

## **THE INDEGENEOUS PEOPLES AND DEVELOPMENT OF ARCHITECTURE AND INTERIOR BALI TRADITIONAL HOUSE IN MUNCAN CUSTOMARY VILLAGE, KARANGASEM, BALI**

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### **ABSTRACT**

The existence of indigenous peoples is one of the important things in supporting the sustainability of traditional values, especially those related to the design of residential buildings. The customary village of Muncan Village, Karangasem is one of the traditional villages in Bali where the existence of indigenous peoples still exists. This can be seen from the lives of these indigenous peoples in carrying out their daily lives still following the customs and rules contained in the region. Seeing the high existence of indigenous peoples in the village, it is necessary to examine the relationship of the existence of indigenous peoples to the development of architecture and interiors in these traditional Balinese houses. The purpose of this study was to determine the role of indigenous peoples in preserving traditional Balinese houses. This study uses a method with a qualitative approach and a cultural studies perspective. The results of this study indicate that the existence of indigenous peoples in the village of Muncan affects the architectural and interior development of their homes. This can be seen from the mindset of the community as well as various activities that contain elements of religion, tradition and belief that are applied to the architectural design of their residences. Broadly speaking, the architectural design of the residence still applies the concept of traditional Balinese architecture but has developed only in the form of materials and forms following developments according to the latest science and technology.

Keywords: Existence, Society, Custom, Architecture, Interiors.

### **INTRODUCTION**

Indonesia is famous for its cultural diversity and people, which can be seen from the existence of various races/ethnicities, languages, religions/belief systems and so on. Bali is one of the ethnic groups in Indonesia which is famous for the life of its people who are still bound by customs. Balinese people in carrying out their daily lives are guided by customary and religious rules so that they are commonly called indigenous peoples. Indigenous peoples

are groups of people who form an organization by running a local cultural system that is guided by religious values and traditions. In the current era of globalization and modernization, indigenous peoples in Bali have an important role in preserving local culture.

Pakraman Muncan Village, Karangasem is one of the traditional villages in Bali whose indigenous people still carry out their socio-cultural and religious life in accordance with local customs. In the development of modern society, the existence of indigenous peoples is something that is rare. However, this is not the case with Pakraman Muncan Village, the indigenous people are still active in maintaining all systems of cultural values inherited by their ancestors. The existence of these indigenous peoples can be seen from the implementation of traditional, socio-cultural and religious activities carried out especially in their respective homes. One of the unique traditions that are still maintained today is the level of community togetherness that is still high in organizing a traditional or religious activity. This can be seen from the activities of the indigenous people who help each other and work together in preparing the ceremony. All the activities of the indigenous people in the village of Pakraman Muncan affect the development of the architecture and interior of the houses they live in. All the designs contained in the residence are cultural products that are tied to the lives of the indigenous people who occupy them. In their homes, people always provide a certain style and characteristic so that it gives a sign of the existence of socio-cultural life in it. All the designs contained in the residence are cultural products that are tied to the lives of the indigenous people who occupy them. In their homes, people always provide a certain style and characteristic so that it gives a sign of the existence of socio-cultural life in it. All the designs contained in the residence are cultural products that are tied to the lives of the indigenous people who occupy them. In their homes, people always provide a certain style and characteristic so that it gives a sign of the existence of socio-cultural life in it.

Seeing the high existence of indigenous peoples in the village of Pakraman Muncan, it is necessary to know in detail how the relationship between the existence of these indigenous peoples and the development of architecture and interiors in the traditional Balinese houses. This is very important because later it will be known how the role of indigenous peoples in preserving traditional Balinese houses is. Therefore, it is hoped that this research will be useful in providing input so that indigenous peoples in various traditional villages in Bali can preserve local traditions and culture, especially those related to traditional Balinese architecture and interiors.

## **METHOD**

This research was conducted using a qualitative approach. This approach was taken according to the needs of research data, namely all data related to the existence of indigenous peoples in the village of Pakraman Muncan and their relation to the development of architecture and interiors in their traditional Balinese residences. The process of data collection and observation is carried out according to the conditions in the field so as to produce some data in the form of ideas, perceptions, beliefs, descriptions of activities and objects. Furthermore, it is presented in the form of a description and discussion.

