

Historical Inquiry: A Conceptual Analysis Of The Origins Of Pegayaman Village, Sukasada District, Buleleng Regency, Bali

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Article Info	A B S T R A K
Timeline	<i>Historical Study of Pegayaman Village, Buleleng, Bali. This journal examines the origin of Pegayaman Village, Buleleng, Bali, through a conceptual study of its history. This research is motivated by the lack of conceptual understanding of village history for the younger generation and the need for the regeneration of local historians. The exploratory qualitative research method focused on Banjar Dinas Barat Jalan, Pegayaman Village. Primary data was obtained through interviews and direct observations, while secondary data was obtained through observation and interviews with the primary source. The study results show that the origin of Pegayaman Village is divided into 5 phases: 1. Threat and Conflict Phase: Pegayaman Village became a fortress for the defense of the Buleleng Kingdom from the attacks of the southern kingdom. 2. Recruitment Phase of 100 Muslim Laskar Blambangan: The Kingdom of Buleleng received the assistance of 100 Muslim Laskar from Blambangan to guard its territory. 3. Appreciation Phase with the Handover of Gatep Forest: Muslim soldiers were given the Gatep Forest land to appreciate their services. 4. Phase of Naming the Area into Pegayaman Village: "Pegayaman" comes from the word "gayam," referring to the gatep fruit and keris gayaman, a symbol of strength and resilience. 5. Strategic Phase of Pegayaman as a Fortress of Defense, Identity Formulation, and Value Conservation: Pegayaman Village has developed into a village with six superior identities, such as a historical village, an old village, a warrior village, and an acculturative village. This journal concludes that Pegayaman Village has a rich and unique history, formed through the acculturation of Islamic-Hindu culture and</i>
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religion. This village is a real example of tolerance between religious communities in Bali, with a rich cultural heritage and tradition due to the acculturation.

Kata Kunci:
Sejarah
Akulturasi
Desa Pegayamaan
Identitas Budaya



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ABSTRACT

Kajian sejarah Desa Pegayaman, Buleleng, Bali, pada artikel ini meneliti asal usul Desa Pegayaman, Buleleng, Bali, melalui studi konseptual sejarahnya. Penelitian ini dilatarbelakangi oleh belum tersedianya kerangka konseptual tentang sejarah desa untuk digunakan sebagai media regenerasi sejarawan lokal. Metode penelitian kualitatif eksploratif diterapkan dengan fokus di Banjar Dinas Barat Jalan, Desa Pegayaman. Data primer diperoleh melalui wawancara kepada 3 orang responden dan observasi langsung, sementara data sekunder melalui sumber literatur dan arsip. Hasil penelitian menunjukkan bahwa asal usul Desa Pegayaman terbagi dalam 5 fase: 1) Fase ancaman dan konflik: Desa Pegayaman menjadi benteng pertahanan Kerajaan Buleleng dari serangan kerajaan selatan. 2) Fase perekrutan 100 laskar muslim Blambangan: Kerajaan Buleleng menerima bantuan 100 laskar muslim dari Blambangan untuk menjaga wilayahnya. 3) Fase apresiasi dengan penyerahan hutan gatep: Laskar muslim diberi lahan hutan gatep sebagai bentuk apresiasi atas jasa mereka. 4) Fase penamaan wilayah menjadi Desa Pegayaman: Nama "Pegayaman" berasal dari kata "gayam", merujuk pada buah gatep dan keris gayaman, simbol kekuatan dan ketahanan. 5) Fase strategis Pegayaman sebagai benteng pertahanan, Perumusan Identitas dan Konservasi Nilai: Desa Pegayaman berkembang menjadi desa dengan 6 identitas unggul, seperti desa sejarah, desa tua, desa pejuang, dan desa akulturatif. Jurnal ini menyimpulkan bahwa Desa Pegayaman memiliki sejarah yang kaya dan unik, dibentuk melalui akulturasi budaya dan agama Islam-Hindu. Desa ini menjadi contoh nyata toleransi antarumat beragama di Bali, dengan warisan budaya dan tradisi yang kaya hasil dari akulturasi tersebut.

