

Opportunities and challenges of housing traditional Bali as supporting elements of tourism Village in the traditional Village of Pengotan, Bangli

Ni Luh Putu Ambaraswati, I Gusti Ngurah Anom Rajendra, Ni Ketut Agusintadewi

Program Perencanaan dan Manajemen Pembangunan Desa dan Kota (PMDK) Program Magister
Arsitektur Universitas Udayana Bali, INDONESIA

E-mail: luhputuambaraswati04@gmail.com, rajendra@unud.ac.id, nkadewi@unud.ac.id

Received July 16, 2022 | Accepted September 12, 2022 | Published September 24, 2022

ABSTRACT

Traditional settlement patterns are often represented as places that still hold traditional and cultural values in everyday life that are related to beliefs or religions that are special or unique in a particular community rooted in a place outside of historical determination that supports tourist villages. . This research was conducted in Pengotan Village, which has a unique cultural dedication tourism village with traditional Balinese architectural settlements, culture and customs in Pengotan Traditional Village, Bangli. Pengotan Village is a Bali Aga village, one of which still maintains traditional mountain village values using the Tri Angga (Hulu-teben) settlement concept. This study uses a qualitative method with a case study approach. The purpose of this study is to analyze the opportunities for the development of Traditional Village Customary settlements which are supporting elements of a Traditional Village into a Tourism Village, as well as the challenges that occur in a Traditional Village after its development into a Tourism Village.

Keywords: opportunities; challenges; balinese traditional settlement; tourism village.

INTRODUCTION

Bali is one area that has the characteristics of buildings and has an order in various aspects of life, including in terms of settlements. Not only is the shape of the building unique, but so is the pattern of the village. Traditional Balinese Settlement Patterns based on such conceptions as; harmonious relationship between Bhuana Agung and Bhuana Alit, Manik Ring Cucupu, Tri Hita Karana, Tri Angga, Hulu-Teben which provides spatial direction, both in the scale of houses (umah) and settlements. The realization of the traditional settlement pattern as an artificial environment is closely related to the attitudes and outlook on life of the Balinese people, inseparable from the joints of religion, customs, beliefs and religious systems that underlie aspects of life.

Basically the original Balinese people who are known as Bali Aga or Bali Kuna, they will still maintain the authenticity of their customs such as their culture including the architecture of houses, village patterns and landscapes. The culture of the community which is very thick in their daily activities, as well as the existence of villages located in mountainous areas, has its own influence on settlement patterns and residential patterns so as to form settlement patterns. Traditional settlement patterns are often represented as places that still hold traditional and cultural values in everyday life that are related to beliefs or religions that are special or unique in a particular community rooted in a place outside of historical determination that supports tourist villages. .

Tourism Village is also a rural area that offers a whole of atmosphere that reflects the authenticity of the village itself starting from social culture, customs, daily life, has a unique architecture of buildings and village spatial structures and from socio-economic life or unique economic activities. attractive and has the potential to develop various components of tourism, such as attractions, accommodation, food and beverages, souvenirs, and other tourist needs.

Bangli Regency has a tourism village with a unique cultural dedication with traditional Balinese architecture, culture and customs in Pengotan Traditional Village, Bangli. Pengotan Village is a Bali Aga village, one of which still maintains the values of a traditional mountain village. From a tourism point of view, Pengotan Tourism Village is not as popular as its surroundings such as Penglipuran or Truyan. However, Pengotan Tourism Village has a different attraction from other Tourism

Villages in Bali. The uniqueness of Pengotan Traditional Village is in its settlement pattern, residential pattern, natural potential, culture and sacred traditions it has. Along with the development of the times, the influence of modernization on the Pengotan Traditional Village will not be avoided, therefore various aspects of traditional Balinese must be preserved properly.

RESEARCH METHODS

This research is a research using qualitative methods, supported by a case study approach. Based on Sugiyono (2011), qualitative research method is a method in research that is used in examining a natural object and the researcher acts as a key instrument. Data collection using the Participatory Rural Appraisal (PRA) method is part of a qualitative research. Where this study aims to analyze and explain opportunities in the development of tourist villages and challenges in tourism villages in conservation.

Area Overview This research was conducted in Pengotan Traditional Village, Bangli Regency. Researchers took this location because Bangli has a culturally dedicated tourist village that has a unique pattern with a thick settlement pattern of traditional Balinese architecture and the existence of supporting factors from the community who feel they have opportunities in economic factors.

