

Pandan War as Potential Local Wisdom in Eco-Tourism Development in the Tenganan Pegringsingan Traditional Village, Karangasem Regency, Bali

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ABSTRACT

The purpose of this writing is to examine that *Perang Pandan* as potential local wisdom in the development of ecotourism at Desa Adat Tenganan Pegringsingan, Karangasem district, Bali. This paper uses a descriptive method and primary data collection techniques from interviews and questionnaires from villagers or krama Desa Adat Tenganan Pegringsingan. This paper shows that Perang Pandan can be followed by children and adults, usually implemented in two days. Day one is the event for villagers, and day two is the event for the general public. Perang pandan is so potentially local wisdom because their unique and sacred can be tourism attraction and improve the village's economy of the villager Desa Adat Tenganan Pegringsingan. However, the attraction from the outside or tourism on watching Perang Pandan will not affect their sacredness and the purpose of Perang Pandan at Desa Adat Tenganan Pegringsingan.

Keywords: *Desa Adat Tenganan, Ecotourism development, Local wisdom, Perang pandan.*

1. INTRODUCTION

The Vedas (the Hindu religious scriptures), the revelations revealed by Ida Sang Hyang Widhi Wasa/God Almighty through the Maha Rsi are universal and eternal teachings. Through these Vedic teachings, various sources of teachings from various domains are full of pluralism (Anutana). The concept of Anutana is the inspiration for its democratic nature. The development of new teachings such as yoga/tapa brata, socio-religious, and others.

The Vedic teachings penetrated to the inner core of Hindus, continuously flowing through the centuries and expanding endlessly. In its journey, the Vedas are divided and become traditions that allow mixing with the life of Hindus in the world. This causes diversity in visualizing Hinduism but remains at the core of Hinduism Bali that is how the island we live in is called. With a variety of uniqueness and cultural diversity that exists. It can be seen from the way of the religious life of the Balinese people, which is dominated by Hinduism, full of rituals,

offerings, and thick customs. Every day, in every corner, religious rituals dedicated to Ida Sang Hyang Widi Wasa as an endless thanksgiving can be found.

The Hindu religious tradition in Bali looks very lively because it is inspired by religious teachings and is always supported by solid and thick customs (Wijayananda, 2004:2-3).

Each region in Indonesia, especially in Bali, has differences in implementing ceremonies or rituals based on village, Kala, and Patra (place, time, and condition). Tenganan Pegringsingan Traditional Village in Karangasem Regency, Bali Province is a village whose religious teachings and ceremonies are different from the teachings and ceremonies of Balinese Hinduism in general.

The Tenganan Pegringsingan Traditional Village is still considered successful in maintaining its culture and customs. Many things in the Tenganan Pegringsingan Traditional Village have the potential to become local wisdom. Local wisdom is the activity, knowledge, and belief of a community in managing nature oriented

towards environmental sustainability. Each region has different local wisdom according to the level of understanding and intelligence and the adaptability of local humans to their environment. (Eka, Permana: 2010).

With world tourism development, it is deemed necessary to highlight unique and intrinsic things as a tourism attraction. The government's continued development of tourist villages has increasingly supported the existence of customs and culture in the Tenganan Pegringsingan Traditional Village. A tourist village is the development of a village area that does not change what already exists but is more likely to develop the potential of villages in the village, which functions as an attribute of tourism products on a small scale into a series of tourism activities or activities and can provide and fulfill tourism needs. A series of travel needs both in terms of attractiveness and as supporting facilities (AJ, Muljadi: 2012:12).

The development of tourist villages is also followed by how to protect all aspects of tourism itself. New sciences have been developed to protect these aspects, which have recently been increasingly discussed, namely ecotourism. So that traditions, customs, culture, and all kinds of things that are tourist attractions in the Tenganan Pegringsingan Traditional Village are safe from all threats of negative tourism impacts.

Based on the background above, in this study, several problems will be discussed, namely:

1. How is the pandanus war procession as potential local wisdom in the Tenganan Pegringsingan Traditional Village, Karangasem Regency, Bali?
2. How is the pandanus war as a potential for local wisdom in developing ecotourism in the Tenganan Pegringsingan Traditional Village, Karangasem Regency, Bali?

2. METHODS

In a study, the method plays an essential role because the method will provide instructions on carrying out research. With these instructions, it is hoped that reliable research results will be obtained.

