

PURA DALEM DASAR AS A APPEARANCE TO MAINTAIN IDENTITY AND VALUE OF A REGION

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Abstract - As one of Balinese architectural works that have a sacred function as a place of worship for Hindus, the construction of a temple will not be separated from the local wisdom of the community. Temple is often regarded as an identity of a region, cultural heritage, and a hereditary historical heritage that manifested as an architectural work. Although considered as a historical heritage, the absence of adequate historical documentation regarding temples in Bali causes changes that often do not match the story and the initial appearance of the temple. Many factors can be said to be the cause of the temple change, e.g.: (1) the community's desire to make temple repairs practical and fast; (2) understanding of the local community who are still minimal in the rules of building a temple; (3) there are no clear rules regarding the construction of a temple; (4) people's insensitivity to their identity; and (5) the absence of adequate documentation for the process of building a temple.

Changes of a temple are also caused by government development funds, so many temples are dismantled and changed "forcefully" which unconsciously destroys the order of values and traces of the history of the temple. Temples that have historical values are instead replaced with new or contemporary models that are not necessarily based on original literature from the previous ancestral order. Seeing this phenomenon, researchers believe the need for preservation efforts through conservation strategies so that changes can be overcome and controlled according to their portion.

Keyword : Conservation strategies, Historical temple, Identity

1. Background of the Study

As a form of cultural heritage and sacred architectural work, temples or sacred places of Hindus in Bali have two factors that shape them, namely physical aspects and non-physical aspects. The realization of architecture based on physical aspects can be seen clearly through the embodiment of the shape of the building, proportion of buildings, structures, materials, decoration elements, and also the environment around where the temple is located. Behind the majesty of a temple, in fact, the non-physical aspects or history of a temple is very important and has a value. Even so, it is undeniable that the two forming factors are coupled with architectural values so as to produce a work that can be used as evidence of historical traces or as a feature of local identity of a region (Putri, 2019).

The architecture of the temple has never been separated from the local wisdom of the

Balinese people based on *Tri Hita Karana* (a harmonious relationship with nature). Temple as one of the local wisdom of Balinese people is often associated with the identity of a region and cultural heritage (Putri, 2019). Pura or temple is considered as a legacy of historical stories and evidence of life from the past to the present. Unfortunately, stories that have been handed down from generation to generation about these temples rarely have sufficient historical documentation so that the stories often become a little different spiced up with additional stories that are not relevant to the original. As a result, there have been many changes and developments in a temple that is not in accordance with the standard resulting from the ignorance of the community regarding the historical meaning and value of a temple.

The ignorance of the community about the meaning and historical value of a temple, makes the community do renovations or restore a temple based on trends or styles in the present. As a result, many temples do not reflect the local conditions, for example, the use of black stones in temples that are widely spread in Badung Regency makes the identity of the Badung region increasingly faded.

Not a few also, the development and change of the temple is caused by external factors, one of which is the factor of government funding. As a result, many shrines that are restored are not in accordance with their original identity and value. So, without consciously "forcibly" damaging the value of a temple site. Seeing this phenomenon, the author believes that there needs to be a documentation of the temple site as a form of preservation of the identity and value of a temple site.

The selection of Pura Dalem Dasar is the object of research, based on several considerations including: (1) locations close to the City of Denpasar; (2) Temples that are still quite original and sacred by the local community; (3) This temple is not a *tri kahyangan* temple but an independent temple for stories passed down from generation to generation; and (4) the area is still quite original, with indigenous people, and pengempon temple (*tetua*) temple who are still able to communicate well.

2. Literature Review

The literature review used in this paper is in the form of articles that contain similar research or local concepts regarding the development and development of a temple. This study uses the local theory of the village Kala Patra or often said that a tradition or value is based more on location, time and local conditions or conditions. Based on the understanding of this concept, the authors believe there is a relationship between changes and development of a temple with location, time, and local conditions when this temple was built.

In addition, the author also uses the concept of *Tri Hita Karana* or a harmonious relationship between humans and God, humans with each other, and humans and their environment. This is reflected in the form or shape and condition of the environment in which the temple was built. Meanwhile, the functional theory of culture is used to describe the physical condition, function of the temple, and conservation management of a temple of the site.

3. Research Method

This research is a qualitative research, where the writer digs data through in depth interviews, not based on theory alone but also based on the environmental conditions in which the research was conducted. This study looks at the uniqueness of a region to later be associated with existing research problems.

