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Implementation of Local Wisdom Value in Arranging Tourism Objects of Balinese Traditional Settlements in Banjar Adat Belaluan, Singapadu Tengah Village, Sukawati District, Gianyar Regency, Bali Indonesia

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Abstract

Desa Singapadu Tengah is a traditional Balinese village in the Sukawati Subdistrict, Gianyar Regency, Bali which has long been known as one of the centers of sculpture industry and traditional Balinese ornaments. In the present, through the full support of the Gianyar Regency Government, this village began to develop itself into a tourist village. Of the five Banjar in its territory, the Belaluan Adat Banjar area has been plotted as a tourist attraction for traditional Balinese settlements. This is based on the magnitude of the potential of the cultural sector and traditional residential architecture that is still sustainable in this Banjar area. In the process of structuring these traditional settlement attractions, the village has applied many local wisdom values, and local traditions adapted to various stages, starting from the planning process, development to the management program. The description of this phenomenon has prompted the desire to conduct a study which aims to find out the existence of local wisdom values in the process of planning, building, and managing residential attractions in the area. This research is classified into qualitative research, where the study phase is done deductively. The results of the study show that Bali's local wisdom values have been adapted and applied in the planning, development, and management stages of tourist villages in the Belaluan region.

Keywords: Local Wisdom Value, Arrangement, Tourism, Balinese Traditional Settlements

INTRODUCTION

The increase in the target of tourist visits to Bali in 2020 by the Indonesian Government has made several villages potential to be designated as new tourist villages. One of the designated villages was Singapadu Tengah Village. This village is a traditional Balinese patterned village located in Sukawati Subdistrict, Gianyar Regency, Bali, Indonesia, which has long been known as one of the centers of sculpture and decorative ornaments of traditional

Balinese ornaments. In this village area, there are various types of potential tourism objects that are developed to support tourism village programs such as tourist attractions, sacred buildings, historic buildings, stretches of rice fields, and traditional village settlement areas.

Administratively, Belaluan Adat Banjar is located in the eastern part of Singapadu Tengah Village which is also directly adjacent to one of the main rivers in the Gianyar Regency area, namely the Oos River. The river stretches from the north, namely the District of Tegallalang-District of Ubud, and empties into Purnama Beach in the Sukawati District area. The topographic state of the traditional Belaluan Banjar is sloping, with a slope of 0-15 percent, steep in the Oos River watershed. Climatologically, Belaluan has a tropical climate with an average temperature ranging from 28°C to 32°C, the air humidity of this village averages around 75%, with the average annual rainfall ranging from 12 mm to 13.30 mm.

Belaluan Adat Banjar is a grid-patterned settlement with a village center point in the form of a crossroad (Bali: *pempatan agung*). In this traditional settlement area, there are also three main sacred building complexes that are known in the order of traditional Balinese settlements, namely Pura Desa, Pura Puseh, and Pura Dalem. In the southeast region of the village, there is the Setra adat area (village cemetery) located near the Oos River basin. In its planning, this residential area will also be used as a tourist cottage area for lodging for tourists. In addition to having various objects of traditional Balinese buildings, the Banjar Adat Belaluan community also has a variety of traditions and ritual processions that were supposed to serve as new tourist attractions. Tourists can also be directly involved in various series of socio-cultural activities carried out by local residents. Previously, tourists would train together with residents to carry out various activities such as Balinese culinary cooking, dancing, playing gamelan, and making religious ceremonies.

This article is a brief description of the results of research on local wisdom values in the concept of structuring and managing the Banjaran Adat Belaluan residential area as a homestay area as well as a tourist attraction of traditional Balinese settlements in Singapadu Tengah Tourism Village.

RESEARCH METHODS

This paper is classified as descriptive explorative qualitative research (Groat & Wang, 2002), which is analyzed deductively. The data used is related to the adaptation of local wisdom values in structuring the tourist attraction of traditional Balinese settlements in the Belaluan customary *Banjar*. Data collection is done in three ways, namely field observation, literature study, and interviews.

