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**LUNGGUH KRAMA NEGGAK
ANDRAGOGY APPROACH TO SEMBIRAN VILLAGE COMMUNITY,
TEJAKULA DISTRICT, SINGARAJA REGENCY**

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Abstract

The Bali Aga social system in Sembiran Village is a local wisdom of the community which is maintained and preserved by the local community. Andragogy can play a role in education based on cultural values for teaching and learning in the context of teaching as cultural activity and the culture of teaching. This study will explore local wisdom, social systems and andragogy in the lungguh krama neggak system in Sembiran Village, three basic theoretical foundations were analyzed which were correlated with other theories, namely (convergence theory, structural functional theory and behavioristic theory. Data was collected by means of observation, interviews, and document studies using a research methodology that has been designed. Data were analyzed and processed systematically). descriptive research through three stages, namely data reduction, data presentation, and drawing conclusions. The results of this study indicate that the lungguh krama neggak system is based on the existence of three qualities in Sembiran Village, namely as a authorities Village, Traditional Village which is formed in accordance with state regulations and ancient Balinese traditional villages with the ulu apad system. Sembiran village has a very unique traditional social organization known as it's called ulu apad. Lungguh krama neggak is a system of social stratification of the indigenous people of Sembiran based on the order of marriage of its citizens. The forms of andragogy in the lungguh krama neggak system are reviewed from the principles of adult learning, adult learning needs, the function of community position in the lungguh krama neggak system.

Keywords: Andragogy; Social System; Lungguh Krama Neggak

I. INTRODUCTION

In the traditional village, there is a structure that is different from the structure in the official village. Traditional village officials are usually referred to as *prajuru*, in order to maintain the smoothness of community relations, both among village manners and village manners with the surrounding environment and village manners with the creator. Each traditional village has its own government and has its own manners and applies to all villagers. Everything related to their village, especially in an effort to enforce customs, the obligations of traditional villagers to their religion as well as the prohibitions and requirements that must be obeyed, all of which are determined by the villagers themselves in the form of written and unwritten rules called the *drsta*, *sima awig-awig*, workshops, *catur drsta* and so on (Surpha, 2004:8).

The Bali Provincial Regulation Number 4 of 2019 concerning Traditional Villages confirms that a traditional village is a village that has developed for centuries and has origin rights, traditional rights and has the right to regulate the household as long as it does not conflict with the life of the nation and state. The customary government system in Bali is divided into two, namely the ancient Balinese government system (Majapahit) and the mountainous Balinese government system (*Bali Aga* or *Bali Mula*). The difference between the government system in plain Bali and mountainous Bali is that the government system in ancient Bali uses the concept of *Trimurti* or all three in its pelinggih settings (*Parahyangan*, *Pawongan*, and *Palemahan*), while in mountainous Bali the government system uses the concept of *Rwabhinada* (*Ulu* and *Tebenan*). ideologically based on the teachings of *Rwabhinada*, namely the harmonization of two contradictions (Benary Opposition). For the mountainous Balinese government system, it is known as the Ulu-Apad government system. One of the villages in Bali that uses the Balinese mountain government system (*Ulu-Apad*) is Sembiran Village which is one of the old villages in Bali or Bali Aga village (Pageh, 2021:179).

Sembiran village is an ancient village but the extent of its ancientness for some parties does

not understand in depth. As one of the old villages (*Bali Aga* Village), Sembiran Village also has a unique social system. This uniqueness can be seen from the social system in Sembiran Village, which consists of three social systems that are run in harmony, namely the Dinas Village, Traditional Village and the *Bali Aga* Village community system. The social system is a comprehensive unit that includes these subsystems, there must be a functional relationship, so that the system can proceed properly and correctly. Inequality will occur if there is a fundamental conflict between the various existing subsystems (Soekamto, 2017: 239). As a system, the Ulu-Apad government system as implemented in Sembiran Village has its own structure in accordance with the *Rwabhinada* concept. Where the government structure consists of the Village Head or *Dulun Desa*, namely Jero Kubayan, Jero Bahu, Jero Singgukan, Jero Bahan Cacar, Jahya (Pemuhit and Punakawan). In accordance with the concept of *Rwabhinada* ideology or a two-way structure, Sembiran Village, which uses the *Ulu-Apad* government system, has two Village Heads or *Dulun Desa*, namely *Krama Tuwaan* (older Krama) and *Krama Nyomanan* (younger Krama).

The Bali Aga social system in Sembiran Village is a local wisdom of the community which is maintained and preserved by the local community. Local wisdom is a cultural identity or personality, outlook on life and knowledge as well as various life strategies in the form of activities carried out by local communities in fulfilling their needs. If learning based on local wisdom is not applied early on, in the future, in the era of globalization, which is experiencing rapid development of science and technology, it can shift local wisdom in society.

