

**IMPACT OF CHANGES IN THE FUNCTION OF THE CATUSPATHA ELEMENTS ON
SOCIO-ECONOMIC CONDITIONS OF UBUD TRADITIONAL VILLAGE,
KELURAHAN OF UBUD**

Putu Sri Agastina Dewi, Anak Agung Ayu Oka Saraswati, Ni Ketut Agusintadewi

Program Perencanaan dan Manajemen Pembangunan Desa dan Kota (PMDK),

Program Magister Arsitektur, Universitas Udayana Bali, INDONESIA

E-mail: nkadewi@unud.ac.id

ABSTRACT

In its literal sense, catuspatha contains sacred value, function, and its own meaning. In the context of Balinese culture catuspatha as the centre of a kingdom contains four constructive elements that are adjusted to the desa kala, patra, in the respective regions. Meanwhile in the context of Hinduism with the changes within the system it is not possible that in this era catuspatha will undergo functional change. The purpose of this research is to know the impact of socio-economic changes in the functions of the catuspatha elements of Ubud traditional village. To achieve this goal it is done with observations and interviews related to the catuspatha element forming. Also cross-check based on the literature and results of previous research. The study used qualitative-rationalistic methods with interactive data models Miles and Huberman to discuss spatial changes in the past and present. The results derived from this research are the elements of catuspatha has undergone a change both in function and physically in the last few years because it adjusts the region and needs of the community and so that the land function is the result of positive and negative impacts in terms of socio-economic.

Keywords: architecture; catuspatha; change of function; socio-economic impact; land function.

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INTRODUCTION

The embodiment of urban spatial planning is influenced by the needs, activities, and values that develop in society which play an important role in facilitating the survival, activity and development of the region (Elizabeth A, 2016; Hardy, 2016). The traditional urban spatial pattern in Bali forms the catuspatha pattern which is formed from the intersection of the kaja-kelod (north-south) axis and the kangin-kauh (east-west) axis (Dwijendra, 2003; Dwijendra, 2008).

Gianyar Regency which is still guided by the concept of catuspatha (pattern of compression) still makes Puri the highest authority. The rapid development of Ubud does not rule out the possibility of meeting the needs of tourists in Ubud and the changes in activities that have occurred from farming to the tourism industry have also resulted in changes to the traditional space in Pempatan Agung, namely the field element which since 1992 was replaced by a market built to accommodate the needs of tourists and tourists. around (Sukma, Navastara, 2015; Usrotin CI, 2017). Changes related to field elements into markets become a reference for functional changes and physical changes that occur. Regarding the changes that occur in the elements that make up the catuspatha, it is evidence that the people of Ubud are faced with cultural traditions that must be formed and preserved (Didik D, Dhani M, 2013; Made SI, 2003; Mahadipa AAK, 2019).

The uncontrolled development of the area, namely the form of traditional villages represented from the center of the area, namely the castle which served as the center of the kingdom in its time, the market which served as the economic center, the field which served as the place for the ceremony, and the wantilan as a forum for preparing religious ceremonies either to be held take place. With the functions inherent in the catuspatha elements, in the post-independence era, the elements that make up the catuspatha experience changes in function or additional functions according to the needs of the community that affect catuspatha as a center of sacred value.

Changes in function that have occurred in the catuspatha elements of the Ubud Traditional Village which are quite significant along with the development of the times certainly have an influence both from a social and economic perspective, seeing the development of Ubud which is moving

significantly towards tourism. Based on information from the Indigenous Bendesa (2017), changes in the function of the catuspatha element affect community activities and Ubud's progress in the tourism sector, especially cultural tourism.

Based on the problems that have been described, the purpose of this study is to determine the socio-economic impact of changes in the function of the catuspatha elements in the Ubud Traditional Village. The discussion of the change in function seen from the catuspatha, aspects of the catuspatha element before and after the entry of tourism was continued by knowing the change in the function of the catuspatha element to knowing the socio-economic impact of changing the function of the catuspatha element in the Ubud Traditional Village. The benefit of the research is to analyze and find out the changes in the space of the catuspatha elements which consist of the castle, market, wantilan and alun-alun that occur both physically and functionally against the background of the development of activities and the space where the pempatan agung is a strong impetus for economic growth. As the times progressed, the catuspatha elements that had been determined would no longer fit their function and would no longer be the identity of the city. It is hoped that the research will be able to provide direction for the development and preservation of the city's identity through the socio-economic impacts arising from changes in function.