The object of this research is Pura Dalem Dasar, where the author examines the uniqueness, characteristics, changes, and development of the temple of this site to later be able to see the extent to which this site can survive with its identity and value. The selection of Pura Dalem Dasar

objects as the object of research, is based on several things including: (1) locations close to the City of Denpasar; (2) Temples that are still quite original and sacred by the local community; (3) This temple is not a *tri kahyangan* temple but an independent temple for stories passed down from generation to generation; and (4) the area is still quite original, with indigenous people, and pengempon temple (*tetua*) temple who are still able to communicate well.



Picture 1. *Kori Agung (As a Main Gate) Pura Dalem Dasar*

Source : Personal Documentation, August 2018

4. Result And Discussion

Pura Dalem Dasar, is a temple site that has historical values and stories that are quite original and very sacred by local residents. This temple was built when the Mengwi Kingdom was still in power in Badung. At that time, Sibang Village led by Mengwi Kingdom was able to help the Klungkung Kingdom in fighting the enemy. So, at that time, King Klungkung presented or presented the Pura Dalem Dasar to the Kingdom of Mengwi. Pura Dalem Dasar, Sibang is a branch temple of Pura Dalam Dasar which is in Klungkung Regency.

Based on the history of the Pura Dalem Dasar contained in the Babad Dalem, it is also mentioned as *panyawangan* (introduction) from Sibangede to Dalem Denpasar Temple in Klungkung. Due to the limited time to go to the central temple, he continued, the Pura Dalem Dasar was also made in Sibangede. Apart from the problems that exist in the kingdom at that time.

Pemangku Nyoman Gunarta explained that Pura Pura Dalem Dasar is very much related to the lives of local residents. Every wedding ceremony and death is recommended to be ready. Because, brides and bodies never cross the temple. If the taboo is violated it has been proven that there will be a *kapiambeng* (problem) in the procession and the procession is complete. So, until now no one has dared to violate the restrictions that apply in Pura Dalem Dasar. Previously there had been someone who did not obey the taboo while married, which resulted in the couple divorcing.

In addition, the function value is not only the main function of the temple, which is a place of worship for the local residents who are Hindu who make an appearance on Ida Sang Hyang Widhi and their manifestations. Pura Dalem Dasar has several other functions, including:

1. Pura Dalem Dasar is one of the starting points of the temple to be used as a cultural heritage and conserved through its historical story. Based on the history of the temple, it can be said

that Pura Dalem Dasar is the result of development or referred to as the presentation of the Dasar Buana Temple in Gelgel Village, Klungkung.

2. Pura Dalem Dasar has a social function that can be seen from its interaction, where the Dalem pemekek Temple is divided into castle families and ordinary people. In fact, there are some people who request healing or request descent here to participate in their activities carried out at Pura Dalem Dasar.
3. As a political function, although the maintenance of this temple was handed over to Soroh or the Pasek clan but the political legitimacy of the Mengwi kingdom where there were Brahmana and Knight groups participated in the maintenance of this temple.
4. The Cultural Function of Pura Dalem Dasar appears as a place for developing culture. In addition to dances, especially sacred dances which are often referred to in the Pura Dalem Dasar at the time of the piodalan, there are temples of cultural development, especially literature. The development of Balinese literary culture shown here, can be seen in some reliefs or carvings found on *pelinggih* or *penyengker* wall which are found in the Pura Dalem Dasar containing the Ramayana story.



Picture 2. Relief on the *Penyengker* Wall that tells the story

Source : Personal Documentation, August 2018

In Architectural aspect, Pura Dalem Dasar still has a number of standards that are still quite original, including:

1. Distribution of pages or zoning from temples that still use dual (two) *mandala*. The division of the page is divided into *jeroan* and *jaba sisi*. *Jeroan* or inner yard used as a prayer area and activity area that is sacred. While the *jaba sisi* is more towards the area between profane activities such as entertainment and profane dance.



Picture 3. Connection Gate (*Paletasan*) antara *Jaba Sisi* and *Jeroan*

Source : Personal Documentation, August 2018

2. Place the building on each pelinggih based on the *sikut* or size in Balinese numbers arranged in Asta Kosala Kosali for the Temple. In the case of the Pura Dalem Dasar, there are several pelinggih who have changed their rules due to a number of things, including: (1) ignorance of *pengempon* pura or *pemedek* pura against previous measures; (2) the difficulty of finding a *undagi* who is able to make it as the original; (3) there is a change in the size and quality of the material, and (4) there are several additional buildings that support (for example: *bale banten*).

3. Aesthetic value

Aesthetic values that can be enjoyed visually, generally these visual observations fall on the architectural elements of buildings that can be assessed in terms of their uniqueness and rarity. The aesthetic value that is part of the cultural heritage of the Pura Dalem Dasar can be reviewed and viewed from its architectural style which is able to make a symbol of identity. The aesthetic value produced is entirely dependent on visual observation.



