

**ACTUALIZATION OF MUPOK KEMBANG RITUAL IN CONSERVATION OF
LOCAL RICE VARIETIES AND FOOD SOVEREIGNTY IN AREA OF WORLD
CULTURAL LANDSCAPE CATUR ANGGA
PURA BATUKARU, BALI**

I Nyoman Wardi
Faculty of Cultural Sciences
Udayana University
Email: wardi_ecoculture@yahoo.co.id

ABSTRACT

Since the emergence of the green revolution in Bali around the 1970s to the present day, in a gradation way emerged a variety of environmental changes and subak culture which is quite apprehensive. Among other things, the destruction of genetic resources, especially local rice varieties, and the emergence of concerns about the possible extinction of local rice varieties. This article aims to explore the meaning of wisdom of mupuk kembang ritual in World Cultural Landscape Catur Angga Batukaru, in the context of conservation of local rice varieties and food sovereignty in Tabanan-Bali. The research was conducted through data collection with observation, in-depth interview, focus group discussion, and literature study. The collected data were analyzed in a descriptive-qualitative manner.

The result of the study showed that mupuk kembang ritual usually is held towards the end of the pujawali ceremony on the cultural heritage of Catur Angga Pura Batukaru (Pura Muncaksari, Tambawaras, Besikalung, Pucak Petali, and Pura Batukaru) in Penebel District of Tabanan Regency. The mupuk kembang ritual is performed in the early morning (dawn), at around 04.00 - 06.00, where the holy man (pemangku) in trans condition (kerawuhan) put rice (Sri-Sedhana) rice (manik galih) to his people (bhakta) present in the pujawali ritual. Implicitly the ritual hinted rice (*Oryza sativa*) as a sacred plant or tree of life (kalpataru) and so that villagers, especially farmers (subak), conserve it, especially local rice varieties to be developed as the main source of life. The mupuk kembang ritual also supports government's development programs in the context of maintaining food sovereignty in Bali.

Keywords: mupuk kembang ritual, local rice varieties, conservation, food.

INTRODUCTION

Catur Angga Pura Batukaru is a sacred cultural landscape of the jajar kemiri at Batukaru Temple located in the District Penebel Tabanan regency. The cultural landscape of Catur Angga Pura Batukaru consists of four major cultural heritage (pura), subak rice field, settlement, mountain natural resources and protected forest of Batukaru, Lake Tamblingan and Buyan, Watershed (DAS), and natural resources and other cultures.

The four cultural heritages (temples) consist of two segments, namely the west side (sibak kauh): Pura Luhur Muncaksari and Pura Tambawaras, east side (sibak kangin) Pura Luhur Pucak Petali and Besikalung. Meanwhile, Pura Luhur Batukaru / Pucak Kedaton Batukaru which is one of Kahyangan Jagat Bali is in the middle or upstream, and is considered as cosmic king (Dalem) Catur Angga. In the context of the cosmic-magical kingdom, the four gods who stand on Catur Anga are seen as ministers (tanda mantri) in the government bureaucracy having their duty and function in carrying out the duties and functions of cosmic king Dewa Pucak Kedaton / Batukaru. Dewa Pucak Kedaton / Bhatara Batukaru who as Sang Hyang Tumujuh = The God of Tree, is trusted by the community as the guardian and protector of the universe and pangurip bhumi (source of life) sarwa prani (biodiversity) for the society and the environment.

In the context of food sovereignty in Tabanan (Bali), especially in the cultivation of rice paddy by subak institution, Catur Angga Pura Batukaru is believed to function as Ulun Swi, that is as the main source of irrigation water subak, and to request safety, fertility and prosperity for all members of krama subak (farmers) and the environment. Based on the fertile pockets of subak, especially those in the area of Chatur Angga Pura Batukaru, then the Tabanan area is known as the rice granary of Bali. Various rituals are carried out by farmers (subak), especially those related to rice cultivation in rice fields. Among them, the ritual offerings sarin tahun and mupuk kembang accompanied by ritual mamica (penganugrahan) of the rice and manik galih from god to the people who attend and do praying.

Based on the aesthetic values, cultural-religious, ecological, socio-economic and social, which is very rich, unique and important (outstanding and universal values), then Catur Angga Pura Batukaru by the people and government of Bali proposed, and has been established by UNESCO (June 29, 2012) as a world heritage, especially as part of World Cultural Landscape of Bali.

The objectives of the research are to reveal the wisdom of Catur Angga Pura Batukaru cultural heritage, especially related to food sovereignty development program, and the effort of actualizing ecological ethics in the context of sustainable development in the modern era.

RESEARCH METHODS

The research was conducted by data collection with observation technique, in-depth interview and focus group discussion (FGD) with farmers and traditional leaders (tokoh adat). The collected data is analyzed descriptively-qualitatively. The analysis and interpretation of data used Deep Ecology theory of Arne Naess (Keraf, A. Simon, 2002) and Cultural Semiotics from Roland Barthez.

RESULTS AND DISCUSSION

The existence of cultural heritage, especially Catur Angga Pura Batukaru and cultivation activity of rice paddy by subak in Tabanan can not be separated from the condition of its natural environment. Based on research or land mapping conducted in Bali, almost most of the soil layer in Bali, especially Tabanan regency is formed by volcanic activity from Mount Buyan - Bratan Purba and Mount Batur Purba (Sutawidjaja, 1990: 168). Now Mount Batukaru is sacred (an altitude of 2600 meters above sea level), which is relatively geologically young, upstream Tabanan Regency, and plays an important role in forming the cultural heritage dynamism of Catur Angga Batukaru, both tangible and intangible. Among them, the cultural heritage of architecture, rituals and myths, cultural arts, subak social institutions, and other cultural elements.