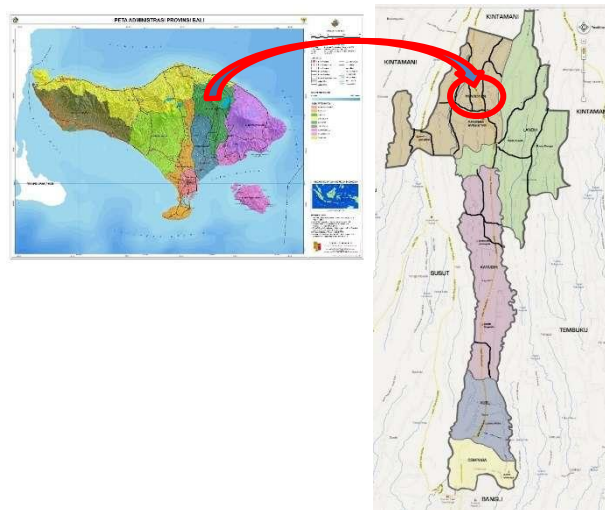


Figure 1. Location Map of Pengotan Tourism Village, Bangli (www.google.com, 2022)

Geographically

This village is located at an altitude of 800 – 1100 m above sea level with an average temperature of 28 C. In 2008, Pengotan Village, which has 13 hamlets, was divided into two villages, namely Pengotan and Landih villages. After the division, Pengotan Village consisted of eight banjars/hamlets namely Tiyang Desa, Dajan Desa, Delod Desa, Edit, Yoh, Penyebeh, Besenga and Padpadan. Most of the village area (670 ha or 78.8%) is used for agricultural land, 167 ha (almost 20%) for community plantations, 11.95 ha (1.4%) for public facilities, and 16.36 ha (1.9%) for residential areas.

Data Collection

The data collection techniques used in this study were primary data and secondary data. The primary data in this study were field observations, interviews, and documentation. While the secondary data in this study used journals, books and the internet.

Analysis Techniques

Data analysis techniques in this study will analyze the data required for each research objective to obtain the results. The data analysis technique will analyze the data based on the theoretical study in the previous chapter. The research stages are described by the research flow as follows:

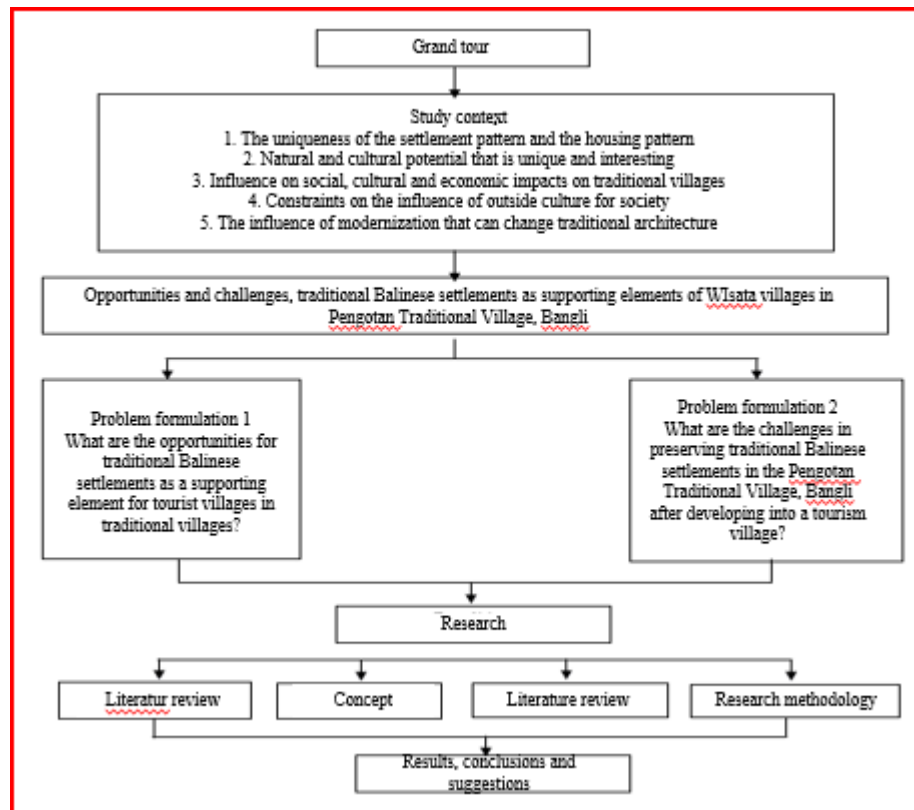


Figure 2. Thinking Framework (Results of analysis, 2022)

