PITULIKUR VILLAGE: THE SOCIAL STRUCTURE OF THE COMMUNITY OF ANCIENT BALI IN THE TRADITIONAL VILLAGE OF DUDA, SELAT SUB-DISTRICT, KARANGASEM DISTRICT

By:
Ni Made Widiastuti¹, I Gusti Ngurah Sudiana², I Nyoman Subagia³
¹Balai Diklat Keagamaan Denpasar, ²,³Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar
E-mail: ¹widiastutibdk@gmail.com, ²ngurahsudiana@uhnsugriwa.ac.id, ³nyomansubagia1182@gmail.com

Received: February 13, 2023 | Accepted: October 28, 2023 | Published: October 31, 2023

Abstract

Pitulikur Village is an ancient community social structure thought to have existed since the mid-17th century. The implementation of aci by Pitulikur Village experienced disharmony and was not satisfactory to the community of Desa Adat Duda. The method of writing is a qualitative description with primary and secondary data sources. The theories used are Structuration Theory and Functional Structural Theory. Factors causing disharmony are internal and external factors that disrupt the balance of energy in sekala and niskala. The role of Pitulikur Village based on Awig-Awig Desa Adat Duda is to organize Aci Usaba Emping, Usaba Kapat, Usaba Bangket, Aci Mendak at Ulun Siwi Temple, Metabuhin, and Aci Usaba Dalem. Pitulikur Village functions according to the concept of Catur Lawa and Prasadam Bangun Urip; namely, Pasek functions as a mass mobilizer in prasadam getting puspusan / feet. Kebayan functions to organize, manage resources. In prasadam get polo/brain. Penyarikan functions as secretary, in prasadam gets ikuh/tail. Members/Jro Desa get prasadam in addition to feet, brain, and tail. This research found that the existence of Pitulikur Village strengthens the organization of aci in Desa Adat Duda, because it gets the legality of authority both in sekala and niskala through the existence of sacred buildings of Pasek, Kebayan, and Penyarikan in the main mandala of Pura Puseh and Pura Desa (Bale Agung). The organization of aci can be harmonious with the functioning of agil.

Keywords: aci organization, ancient Balinese community structure, Pitulikur village
I. INTRODUCTION
The organization of religious ceremonies in Desa Adat Duda is inseparable from a series of aci and upakara. The agreement to form a customary village is an agreement of the Duda Customary Village community, which has a council or area in the form of twenty-seven banjar patus or customary banjars and is included in two official villages, with an area of 1,301 hectares, including 612.49 hectares of moorland, 442.95 hectares of paddy fields, 240.96 hectares of yard/area of temple/road, 4.60 hectares of setra/tunon/grave land, a total of 1,301 hectares (Pararem Desa Adat Duda No. 16 of 2020), has diverse traditions, and manners of community life for generations in the bond of the holy place in the form of Kahyangan Tiga and Kahyangan Desa. Desa Adat Duda has a population of 11,887 people or 3,907 households. Based on the population, Duda Traditional Village is categorized as a traditional village with a large population, with the category of a village with a large wiwidangan (area) as well. The vast area and large population need to be managed properly, especially in organizing religious ceremonies concerning Kahyangan Tiga and Kahyangan Desa. This is following the Awig-Awig of Duda Traditional Village in Sargah V, Palet 2, Paos 44 wiwit (1):

Pitulikur Village, the head of the village, is responsible for implementing the pamargin aci following Article 41, paragraph (1) to paragraph (6).
Meaning:
Pitulikur Village as the organizer of all aci/upakara/yadnya ceremonies following paragraph 41 wiwit (1) to wiwit (6).

The organization of yadnya ceremonies at Kahyangan Tiga Temple (Puseh Temple, Village Temple, and Dalem Temple) and several Kahyangan Desa is carried out by the Duda Traditional Village social group called Desa Pitulikur. Pitulikur Village is led by a Pasek, Kebayan (as juru raksa), Penyarikan (as a clerk or secretary), then twenty-four other people as members of Pitulikur Village who are usually called Jro Desa. In its journey, the implementation of aci both in Kahyangan Tiga and in Kahyangan Desa in Desa Adat Duda has experienced things that are less harmonious so that it cannot be held properly and is less satisfying for the villagers. Based on this, it is necessary to analyze the causal factors, roles, and functions of Pitulikur Village in Desa Adat Duda.