In planning a building, a lot of attention must be paid to the construction section in accordance with the designation of the building, paying attention to the architectural aspect, the aesthetic aspect and the construction aspect. Local wisdom must be considered and local culture to support local architecture so that it displays an artistic building condition (Vianthi NPYL, Putra IDGAD, 2022; Astoeti DR, Dwijendra NKA, 2021).

If the building has a local nuanced architecture, it will be a special attraction to increase tourist visits to certain areas. So it is necessary to maintain the preservation of culture and local wisdom to increase tourism in the target area. This area will have the potential to develop rapidly if it is developed properly and directed and supported by the local community (Putri NNS, Dwijendra NKA, 2021; Kusuma et al, 2021).

RESEARCH METHODS

Based on the problems above, this study is included in a qualitative research that aims to analyze the situation from various data collected in the form of results from interviews or observations related to changes in catuspatha space elements, of course leading to the impact of changes in the function of catuspatha elements on the socio-economic conditions of the Ubud Traditional Village. Research variables include social impacts and economic impacts. There are two data in this study, namely primary data and secondary data. Primary data were obtained from field observations and interviews with the community and community leaders who knew more about the Catuspatha of the Ubud Traditional Village. The data that has been collected will be used as a reference in this study. If there is a lack of data, it will be supplemented with secondary data. The analytical technique used is the interactive data analysis of the Miles and Huberman model, which consists of three main things a) data reduction, b) data presentation, and drawing conclusions (Muhammad Idrus, 2007: 180) in (Muhammad and Pambudi, 2015). The following describes the process of analyzing qualitative research data as follows.

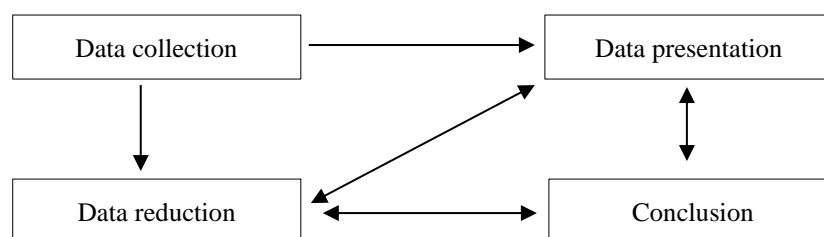


Figure 1. Qualitative research data analysis process

The variables that will be used to determine the socio-economic impact due to changes in the function of the catuspatha space in the Ubud Traditional Village are as follows (1) Economic Impacts seen from the community's economic income, business opportunities (1) Social Impacts seen from the preservation of arts and traditions, changes in livelihoods, community social activities and congestion levels

RESULTS AND DISCUSSION

Research sites

Research location The scope of this research is the Ubud Traditional Village as a unitary area of Palemahan which has the boundaries set out in the awig-awig of the Ubud Traditional Village, namely:

- a. Sisih Wetan (east side) : Taman Adat Village
- b. Sisih Kidul (south side) : Padang Tegal Traditional Village
- c. Sisih Kulon (north side) : Panestesan Traditional Village
- d. Sisih Lor (north side) : Bentuyun Sakti Traditional Village

Analysis of Changes in Catuspatha Spatial Elements in Ubud Traditional Village

Castle

The castle where Puri Saren Ubud is located is built to the northeast of Pempatan Agung. In the construction of the castle, there is a special concept that must be followed which is called the sanga mandala. Puri Saren Ubud is located on Ubud Main Street, Gianyar Regency. Puri Saren Ubud is located right in the heart of Ubud. Puri Saren Ubud still has a layout and building that is maintained as it was originally. Putra (2005) in his research states that the concept of the state and the layout of the orientation of a castle in the catuspatha in Bali is contained in the Lontar Eka Pretamaning Brahmin Sakti Bujangga. The location of the castle which is mentioned in Putra's research (2005) as the center of power is determined based on the cardinal directions from the catuspatha center, not based on the direction of the mountain-sea (kaja-ke lod) or north-south as the main orientation-disgrace. As for IGM Putra (2005) also mentions that the concept of the state contained and the layout of an orientation to the layout of the castle in the catuspatha in Bali is contained in the Lontar Eka Pretamaning Brahmin Sakti Bujangga.