RESULTS AND DISCUSSION

Development opportunities in Pengotan Traditional Village

Development opportunities in Traditional Villages in the research concept have met the Tourism Village category which has the requirements as a Tourism Village destination which is regulated in the provisions of Article 8 of Bangli Regulation Number 16 of 2014 concerning Tourism Villages in Bangli Regency. In rural resource-based tourism activities by involving the active participation of tourists in rural life with the existence of traditions and culture in Pengotan Tourism Village.

Attraction in Pengotan

Tourism Village is an attraction in the form of natural beauty, the uniqueness of the Traditional Village Settlement Pattern, the Residential Pattern of the local community, and the uniqueness of the traditions of the village community such as religious ceremony activities.

Housing Pattern

Pengotan Traditional Village The settlement of the Pengotan Traditional Village is unique in that the houses are lined up in the same direction as the rorong facing each other with very interesting angkul-angkul. With the topography in a hilly area, the settlements have a linear pattern.



Figure 3. Village Settlement Patterns (Dwinik Winawangsari, 23 March 2016)

In the settlements of Pengotam Tourism Village, Temples (main), Residents' Housing (madya), Graves (nista)

Tri Angga, which gives direction on values vertically (horizontally, some call it Tri Mandala), there is also a value system for Hulu-Teben, which is a guideline for values in achieving the goal of alignment between Bhuana agung and Bhuana alit.

In the settlements of Pengotam Tourism Village, Temples (main), Residents' Housing (madya), Graves (nista)

Tri Angga, which gives direction on values vertically (horizontally, some call it Tri Mandala), there is also a value system for Hulu-Teben, which is a guideline for values in achieving the goal of alignment between Bhuana agung and Bhuana alit. Hulu-Teben has orientation, among others; based on the axis of the earth, namely: the direction of kaja-kelod (mountains and seas), the direction of high-low (tegeh and bees) and based on the axis of the sun, namely; East-West (Sunrise and sunset).



Figure 4. Pengotam Tourism Village Settlement (Results of analysis, 2022)

In Pengotam Traditional

Village which has the Tri Angga concept, there is a main part, namely the temple, the second part is Madya, namely the resident's house, and Nista, namely the grave. The following is the Tri Angga concept in the Pengotam Traditional Village:

Main Section (Pura)

The community in Pengotan Tourism Village is predominantly Hindu and has a sacred place in the form of a temple. The village belongs to the Bali Aga Village. Bali Aga Village is the oldest indigenous community on the island of Bali. Pengotan Tourism Village adheres to Hinduism which cannot be separated from traditional activities, religious ceremonies and traditions owned by Pengotan Traditional Village which have the potential to become cultural attractions for tourists. The location of the temple shrine in Pengotan Tourism Village is in the north or Main in the Tri Angga concept.



Figure 5. Main Section/Temple (Results of analysis, 2022)

Intermediate Section (residential housing)

Residential housing with the landscape architecture of the Pengotan Traditional Village attracts the attention of tourists where the landscape resembles the Penglipuran Tourism Village with an elongated village structure and has angkul-angkul as the main entrance to the house which adds to its traditional impression.

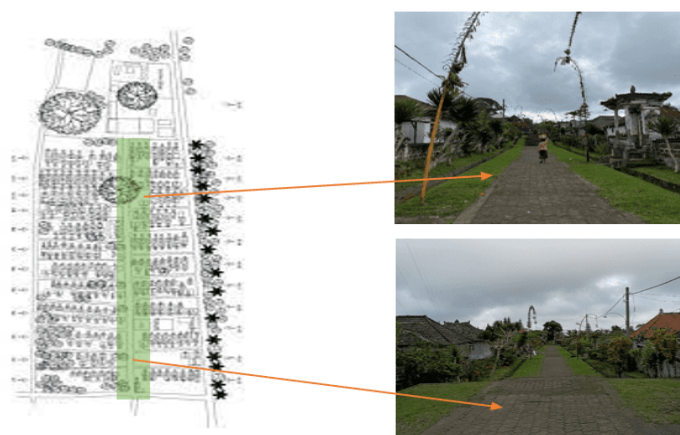


Figure 6. Intermediate/housing division (Processed from A A Gde Djaja Bharuna S, 2017)

Nista (Grave)

In the kelod or southern part (Teben-Bawah) in this Traditional Village, there is a grave where mass cremation traditions are usually carried out in Pengotan Traditional Village.



