

## The Meaning of Pancasila in the Tradition Of Subak Management: A Reflection of Pancasila Values in the Balinese Venture for the Next Generation of Food Security



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**ABSTRACT:** The orientation of this article is to seek the meaning of *Pancasila* in the tradition of subak management in Bali. Subak is a form of cultural heritage of agricultural management in Balinese society that has been recognized as a world cultural heritage. However, no researcher has revealed anything about subak as a cultural heritage of the Indonesian nation. In this problem, doubts arise about the existence of *Pancasila* values in the Subak management tradition. The problems center on: 1) What is the meaning of pancasila in the tradition of subak management?. This problem has been tried to be solved by using qualitative methods. Primary data was obtained through observations of Subak in Bali. Secondary data was successfully collected through a literature study. All data were analyzed qualitatively and interpretatively with a semiotic approach. The results of the study show: there is a positive correlation between *Pancasila* values and Balinese cultural values, which are part of the management of the subak tradition in relation to food security efforts. The values of *Pancasila* are reflected in the practice of religious values, ecological balance values, structural unity values, economic values, legal values, security values, and technological values in managing the Subak tradition for inheritance to the next generation of Balinese people as one of the children of the *Indonesian* nation. The results of appreciating these values have been beneficial for the Balinese in handling conflicts and technical errors related to traditional agricultural practices with the subak system for food security. If the handling of agricultural practice problems in the subak system proves to be unfair but still has a positive meaning, it can be understood that the results of the appreciation of religious values, ecological balance values, structural unity values, technological values, economic values, and security values by Balinese people are very good and culturally influential.

**KEYWORDS:** Meaning, *Pancasila* Values, Subak, Food Security, Balinese.

### I. INTRODUCTION

Subak is an irrigation and agricultural institution with a socio-religious pattern, primarily engaged in water treatment for crop production based on local wisdom values in Bali (Sutawan, 1991). Initially, subak was defined in Prop. Bali No. 2 of 1972 as a farmer association in a social unit that has the characteristics of religious agrarian social routines in land management and rice field irrigation processes. Subak is defined, in accordance with the Regional Regulation of the Province of Bali No. 9th 2012, as a traditional organization in the field of structuring the function of water and structuring plants at the agricultural business level that cares about the cultural resilience of the Balinese indigenous people.

For Balinese farmers, subak has an important role in responding to the challenges of developing increasingly competitive market tastes in changing times. The functions of subak for Balinese farmers are as follows: (i) distributing irrigation water fairly to all subak members; (ii) maintaining irrigation networks; (iii) developing the resources of subak members; (iv) managing conflict; and (v) carrying out ceremonial activities. The function of subak is analogous to the implementation of the philosophy of *Tri Hita Karana* (THK) in the subak area concerned. The function of distributing irrigation water in a fair manner is the implementation of the redemption component. The function of maintaining irrigation networks, mobilizing resources, and managing *pawongan* conflicts. While the benefits of carrying out ceremonial activities outweigh the implementation component, Furthermore, unless the subak is able to carry out all its functions in line with the application of the *Tri Hita Karana*, it is unlikely that the subak has been able to develop itself to maintain the environment based on the philosophy of the *Tri Hita Karana*. When talking about the environment, the discussion includes the biotic, abiotic, and social environments. If the management of the subak tradition can carry out all of its functions properly, then this is in line with the function of the subak, which is in harmony with *Pancasila* values. Thus, a subak that can carry out its functions properly can be said to have been able to develop a harmonious social environment according to the foundation of *Tri Hita Karana* as well as the practice of religious values, kinship, harmony, justice, ecology, and security in the orientation of Pancasila values for the resilience of national unity of *Indonesia*.

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If all the uses of subak, which are the application of the noble values of *Pancasila*, can be implemented properly, then this will certainly become part of the strength of subak in supporting local and national food security for the Republic of *Indonesia*. Internally, subak is strong because all farming capital in subak is united based on the desire to achieve justice for access to rice field water distribution. That is why Subak is referred to as a cultural institution. With the ability of subak internally, subak is able to adapt to developments in national development and is able to develop *Pancasila* values into good organizational management. However, the weakness in managing the subak tradition, which has a Balinese cultural dimension, is the problem of resilience due to external party intervention. However, the management of the subak tradition is facing various threats. Internally, the threat of frequent disintegration and conflict within the subak system is felt when losses occur due to injustice and errors in the farming process. Apart from that, the most serious thing is that the interest of the young generation of Bali in working in agriculture is very small. The impression of working as a farmer is synonymous with low income and a dirty and uneducated working atmosphere, causing most of the young generation in Bali to tend to stay away from farming culture. Some of them are reluctant to get involved in subak management because it is unimpressive, and they still have doubts about justice in accordance with the Indonesian ideology.