In this study also uses the point of view of cultural studies which serves to dismantle all traditional values and beliefs carried out by indigenous peoples in the village of Pakraman Muncan so that it affects the sustainability of traditional Balinese houses. The data obtained in the field were analyzed inductively, namely by describing the data in the field first, then formulating it.

## **RESULTS AND DISCUSSION**

In the results and discussion section, we will discuss the existence of indigenous peoples on the development of architecture and interiors in traditional Balinese houses in the village of Pakraman Muncan. The discussion consists of the life of indigenous peoples in the village of Pakraman Muncan, the existence of indigenous peoples in traditional Balinese houses in the village of Pakraman Muncan in order to support the sustainability of the concept of traditional Balinese architecture and the development of architecture and interiors in traditional Balinese houses in the village of Pakraman Muncan.

### **1. Conditions and Lives of Indigenous Peoples in Muncan Customary Village**

The people of Muncan Pakraman or Customary Village are people who in their daily lives develop according to customs/traditions and are guided by local customs. The social system in the village of Pakraman Muncan is a traditional banjar. The village of Pakraman Muncan consists of 11 traditional banjars, namely Banjar Abian Bangbang, Banjar Yangapi, Banjar Susut, Banjar Gede, Banjar Geria, Banjar Pasek, Banjar Jero Kanginan, Banjar Kawan, Banjar Pakudansih, Banjar Benekasa, and Banjar Gunung Biau. Indigenous peoples within the scope of the customary banjar group are active in social interactions such as mutual

assistance among members of the banjar in carrying out traditional activities and religious ceremonies. In addition to the traditional banjar, the community system in the village of Pakraman Muncan is also a dadia group.

This dadia group is a group of relatives who are members of the same scope of the Dadia temple. The activities carried out by the dadia members are almost the same as the banjar members but are closer and of a familial nature, such as for example holding religious or traditional ceremonies such as piodalan, weddings and so on. The people of Pakraman Muncan Village have beliefs and embrace Hinduism so that they participate in influencing their socio-cultural life. The implementation of all these socio-cultural activities creates interaction between indigenous peoples to help each other or work together both in preparing and during the implementation of the religious or traditional ceremony. These social interactions are formed during the implementation of activities such as piodalan, marriage, death and so on. The activities carried out by the dadia members are almost the same as the banjar members but are closer and of a familial nature, such as for example holding religious or traditional ceremonies such as piodalan, weddings and so on.

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## **2. Sustainability Concept of Traditional Balinese Architecture in Muncan Customary Village**

A change is a phenomenon that always colors the history of every society and its culture (Pitana, 1994: 3). All forms of residential design in the village of Pakraman Muncan are the product of the adaptation of the indigenous peoples to the development of their culture, economy, environment and local architectural style. In this case, the existence of indigenous peoples in the village of Pakraman Muncan is the main agent in determining the architectural and interior development of their homes. This can be seen from several forms of the existence of indigenous peoples that are carried out in daily life in the area of their homes such as still maintaining traditions (customs), applying beliefs to the design of their homes,

### **a. Tradition (Habit)**

In living their socio-cultural life, the indigenous people in the village of Pakraman Muncan still maintain the traditions or habits that have been passed down for a long time. Some traditions that are still carried out indirectly influence the design of the house.



Figure 1. The Tradition of Gotong Royong Mebat and Nguopin  
Figure 1. *Gotong Royong* tradition of *Mebat* dan *Nguopin*

One of the traditional activities that are still carried out is mebat. Mebat is a tradition of indigenous peoples in the form of activities carried out in mutual cooperation in making Balinese specialties, namely satay and lawar. This Balinese food is usually made to be served

as offerings or offerings and also as a banquet for guests who come. This mebat activity generally requires a large area such as on the terrace or natah in the yard. In addition to mebat, another mutual cooperation activity is nguopin which is an activity in making ceremonies or offerings. This activity also requires a large space, such as in open bales or terraces.



