

Actor/Agent-Structure Relations of “Adat Government” in Adat Tanjung Bena Village Government System Badung Regency, Bali Province

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Abstract

The aim of this research is to reveal in depth the meaning of traditional values towards the understanding of Adat Tanjung Bena Village government actors/agents in the governance practices of Adat Tanjung Bena Village. This research uses a qualitative method with a grounded research design (grounded method) and ethnography. In this research, the informants who have been determined are placed in an emic perspective, namely emphasizing the views of each informant in expressing and interpreting their own views regarding their respective understandings of each variable proposed in the form of an interview guide by the researcher. The results of the research show that the structure of 'signification' in the Adat Tanjung Bena Village government system is in the form of understanding Hindu religious values, the application of Hindu religious teachings and customs conceptualized by researchers, namely the Triple Norms Tree (Trimurti, Tri Kalyangan and Tri Hita Karana).

Keywords: Adat Government, Agent-Structure, Grounded Method.

INTRODUCTION

This research examines in depth how traditional government actors/agents and traditional village communities carry out governance practices in the Adat Tanjung Bena Village through the power and knowledge they possess, understanding and interpreting traditional values and how to apply and reproduce rules/norms in the Traditional Village government system. Tanjung Bena (as a form of structure) and analyzing actor/agent relations and the government structure of the Adat Tanjung Bena Village.

Conceptually, government administration, especially at the local or village government level, can be categorized into five models (Suwaryo, 2011): (1) purely customary villages, (2) administrative villages, (3) integration between customary and administrative villages, (4) customary dualism and villages, as well as (5) praja villages. In the context of Balinese traditional society, social structure and government structure are forms that cannot be separated in everyday community life. Social structure is patterns of behavior and social interaction in a society, a social building composed of various elements that form society (Waluya, 2007; Form, 1954).

According to MacIver (1947), to understand a society, it is very important to pay attention to the myths (beliefs) that cause the existence of social relationships. According to MacIver (1947), if these beliefs are adopted, many people will follow them and when they persist over time they will experience changes so that This relationship becomes a custom and then the custom is institutionalized. All human ways that involve beliefs that claim to be able to interpret reality, where these beliefs are a philosophy of life that can absorb and constitute the deepest intimations (gestures) of religion by involving civilized human imagination as a human approach as well as a way for humans to face and formulate life (Bevir & Rhodes, 2005). Furthermore, according to MacIver (1947) what is meant by government is when human life is institutionalized through the organization of a group of people under the authority and myths (beliefs) of those who change, basically having the same sovereignty (sovereign) over those who govern and those who are governed.

In line with Mac Iver's views, as many as 1493 traditional villages in Bali Province which each have the character of a local government are referred to as mawicara villages (Perda No. 4 Concerning Traditional Villages in Bali). What is meant by mawicara village is the implementation or practice of living arrangements for traditional

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village communities in each traditional village area which is managed by a traditional village government led by a village head who is also the traditional leader. In such a context, the problem is how to harmonize the administrative role of the traditional village government and the role of traditional leader who upholds traditional values in the community in one power played by a village head. Another thing is that the administrative area of the Adat Tanjung Bena Village/Tanjung Bena Subdistrict has two forms of government, namely the conventional government which is run by the sub-district government and on the other hand there is the local/customary government which carries out the role of traditional village government, this can cause various problems in the role of the village government. the role of government, especially in carrying out the authority of each government.

The relationship in social life with government involvement is an interesting phenomenon to study in depth in order to get answers to the relations or relationships that take place within the body or structure of government, both from the side of those who govern and those who are governed. This research looks at actor/agent-structure relations in the government of the Adat Tanjung Bena Village, Badung Regency in Bali Province, which begins with the social structure that emerges from community kinship in Badung Regency in particular and Bali in general, which is formed by the same blood (descent), similarities territoriality, shared religion/beliefs and other shared interests.

Based on these similarities, groups or soroh can be identified. This soroh experienced a pluralistic development because in addition to the soroh, the Balinese people who had existed for a long time were diversified again by the gathering of migrant groups so that new soroh were formed, such as the Chinese Soroh, Javanese Soroh, Bugis Soroh, 'Soroh Bule' and so on. Soroh based on similarities in blood and/or ethnicity results in increasing cultural plurality. Social stratification shows the existence of groups at lower levels or higher levels (Maryati, 2006). The social stratification of a society is essentially understood as the background view of life, character or fundamental characteristics, even the color and pattern of its relationships. The emergence of the concept of social stratification is associated with society's appreciation for certain values which are different in each region with its respective cultural setting or background (Parsons, 2017; Sam, & Berry, 2010). This value can be in the form of economic factors, heredity (ascribed status), education (achieved status), religion and so on (Taubman, 1976).

