

Portrait of the Management of Tenganan Pegeringsingan Traditional Village

Nyoman Ari Surya DARMAWAN¹, I Wayan Werasmana SANCAYA²

¹Faculty of Economics, Universitas Pendidikan Ganesha

²Faculty of Law, Universitas Warmadewa

Abstract

The village regulations (awig-awig) of Tenganan Pegeringsingan Traditional Village are supported by the 1945 Constitution and the Provincial Regulation of Bali, thus giving them clear legal authority. These regulations serve to organize, protect, resolve conflicts, and guide the entire community, as well as to develop cultural values that align with local traditions. Although traditional villages are generally seen as social organizations based on the Kahyangan Three and the Tri Hita Karana philosophy, Tenganan maintains a strong adherence to the Rwabhineda philosophy, which originates from the pre-Hindu era. The authority of the traditional village demonstrates a claim of superiority over autonomous power. This autonomy is essentially a reflection of an anthropological construct that has evolved over centuries. Additionally, such regulations automatically provide social control for the Tenganan Pegeringsingan Traditional Village, both preventively and curatively. Organizationally, Tenganan Pegeringsingan has its own leadership mechanism characterized by authenticity and seniority, which fosters a democratic climate. Although seniority is the basis for determining positions, the traditional council does not act arbitrarily. There is a mechanism called "sangkep" or monthly deliberation, which allows all village members to express their opinions. This mechanism automatically creates a collective leadership style, ensuring that power and authority are always based on the regulations (awig-awig) and collective decisions.

Keywords:

Traditional Village, Awig-awig, Ethnomethodology, Social Community

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Corresponding Author*

nyomanarisuryadarmawan@undiksha.ac.id



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INTRODUCTION

Accountability practices within an organization cannot be separated from the history and philosophy that the organization has built and believes in. This is crucial because what exists today did not come about by itself but was formed through historical processes. History is a record of what has been thought, said, and done by humans, so to understand an organization comprehensively, in detail, and profoundly, one must start with its history (Saputra, 2019).

In addition to historical and philosophical aspects, ecological and demographic aspects are also crucial. This is because understanding the social and political structure within a community cannot be separated from its ecological and demographic aspects (Prasetyadewi et al., 2013). These aspects are closely related to the physical environmental conditions and population characteristics within the Tenganan Pegeringsingan Traditional Village. Examining the Tenganan Pegeringsingan Traditional Village from various perspectives is believed to provide a complete and detailed understanding of the organizational culture constructed within the community. According to Geertz (1976), organizational culture is a product born from the process of understanding and knowledge of individuals within the organization, sourced from historical, geographical, ecological, demographic, and other aspects. This chapter will sequentially discuss the historical, geographical, ecological, and demographic aspects, as well as governance in the Tenganan Pegeringsingan Traditional Village.

The Tenganan Pegeringsingan Traditional Village is one of the ancient "Bali Aga" villages in Bali Province. The existence of this traditional village is believed to date back to the 11th century, along with its traditional community. However, the exact formation or establishment of this village is not precisely known. This is due to a fire that struck the Tenganan Village in 1981, which destroyed the

entire village and the important documents stored in the Bale Agung at that time. As recounted by Mr. Yasa (Luanan/Traditional Village Advisor):

"Our village experienced a major fire in 1841, and this fire practically destroyed all the lontar manuscripts containing written records about the village, including the history of its origins and other important documents that were stored in the Bale Agung."

Mr. Yasa further recounted:

"Due to this event, we do not have a clear record of when exactly the village was established. However, based on several inscriptions found in nearby villages in the Karangasem Regency, such as the Tugu Inscription and the Ujung Inscription, it is estimated that the Tenganan Pegeringsingan Traditional Village has existed since the 11th century, around 1040 AD. The Ujung Inscription, issued by the reigning king at that time, mentions that the village of Tenganan already existed and was considered a sacred place for some of the people from those villages."