Figure 2. Gotong Royong tradition of *Megibung* and *Natab Biakala*

Other traditional activities that also influence the creation of conservation of traditional values, especially in the design of their homes, are the megibung tradition. Megibung is an activity of eating together (a group of 5-8 people) in the same container/place. Generally, the megibung tradition is carried out in religious ceremonies such as weddings, deaths and so on. This activity also requires a large space and is generally carried out in bale-bale such as bale gede, bale daja or in the natah yard. The next tradition is carried out at the time of penmpahan galungan or at the time of otonan, namely the natab bikala tradition for men who are teenagers and carried out on natah yards.

#### **b. Trust**

Indigenous people in the village of Pakraman Muncan in designing residential houses, especially those related to spatial patterns using the concept of belief that has been used by previous ancestors. All forms of belief that are applied in accordance with the religion that is believed to be Hinduism in the form of building philosophy, the relationship between society and the environment, socio-cultural values and the belief that each building in the yard area has a function related to religious activities. Some examples of the application of beliefs such as the arrangement of the layout of each building on the yard still believe in the sacred and profane positions and believe in the use of several buildings that are devoted to the

implementation of religious and traditional ceremonies such as sanggah, bale gede and bale daja.

### c. Organizing Traditional and Religious Activities

One form of the existence of indigenous peoples is the holding of traditional and religious ceremonies. In a traditional organization in the form of banjar and dadia, the indigenous people are active in social interaction with each other in helping each other in preparing the religious or traditional ceremony. This proves that indigenous peoples play an indirect role in maintaining the existence of buildings that have traditional values such as sanggah/merajan, bale daja, bale gede, natah and kitchen. For example, the implementation of the god yadnya ceremony in the sanggah/merajan building, the human yadnya ceremony at the bale gede, activities in preparation for religious or traditional ceremonies such as making offerings that require space in the bale daja area, bale dangin and natah in the yard.



Figure 3. Activities of religious and traditional ceremonies in *Bale Gede* and *Natah* areas

### d. Deliberation (Sankep Culture)

The existence of indigenous peoples in the village of Pakraman Muncan is also seen in one family both within the scope of dadia and the family of one natah in conducting deliberation activities or commonly called sangkep. Generally, the sangkep activity is carried out as the first step in preparing for traditional or religious ceremonies by conducting negotiations first. This activity is carried out in bale delod or bale daja or open spaces such as terraces. This sangkep culture shows that the indigenous people in the village of Pakraman Muncan still instill the values of democracy and togetherness. This is also a strong basis for some of the buildings still maintain a large terrace to provide a place for the participants of the sangkep.



Figure 4. The culture of *sangkep* in the *Bale Daja* dan *Bale Delod* areas

### **3. Development of Architecture and Interior in Residential Houses in Muncan Pakraman Village**

All forms of the existence of indigenous peoples in the village of Pakraman Muncan indirectly influence the realization of the preservation of traditional Balinese architecture in their homes. Broadly speaking, the architectural design of residential houses in Pakraman Muncan Village applies the concept of Traditional Balinese Architecture but follows developments according to the latest science and technology. This can be seen from the model shape and building materials as well as a more organized garden arrangement. The concept of traditional Balinese architecture can be seen from its architectural characteristics such as the pattern of building layout in the yard that still applies the Sanga Mandala concept, the structure of the building uses the Tri Angga concept, the function and layout of the space, the variety of decorations / ornaments in the form of Balinese carvings and the building materials still use materials from nature. . One example of the application of the concept of traditional Balinese architecture in the picture below is the spatial arrangement according to the Sanga Mandala concept. The spaces formed are used to meet the needs of indigenous peoples as housing for example Bale Dangin and Bale Delod as well as holding religious ceremonies for example Merajan, Natah, Bale Gede and Bale Daja.



Figure 5. An example of the spatial arrangement of a traditional Balinese house in the village of Muncan using the *Sanga Mandala* Concept



Figure 6. One of the descriptions of the condition of a traditional Balinese house in the village of Muncan which maintains the extensive yard

Indigenous peoples in carrying out all activities related to the implementation of traditions, religious and customary ceremonies and deliberation require extensive spaces. In addition, these designs are also based on beliefs such as the use of materials from bricks or paras which are believed to make the building more tolerant, the function of the building as a forum for religious administration.