Andragogy can play a role in cultural value-based education for teaching and learning in the context of teaching as cultural activity and the culture of teaching. Andragogy as the art and science of helping students (adults) to learn (the science and arts of helping adults learn). It is different from pedagogy because this term can be interpreted as the art and science of teaching

children (pedagogy is the science and arts of teaching children). Adults are not only seen from a biological perspective, but also from a social and psychological perspective. Biologically, a person is called an adult if he has been able to reproduce. Socially, a person is called an adult if he has performed social roles that are usually assigned to adults. Psychologically, a person is said to be an adult if he has taken responsibility for his life and decisions. Thus, adults are defined as people who have matured biological, social and psychological functions in terms of considerations, responsibilities, and roles in life.

Dugan Laird (Hendayat S., 2005: 135) says that andragogy studies how adults learn. Laird believes that adults learn in ways that are significantly different from the way children acquire new behaviors. To get maximum results in all processes of improving the quality of adult human resources, whether the process is called coaching, development, development, learning, empowerment or other designations, it is absolutely necessary to understand and apply the principles of adult learning. The principles of learning for adults have their own characteristics and are different from the principles of learning for children or immature people.

Disclosure of local wisdom not only shows our resilience in terms of culture, but also cultural sustainability, in the sense that local cultural values should not be eroded by foreign cultural values. Because the values contained in local wisdom are explicit and implicit conceptions that are unique to a person, group or community (Sarbaini, 2016:22). Regarding andragogy, which is an educational practice based on local wisdom, which discusses education based on local wisdom for adults in the community system (*lungguh krama neggak*) Sembiran Village which adheres to the Ulu-Apad system. This is in line with Law no. 5 of 2017 concerning the promotion of culture in article 7 explains that "the Central Government and/or Regional Governments carry out the mainstreaming of Culture through education to achieve the goal of Cultural Advancement". The mandate contained in Article 7 of Law no. 5 of 2017 concerning the promotion of culture is internalized in the Sembiran Village community

system through the *lungguh krama neggak* system. This study will explore local wisdom, social systems and andragogy in the *lungguh krama neggak* system in Bali Aga Village in Sembiran Village.

II. METHOD

This research is designed with the type of qualitative research to produce data or information that can describe social reality and related events in people's lives. This research took place in Sembiran Village, Tejakula District, Singaraja Regency. Determination of the location in Sembiran Village with the consideration that Sembiran Village is one of the old villages in Buleleng Regency whose people still adhere to local wisdom (*ageman desa*). Based on the data source, the data collection in this study can use primary data sources, namely the results of interviews with religious leaders, traditional leaders and soldiers of Sembiran Village and secondary data sources in the form of libraries, both in the form of research results and books related to research. this. The technique of determining the informants used purposive sampling technique. Data collection methods in this study are in the form of observation, in-depth interviews conducted with resource persons, literature study, documentation study. Data analysis technique with qualitative descriptive technique

III. RESULTS AND DISCUSSION

In general, the Balinese government system has a dual system of government which refers to two meanings. First, the term service village government system, namely the village which is a unitary government administration area. Second, the term traditional village government system or *pakraman* namely the village government system which is a territorial unit of indigenous peoples. The existence of traditional villages/*pakraman* in Bali is maintained to this day and even surpasses the role of the administrative village government in its influence on the community.

3.1 Three Domains of Sembiran Village

Sociologically, the village can be interpreted as a form of community unit or

community of residents who live in an environment where they know each other and their life style is relatively homogeneous, and depends a lot on nature (Maschab, 1992). In this context, the village is associated with a simple society that generally lives from agriculture where the customs and traditions they hold are still strong, and still have an honest and humble nature (Arini, 2014: 11).

Meanwhile, the definition of village from an economic perspective basically places the village as a community that has a distinctive production model. Here the village is defined as a place where people live in family ties in a housing group with great interdependence in the social and economic fields (Arini, 2014: 11). Understanding the village from a legal and political perspective basically emphasizes an area with a legal entity that is a place for the community to live. During the New Order era through "UU No. 5 Tahun 1979".

Observing the various definitions of the village above, it appears that the village does have autonomous rights and is even considered a genuine autonomous region by both the government and the community. The concept of village autonomy itself is even estimated to have existed since the colonial or colonial era as evidenced by the existence of a walandit inscription that has mentioned the term *swatantra*, where *swa* means "own" and *tantra* means "government". Indeed, in the Regerings Reglement (R.R) article 71 and in the Indische Staatsregeling (I.S) article 128 (3) the term autonomy is not mentioned, but the article implies an acknowledgment that the village in a broad sense has its own authority which is identical to village autonomy, especially in a legal perspective adat (Suryaningrat in Subanda, 200).