This paper uses empirical research methods because there is a gap between *das solen* and *das sein*, namely theoretical conditions and legal facts. Descriptive aims to describe the characteristics of a particular individual, condition, symptom, or group accurately, determine the spread of a symptom, or determine whether there is a relationship between a symptom and other symptoms in society. The data used in this study are primary data and secondary data. Primary data is data obtained from research in the field. Whereas what is meant by secondary data is data obtained from primary legal materials sourced from statutory regulations and legal documents, and data sourced from secondary legal materials consisting of scientific books and legal writings. The primary data collection technique was obtained from interviews and questionnaires to

respondents, informants, and the community/citizens/krama of the Tenganan Pegringsingan Traditional Village.

3. RESULT AND DISCUSSION

3.1 Pandan War Procession as Potential Local Wisdom in Tenganan Pegringsingan Traditional Village, Karangasem Regency, Bali

Tenganan Village is one of the traditional villages located in Manggis District, Karangasem Regency, Bali Province. Tenganan Village is also known as the Bali Aga Village. *Bali Aga Village* is a village that maintains a lifestyle whose community structure refers to the traditional rules of village customs inherited from their ancestors. The shape and size of the building and yard, the arrangement of the location of the building, to the location of the temple are made by following traditional rules that have been maintained for generations. There are several versions of the origin of the name Tenganan, the first version of the word Tenganan comes from the word "Tengah" or "Ngatengahang," which means "moving to a deeper area."

In contrast, the second version says that the Tenganan people come from Penedes, Gianyar, formerly known as Be predecessor. Tenganan Village is one of the traditional villages located in Manggis District, Karangasem Regency, Bali Province. Tenganan Village is also known as the Bali Aga Village. *Bali Aga Village* is a village that maintains a lifestyle whose community structure refers to the traditional rules of village customs inherited from their ancestors.

V.E. Korn (1933), a scholar from the Netherlands, who first researched about Tenganan, wrote about the religious outlook of the people of Tenganan Pegringsingan in his article entitled *The Village of Tenganan Pegringsingan*. The concept and views of the people of Tenganan Pegringsingan about God and the divinity of man and humanity apparently cannot be separated from the influence of the customs and socio-cultural traditions of the community. Traditionally, religiously, and democratically, the Tenganan Traditional Village highly upholds justice. All citizens have the same rights and opportunities. The pandanus war tradition is held on *sasih kalima* (the fifth month of the Balinese calendar) at *Bale Patemu* (a meeting hall in the village courtyard), the implementation time starts at 2 pm which requires residents to wear traditional Tenganan clothes (pegringsingan woven cloth), and men without clothes superiors fight one-on-one armed with thorny pandanus tied together in the form of a club. Before the pandan war procession is held, a series of traditional ceremonies must be carried out by the residents of the Tenganan Pegringsingan Traditional Village because the pandanus war is the peak activity of the entire traditional ceremony called *usaba sambah*.

Before the pandanus war began, there were various processions, namely the first *sangkep*. This was a meeting activity held by village manners discussing the

implementation of usaba sambah activities carried out in the meeting bale, explaining the obligations of the villagers. This sangkep was attended by klian, sekaa truna, and village manners whose seats were arranged in such a way as to face the Banten or unique offerings provided at Bale Patemu. Then proceed with Geguron (explained by traditional leader I Wayan Mudita), the opening procession that indicates the pandanus war will begin by playing songs from Selonding (gamelan). When this Geguron is sung, no one is allowed to record; even if there are tourist guests, the guests will be told to turn off the recording device right away for a while so as not to reduce or interfere with the solemnity of the Geguron itself. The pandanus war on throwing pindo is carried out after the two initial processions. This shows a sacred dance by two village krama pretending to be fighting, then throwing out the tabuh palm wine as an offering to the motherland. The legal pandanus war procession begins when residents surround the village playing gamelan or fighting accompanied by Baleganjur beats. The pandanus war takes approximately three hours and must be followed by all youth in the traditional village of Pegringsingan. Pandan wars usually last for two days. The first day was carried out at dusk by the Tenganan Pegringsingan Traditional Village residents, and the second day the war was carried out on stage. The participants of this pandanus war are carried out by men regardless of age, from adults to children.