INTRODUCTION

Balinese architectural philosophy concerns the concept of traditional Balinese spatial planning, which greatly determines the zoning arrangement of both the banjar house environment and the village

environment (Prasetya, 2012). Traditional orientation is a spatial orientation formed by three axes, namely: 1) the religious axis, oriented to the trajectory of the rising and setting of the sun with the direction of the wind as the main value (the direction of the rising of the sun) and the direction of kauh as the value of the intermediate nista in the middle (Diana, 2016), 2) the axis of the earth, oriented to the mountains and the sea. The mountain as the direction of kaja (north) for the people of southern Bali is the main value and the sea or the direction of kelod is worth nista while for the people of northern Bali, kaja is to the south because the mountains are in the middle of the island of Bali. The direction of the kelod is the direction to the sea, to the north in northern Bali and to the south in southern Bali. The northern value is in the direction of the mountain or kaja, while the nista value is in the sea area or kelod with Madya in the middle (Subrata, 2020), 3) the cosmos axis, which is a variant of the religious axis and the cosmos axis, has the meaning of menek (up) and tuwun (down), with three levels of values that are menek (main), middle (intermediate), and tuwun (nista) (Prasetya, 2012).

Pegayaman Village, Sukasada District, Buleleng Regency, Bali holds interesting historical phenomena to be reviewed such as the history of cultural acculturation, art acculturation, customary acculturation, language acculturation, culinary acculturation, the history of the entry of Islam, architecture, and its economic potential (Arif, 2016). The life of the local Pegayaman community is mostly supported by agricultural products, plantations, livestock, laborers and builders and a small number are self-employed (Punia & Nugroho, 2022).

Pegayaman Village is surrounded by government centers, housing, rice fields, clove and coffee plantations. Pegayaman Village has five hamlets or banjars, namely Banjar Dinas Barat Jalan, Banjar Dinas Timur Jalan, Banjar Amerta Sari, Banjar Kubu, and Banjar Kubu Lebah. The people of Pegayaman Village have unique cultural roots with typical Pegayaman religious rituals. In Pegayaman Village, there is Islamic-Hindu acculturation which can be seen from several buildings, including in the mosque building. That's why, mosques in Bali are mostly different from mosques in general. Balinese architecture full of carvings, also colors mosques in Bali. Even the integration of the two elements is still maintained until now in Pegayaman Village (Prasetya, 2012).

Muslims apply the subak irrigation system, a pattern of water management like Hindu farmers do, although the way to be grateful during harvest is different (Wartasaya, 2018). Two subaks in Pegayaman Village are Subak Sawah and Subak Abian. Muslims who cultivate agricultural land in Subak Yeh Sumbul, Madewi, Pekutatan, and Subak Yeh Santang, Jembrana Regency, the western tip of the island of Bali, implement an irrigation system regularly as farmers on the island of the Gods generally do. In Pegayaman Village, most of the traditional house buildings are simple buildings, without a small altar or Balinese house temple (Prasetya, 2012).

Based on the general description, Pegayaman Village is a potential village in terms of acculturation and culture. History proves that religion plays a significant role in the formation of acculturation in Pegayaman Village, which is multi-dimensional (Bachtiar, dkk., 2022). Ketut Muhammad Suharto is one of the cultural experts and historians of

Pegayaman Village who knows and understands the history of Pegayaman Village. So, from this potential, Pegayaman Village has succeeded in making it a tourist destination village by the Tourism and Sports Office. In terms of readiness, Pegayaman Village has not conveyed its readiness in the aspects of human resource empowerment, village governance systems, and innovation development. Of course, the opportunities provided by the Tourism and Sports Office will be more potential if there is a regeneration of human resources in historical and cultural knowledge, as well as the acculturation of Pegayaman Village so that it is possible to produce local tour guide outputs and can become new jobs for the people in Pegayaman Village (Kartini, 2011).