The customary government system in Bali is divided into two, namely the ancient Balinese government system (Majapahit) and the mountainous Balinese government system (*Bali Aga* or *Bali Mula*). *Bali Aga* Village (*Bali Mula*), which is a traditional village that still adheres to the original Balinese tradition (1800-1343 AD) or the pre-Majapahit tradition, namely the period before the influence of Hinduism until the arrival

of Hindu influence brought from Majapahit. The concept of *Bali Aga* itself etymologically means "Original Balinese" namely Balinese Hindus who inhabit villages in mountainous areas without or very little being affected by Javanese Hindu culture and religion, especially those from Majapahit (Danandjaja, 1980:24).

One of the traditional villages in Bali and an old village, namely Sembiran Traditional Village, Sembiran Traditional Village is one of the old villages located in Tejakula District, Buleleng Regency which has its own uniqueness that is different from other villages in Bali. The uniqueness of the Sembiran Traditional Village also affects the rule order of the village until the rules apply to the wewidangan Sembiran Village. The awig-awig gave birth to a government order that would later regulate the order in the Sembiran Traditional Village. At the awig-awig of the Sembiran Traditional Village explained about the history of the traditional village leadership, beliefs and ceremonies, order and security, marriage, community and customary obligations, legal regulations, prohibitions, debt matters, inheritance distribution, witnesses and fines. This has been passed down from generation to generation and has never changed since the establishment of Sembiran village, in addition to the uniqueness of the regulations, the Sembiran Traditional Village also has many unique features such as language, *padewasan*/Balinese calendar and others. One that is still highly guarded today is the village government system that still adheres to the ancient government in the past, namely the *ulu apad* system. In this system, the supreme government is controlled by two Jero Kubayan. They regulate manners in religious and customary arrangements in the *lungguh krama neggak* system. The Kelian of Sembiran Traditional Village, Mr. I Ketut Sidemen explained as follows.

The customary village/*Pekraman* and *Perbekel* governance systems that govern village and customary village governance in Sembiran Village were formed much later. These two systems of government must submit to the *ulu apad* government, even though these two systems have their own rules established by the

state. Kubayan is the two highest central figures who regulate autonomously related to the religious processions and customs of the indigenous people of Sembiran Village. Kubayan has a very high sosio religious authority and is still trusted by the people of Sembiran Village even though until now they live in modern times in this ulu apad government structure (Sidemen, 7 June 2022).

Based on the explanation of Mr. I Ketut Sidemen, it can be understood that to reach the position as Kubayan is not easy. This process lasts for years and it is certain that when one reaches that highest position, a person is still in a healthy physical condition physically and mentally, *sekala* and *niskala*. Jero Kubayan is the leader who regulates the religious order in carrying out religious, customary and cultural processions at the village level. Meanwhile, the position of the *Pakraman*/customary village *Kelian* regulates the space for residents when interacting in the internal customary process of the Sembiran Indigenous people and relates to the outside world in accordance with the duties of customary government regulated by law. Mr. Sukardi as secretary of Sembiran Village and Stakeholder in Sembiran Village emphasized the following.

The position of the *Klian* Traditional Village is far below Jero Kubayan and Jero Bau. There is a line separating it. I am among these *neggak* manners. When there is a *paruman*, I collect and always coordinate or communicate with residents. If it has to be decided by Jero Kubayan, then we must submit. This government system is a legacy from the ancestors of Julah Village for a long time and no one dares to change it because it is believed to be very sacred (Sukardi, interview 7 June 2022).

The *ulu apad* system of government is thought to have existed before the establishment of the major kingdoms in Bali. Sembiran village as an old village is relatively still able to maintain its traditions, it can survive until now. The village government structure under Kubayan is still running strong. Kubayan has a high social religious authority so his voice is still heard in the context of maintaining traditions in the

Sembiran Traditional Village. The existence of Kubayan is inseparable from the long history of the Sembiran Traditional Village as an old village. From a historical background, previously Sembiran and Julah were one village unit and were the center of power or local kingdoms based on traditional villages. Local kingdoms existed long before the era of the big kingdoms in Bali, such as the Udayana Kingdom, the Warmadewa Dynasty and so on (Pageh, 2021: 86). In determining the position of the Kubayan it had to crawl from the bottom. This was explained by Mr. Ketut Rapat Arsana as the village Stakeholder and community leader of Sembiran Village.