Based on the fertile nature of the natural condition with the presence of water that is quite abundant (Dinas Perikanan and Laut Tabanan, 2012), Tabanan Regency is very suitable to develop agricultural activities, especially rice cultivation by subak institution, in the context of food sovereignty development program in Bali. According to Lee (2007) (in Santoso, Kompas 2/12/2013), the agricultural development program that carries the concept of food sovereignty is a development that embraces agro-ecological farming model, with protectionist trade model, life antipaten, and recognizes communal ownership as well the concept of green rationality. The food sovereignty paradigm recognizes the complexity of food production, harmonious relationships between farmers, and peasants with nature and ecological perspective.

In accordance with the stipulated by UNESCO (29 June 2012), agrarian area of Catur Angga Pura Batukaru as world cultural landscape covering the land of peoples with the width of rice field of 2,409 ha, covering 14 Subak Institution. (Forum Pekaseh Catur Angga Batukaru, 2014).

To maintain the stability of food stock and success in cultivation of food crops, especially rice, in addition to maintenance of rice crops and maintenance and irrigation arrangements, various rituals are performed by subak institutions. Among them, the ritual offerings of sarin tahun and penganugrahan (mamica) of manik galih and rice in the mupuk kembang ritual at the peak of the pujawali ritual (piodalan) on each Chatur Angga Pura Batukaru.

The ritual of sarin tahun (ngaturang sawinih) is done by subak by dedicating some of the best rice harvest (*oryza sativa*) to the gods / bhataras over water blessings (rainfall), blessing tirtha (holy water) , fertility, safety, success and harvest abundance (paddy) that have been enjoyed in the management of rice cultivation.

Sarin tahun offerings (rice, sari money, and sesajen) are done by the farmers (subak) to the gods / bhataras after the rice harvest and / or before re-planting new rice seedlings. Sarin tahun offerings were made to the gods who stand at the temple of subak (ulun swi temple or bedugul temple), where subak (farmers) once requested the blessing of holy water (tirtha / pakuluh) for protection (control of mranas / pests and plant diseases), fertility and the abundance of rice crops. The ritual is performed at Pura Batukaru and Catur Angganya (Muncaksari, Tambawaras, Besi Kalung and Pucak Petali Temple). At this sarin tahun ritual offerings the farmers simultaneously also requested the blessing of holy water (tirtha) for the safety, fertility and success of the harvest in rice cultivation of the following season.

Cultural symbolic messages to preserve food sovereignty are also expressed from the mupuk kembang ritual as a ritual in the piodalan (pujawali) ceremony at Catur Angga Pura Batukaru, in Batukaru Temple, Pura Muncaksari, Pura Tambawaras, Pura Besikalung and Pucak Petali.

The word kembang in this context is associated with the red color (makenyit barak / masemu bang) on the eastern horizon when the sun will rise in the morning as a sign that begins a new day or life. The word mupuk in Balinese is a verb meaning to fill or bless / grant. The mupuk kembang ritual as the top of the pujawali (as an end of the piodalan day) is usually done in the early morning after the peak of the piodalan ritual, and begins at around 4:00 to 6:00. After enjoying offerings and various kinds of fragrances (wewangian), and before the gods and ancestors leave the world / mayapada to return to the transcendental nature (nirvana / heaven), the gods through the mediation of pemangkus (sutris) in trance conditions symbolically confer (mamica) beads (rice) and çri -sedhana (pantun / rice and uang kepeng).

The blessing of manik galih and çri -sedhana is given to the people (pamedek / bhakta) who are present in the prayers. In this quite unique mammica ritual (especially at Pura Tambawaras), some sutri (female saints) are in trance and fall stacked to the ground, overlapping each other. The condition of these stacked sutri is known as Çri-Tumpuk (Dewi Çri), namely as a symbol of fertility and prosperity. Then one by one the sutri arose, dancing while giving symbolically pica (blessing) manik galih (rice) and çri -sedhana (rice and money) to the pamedek (people) who were present. The type of rice that is usually used as a blessing (paica) is a local rice varieties (Balinese rice). The ritual of blessing usually takes place in the central jaba yard or in Pura Subak (Çri -Sedhana) in Pura Catur Angga Batukaru.

Blessing (paica) manik galih (rice) is recommended to be stored in pulu (rice storage) owned by each family, in order to become a source of high energy (magical) and inih (frugal). The rice blessing is usually kept in the barn (jineng / klumpu) along with other rice owned by the inhabitants (farmers). Some of the rice blessings are also symbolically sowed (as a jaton) when farmers make rice seeds in rice fields (ngawinih), so it is expected to be superior rice seedlings, healthy, strong, and fruit jelih (superior quality) and lambih (bushy).

Thus, freely the terminology of mupuk kembang which is accompanied by the mammica ritual can be interpreted as a symbolic ritual of the addition of new magical life energies (from gods to the people) in the form of galih beads (rice) and çri -sedhana (rice and Uang Kepeng) for salvation (rahayu), prosperity (wibuh) and welfare (hita) of society in facing the duties and obligations of new life in society and state. In the ritual in general it is also included the presentation of holy water (tirtha) as a means of purification and symbol amerta (sustainable life).

CONCLUSIONS AND SUGGESTIONS

The activities of traditional agriculture and ritual offerings of sarin tahun and mamica in the ritual of mupuk kembang performed by subak in the area of Chatur Angga Pura Batukaru in Panebel District indirectly contribute something very important in maintaining the sustainability of traditional rice varieties (local rice / rice Bali).

Environmental wisdom associated with the concept of agroecological or agricultural development based on the sovereignty of food and sovereignty of farmers that have been practiced since the past by traditional farmers in Tabanan (Bali) as mentioned above need to be conserved, developed and revitalized or actualized in accordance with the changes and developments of the times.

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