On the other hand, the village's origin must be distinct from the legend the people of Tenganan believed, as is common in Balinese society. The belief in the "intervention" of the gods is clearly reflected in this legend. There are several versions of the story regarding the origin of this village. The first version tells that the Tenganan people were originally descendants of the Wong Teges who resided in the Kingdom of Bedahulu-Gianyar, serving faithfully as the king's attendants. This is supported by the name "*Tenganan*" itself, which is derived from the word "*patengen*," meaning the king's right hand or trusted person. This deep-rooted reverence for their traditions is a testament to the Tenganan people's respect for their cultural heritage.

Once, the Kingdom of Bedahulu planned to perform a purification ceremony known as Asvamedha Yadnya (Asvamedha meaning horse sacrifice and Yadnya meaning ceremony). This ceremony was intended to cleanse the world of wars by worshiping the God Indra. The ritual involved a sacred white horse named Oncesrawa, which had a black tail touching the ground, long ears, and emerged from the sea. However, Oncesrawa fled when it learned it was to be sacrificed, so the king sent Wong Teges, the royal warriors, to find Oncesrawa. The Wong Teges were divided into two groups: one heading towards Singaraja and the other towards Karangasem. The second group found Oncesrawa, but it was already dead. They prayed to Indra to allow them to stay near the carcass as an act of devotion. The Wong Teges then cut up the horse and scattered its body in all directions as part of the Asvamedha Yadnya ritual. While distributing the pieces of Oncesrawa, they heard what they believed to be a voice from Indra, who said, "O Wong Teges, as a manifestation of your devotion to me, I grant you land as far as the scent of the horse's carcass reaches, and you must build a place of worship for me." Thus, Wong Teges created a place of worship for Indra based on the horse's body parts and has guarded the area ever since.

The second version tells that the name Tenganan also comes from "Nge-Te-Ngahang," which means to move (enter) inward. Initially, Wong Teges lived on the Candi Dasa coast to the south, where the horse's carcass was dispersed. Due to coastal erosion, they decided to seek a safer settlement. They then migrated towards the hills or further inland, which was called Nge-Te-Ngahang. The name "*Pegeringsingan*" itself comes from the words "*Gring*" and "*Sing*." "*Gring*" means sickness or disease, while "*Sing*" means not or to reject. Thus, "*Gring-Sing*" could mean free from sickness or rejection of disease, which was manifested in weaving used in rituals and ceremonies. The indigenous people then settled in this area and formed a community known as the Tenganan Pegeringsingan Traditional Village, a testament to their resilience and adaptability.

"Wewidangan" of the Tenganan Pegeringsingan Traditional Village. Traditional villages in Bali are philosophically formed from a sense of unity as a traditional community bound by the existence of wewidangan (village territory), awig-awig desa (village regulations and their implementation), and Pura Khayangan Tiga (three village temples as a system of worship for the village community). The various commitments and consensus formed from the community's way of life allow this organization to be independent in managing and protecting its territory (Saputra et al., 2019; Saputra, Subroto, et al., 2021).

The Tenganan Pegringsingan Traditional Village has clearly defined boundaries determined by a system of worship places. Geographically, Tenganan Pegringsingan is located in the Karangasem Regency with an area of 917.2 hectares. Administratively, the boundaries of Tenganan Pegringsingan are as follows: to the north, it borders Bebandem Village, Bebandem District; to the east, it borders Asak Village, Karangasem District; to the south, it borders Pesedahan Village, Manggis District. In addition to the administrative boundaries, the territory of Tenganan Pegringsingan is also clearly recorded in the village regulations or awig-awig under number 12, which states: Traditional villages in Bali are philosophically formed from a sense of unity as a traditional community bound by the existence of wewidangan (village territory), awig-awig desa (village regulations and their implementation), and Pura Khayangan Tiga (three village temples as a system of worship for the village community). The various commitments and consensus formed from the community's way of life allow this organization to be independent in managing and protecting its territory (Saputra et al., 2019; Saputra, Subroto, et al., 2021).