In the 19th century, the form of government in Bali was based on the form of a Hindu kingdom, which of course was structurally based on the Hindu values that exist in Bali, however, the fragility of this structure was caused by a royal system that carried out religious rituals only as ritual symbols as tools (Kelly & Kaplan, 1990). power, as a spectacle and part of the practice of power by kings which Geertz called the Theater State (1980). On the same hand, the village as a unit of the king's territory runs autonomously, practicing Hindu rituals based on family groups (dadia) and/or soroh, which often crosses several administrative areas of autonomous villages so that this is difficult for the kingdom to control. The government center is located in the city area. The ties between those who rule and those who are governed are dissolved, because those in power at the royal government level and those in power at the autonomous village level inherently face each other in the kingdom's state government (Geertz, 1980; Mlafekh, 2011). At that time, Bali, in the form of 'nagara', faced the political authority of the village, which was the nagara (state) which was arbitrary towards the village authority which acted cruelly, hierarchically and sometimes damaged the political order of the village, however, it did not succeed in entering into the authority of the village community (Geertz, 1980). In the context of the Balinese 'nagara' in the 19th century, the village according to Geertz (1980) is an independent organic unit, cosmologically based (a balance of customary values and world life), closing itself off and growing from the Balinese cultural land, while The 'state' is formed from outside the village locality and is an external disturbance, which always absorbs the village (sucks up village resources) and never succeeds except by oppressing it so that this becomes the structure (based on Hindu values) that makes the Balinese 'state' government fragile. From Geertz's view, researchers also need to answer this in the context of traditional village government structures (based on Balinese Hindu values/teachings) by looking at traditional village government in Bali in the modern era, where local government institutions in Bali are in the form of traditional village government shows its existence as an institution that has an autonomous nature.

The birth of Law (UU) No. 32 of 2004 concerning Regional Government which was amended by Law No. 12 of 2008 concerning Regional Government and Government Regulation (PP) No. 72 of 2005 concerning Villages, shows the dynamics of change in governance arrangements at the level area down to the village level. In PP No.72 of 2005, especially in Chapter I, General Provisions Article 1 (Paragraphs 5 and 6), explains that village government is the implementation of government affairs by the village government and the Village Consultative Body (BPD) in organizing and managing local communities based on their origins. local proposals and customs that are recognized and respected in the government system of the Unitary State of the Republic of Indonesia. Furthermore, Article 14, Paragraphs 1 and 2 explicitly explain the duties and authority of the village head in administering government, development and community affairs. In Article 14 & 15, PP No.72 of 2005, it explicitly states that in exercising authority, a village head is directed to be able to realize the active role of the entire community so that they always have ownership and are responsible for the development of life together as fellow village residents with basic principles as a basis for thinking about village regulation, namely diversity of customs, participation, genuine autonomy, democratization and community empowerment.

The next stage was the birth of Law No. 23 of 2014 as a form of regulation that replaced Law No. 32 of 2004 specifically, village governments were no longer regulated by this law, therefore Law No. 6 of 2014 was born to regulate the form and village government systems and traditional villages in particular. In this law, village/customary government is interpreted as an entity in the government system that has independent authority to regulate and manage village areas. A village is a genuine autonomous region in which there is a community as a unit that has rules/norms and government institutions that carry out village autonomy. From Law No. 32 of 2004 and Law No. 6 of 2014, then the technical implementation is regulated by Minister of Home Affairs Regulation (Permendagri) No. 52 of 2014 concerning Guidelines for the Recognition and Protection of Customary Law Communities. Based on various existing laws and regulations, the Bali Provincial Government then continued by issuing Regional Regulations (Perda) related to formal legal regulations governing the Implementation of Traditional Villages in Bali. The Bali Provincial Government has implemented Bali Provincial Regulation No. 4 of 2019 concerning Traditional Villages. in Bali.

In line with national development efforts, villages also really hope for conditions and opportunities that can give rise to initiative, participation and creativity from all village communities. Therefore, it is necessary to have human resources who are reliable and capable of becoming leaders and pioneers in order to improve village development through community participation so that they are always fully aware and responsible for the development of life together as fellow villagers, recognizing and appreciating the unity. customary law communities, along with their traditional rights as long as they are still alive and in accordance with the development of society and the principles of the Unitary State of the Republic of Indonesia.

With the Balinese cultural setting/background, traditional social stratification was initially based on the same professions structured in four colors (brahmin, knight, vaisya, and sudra). Then emerged descendant groups called wangsa, such as the Brahmana Wangsa, Siwa Wangsa, Satria Dalem Wangsa, Satria Arya Wangsa, Pasek Wangsa, Bujangga Wangsa and others. From the wangsa then emerged a group known as soroh which was similar to the wangsa but more detailed than the wangsa, such as soroh pradewa, pragusti, pasek, pande, bujangga, bendesa mas and others. From the traditional layering which was originally structured vertically, then verticalism slowly moved towards the horizontal because aspects of humanity were placed above wangsa and soroh. On the contrary, currently there is a tendency towards strengthening the consolidation of soroh with the formation of associations based on soroh (Handam, 2014). From this, villages in Bali in an institutional context strengthen the existence of structures that carry out social order activities in the practice of local power, which takes the form of traditional village governance led by a traditional village head called bandesa (Handam, 2014).