Figure 7. The Nista/Graveyard (Results of analysis, 2022)

Residential home

Pengotan Tourism Village has a landscape with traditional village architecture. The architecture is a traditional house that has the traditional grip of Asta kosala kosali as a reference for the layout of the house construction. The standard makes the conditions of one house to another in terms of height, type and shape of the building almost similar to the others. Residents' housing forms plots of yard/parcels consisting of 7-9 houses, where between one house and another there is no panyengker as a dividing wall. Every house in this village has the same pattern of building mass and regular and linear pattern extending in the north-south direction; starting from pemesuan (entrance) to the traditional bale, then meten bale, and finally sanggah in the north. This is one form of the familiarity of its citizens.

Pemesuan/Angkul-angkul (Entrance)

The uniqueness of the angkul-angkul in the Pengotan Traditional house is able to attract the attention of tourists, these angkuls are the main entrance to the residents' homes, but there are some angkul-angkul in the residents' houses that have been renovated along with the development of the damage that occurred.



Figure 8. Angkul-angkul Pengotan Tourism Village (Results of analysis, 2022)

Traditional Ballet

Pengotan Tourism Village is a traditional bale used by the people of Pengotan Traditional Village as a means of marriage ceremonies, tooth cutting, cremation and others in Hindu religious ceremonies. In the Pengotan Village Customary Bale in the context of the overall form/form of the building, it can be classified using the Tri Angga philosophical concept, with the description of the head/roof, body/pole/wall, and legs/base, relatively intact and proportional.

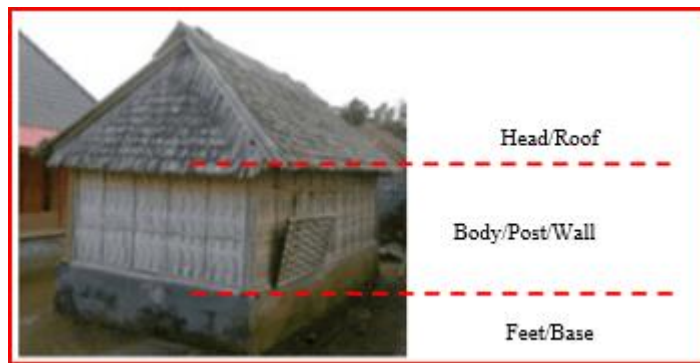


Figure 9. Traditional Bale of Pengotan Tourism Village (Results of analysis, 2022)

Bale Meten

Bale meten as well as a kitchen which is in a position in the northern part of the land which is lined up with 7 - 9 families. This shows more kinship and intimacy between parcels/lots. The main function of the meten bale is as a bed (west side) and a holy place to remember the sacred (east side), with 2 bale-bale between the saka-saka on the edge. Between the middle saka / between the middle pillars there is a kitchen stove (paon).



Figure 10. Bale Meten Pengotan Tourism Village (Results of analysis, 2022)



Figure 11. Bale Meten Pengotan Tourism Village (Results of analysis, 2022)

The place of worship for the people of Pengotan Traditional Village with their families is on the north side which has the shape and material of bamboo, wood and brick roofed with zinc and alang-alang with a position lined up with several pelinggih.



Figure 12. Rebuttal Pengotan Tourism Village (Results of analysis, 2022)

Accessibility

Access to the Pengotan Traditional Village has fairly large road access, the availability of signs indicating the Pengotan Tourism Village is an important aspect for a tourist village destination. Geographically, Pengotan Traditional Village is located in Bangli Regency, Bali Province. It is about 17 kilometers from the capital of Bangli Regency, about 57 kilometers from Denpasar. Administratively, this village belongs to the government of Pengotan Village, Bangli District, Bangli Regency, Bali Province.



Figure 13. Access Road to Pengotan Tourism Village (Results of analysis, 2022)

Amenity

Supporting facilities that can meet the needs and desires of tourists while in Pengotan Tourism Village. Amenity relates to the availability of accommodation facilities to stay overnight as well as restaurants or stalls to eat and drink in a tourist village. Other needs that tourists may also want and need, such as public toilets, rest areas, parking lots, health clinics, and places of worship should also be available at a destination.