Not only consider physical endurance when someone reaches the position of Kubayan, but they believe that what becomes a Kubayan is the will of the gods. So that his power is not worldly but religious magical. Julah village will not be sustainable if this government system is changed by overriding the position of Kubayan. It must be understood, Sembiran Village is still sustainable today because this village is still able to maintain its customs and traditions, namely the *Ulu Apad* government system. If its Kubayan power is taken over or replaced, it is very likely that the legacy of the past will be lost. Sembiran village will not be as sustainable as it is now (Arsana, Interview 7 June 2022).

Although there is a customary government and village government that is formed in accordance with current state regulations, this system of government does not necessarily take over the power of Kubayan. Precisely the existence of traditional villages side by side without taking the task or power of Kubayan. Kubayan represents the people above (Gods), while the customary village/*pekraman* is out of business. In certain matters, the *Klian* Desa Adat/*Pekraman* cannot escape the power of Kubayan. He had to submit to Kubayan's orders.

3.2 Ulu-Apad in Sembiran Traditional Village

Sembiran Village is one of the traditional villages that still looks "authentic" to this day and is an egalitarian village. Reuter (2018: 18) mentions that Bali Aga Village has a very unique traditional social organization known as ulu

apad. Ulu apad is unique because the members of this organization are distinguished vertically by the rank they occupy in society. Reuter (2018) calls it a "social precedence order" or is based on the time sequence of a person's marriage in society. In this traditional government system, the appointment of village officials and traditional village leaders is carried out in rotation based on the order of marriage of customary manners (ranking system). Customary leadership rights in ulu apad are a social status that is obtained by someone who is not obtained from birth but is given because of the effort and trust of the community (Nugrahanungari, 2017). With a system like this, everyone has the same opportunity to become a leader in a traditional village. If in general the election of leaders uses a voting system, in the Sembiran Traditional Village a person will automatically become a leader if he has occupied a certain order in the "career ladder" in adat, this has become a standard pattern that is used as a convention or agreed upon for generations, namely each pair from the lower position will continue to be drawn to rise to the higher position, in a predetermined order. On the way, if a violation is found that is not in accordance with awig-awig, then the person will be expelled from the *ulu apad* (*nyada*). The ulu apad system is considered an ideal political system, because it can prevent the practice of political nepotism or dirty politics that justifies any means to become a leader (Parimartha, 1971:14). Regarding the ulu apad system in the Sembiran Traditional Village, Wayan Sukardi explained as follows.

Through the ulu system, every individual has the same opportunity and opportunity to become a leader. This system makes a person have to process and learn at every level of *ulu apad* until he is in a leadership position, where this requires a long process with no short time. So there will not be a leader born in an instant way. The circulation of *ulu apad* leadership is a matter that involves increasing or increasing one's position in the *ulu apad* which at the same time means moving or shifting the position of the member. This concerns how a member can occupy a higher position. For example, from Pamuhit, he moved up to the position of

Punakawan and so on until later he reached the position of leader (Kubayan) (Sukardi, Interview 7 June 2022).

The government structure of the Sembiran Traditional Village has complete officials who support the structure, namely: two Kubayan or Jero Siyut (Wayahan and Nyomanan), two Jero Bahu (Wayahan and Nyomanan), two Jero Singgukan (Wayahan and Nyomanan), six Bahan Tangluk, two Jero Bahan (Wayahan and Nyomanan), twenty eight Krama Bahan Cacar, Krama Jahya whose number does not match the rest of the Bahan Cacar, two Pamuhit and twenty Panakawan. The shift in position or position in the *ulu apad* system in the Sembiran Traditional Village begins when a person enters the stage of marriage. If a child marries, it will cause his parents who are still active in the *ulu apad* system to step down from their position (*Nyada*), regardless of the type of position of his parents, he must leave his position.

The shift in the position of village manners has an indefinite period, sometimes reaching one year, three years or even in a fairly long period of time there is no shift. A position in the *ulu apad* system is held for an indefinite period, because an upward shift or an increase in a new position can occur if there are members of *krama adat* whose position is vacant due to a retired member. Such conditions can be interpreted that there is an effort to create order in the election of leaders, all villagers have the opportunity to occupy the highest position, and there is control of power in the Sembiran Traditional Village community. For example, when there is a shift in position from parents whose children have just married. So indirectly, their children can be active in Ulu Apad. They still have to wait for the *sasih kasa* which is the appointed time for a shift in position. When a shift occurs, a child will not immediately occupy the position of his parents, but will start his career at the lowest level, namely Panakawan. According to Mr. Wayan Sukardi (Interview June 7, 2022) explained that the loss of membership status in village mekrama in the order of *ulu apad* (*Nyada*) in Sembiran Village was caused by the following:

1. In his marriage committing violations, such as taking someone else's wife,

marrying a widow, marrying someone who has mental or physical disabilities, and marrying a woman from outside the Sembiran Traditional Village is allowed with a record of following the ceremony like a newborn baby.

