

## **CHANGES IN THE FUNCTION AND ARCHITECTURE OF *LUMBUNG* IN BALI HOUSEHOLDS IN SADING CUSTOMARY VILLAGE, BADUNG, BALI**

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### **ABSTRACT**

*Lumbung* or granary is a building that serves as a place to store rice. In some houses in the Sading Traditional Village, the granary is one of the buildings which is generally located near the kitchen. However, at present, this granary in Sading Traditional Village has changed its function and architecture as part of the dynamics of modern life. Seeing this condition, it is necessary to conduct research on the architecture of the barn in Sading Traditional Village. The purpose of this study was to determine the form of change, the causes and meanings contained in the phenomenon of changing the function and architecture of the granary in Balinese houses in Sading Traditional Village. The method used in this research is a qualitative approach with the perspective of cultural studies. The results showed that there was a change in the function of the barn which was previously only a place to store rice, but now the function of storing rice is only as a symbol, while other functions are mostly used as a multipurpose room such as a place to entertain guests during religious ceremonies, a place to relax and other activities. While the architectural changes lie in the materials, decorations and others that follow current developments. The main cause is the livelihoods of the people of the Adat Sading Village who no longer work as farmers. Besides that, it is due to ideological factors and beliefs, economics and the development of science and technology. The meanings contained in these changes include religious, aesthetic, image and cultural preservation.

Keywords: Change, Function, Architecture, Granary, meaning.

## **INTRODUCTION**

Most of the houses in the area of the residential yard in Sading Village have barns. In accordance with the traditional Balinese architectural concept, the granary generally functions to store rice. In line with the development of time, the barn in the area of the residence yard in Sading Traditional Village has changed its function and architecture. One of the reasons is that the people of Sading Village are no longer working as farmers. In the past, the function of this building was as a container for storing crops, especially rice. But now the granary functions at the top to store rice as a symbol of Dewi Sri and the bottom as a versatile place. In terms of architecture, changes have occurred both in terms of materials and ornamentation.

By looking at the various phenomena above, it is important to study the change in the function and architecture of the barn in the traditional village of Sading. This is because the granary is one of the buildings which is a form of preservation of traditional Balinese architecture so that its existence must be maintained both in terms of function and physical form of the architecture. Therefore it is necessary to know how the form of change, causes and traditional values that are still maintained. This research is expected to provide information and knowledge for the community, especially the Sading traditional village community, regarding its function and architecture as well as the values contained therein.

## **METHOD**

In this study, using a qualitative approach with a cultural studies perspective. The use of this method is tailored to the needs of research data on the function and architecture of the barn in the residence in the Sading Traditional Village. Data collection was carried out in several ways, such as field observations, interviews, literature study and documentation so as to obtain various data in the form of perceptions, ideas and conditions of object descriptions and then displayed in the form of photos, descriptions and descriptions. This study also uses the perspective of cultural studies to uncover everything related to values, beliefs and habits so as to find various meanings in the granary architecture.

## **RESULTS AND DISCUSSION**

This section explains the discussion of changes in the function and architecture of the barns in Balinese houses in the Sading Traditional Village, Badung, Bali. There are 3 main parts discussed in this study, namely regarding the form of change, the causal factors and

the meaning of the change in the function and architecture of the barn in Balinese homes in the traditional village of Sading, Badung, Bali.

### **1. The form of changes in the function and architecture of the granary in Balinese homes in the traditional village of Sading, Badung, Bali**

This section discusses all forms of changes in the function and architecture of the barns in Balinese houses in the traditional village of Sading, Badung, Bali which consists of several parts, namely changes in function and architecture.