RESULT AND DISCUSSION

The overview of the Tourism Village Program in Singapadu Tengah

Since it was established as a new tourist village, Singapadu Tengah Village has compiled various types of superior tourism programs that were supposed to be developed in this village area. The tourism programs include art, ritual, culinary, and cultural tours. Especially for the Belaluan indigenous *Banjar* region, the village management has designated this area as a concentration area for the development of cultural tourism in the form of object tourism in traditional Balinese settlements. This determination is based on the potential in the *Banjar Adat Belaluan* region, which still maintains a beautiful and natural traditional Balinese settlement spatial pattern.

Apart from that, the region is also the location for developing homestay tourist accommodation facilities for tourists who are managed jointly by local residents. The village management also plans to arrange certain areas within the adat Banjar region to support this plan, such as structuring the Belaluan Village Temple, Puseh Belaluan Temple, and Dalem Belaluan Temple for ritual tourism activities, as well as structuring the public areas of the village such as building meetings such as Bale Banjar Adat Belaluan along with open spaces in other adat Banjar areas. This temple area and public area is an area that accommodates various traditional socio-cultural activities that tourists can join together with the local community.

The Application of Local Wisdom Values

The application of local wisdom values in structuring traditional settlements in *Banjar Adat Belaluan* is divided into two aspects, namely non-physical aspects and physical aspects.

Physical Aspects

In the physical aspect, it is divided into three stages, namely the planning, development, and management stages.

The Planning Phase

At the planning stage, first begins the initial idea. Based on information obtained from Mr. I Nyoman Rosman as the Chief of Singapadu Tengah Village (2017), the idea of structuring Singapadu Tengah Village into a tourist village is derived from the *PEMPROV Bali* and the Regional Government of Gianyar Regency who are trying to empower all potential in Singapadu Tengah. The idea was supported by the strong desire of the community to develop sustainable tourism in the region. Finally, in 2018, together with eight other villages in Gianyar Regency, Singapadu Tengah Village was designated as a tourist village by the Gianyar Regency Government (Nusa Bali, 2018).

Second, the inaugural meeting (Early *Paruman*), meeting (Bali: *Paruman/pesangkepan*) early is a form of deliberation conducted by all indigenous peoples in carrying out an activity. Beginning with the delivery of information by the official staff (hamlet heads) obtained from the Government of Gianyar Regency and the government of Singapadu Tengah Village. Furthermore, the community gives a response, whether it's a question, a statement that is positive (supportive) and negative (rejection). After going through the stages of discussion and debate, finally, the service officers, along with all residents, decided to support the activities of the tourist village. The results of this initial parama recommend that the instructor carry out traditional ceremonies in the form of *matur piuning* and *nunas bawos* before the follow-up ceremony takes place.

Third, ritual permission requests (*matur piuning* and *nunas bawos*). This activity is a ritual activity that has the purpose of requesting permission and notification in a customary manner before God regarding the plan to implement a tourist village program in this region. The piuning maturity activities are carried out in Kahyangan Tiga Temple, namely *Pura Desa*, *Puseh Pura*, and *Pura Dalem Banjar Adat Belaluan*. *Matur piuning* is led by stakeholders in each temple and is followed by all the traditional leaders and the service and the entire Belaluan community. This activity was intended to request that God give permission to carry out tourism village development and was given a way so that the activity did not encounter major obstacles. Furthermore, in the *matur piuning* activity, the *nunas bawos* activity was carried out, namely a communication activity between the community and the gods as a manifestation of God who controlled the area in a place. In the communication process, it will be carried out by people who have been purified as intermediaries between the people and the gods. Typically, the saint in question will experience chaos (possessions). People who experience such disobedience will speak to give instructions and act as media spirits of gods who enter their bodies. This process has been carried out for generations in this region.

Fourth, follow-up meetings are usually carried out after the ritual of *nunas bawos*. The results and all instructions for information obtained in the ritual *nunas bawos* are then discussed in this follow-up par. Considering the results of *nunas bawos* showing permission from the gods regarding the planned development of this tourist village, in this follow-up discussion the various stages of the next activity are discussed. Next, the fifth is the village meeting (*sabha desa*). After *nunas bawos* obtained positive results and at the following stage it was decided the sustainability of the activities of this tourist village, then in the next stage a village sabha was formed. Village Sabha is a deliberation forum consisting of community leaders who have expertise in various specific fields. In the village sabha activity, it will be formulated regarding the organizing committee for implementation, rules for implementing instructions, technical guidelines, village rules (*awig-awig*), all of which will be ratified in a special meeting.

