THE CONCEPT OF WATER EXALTATION IN THE SUBAK

a Maria Wahyuni, b Imam Santosa, c Irfansyah, d I Nyoman Larry Julianto

ABSTRACT

Objective: A contribution to a better understanding of Balinese subak farming rituals through symbolic and mythological analysis of the water breeding and preservation concept. The symbolism and mythology in the concept of water exhalation in subak ritual as a visual communication of humans, God, and the environment will be examined in this qualitative descriptive study with an ethnographic approach.

Method: The implementation of THK philosophy as the foundation for a high spirit of cooperation, as well as the existence of ritual activities as a unifying element for members of the subak organization, has the potential to sustain the subak existence. Meanwhile, in the Balinese people's cosmos, natural, religious, and cultural attributes are interconnected through the traditional and Subak systems, and their properties are still fully functional. They have even lasted for thousands of years.

Result: Farming rituals in Subak are forms of nonverbal communication that have manifested as tangible symbolic actions involving interpretations and perspectives on the lives of the Balinese agricultural community. Balinese farmers perform several rituals during one rice planting cycle.

Conclusion: The mapag Toya ritual is part of religious practice as a concept of exaltation and preserving water as a source of life, a symbol of purity, a means of cleaning, a means of expelling disease, and a means of communication that connects humans with the Creator and ancestors.

Keywords: exaltation, Subak, farming, ritual, visual communication.
O CONCEITO DE EXALTAÇÃO DA ÁGUA NO SUBAK

RESUMO

Objetivo: Uma contribuição para uma melhor compreensão dos rituais de cultivo do subak balinês através da análise simbólica e mitológica do conceito de reprodução e preservação da água. O simbolismo e a mitologia do conceito de exalação da água no ritual subak como comunicação visual dos seres humanos, de Deus e do ambiente serão examinados neste estudo descritivo qualitativo com uma abordagem etnográfica.

Método: A implementação da filosofia THK como base para um elevado espírito de cooperação, bem como a existência de atividades rituais como elemento unificador para os membros da organização subak, tem o potencial de sustentar a existência do subak. Entretanto, no cosmos do povo balinês, os atributos naturais, religiosos e culturais estão interligados através dos sistemas tradicional e subak, e as suas propriedades continuam a funcionar plenamente. Eles até mesmo duraram milhares de anos.

Resultado: Os rituais agrícolas em Subak são formas de comunicação não-verbal que se manifestaram como acções simbólicas tangíveis, envolvendo interpretações e perspectivas sobre a vida da comunidade agrícola balinesa. Os agricultores balineses realizam vários rituais durante um ciclo de plantação de arroz.

Conclusão: O ritual mapag Toya faz parte da prática religiosa como conceito de exaltação e preservação da água como fonte de vida, símbolo de pureza, meio de limpeza, meio de expulsão de doenças e meio de comunicação que liga os seres humanos ao Criador e aos antepassados.

Palavras-chave: exaltação, Subak, agricultura, ritual, comunicação visual.

1 INTRODUCTION

Investigate the people's lives to understand their ritual activities through the formality of repeated actions that do not always have a purpose or immediate use. Repeated formal actions carried out at a particular time in different ways, based on religious belief in mystical power, are called rituals. While the ceremony is an activity carried out by a group of people, it has stages arranged according to the event's purpose. Rituals and ceremonies are a collection of the ancestors' actions or habits passed down from generation to generation to meet the need for teachings and cultural and spiritual values. Humans regularly perform rituals to relive experiences that shape perceptions of humans and the Creator and unite themselves and the community. Rituals are held regularly and collectively for a group to form sacred social bonds by recalling knowledge and social meaning. Ritual is a response to the sacred in creating a life together. Rituals and ceremonies encourage people to carry out and obey specific social rules. Ritual shows rules and symbols that are objectified (Cassirer, 2021). The symbols articulate feelings and behavior aimed at clarifying the concept of belief through ceremonial devices such as offerings, prayers, mantras, kinetic cues, gifts, and sacred objects.
Agricultural rituals in subak are forms of non-verbal communication manifested through physical, symbolic actions that involve interpretations and perspectives on the life of the Balinese agricultural community. In one rice planting cycle, Balinese farmers perform several rituals. In addition, previous research on the subak ritual described the ceremonial activities as containing the values of life philosophy and the implementation of the Tri Hita Karana (THK) concept (Sartini, 2017). The farming rituals at the respective paddy rice fields, the community of subak (several subak areas), and the sacred temple are inextricably linked to the water sources that irrigate subak (Windia et al., 2015). The subak ritual also has an essential role in the lives of Balinese farming communities as an effort to conserve water and soil as well as local wisdom, especially in cultural heritage areas where religious sites such as temples are located (Geria et al., 2019). Balinese farmers are planting traditional Balinese rice without the help of fertilizers or pesticides, and the landscape of the paddy field has the connotation of a sacred place.

The existence of subak in Bali is facing various challenges, such as trade liberalization, including agricultural products, land conversion to non-agriculture, limited water availability, environmental damage, especially pollution of water resources, handing back responsibility for managing irrigation networks to farmers, reduced youth interest in working as farmers (Boquet, 2017; Prastyadewi et al., 2021; Sutawan, 2001). The potential existence of subak maintenance lies in implementing the THK philosophy as the foundation for enthusiasm for cooperation and the existence of ritual activities as a unifying element for members of the subak organization. Additionally, traditional knowledge and the ecosystem of the Banaue terracing socio-ecological system have, as a result of long-term coevolution recognized nationally and internationally, become a cultural heritage for the Philippines, co-development between human communities and natural ecosystems (Castonguay et al., 2016).