IGM Putra (2005) also states that based on the Batur Kelawasan Lontar, it is stated that the position or direction of the orientation of the castle in the northeast is major or good, in the southeast it is bad because the country will experience destruction (gni rurub), in the southwest it is good because the king will be respected and appreciated (kweh bakti), and in the northwest it is good because the king will be social to his people (dana).

During the reign of the king before the entry of tourism, the Puri family and the king as the holder of full power became someone who was glorified, while if the people passed through Puri and the King was looking at the situation around Bale Tegeh then, the people had to bow their heads in the sense of respecting the King as the holder of the highest position. . Puri as a facility of government power in its time experienced additional functions as the era of tourism entered, Puri Saren Ubud began to open itself to tourists with the commitment of the Puri Family to maintain the sustainability of Puri Saren Ubud. With the addition of functions without eliminating the previous function as the residence of the king in his day, only in the current era mentions that the castle is physically a symbol. According to sources, this change is related to the authority possessed by Penglingsir (who is the elder and descendant of the king). The actions taken by these leaders resulted in relaxation of traditional spatial rules, such as Puri playing an active role in cultural transformation, involving the community in tourism aspects which later affected the livelihoods of the Ubud people from an agrarian society to a tourism community.

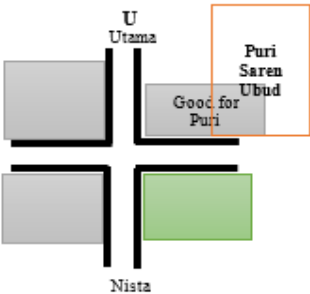

CATUSPATHA Element	Literature	Layout Element Change	Results
Puri (Northeast) 		The castle is occupied by Puri Saren Ubud with an orientation towards Puri Saren Ubud which is located in the Northeast. Puri elements do not undergo physical changes. The layout of Puri Saren Ubud which is located in the northeast which means prime and absolute good.	Rated constant since its inception in 1800 

Figure 2. Catuspatha Space Element Change

Market

Besides having a castle in one corner of the catuspatha, there are also other facilities such as a market. Before the establishment of the Ubud Traditional Market, the initial element was a field that served as a place for recreation and a place for religious ceremonies.

According to the resource person (Bendesa Adat), Although it is known by tourists as an art market, the Ubud Traditional Market is actually a traditional market that functions to sell daily necessities for the local community. The field element, which was once used as a place for the king to gather paraparekan, has since 1992 been replaced by a market (which was built to accommodate the needs of tourists). Kangin (Southeast) Increasingly shifting open spaces that are located next to each other. With the rapid development of Ubud tourism, the Ubud Traditional Market is divided into two blocks, where in the morning the traditional market is held and in the afternoon the Ubud Art Market is held, this explains that there has been a change in function from the field to the Ubud Traditional Market. The basis for the formation of the catuspatha concept is the initial concept where the southeast direction applies to open space. However, this does not affect catuspatha as an element because basically in the catuspatha complex there is a market as an element.