Public toilet

Public toilet facilities at Pengotan Tourism Village have 2 public toilets, 1 public toilet located on the north side and 1 public toilet on the south side. The situation of public toilets in Pengotan Tourism Village lacks maintenance which makes the condition of public toilets look shabby.



Figure 14. Public toilets in Pengotan Tourism Village (Results of analysis, 2022)

Rest Area

The Public facilities for the rest area are located on the north side of the settlement adjacent to the temple, the rest area in Pengotan Tourism Village is neatly arranged.



Figure 15. Rest Area Pengotan Tourism Village (Results of analysis, 2022)

Parking lot

Public parking facilities at Pengotan Tourism Village are quite extensive, even large buses can arrive at the Pengotan Tourism Village.



Figure 16. Parking lot in Pengotan Tourism Village (Results of analysis, 2022)

Place to Stay

Priest facilities have been provided at Pengotan Tourism Village which is specifically made as a meeting hall, ceremony, stay for tourists or students who will carry out research, in order to be able to enjoy the atmosphere of the Tourism Village with traditional buildings and cool air. Besides that, Pengotan Tourism Village also has Bali Woso for tourists to stay, which is no less cool.

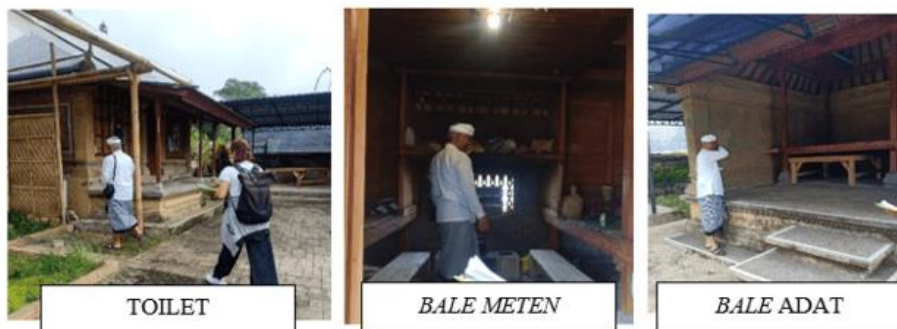


Figure 17. Traditional Balinese Inn (Results of analysis, 2022)



Figure 18. Bali Woso accommodation (Results of analysis, 2022)

Food and Beverage Merchant

Public facilities with community traders selling food and drinks are located in the area near the north parking lot in the Tourism Village settlement. In addition, there are also food and beverage traders, Bali Woso, which is located in the Pengotan Tourism Village settlement.



Figure 19. Food and Beverage Traders (Results of analysis, 2022)

Health clinic

(Puskesmas) is also not far from the Pengotan Tourism Village settlement which is on the main highway access route from Bangli to Kintamani.

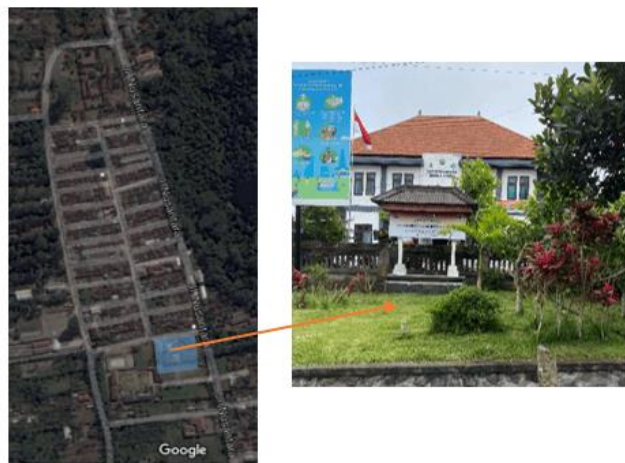


Figure 20. Health Clinics/Pukesmas (Results of analysis, 2022)

Ancillary

Supporting Tourism Village Organizations/Institutions relates to the availability of an organization or people who take care of the tourist village. The organization of a tourist village will carry out its duties by managing the tourist village so that it can be more developed, the management of the Pengotan Tourism Village is managed by the local community.