To carry out the role of the bandesa apart from being the head of government, the bandesa also plays the role of custodian of customs, culture, religion and utilizes the environmental potential of the traditional village area. The village authority is guided by the "Tri Hita Karana", namely: 1) How to carry out the relationship between God and humans, where places of worship are a symbol and means of connecting with God, 2) Maintaining harmony between people of the same religion and between religious communities by showing mutual respect for each other humans, 3) Maintaining relationships with nature and other living creatures as a form of relationship with the environment/nature, where these values are interpreted by the bandesa to be put into

practice in daily traditional village government activities. In connection with the meaning of Tri Hita Karana, according to C. Kluckhohn (1954), the primary world view is a way of characterizing universal human nature, where this view emphasizes the mutuality between God, humans and nature.

In the traditional institutional structure of Balinese society, the bandesa is the head of the traditional village institution which has authority at the village/subdistrict level. Meanwhile, under the traditional village institution (pakraman) there is an institution called banjar. The Adat Tanjung Benoa Village has 4 (four) banjars plus Muslim community groups which have their own institutions that are equal to other banjars. With the existence of four banjars plus one Muslim community group in the Adat Tanjung Benoa Village, the Muslim community group in the Adat Tanjung Benoa Village has become a relatively heterogeneous community structure compared to other banjars in the Adat Tanjung Benoa Village. With conditions like this, the banjar area is called Banjar Panca Bhinneka by the village head and the local community.

The role of the banjar in the institutional structure of the Balinese traditional community is to carry out the function of carrying out traditional ceremonies and continuing cultural arts and carrying out mutual cooperation activities. As a driver of arts and culture, the banjar in the Adat Tanjung Benoa Village continuously carries out the process of regenerating arts and culture, such as percussion arts and crafts, for example the art of carving and making coconut leaves for traditional ceremonial needs. Meanwhile, as a driver of togetherness in society, banjar institutions carry out mutual cooperation activities to maintain the cleanliness and beauty of the local environment (Handam, 2014). Even in matters related to population control, pakraman or traditional villages and banjars have autonomous authority to regulate the population, especially immigrant residents. According to the results of research conducted by Dewi (2016), one of the controls on the migrant population by the Pakraman and Banjar is by collecting fees for the migrant population who live in traditional village and traditional Banjar areas. Structurally, traditional village institutions are below the sub-district level, called alit, then at a higher structure they are at the provincial level called the Pakraman Village Council (MDP). Traditional villages also have a structure similar to conventional organizations, namely that each traditional village has a leader and is assisted by a secretary and treasurer and has a supervisory organ whose function is to supervise the village's performance process.

Bandesa as a traditional village head is a traditional figure as well as a community leader who is directly elected by the traditional community, equivalent to the village head period in Law No. 6 of 2014, with a leadership period of 6 (six) years and a maximum of three positions. However, it is different in the context of the Adat Tanjung Benoa Village government, where in the regulations made by the traditional village government in 2011, it is explicitly stated that the village head is elected by traditional residents once every three years and can be re-elected for a maximum of two terms of office. However, when researchers conducted research in 2014 at the Adat Tanjung Benoa Village, in searching various information it was found that in 2014 I Nyoman Wana, who served as village head at that time, had actually entered his third period, this means that the rules that had been made previously had been neglected..

Meanwhile, other information obtained by researchers related to how the village's relationship with the sub-district government was towards one of the informants at that time, revealed that:

“The village head with the village/subdistrict head is like two sides of one coin, the village head or village head functions to carry out regional administrative affairs and infrastructure, while the village head takes care of places of worship, such as in the Adat Tanjung Benoa Village area which has three types of places of worship, namely the mosque, temples, monasteries/temples and if there is an official event, the person who handles it is the village/sub-district head, while if there is a traditional event, the person who handles it is the village head”.

Thus, traditional village government is an integral part of the social system of traditional communities, but on the same side there is a conventional form of government, namely service government at the smallest regional level, namely sub-district government as part of the national (state) government. The existence of traditional village governments could provide support for conventional governments (district/district governments) in national development if the authorities of each of these governments can synergize. However, if government authorities overlap, this can become an obstacle to national development.

Apart from the fact that a bandesa has the authority to implement customary government, a bandesa also has the authority to formulate various rules contained in the Awig-awig to be implemented jointly with other traditional government actors and members of the traditional village community in the continuity of the Adat Tanjung Benoa Village governance process. This phenomenon then proves that traditional village autonomy (pakraman) has power. The first is the power to determine the rules that are obeyed and carried out by every member of the indigenous community, the second is the power to organize living arrangements in order to create the welfare of the members of the indigenous community and the third is the power to resolve all disputes that occur in society (Ariani & Sukerti, 2014). Another phenomenon is in the traditional government structure in Bali, especially the Adat Tanjung Benoa Village, namely that a bandesa has the knowledge ability to interpret and embody traditional values or norms in accordance with a deep understanding as a traditional figure and head of traditional government. In exercising its authority, the village head as head of the traditional government has the authority outlined in the Bali Provincial Regulation No. 4 of 2019, including the management of religious facilities (sacred places), customary forests, water sources and customary land rights, which then The researcher made this the focus in analyzing the governance practices of the Adat Tanjung Benoa Village in the form of interactions between the village band and the people of the Adat Tanjung Benoa Village, this is what the researcher characterized as a government service activity. Apart from this, the Adat Tanjung Benoa Village government in the practice of traditional village government also interacts with the official village government, district government and Bali Provincial government. The four roles of the traditional village government, led by a village head, have been carried out since the existence of traditional government, which was then supported formally in the Regional Regulations on Traditional Village Government in Bali Province. Based on this phenomenon, the researcher then set boundaries and focus in exploring actor/agent-structure relations in the governance practices of the Adat Tanjung Benoa Village