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"Mwah tingkah wates setvewengkon prabumiyan wong desa ring Tenganan Pegringsingan, sane kawengku kabukti kagamel antuk wong desa ika, tvates pangetan metvates antuk kepuh rangdu, penjaite ka bugbug mangelodang di asah bukite marurungan manungked ka pasisir candi dasa, watese panjaite kapasdahan mablat pangkung, kabukti antuk wong desa ika sinalih tunggal, wates panjaite ka Tenganan dawuh tukad mawates antuk rurung sadlod kepuh kadrewa antuk I Tenganan datvuh tukad, wates panjaite kangin, di bukite dawuh Tenganan Pegringsingan, sasusuhe kawur kadtvere antuk ngis sahase bukite ngararis kaler nungked sadlod macang mawates tegal mawasta paulapulapan, ngeraris kangin nungked ka carike mawastn batu asah, ngeraris mangled kanginan manungked ka desa katvrekastala, mangelodang margine mageng sadwuh marga manungked ka bungaya, sadumh pangkung sadwuh griya ne ring bungaya, sadwuh pangkung prabumian Tenganan Pegringsingan, mangraris mengelodang sadwuh pangkung manunggal panjaite kahasek, manungked tlabah pandusan, katlabah umasae, sadwuh untasae, sadwuh tlabah mengelodang manunwd panjaite ka timbrah, sadwuh pangkung dawuh desa ne ring timbrah, matvasta pangkung jeminjing yeh inem, sadtvuh punika prabumian Tenganan Pegringsingan, mangraris mangelodang wates panjaite ka bugbug, jelinjing madaging batu mageng, dajan desa ne ring bugbug, mangraris mangkwuhang manungked kabukite dangin desa ne ring Tenganan Pegringsingan mawates kepuh."

The translation is:

"And regarding the boundaries of the village area in Tenganan Pegringsingan, which is under the authority of the villagers, to the East it is bordered by the kepuh randu tree, extending towards Bugbug; to the South, the area on the hill slopes like an oval ends at Candidasa Beach, with the boundary towards Pasedahan separated by a ravine to the North of Pasedahan. From the East to the West, the area to the North of the ravine is controlled by the village people, with the boundary extending to Tenganan Dauhtukad along a narrow path. To the South, the kepuh tree belongs to the village of Tenganan Dauhtukad, with the boundary extending from the East, at the hill to the West of Tenganan Pegringsingan, with the western part owned by Ngis Village. The flat area of the hill to the North ends in the South of Mayang Village, bordered by a field named Paulapulapan, continuing East to end at a rice field named Batu Asah, and further Southeast ending at Kawrekastala Village (Kastala). To the South, along the western side of the main road, it reaches Bungaya Village; to the West, the ravine located to the West of the Brahmana's house in

Bungaya, extending towards Bungaya in the Western ravine of Tenganan Pegringsingan, continues South to the West of the ravine ending at Asak Village, reaching a drainage named Pandusan, continuing Southeast to the Umasni drainage. To the West of the drainage, going South ends at Timbrah Village; to the West, the ravine to the West of Timbrah Village is named Pangkung Jelinjing Jeh Inem, to the West of Tenganan Pegringsingan, continuing South until it reaches Bugbug at a drainage filled with large stones. To the North of Bugbug Village, continuing West ends at the hill to the East of Tenganan Pegringsingan, bordered by the kepuh randu tree."

Based on the records of pengeling-eling, commonly referred to as awig-awig, which outline the boundaries of the area, these still apply today, although there have been changes in the names of places that are no longer recognized by the next generations. For example, the boundary reminder such as the kepuh rangdu tree may no longer exist or has been replaced by other trees. In this context, the village most closely related to Tenganan Pegringsingan today is Nyuh Tebelyang, a village newly established by the local government (Karangasem Regency) because it does not border a hill or other natural boundaries. Meanwhile, all other villages are bordered by hills surrounding the village (Ekayani et al., 2020; Saputra, Atmadja, et al., 2021).