Meanwhile, in the cosmos of the Balinese people, there are interconnected environments, religious and cultural attributes of a traditional system and the Subak system and its properties which are still fully functional and even last for thousands of years. However, this descriptive qualitative study with an ethnographic approach will analyze the symbolism and mythology in the concept of exhalation of water in subak ritual as visual communication of humans, God, and nature. A knowledge contribution to better understand agricultural rituals in Balinese subak through symbolic and mythological analysis of water breeding concepts.
2 LITERATURE REVIEW

Humans carry out rituals to adapt to the surrounding natural environment. It connects to the various elements of culture through routine actions that have organized collective goals (Sims et al., 2011). Rituals show the close relationship between people's daily life and various rites. The rites are ceremonies carried out through ceremonial and orderly actions but are also expressive of social relations. The patterns of mystical thoughts associated with appreciation interrelate with rituals and ceremonies (Dhavamony, 1973). The concept of appreciation as nonverbal communication in ritual is a physical, symbolic visualization act that requires interpretation and can change space, identity, and world views (Bell, 2009). Rituals and ceremonies held by community groups are the appearances of a religious belief that encourages doing and obeying specific social orders and provides motivation and values at a deep level (Turner, 1991). (Turner, 1991) explains the relationship and role of rites in people's lives; (1) rites can eliminate conflict, (2) rites can limit divisions and build solidarity, (3) rites unite two conflicting principles, (4) rites provide new strength and motivation to live every day in groups. The categories of rites are critical rites and distraction rites. Critical rites accompanied the dynamic and continuous crises of human life in social relations between humans and centered on the individual and changes in social control. Critical rites cover the human life cycle, including birth, puberty, marriage, and death. Then the disturbance rites link lousy luck with the actions of the spirits of the dead, ancestral spirits, and evil actions against nature that result in natural disasters. The ritual has the function of asking for blessings and sustenance as a sign of respect for the ancestors. In the end, the belief systems and cultural and social interests are associating to the rituals.

Rituals and ceremonies are essential aspects of the religious system in the form of human activities to communicate and carry out their services to God, gods, ancestral spirits and other supernatural beings. Rituals and ceremonies related to beliefs are repeated – every morning, every day, every season, or intermittently. This repetitive activity consists of a combination of a series of one or several actions: praying, prostrating, offering offerings, meditating, making sacrifices, fasting, and eating together (Koentjaraningrat, 1986). This act is considered a sacred act performed by a group, supported by elements such as (1) time, (2) location of rituals and ceremonies, (3) ceremonial instruments, (4) people who carry out rituals and ceremonies (Koentjaraningrat,1986). Practicing rituals and ceremonies as religious activities
according to the calendar and community traditions. Ritual is a set of rules about actions that determine how humans regulate relationships with sacred things (Emile, 1995).

According to (Mircea Eliade, 1963), there is a close relationship between ritual, symbol, and myth. Tradition people conducted rituals as a fundamental reason for obedience to the ancestors who passed on the ritual activities to the next generation. Ritual actions are always attempted never to be changed since they have passed down from ancestors (mythical ancestors). Thus, myth becomes essential to express exemplary in the implementation of all human rights that originate from the live events of birth, life, married, and death. In this context, myth becomes the source of the order of human action in interacting within the group. Myth stabilizes culture through (1) ritual inheritance; (2) providing life instructions; (3) legitimating cultural activities; (4) giving meaning to human life; (5) providing an order of knowledge as an explanation for things that make no sense and are complicated (mystical, spiritual); and (6) forming values in the contextual attitude of human life towards God, humans, and the environment. Myths narrate primordial events such as the origin of the world and nature in it, human existence, and provide knowledge of events that have occurred. In other explanations, myth is a true story, something sacred, meaningful and a role model for human action. Moreover, myths remind and repeat the words of the deeds of the Gods, Heroes and Ancestors in the past. Knowing the concept of myth is learning the secret of the origin of things. (Mircea Eliade, 1963).

The ritual's repeating process of previous rituals is always about myth. The meaning of ritual in society's lives is as a medium of symbolic expression of social reality, precisely that which is sacred, powerful, and respected, as well as that which is profane and part of everyday life (Emile, 1995). Rites can bring back social meaning or collective memory as a medium for people to return to the sacred through social bonds (social solidarity). Myths and symbols manifested in stories and legends of heroes, evil spirits, and the lives of the gods. Supernatural beings are actors in myths who carry out creative activities through magical powers. Myths, as sacred in people's lives, are considered a source of values upheld by those who own them. It makes no difference whether myths are true. Thus, the ritual represents order or symbols as expressions of behavior and feelings, forming the personal dispositions of worshipers who follow their respective models. So ritual is a physical act as a communication process through symbols, myths, and metaphors that allow multiple interpretations. Rituals are also a means of negotiation
when there is a conflict towards reconciliation. Peace focuses on ritual actions and communication, not on rational discussion. Humans try new ways to carry out rituals in symbols as an expressive-intuitive-emotional medium, expressing spiritual conditions; alternative realities; and maintaining harmonious relations with humans and the universe. Humans discover and know the world through symbols (Akimov et al., 2023).