The problem as well as the challenge faced by Pegayaman Village is the lack of historian regeneration (Kartini, 2011). Pegayaman Village in Buleleng Regency is characterized by a rich and diverse cultural heritage, traditions, and history pegayaman, reflecting a distinctive confluence of Balinese and Islamic influences. It is recognized as one of Bali's oldest Muslim communities, and its residents maintain syncretic traditions that blend Islamic faith with local Balinese customs. The community exemplifies interreligious harmony through its local wisdom and rituals, example, the annual Sokok Base Maulid procession and the ethos of Menyama Beraya (mutual respect of beliefs) illustrate peaceful Balinese-Islamic coexistence. Much of Pegayaman's history survives only in oral form, for example a local narrative recounts that in the late 17th century King Panji Sakti settled a detachment of one hundred Osing (East Javanese) soldiers in Pegayaman, a story that helps explain the village's blended heritage. These oral narratives and associated ritual arts warrant

systematic documentation by historians to ensure the village's intangible cultural legacy is preserved for future generations. Indeed, the village's own emblem and motto emphasize preservation, the phrase "gayam asri abadi" on the village shield literally means keeping the ancestral culture "everlasting" underscoring the community's commitment to maintaining its heritage. Moreover, Pegayaman has been officially promoted as a cultural tourism destination, since its combination of cultural richness, tradition, and natural beauty has been highlighted as uniquely attractive to visitors. In sum, historian-led research is essential to accurately record and analyze Pegayaman's complex history, to reinforce its distinctive cultural identity, and to guide sustainable heritage tourism development.

The source of historical information is still fully borne by Mr. Ketut Muhammad Suharto as an accomplished historian in Pegayaman Village. The history of Pegayaman Village needs to be mapped conceptually so that it is easier for the younger generation to understand as a potential successor to historians. So far, information about the history of the origin of Pegayaman Village is informed randomly without any systematic classification of information.

Previous research studies were conducted to find the state of the art through web open knowledge maps and found several interesting and often discussed research topics, namely morals, cultural acculturation, and values embraced by the people of Pegayaman Village as shown in the following image.

OPEN KNOWLEDGE MAPS



Figure 1 State of The Art

In addition, there is also a previous research on the topic of the history of Pegayaman Village, the results of the literature review found that there is information related to the history of Pegayaman Village, but it is still packaged randomly and has not been conceptually mapped. Meanwhile, generation Z is easier to absorb information that is packaged conceptually, so this research is important to synthesize the information on the origin of Pegayaman Village, so that it can be grouped and mapped, so that it is easier for generation Z to absorb and accelerate the process of regeneration of historians from Pegayaman Village. Then, what are the results of the conceptual study of the origins of Pegayaman Village, Suksada District, Buleleng Regency, Bali?

METHOD

The method applied in this study is a qualitative method with an historical research design. The research location is in Banjar Dinas Barat Jalan, Pegayaman Village, Suksada District, Buleleng Regency, Bali

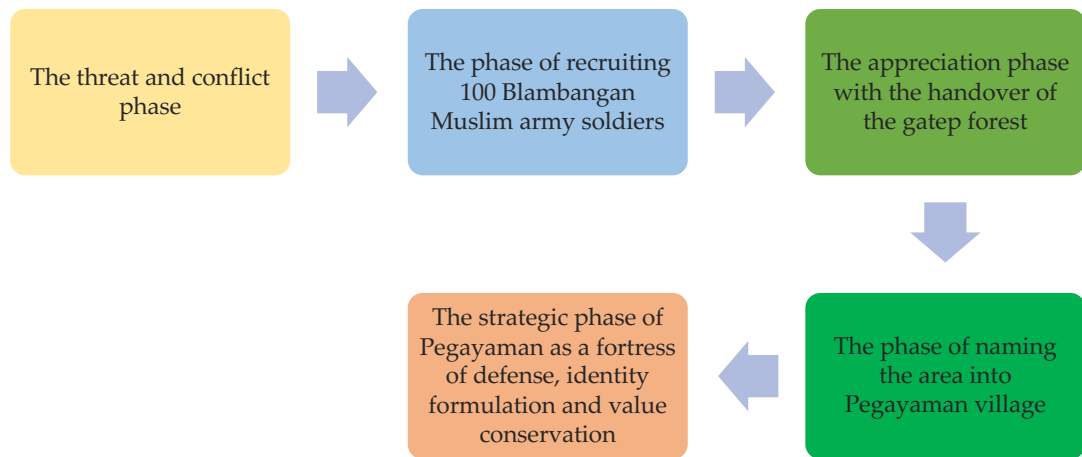
Province. The duration of the research was carried out for 2 months from June 6 to August 6, 2024 with 8 research agendas including: initial survey, secondary data collection, literature study, observation, interview, data analysis, conclusion drawn, and manuscript writing.