When starting the pandanus war, the traditional leader in Tenganan village gave a loud signal. Two young men got ready, facing each other with many pandan leaves in their right hand and a shield made of woven ata leaves in their left hand. The mediator, like a referee, stands between two young men. After the intermediary gave the signal started (by raising his hands high), the two youths were invited to start attacking. They pit each other pandanus carried in their right hands, targeting the opponent's back by embracing it first. Wrestling, dragging the opponent's back with thorny pandan leaves. That is why this pandanus war procession can also be referred to as megeret pandanus. Other pandanus war participants cheered, and the selonding gamelan musicians would beat at a fast tempo. The two young men on the stage were even more enthusiastic about embracing and dragging their opponent to the ground. If deemed sufficient, the mediator will separate the two assisted by others. One match has a short duration, even less than a minute. The fight continues continuously, not intending to kill but only to injure because every pandanus war is carried out to honor the ancestors. The mediator has an essential role because if the mediator has separated, the match cannot be continued, then the match is over. Participants back/down from the stage and return to watch the next match. Pandan war is not an attraction that will end in a losing or winning position for the players, but again as a tribute to the ancestors and worship of Lord Indra. Redcliffe-Brown, through Koentjaraningrat, states that various religious ceremonies are usually present associated with the mythology or sacred tales in question, and where their influence and

effect on the structure of relations between residents in a village community (Koentjaraningrat in Aryandari, 2012: 171). Therefore, the pandanus war is a tribute to God, and the pandanus war action is carried out without revenge. They do it with a cheerful smile, even though they have to hurt each other with pandan thorns. Followed by traditional medicine explicitly made so that the scars obtained from the pandanus war recover. Followed by the tradition of megibung (eating together) by the participants of the pandanus war, which is a procession of eating together. This tradition began in 1692 AD when the King of Karangasem, I Gusti Anglurah Ketut Karangasem, fought to conquer the Sasak kingdom on the island of Lombok. The king made the rules for eating together during lunch breaks.

Until now, the megibung tradition is still carried out in Karangasem and Lombok. Recently the megibung activity has been adapted by Hindu customs and religion. The particular values and rules can be seen from the pile of rice placed in the middle of the container with a banana leaf base. The people or participants in the pandanus war who had gone up to the stage were invited to sit in a circle. A group enjoys one serving of rice called one sela, consisting of eight people or less. These people must follow the rules of etiquette; before eating, the rice is taken from the tray by clenching it with hands, then taking the meat and side dishes regularly, the rest of the food from the mouth should not be scattered on the tray. The drink provided is water placed in a clay jug, with two clay jugs being allocated for one.

Drinking water must listen to how to drag (swallowed directly from the end of the jug without touching the jug's lips)—then closed with a wine-drinking event. In addition to eating, people should not leave their seats but wait for other people or other interlocutors to finish together. Eating together is carried out at every ritual in the Tenganan Pegringsingan Traditional Village. Nyacah Jaja is also a megibung ritual in the Tenganan Traditional Village, or other names can also be called bancakan. In this tradition, all participants mingle regardless of social status. Before the pandan war is declared over, the same mabuang pindo dance will be performed as at the beginning; this dance is an offering that represents love, saying, love as the implementation of duties and obligations in life and is a Hindu religious ceremony in the Traditional Village of Tenganan Pegringsingan Closing with panyineb Lawang which is the last procession of the pandanus war, the participants will be given a cane that has been made by the women in the traditional village of Tengan Pegringsingan and the participants will ask for the grace to their ancestors and gods for the smooth running of all traditional ceremonies and to be given smoothness in their daily activities –day.

3.2 Pandan War as Potential Local Wisdom in Ecotourism Development of Tenganan Pegringsingan Traditional Village, Karangasem Regency, Bali

With world tourism development, it is deemed necessary to highlight unique and intrinsic things as a tourism attraction. The government's continuous

development of tourist villages has increasingly supported the existence of customs and culture in the Tenganan Pegriingsingan Traditional Village. A tourist attraction that can be enjoyed in Bali is its abundant natural wealth. Indonesian tourism is focused on Bali. As if deified, all brain layers twist so that the place becomes a tourist attraction by developing local wisdom. Starting from customs, religious ceremonies until finally touching the realm of ecotourism. Ecology and tourism finally merged into one in a bright idea that can be a tourist attraction and an experiment to improve the community's economy around the place that is used as ecotourism. Regulations related to tourism have been contained in Law Number 10 of 2009 concerning Tourism, the definition of Tourism which is explained in Law no. 10 of 2009 Article 1 paragraph (3) are various kinds of tourism activities and are supported by various facilities and services provided by the community, businessmen, the Government, and Regional Governments. This Law also includes the notion of Tourist Attraction (Article 1 paragraph 5), namely everything that has uniqueness, beauty, and value in the form of natural, cultural, and man-made diversity that is the target or destination of tourist visits. From these understandings, it can be concluded that tourist attraction is a significant core to attract both local and international tourists to come to visit and potentially improve the community's economy around the tourism place. Talking about ecotourism development is not an easy thing. This new term that still has many definitions has not been summarized in one definite explanation. Talking about ecology and tourism and then making it a unit incorporated into ecotourism makes it tricky for the layman to digest. However, in essence, the notion of ecotourism is a form of tourism responsible for preserving natural areas, providing economic benefits, and maintaining cultural integrity for the local community.