3 RESEARCH METHOD

This study's ethnographic approach emphasizes the process of observing and describing the culture in the group. Cultural context is substantial in ethnography because individuals will present a view of a group's culture in collecting data or facts. It creates a representation or construction of a community group's life experience. An ethnographic research strategy explains a cultural context with the primary goal of understanding other people's lifestyles from their point of view. Learning from the community through active observation is the foundation for a theoretical breakthrough. An in-depth observation looks at human behaviours and the reality of people's lives in their natural surroundings (Spradley, 1980). This research will conclude human cultural activities based on three sources: (1) interviews with selected people, (2) observations of people's behaviours, and (3) documentation from various artefacts.

Selected individuals, particularly those with direct authority over the subak's activities, then have scheduled in-depth interviews. They are Subak organization (krama Pengayah) members, traditional village leaders (Bendesa Adat), Pekaseh, Sulinggih, and Jro Mangku. Moreover, the other interviewees are academics, humanists, artists, media experts, journalists, lontar experts, and resource persons with the expertise required for this research. On the advice of the authorities, researchers were also directly involved in the ceremony process and participated in the prayer procession at the temple with the Pemangku (Pinandita) and Sri Mpu (Sulinggih). Data collection through unstructured questions is essential in ethnographic research to uncover field facts related to historical backgrounds, such as books, texts on inscriptions and lontar, local genius collaboration with customs (dhestra), which can only be obtained through an explanation from the appropriate informant and has actual data as needed in this research. In addition, the snowball sampling method identified competent informants. Furthermore, it is a soliciting method to get recommendations from informants for appropriate people and profiles to serve as research resource persons.
A structured interview in this study formally is to obtain extensive data. The formal interview process was in person (offline or on-site) and online (online using applications such as Zoom or Google Meet application) because all interviewees are from and domiciled in Bali (Denpasar and its surroundings). Furthermore, the researcher had no control over the informants or respondent informants during the interview process. Informants freely provide complete, detailed, in-depth answers or responses (nothing is hidden if necessary). The interview guidelines are based on the issues raised in the question and the field of expertise/position or position held by the interviewee. The interview process is flexible and open, with focused questions that lead to the depth of information. The findings of this interview session enable researchers to collect reliable data and facts about subak and other issues that impact the implementation of agricultural rituals and the application of THK values in Balinese life. The results of the interviews are regarded as an analytical study. In addition, it is used as a comparison to ensure the accuracy of the data sources.

3.1 OBSERVATION

Observations were conducted using participant observatory techniques for data collection via social realities, geographical conditions, work processes or activities, natural phenomena, and other assumptions involved in the direct observation process and researcher participation at the research site. The observation technique also allows researchers to obtain the social reality of Balinese people's contributions to local wisdom preservation and the THK philosophy's implementation in Subak under current conditions. Subak Pulagan and its surroundings have been recognised as a unified area with spiritual-cultural attributes related to agricultural ceremonies.

3.2 DOCUMENTATION

Documentation is a method of gathering data that includes records of past events, photographs, monumental works, and direct recordings of events. These are materials for analysis to obtain the results of interpretation and meaning. The documentation process consists of taking ethnographic notes, which include field notes, image recording devices, artefacts, and cultural ambience related to the subak ritual procession. Textual data from printed books, digital versions of notes obtained through online sites, e-books, ancient manuscripts (inscriptions and lontar), awig-awig (subak regulations), and textual
guidelines. Some texts are to reference oral knowledge from previous generations. Other documentation is visual documentation (photo or video material) collected directly by researchers or third parties - informants and institutions associated with Balinese culture.

3.3 FOCUS GROUP DISCUSSION (FGD)

Focus Group Discussion (FGD) is a technique for gathering information. Conditioning people carry it out to share their thoughts on a specific product, idea, concept, service, or situation/condition. The goals of the FGD are to obtain advice or information about the research object and its problem, whether general or specific, through interaction and group dynamics during discussions. In this study, FGD focused on the following topics: (a) subak and its problems affecting agricultural rituals and (2) complexity in the visual language and storytelling concepts in subak rituals.

4 RESULTS AND DISCUSSION

Subak is an irrigation system in Bali that regulates the flow of water into the rice fields of Balinese farmers. The uniqueness of the Subak irrigation system is that it waters the rice fields by following the contours of terraced agricultural land in Bali to prevent soil erosion. The subak system mechanically reduces the slope's length by digging and filling the soil across the slope. Irrigation and water conservation technology are adaptations of the terracing concept. Some of the functions of implementing terracing are: (1) maintaining and increasing slope stability; (2) increasing rainwater infiltration in the soil; (3) reducing the velocity of soil flow on the soil surface (runoff); (4) facilitating the maintenance of slope conservation; (5) reducing the length of the slope; (6) controlling the direction of water flow to lower areas and avoiding concentration in one location; and (7) accommodating or retaining water on sloping land.

Subak, as defined in the Provincial Regulation, Bali No.02/PD/DPRP/1972 concerning irrigation, is a customary law community with socio-agrarian-religious characteristics, consisting of associations of farmers who manage irrigation water in paddy fields. Meanwhile, Perda No. 9 of 2012 concerning Subak as a traditional water use and/or crop management organization at the farming level of indigenous peoples in Bali, who are socio-agrarian, religious, and economically oriented, has historically continued to grow and develop. Subak, as a manifestation of the Tri Hita Karana (THK) philosophy, the three paths to prosperity are realized through (1) human-human
harmonious relations (pawongan), by the existence of farmers and their organizations, the existence of rules that bind subak members (krama subak) to prevent conflicts in the distribution of water in plots of rice fields; (2) the harmonious relationship between human and God by the existence of one or more Bedugul or Ulun Carik temples (to worship Dewi Sri as a manifestation of God as the Goddess of Fertility) and the presence of sanggah catu (sacred buildings) placed around the tapping building (intake) at each rice fields owned by krama subak; and (3) the relationship between humans and their natural environment (palemahan) by the existence of territorial ownership in the subak system which is part of the subak organization (Sutawan, 2008).

