

EAST VERSUS WEST: HOW TOURISM EFFECT HOUSING COMPOUND IN PENGLIPURAN

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ABSTRACT

This particular traditional Village located in Bangli Regency has been known since the 1960s as a popular tourist attraction. Its neat traditional settlements with uniform entrances, cool air, and vehicle-free village roads so that pedestrians are able to explore the village are some of the ideas offered there. This village is also an ancient village called Bali Aga, with architectural differences from traditional Balinese architecture in Denpasar, Kuta, or other places. The fame of the village was then accompanied by the presence of tourism with the lure of increasing income. Consequently, the architecture of Penglipuran Village as well as other places in Bali also adjusts. Some of the changes that have occurred are the addition of tourism support facilities such as souvenir stalls, or food vendors. Even though there are some restrictions on the spaces in Penglipuran, such as on the west side of the village, the front of the house is left a little just for entrance because it is cut off by the Merajan. It is interesting to know how strong the tourism insistence on these limitations is. Research is carried out with field studies, observations, and literature studies. Mainly compare the west side of the village with the east side and see if it is true that the west side is not affected by changes. At the end of the research, it was discovered that the previous hypothesis was not quite right. Research finds that both the west side and the east side, have undergone changes. Tourism that enters the village can increase the fighting power and creativity of residents beyond the limitations of the remaining space.

Keywords: *housing compound, Penglipuran, tourism, transformation*

PRELIMINARY

Penglipuran Village is located in Bangli Regency, Bali Province is 45 km from the center of Denpasar City as the provincial capital with a distance of 1 hour 40 minutes. It is mentioned that the origin of the word "Penglipuran" comes from at least four sources. First from the word "pengeliang" and the word "pura", which means so that the people remember their ancestral temple in Bayung Gede Village. The second, comes from the words "pelipur" and "lara" which means a place for the king to drive away his sorrows or calm the mind. The third, derived from the words "pangling" and "pura" which means to go to Penglipuran, will pass through four temples in the east, south, west, and north directions (Arismayanti, 2015).

The people of Penglipuran Village are said to come from Bayung Gede-Kintamani Village. The Bayung Gede village is located 17km north of Penglipuran Village (Prayogi, 2011). It is likely that the ancestral displacement of Penglipuran Village was due to drought or due to proximity to the subserve work at that time in Bangli. So it is not surprising that the morphological concept of Penglipuran Village is similar to Bayung Gede Village (Pangasih et al., 2016).

From a macro perspective, in Penglipuran Village the area is divided based on the Tri Mandala Concept, namely, *Utamaning Mandala* is the most sacred space, which is located on the north side and typographically is also the highest part of the village. In the main part of this mandala are located the sacred places of the village, such as Pura Penataran, and Pura Puseh. The second is Madya Mandala, which means a residential area, and the third is Nista Mandala, which is the southernmost side of the village and is the lowest side, In this part, there is a village cemetery (Prayogi, 2011).

Penglipuran Village is one of the Bali Aga Villages with a North-South imaginary line that divides the residential area so that the East-West side will be formed. The northern part associated with the term *kaja* leads to Mount Batur and the south side is a *kelod* to the sea. The north-south axis in Penglipuran Village became an open space which later became a village road, referred to as *rurung gede*. However, this road is only allowed to be passed by pedestrians and is closed to motor vehicles. This road then determines the orientation of settlements both on the East and West sides (Arimbawa & Santhyasa, 2010).



Figure 1. Penglipuran Village with It's *Rurung Gede*
Source: Arta, 2022

As well as the village arrangements, the arrangement of settlements in courtyard units in Penglipuran Village also utilizes The *Tri Mandala* concept. The main part of The Mandala is towards the Northeast, where the family temple is positioned. Madya Mandala is an area where daily family activities such as *paon* / kitchen on the north side, *bale saka nem* on the south side as a place for traditional ceremonies, the *lodji* on the east side as a building for family rest/ sleep, and *Nista Mandala* as a place for bathrooms or cattle sheds to be located (Prayogi, 2011). This is also in accordance with the concept of *Tri Hita Karana*, namely *Parahyangan* which is a sacred place located in the east direction as the direction of the rising sun and north as the side of the mountain, and the sunset is oriented to the west side as *palemahan* (bathrooms and cattle sheds). Meanwhile, *pawongan* as a connecting area is in the middle between *Parahyangan* and *Palemahan*.

The number of house lots in Penglipuran Village is kept at number 76 from year to year. This is because the physical boundary of the village area to the west is the Sangsang River which runs from north to south, parallel to the village. These 76 residents are called *pengayag arep*, whose duties and responsibilities are passed on from father to son. The number of lots in Penglipuran Village is maintained at 76 from year to year. This is because the physical boundary of the village area to the west is the Sangsang River which runs from north to south, parallel to the village. These 76 residents are called *pengayah arep*, whose duties and responsibilities

are passed on from father to son. In fact, each resident's yard has the same area, which is 2.5 acres or referred to as *sikut satak*.