Sixth, the inauguration of committee members by adat (*mejaya-jaya*). This activity is an inauguration activity aimed at members of the community who have been appointed as adat teachers, village sabha, or the organizers of the tourism village program. The purpose of this activity is to request the blessing of the gods so that those selected can carry out their duties well. *Mejaya-jaya* can also be equated as an information dissemination and introduction of the members of the village tourism committee to the residents. The essence of this activity is in the form of the inauguration of the executive committee members, which are witnessed in a public manner and in a scrupulous manner by the gods. The *mejaya-jaya* activities are usually held in Kahyangan Tiga Temple, namely *Pura Desa, Pura Puseh, or Pura Dalem*.

Seventh, drafting customary rules (*awig-awig and perarem*). *Awig-awig* and *perarem* are rules or known in Balinese customary law. If the legal picture is explained in general, *awig-awig* is a law, while the *perarem* is a regulation implementing the law itself. Regarding this village tourism program plan, a program has also been prepared about the implementation of a tourism village program that remains rooted in the local village *awig-awig*. Eight is the final stage of planning, the announcement to the community (*pesobiahan*). This activity is an activity of notification or publication and dissemination of program activities from a customary decision, especially this tourist village program. The purpose of this *pesobiahan* is to provide information to all the community because there are new rules that have been set or new information obtained by the adat instructors, which is then informed to the entire community. This *pesobiahan* activity is usually carried out in Bale Banjar at the time of *paruman*. *Pesobiahan* is also carried out in each resident's residence or at the *ayahan* reef of the village. The *kesaroman Banjar* or *Banjar* officers will provide information to every representative of the residents of the house regarding the latest information and program activities that have been decided.

The Stage of Arrangement and Development

There are several activities carried out in the stages of structuring and building tourist village facilities set in the values of local wisdom, namely the first in the form of land clearing rituals that will be converted into functions, usually called *ngruak karang*. This activity is a symbol of cleaning and changing functions of the former rice fields and plantations into residential areas. Second, the laying ceremony of the first stone is called the term *mendem*. A ceremony symbolizes the initial development process. The stone that will be used as the first stone will be given a ceremony coupled with several elements and offerings to provide a positive aura for the built environment and settlements. Third, namely the development process, this stage also uses several values of local wisdom that apply such as good days, building concepts, and local materials that characterize the values of traditional Balinese architecture. A good day in the knowledge of traditional Balinese architecture is known as the adult name, which is strongly believed to be able to provide support for a magical aura in the implementation of each stage of the overall development process. The fourth is the ritual cleansing of a building called *Melaspas*. After the completion of the development process, there will be a *Melaspas* activity, which is a ritual procession that can make the building sacred and have a positive spirit in accordance with the demands of its function.

The Management Stage

After the process of establishing a tourist village facility building was completed, it will continue with the activities of the tourism village program management. In its management, a management organization will be formed, which is the manager of tourism activities in the Belaluan customary Banjar. At this stage, the management of the management, from the highest structure to the employees, will go through the *mejaya-jaya* ritual activities as a symbol of determination or endorsement to become a manager in no time. This funeral activity was also held in Kahyangan Tiga Temple which was witnessed directly by the community.

The Physical Aspects

There are four main values of local wisdom that are applied in the physical embodiment of tourist village facilities in *Belaluan*. The four are the conception of *Tri Hita Karana*, the conception of the *Bhuana Agung-Bhuana Alit*, the conception of the Binary/Bi-polar Opposition, and the rules of *Bhisama*.