Figure 1: Pura Ulun Carik

Bali’s farming activities began around 882 A.D., according to the oldest inscription in Bali, Sukawana A1 (Goris, 1954). The inscription contains the word "huma" which means "rice fields or rainfed fields" (rice fields that rely on rainwater). According to the Big Indonesian Dictionary, "huma" refers to rice fields on dry land. The word "huma" as an irrigated rice field in the Bebetin A1 inscription (896 AD), in the word "undagi pengarung" which means "tunnel maker"—from the word "arungan" or "aungan" (Kumarananda, 2022). The word "huma" as a rain-fed rice field also refers to the word "parlak" in the Sukawana AI inscription (882 AD), translated as "moor". The word "kasuwakan" was in the Trunyan inscription (881 AD), the Sukawana inscription (882 AD), the Bebetin A inscription (896 AD), the Buwahan inscription, the Timpag inscription, and the Bugbug inscription (Suadnya, 1990). Subak comes from the word "suwak" or "kasuwakan," written in the Pandak Bandung inscription in 1071 AD by Raja Anak Wungsu. The word "kasuwakan" then changed to "kasubakan". Another source is the Banjar Celepik Tojan Klungkung inscription, made in 1072 AD. Next are the
Pengotan Bangli inscription and the Bwahan Kintamani Bangli inscription (Directorate of Cultural Protection, 2015). However, the history of subak in Bali is difficult to trace with certainty and only relies on information written on inscriptions.

Figure 2: Blanjong Inscription

![Blanjong Inscription Image]


Water flows from the water source to the paddy fields and through several irrigation facilities in the subak system to foster unity and harmony among the krama subak: (1) a dam (empelan/empangan) is a water channel built by trial and error to find a suitable and efficient location, generally built at a river bend, as a source of water flow; (2) an open canal serves (bungas) as intake; (3) tunnels (aungan) are closed water channels built by farmers when open irrigation canals (telabah) fail to be built, with the upper part curved to allow air to enter above the water level that enters the tunnel; (4) with telabah aya (gede) as the central canal, the irrigation canal (telabah) built on an open system, following the sloping topography in the subak area; (5) With tembuku aya (gede) as the main water distribution building, the dividing-building (tembuku) is using the numbak system and the principle of proportional distribution of water; (6) telabah tempek (munduk/dahanan/kanca) are branch waterways; (7) telabah cerik as branches' waterways; (8) telabah penyacah (kunda cords), also known as penasa (for ten parts), panca (for five people), and pamijian (for individuals) (Norken, 2019).
Water is essential in rice cultivation in the fields. Clean water is required to irrigate rice fields during the rice planting season to produce high-quality rice for human consumption. Balinese farmers plant rice and grow it naturally using various rituals to reap a bountiful harvest. Balinese Hindus believe agricultural rituals occur during one rice planting cycle. According to previous research, the rice planting process includes 16 agricultural rituals (I. Wayan Wastawa, 2015; Windia, 2016). The system of ceremonial sequences in this subak has listed in agricultural inscriptions of Dharma Pemacul and Sri Purana Tattwa. Nonetheless, other unwritten agricultural rituals in the manuscripts and ceremonial processions overlap or are unexplained in a structured manner.
Table 1: Farming Rituals in Subak

<table>
<thead>
<tr>
<th>Nama Ritual</th>
<th>Waktu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mapag Toya / Mendak Toya</td>
<td>The ceremony of picking up water from the source.</td>
</tr>
<tr>
<td>Ngendangin/Memungkah/Nuasen Tedun</td>
<td>The ceremony begins hoeing in the fields for the first time.</td>
</tr>
<tr>
<td>Ngurit/Pengwiwit</td>
<td>The ceremony began to seed.</td>
</tr>
<tr>
<td>Nandur Pari/Nuasen Nandur</td>
<td>The ceremony of starting rice planting.</td>
</tr>
<tr>
<td>Nguapin</td>
<td>Ceremony if there are damaged rice plants.</td>
</tr>
<tr>
<td>Ngeroras</td>
<td>The rice ceremony is 12 days old.</td>
</tr>
<tr>
<td>Mubuhin</td>
<td>The rice ceremony is 15 days old.</td>
</tr>
<tr>
<td>Neduh/Ngebulanin</td>
<td>The rice ceremony is 35 days old.</td>
</tr>
<tr>
<td>Nyungsun/Ngiseh/Ngelanus/Dedinan</td>
<td>The rice ceremony is 42 days old.</td>
</tr>
<tr>
<td>Biukukung /Miseh/Ngiseh/Mabya-kukung</td>
<td>Rice ceremony 70 days old (2 months).</td>
</tr>
<tr>
<td>Nyiwa Sraya</td>
<td>The rice ceremony blooms evenly across the paddy fields.</td>
</tr>
<tr>
<td>Nguasaba/Nguasaba Nini/Mantenin Dewi Sri</td>
<td>The ceremony just before the harvest.</td>
</tr>
<tr>
<td>Mebanten Manyi</td>
<td>The ceremony is at the harvest.</td>
</tr>
<tr>
<td>Ngerasakin</td>
<td>Ceremony after harvest.</td>
</tr>
<tr>
<td>Mantenin</td>
<td>The ceremony after the rice is in the rice storage area (granary).</td>
</tr>
<tr>
<td>Ngeresiti/Nangluk Merana</td>
<td>Ceremony if there are infected rice plants that by disease / Ceremony to prevent rice disease or pests.</td>
</tr>
</tbody>
</table>