The purpose of the research is to analyze the factors causing the lack of harmony in the implementation of aci that has occurred, to increase the sradha bhakti of the people of Desa Adat Duda, especially Pitulikur Village, analyze the role and function of Pitulikur Village in the social structure in Desa Adat Duda.

II. METHOD
The method used in writing is a qualitative description. According to Sugiyono (2018: 213), qualitative research methods are research methods based on the philosophy of postpositivism (precisely phenomenology), which are used to research scientific conditions where the researcher himself is the instrument, data collection techniques, and qualitative analysis emphasize more on meaning. Descriptive research is a study that describes certain characteristics or characteristics of a phenomenon or problem that occurs (Sugiarto, 2017: 51).

Primary data sources are in the form of interviews and direct observations, while secondary data are obtained from existing documents such as awig-awig and other documentation. According to Spradley in Winarni (2018: 163), the object of research in qualitative research that is observed is called a social situation consisting of three components, namely place (place), actor (actor), and activity (activity).

III. RESULTS AND DISCUSSION
The existence of Pitulikur Village strengthens the organization of aci in Duda Traditional Village. Pitulikur Village gets the legality of the
authority to organize aci, both sekala and niskala, through the existence of the sacred buildings of Pasek, Kebayan, and Penyarikan in the main mandala of Pura Puseh. The organization of aci can be harmonious with the functioning of agil. Structuration Theory states that the constitution of agents and structures are not two sets of ordinary phenomena that stand alone (dualism) but reflect a duality (Ritzer and Douglas J. Goodman, 2010: 511). Based on Structuration Theory, the constitution of the agent (Pitulikur Village) is the agreement of the Jro Desa (a nickname for people who are part of Pitulikur Village) in carrying out ayahan bangket (ayahan = serving sincerely, bangket = rice field) in the social structure (Kebayan interview, December 7, 2022).

The agreement of twenty-seven people in Pitulikur Village to form a social organization structure consisting of Pasek, Kebayan, Penyarikan, and members is a duality that is not mutually exclusive or dualistic but integrated between the two. These two things build and strengthen each other. The existence of Pasek, Kebayan, and Penyarikan is strengthened by its members, and the existence of its members is strong because of the role of Pasek, Kebayan, and Penyarikan. In this case, there is an active role of actors who move and integrate from within.

Three important elements in Structuration Theory center on the order of social institutions across time and space, changes in social institutions across time and space, and the intervention of other institutions that change social patterns (Ritzer and Douglas J. Goodman, 2010: 512).

The social institution referred to here is Desa Pitulikur, which is twenty-seven indigenous residents of Desa Adat Duda who have received evidence (in the form of paddy fields/tegalan/bangket or the form of rice or other evidence) from the penglingsir or ruler in the past. Through this evidence, they should perform ayahan bangket in the form of organizing aci at Kahyangan Tiga Temple and several Kahyangan Desa Temples. Kebayan (interviewed on December 7, 2022) does not know when Pitulikur Village existed but has found that his parents or penglingsir were part of Pitulikur Village. The leader in Pitulikur Village is called Prajurut Desa Pitulikur. In the past, the customary leader in Desa Adat Duda was called Penghulu Desa, who came from Pitulikur Village over time with the rules of the local government in the form of Pergub, the term Desa Adat from Pakraman Village to Desa Adat with its highest leader named Bendesa Adat while the position of the social structure of Pitulikur Village is in the structure of the Desa Adat Organization which specifically oversees Baga Parhyangan (a working group responsible for Parhyangan, namely matters related to religion to worship Ida Sang Hyang Widhi Wasa).