Data sources were obtained through primary data sources by conducting interviews and direct observations of research subjects. Secondary data sources were obtained through observation and direct interviews with the main sources (Sugiyono, 2013). Data sources were collected to obtain a basis for information on the history of the emergence of the Boyling Village based on the initial development phases to survive in the conservation phase. Data collection techniques were obtained through structured and unstructured interview techniques, participatory observation techniques, and documentation. The respondents comprised the government, represented by Mr Tantowi; historians, represented by Mr Ketut Muhammad Suharto and the people of Pegayaman Village, represented by Mr Kosim. The instruments or tools used to measure research variables are interview drafts, observation drafts, and documentation drafts. Testing the validity of the data was carried out by triangulation test technique. Data analysis techniques are carried out using domain analysis, taxonomic analysis, and component analysis (Miles & Huberman, 1992).

RESULTS

The conceptual analysis provides empirical evidence for the historical origin of Pegayaman village classified into 5 phases, namely: 1) the threat and conflict phase, 2) the phase of recruiting 100 Blambangan

Muslim army soldiers, 3) the appreciation phase with the handover of the gatep forest, 4) the phase of naming the area into Pegayaman village, and 5) the strategic phase of Pegayaman as a fortress of defense, identity formulation and value conservation. The following is a chart of the historical phases of Pegayaman Village.



Bagan 1 *Outline of the Historical Phase of Pegayaman Village*

DISCUSSION

Pegayaman Village is located in Sukasada District, Buleleng Regency, Bali. It has a unique and different history from other villages in Bali. This village is inhabited by a Balinese Muslim community that has existed for hundreds of years, but still maintains the distinctive Balinese traditions and customs, so that it is a differentiator from the Muslim community in other areas. According to history, the Pegayaman Muslim community was formed during the reign of the Buleleng Kingdom, precisely during the era of the Gelgel Kingdom in Bali in the 17th century. At that time, King Gelgel, named Dalem Ketut Ngulesir, invited Muslim

troops from Makassar, Java, and Lombok to help protect his territory from outside threats (Abadi, 2018).

Pegayaman Village has been known as an old village that has a long history along with the glory of the Buleleng Magical Panji Kingdom, Bali. The name Pegayaman Village cannot be separated from the history of the hill kumpi ringers who occupy the jungle area which was used as a wild fortress of the Buleleng kingdom from royal attacks from the south (Suharto, 2023).

Over time, the Pegayaman people experienced a process of cultural acculturation. They adopt various Balinese traditions, such as traditional ceremonies and mutual cooperation, while maintaining Islamic values. For example, in certain traditional celebrations, people use Balinese traditional clothing, but still carry out religious rituals according to Islamic teachings. The Balinese language is also used in daily life, even though they are Muslims. This acculturation is a unique identity that makes Pegayaman called "Islamic Bali Village".

The Muslim community in Pegayaman Village also has a good relationship with the Buleleng kingdom. During the reign of King Buleleng. The relationship between the Pegayaman people and the kingdom was closely established with several leaders of the Pegayaman Muslim community who were even given important positions in the kingdom. This relationship has been maintained to this day, where the Pegayaman community is respected as an integral part of Buleleng's history and culture. Pegayaman is known for its strong tolerance between religious people. In this village, although the majority of the community is

Muslim, they coexist peacefully with the Hindu community in Bali. Their religious traditions are often colored by local Balinese values, such as the way they dress during prayers and religious ceremonies (Tafsiruddin, 2022).