*Pancasila* is the source of the Indonesian's ideology. The orientation of this article is to seek the meaning of *Pancasila* in the tradition of subak management in Bali. Subak is a form of cultural heritage of agricultural management in Balinese society that has been recognized as a world cultural heritage (Windia et al., 2018). However, no researcher has revealed anything about subak as a cultural heritage of the Indonesian nation. In connection with this problem, doubts arise about the existence of *Pancasila* values in the subak management tradition. Therefore, the problem is focused on : 1) What is the meaning of *Pancasila* in the subak management tradition?.

## II. RESEARCH METHODS

This problem regarding *Pancasila* and the management tradition of subak has been resolved using qualitative methods from an anthropological perspective. The qualitative method is a method that supports the search and processing of visual and descriptive data (Haenssger, 2019). Observation can be used to obtain primary qualitative data (Lloyd, 2021). All primary data were obtained through observations of subak in Bali. Meanwhile, all secondary data was successfully collected through literature studies on subak traditions and Balinese culture. The total data were analyzed qualitatively and interpretatively in a review of the hermeneutic paradigm with a semiotic approach. The study of semiotics through the hermeneutic paradigm is relevant for building symbolic understanding from an anthropological perspective (Parmentier, 2016).

## III. RESULTS AND DISCUSSIONS

### 1.1 Reflection Of Pancasila Values In The Management Of Subak Tradition

*Pancasila* values food security in the Balinese traditional agricultural irrigation system called subak. Subak is implemented in accordance with the orientation of Balinese cultural values. The intended cultural value orientation is very much centered on the abstraction of local wisdom as a cultural force that supports ethics, logic, aesthetics, and social practices (Pradana, 2012). Through the philosophical foundation of *Tri Hita Karana*, the order of subak activities is expected to firmly defend productive land philosophically, which does not conflict with *Pancasila* ideology. Subak members' beliefs that land is Mother Earth, water belongs to *Dewa Wisnu*, and rice belongs to *Dewi Sri* have strengthened the existence of cultural wisdom imbued with Hinduism. The ritual life cycle of rice plants, which is in line with human life cycle ceremonies, is a reflection of the humanization and respect of farmers towards plants, animals, and various natural resources as a symbol of a mutualistic symbiotic relationship. Besides the existence of records about the capabilities and weaknesses of subak, even though they have a traditional Balinese organizational system, they have unique and superior cultural characteristics as an identity (Norken et al., 2007; Windia dkk, 2018). Balinese culture, among others, is manifested in local wisdom in Bali (Pradana and Parwati, 2017; Pradana and Arcana, 2020; Pradana et al., 2016). Local wisdom in the subak organization acquires local uniqueness in accordance with the views of *Pancasila* values, which have received UNESCO appreciation as a world cultural heritage. The essence of local wisdom behind subak has greatly contributed to the building of commitment among Balinese farmers towards natural preservation, a sense of religiosity, human subjectivity, and the construction of reasoning that is empathetic to offerings, harmony, togetherness, and balance for the sustainability of the subak environment.

UNESCO's recognition of the management of the subak tradition in 2012 is inseparable from the implementation of religious values, family values, ecological values, and harmony values, which are in harmony with *Pancasila* values. That is why UNESCO legally recognizes the cultural dimension of subak, which contains religious values, family values, and environmental harmony values, as a world cultural heritage. Since the UNESCO recognition event, the subak tradition has become increasingly known. UNESCO prides itself on subak as a traditional irrigation system that not only takes care of irrigation but also takes care of rituals in subak. Ritual is the most basic essence of culture (Pradana, 2016). What is specific about subak is its irrigation system, which is known as the one inlet and one outlet system. This means that each subak area has a water source, and each

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subak member in a particular subak has an inlet for access to water, which can be called a *pengalapan*. Each subak area and each subak member is equipped with an outlet as an access point for water to exit, after it has been used for irrigation. Automatically, the water will come out of the outlet and enter another ravine or river. Furthermore, it can be used to irrigate rice fields or subak, which are more downstream. The influence of gravity has an impact on the automation of water flow in subak management, always going to a lower place until it finally reaches the ocean. The current subak system controls the volume of water before it reaches the sea.