Tri Hita Karana

Tri Hita Karana is one conception that contains the value of local wisdom of the Balinese people. *Tri Hita Karana* means "three causes of happiness" (Wijaya Kusuma, 2000 in Laba, 2002; Sudibya, 2008). *Tri Hita Karana* consists of three aspects, namely: (1) *parhyangan*, (2) *pawongan*, and (3) *palemahan* (Budihardjo, 1986; Gelebet, 1978, Samadhi, 2000, Dwijendra 2008). *Parhyangan* contains a picture of the harmonious relationship between humans and Ida Sang Hyang Widhi Wasa/Lord. *Pawongan* contains teachings on the harmonious relationship between people. The *Palemahan* teaches harmonious relations between humans and nature. According to Laba (2002), the physical manifestation of *Tri Hita Karana* specifically in residential environments and traditional or non traditional Balinese housing can be grouped as follows: (1) *parhyangan* physical form in the form of a sacred place (sulking/object/temple); (2) the physical form of *pawongan* is in the form of housing with public facilities and other social facilities; and (3) the weakness of its physical form in the form of open spaces and service areas such as: fields, roads, alleys, drainage, to the management of waste and garbage. The concept of *Tri Hita Karana* still applied in the arrangement of tourist villages in *Adat Belaluan Banjar*. This can be seen in the arrangement of houses that add to the function of the homestay. The existence of a sacred or exhibition building is an embodiment of the *parhyangan* element; the existence of comfortable residential buildings as a manifestation of the *pawongan* element; and the existence of *natah* as open space in the middle of the yard along with other green spatial structures is an embodiment of the *palemahan* element. The existence of the *parhyangan*, *pawongan*, and *palemahan* elements in each of the people's home yards will always be maintained, although someday there will be an addition of new homestay buildings for tourism activities. This is done to at the same time maintain the distinctive value of residential houses in this region.

Bhuana Agung-Bhuana Alit

This philosophical view of the great *bhuana* is a view of life of Hindu society in Bali and as a basis for concepts in the life of the Hindu community in Bali. This applies also to the concepts contained in Balinese Traditional Architecture. The application of Balinese Traditional Architecture refers to harmonious harmony and integration between humans (alien *bhuana*/microcosm) and the universe (great *bhuana*/macrocosm) (Davison, 2003; Dhaksa, 2008; Parwata, 2009). This is manifested in the arrangement of tourist villages in the Banjar Adat Belaluan Tourism Village which still maintains harmony with the environment. The goal is to achieve harmony between humans and the surrounding environment and increase natural tourist attraction and strong Balinese culture. Arrangements made are expected to be able to increase added value for tourism villages, without destroying the peculiarities and sustainability of the village environment.

Binary/Bi-polar Opposition

According to Ardika, et al. (2013) in various traditions of ancient communities in the world, there has been known a view of nature (space) in the opposite, but mutually paired conditions called the binary opposition concept. In the life of Balinese people, there is a basic philosophy regarding *rwa bhineda* which is understood as a relationship or balance between two elements, norms, or values that are different but complementary (Budihardjo, 1986). According to Fox (2010), the manifestation of the *rwa philosophy* is like, sacred-profane, upstream/*luan-teben* (upstream-downstream), good-bad, male-female, right-left, and up-down.

Sacred-Profan

Something sacred is a supernatural region, something extraordinated, not easily forgotten, eternal, full of substance and reality, and very important. Meanwhile, something profane is an area of daily life that is carried out irregularly, not too important, easily disappeared, easily forgotten, quickly changed, and only a shadow (Eliade, 1957 in Pals, 2011). According to Paramadhyaksa (2012), in the homes of Hindus in Bali, the sacred and profane concepts are applied with the existence of sacred and secular spaces. The sacred spaces, including sacred buildings, holy rooms, and holy rooms, while the rooms are secular in nature, including: bedrooms, kitchens, living rooms and bathrooms/toilets. In the rural area scale, the sacred-profane concept is applied to zoning for shrines, zoning for housing, and zoning for supporting facilities. Meanwhile, on a residential scale, the sacred-profane concept is maintained in determining the zoning of sanctuaries, residential buildings, and *teba* (backyard). In some houses

that are used as homestays, buildings for guest accommodations are built in the thick part (backyard). This is done because the area has adequate land area and does not interfere with the original residence of the population.