Pegayaman Village is a unique example of the combination of culture and religion in Bali. To this day, Pegayaman retains many distinctive cultural heritage and ancestral traditions, which are a combination of Balinese and Islamic culture. This village has become a symbol of tolerance between religious communities in Bali, and attracts the interest of academics, tourists, and other parties who are interested in religious culture in Indonesia (Hadriani dan Mahardika, 2023). To answer the formulation of this study, there are 5 categories of phases of origin of the formation of Pegayaman Village as follows.

Threat and Conflict Phase

Pegayaman Village has been known as an old village, which has a long history along with the glory of the Panji Sakti Kingdom of Buleleng Bali. The name of Pegayaman Village, cannot be separated from the history of the Kumpi Bukit villagers who occupied the jungle area which was used as a wild fortress of the Buleleng Kingdom from the attack of the kingdom from the south. The story of the existence of Pegayaman Village cannot be separated from a concept that has existed since 1611. This is revealed from a story that happened that year. That is when Ki Barak, a 12-year-old child is resting at an altitude at the top of a mountain range that when we pass through it from the north and south is the highest peak, at an altitude of 1,350 meters above sea level (Suharto 2023).

In this place there is an event and event that is very sacred and has a positive impact on the development of a region, namely Buleleng. The story that occurred in the early 17th century is the forerunner of a number of very interesting events that until now have become the pattern of life of the Buleleng people.

In 1647/1648, Ki Barak Panji Sakti proved his oath made in 1611 to conquer the westernmost region, East Java, the kingdom of Blambangan. To realize his ideals, Ki Barak collaborated with the Islamic kingdom of Mataram Central Java which at that time was led by King Amangkurat 1 who ruled from 1645-1677. At the same time, the forces of the Buleleng and Mataram kingdoms met and attacked the Blambangan kingdom to be carried out.

On this occasion, I Gusti Anglurah Panji Sakti offered to collaborate with Tumenggung. And the effort when leading the troops sent by Amangkurat 1 to control Blambangan. The offer submitted by I Gusti Anglurah Panji Sakti to Tumenggung, and the effort was well received. Finally, at that time, Blambangan could be controlled by I Gusti Anglurah Panji Sakti, the King of Buleleng Bali (Interview with Suharto, July 10, 2024).

Recruitment Phase of 100 Blambangan Muslim Army Soldiers

Based on research by Abadi (2018), the founding father originated from Blambangan. When King Buleleng faced threats and conflicts, help was obtained from the Blambangan military. In response, Blambangan gave 100 Muslim soldiers to I Gusti Ngurah Panji Sakti which was brought from Blambangan and then placed in the gatep forest area with political

elements and da'wah elements in it. 100 Muslim army soldiers came and settled in the gatep forest without taking their wives to Singaraja, Buleleng. Finally, when they settled down, 100 Muslim soldiers recruited from Blambangan married Balinese Hindu girls and converted to Islam (Suharto Interview, July 10, 2024). This creates a Muslim community that coexists with the rest of the Balinese Hindu community. This basis is the term "acculturation" which continues to develop until now naturally and naturally (Suharto Interview, July 10, 2024).

Appreciation Phase with the Handover of Gatep Forest

In its development, these 100 Muslim soldiers from Blambangan were slowly and surely assigned as guards of the Buleleng Kingdom. They are the fortress of defense in the southern region. The haunted hilly area covers an area of 1,548 hectares (included in the 1942 map). After the conflict ended, some of them 100 Muslim soldiers from Blambangan decided to settle in the North Bali region, and they were appreciated by the granting of the gatep forest land (Interview with Suharto, July 10, 2024).

Regional Naming Phase to Pegayaman Village

The existence of Pegayaman Village when referring to the name of the village, it seems as if there is something special with words and attributes that do not literally exist in the Bali region. Pegayaman is taken from two syllables, namely gayam which comes from the gatep fruit, and gayaman which comes from keris, a Javanese keris of Surakarta (Tantowi Interview, July 11, 2024).