2. Having more than one husband/wife or one of the husband/wife has died, left/divorced (widower/widow)
3. One of the children is married
4. Being punished for violating customary rules or *awig-awig*.

A member of adat krama who is declared void of membership will immediately be dismissed as village krama in *lungguh krama neggak*. Thus the circulation of *ulu apad* leadership can take place, the *ulu apad* system is very guided by *awig-awig*, so that no one can stop someone from *ulu apad*. As a system, the *ulu apad* government system has its own structure in accordance with the *rwabhineda* concept. Mr. Nengah Arijaya as the representative of the Sembiran Traditional Village explained as follows.

The composition of the *ulu apad* government in the Sembiran Traditional Village consists of Jero Kubayan, Jero Bahu, Jero Singgukan, Jero Bahan Tangluk, Jero Bahan, Smallpox, Krama Jahya, Pamuhit and Panakawan. In a structure certainly has dynamics or processes that continue to develop and have interactions with one another. To get to the main position or serve as Jero Kubayan must go through several processes, the process begins with a small age level which is marked by entering as a member of *Truna Desa (Muda-Mudi)* who then gets married and performs a *mapiuning menek madesa* ceremony, thus causing an increase in level become a member of *lungguh krama neggak* starting at the lowest level where if the position above is vacant it will automatically move up to the next level (Arijaya, Interview 7 June 2022).

Based on the information above, it can be understood that this level increase was marked by the holding of a witness ceremony as a form of moral responsibility ceremony to Sang Hyang Widhi Wasa in leading the Sembiran Traditional Village. Such is the level of the village government system that still adheres to the Bali

Aga government system. The three typologies of the Sembiran Village community as mentioned above have several weaknesses, including because the term *Bali Aga* is considered to be derived from the word Bali Agra which means Bali Mountains (MPLA, 1991; Danandjaja, 1980). There is an unclear meaning contained in the three typologies of the village community. Pitana (1994:146), for example, highlights the tendency to equate the people of the Bali Aga Village with the people of the mountainous Balinese village, when in reality this is not the case. Even the village that is most often cited as an example of Bali Aga Village, Tenganan Pegringsingan is located in the coastal area. Likewise with the village of Sembiran Buleleng. Likewise, it is unclear who is called the Bali Aga.

If given the limitation that the Bali Aga people are those who are descendants of the Balinese before the arrival of Majapahit, then most of the Balinese population belongs to the Bali Aga people, not only those who live in the mountains, but are scattered throughout the island of Bali. Likewise, the term Bali Mula, is a very vague term, without clear boundaries. The blurriness is getting worse, if we take the example of the Bali Aga village, namely Trunyan village in Bangli. Trunyan people are generally identified as Balinese Aga or Bali Mula. Meanwhile, Danandjaja (1980:101) describes in detail that Trunyan villagers consist of various groups of Pasek residents (Pasek Gelgel, Pasek Kayuselem, etc.), while Pasek residents in other areas, who have the same genealogy, are not considered Balinese Aga people.

3.3 The Function Of The Position Of Society in *Lungguh Krama Neggak*

The *ulu apad* system is a system of division of tasks in the implementation of religious ceremonies, especially the arrangement of the ceremonial system, especially the *piodalam* ceremony in each temple (Suarjaya, 2015: 295). *Ulu apad* leadership, the highest leadership control is called Kubayan (Jero Siyut). There are two types of Kubayan namely; Kubayan Wayahan and Kubayan Nyomanan. A Kubayan both Wayahan and Nyomanan, has the task of being the highest leader in the *lungguh*

krama neggak system. The function of a Kubayan is related to the relationship between humans and their God, this is explained by Mr. Wayan Darmada as the Jero of the Traditional Village of Sembiran as follows.

The traditional village government system (*Ulu Apad*) in the Sembiran Traditional Village is chaired by Jero Kubayan who has a very crucial role in carrying out traditional and religious rituals and maintaining traditions. Similarly, the official village is chaired by the head village which has the task and function of running the wheels of the central government. Based on the role of the traditional village, namely as carrying out traditions and religious rituals, of course this is very relevant to what happened to the Sembiran Traditional Village community. That in preserving tradition, it is necessary to have a social structure in carrying it out (Darmada, interview 7 August 2022).