Agricultural rituals are imposed at several levels, namely individually, in a combination of several subak, and at the location of several temples (Bedugul, Ulunsuwi, Masceti). The Mapag Toya/Mendak Toya ritual is the earliest ceremony aiming to deliver water to the rice fields and preserve the rice until harvest time. All agricultural ritual activities follow the philosophy of Balinese Hinduism. The water element is essential in Hindu beliefs because it is one of the five natural elements (pancamahabhuta) in the form of water, fire, air (hawa), earth (earth), and outer space (akasha). These five elements are responsible for the formation of Bhuwana Agung (macrocosm - universe, universe) and Bhuwana Alit (microcosmos - human, animal and plant bodies). Water symbolizes life, and humans cannot live without it. Water is a symbol of purity. The sprinkled with water in every ritual procession means cleansing or destroying all sins and expelling toxic elements that cause disease. Hinduism believes that sacred water sources are sea water, river water, spring water, water in cow footprints, and mixed water (a combination of two or more rivers) (Dharmika, 2017).

The concept of mapag toya comes from two words namely mapag and toya. The word mapag comes from the old Javanese language, papag, which later became an uptake of the Balinese language. The word mapag is possible for the letter "p" to be one
classification with the letter "m". The word papag in its active form becomes a verb when it begins with the letter "a" before the word papag becomes apapag which means to meet, especially to meet in war, fight, collide, clash. Furthermore, the word papag begins with the letter "u" to become umapag which can mean welcoming, welcoming and others (Zoetmulder, 1995). Papag in Balinese has pronounced with the word mapag as a verb which means to welcome or welcome, and in conjunction with the mapag toya ceremony, the word mapag means to seek and welcome.

Meanwhile, the word toya comes from Sanskrit and means water (Zoetmulder, 1995). In Balinese, toya also means water. "toya wansuhpada" means holy water to wash God's feet (tirtha). The holy water is requested earnestly at a particular sacred temple during a piodalan ceremony (anniversary day for a temple); thus, it is often also called the "God Yadnya" ceremony. In conclusion, the mapag toya means a ceremony to find or welcome water to irrigate Krama Subak's rice fields, followed by kepelan activities or searching for water by Subak representatives working together. Mapag toya is not limited to water but also its relationship with other elements of the universe. Mapag Toya symbolizes picking up and welcoming water in its various functions to irrigate rice fields, drinking water, and other necessities of life.

The mapag toya ritual, as a religious practice, is a symbol of gathering water from its source and performing an act of exaltation while also conserving water. Several water myths are raised as scientific orations in local stories and written on ancient Balinese-era inscriptions (I. W. Wastawa, 2021).

<table>
<thead>
<tr>
<th>No.</th>
<th>Myth</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td><em>I Ratu Ayu Mas Membah</em></td>
<td>The Theo-Anthropology Approach by Prof. Dr I Nengah Duija, M.Sc.</td>
</tr>
<tr>
<td>3.</td>
<td>“Air Panas Belulang”</td>
<td>Two springs appear in one pool of water, namely hot springs from the North (Mount Batukaru) and from the East (Mount Agung).</td>
</tr>
<tr>
<td>4.</td>
<td>Air Terjun “Kipoan Kebo”</td>
<td>Located in Mekar Sari Village, Bagturiti District, Tabanan. The waterfall is known as the unmastered buffalo's bathing place. It is a sacred place for <em>melukat</em> is a magical Balinese ritual using water as a ritual cleanser).</td>
</tr>
<tr>
<td>5.</td>
<td>“Yeh Haa”</td>
<td>This myth is implicitly related to the Mapag Toya ritual and mentioned in the Padmancangah text belonging to Ida Bujangga Banjar Kupang Penebel.</td>
</tr>
</tbody>
</table>

Source: Seminar on The Glorification and Conserving Water at Museum Subak Tabanan, 2021
The Yeh Haa myth recounts the journey of I Putra Padanan and I Dewa Penarungan on envoys Ida Syang Hyang Widhi Wasa to Batupanes Belulang to request water (amertha - water as the source of life) due to the hot conditions in Bhumi Tabanan for many years. Arriving at Batupanes, I Dewa Penarungan made the Pengayengan pelinggih (shrine), and then they did yoga at this place. However, the amertha did not come out, so they returned to Tabanan Dangin Pasar sad and grieving. The two of them are still trying to find amertha by going to the Begbegan (Bugbugan) forest and doing yoga at Puncaksari Temple. While doing yoga, there was a word (revelation) telling them to go to Batulumbung in the Suka (Soka) mountains, and that is when water (amertha) came out from under the Haa tree (Sungai/Yeh Haa). It happened in 1589, and after that, they went back to Tabanan Dangin Market.