Starting from the provision of gatep forest areas as a form of appreciation (Prasetya, 2012). The area was named Pegayaman Village which was taken from the word 'gatep' which means the same as 'gayam' in Javanese. Pegayaman is taken from two syllables, namely gayam which comes from the gatep fruit, and gayaman which comes from keris, a Javanese keris of Surakarta (Tantowi Interview, July 11, 2024)..

Gatep fruit is useful for overcoming constipation, because this fruit contains very high fiber. Maintains intestinal health (contains saponins) as a cleanser of toxins in the digestive tract and colon. This gatep tree grows a lot, especially in Pegayaman Village. This gatep tree is one of those that is considered an icon of philosophy in giving the name of Pegayaman Village (Kosim Interview, July 9, 2024)..

The gayaman keris is a keris in Surakarta (Solo), Central Java. This keris is mainly used in the Solo Palace environment. Information obtained from the Solo Palace, Surakarta Hadiningrat, which was explained by the guard of the Surakarta Palace Museum, that there are two types of kris, namely the ladrang keris and the gayaman keris (Tantowi Interview, July 11, 2024). The gayaman keris is simple in shape and resembles a gayam or gatep fruit. The gayaman keris is usually worn by knights during war and was also used for daily needs during the ancient royal era (Hardoyo, 2019). If we look for the meaning and philosophy of the keris, that the keris is an object that is used as a weapon and has a very high philosophy (Suharto Interview, July 10, 2024).

Strategic Phase of Pegayaman as a Defense Fortress, Identity Formulation and Value Conservation

The strategy carried out by Pegayaman village as a defensive fortress has captured several sectors, including the economic, political, and social sectors developed by the former rebels in Butt since 1648 until now. The non-dependence between the knights of Pegayaman Village and the kingdom makes the defense stronger, such as from the strategy of the economic sector in the hilly area, wetland and dry land cultivation is carried out as pure farmers who cultivate crops. Two commodities that are sustainable to date are rice and coffee crops, besides that there are currently new commodities, namely cloves and cocoa (Abdi, 2012).



Figure 2 *Interview with Pegayaman Village Historian*

In an interview with one of the community leaders and historians of Pegayaman Village, Mr. Suharto, he said that Pegayaman Village succeeded in formulating 6 superior identities, namely Pegayaman Village as history, Pegaayaman Village as an old village, Pegayaman Village as a fighter, Pegayaman Village as a unique village, Pegayaman Village as an acculturative village, and Pegayaman Village as a cultural village (Suharto Interview, July 10, 2024). Based on the findings of field observations, it

was found that the nuances and characteristics of the residents of Pegayaman village intersect with 6 identities that have been formed to date and their existence is maintained and continues to be inherited through customary traditions that are integrated with religious, socio-cultural, and artistic activities. The following is a series of documentation data findings related to the treatment of 6 identities carried out by the people of Pegayaman Village.



Figure 3 *Conservation of Pegayaman Village's Superior Identity*

Value conservation continues to be carried out by the community in Pegayaman Village through the regeneration of instilling moral values and identity as Muslims. In terms of sustainability, planting and maintenance values are passed down to children in Pegayaman Village with supportive, namely all parties such as village managers, schools, parents, and the people of Pegayaman Village also contribute fully to maintaining the superior identity.

CONCLUSION

Beyond that, a timeline diagram would make the history sequence easier to understand. The conceptual analysis provides empirical evidence for the historical origin of Pegayaman village classified into 5 phases, namely: 1) the threat and conflict phase, 2) the phase of recruiting 100 Blambangan Muslim army soldiers, 3) the appreciation phase with the handover of the gatep forest, 4) the phase of naming the area into Pegayaman village, and 5) the strategic phase of Pegayaman as a fortress of defense, identity formulation and value conservation. The peak of the formation of Pegayaman village is the emergence of 6 superior village identities, namely Pegayaman village as history, Pegaayaman village as an old village, Pegayaman village as a fighter, Pegayaman village as a unique village, Pegayaman village as an acculturative village, and Pegayaman village as a cultural village.

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