Ulu/Luan-Teben

In Balinese Architecture there is a dualistic concept between profane and sacred which is translated in physical form with the area of *ulu and teben* (Alit, 2004, Dwijendra 2008). *Ulu* area is the area closest to the mountain (leading to the mountain) as a sacred area and a place for space functions that are considered sacred. Meanwhile, the *teben* area is the area closest to the sea/*segara* (leading to the sea) as a profane area and a place for space functions that are considered profane. According to Alit (2004), *ulu-teben* can be represented in the layout of buildings as well as the height of buildings, the highest buildings and are located in areas that are mainly referred to as *ulu* and those that are lower and located in the *nista* area are called *teben*. The concept is still adapted to the arrangement of the Belaluan Traditional Banjar Tourism Village. The application is still to determine the *Ulu* area as a sacred area, while the *teben* area is a profane area. The *Ulu* area is next to the tourist village, which is dominated by temple attractions. Meanwhile, the *teben* area is located next to the tourist village kelod, arranged as a lodging area and supporting village tourism facilities.

Bhisama Parisada

Bhisama Parisada contains orders or prohibitions issued by *Parisada Hindu Dharma Indonesia*, through an agreement in *Mahasabha*. One of them is about *Bhisama Kesucian Pura*, which is binding to be used as a guide for the construction of temples in Bali. *Bhisama* is then put forward in the RTRW Regional Regulation of Bali Province 16/2009. In this regulation, among others, it is regulated about the sanctity radius of each temple according to its start. Sacred places such as *Sad Khayangan*, *Dang Khayangan*, *Khayangan Tiga*, and other temples, have a radius of sanctity which is called a rough area with the size of *apeneleng*, *apenimpug*, or *apenyengker*; *Sad Khayangan* Temple uses the size of the great *Apeneleng* which is at least 5 km from the outside of the temple wall; *Dang Khayangan Pura* uses the size of the *alit apeneleng* which is 2 km from the outside of the temple wall; while for *Khayangan Tiga* and other temples, the size of the appendix is about 25 meters from the outside of the wall or the *apenyengker*, which is limited to the outer side of the temple wall. In the area of temple sanctity, buildings can only be built that are associated with Hindu religious activities, such as *dharma alaala* and *pasraman* (Arniati, 2015). Buildings and activities that are non-sacred activities can only be built outside the radius of sanctity.

Bhisama is applied in structuring sacred buildings in the tourist village of *Banjar Adat Belaluan*. The application can be seen in the arrangement of temples in the tourist village. Temple in the Banjar Belaluan tourist village area, namely: *Pura Tirta Bulan* and *Pura Dalem Negari*. Every temple has a temple sanctity radius that refers to the size of the apparatus and the apparatus. The community believes that through the application of rules regarding the sanctity radius of the temple in the arrangement of tourist villages in the region, the value of the sanctity of the temple as a place of worship can be well maintained.

CONCLUSION

The results of the study show that Bali's local wisdom values have been adapted and applied since the planning, development, and management stages of tourist villages in the *Belaluan* region. There are at least three things that are the basis for consideration of the application of adaptation to the values of local wisdom, as follows.

a. Accountability to God

Every activity and spatial work that is produced should always be able to maintain harmony between humanity and God Almighty. Because of this in the spatial layout at Belaluan there is always an element of *Parahyangan*, which is an area with the most sanctified strata. In every stage of planning, development, and management of this tourist village program, there is always a procession involving divine elements. Both in the form of rituals and forms of design as proof that God is believed to be able to act as a protector, witness, giver of blessing, to request instructions for the success of all activities carried out. This view has indeed been believed and carried out in a traditional way in Bali today.

b. Accountability for fellow humans

Other local wisdom values are also seen in efforts to maintain harmonious relations between community members. Traditionally, all citizens have the same rights and obligations in expressing their opinions in a deliberation meeting (Bali: *paruman*) regarding the planned development of tourism programs in their region. In other parts of the implementation, the village program should also be guided by existing traditional rules, namely *awig-awig* and *perarem*. The compiled village tourism program also remains based on universal humanist values.

c. Accountability for the natural environment

The design of spatial and building design that is intended for the activities of tourist villages is still guided by the traditional Balinese spatial concept which is guided by the existence of sacred and profane zones, village core zones, local natural characters, and *transis land*.

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