Based on this understanding, ecotourism is a conservation movement carried out by the world's population. This eco-traveler is a conservationist by nature. (Fandel: 2007). Minister of Home Affairs Regulation (Permendagri) Number 33 of 2009 concerning Guidelines for Regional Ecotourism Development explains that ecotourism is the potential of natural resources, the environment, and the uniqueness of nature and culture, which can be one of the leading sectors of the region that has not been developed optimally.

1. Ecotourism principles are formed to regulate the balance between the environment, community development, and sustainable tourism. The principles are 1. Minimize the impact of physical, social, behavioral, psychological;
2. Build environmental awareness, culture, and respect;
3. Provide a positive experience for visitors and hosts;
4. Provide direct financial benefits for the conservation or preservation of the environment;

5. Generate financial benefits for local communities, private industry;
6. Provide an impressive interpretive experience for visitors to increase sensitivity to tourist destinations' political, environmental, social climate;
7. Build, operate facilities or infrastructure with minimal environmental impact;
8. Recognize rights. The Spiritual wealth of indigenous communities and empowering them.

The development of ecotourism not only has a positive impact but can also have several negative impacts, including (Hijriati, 2014:146):

1. Biological resources are damaged, which will cause long-term loss of attractiveness;
2. Indiscriminate disposal of garbage, in addition to causing unpleasant odors, can also kill the surrounding plants;
3. There is often the commercialization of arts and culture;
4. There is a demonstration effect, the personality of young people is damaged.

From an ecological perspective, Tenganan Peringsingan village is located in the middle of a beautiful hilly area. Administratively, Tenganan Village is located in Manggis District, Karangasem Regency with an area of 1,176,225 ha. The boundaries of the Tenganan Village area, north of the Loaddem District; east of Karangasem District; south of Pesedahan Village, and west of Ngis Village. The climate in Tenganan Village is sub-tropical, with an average rainfall of 1,500 – 2000 mm/year, with temperatures ranging from 28 °C – 30 °C.

The world has recognized Tenganan Traditional Village as a tourist village, and there is no doubt about its validity. However, this research opens up more about the pandanus war procession, which most laypeople think is just a procession full of attractions. Many things from the Tenganan Pegriingsingan Traditional Village can be potential local wisdom in developing ecotourism, including customs, religious ceremonies, traditional buildings, and handicrafts.

Pandan War in the Tenganan Pegriingsingan Traditional Village will not be found in other areas because this is a cultural heritage, customs that are intensely guarded by the residents of the Tenganan Pegriingsingan Traditional Village, based on the results of research conducted, pandanus war has strong potential to become local wisdom in ecotourism development because of its uniqueness and Its sacredness can increase the attractiveness of tourism and the economy of the Tenganan Pegriingsingan Traditional Village community. This is evident from the Pakraman Tenganan Pegriingsingan Village, which always maintains and preserves its culture as the main attraction that attracts many tourists.

4. CONCLUSION

Based on the results of the research that the author did about the pandanus war as a potential for local wisdom in the development of ecotourism in the Tenganan Pegringsingan Traditional Village, it can be concluded that the pandanus war procession begins with a procession in which residents surround the village playing gamelan or what is called fighting accompanied by Baleganjur beats. Pandan wars usually last for two days. The first day was carried out at dusk by the Tenganan Pegringsingan Traditional Village residents, and the second day the war was carried out on stage. The participants of this pandanus war are carried out by men regardless of age, from adults to children. Pandan War in the Tenganan Pegringsingan Traditional Village will not be found in other areas because this is a cultural heritage, customs that are intensely guarded by the residents of the Tenganan Pegringsingan Traditional Village, based on the results of research conducted, pandanus war has strong potential to become local wisdom in ecotourism development because of its uniqueness and Its sacredness can increase the attractiveness of tourism and the economy of the Tenganan Pegringsingan Traditional Village community.

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