The existence of Pura Puseh lan Pura Desa (Bale Agung) Desa Adat Duda from historical evidence in the form of writing Balinese letters on the village kuluk, which is a drum made of wood located on Pelunggih Bhatara Manik Suara located in the direction of kelod kauh / nariti or southwest jaba pisan / madala Pura Puseh lan Pura Desa (Bale Agung), shows the number 1569 or 1647 AD or around the middle of the 17th century. The existence of Kahyangan Tiga is certainly inseparable from aci and religious upakara. It is estimated that the social existence of the Pitulikur Village community has existed since the implementation of the aci because no written evidence has been found about when the social structure of this ancient community was established.

The second element is changes in social institutions. Based on interviews with Pasek, Kebayan, and Penyarikan (interview January 30, 2022), the leadership in Pitulikur Village can be through three ways, namely from descendants, elected from Pitulikur Village and Banjar Adat, and the third system of election from within Pitulikur Village. Along the way, the prajuru in the social structure of Pitulikur Village experienced the following leadership periods: In the 1950s, Pitulikur village officials were hereditary, so they were appointed from generation to generation based on lineage. In 1963-1968, Pitulikur
village officials were appointed by penglingsir banjar adat (Pitulikur village officials came from outside Pitulikur village). In 1969-1970, Pitulikur village officials came from Pitulikur village itself but also served as village officials (Pitulikur village officials served concurrently as customary officials). From 1971 to the present, Pitulikur village officials were appointed by election from Pitulikur village itself. (Kebayan, interview December 7, 2022).

According to Pasek and Kebayan (interview, January 30, 2022), the Pitulikur Village Council that comes from descendants is less effective because the descendants are not necessarily able to lead the community and understand the implementation of aci well in addition to the lack of education. Thus, in the 50s, there were ripples in the indigenous community regarding the leadership of the Pitulikur Village Council. The dissatisfaction and disharmonious implementation of aci at that time caused the Pitulikur Village leadership election system to change from hereditary to general elections involving all indigenous people so that at that time, those elected to lead the social structure of Pitulikur Village were a mixture of indigenous people outside of Pitulikur Village. The Prajuru of the Panglingsir Banjar Adat, in the leadership of the aci at that time, was also considered less effective even though they were willing and able to carry out or lead the organization of the aci, but the results were less satisfactory.

The continuity of implementing and organizing a more organized aci as an expression of devotion to Ida Sang Hyang Widhi Wasa led to another change in the leadership system in Pitulikur Village Prajuru in 1971. Prajuru has been appointed from an internal election system in Pitulikur Village until now. It is considered the most effective system in planning, implementing, and controlling aci in Duda Traditional Village. Based on this, leadership in Pitulikur Village is based on elections to members or from Pitulikur Village itself, and increased knowledge/education plays an important role in the harmonious implementation of aci.

In scale, the Panghulu of this village, which is now called Prajuru Desa Pitulikur consists of a Pasek, Kebayan, and Penyarikan, which is proven by the existence of pelinggih gedong in the form of sacred buildings in the main mandala or purian Pura Puseh lan Pura Desa (Bale Agung) of Desa Adat Duda located on the kaja kangin (northeast) side. The three buildings are Pelinggih Pasek, Pelinggih Kebayan, and Pelinggih Penyarikan. These three temples are in a group of other buildings in one area without a wall. This three pelinggih are a manifestation of Pitulikur Village's function in strengthening the function as a medium for organizing worship to the ista devata supporting the main deity who resides in Pura Puseh lan Pura Desa (Bale Agung) Desa Adat Duda, not a pelinggih for respect or worship of ancestral spirits or certain soroh. This is following the concept of Catur Lawa (Dukuh, Pasek, Pande, Penyarikan), in research conducted by Raka, et al., 2022: 159, that specifically for Pelinggih Pasek is a sthana to worship the ista gods who carry out missions in the field of mass mobilization; and Pelinggih Penyarikan carries out functions in the secretarial field. This function is also corroborated by the narrative of Pangliman Desa Adat Duda (interview dated November 3, 2021), that the word Pasek comes from the word pacek or nail. Its function is that the kepakusara (appointed/getting a mandate) leads the community. Kebayan is the juru raksa (treasurer) who doubles as someone who can provide maturity (good days in carrying out upakara). Penyarikan is derived from the word ngurik/ngurik/nyurik, a clerk or secretary. Pitulikur Village received prasadam from Banten Bangun Urip during the Meajang-ajangan Tradition (Prasadam is something or food that has been purified through offerings, for example, through Banten Bangun Urip which is offered to Ida Sang Hyang Widhi Wasa or the god as His manifestation so that the food has gone through the process of being purified first), following Bhagawad Gita III-13, states.