Picture 3. Ornamental Variety Contained in Pura Dalem Dasar

Source : Personal Documentation, August 2018

The aesthetic value most seen in Pura Dalem Dasar is the use of pristine ornaments in some of the pelinggih buildings. The use of decorative items on the buildings in each pelinggih seems to have a storyline that is different but still has to do with Balinese literature. For example, in *Pelinggih Gedong*, which tells the story of a *nitisastra* story that has the meaning of knowledge about morality that teaches about how to educate, guide, lead, behave and live life based on Dharma or truth.

The development that is clearly seen by the addition of gold color in the ornaments of parts of buildings that use wood material. The addition of gold was done in 1982, where previously the color addition was only done on the carvings and statues in Pura Dalem Dasar. The coloring of the

carvings and statues is done with natural coloring more than 50 years ago, using gems as a natural coloring.



Picture 4. (Left) Gold & blue coloring using chemicals
(Right) Color-based natural coloring

Source : Personal Documentation, August 2018

Based on the results of visual observations, the application of ornamental, material, and coloring systems is an aesthetic value of a cultural heritage in Pura Dalem Dasar. Although not a few have experienced development, all efforts implemented are efforts to maintain the physical form as before.

From the physical and non-physical aspects, both religious, social, economic, and architectural aspects actually do not have a fundamental problem in maintaining the temple's identity, except that progress in economic value must also be considered because it is often a "deliberate" cause. changes to a temple site. Often the demolition of the temple site caused by an economic value is not based on in-depth research, so often the value changes with its architectural changes.

These "intentional" changes and developments are also often based on social factors, which are caused by the desire "prestige" of a person or group who intentionally demolishes or renovates a temple site without conducting in-depth research on social values, form values, and the value of sacredness in a temple site.

The development and change of temple sites, especially intentional ones, should continue to pay attention to the local context and adjust to the existing updates. For example, in the case of material unavailability. Often cases of material changes are found due to the unavailability of original materials, so it is better to do in-depth case studies in advance to adjust the materials used in accordance with local regulations (*awig-awig*) and the local material context.

5. Conclusions

The conclusions of this research include two main research results that discuss the condition of the physical form, space, and functions underlying the change so that a conservation strategy is needed in maintaining the Pura Dalem Dasar site. Even though the negative intervention has not provided, a conservation strategy is needed to maintain the value of the Pura Dalem Dasar, including: (1) conservation; (2) additions; and (3) adaptation.

5.1 Conservation

Conservation is the process of maintaining a place to maintain its function. The place in question is Pura Dalem Dasar. Pura Dalem Dasar is a cultural heritage object and place of worship that is not owned and controlled by the State, but belongs to a group that is obtained from generation to generation, it is regulated in Peraturan Presiden Republic of Indonesia Number 10 of 1993. For this reason, all efforts to protect, maintain, utilize and supervise are the responsibility of *Pengempon pura*.

The conservation process that will be carried out on the temple of this site, will be adjusted to the state of the object, the type of damage that occurred, the cause of the damage, and the effects caused by the process carried out.

5.2 Additions

It is the addition of new buildings in the Pura Dalem Dasar area that must be in accordance with their current functional requirements, for example: adding *bale banten* or *pengaruman* in each main pelinggih.



Picture 5. *Bale Pengaruman Padmasana*

Source : Personal Documentation, August 2018

Addition process on cultural heritage sites also through several considerations including the high value of functions of new buildings, harmony with the surrounding buildings, and the vulnerability aspects of the surrounding buildings. The stages of addition conservation strategies are:

1. List the surrounding buildings located in the temple environment of the site to be built. This aims to maintain physical harmony between new buildings and existing ones.
2. Documenting addisi activities through photos or videos along with anyone involved in them.

5.3 Adaptation

The adaptation process carried out on the Pura Dalem Dasar in Sibang Village is the addition of the color of the ornament to gold and red (*prada*). The giving of this color is due to the desire of the *pengempon pura* to add to the aesthetic value and social status of the site's temple.



Picture 6. Penambahan warna pada bangunan pelinggih

Source : Personal Documentation, August 2018

This conservation strategy is permitted as long as it does not change the original form and material and is able to minimize negative impacts. Based on interviews with Pemangku Nyoman Gunarta, the temple of this site continues to continue and use the 'sikut-sikut' of the building first, so that when a change occurs, the dimensions of the building especially the height of the building will be maintained. Given its function as a sacred building or place of worship.

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