This Yeh Haa myth has a message that the King wishes to get answers to all life's problems concerning water. Yoga made him aware of using logic to get water to go to the Begbegan forest and then do yoga at Puncaksari Temple (all sources of life). The revelation received as strength to continue the journey to Batulumbung (the centre of life) and produce water (amertha) from the Haa tree was made the name of a river, Yeh Haa. Scientific analysis suggests that water comes out of the trees because forests or wood are the sources of life. The forest as a sacred space has a function as a cultural space (Mahavana), life space (Sri Vana), and sacred space (Tapavana). The forest is also a control room with interconnected natural elements such as land and everything on it, mountains, lakes, seas and rivers. Forests, including mountains, can cultivate artistic inspiration and cultural creativity, developing human nobility intuition. Forests can also provide added income value to the surrounding community through the management and utilization of forest functions, forests as natural reservoirs for storing and flowing water throughout the year. A forest is a place to build sacred buildings (Pura) and other sacred areas. As stated in the Rigveda, which reads:

\[
\text{Vanaspatim pavanamama madhva samngdhi dharaya,} \\
\text{Sahasravalsam haritam bhrajamanam hiranyayam. \text{(Rgveda 9.5.10)}}
\]

"O Soma (herb) God! Flow through the waters of these plants with a thousand streams of green, and illuminate them with the brilliance of golden radiance, Your fragrance, and like honey pouring."

Plants and water have a dependent relationship. When there is still a forest, it will rain, bringing life to life. When there is water, trees will grow to store and then flow water...
The Yeh Haa myth is not just a myth but illustrates human efforts to save the natural environment to preserve biological wealth as a source of prosperity and human survival. Through the Yeh Haa myth, the essence of the mapag toya practice is a guideline for treating water based on Balinese Hindu beliefs. Balinese people should be followed it by covering the regional levels of the kingdom, district, and community groups in each subak. Whereas the orientation of the mapag toya ritual centre is performed in each subak area according to the water source: for example, subak in the western region performs the mapag toya ritual on the river or Tukad Yeh Mawa; in the central part at Batulumbung Temple which disgorges at Tamblingan Lake, while the subak in Tabanan regency is oriented to worship centres such as the Kahyangan Jagad Temple because they obtain water sources from nearby the temple area (Tambuwaras Temple, Muncaksari Temple, Luhur Petali Temple, Batulumbung Temple, Luhur Besikalung Temple, and others).

From the kingdom's political aspect, a King controls a temple, and each family member on the King's side is placed as a temple devotee so that the subak people submit and respect the King. The King will also consider the solution to all problems related to pests in the subak area, and the royal family will resolve them through religious rituals (Hauser-Schäublin, 2005). The belief grew through this myth that a king or an elder in a castle had the magic power to drive away pests or diseases in the rice fields simply by washing the King's feet upstream of the dam (empelan, temuku, pemaron) or by carrying the King around the subak area on a stretcher. Thus, the religious rites firmly established the socio-political relationship between the King and his people. A patron-client is an exchange relationship between the two roles, the King and the people. It can be expressed as a "special case" relationship of bonds involving the instrumental friendship of individuals with higher social status (patrons), then using influence and resources to establish a relationship with the community (client).

Bonding over the temple's authority has been practiced up until now, as is performing ceremonies at temples, driving away pests in the subak area, and the regional mapag toya ceremony (Komarova et al., 2023). This relationship is still carried out and well maintained in the community today, both in the Indigenous Village community and the Subak community. However, the intensity differs from what it was during the royal era. Patron-client relations (patronage) continue to be implemented: (1) honoring the King (Cokorda) as the ruler by "mendem pedagingan" (planting five types of metal at the base of a pelinggih (shrine) and the metals used are gold, silver, iron, copper and tin) in a
temple; (2) receiving the honour of sitting alongside Kubayan, Pemangku, and Sulinggih during a ceremony in the temple; and being carried on a stretcher around the rice fields to drive away pests and diseases, among other religious practices. Balinese farming communities continue to perform the ngaturing sarin tahanan ritual to Puri as an expression of gratitude for the plants' safety and success in the face of pest attacks. Religious practices include earnestly requesting (nunas tirtha) to Puri during ceremonial celebrations in the Subak area and requesting tirtha at the Kahyangan Jagat temple around the Subak area up to the temple level in the district arranged by the Subak community in general. The tradition of collecting water, or mapag toya, is described in Dharma Pemacul 59a:

"...iti kramaning panca tahun, nga,
Tatakramaning tedun ring sawah, mapag toya rumuhun ngaewa dahun ring empelan, nangken purmuna, bantenia, sasayut pangambeyan, pras penyeneng, sorohan maguling babangkit, glar-sanga, ayam brumbun pinaka laying-layang, dagingniaolah genep, jejatah lembat asem, dadi 5 sangkwi, tumpengnia muncawarna.

Mwang tadahan sang asedahan empelan, sega sapangkon, iwaknia karangan, sajeng sakreci, suci 1, daksina, artha 225 salarah bebek putih, sata putih krama subake ngadakang tetajen, was katur upakaran sami, anyudang ring ulon empelan, mangkana tingkahe mapag toya magawa landuhaning wai.