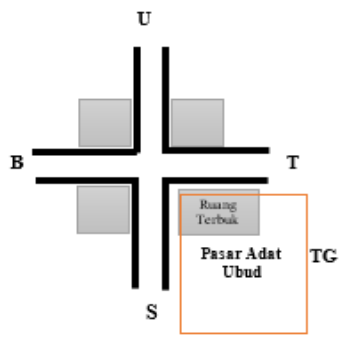

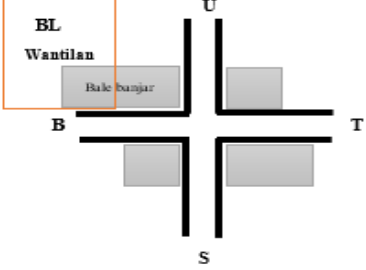
CATUSPATHA Elements	Literature	Layout Element Change	Results
Outdoor (Southeast) 		Puri is occupied by Puri Saren Ubud with an orientation towards Puri Saren Ubud which is located in the Northeast. Puri elements do not undergo physical changes. The layout of Puri Saren Ubud which is located in the northeast which means prime and absolute good.	Experiencing a change in function from an open space or field into a traditional market and Ubud art market. 

Figure 3. Changes in the Elements of Catuspatha. Space

Wantilan Bale Banjar

In addition to these two elements, there is a wantilan bale banjar as a support or container when there is a religious ceremony. Wantilan bale banjar which is located in the Northwest is a previous element that has undergone additional functions. Before the entry of tourism, in its time, wantilan bale banjar was only a building with four pillars with an open atmosphere, which functioned as a place for connecting chickens, a place for deliberation and as a place of preparation for the community if there were religious ceremonies. Along with the development of Ubud towards tourism, the wantilan bale banjar added its function by providing a stage (stage) as an entertainment stage if there will be dance performances from both the castle and the community for tourists, this does not interfere with the initial function of the wantilan as a forum for religious ceremonies. With this, there is no change in the elements in the wantilan, only the addition of functions without removing the previous function.

CATUSPATHA Elements	Literature	Layout Element Change	Results
Outdoor (Southeast)		In the research area in the northwest direction, there are elements of wantilan which have similarities with Bale Panjang. The Wantilan located in the Ubud Traditional Village has not changed physically and remains in a northwest orientation.	It is still considered that from its inception it is wantilan






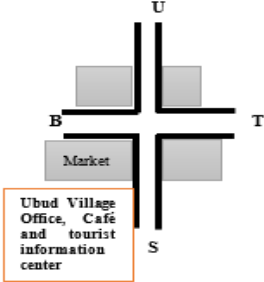
Figure 4. Changes in the Elements of Catuspatha. Space

Ubud Village Office

In addition to the castle, market and wantilan, the next element found in catuspatha is the Ubud Village Office and cafe. The Ubud Village Office replaces the initial element in the form of vacant land/market which is still used by the castle family. In his era the park was used as a gathering place and a place to rest.

With the elements of puri, wantilan and markets, catuspatha is made to unite all strategic elements in one gathering point, where there is access to markets, government, and tourist attractions. This resulted in the Village Office as a supporter of the formation of the catuspatha, considering the catuspatha as a reference for the gathering point which was in one big pempatan/catuspatha.

CATUSPATHA Elements	Literature	Layout Element Change	Results
Market (Southwest)		In the research area in the northwest direction, there are elements of wantilan which have similarities with Bale Panjang. The Wantilan located in the Ubud Traditional Village has not changed physically and remains in a northwest orientation.	It is still considered that from its inception it is wantilan






Figure 5. Changes in the Elements of Catuspatha. Space

Catuspatha Ubud Traditional Village

The catuspatha concept of the Ubud Traditional Village which contains several elements, namely castles, markets, village offices, and wantilan. Based on the related analysis, Puri Saren Ubud is the most powerful element in the formation of catuspatha, apart from not changing the sacred value in Puri Saren Ubud, the calculation of the orientation direction which is located in the northeast is a reference that Puri Saren Ubud is absolutely good and has the main value. The Ubud Village Office, which is a supporting element and does not form a catuspatha, does not eliminate the value of the catuspatha concept. The Ubud Traditional Market, the basis for the formation of the catuspatha concept, is the initial concept where the southeast direction applies to open space, however, this does not affect catuspatha as an element because basically in the catuspatha complex there is a market as an element. The wantilan bale banjar does not change the elements in the wantilan, only the addition of functions without eliminating the previous function. The establishment of the Ubud Village Office which is located on the catuspatha only as a gathering point for one settlement.

The four elements were found based on field observations made and have undergone changes both functionally and physically in the last few years due to adjusting the area and the needs of the community. The changes have been agreed with the policies taken.