yajña-śiṣṭaśiḥnaḥ santo
mucyante sarva-kilbisāth,
Prasadam is distributed to Pasek to get puspusan / pebbles (meat / ulam Bangun Urip, which is the lower leg near the hoof of the animal offered in yadnya), Kebayan gets polo (brain) and Penyarikan gets ikuh (tail). Other members of Pitulikur Village also receive prasadam in the form of other parts of Bangun Urip. If juxtaposed with the concept of Catur Lawa and the concept of Prasadam Banten Bangun Urip, the function of a Pasek is to carry out a mission in the field of mass mobilization so that he has the mandate or mission to lead the citizens. This requires high energy to move, so in prasadam a Pasek gets puspusan / feet.

Kebayan is the juru raksa, whose function is to calculate, organize, manage, and use the resources owned so that in this case a Kebayan must use more thinking power so that what is raksa can meet the needs of the community. In the prasadam distribution, a Kebayan gets a share in polo/brain. Penyarikan has a secretarial function. A Penyarikan must be ready to ngurika/ngurik/nyurik as a clerk or secretary to carry out their functions and follow and record matters that must be informed to the community. In prasadam a Penyarikan gets a share in the form of ikuh/ekor. Pitulikur Village members called Jro Desa to get prasadam from other parts besides the legs, brain, and tail.

Based on this concept, the three Panghulu of Pitulikur Village are the mission bearers in organizing religious events and upakara as mass mobilizers and resource managers and in charge of recording in the administration field. Pitulikur Village has its own internal rules, most of which contain rules of order and discipline in the context of organizing aci in Duda Traditional Village. This is evidenced by the willingness of Pitulikur Village to implement Saya Magati. Saya Magati is an oath taken by Pitulikur Village not to violate the agreed-upon rules. These agreements are rules within the social structure of Pitulikur Village in the form of obligations performed and rights obtained. Some of the agreed provisions such as fines (punishment in the form of agreed payments), sangkepan asasih (meeting every month), sangkepan every purnami (meeting the day before the full moon) implementing sangkapan desa pinandita/saint), provisions for nyungkliit (carrying a kriss weapon at the waist during the Pitulikur Village tedunan (during the implementation of aci/ceremony) and armed with a machete at the waist for Saya (Pitulikur Village special officer). Other provisions are also in the form of rules for the implementation of the Meajang-ajangan Tradition, which contains rules for how to sit, how to dress, how to use flowers in the ear, how to pour sajang (arak, berem, tuak, and water) and the order of carrying out behavioral movements, all of which are carried out in the sacred building saka roras (12 poles) which are located both in the madya mandala Pura Puseh lan Pura Desa and in jaba pisan, which is in the Village (traditional village meeting) and sangkepan mangku (meeting with Temple. The rights obtained are the results of evidence (the results of processed rice fields, moorlands, or evidence in the form of rice/money), getting prasadam (fruit, snacks, and other parts of the upakara after completion of worship).

The series begins with preparations with the Pitulikur Village sangkepan (joint meeting) every month, then a larger meeting with the traditional village prajuru, one of which conveys the aci calendar in one Gregorian year, dedunonan aci kapat (a series or schedule of Usaba Kapat ceremonies, which is the largest ceremony in Duda Traditional Village) and the overall dedunonan aci along with the submission of aci financing proposals.