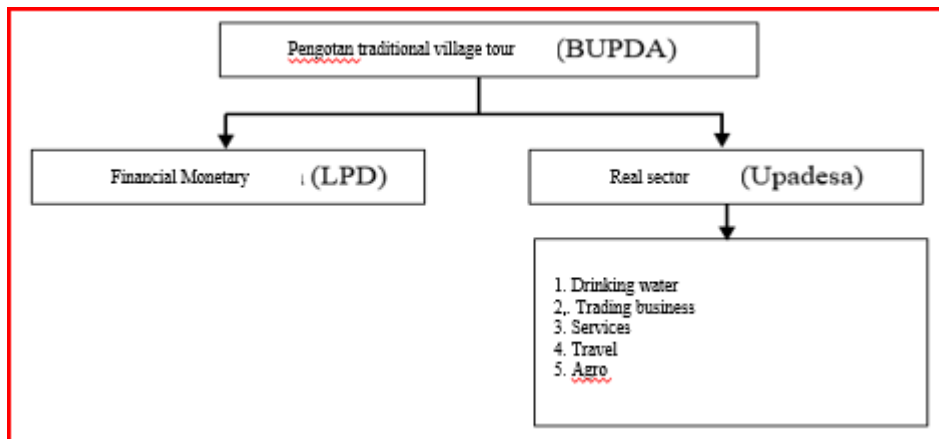


Figure 21. Organizational Chart (Results of analysis, 2022)

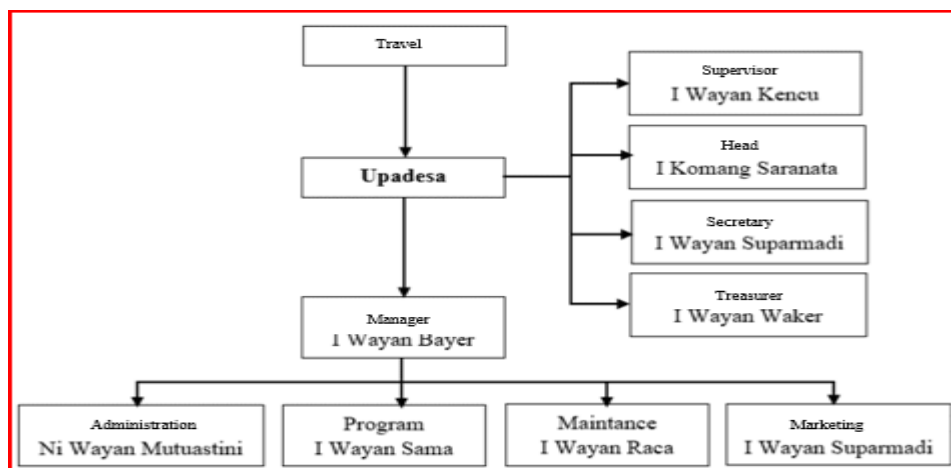


Figure 22. Organizational Chart (Results of analysis, 2022)

Challenges in Pengotan Traditional Village

There is in the modernization of building materials that have not been able to overcome in the calculation of building resilience and financing that the local community thinks about. The following are building challenges that have changed over time:

Modernization of residential buildings

Changes in the bale meten residential houses used by the community for sleeping and cooking recognize changes in the building materials, where the initial images used bamboo and zinc roofs, some of which still use alang-alang roofs. brush for the base/base, the wood for the structure and the roof has been using tile.

In the traditional bale building which is used as a means of marriage, death, cutting teeth and so on, it has undergone changes where the interior is still fixed, but because of the increasing number of people living in a house, some are used as beds. The material from the initial building still uses walls made of woven bamboo and alang-alang roof, while the current building uses almost all ceramics and a handsome roof. Because not all people's economy is equal, some people only use brick walls and tin roofs.



Figure 23. Modernization of Bale Meten (Results of analysis, 2022)



Figure 24. Traditional Bale Modernization (Results of analysis, 2022)

Modernization of angkul-angkul buildings and fences

Changes in the angkul-angkul that occurred in the Pengotan Tourism Village will be planned for changes to the uniformity of the angkuls which will be renovated by the manager of the Pengotan Tourism Village.



Figure 25. Modernization of Angkul-angkul (Results of analysis, 2022)

Modernization of the building

Changes in the objection that occurred in the Tourism Village, the initial drawings used bamboo, wood, reeds and zinc materials, while the materials used will change along with the development of current materials using wood, concrete, and tile taps.