RESEARCH METHODS

This research was carried out using a qualitative method or approach with a grounded research design and ethnography. The type of data required in this research is in the form of verbal data or verbal data, as well as written data from various information obtained from the knowledge and meaning of village heads and other government actors/agents regarding customary rules, as well as the use of authoritative resources as a form of action in forming a system. customary governance through customary village governance practices. This research will use data sourced from primary data and secondary data. In this research, the informants who have been determined are placed in an emic perspective, namely emphasizing the views of each informant in expressing and interpreting their own views regarding their respective understandings of each variable proposed in the form of an interview guide by the researcher. In this research, the main instrument is the researcher himself, but when in the field the researcher certainly considers the emic aspects to maintain the independence of informants in providing information and when using interview and observation instruments in the research focus. Researchers as research instruments use techniques and tools including interviews, observation and documentation. In order for this research to obtain results with high confidence/precision, stages of data validation and reliability are required. As qualitative research, of course researchers use methods to test the validity and reliability of data using the following method. In this research, data processing and data analysis are carried out simultaneously with data and information collection in the field so that the processes run together. The data collected is followed by data analysis and data analysis is carried out to lead to conclusions about field findings. The process of data collection followed by data analysis is carried out so that researchers arrive at research findings. This research was conducted in the Adat Tanjung Benoa Village, Badung Regency, Bali Province and the research locus is how the relationship between traditional village government actors/agents and the village bandas as Head of the Adat Tanjung Benoa Village Government with the rules and resources implemented through traditional village government practices in the Village government system Tanjung Benoa customs.

RESULTS AND DISCUSSION

The Meaning of Traditional Values in the Practice of Adat Tanjung Benoa Village Government

The source of values referred to in carrying out traditional village government in Bali in general and especially in Tanjung Bena comes from old manuscripts of Hindu teachings, namely those that live in the culture of the Balinese people, through messages and stories from ancestors passed down from generation to generation which are told through arts and culture and traditional ceremonies which become ritual habits in the form of worship or prayer. Specifically in Tanjung Bena, there is a story that is well known in the traditional community regarding the implementation of Ngaben, which is not to burn people who have died, because it is believed by the community that burning it will cause disaster for the village community. This value is a kind of bisame (decision from ancestors towards people who have been purified), that next to Uluwatu Temple which covers the Pecatu area up to the Adat Tanjung Bena Village, it is not permitted to burn, specifically burning corpses using fire, but rather burning using holy water (*tirta*). which has gone through a ritual process carried out by Ida Pedanda (Priest/Mpu) so that burning the corpse actually does not burn, but the process of using holy water is interpreted as melting/burning the corpse during the Ngaben procession. Another form of value is belief in the Gods as manifestations of God known as the Trimurti and belief in the Tri Kahyangan as the place of the Gods which are manifested in the form of temples, this value is a form of Hinduism.

The management of worship facilities in the Adat Tanjung Bena Village area, namely in the form of temples, temples and mosques, is managed based on each traditional village resident in accordance with the religious teachings they adhere to, namely temples by the Balinese Hindu community, temples by residents of Chinese descent and mosques. by Muslim citizens. Especially for temples which are sacred places for Balinese Hindus, this is part of the obligation of the government (Traditional Village Prajuru) to manage them as part of implementing the Tri Hita Karana values which relate to the role of *parahyangan* by traditional village governments, as well as the role of *pawongan* and *palemahan*.

Just as temple matters relate to how they are related to the environment and humans, for example how temples are related to the physical environment by means of arranging the location of the temple and every place that is considered sacred by indigenous people, where almost every physical environment has a sacred place, and it is believed that by traditional leaders. There are temples both physically and immaterially (temples that can only be detected by certain people who experience/have magical experiences so they can feel and witness the existence of the temple). Based on the knowledge of I Nyoman Wana (who served as *Bandesa* before *Made Wijaya*) and information from several traditional village residents, there is one temple that cannot be seen physically, the building or shape of the temple, this temple is on the west coast of the Adat Tanjung Bena Village which is located between *Pudut Island* and the land of the west bank villages and this knowledge continues continuously in the collective knowledge of the indigenous people so that traditionally, the indigenous people know as a sign that the area is traversed by marine tourism boats or boats which are the daily activities of the local community as fishermen and tourism services. maritime, they automatically moved their boat past the edge of the beach while turning around at least once as a form of respect for the invisible temple, then continued their fishing or speed boat activities. This kind of knowledge transformation process begins with the spiritual knowledge of traditional leaders and the empirical experience of residents, then there is a communication process in social spaces or public spaces, either in informal interactions when traditional residents gather to carry out mutual cooperation activities to clean temples and the surrounding environment or in when several residents were enjoying the beach breeze in the afternoon under shady trees as part of several residents' afternoon activities (taking advantage of their free time). Not only in informal interactions, even in formal interactions, such as when *pesangkepan* and *Paruman Traditional Village (Paruman Agung)* take place, there is always a topic of discussion related to the condition and maintenance of the temple. In this process, there is a transformation of knowledge between traditional residents and village heads together with *Traditional Village Prajuru* (including the *Mangku* in traditional villages).