A Jero Kubayan based on the results of the interview above is understood to have the highest authority and authority in the *lungguh krama neggak* system. After Kubayan in the *ulu apad* system of the Sembiran Village community, there were Jero Bahu Wayahan and Jero Bahu Nyomanan, who were tasked with assisting the Kubayan, and replacing the implementation of the Kubayan if unable to attend. After Jero Bahu, there were two Singukan members, namely Singukan Wayahan and Nyomanan who were in charge of helping Jero Bahu and Kubayan. Jero Bahan Tanggluk is a structure after Jero Singukan which is in charge of assisting Jero Singukan in his duties and functions related to ceremonial activities. Mr. Wayan Darmada emphasized the following.

Jero Bahan Tanggluk consists of 6 (six) people who are tasked with coordinating the structure of the communities under it, namely, Bahan Cacar, Krama Jahya, Pamuhit and Panakawan. Jero Bahan Tanggluk experiences a long learning process in the life of the Sembiran community. This long learning opportunity is expected to provide more learning experiences and knowledge for Jero Bahan Tanggluk to find out related to Sembiran Village activities (Darmada, interview 7 August 2022).

Based on the results of the interview, it can be understood that Jero Bahan Tanggluk is a fairly crucial position in the *lungguh krama neggak* system of Sembiran Village. This position is a link between the structure below it and the structure above it up to the level of Jero Kubayan. Krama Jahya is a structure under Jero Bahan Tanggluk with a total of 28 people. The position of Krama Jahya in *lungguh krama neggak* is an organ that drives the social life of the people of Sembiran Village. In this structure there are small organizations that support social religious activities of the Sembiran Village community, namely *Sekeha Gambel*, *Sekeha Baris*, *Sekeha Angklung*, *Sekeha Rejang Lingsir*, *Sekeha Legong*, and there is also Mangku Bunga. The next structure is the Bahan Cacar, the amount of the Bahan Cacar is not certain depending on the number of marriages that occur in the Sembiran village community. The main tasks and functions of the community in this structure are preparing ceremonial facilities, making basa (seasoning for processed meat), preparing sagihan or banten for offerings. The activity of this Bahan Cacar is coordinated by Jero Bahan Tua (Bahan Tanggluk).



The activity of preparing ceremonial facilities by Jero Bahan Cacar

Source: personal documentation

Pamuhit is a structure that is under the Bahan Cacar which consists of 2 people. A Pamuhit has the main duties and functions in the structure of *lungguh krama neggak* as *krama* in charge of cleaning the intestines of pigs for ceremonial facilities, *krama* in charge of

mangguh (nguling), for *krama* the wife serves as the guardian of the banten in every *piodalan* process that takes place in the Sembiran Village area, as *Juru Sapuh*, and in the fifth *sasih* were asked to *joged* to entertain the local community. *Panakawan* is the last position in *lungguh krama neggak* in the Sembiran Traditional Village community system which has the duties and functions of a cook (*mebat*) for the needs of offerings and consumption for *krama* who regulates the father and is responsible for everything after the implementation of *piodalan* such as *surudan* or *kekaos* that later distributed to *krama* with the amount and amount adjusted to the position on *lungguh krama neggak* (Sukardi, Interview 7 June 2022).



Mebat activity by *krama* Panakawan
Source: personal documentation

Kubayan is the highest position in the *ulu apad* system. Occupies an honorable position in the system of religious ceremonies. In the structure of *ulu apad*, there are two *Kubayan*, namely *Kubayan Wayahan* and *Nyomanan*. *Kubayan Wayahan* is the highest position, in carrying out his duties assisted by *Kubayan Nyomanan*. If *Kubayan Wayahan* is unable to carry out his duties or if he is not available, then *Kubayan Nyomanan* is in charge of replacing all of the main tasks of *Kubayan Wayahan*. Furthermore, Mr. Wayan Sukardi explained as follows.

Kubayan holds the position for life, as long as the person concerned is still able to carry out his duties properly. There are two possible replacements for *Kubayan*; first, if the person

concerned resigns, due to illness or one of the husband and wife partners is permanently unable to do so, then *Kubayan* is automatically declared to have resigned from his position. Dismissal as a *Kubayan*, if the person concerned states that he is unable to carry out his main duties and functions as a *Kubayan*, usually due to illness. If *Kubayan* is unable to carry out his duties properly, a consensus deliberation will be held to replace the position of the resigned *Kubayan*. The selection of *Kubayan* is carried out automatically, if it is *Kubayan Wayahan* who dies, then his position will be replaced by *Kubayan Nyomanan*. If it is *Kubayan Nyomanan* who resigns or is unable to remain or dies, then *Kubayan Nyomanan* is replaced by *Jero Bahu Wayahan*, and so on until the positions of *Pamuhit* and *Panakawan* (Set of interview results June 2022).

