by their ancestors from hundreds of years ago. This condition is one of the factors that keeps the 'sustainability' of Tenganan Pegringsingan forest since hundreds of years ago. Tenganan community will never cut candlenut trees as well as noni and *kepundung* tree. Both of these trees should kept its existence in Tenganan Pegringsingan. Therefore, Tenganan Pegringsingan people indirectly have conserved their surrounding and rural areas of Bugbug. It is not only indigo tree that should remain around the village, there are also other plants including betel, sticky rice and banana. At least seven species of trees are 'saved' by the existence of *gringsing*. This is not including cotton tree as the raw material of *gringsing* thread.

Tenganan community concern basically aims to preserve the balance of nature. The philosophy of balance can be seen through the motif *gringsing* woven cloth. Each woven cloth always contains an element of 'plus sign' that symbolizes balance. Moreover, the motif always describes the elements of nature, such as: chrysolite flowers, buffalo, or chicken footprints.

The process of making *Gringsing* provide local values that humans must preserve the value of moral that keep the friendship, mutual respect, interdependence between man and man, man and nature and man and the God, which is well kown as the value of *Tri Hita Karana*.

At Tenganan Adat Village there is still specific traditional wisdom found in managing forest, a wisdom that they were kept existed: there is a belief that the territory of Tenganan was a gift of the god, Bathara Indra. The community life always depend on their forest. The highest forest territory keep by the custom leader. All of community in Tenganan believe that the existence of traditional culture and wisdom as written in village regulation called *awig-awig* will give them happiness and peace. No one willing to break the *awig-awig*. Unfortunately, the rights of the adat society in forest management have not yet fully been acknowledged and guaranteed in laws and regulations in Indonesia (Woro, 2005)

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