The implementation of special upakara preparations at Pura Puseh lan Pura Desa (Bale Agung) (Duda Traditional Village) begins with the Ketungan Tradition. This unique and relatively rare tradition is a custom performed by Pitulikur Village to start nangun karya (start
carrying out work, especially at Pura Puseh) by Pitulikur Village Wife). The Ketungan tradition is to sound the elu and lesung, made of wood, by four women (wives of Pitulikur Village) with a distinctive and religious rhythm and sound. This means the readiness of Pitulikur Village to start carrying out yadnya or aci in Duda Traditional Village. The end of a series of large ceremonies, such as Usaba Kapat is the Mesantalan Tradition. This tradition is held in a sacred building called Bale Agung (sacred building bale saka roras / 12 pillars in madya mandala Pura Puseh lan Pura Desa). The meaning of the Mesantalan Tradition at the end of Usaba Kapat is a medium for self-reflection of the Village Penghulu / Pitulikur Village Council in leading its citizens. The implementation of aci that must be carried out by Pitulikur Village, following the Awig-Awig of Duda Traditional Village, which was ratified on Anggara Kasih Wuku Medangsia Sasih Kedasa Icaka 1916, knowing and having been recorded by the Regent of the Regional Head of Level II Karangasem on April 26, 1994, at Sargah V, Palet 2, Paos 41 and 44, containing aci in Kahyangan Tiga and Kahyangan Desa Adat Duda such as Usaba Emping, Usaba Kapat, Usaba Bangket, Aci Mendak at Ulun Siwi Temple, Metabuhin, and Aci Usaba Dalem. The large number of aci that Pitulikur Village must carry out requires its management because this responsibility not only involves responsibility to the Desa Adat, customary residents and even responsibility to the Creator because the yadnya are held to glorify the Creator and his creation based on Satyam (truth), Sivam (goodness), and Sundaram (beauty). These symbols come together in the religious practices of ceremony and upakara. Bhagavad Gita III-8 states:

niyataṁ kuru karma tvaṁ karma
jyāyo hyakarmanoḥ,
śarira-yātṛāpi ca ten a
prasiddhyet akarmanoḥ.

Meaning:
Work as you have been appointed because doing is better than not doing, and even your body will not be successfully maintained without working.
(Pudja, 2013:84)

Susila teachings guide Hindus to behave towards the main path, one of which is Catur Purusha Artha. Moksha will be achieved when we pass the three paths correctly and well. This is based on the sloka in Sarasamuccaya 268, states:

dharmaccārtha cakṣuṣa
tritayaṁ jīvite phalam, etu
trayamavāptavyamadharmapariv
arjitam.

Tēlu kta phalaning hurip
ngaranya, awaknya telu, dharma
arth, kāma, nahan tāwāknyan
tēlu, haywa ta kaslatan adharma.

Meaning:
It is the three that are the merits of this life, the form of the three, namely dharma, artha and kama; that is the realization of the three; do not let these three be contaminated by adharma.
(Kajeng, 2021: 212)

The first form is the Dharma. Dharma is truth, guidance, law, and instruction. Dharma becomes the foundation or initial provision in life before we realize other goals. By always uprightly practicing swadharma on the path of Dharma, we will gain happiness and always be protected by Ida Sang Hyang Widhi Wasa because the law of karma binds everything.

The second form is Artha. Artha can be said to be provisions or means that can be in the form of property or wealth in any form, Artha can also take the form of health, knowledge, a good family, suputra children, expertise, wisdom, friends, and even the ability to control oneself is included Artha. This provision must be acquired in the right way, acquired based on dharma and also used for dharma, this can be seen in Bhagavad Gita, XVI-23, states:

yāh śāstra-vidhimutsrjya
vartate kāma kārataḥ,
na sa siddhim avāṇoti na
sukhaṁ na param gatim.

Meaning:
He who abandons the
teachings of the scriptures, being under the influence of craving, will not attain perfection and happiness.