Demographic Condition of Tenganan Pegringsingan Village. Based on the village profile data in 2018, the population in Tenganan Pegringsingan Traditional Village consisted of 197 households (KK), with a total population of 587 people spread across three banjar (community groups): (1) Banjar Kauh with 63 KK and a population of 163 people, (2) Banjar Tengah with 56 KK and a population of 159 people, and (3) Banjar Pande with 78 KK and a population of 265 people. Further elaboration on the demographic condition is certainly needed in detail to gain a deeper understanding. Therefore, the following will discuss the social stratification and economic life of the indigenous community in Tenganan Pegringsingan.

METHODS

There are several reasons underlying the use of ethnomethodology in this service. First, ethnomethodology is used by individuals to solve everyday life problems; it refers to the study of how individuals in a community or organization act and behave based on the cultural foundations they adhere to, and it seeks to understand the daily lives of individuals within the organization being studied. Second, this methodology is a "child" of Schutzian phenomenology. The main characteristic of this approach is its "reflective" nature (Tresna et al., 2022).

Ethnomethodology is a branch of phenomenology, but there are several fundamental differences between the two methodologies. Ethnomethodologists tend to focus on actions and interactions, while phenomenologists focus on consciousness and culture. Ethnomethodologists emphasize the validity of the actors, whereas phenomenologists question the validity of the actors (Burch, 2021).

The reason for using the ethnomethodological approach in this service is to provide information on how individuals within this traditional institution carry out their culture and maintain the continuity of the organization to this day. The researchers aim to observe how individuals within the organization perform their activities and fulfill their obligations, both as members and as administrators of the organization. Additionally, they seek to understand the accountability processes carried out by the management of the Tenganan Pegringsingan Traditional Institution to other interested parties within the framework of cultural values that have always infused the organization (Tahir, 2020).

RESULT AND DISCUSSION

Social Stratification in Tenganan Pegringsingan Traditional Village. The social stratification system in the Tenganan Pegringsingan Traditional Village differs from the caste-based system commonly found in other parts of Bali. In Tenganan Pegringsingan, social distinctions are less evident in everyday life. However, a closer examination reveals that differences do exist and are clearly

noticeable in terms of rights and responsibilities. According to Mr. I Wayan Yasa, a senior advisor in the Tenganan Pegringsingan Traditional Village, he states that:

"The population in this village is essentially divided into two groups:

- (1) Wong Tenganan (the native inhabitants of Tenganan) and*
- (2) Wong Angedok Jenek (the migrant inhabitants)."*

Differences between the social classes within the customary community of Tenganan Pegringsingan affect their rights and obligations. According to Mr. I Wayan Yasa,

"As Wong Tenganan, there are several rights and obligations. Rights include: (a) the right to sit as a core village member, (b) the right to receive a share of collective land yields, (c) the right to a permanent settlement, and (d) the right to become a village leader. Obligations include: (a) the duty to perform ceremonies in the village, (b) the duty to maintain collective pig ownership, (c) the duty to ensure village security (megebagan), and (d) the duty to maintain and repair Kahyangan (places of worship) and other village properties, as well as engaging in communal work for village interests."

"Meanwhile, Wong Angedok Jenek only plays the role of land cultivator (penyakap) and assists mainly in communal work for personal or collective tasks. If a Wong Tenganan violates customary regulations (awig-awig), their special rights will be revoked."

In addition to class differentiation, Wong Tenganan also recognizes a social stratification based on seniority (age and marital status). Social layers based on age are divided into two groups: (1) the older generation and (2) the younger generation. Seniority plays a significant role in defining social stratification, with more traditional communities having clearer seniority-based layers. According to Mr. I Wayan Yasa:

"Here, there is also an older layer, which occupies a higher social status compared to the younger layer, which is considered to have a lower status. In this context, the older layer serves as the central orientation concerning customary matters as a role model and is seen as the layer that can make both formal and informal decisions. The rationale for this stratification is that older and married individuals are viewed as experienced and possessing extensive knowledge and thinking, particularly in matters of custom and religion. This layer, such as the Luanan, is a high-ranking position within the village structure. The role of Luanan can be seen as an older layer (penua) with a high status at the village level."