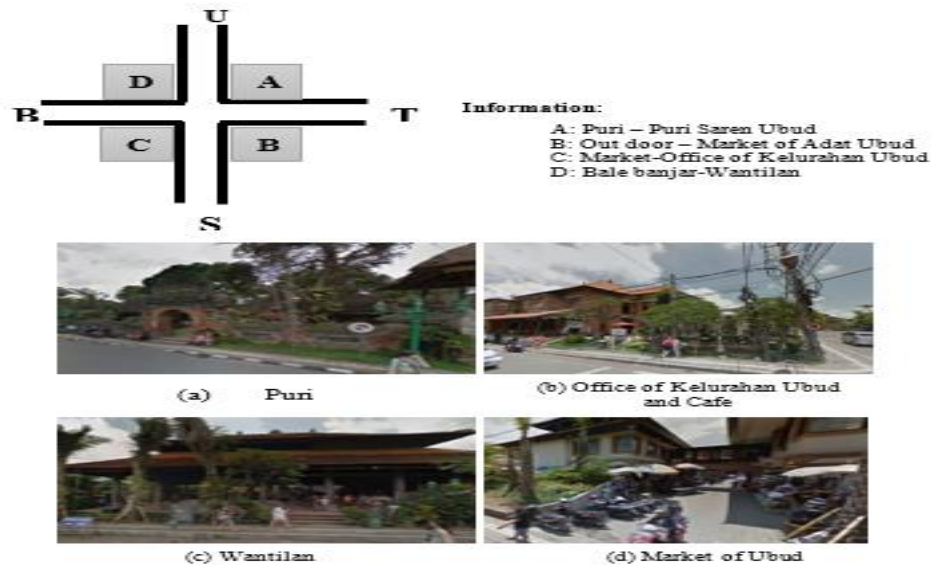


Figure 6. Layout of Catuspatha Ruang Space Elements Source: Field Observation

Analysis of Socio-Economic Impacts due to Changes in the Functions of the Catuspatha Elemen Elements

Social Impact due to Changes in the Function of the Catuspatha Elements of the Ubud Traditional Village

Based on field observations, both negative and positive, some elements of the catuspatha have changed both physically and non-physically which will later affect social conditions considering that Ubud has become a center of tourism attraction. This can also be seen from the changes in several elements of the catuspatha which began with the addition of functions to the Ubud Palace, where since the reign of Tjokorda Gede Agung Sukawati and the entry of tourism for the first time made Puri Saren Ubud a homestay for tourists who want to visit Ubud. no longer as the center of government, but the castle is a symbol where in this context the castle can physically prosper the community with the arts. The changes that were initiated with the addition of functions to the elements of Puri Saren Ubud were able to have several impacts including (1) preservation of arts and traditions, based on the results of research on the castle which opened itself up and prospered the community with arts that would later be presented to tourists. The traditional ceremonies that are carried out are still carried out but for tourists who want to visit, the castle still has the full right to regulate. Visually, the functions that need to be adjusted are source, philosophy and sesana

(ceremonies, rituals, and morals). In addition, the Ubud Traditional Village has sekaa, namely art sekaa and pesantren. The existence of art sekaa is based on the condition of the Ubud Traditional Village as a center of cultural tourism.

Art activities included in cultural tourism have imbued daily life; (2) changes in livelihoods, based on research, several respondents who previously had a livelihood in agriculture had additional jobs, namely taking part in advancing cultural tourism in Ubud Village, it was seen that several people participated in selling performance tickets, as traders at the Ubud Art Market and renting out their houses. as a homestay; (3) community social activities, based on the results of research, community social activities have changed from an agrarian society to a tourism community plus the frequency of community social interaction has decreased due to higher job mobility but the attitude of mutual assistance in the Ubud Traditional Village is still carried out during ceremonies religious; (4) the level of congestion, based on the results of research the development of the catuspatha area became an initial milestone in the development of trade and service zones which made the road area narrower, limited parking space and increasing tourists every year causing during the day if passing through the Jalan Raya Ubud corridor, you will be faced with congestion traffic.