The third form is Kama. Kama is the nature of every living being that it carries with it from birth. Kama is what makes them act to live, grow, and develop. Humans do not work without desire. This desire can bring greatness or destruction, so make desires based on dharma. Based on the above, desires must be based on artha, obtained by dharma. Dharma can also mean guidance, guidelines, and obligations. Following the awig-awig of Duda Traditional Village, the important role of the twenty-seven lanang and wives in Pitulikur Village is the implementation of aci at Usaba Emping, Usaba Kapat, Usaba Bangket, Aci Mendak at Ulun Siwi Temple, Metabuhin, and Aci Usaba Dalem. This important role can be carried out if the social structure properly follows Talcott Parsons’ opinion, the functioning of a system of action known as AGIL. According to Rocher in Ritzer and Douglas J. Goodman, 2010: 121, agil a function is "a collection of activities aimed at fulfilling certain needs for the system's needs. Using this definition, Persons believes that all systems require four important functions. If connected to the existence of the function of Pitulikur Village in Desa Adat Duda then A adaptation, that Pitulikur Village as a social community system in Desa Adat Duda, which is legalized both in sekala and niskala, is a mandate in carrying out aci/upakara/ceremony as a form of dharma embodiment must always be adaptive to change. Pitulikur Village must be able to adapt to the demands of the environment and adapt the environment to its needs. The turbulent movement of modernization and high needs must also be adapted through thought and wisdom as a spirit of ngayah and sradha bhakti to the community, ancestors, and the Creator. A high level of adaptation is also needed to preserve the traditional culture of the ancestors while passing the baton of continuity to the next generation. Understanding the meaning of every gesture and action expressed in the language of symbols, both in the form of upakara and a series of religious activities must be understood wisely.

The establishment of Pitulikur Village's social and spiritual organizations is evidenced by the presence of Pasek, Kebayan, and Penyarakin temples in the main mandala of Pura Puseh lan Pura Desa (Bale Agung) of Desa Adat Duda. Passing a long time with a variety of events and life turmoil requires adapting and adjusting the environment to the needs that must be met. Being in a society with diverse needs requires adaptation both in the ability to master a series of religious rituals and mobilize the community in leading the implementation of aci. This adaptation is an important factor in the successful implementation of the aci.

Goal Attainment (G.): Pitulikur Village must be able to define and achieve its main goal, namely the implementation of aci in Duda Traditional Village in harmony, and harmony in parhayangan will also reflect harmony in pawongan and palemahan. Achieving this goal certainly requires a strategy in preparation, implementation and nyinep or closing.

Pitulikur Village's main goal in organizing the aci is the proper execution of the aci series, which requires financial support and manpower. In the past, the funding of the aci was done by Pitulikur Village, but now, the funding of the aci is coordinated with the prajuru of Duda Traditional Village.

Integration (I) is the relationship between indigenous peoples, traditional banjar officials, and official village officials. Actors in this component must also be integrated in adapting, achieving common goals, and maintaining existing patterns. Latency (L) is the maintenance of relationship patterns. Through individual motivation, as well as cultural patterns that create and support motivation as an implementation of dharma bhakti based on dharma truth, this relationship pattern creates confidence in the community of Desa Adat Duda in determining a good day, especially in the pita yadnya ceremony, always coordinating with Kebayan.
IV. CONCLUSION
Local wisdom is the view of the life of the Duda Traditional Village community, especially Pitulikur Village as an ancient community structure that still exists in the age of globalization in the form of activities carried out, behavioral attitudes, and joint commitments to carry out or not carry out something in answering various problems in meeting their needs. The disharmony in the implementation of aci is caused by internal factors such as the lack of knowledge, formal education, and improvement of personal skills of the Pitulikur Village Council in carrying out the mandate of the panglingsir or ancestors. The need for harmonious integration of community components as a supporting factor for implementing aci. External factors are the presence of other actors who enter the leadership of Pitulikur Village so that there is no balance of energy both in sekala and niskala.

Pitulikur Village is important in organizing aci in the Kahyangan Tiga Temple and several Kahyangan Desa Temples. Pitulikur Village is a mass mobilizer manager of existing resources to achieve harmony of parhyangan, pawongan, and palemahan. The function as an information administrator to indigenous people and other functions in the pattern of community relations in the form of community beliefs in carrying out ceremonies asking for permission or good days to Pitulikur Village, especially Kebayan.

REFERENCE
Pararem Desa Adat Duda Number 16 of 2020.