Referring to the Dharma Pemacul ejection, the function of this ceremony which involves water or mapag toya, is an embodiment of Ida Bhatara Wisnu so that he is pleased to bestow abundant water so that the fertility and maintenance of crops (rice) will be better. Krama Subak performs this Mapag Toya ritual in the river's upper reaches or at springs in cooperation. A mapag toya ritual is also a form of surrender to God's manifestation in Bhatari Gangga, with the belief that humans depend on God and that God is the provider of salvation for humans. Some ceremonial facilities or offerings are imploration. Offerings in the form of sacrificed animals, such as ducks and chickens, as ransoms are symbols of devotion, proving that krama subak replaces requests God has fulfilled. Sprinkling water in ceremonial rites is a symbol of purity. The sprinkling of water symbolizes that the person performing the ceremony must learn to live without attachments; water is a means of cleansing. Ducks and chickens sacrificed are black as a symbol of fertility and the colour symbol of Lord Vishnu with its manifestation Bhatari Gangga. There is a Çiwagama ejection which mentions Bhatari Gangga as Hyang-Hyangin Segara Danu:
“...Irika Bhatari Gangga sinung nugraha de Sanghyang Widhi pinaka Hyang-Ryangning Segara Danu, dadi patirtaning rat kabeh nguni pwa katekan mangke...”

Ida Sanghyang Widhi bestowed waranugraha on Bhatari Gangga as the god of danu (water), the location for obtaining the sanctity and welfare of all humans, both past and present.

Balinese farmers are still conducting the mapag toya ritual within its functions. According to myth, rituals contain the meaning of human obligations with leaders as protectors while making prosperity in the community. Subak as an organization implies traditional-personalistic social structure relations among subak krama. The relationship is familial but functions as social control; religion's egalitarian process of distributing water and affirmed through various rituals. The water distribution system in the subak requires the subak krama to work together to find water to flow from the upstream (dam or empelan) and then flow through the primary canal networks. The water flow will enter secondary, tertiary, and paddy field plots.

Fetching water or mapag toya at the kepelan requires subak residents to maintain waterways and distribute water somewhat based on the area of the rice fields. This obligation is a symbol of Krama Subak's attachment to the irrigation area unit limited to natural boundaries (hydrology borders) with the focus of activity in the agricultural sector. At this time, the Pekaseh (subak leader) divided water according to (tektekan). Tektekan means the size of the water distribution to irrigate the rice fields and simultaneously repair the water channels (telabah) along with the water ponds called temuku, both temuku aya and temuku in each area, each water channel to the Krama Subak’s paddy fields (Norken, 2019).
The Mapag Toya ritual is not only limited to the ceremony. Together with Krama Subak, they distribute water and repair all damage to dams and irrigation canals from upstream to downstream; thus, the water will flow adequately to irrigate all of Krama Subak's rice fields. Substantially the concept of water breeding and preservation does not only start from the upstream of the dam but should start from the preservation of the surrounding nature, especially the preservation of forests and plants. Plants represent a mother figure, a saviour who can eliminate the harmful effects of pollution and is a protector of humankind and humanity. Mentioning in the lontar Japa Kala Samapta "living wood lives humans, dead wood humans die", humans will live and carry on their lives if forests and plants are always maintained because forests and plants give life to humans (I. W. Wastawa, 2021). it will be difficult for humans to obtain their source of life if the wood dies. When the wood dies, the animals die. Finally, the matsya nyaya law appears, the principle of fish law described as a cycle of fundamental natural laws through depicting large fish devouring small fish, strong ones devouring weak. That is the process of the death of wood. The only people still alive are humans who will devour their weak friends so that there will be an apocalypse in the end. This description wants to show the importance of wood and plants for animals and humans as an ecosystem unit.

It is an obligation to exalt the water in the mapag toya ceremony, as implied in the kasuwakan lontar texts in Bali. It is also the holy book Artharvaveda XVIII.1.17, regarding the importance of water for the survival of humans and other living things. There are three essential elements of the universe in the cycle of maintaining and maintaining a harmonious relationship between humans and their natural environment:

```
Triní chandãínsi kavayo viyetire
puruúpaññi darśataññ viśvacakaṣanam.
Apo vátá oṣadhayastā-
Ekasmin bhuvana-ārpitaññi.
```
Three things cover the entire universe, according to the wise men. They come in a variety of shapes and sizes. They pay attention to everything. Water, air, and plants are the three. These items were made available to every civilization on the planet.

The three elements mentioned above are mutually beneficial; for example, plants require water, and water comes from plants, resulting in a clean atmosphere or air. According to Yajur Veda VI.22:

“Mā-apo hiṁsīr, mā-osādhīr hiṁsīh”: ‘Do not pollute the water, and do not harm or cut down trees’. Wilder forests and rivers are priceless. (Regveda III.51,5 dan Rgveda I.59.3).

Wealth is hidden in those mountains, (wilderness) plants, and rivers.

The process of creation in the subak ritual has been interpreted since the mapagtoya ceremony, which means bringing together the source of life, namely Lord Vishnu and Dewi Wasundari, thus a compound process that occurs between water and soil. In the concept of Hindu cosmology, in the beginning, only water and Brahma, the divine essence, fell asleep on the water in the form of Viśṇu. Because water is another name for nara and the bed is called ayana, Viśṇu who sleeps on the water is called Nārāyaṇa. From the water came the golden egg (anda), and then from the egg, Brahma was born. Because Brahma created Himself, Brahma is also known as Svayambhu, which comes from the words bhu (born) and svayam (by himself). For one year, Brahma lived in the egg, and then Brahma broke the egg into two pieces. Then Brahma created heaven and earth from the broken egg (this is related to the big bang theory). The heavens, the cardinal directions, time, language, and the senses were created in the heavens and the world (this sentence is similar to what followers of other religions often cite. God created the heavens and the earth).