Basically, the practice of *pawongan* in the management of the subak tradition emphasizes that the perpetrators of the subak tradition always try to prevent conflicts among themselves. The values of *Pancasila* are reflected when fostering *pawongan* relations for harmony in family relations, reducing harassment between people, emphasizing the prohibition not to tire, and creating peace in relation to the welfare of agricultural activities. Every dry season, the potential for irrigation water conflicts tends to increase among farmers in subak. To reduce the potential development of irrigation water conflicts, farmers usually borrow irrigation water through a one-inlet, one-outlet system strategy. This strategy makes it possible to have a water supply through a process of borrowing and saving, among others. To be more harmonious in the midst of this potential drought crisis, activities of mutual cooperation are carried out to deal with irrigation problems and create harmony among people. Mutual trust in fellow members is the most important social capital in order to build harmony among fellow subak members. That is why decisions in the management of the subak tradition are generally carried out by representative consensus, not voting. Management decisions based on representative consensus represent the implementation of the fourth precept of *Pancasila*. A strong belief in the representation of interests for common goals in the use of irrigation water, plant seeds, and fertilizers is the basis for this consensus in decisions to manage the subak tradition.

As a cultural tradition related to the function of agrarian activities, subak has been managed and institutionalized since 10 centuries ago. In line with the view of Geertz (1959), the farmer's attachment to subak cannot be separated from the emotional quotient (EQ) that is built through *parhyangan*, *pawongan*, and *palemahan*. Existentially, the socialization and enculturation of local wisdom towards subak *krama* have penetrated across regions, across sectors, and across generations so that it has grown as a high collective representation. This is certainly not easy to maintain with modernization. Modernization has an impact on secularization in every ideoscape, ethnoscape, financialscape, technoscape, and mediascape of globalization (Appadurai, 1993).

Local wisdom that is built through considerations of mythology and synergy with the noble values of *Pancasila* such as religion, harmony, togetherness, and dynamic balance has built spirit as one of the capital bases for food security through subak. The ethos of reviving local wisdom has gained momentum in light of the common needs and expectations of farmers in Balinese society. Holistic elements of local wisdom in Bali are included in the traditional management of subak (Windia, 2006; Norken et al., 2007; Shushila, 1987). This wisdom spans culturally from expressive religious orders to progressive technological orders. The overall local wisdom that has harmony within the subak organization related to *Pancasila* and the resilience of the national unity of the Republic of Indonesia categorically consists of religious values, ecological balance values, structural unity values, economic values, legal values, technological values, and security values.

### 2.1.1 Religious Value

This value is a source of spirit for the first precepts in *Pancasila*. Whereas in the management tradition of *subak*, this value becomes the orientation of cultural activities that emphasize the belief in divinity, spirituality, which is the spirit of life in *subak* organizations. Through theological texts, symbol systems, and ritual activities, it is not only the realm of *parhyangan* but also the realm of *palemahan* and *pawongan* that demands not to get tired. Sanctity in the *prahyangan* zoning is considered the basis of all harmony, and fatigue is a signal of disharmony in the subak management tradition. Sanctity in the *prahyangan* zone is also believed to strengthen the stability of well-being, and fatigue can disrupt the stability of well-being. The existence of *parhyangan* through the subak temple is an effort to realize a harmonious relationship in the management of subak through symbolic sacralization. Basically, the implementation of religious values related to *parhyangan* is realized through efforts to maintain the sacred zoning of subak for the spiritual benefit of the farmers. Through the *parhyangan*, Balinese farmers hope for miracles during the farming process while active in subak. In addition, Balinese farmers have the belief that all existing capital in the subak area is a gift from God Almighty. In this regard, the perpetrators of the subak tradition must maintain a harmonious relationship with God as well as the sanctity of the temple. Water is believed to be a gift from God Almighty that must be managed and distributed fairly. Mythologically, *Dewa Wisnu* and *Dewi Sri* are believed to be the perpetrators of the subak tradition as manifestations of the rulers of the universal power in the form of a husband and wife who care about justice as a source of livelihood and prosperity through water. As an embodiment of justice that comes from the farmers' beliefs, they built the subak temple. The temple is called *Ulunsui* Temple, a holy place to worship *Dewa Wisnu*, and a holy place to worship *Dewi Sri*, known as *Bedugul* Temple. Apart from that, a temple called *Sanggah Catu* was also built at every place where water enters each rice field complex for *yadnya* purposes. As for the *dewa yadnya* that are being preserved by the managers of the subak tradition, they include the *mendak toya* tradition, which is always carried out to welcome the initial phase of planting seeds, and the *ngusaba nini* tradition just before the harvest phase.