In the reality of the lives of indigenous people, the connection between temples and humans as indigenous people is very strong, especially in fulfilling the spiritual aspects of indigenous people. On the same hand, the temple also means that it must continue to be maintained, both the area inside the temple and the sacred area outside the physical temple building so that the worship process can continue. Likewise, invisible temples are believed to exist and are interpreted in various ritual acts. The meaning attributed to temples is a process of meaning events through the *Levi Strauss (Badcock,1975) schemata (langue and parole)* where temples are

markers that are interpreted through the experiences of indigenous people, which then becomes a sign for the socio-spiritual life of indigenous peoples. Especially temples that are invisible, even though this experience does not go through an empirical/real process, namely in the physical form of the temple, but as a value of respect for temples, indigenous people believe in this and practice it through real actions. However, if Giddens (1994) uses the 'double hermeneutics' approach, it is clearer that the invisible temple is a process of understanding in which the flow of meaning occurs reciprocally between the knowledge/experience of traditional leaders and the few residents who experience it, then becomes a marker as well as a sign for the presence of the visible temple, and this is practically accepted by community members as a form of traditional/religious belief and ritual.

The temple is a symbol of Parahyangan as well as a form of socio-cultural life for indigenous peoples. The temple is maintained and managed with great attention by the traditional government. All worship activities, such as prayers and traditional ceremonies as well as commemoration of sacred days for Balinese Hindus, are managed and regulated in such a way by the traditional government, either by those at the level of the Banjar Adat administrator or at the level of the prajuru of the traditional village. According to Wayan Wardio (Pangliman Parahyangan) there are two main functions of a temple, namely as a place of religious worship and also as a means of traditional ceremonies. Various types of traditional and religious ceremonies are held, such as the commemoration of Galungan Day which is held every six months (in the Balinese Saka Calendar it is 210 days). Then the Piodalan/Pujawali Ceremony is a traditional ceremony dedicated to the Gods/Sang Hyang Widhi to commemorate the birthday of the temple, which is held every six months. This context is then understood by most residents of the Adat Tanjung Benoa Village that the term *odalan* is the term for each ceremony. customs carried out in the temple. Especially for Nyepi Day, worship is held at the temple after two days of celebrating that day. Then there is another traditional ceremony called *Tumpek Landep* (warning against all types of sharp tools, such as heirloom objects; *keris*) and *Tumpek Download* or also usually called *Tumpek Ngatag* which is a series of Galungan holidays.

Another traditional ceremony that is often carried out in the Adat Tanjung Benoa Village is a traditional ceremony that concerns humans (*human yadnya*) which according to traditional community beliefs is carried out so that every human being can live their life well, be knowledgeable and have an understanding of spiritual values. These ceremonies include a commemoration ceremony from the womb, a 12day old ceremony, then a 3 month and 6 month old ceremony, a ceremony when you are starting to grow up, a teeth cutting ceremony, and a series of wedding ceremonies. This is done so that every human being can live their life well, be knowledgeable and have spiritual understanding/values, this is based on the beliefs of traditional communities. Apart from these ceremonies, there are also traditional ceremonies which are a series of major holidays, such as the *Pagerwesi* Ceremony, which is a ritual ceremony to clean or fence off every human activity in carrying out daily life so that everything that is used by humans in order to earn a living or fortune, such as various types of transportation (motorbikes, cars, bicycles, etc.) are purified in the ritual process. The ritual process is carried out in the form of placing offerings/*bantenan* in *canang* on each vehicle owned and hanging coconut leaves on the steering wheel of the vehicle. When *Pagerwesi* Day is celebrated, leaflets hanging from the front of the vehicle are clearly visible in various motorized vehicles passing by. *Pagerwesi* Day (a major Hindu holiday which is held every 210 days on the Balinese calendar) as a series of *Saraswati* Traditional Ceremonies or the day of the decline of knowledge and holiness.