Based on the sources of information data from the informants, it was stated that the main task of *Kubayan Wayahan* and *Nyomanan*, was the task related to the type, form and number of *yadnya* which was carried out by the Sembiran Traditional Village. Regulating and controlling the *Yadnya* Ceremony which is the main task of the *Kubayan* is the *Yadnya* which is related to the rules of the *Dewa Yadnya* ceremony, as well as the other *Panca Yadnya* if carried out by the Sembiran Traditional Village.

Jero Bahu is the *ulu apad* leadership structure under *Kubayan*, *Jero Bahu* is a continuation after his position as *Singukan*. There are two positions of *Jero Bahu*, namely 1). *Jero Bahu Wayahan* as a candidate to replace *Kubayan Nyomanan*, if he resigns or dies, 2) *Jero Bahu Nyomanan*, who is in charge of helping carry out *Jero Bahu Wayahan*'s duties. *Singukan* in the *ulu apad* structure is a potential replacement for *Jero Bahu*, if he stops or is unable to remain. *Singukan* there are two namely *Singukan Wayahan* and *Singukan Nyomanan*. Both of them are preparing to learn about customs, culture and Hinduism. *Singukan* seeks to learn the form, function and meaning of religious ceremonies held at temples. In order to find out the type of offerings used for each Temple at the Temple (Interview results 7 June 2022).



Yadnya activity by *lungguh krama neggak*
Source: personal documentation

The *ulu apad* leadership system in terms of its main tasks and functions, can show that the structure uses democratic principles, with a depleted task division system, all jobs are handled according to their respective fields of duty. There is no overlapping division of tasks, the basis for the division of tasks is based on deliberation and consensus, working together, there is already a separate division based on *awig-awig* and *perarem*. Based on the description of the *ulu apad* structure starting from the task at the forefront of which is Kubayan, until Panakawan shows that they carry out tasks according to their respective functions, they have their own duties and should not be interfered with or intervened from any party. The main task of Kubayan cannot be taken by any party. It is impossible for Pamuhit or Panakawan to take the task of Kubayan. Therefore, it appears firmly that the *ulu apad* leadership system in terms of its main tasks has reflected elements of democracy (Suarjaya, 2015:285–308).

3.4 Andragogy in the *Lungguh krama neggak* System

The nature of adult learning is subjective and unique, that is what makes adults try their best in learning, so that what is expected can be achieved. Andragogy was born from the premise that adults have their own characteristics in learning, so that the theories regarding learning that have been applied to children and adults are

not relevant to be used specifically in adult education. Andragogy is a term introduced by Alexander Kapp, a German teacher, and popularized by Malcolm Knowles. According to Knowles in (Sujarwo, 2015:5) “Andragogy is therefore, the art and science of helping adults learn”. Andragogy is the science and art of helping adults learn. Knowles in his book "The modern practice of Adult Education", said that originally he defined andragogy as the art and science of helping adults learn. Mustangin in the Journal of Educational Science Research volume 11, Number 1, March 2018 states as follows.

The adult learning approach (andragogy approach) is built on several assumptions, namely: First, an adult has a self-concept as an independent person, meaning that he sees himself as capable of fully self-regulating himself. Second, adults have many (rich) experiences that tend to be different as a result of their life background. Third, adults have a certain readiness (according to their social role) to learn. Fourth, adults tend to have a perspective to quickly apply what they learn. Fifth, for adults learning is a process from within (not determined by external forces). All of these assumptions carry certain implications that are very important to consider in adult learning efforts. To get maximum results in all processes of improving the quality of adult human resources, it is absolutely necessary to understand and apply the principles of adult learning (Budiawan, 2018: 46).

The principles of learning for adults have their own characteristics and are different from the principles of learning for children or immature people. Many opinions of experts about the principle of learning in adults, among others, put forward by Mansour Fakhri that adults learn well when:

1. He fully participates in activities.
2. Regarding which one is of interest to him and has something to do with his daily life.
3. What he learns is useful and practical.
4. Have the opportunity to fully utilize his knowledge, abilities, and skills, in sufficient time.

5. There is a good mutual understanding between them (Kisworo, 2017:85).

The andragogy approach in the social system is the achievement of balance within the indigenous community itself. To achieve this goal, the learning process in the community must be able to touch aspects of human quality, such as the development of intellectual abilities, positive attitudes, independence and creativity. To reach changes in human quality, the community development approach must use a community learning approach (andragogy). As a learning process (andragogy), it is important for community development to put the assumptions of changes that are required by the content of educational or learning values, which are as follows:

First, it cannot change society directly, but can only help people to change themselves. Second, the change uses a positive self-concept, which is a self-confidence that he wants to make changes and is able to make changes. Third, people will be motivated to involve themselves in development activities (learning) if the development activities can meet their needs and interests. Fourth, every adult expects that they can direct the changes themselves according to what they expect. Fifth, community development activities should be fun activities, not only involving physical energy, but also involving thoughts, feelings, emotions, and intuition as a whole (Kisworo, 2017: 87).

