

Potret Eksistensi *Awig-Awig* Dalam Mewujudkan *Well-Being* Di Desa Tenganan Pegringsingan,
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Studi ini secara teoritis memandang *well-being* tidak hanya diwujudkan secara individual, melainkan secara komunal dengan mengutamakan keberlangsungan proses. Dalam mengamati praktik *well-being* di Negara Selatan, White (2009) menjelaskan *well-being* tidak sebatas subjektivitas individu dan relasi antar individu, tetapi juga relasi dengan sumber daya. Berkaitan dengan hal tersebut, penulis memilih komunitas komunal tradisional Desa Tenganan Pegringsingan, Provinsi Bali sebagai lokus penelitian karena praktik pemenuhan *well-being* dilakukan berdasarkan tradisi dan kepatuhan terhadap *awig-awig* (hukum adat) yang disampaikan secara turun-temurun. Dalam refleksi kolektif masyarakat Tenganan Pegringsingan, *well-being* dilihat sebagai hadirnya rasa aman secara ekonomi, biologis, sosial, budaya dan politik. Salah satu aturan *awig-awig*, menganjurkan masyarakat Tenganan Pegringsingan melakukan pernikahan endogami. Melalui pernikahan ini masyarakat berkesempatan mengakses hal-hal penunjang *well-being* yang disediakan oleh desa adat diantaranya 1) Hak untuk menerima bagian dari hasil tanah kolektif desa; 2) Hak untuk pola menetap; 3) Hak untuk menjadi pemimpin desa (Maria, S & Rupa, I W, 2007) yang mengandung nilai ekonomis dan religi. Jika diamati dari aspek penunjang *well-being*, keistimewaan tersebut menimbulkan konsekuensi positif terhadap terciptanya akses kesejahteraan jangka panjang berkaitan dengan 1) keutuhan keluarga; 2) pemenuhan kebutuhan dasar; serta 3) pemenuhan aspek relasional. Terdapat dua determinan yang menyebabkan masyarakat tetap menjalankan *awig-awig*. *Pertama*, kentalnya karakter komunal membuat mereka loyal terhadap segala bentuk nilai bersama. *Kedua*, aturan pada *awig-awig* cenderung mewujudkan praktik *equality* dan *sustainability* penunjang *well-being*.

Kata Kunci : *well-being* negara selatan, *well-being* komunitas adat, relasional *well-being*.

*Portrait of Awig-Awig's Existence in Realizing Well-Being in Tenganan Pegringsingan Village,
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This study theoretically views *well-being* as not only realized individually, but communally by prioritizing the continuity of the process. In observing the practice of well-being *in the South*, White (2009) explained that well-being is not limited to individual subjectivity and relationships between individuals, but also relationships with resources. In this regard, the author chose the traditional communal community of Tenganan Pegringsingan Village, Bali Province as the locus of research because the practice of fulfilling *well-being* is carried out based on tradition and adherence to *awig-awig* (customary law) which is passed down from generation to generation. In the collective reflection of the Tenganan Pegringsingan community, *well-being* is seen as the presence of a sense of security economically, biologically, socially, culturally and politically. One of the rules of *awig-awig*, encourages the people of Tenganan Pegringsingan to perform endogamous marriages. Through this marriage, the community has the opportunity to access *well-being supporting things* provided by customary villages, including 1) The right to receive a share of the village's collective land products; 2) The right to sedentary patterns; 3) The right to be a village leader (Maria, S & Rupa, I W, 2007) which contains economic and religious value. If observed from the supporting aspect of *well-being*, this privilege has positive consequences for the creation of long-term welfare access related to 1) family integrity; 2) fulfillment of basic needs; and 3) fulfillment of the relational aspect. There are two determinants that cause society to continue to run *awig-awig*. *First*, the thick communal character makes them loyal to all forms of shared values. *Second*, the rules on *awig-awig* tend to embody equality and sustainability practices that support well-being.

Keywords: *well-being of southern countries*, well-being of indigenous communities, relational well-being.