The role of this layer holds significant importance at the community level. The older and younger layers are interconnected and cannot be separated, as they are synergistic by nature. The younger layer is also expected to be the future successors of the older layer. The primary attributes distinguishing the older layer from the younger layer include the distribution of rice field produce and the status within the customary structure. Although there is a sharp distinction between the older and younger layers, their relationship remains synergistic (cooperative). This is evident in their social and religious activities. They interact with each other, whether individually or in groups, and the relationship between layers depends greatly on the specific societal field in question (Atmadja et al., 2021; Saputra, Atmadja, et al., 2021; Sara et al., 2021).

Economic Life of the Community in Tenganan Pegringsingan Traditional Village. The residents of Tenganan Pegringsingan Traditional Village primarily support their livelihoods through agriculture, making their lives deeply connected to nature. The results of agriculture and farming significantly impact the development of the entire community. Despite the village's proximity to the coast, none of the residents make a living as fishermen, nor are there laborers working in agriculture in the village. This indicates that the community predominantly consists of land-owning farmers rather than tenant farmers or agricultural laborers (Hidayah et al., 2023; Priliandani et al., 2020).

In addition to the primary occupation mentioned above, the increasing influx of tourists to the village has led many villagers to open art and craft shops. These goods include items made in the village itself or sourced from other areas such as Seraya Village (Karangasem District), Karangasari Village (Selat District), and even woven crafts from West Nusa Tenggara Province (NTB), which have also reached the local market. This additional enterprise sometimes provides supplementary income for families.

The existence of traditional villages as units of customary law communities is recognized by the Republic of Indonesia under Article 18B, Paragraph (2) of the 1945 Constitution. In its development, the Indonesian government also enacted Law No. 6 of 2014, which specifically regulates villages and traditional villages. The recognition of customary law communities entails several consequences (Subawa, 2003):

1. Recognition of the customary law community as a legal subject: This acknowledges the community's legal standing and rights.
2. Recognition of the structure and governance of customary law: This supports the traditional governance structures and administrative systems within the community.
3. Recognition of customary law: This includes the acceptance of traditional rules and norms governing the community.
4. Recognition of rights to customary property: This encompasses rights over customary land and other property, including ulayat rights.

By combining the functions of a self-governing community with local self-government, it is hoped that customary law communities, which have traditionally been part of the village areas, will be organized into formal Villages and Traditional Villages. Essentially, both Villages and Traditional Villages perform similar functions, but with differences in the execution of original rights, particularly concerning the preservation of social traditions, the management and administration of customary areas, customary peace hearings, maintaining order and tranquility for the customary law community, and governance based on original structures.

Additionally, the Bali Provincial Government issued Regional Regulation (Perda) No. 4 of 2019 to strengthen the position of Traditional Villages. This regulation serves as a legal framework for Traditional Village organizations, providing clear authority to the Traditional Village apparatus in managing community life. Tenganan Pegringsingan Traditional Village, as part of an ancient village and customary law community in Bali Province, utilizes this Perda as a guideline in performing its duties and functions to preserve its traditions and social norms.

CONCLUSION

The organizational governance structure of the Tenganan Pegringsingan Traditional Village is illustrated by its ability to preserve the unity of tradition and social etiquette across generations. In its social reality, the Tenganan Pegringsingan Traditional Village organization plays a crucial role in organizing and nurturing the community's way of life. This includes making significant contributions to the community's survival and the development process in Bali in general. This is closely linked to the role of the awig-awig (village regulations) of Tenganan Pegringsingan, which serves as a guideline for the village members and the wider community in their daily actions and behavior.

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