#### **a. Function Change**

The granary building in the residence in Sading Traditional Village is in the shape of a jineng and has a multi-storey building structure and construction so that it has two rooms with different functions, namely the upper part as the main room and the bottom as the supporting room. The space at the top was used to store rice as well as a place for Dewi Sri, the goddess of prosperity (the source of life for the inhabitants of the house). This rice is the result of harvest from the residents who work as farmers. The lower part is used as a place to make upakara (mejejahitan and metanding). Over time, there is a change in the function of this barn building. Currently, the upper part is still used to worship Dewi Sri and a place to store rice, but the rice placed in the area is not the result of harvest, but rice is used only as a symbol. For the lower part, there are additional functions, namely seating / relaxing, receiving guests and serving as a place to serve food for guests and relatives when there are religious / traditional ceremonies.

#### **b. Architectural Change**

The architecture of the granary building in the form of jineng (a form of barn from several variants found in traditional Balinese houses, other forms such as kelumpu, gelebeg and pinkie) in a residence in Sading Traditional Village has a rectangular floor plan with four pillars (saka). . Using a gable shape with a steep angle. The construction is terraced, with the design of the lower part of the open bale and the top of the building covered with wood. This Jineng structure applies the Tri Angga concept which consists of 3 parts, including:



Figure 1. Example of *jineng* architecture before getting a Change



Figure 2. Example of the current *jineng* architecture

**- Basic**

The basic part of the *jineng* building consists of a foundation, floor (*bebatuan*) using a point foundation and baseboards (*joints*). Foundations generally use solid masonry. Initially, the joints used solid masonry or masonry and were finished with cement, the floors also used masonry and cement finishing (Figure 1). However, currently there is a change in the use of materials in terms of finishing, such as in the floor finishing using ceramic or coral, brushes or terrazzo and the joints using natural stones such as marble (Figure 2).

**- Body parts**

In the body formed from four pillars (*saka*) and bale open. In the past, this part of the body was made of jackfruit wood which is a garden product in the backyard (*teba*) and has a simple finish without any ornamentation. In contrast to the current conditions, the materials

used are using bengkirai wood or teak wood and are finished using ornaments / decorations, then painted with varnish (Figure 3).



Figure 3. Example of Ornamen on *Jineng*

### **The roof**

At the top / roof shaped saddle and curved convex. The roof material is originally the structure made of wood, the roof cover is made of reeds and the walls and doors in the rice storage room above are generally made of woven bamboo (bedeg) and are simply finished without ornaments and decorations (Figure 1). The development of science and technology has caused changes in terms of materials and decoration / ornament on the top of this jineng. Currently the roof covering material uses tiles such as shingles, frogs and so on, the walls and doors above use bengkirai or teak wood which is finished using ornaments / ornaments and painted with politur or prada and some contain statue decorations on the top (Figure 4. )



Figure 4. Example of statue ornamen and decoration Patung on *Jineng*

## **2. Factors that cause changes in the function and architecture of the granaries in Balinese homes in Sading Traditional Village**

Changes in the function and architecture of the granary in a residential area in Sading Traditional Village, Badung, Bali are caused by several factors, namely:

### **a. Livelihoods and Community Education**

The main factor in changing the function and architecture of the barn in the house in the Sading Traditional Village is that the people of the Sading Traditional Village no longer work as farmers. One of the causes is that people do not become farmers, which is due to limited land (agricultural land is converted into settlements) and income as farmers is not as big as other employment sectors so that people switch professions in accordance with current developments such as traders, private employees, civil servants, doctors and so. In addition, the level of public education also influences these changes that with the improved quality of education, it tends to choose jobs other than farmers and keep abreast of the latest information about the Jinjin architecture.

### **b. Ideology**

The people of Sading Traditional Village in utilizing all the buildings in their yard area are adjusted to their ideology. This ideology contains a system of people's mindset that the buildings in their homes, including jineng, are used according to the needs and habits of the residents. For example, the Jineng building is still believed to be a place to rest Dewi Sri, so the top part still functions as a place to worship Dewi Sri by placing a little rice as a symbol of Dewi Sri. One of the functions at the bottom is used as an open space in serving food to guests during religious ceremonies so that the architecture changes for the better.