Economic Impact due to Changes in Function of Catuspatha Elements in Ubud Traditional Village

A tourist place will not only provide benefits in terms of economic activities in its role to improve the standard of living and welfare of the community (Choiriyah, 2017). Based on the research, there are several economic impacts including:

Regional Economic Base

On a macro level, the tone of the urban and rural economy can be measured by looking at the indicators of economic growth. Gross Regional Product (GDP) is an indicator to assess the existing economic growth rate, the developments that occur in Central Ubud have an impact on the expansion to have an impact on the Ubud Traditional Village and its surroundings.

Table 1. GRDP by Business Field (in %)

No.	Business field	2016	2017	2018
1.	Agriculture	13,04	12,68	12,47
2.	Mining	1,66	1,56	1,49
3.	Processing industry	12,33	11,77	11,60
4.	Electricity, Gas and Water	0,11	0,13	0,13
5.	Construction	11,28	11,18	11,49
6.	Accommodation and Food & Drink Provider	24,476	25,47	25,67
7.	Rental Finance and Corporate Services	4,09	3,95	3,81

Based on these developments, it can be seen that the accommodation and food and drink provider sector (trade, hotels, and restaurants) occupies the first level with 25.67%, followed by the agricultural sector in the second rank which also contributes quite a lot to the economy. The main activities that exist are trading activities, hotels, and restaurants, which are spread throughout the village.

Trade and Services

The trade and service sectors that are developing are trading activities, hotels/inns, and restaurants/houses, most of which are located along road corridors, both collector roads and local and environmental roads. The largest trading activities, hotels/inns, and restaurants/restaurants are located at the core of Ubud City Center which is located in the Ubud Village, while in other villages they are scattered or not concentrated in one area. Hotels and restaurants which are tourist accommodations are currently starting to develop towards the North.



Figure 7. Trade and Services that have developed

Trading facilities in the Ubud Traditional Village which are part of the Ubud Village, especially large-scale trade generally do not function only as a service for the community but also as part of tourism supporting facilities. For future developments, the development of this trade facility needs to be integrated with other tourism support facilities development plans. This is needed to be able to create efficient land use and optimize services from the trading facility itself

Industry

Industries located in Ubud City Center are mixed with residential and commercial land uses, especially small and household industries in the form of food processing, textile and wood craft industries spread throughout the sub-districts and villages. The number of large and medium industries in 2017 was 59 industries, with a workforce of 2,387 people. The number of small industries in 2017 was 23,486 with a total workforce of 30,165 people. In this case, (1) the income of the community's economy, based on the results of research on changes that occur in the catuspatha area creates employment which will have an impact on the community's economy; (2) business opportunities, based on the results of research on changes and additions to functions that occurred at Puri Saren Ubud, Ubud Art Market, Kelurahan Office and Wantilan opened new business opportunities in the tourism sector (participating in art performances, providing homestays), several people benefited by opening small industry. The opening of business opportunities that are difficult to control makes development develop faster even though in this case the community must first sell land for the construction of infrastructure facilities in improving their standard of living and income.



Figure 8. Addition of functions to residential houses

CONCLUSION

From the discussion above, it can be concluded that the real evidence of the four elements forming the catuspatha has a symbol of the existence of traditional, economic and social activities. The four elements have undergone changes both functionally and physically in the last few years, namely the elements of open spaces or fields that have physically changed into markets due to adapting to the needs of the community and tourists as well as market elements that have physically changed into the Ubud Village Office. The occurrence of functional and physical changes in the catuspatha element is based on changes in activities and supporting tourism services so that the land use change that occurs has a positive impact on business actors and the economy of the Ubud Traditional Village community. The occurrence of very rapid development developments has made the people of the Ubud Traditional Village also faced with negative impacts, namely frequent traffic jams, the narrow area along the Ubud Highway due to limited parking spaces considering the large number of tourist visits, both local and international. Positive impact, in this case, it can be seen that the development of space and activities helps increase opportunities and skills in the field of tourism accommodation providers as well as in managing the business that has been built, which has an impact on the community's economy.

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