Temple management in Adat Tanjung Benoa Village is carried out by the traditional village government together with banjar residents referring to the *Tri Hita Karana* value by harmonizing Balinese Hindu beliefs/teachings, namely *Tri Kahyangan*, which value is understood as the integration of customs, culture and beliefs/religion in practice. Social and traditional village government. In the understanding of traditional village government actors, the *Tri Kahyangan* was actually born from the Hindu concept/belief of the manifestation of God in the form of Gods, namely *Brahma*, *Vishnu* and *Shiva* (creator, preserver and destroyer) as the concept of *Trimurti* in Hinduism, this is in line with the Village Temple belief as a means of descent of creation, *Pura Puseh* as the activity of life and *Pura Dalam* as death.

Furthermore, in managing customary land, referring to the Basic Agrarian Law (UUPA) Article 5 of 1960 concerning Basic Agrarian Principles Regulations emphasizes that "Agrarian law that applies to earth, water

and space is customary law as long as it does not conflict with the interests of national and state, which is based on national unity, with Indonesian socialism as well as with the regulations contained in this law and with other laws and regulations, all while taking into account the elements that rely on religious law." Although Regulation of the Minister of Agrarian and Spatial Planning or National Land Agency No. 9 of 2015 and Regulation of the Minister of Agrarian and Spatial Planning/ National Land Agency Number 10 of 2016 no longer uses the term "Ulayat Rights" or customary land and is replaced by the term "Communal Land" . However, if we refer to Law Number 6 of 2014 concerning Villages, it is then followed up with Minister of Home Affairs Regulation (Permendagri) Number 52 of 2014 concerning Guidelines for the Recognition and Protection of Customary Law Communities, which then in Article 2 of this Permendagri further regulates how the governor and the regent/mayor recognizes and protects customary law communities in their territory. Based on this, researchers use the term customary land or ulayat rights, which then in the research field, one of the categories of customary land is called profit pura.

Land or land within a traditional village area is the most important element for the existence of traditional governments and traditional residents as a place to live as well as a symbol of the existence of the continuity of traditional life. Land in the Adat Tanjung Benoa Village is based on control/ownership which is divided into three categories, the first is land owned by individual residents of the traditional village; the second is land in customary ownership; the third is land controlled by the state (in this case the Provincial Government). However, in traditional terms, land is a place of human livelihood and a dirty place in the sense of a place where the bodies of the deceased are buried/immersed. The interpretation of this is how land is also considered as a place where sacred buildings or temples are built, where large trees grow which are considered to have sacred/kramat value, land is a place to live, land is a place where various types of plants that are needed by human life grow, and on the same side, it is interpreted as a container or place for 'dirty' things (even though the space is localized in certain areas, such as burial areas). Thus, the palemahan element is actually also related to the understanding of the universe as a place for real and noetic life (invisible life or the serious existence of the spirits of their ancestors/predecessors who are still alive in the real world). With this understanding, traditional leaders in traditional governments create physical spaces for the daily social life of their citizens by also paying attention to places that are considered sacred.

In the management of customary land in the form of temple profits, although this is a form of physical environmental facility for traditional villages (as a symbol of palemahan), the dominant value referred to is the religious value/Hindu teachings in the form of parahyangan which is realized for the sustainability of the temple as a symbol of traditional/religious ceremonial facilities. Then the Laba Pura land was managed and even underwent a capitalization process by the traditional village government. Previously, the Laba Pura land was only managed as agricultural land for temple purposes and a place to live for those who maintain the temple. There was a shift in its management as a palemahan symbol which was used as a tourism business. Where this tourism activity produces very promising rupiah value for traditional village governments compared to just a place to grow plants/gardens needed during traditional ceremonies, such as bananas, tubers, coconuts and so on. By capitalizing on the profit land in the form of a place for coastal tourism business activities, apart from the results obtained being quite large, it also creates employment opportunities for traditional village residents so that improvements in the welfare of traditional village residents can be realized slowly and provide an environment (palemahan) that maintains comfort and peaceful social life (pawongan).

In the process of capitalizing profit land, the village together with other actors in the traditional government created a customary economic institution (BUPDA) as a stage for the professionalism of the traditional village government in managing temple profits as a source of revenue for the traditional village government, which is intended for the implementation of parahyangan activities and the welfare of traditional village residents as a form of implementation of the pawongan field.

Tri Hita Karana as a philosophy of social, cultural and religious life is a view derived from the values of Sad Kerti which means six sources of happiness/salvation in life, namely, (1) Atma Kerti, which means purification of the atma/purification of oneself towards the creator; (2) Segara Kerti, which means cleansing the sea/respecting the sea; (3) Wana Kerti, which means the purification of plants/forests; (4) Danu Kerti, which

means the purification of water sources (rivers, lakes and telebusans); (5) Janu Kerti, which means the purification of humans/human resources, how there are weaknesses in human resources in various sectors, this is what is cleaned; (6) Jagad Kerti, which means purification of the world (universe), so the universe / great world must be holy, that's why there is a Nyepi Day ceremony/commemoration. This is what is squeezed which leads to three core causes of happiness, namely parahyangan, palemahan and pawongan which are called Tri Hita Karana. Sad Kerti is interpreted in the area of customary government as a philosophy that contains elements of life both noetic (not real/visible) and scale (real/physically visible life) which are aligned with the symbols/values of Balinese Hinduism in the form of puseh temples, inner temples and village temples/grand halls which are mandatory in the lives of traditional communities in the Adat Tanjung Benoa Village, even generally apply to Balinese Hindu traditional communities through the activities or practices of traditional government.