Another uniqueness of Penglipuran Village that is its characteristic is the shape of its *angkul-angkul* (since it has the same shape and material as the entrance). There are only 76 entrances in Penglipuran Village (identical to the number of houses lots) and the courtyard, and all of them have a uniform typology. The roof covering of *angkul-angkul* is made of bamboo shingles, and the body of the *angkul-angkul* is made of concrete with special paint called: taro. Likewise with the same dimensions of *angkul-angkul* with each other. This uniformity is judged from the history of not actually the heritage of Bali Aga, but rather a modern relic, that once wanted to be visited by the second President of the Republic of Indonesia at that time, Soeharto when visiting Bali in 1992. At that time, the Regent of Bangli, Ida Bagus Landip was inspired by Tenganan Village in Karangasem, so the Bangli Regency also had a Tourism Village. Penglipuran was chosen and the village characteristics were formed from the construction of this same *angkul-angkul*. Although in the end, President Soeharto canceled his visit to Penglipuran, the characteristic of *angkul-angkul* has been attached to Penglipuran Village until today.

The planning of the environment and settlements in Penglipuran Village, coupled with its beautiful environment make this village a popular tourist attraction among travelers. The cleanest village embedding in the world based on Kalpataru (awards given to individuals or groups for their services in preserving the environment in Indonesia), ISTA (Indonesia Sustainable Tourism Award) in 2017, the Green Destinations Foundation's Sustainable Destinations Top 100, is also increasingly blowing the title of the village into the international arena. However, it is long before that, based on the Decree of the Regent of the Head of the Bangli Level II Region Number 116 of 1993, Penglipuran Village had been selected as a Tourist Destination Area.

METHODOLOGY

The research conducted is a qualitative descriptive analysis. Primary data collection is carried out by (1) field study with direct identification at the research location and mapping the area by taking existing photos (2) literature studies by utilizing literature studies, especially in previous studies that discussed Penglipuran Village, and its settlement governance. In this study, it is to be understood about the influence of tourism by comparing the eastern and western sides of the village. It is interesting to know whether there are differences and "obstacles" due to the existing spatial layout on the desire to include tourism functions as new functions in Penglipuran Village.

TRANSFORMATION AND PRESSURE OF TOURISM IN PENGLIPURAN VILLAGE

Change is an unquestionable thing, as is the case in Penglipuran Village. This traditional village then experienced urges not only from the external but also from the internal, such as technological developments, to the level of education of its population. Almost all of them lead to changes in the lifestyle of inhabitants which are also clearly reflected in their settlement system. Even the layout that can currently be seen in Penglipuran Village, is not their "real" layout. The presents of toilets in residents' lots due to the existence of clean water arrangements in the village also makes the habit of bathing and washing that used to be carried out in the river, become into the house compound.

The original architecture of the Penglipuran, was just the *paon*/ kitchen. This traditional kitchen which is also one of the peculiarities of Bali Aga Architecture, which consists of the main (one) building, not a compound like Balinese Plains Architecture, also functions as a bedroom. The cold weather conditions in Penglipuran Village and the surrounding environment which was once still a bamboo forest with many wild animals roaming around made the ancestors of the villagers "gather" their activities in one building only. There they sleep, and "nyidu" (warm themselves in the morning or at night). But nowadays, the habit has begun to be abandoned, because the walls of the house, which were originally made of bamboo, are now replaced by a warmer brick wall. *Paon* is now empty, only becoming an artifact and decoration to attract tourists. Cooking activities are more practical to do with a gas stove compared to firewood in a *paon* which makes the interior of the room become black due to its ash.



Figure 2. *Paon* as one the Architecture Building which should not be removed
Source: Arta, 2022

The most significant transformation seen is due to the flood of tourism. The persuasion of additional coffers of money for its residents conjures the settlement system in Penglipuran Village, not only the residences on the East and West sides of *rurung gede* as the main attraction of the village are affected, but even the newer houses lots in the east (near the public parking) have also been interfered, preparing to welcome the tourists.

The most common alteration that occurs due to tourism is the addition of the function of stalls, and souvenir shops to ready-to-eat food stalls in the courtyards in the houses in Penglipuran Village, mainly along the village corridor, Almost all houses build this additional function. Residents even do "promotions" in front of their homes by persuading tourists to stop by (usually older people have this kind of duty) or even put up physical markers such as simple banners.

Policy and decision-makers in Penglipuran Village are also aware of this spatial transformation. Because there was once a period, changes occurred in a big way. Residents even went so far as to break into the fence of their homes to give visitors access to their stalls. They then followed up with conservation efforts from the village on the fence and *angkul-angkul*, the family temple (*merajan*), and also the kitchen (Widiastuti, 2016). These three architectural elements are strictly forbidden to be changed. This is to maintain spatial order, especially in *rurung gede*. All three are considered symbols of the uniqueness of the village that must be maintained and preserved so that tourist attractions that lead to further economic improvement can still be achieved. Even so, other architectural forms are still possible to change as long as they are still in the corridor of efforts to support the Penglipuran tourist village.