Figure 26. Modernization of Refutation (Results of analysis, 2022)

CONCLUSION

In this study, it was concluded that there were many opportunities for the Supporting Elements to be used as tourist attractions for the Pengotan Traditional Village. Apart from these buildings and culture from the past until now, the Pengotan Traditional Village still shows a permanent pattern and must be carried out by the people living in the village, backed by customs, both from elements of religion and belief, the "government" system, and social order. the resident community. Opportunities for the development of Tourism Villages, both from Settlement Patterns, Residential Patterns, Social and Culture, and Traditional Traditions as well as supporting factors in accessibility, public facilities and institutions or organizations formed in the Pengotan Traditional Village community themselves. The challenge in Pengotan Traditional Village in preserving the Tourism Village is in the architecture of the building which is undergoing changes, changes that occur in traditional buildings with material changes which are considered by the local community from aspects of the cost and resilience of the traditional buildings they occupy.

REFERENCES

- A A Gde Djaja Bharuna S, 2017, *Jurnal Perkembangan Spasial di Desa Pengotan, Bangli*, 1 April 2017.
- Adimastra, I Ketut Adi, 2010, *Arsitektur Bali Purba, Konsep dan Perwujudannya*, Jurnal Analisa, Jurnal Ilmiah Program Studi Arsitektur Fakultas Teknik Universitas Dwijendra, ISSN No, 1970-528, edisi 6-Desember 2010, Denpasar.
- Agung, Yoeti, Oka A. 1996. *Pengantar Ilmu Pariwisata*. Bandung; Angkasa Offset.
- Ardana, I Gusti Ngurah Gede, 1982. *Sejarah Perkembangan Hinduisme di Bali, Proyek Inventarisasi dan Dokumentasi Kebudayaan Bali*, Departemen Pendidikan dan Kebudayaan Propinsi Dati I Bali, Denpasar.
- Bungin, Burhan. 2012. *Analisis Data Penelitian Kualitatif*. Raja Grafindo Persada. Jakarta.
- Boedojo dkk (1986). *Arsitektur, Manusia dan Pengamatannya*. Penerbit Djambatan. Jakarta
- Dwijendra, N.K.A. 2003. *Perumahan dan Permukiman Tradisional Bali*. *Jurnal Permukiman "Natah"* Vol. No.1-Pebruari 2003:8-25.
- Dwinik Winawangsari. 2016. *Perwujudan Tempat di Lingkungan Vernakular Bali Aga, Studi Kasus : Desa Adat Pengoatan Bangli*. 23 Maret 2016
- Gelebet, I Nyoman dkk. 1982. *Arsitektur Tradisional Bali*. Denpasar: Departemen Pendidikan dan Kebudayaan, Proyek Inventarisasi dan Dokumentasi Kebudayaan Daerah.
- H.B. Sutopo. 1996. *Metodologi Penelitian Kualitatif*. Surakarta: UniversitasSebelas Maret Press
- Kresno, S, et al. 1999, *Aplikasi Penelitian Kualitatif dalam Pencegahan dan Pemberantasan Penyakit Menular*, Fakultas Kesehatan Masyarakat Universitas Indonesia bekerjasama dengan Direktorat Jenderal Pencegahan dan Pemberantasan Penyakit Menular Departemen Kesehatan RI.

Moelang Lexi J. Metode Penelitian Kualitatif, Bandung: PT Remaja Persada Karya, 2002

Miles, B. Mathew dan Michael Huberman. 1992. Analisis Data Kualitatif Buku Sumber Tentang Metode-metode Baru. Jakarta: UIP.

Mulyati. 1995. Pola Spasial Permukiman di Kampung Kauman Yogyakarta. Thesis. Tidak diterbitkan. Yogyakarta: Program Pascasarjana UGM.

Sugiyono. (2017). Metode Penelitian Kuantitatif, Kualitatif, dan R&D. Bandung: Alfabeta, CV.

Sulistyawati, dkk. 1985. Preservasi Lingkungan Perumahan Pedesaan dan Rumah Tradisional Bali di Desa Bantas, Kabupaten Tabanan. Denpasar: P3M Universitas Udayana.

Matthew L Cole, John D Cox and Jacqueline M Stavrose. 2016. Building Collaboration In Teams Through Emotional Intelligence: Mediation by SOAR (Strengths, Opportunity, Aspirations, and Result). Journal of Management and Organization.