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### 2.2 Ecological Balance Value

This value in *Pancasila* reflects the fourth precept regarding social policy. In managing the Subak tradition, this cultural value orientation is a policy direction for the conservation and sustainability of the natural environment. Basically, *papalahan* is built based on the values of ecological balance, a form of concern for the subak tradition actors towards the topography of the natural environment in agricultural areas. The reflection of *Pancasila* values in the aspect of *palemahan* is manifested in the harmonious practice of the ecological conditions of the rice fields, which are oriented towards harmony and ecological sustainability. The harmony of the natural environment in the tradition of subak management can be observed from the anatomy of the land contours of the subak area.

In the anatomy of the subak area, land contours are usually not straight, not in the same area, and are irregular, which can result in irrigation inefficiencies. On the one hand, the land in the subak area has proven effective in preventing soil erosion. On the other hand, the land contours of the subak area have created a beautiful view of the rice terraces. Besides that, the sloping topography of the subak land can cause irrigation water in the upstream part to be managed through the management of the subak tradition in the downstream part. Irrigation water used in the management of the upstream subak tradition always falls into the river or ravine below. Then the water can be used by subak-managed areas downstream to reach coastal areas. With regard to the environment in relation to the existence of subak, there is a relationship with the spiritual environment, social environment, and physical environment.

If one looks at it in relation to *Pancasila* as the foundation for the resilience of the unity of the Republic of *Indonesia*, then there is a religious value in relation to the *parhyangan* component, which seeks to establish good relations with the universal law authorities; there are family values, justice values, and security values in relation to the *pawongan* component, which seeks to remain friendly to others. Humans as well as there are harmony and ecological values related to the weak components that try to maintain ecosystem harmony in the natural environment. Respect for land, water, and various resources is the preference of the managers of the subak tradition, which is manifested through rituals, ethical strengthening, and *awig-awig*. On the other hand, pollution of land, water, and resources is prevented through actions, *awig-awig*, and ritual systems. Various conservation techniques, ranging from the concept of preservation to adaptation, are implemented by managers of the subak tradition, who are quite knowledgeable about saving, smoothing, and limiting various pollutions of natural resources. Environmental ethics and aesthetics are ecological wisdom that can radiate the charm of rice fields and agrarian culture in Bali.

### 2.3 The Value of Structural Unity

This value reflects the third principle of *Pancasila*. In the subak management tradition, this value has become a structural form of abstraction, including the potential for internal and external structural integrity of the subak tradition. Internally, the subak management tradition is more oriented towards actors in the subak tradition area, and externally, it is aimed at organizational partners who support the subak management tradition. In rural areas, regarding the synergistic relationship between the management of the subak tradition and *pakraman* village, At the supra-village level, regarding the complementary relationship between the subak area and various agencies such as the Regional Office, Public Works, and the Culture Office, subak's institutional wisdom is also reflected in the responsive and inclusive nature of openness. A very important concept in implementing this local wisdom is the development of *gotong royong*. *Gotong royong*, in the view of *Pancasila*, is a valuable practice for the unity and integrity of the nation. In the subak area, rituals of mutual cooperation such as *ngayah* and *nguopin* are carried out in a series of rituals to maintain a reciprocal relationship. *Ngayah* and *nguopin* are also carried out when subak traditional actors are in the productive sector, as they are in the interest of working on rice fields such as hoeing and planting with free assistance in order to establish good relations and maintain the harmony of unity. Institutional wisdom includes being able to describe the ability of subak to coordinate and establish reciprocal relationships with all components to foster togetherness and their roles.

### 2.4 Economic Value

This value can have a major influence on strengthening all manifestations of the *Pancasila* precepts, depending on market tastes. In the subak management tradition, this value has become a cultural focus on creative and productive endeavors to seize trade opportunities or production benefits in the form of monetary sustenance. The basic view of farmers depends on the image of limited goods, which has encouraged the attitude and behavior of hard work and thrift. The basics of a populist economy that revives small businesses are familial in nature and based on social and spiritual capital in the integration of material capital. They develop from the pattern of peasant culture in the transformation of a market-oriented productive culture. The existence of a granary building in the subak or *jineng* hall of a farmer's family is a means for saving agricultural products. In fact, Sutawan (1989) argued that subak areas need to be supported by credit institutions. Thus, the managers of the subak tradition should be able to start transforming their role in the economic field.