Figure 3. *Angkul-angkul* in Penglipuran
Source: Yola, 2022

To begin with, physical changes with the addition of commercial functions supporting tourism in Penglipuran Village were alleged to have occurred more in the eastern part of the village than in the western part. This is because, on the east side, the *loji* building (bedroom) is on the nearest side of the fence and *rurung gede*. This will provide an opportunity to turn this part into a tourist towing function. Meanwhile, on the west side, the closest side to the *rurung gede*, is the *merajan*, which under the previous agreement should not be changed at all, let alone for commercial use.

It's just that the addition or even occupancy of space in Penglipuran Village is slightly different between the East side and the West direction of *rurung gede*. In the East side, these tourism support buildings are generally placed in lodges. Changes can be made with 50% occupancy of the *loji*, but it can also be 100%. In some plots, residents not only build on the *loji*, but also use the *bale saka nem* or the space between the entrance to the bale becomes a new function.

Meanwhile, the house on the west side, where the addition of functions is constrained by the east side which is directly related to *rurung gede* as the main access for tourists, part of it is refuted. To be able to reach the plot, tourists must go deeper from *angkul-angkul* to *bale saka nem*. This limitation became the initial hypothesis that the plots of houses on the west side would undergo fewer changes than the plots on the east side. But this hypothesis is disproved. Penglipuran residents' homes on the West side have also undergone the same transformation as on the east side. Generally, they will also change a portion of the *bale saka nem*, or an empty area in front of the *bale* as a stall. Due to limited land, these stalls are mostly temporary. On the west side, the area farthest from the *angkul-angkul*, that is, the lodge changes less.

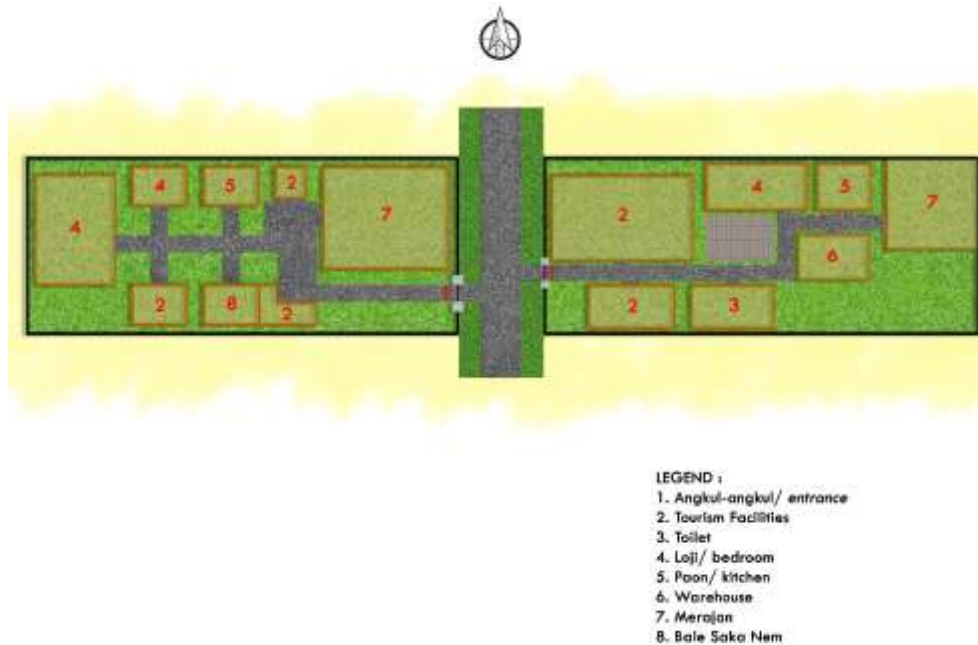


Figure 4. Housing Layout in East and West Side of the Village
Source: redraw from Mahottama and Apriana, 2022

In the illustrative example above, you can see how the occupants of the house on the west and east sides accommodate the need for new spaces. The two examples of settlement plans above, include an extreme example of changing housing arrangements in Penglipuran Village with the addition of more than one tourism function. In the east side house, even the building that was originally a *lodji*, has been used entirely as a stall.

CONCLUSION

From the findings of the analysis above, it is known that the influence of tourism in Penglipuran Village is already very massive. Initially, the hypothesis was formed that settlements on the west side of the village should have undergone transformation less frequently than the east due to the constraints of space placement, but after conducting research, the insistence on tourism seemed to be unhindered by these architectural limitations. Even on the western side, with the formation of alleys leading to settlements from *rurung gede*, changes still occur. Homeowners can still innovate by building simple tourism facilities on their land.

ACKNOWLEDGMENT

This research field study data is part of the assignment of the English Course of the Architecture Department, Faculty of Science and Technology, Ngurah Rai University, for the academic year 2021/ 2022. Many thanks are expressed to Dewa Gede Erlangga Mahottama and Jonathan Alvis Apriana for the data that has been provided. Also, gratitude towards I Made Sudina Arta and Miranda Yola from the Architecture Department, Faculty of Science and Technology for their willingness to use the documentation results in this paper.

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