According to Jayaningsih & Anggreswari (2023), the overall concept of Tri Hita Karana appears in one of the books which is a guide for Hindu society, namely the book Bhagawad Gita III.10, where initially Tri Hita Karana was known as Urip, Bhuana and Manusa. Urip is understood as a soul that resides in a human body. While Bhuana is nature, which in Balinese Hindu society symbolizes the greatness of God through Bhuana Agung (macrocosmic) and Bhuana Alit (micro cosmic), while Manusa is the human being himself who was created with perfection, then the Tri Hita Karana view continues to experience refinement as the community's way of life Balinese Hinduism.

Referring to Krishna & Padet (2018), the idea/concept of Tri Hita Karana was first coined on November 11, 1966 when the Regional Conference I of the Balinese Hindu Struggle Body was held at the Dwijendra College, Denpasar. The conference which gave birth to the Tri Hita Karana concept was motivated by the Hindu community's awareness of its dharma to participate in nation building towards a prosperous, just and prosperous society based on Pancasila. Tri Hita Karana comes from Sanskrit, which lexically means Tri Hita Karana, Tri which means three, Hita which means prosperity/happiness and Karana means cause. By referring to the lexical meaning, Tri Hita Karana means three causes of well-being/happiness. This concept then spread widely in Balinese society and became a value in the life of Balinese Hindu society, which then resulted in the presence of territorial alliances and living alliances based on shared interests in the same belief towards God (Sang Hyang Widhi). One of the initiators when the conference took place was Professor Ida Bagus Mantra, who at that time was the Chancellor of Udayana University and a traditional figure for the Balinese people.

So massive is the transformation of this value as a symbol/value of the order of life in the lives of traditional communities in Bali which is based on traditional village government, we can find the grammatical Tri Hita Karana in various public facilities in the Bali Province region. For example, when we enter this area using air access/transportation, as soon as we get off the plane and enter the passenger arrival corridor at the airport, a large display on the wall of the corridor reads Tri Hita Karana and the meaning of Tri Hita Karana in Latin letters and Sanskrit letters.

Based on the process of originating the Tri Hita Karana concept as above, it answers Clifford Geertz's doubts about the structural fragility of Bali's autonomous government in the 19th century, that the Balinese Hindu indigenous people are aware of this fragility so that in the midst of the flow of unitary state power, the Balinese people must or are 'forced' to 'adapt cultural/religious values so that the two can work together without a broad dichotomy between the autonomous rights of traditional villages and villages (official villages) as a form of state 'uniformity'. In this way, the authority of Balinese Hindu values can be maintained as a form of territorial, social community life and traditional governance.

Tri Hita Karana as the main value stated in Awig is present to explain the principles of traditional governance which are explained and interpreted by bandesa and other traditional leaders in the form of actions to carry out the practice of social life of government in the fields of parahyangan, pawongan and palemahan combined with symbols. Tri Kahyangan in Balinese Hinduism. The actions carried out by the bandesa and the traditional village officials were through ideas initiated in the form of rules and direct encounters at various government events. Such as traditional/religious ceremonial activities, deliberation/paruman and pesangkepan as well as informal

moments, such as mutual cooperation activities that involve indigenous communities in resolving cases that occur in society.

The process of interpreting Tri Hita Karana in the I Nyoman Wana era placed the field of parahyangan as the main principle value in carrying out government practices, the relationship with divine values became the driving force for the values of pawongan and palemahan. I Nyoman Wana interprets parahyangan as a form that is likened to a human head, where when the contents of the human head are clean, all activities carried out are good and full of clarity of thought and prudence in taking action. On the head there are eyes that can see everything and ears that can listen sharply so they can filter news coming from residents to test the truth of each information. Furthermore, Pawongan is likened to a human body that can be moved to work using the heart. Hands and feet for walking are likened to palemahan for how to protect the village environment, especially places that are considered sacred. I Nyoman Wana's views are in line with research conducted by Wijayanti & Windia (2021) in looking at the application of the Tri Hita Karana philosophy as a form of Balinese culture. Culture contains three important elements, namely values as a dimension of thought patterns (associative with parahyangan), social dimensions (associative pawongan) and objects/artifacts (associative palemahan).