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### 2.5 Legal Value

This value is in line with the second and fifth precepts of Pancasila. In the management of the subak tradition, this value culturally leads to a focus on the legality aspect along with all forms of appreciation for those who excel and punishment for those who violate it towards orderliness or difficulty in *parhyangan*, *pawongan*, and *palemahan* (Geriya, 1985). In implementing the forms of legal wisdom, it varies from *pasuwara*, *simadresta*, *awig-awig*, and *perarem* to rules. When the perpetrators of the subak tradition are faced with negative social relations filled with tension and conflict, local legal wisdom, namely *awig-awig*, is a reference for subak leaders to reconcile, reduce, or resolve social conflicts, ranging from horizontal, vertical conflicts to primitive actions. Legal values in subak organizations also reflect the independent character and institutional autonomy of the subak tradition.

### 2.6 Technological Value

This value affects the level of efficiency of all forms of implementation of the *Pancasila* precepts for local and even national food security. In managing the subak tradition, this value culturally refers to the technological skills and ethnoscientific horizons of actors in understanding and solving life's problems rationally, methodically, and systematically. Farmers' views and ways of explaining and anticipating supernatural and natural phenomena that become astronomical, biological, and climatological studies reflect enough of the ethnoscientific and technological degrees of the actors of the subak tradition needed to realize justice in the management of the subak tradition. The subak area has also introduced various advantages of traditional technology in the construction of tunnel buildings called *aungan*.

### 2.7 Security Value

The value of security is in line with the meaning of civilization in the second precept of *Pancasila*. In managing the subak tradition, this value becomes a cultural orientation related to the securities of the subak tradition actors in all stages of farming life, securing production and agricultural location areas. Each subak area has a unitary location boundary that geographically needs to be secured (Pitana, 1993). The boundaries of the subak area are identical to the hydrological boundaries. These safeguards cover safeguards related to pollution, destruction by animals, theft by humans, and pest threats. In the context of safeguarding the water sector, the management of the subak tradition is complemented by mechanisms and the intervention of *pekaseh* as personnel who serve as water controllers. In safeguarding animal issues, execution in the management of the subak tradition refers to *awig-awig* for sanctions such as fines. In protecting against the threat of theft, subak has *sekaa sambang* in anticipation of disturbance by pests such as rats. In anticipating pests in a noetic way (supernatural influences), the management of the subak tradition is complemented by the *nanluk merana* ritual, which also functions for the preservation of Balinese culture.

Significant changes in Indonesian society due to modernization have resulted in Balinese society and culture moving more dynamically. In the last decade, the dynamics have gotten faster, bigger, and more accelerating. The dynamics of practice are caused by internal and simultaneous factors (Pradana, 2019). Simultaneous results in dynamics and changes vary widely and are multi-factor. These factors include: a) ecological tightness and land conversion; b) demographic density and heterogeneity; c) materiality and shopaholics; d) openness, local, national, and international; e) cultural transformation from agrarian to commercial culture, which continues; f) tourism culture; and g) awakening awareness of the true meaning of being human.

In terms of risk, there tends to be a fast path for modernization and globalization, which empirically presents greater risks than benefits. The risk of fragmentation through the phenomenon of disharmony, distortion, and discontinuity of important elements of Balinese culture begins to have consequences for those who are active in managing subak traditions and various local wisdoms. The continuity of traditional paths is still open, along with the presence of appreciative factors such as the presence of *Bhisama PHDI* regarding the sanctity of temples, local-national-world respect for cultural heritage, and the search for self-identity and conflicts, which are potentially too important for strengthening local customs and wisdom. In fact, the determination and ethos of the Balinese people are growing to look back at the potential of local wisdom as a uniqueness and advantage that must be revitalized for the welfare of those who manage the subak tradition and for the dignity of the next generation.