The principles of adult learning that need to be considered in the implementation of the *Lungguh krama neggak* system in the Sembiran Traditional Village are related to: First, the relationship between subjects in each position and the community. In order for harmony to be achieved as desired, then in the implementation of its functions, the subject who holds the highest position should not act as a teacher who teaches certain subjects to students who in this case are the community. However, it is better to act as a guide and provide assistance to subjects who are in a position below him in solving the crucial problems that are being faced by indigenous peoples. Second, the organization of the material. In organizing the material, the subject should take advantage of the experience of the

subject (community) that was developed and involve them in formulating programs in indigenous peoples. By making the most of their experiences, the subjects developed will be able to teach each other in a multi-directional dialogue. Their participation in program formulation is expected to foster a sense of community responsibility for traditional activities. This, in the end, is expected to produce satisfactory results together. By involving the subjects developed in the formulation of the form of development activities, it will increase achievement and togetherness. Satisfaction, pleasure, happiness will automatically be felt when achieving success in carrying out activities. Third, the selection and use of development methods. There are many methods that can be applied in community learning activities. But the most important thing to note is how to choose the most appropriate method to deliver the material in order to achieve the expected goals. Whatever method is used by the subject, what really needs to be applied is that the activity must: (1) focus on the problems that are being faced by the community. (2) Encouraging the community to play an active role. To allow this to happen or be conditioned, it is necessary to create a conducive climate for the learning process to occur in indigenous peoples' activities, such as the growing curiosity of the community, having a belief that only by learning people will change or develop towards a better life. (3) Encouraging people as subjects to dare to express their experiences, even though they are bitter experiences. A sense of security for the community in conveying their experiences, respect for their presence and various opinions, freedom to act, express and use language and words need to be given by all parties as widely as possible. (4) Lead to cooperation among themselves as subjects and between them and the subject. This cooperation will be realized if all parties realize that the problem that is being sought a solution is a common need, not the needs of a few or a few of them. It needs to be instilled that only by working together to solve problems will be light, work will be passionate, showing that everyone is important, no one is considered useless, and so on. Cooperation in a

community development with an andragogy approach can be carried out in all stages of the activities of the Atmadja indigenous people (2008: 243).

Atmadja (2008: 243) states that Balinese society has undergone a change from traditional society to modern society which leads to a practical and efficient attitude in economic terms. However, not all Balinese people in the current order have undergone a total change, there are some areas that still maintain traditions inherited from generation to generation, but combined with the times without losing their traditional elements. This means that the essence of traditional values is fixed, but the form of implementation is adjusted to the situation, conditions, and human development.



Piodalan ceremony at the temple in Sembiran Village

Source: personal documentation

The people of the Sembiran Traditional Village do not know the name of caste or wangsa. This is indeed inherited from the past because the manners of the Sembiran Traditional Village are residents of Bali Aga or Bali Mula. Besides, the difference between the citizens is only for people with the status of Jero, meaning holy people in the village, they have the social status of saints. So that religious social values for the Sembiran Traditional Village community are indeed people who uphold egalitarian values or equality of social status in their society.

IV. CONCLUSION

Lungguh krama neggak as an ulu apad government system in the Sembiran Indigenous community as an old village is relatively still

able to maintain its traditions, it can survive until now. The village government structure under Kubayan is still running strong. Kubayan has a high social religious authority, so his voice is still heard in the context of maintaining traditions in the Sembiran Traditional Village. The government structure of the Sembiran Traditional Village in lungguh krama does not have the completeness of officials who support the structure.

The form of andragogy in the lungguh krama neggak system of the Sembiran Village community is an activity to help and assist adults to learn according to their desired needs in accordance with the principles of adult learning and adult learning needs. Kubayan is the highest position in the ulu apad system. Occupies an honorable position in the system of religious ceremonies. The structure of the ulu apad starts from the task at the forefront of which is Kubayan, until Panakawan shows that they carry out tasks according to their respective functions, they have their own duties and should not be interfered with or intervened from any party. The principles of adult learning that need to be considered in the implementation of the community system of Lungguh krama neggak in the Sembiran Traditional Village where the role of the family and early regeneration is one of the efforts to maintain the existence of the Sembiran Traditional Village community system through an andragogy approach. It is recommended to the people of the Sembiran Traditional Village to always maintain the local wisdom of the community, especially the lungguh krama neggak community system which has been proven to be able to maintain the order of life of the Sembiran Traditional Village community.

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