### **c. Economic Conditions**

The relationship between economic conditions and changes in Jineng buildings is very close, namely the level of occupants' income affects the decision making in determining the architecture. The most dominant opportunity for making these changes lies in residents with better income conditions. This can be seen in the Jineng architecture which has manifestations such as the material in the form of teak, there are ornaments with prada paint and there are decorative statues showing the high economic level of the occupants.

#### **d. Development of Science and Technology**

The development of science and technology has an important role in Jineng architecture, namely in terms of changes in the way in erecting the building and the technology of the building material. As an example in terms of installing roofing materials, making ornaments and decorations on the Jinjin, there are aspects of science and technology that support the creation of all elements of architecture.

### **3. The Meaning of Changes in the Function and Architecture of the Granary in Balinese Homes in Sading Traditional Village**

The meaning in this section is a form of assessment of the aims and objectives contained in the change in the function and architecture of the barn in a residence in Sading Traditional Village, Badung, Bali. The meanings include:

#### **a. Religious Meanings**

This religious meaning can be seen from the main function of the jineng building. The existence of this jineng building is a form of the condition of the people who still believe that this building is important because the place of worshipping Dewi Sri is in the upper room which is the Goddess of prosperity (the source of life for the community). Therefore, the top of this building is a sacred space and there is worship for each odalan

#### **b. Aesthetic Meanings**

Changes in the function and architecture of the granary in the residence in the Sading Traditional Village contain an aesthetic meaning. The change in function, especially in the lower open space, which becomes a place to serve food for guests, causes a change in the appearance of Jineng's current architecture to become more beautiful. The aesthetic value in the appearance of jineng architecture can be seen from the structure, materials and ornamentation. Part of the structure follows the Tri Angga concept which adopts the human body shape so as to create a proportional and balanced proportion of the building. In terms of materials, use materials that follow the latest developments such as shingle tile, teak, ceramic floors, marble joints and so on so that it makes it look more attractive. Finally, the

addition of ornaments in the form of prada painted carvings and decorative statues adds to the aesthetic value of the jineng building.

### **c. The Meaning of Imaging**

The current form of jineng architecture contains the meaning of image. Jineng is one of the buildings in the house yard area in the traditional village of Sading which depicts the life of a family that has important meanings. The image of jineng architecture reflects the description of the conditions of its inhabitants both in mindset, habits / life, economy, educational background and so on. One example is the jineng architecture, which was built with magnificent construction, quality materials, decorations and ornaments with the latest technology and prada paint finishes, generally reflecting the high economic level of the occupants' social strata.

### **d. The Meaning of Cultural Preservation**

Cultural preservation is an effort made by the people of Sading Traditional Village in preserving the cultural products contained in the Sading Traditional Village and the traditional values contained therein through efforts such as utilization, protection and development. The form of changes in the function and architecture of the barn in the house in the Sading Traditional Village is a form of cultural preservation by protecting its existence, utilizing according to its former function and developing it according to current developments.

## **CONCLUSIONS AND RECOMMENDATIONS**

The conclusion of this study is that the manifestation of the jineng function changes from the place of rice harvesting and the place of making upakara into a place of rice as symbolic only and addition as a multipurpose room and a place to serve food for invited guests. The form of architectural changes in terms of materials and various decorations / ornaments so that the architectural form is more attractive according to the latest developments. The factors that cause these changes are due to livelihoods that are no longer as farmers but choose jobs according to the level of education, the influence of the community's ideology in the form of the belief that Jineng buildings are a place of worship for Dewi Sri, the economic level affects the determination of the form of architectural changes and the role of advances in science and technology in renewing its architectural form. Changes in the function and

architecture of the Jinjin building contain several meanings, namely religious meaning (*jineng* building at the top is a sacred space), its architectural appearance when it contains aesthetic value in terms of structure, materials and ornamentation and decoration, from the current appearance imaged the economic level and social strata of its inhabitants as well as the existence of the current jineng building implies cultural preservation. Therefore, it is hoped that the Sading traditional village community can maintain the existence of the traditional values of this building both in terms of function and architecture.

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