## IV. DISCUSSIONS

*Pancasila* values food security in the Balinese traditional agricultural irrigation system called subak. UNESCO's recognition of the management of the Subak tradition in 2012 is inseparable from the implementation of religious values, family values, ecological values, and harmony values, which are in harmony with *Pancasila* values. Thus, the preservation of the subak tradition is related to the practice of handling local agricultural problems; the tradition of managing subak for the national food security of the Republic of *Indonesia* cannot be separated from the appreciation of the noble values of the Balinese, who are very good. On the one hand, the implementation of noble values can have implications for changing practices (Pradana, 2018).

Significant changes in Indonesian society due to modernization have implications for the dynamics of Balinese culture, including the management of the subak tradition. As a cultural tradition related to the function of agrarian activities, subak has been managed and institutionalized since the 10th century. A cultural tradition shows mass activities that have been carried out

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repeatedly for a very long time and are supported and duplicated by the next generation for specific purposes (Pradana and Ruastiti, 2022; Pradana, 2022). The aim of preserving Balinese culture is influenced by the benefits of local wisdom (Pradana, 2021). As for local wisdom in relation to the management of the subak tradition, it is built through considerations of mythology that are not forbidden in reviewing the noble values of Pancasila, such as religious values, values of harmony, values of togetherness, and dynamic balance, which have contributed to building spirit as one of the capital bases for food security through subak.

In the management tradition of subak, this religious value becomes an orientation of cultural activities that emphasizes belief in divinity and Balinese Hindu spirituality, which is the spirit of life, in being active as subak tradition performers. If one looks at it in relation to the values of *Pancasila* as the basis for the resilience of the unity of the Republic of *Indonesia*, then there is a religious value in relation to the *parhyangan* component, which seeks to establish good relations with the universal law authorities; there are family values, justice values, and security values in relation to the *pawongan* component, which strives to remain friendly to fellow human beings; and there are harmony and ecological values related to the weak components that try to maintain ecosystem harmony in the natural environment. Besides that, the management of the subak tradition is supported by culturally value-oriented activities regarding ecological balance, which is a policy direction for the conservation and sustainability of the natural environment in the subak area.

The results of internalizing religious values, ecological balance values, structural unity values, economic values, legal values, technological values, and safety values in the food production process have become an organizational basis for unity. In the subak management tradition, the value of unity has become an abstraction of structural form, including the potential for structural integrity in the management of the subak tradition internally and externally. Basically, the practice of *pawongan* in the management of the subak tradition emphasizes that the perpetrators of the subak tradition always try to prevent conflicts among themselves. The effectiveness of this prevention practice is undoubtedly successful without the enthusiasm of the subak tradition actors. As said by Pradana (2022a), the interest of actors plays a role in an institutionalization movement.

In traditional subak institutions, there is an economic value in the management of the subak tradition, which has become a cultural focus on creative and productive efforts to seize trade opportunities or production benefits in the form of monetary sustenance. The nature of legal values in the management of the subak tradition culturally leads to a focus on aspects of legality along with all forms of appreciation for high achievers and punishment for subak tradition actors who violate the rules of order or the difficulties of *parhyangan*, *pawongan*, and *palembang*. In addition, the technological value in the activities of managing the subak tradition culturally refers to the technological skills and ethnoscientific horizons of the actors in understanding and solving life's problems rationally, methodically, and systematically. The essence of the value of security in the management of the subak tradition is also a cultural orientation for the manager of the subak tradition regarding the securities of the subak tradition actors in all stages of the farming process, securing production in agricultural areas that are included in the subak area.

## V. CONCLUSIONS

There is a relationship between *Pancasila* values and Balinese cultural values in the management practices of the subak tradition in relation to food security. Pancasila-based subak values indicate a harmonious relationship between *Pancasila* values and the orientation of cultural values in the Subak system, indicating the preservation of local wisdom as a capital of national civilization as well as the food security of the Balinese people. The implementation of *Pancasila* values in relation to the practice of managing the subak tradition includes religious values, ecological balance values, structural unity values, economic values, legal values, technological values, and security values. The results of the appreciation of religious values, ecological balance values, structural unity values, economic values, legal values, technological values, and safety values in the food production process have become the basis for organizational unity when technical errors and conflicts occur in the operation of subak tradition management. Likewise, if the practice of handling agricultural problems in the management of the Subak tradition proves to be unfair, it is deemed capable of contributing to local food security up to the Republic of *Indonesia*'s national level, and the preservation of local wisdom cannot be separated from the appreciation of religious values, the value of ecological balance, the value of structural unity, economic value, technological value, and safety values of the Balinese, who are very kind and culturally influential.

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