Water is a source of life; water is a means of healing diseases; water is a source of holy power from God. Therefore, water needs to be worshipped or glorified because water is part of three essential things besides soil and plants. Water represents He who is the Most Holy and the One Who Sanctifies, He Who Gives Life and Life-giving (Sumarta,
2015). In the philosophy of Hinduism, water is very purified, as stated in some of the Vedic mantras that glorify water. Written in the sloka of the Book of Brhad-aranyaka Upanishad III.7.4:

*Yo’psu tistham, adbhyo’ntarah, yam ápo na viduh, yaspah sariram, yo’po ntaro yamayati, esa ta ātmântaryāmy amrīyah.*

He who dwells in water and remains in water is unknown to the water. His body is water, and he controls water from within it. He is the eternal controlling atman from within.

The Balinese environment is distinct due to a local wisdom system, which refers to synthetic thinking between analytical sharpness and taste sensitivity. Balinese traditional wisdom strives for balance harmony, and harmony in the relationship between God-Man and the environment by incorporating human existence into the totality of the universe. There is a concept known as nyegara-gunung, which is an understanding of the natural flow of water. Assuming both are in reasonable (normal) condition, the mountain continues to function as a buffer zone and rainwater absorption through the forest's thickness. Maintenance of the forest upstream (luan) will affect the position of water downstream (teben).

Water represents Lord Vishnu's form, as one of God's manifestations that serve to protect. Water was once only a symbol, but on a practical level, it is a source of life. Without water, no creature can survive. As a result, the concept of physical water worship becomes a part of Balinese tradition. Mapag Toya ceremony is a concept of preserving water sources as part of life on earth through various traditional rituals from a theological and practical perspective.

Furthermore, water is essential in rituals. Water conservation is one way to practice sustainable, harmonious relationships between natural elements, particularly in water (lakes, rivers, and seas) and land (forests, rice fields). There is a depiction of Bali's nature in the form of Sadkrti in the Lontar Kuttara Kanda Dewa Purna Bangsul (KKDPB), interpreted as six commendable actions that have gained fame by respecting the six main elements of nature. They are Girikrti (mountain), Wanakrti (forest), Sagakrti (ocean), and Ranukrti (lake (government area)). Nature is a worship object or a physical manifestation of God who is abstract and interprets water (sea, lake) as a form of life that is clean, holy, and stain-free. Lakes, on the other hand, are associated with agriculture and fertility (Ariana et al., 2018).
Danu Krti’s attitude toward protecting the lake as a source of water that can fertilize plants and flow water downstream is admirable. Wana Kretih is a conservation effort to protect forests and mountains as reservoirs for storing and channeling water to rivers downstream. To build dynamic social harmony in Balinese society, the subak organization has the potential to conserve water and forests, which means that dense forests continue to function as rainwater buffers and catchment areas. Maintenance of the forest upstream (luan) will affect the position of water downstream (teben).

5 CONCLUSION AND SUGGESTION

Rituals and ceremonies in the religious system are human activities or actions to communicate and perform services to God, Gods, Ancestral Spirits, or other supernatural beings. Meaning is formed from symbols in activities as the embodiment of space (physical) and humans (action). Meaning is tailored from human activity, historically handed down symbols, and cultural preservation, a system of concepts communicating from generation to generation and discovering knowledge about the world through myths. The paradigms that shape ethos, character, quality of life, morals, aesthetics, feelings, and outlook have influenced meaning. The meaning created is in the form of a harmonious interaction between ritual activities (ceremonies) and myths with the physical reality of spatial planning (rice fields and the natural environment) through subak rituals. Humans
without ritual activity are meaningless, while physical space without human activity makes the room empty, only in the form of a body, without a soul.

Water is considered very valuable and highly respected as God's creation. Irrigation water that flows continuously from water sources to rice fields through subak irrigation facilities (building-sharing) is to be supervised by the Gods who reside in the temple system in the subak area. Water is sacred as a symbol of the life source needed by humans, animals, and plants. The implementation of the subak ritual, according to the Balinese Hindu concept, also uses water as a means of human communication with the manifestation of God through the God of Life (Vishnu) and the Goddess of Fertility (Dewi Sri). Ceremonial rites are held jointly by subak residents as a manifestation of the belief that there is a spiritual power that participates in organizing and supervising the implementation of activities in the subak area. The subak area, which consists of water, rice plants, and soil, is a sacred area belonging to Ida Sang Hyang Widhi. Humans possess the authority to process, maintain and return the abundant yields received as thanksgiving and expressions of gratitude.

Rituals have tangible visual attributes as identities. The subak ritual acts as a unifying tool to create opportunities for communication to influence each other with a sense of togetherness and enthusiasm. The role of subak rituals is not limited to efforts to strengthen bonds with ancestors but also strengthen bonds that encourage individuals to join groups through rituals so that they become aware of their group. In addition, the awareness of the importance of harmonious relations towards fame and prosperity between humans and humans (pawongan), humans and God (parhyangan), and humans and their natural environment (palemahan) implementation. Through subak ritual activities that Balinese farming communities oblige, they demonstrate glorifying and preserving water as a source of life, a symbol of purity, and a connotation of cleaning and driving away disease. A context of communication connects humans with the Creator and ancestors.
ACKNOWLEDGEMENT

As an ongoing-Awardee LPDP cohort 2020, thank the Indonesia Endowment Fund for Education (LPDP) and the Indonesian Minister of Finance for making the study of this research possible.

CONFLICT OF INTEREST

The Author declares that there is no conflict of interest.

FUNDINGS

Self
REFERENCES