An interpretation like this would correlate with the actions taken by the village band at that time which placed parahyangan values as the most important in the practice of traditional village governance. I Nyoman Wana focused on how to carry out physical renovations to temple buildings in traditional villages as an embodiment of the parahyangan values, one of which was renovating the Segara Temple, arranging the temple buildings and painting several other temples. In fact, not only that, Wana perceives that the bandesa as a traditional leader must have knowledge of traditional rituals, so that when a traditional ceremony is held and the mangku who is on duty at the temple experiences obstacles to attend, the bandesa as a traditional leader appears to lead the traditional ceremony in reciting prayers. prayers/mantras usually performed by a mangku or priest

The meaning of Tri Hita Karana in the era of Bandesa Made Wijaya with Wayan as Chairman of Shaba Desa, was interpreted as a pattern of balance that manifested in the behavior of traditional village leaders and residents in everyday life so that Tri Hita Karana was not just a jargon/symbol, but this value must be realized in every action in which we as humans are in synergy at all times with God, with nature and with fellow humans, if plants are damaged we cannot synergize well with God and humans, likewise when in conflict with fellow humans it results in disruption of the relationship with nature and God . With an interpretation like this, the value of Tri Hita Karana is echoed and believed to be realized in daily life behavior. In contrast to the Tri Kahyangan which is believed in the practice of indigenous people's lives, namely the belief in the Three Heavens (village temple, puseh temple and inner temple) can definitely be carried out in everyday life, but it is not certain that Tri Hita Karana can only be a jargon or symbol. just.

Tri Hita Karana as a system of symbols/values through its meaning is the product of agreement among Balinese traditional leaders and continues to be reproduced in government practice, which indicates its flexibility in the sense that apart from requiring traditional village governments to implement it in government practices, on the same hand the bandesa as leaders in traditional villages are also given space to interpret these values into the social spaces of traditional communities, especially for the Adat Tanjung Benoa Village which has a plurality of traditional village residents so that the bandesa practices Tri Hita Karana values in the context of a pluralistic society which is not obligatory for all its residents. (with the exception of Muslims and Chinese) to fully implement the Tri Hita Karana values in the form of Hinduism, especially in the field of parahyangan.

Muslims, Christians and Chinese are given freedom to practice their respective religions without burdening their involvement in the regulations in the field of parahyangan, for example in contributing materially or morally to the involvement of traditional/religious ceremonies in the Adat Tanjung Benoa Village. Even in palemahan practice, if traditional villages hold mutual cooperation activities for traditional village residents, especially in cleaning holy places for the Hindu religion, those who are Muslim, Christian and Chinese as Tamiu residents, are not obliged to take part in these activities.

The Tri Hita Karana value experiences a form of simplification of meaning based on the interpretation of the Sad Kerti value of Balinese Hindu teachings/rules which is deemed not to substantially reduce the value of

Balinese Hindu teachings in practicing them in the social space of traditional village government as a form of structure/value of the traditional village government system. in Bali in general, including the wewengkon and wewidangan of the Adat Tanjung Benoa Village. The process of structuring this significance took place in the interaction of Balinese traditional leaders and was decided through a conference meeting by the Balinese Hindu Struggle Body at the Regional Level I (Provincial) level at that time.

However, if we look deeper, Tri Hita Karana itself was born from the value/knowledge of Balinese Hindu beliefs as a teaching of cosmology (the balance of everything in the universe, scale and noetic) which places humans as the main element in treating the universe to obtain happiness. This understanding is in line with the Balinese Hindu ritual/religious view of placing the Tri Kahyangan as a spiritual container for practicing the Tri Hita Karana values.

On the same side, the manners of Adat Tanjung Benoa Village as a Balinese Hindu community believe in the Hindu concept of Trimurti, namely belief in Ida Sang Hyang Widhi (God who creates, preserves and destroys) which is manifested in the Gods (Brahma, Vishnu and Shiva), which is further believed that the Gods have a vessel as a form/means for forging which is used by Hindu humans as a means of worship/worshiping God. These facilities are referred to as temples, where Pura Desa is the palace of Lord Brahma, Pura Puseh is the palace of Lord Vishnu, and Pura Dalam is the palace of Lord Shiva. It is based on this belief that the Tri Kahyangan concept in a temple is presented in every Traditional Village, including the Adat Tanjung Benoa Village (Krisnah and Padet, 2018). Thus, the structural pattern in the management of worship facilities in the Adat Tanjung Benoa Village is based on the values of Balinese Hindu beliefs which place belief in Gods and humans as central in traditional village life which treats the surrounding natural environment (bhuaana alit) and the universe or universe (Bhuana Agung). From this meaning, the researcher sees three elements, namely God/God, humans and the natural environment which have a relationship with each other so that the form of sacrifice/dharma/yad as members of a traditional village (Hindu people) is to reflect (become the main goal) to all of this. on the Sad Kerti values (six sources of happiness where nature is divided into four forms/sources) which are then aligned with the Tri Kahyangan and Trimurti by summarizing the Sad Kerti values into the Tri Hita Karana values (parahyangan, palemahan and pawongan).

CONCLUSION

The government system of the Adat Tanjung Benoa Village, which is also a means/modality, is the existence of a unity of resources and traditional leadership patterns owned by traditional residents and the existence of traditional rules and institutions that carry out interactions in the activities of parahyangan, palemahan and pawongan. The structure of 'meaning' (signify) in the Adat Tanjung Benoa Village government system is in the form of understanding Hindu religious values, the application of Hindu religious teachings and customs conceptualized by researchers, namely the Triple Norms Tree (Trimurti, Tri Kahyangan and Tri Hita Karana).

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