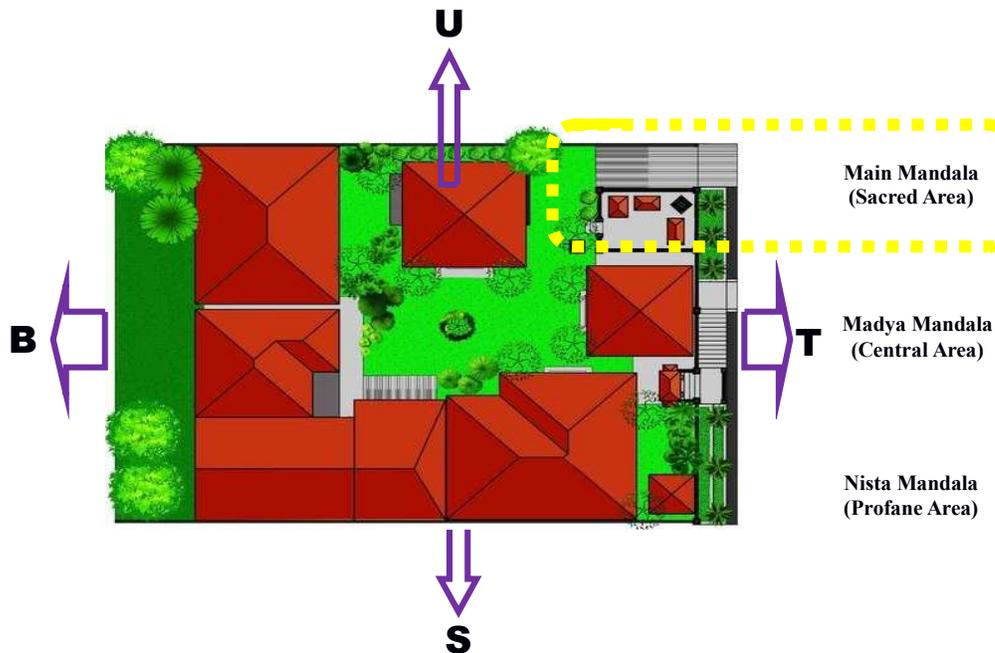


Figure 7. An example of the division of space in a traditional Balinese house in the village of Muncan according to the level of sacredness

The picture above is a manifestation of the existence of indigenous peoples in regulating the spatial layout pattern in accordance with their beliefs. The layout pattern of the space which is designed based on the level of its sacredness is adjusted to the needs of the occupants in carrying out daily activities and religious ceremonies. Generally, the holding of religious ceremonies is carried out in the main area of the mandala and the middle mandala.



Figure 8. An example of a picture of Bale Gede in the village of Muncan which is used as a place for religious and traditional ceremonies

In order to support the sustainability of the application of traditional Balinese architecture, both the layout of the building and the existence of buildings that have traditional values, the interior of the building in a special residential building is currently undergoing

development to suit the needs of its indigenous people. The development of this architecture and interior is based on limited land so that to accommodate the activities of these indigenous peoples, especially those related to customs and religion, the residential buildings need to be rearranged. One example is the need for space which tends to be more than before. In addition, it follows the concept of contemporary housing that maximizes the function of the spaces in it so that it is more practical and easy to access between these spaces.



Figure 9. Example of a residential building plan in Muncan Village by maximizing the functions of the space in it

The floor plan above illustrates that the functions of the space have developed, which used to be just a bedroom and other rooms such as a separate kitchen and bathroom, but are now integrated into one building. For this reason, indigenous peoples maximize the functions of space in their residential buildings by combining various types of space in one building mass such as bedrooms, kitchens, bathrooms, family rooms, living rooms and so on.



Figure 10. Example of a front view of a residential building in the village of Muncan

The picture above is an example of a front view of a residential building in Pakraman Muncan Village which still applies the concept of traditional Balinese architecture but the use of the spaces inside is more complex. On the outside it still provides a large terrace for holding religious and traditional ceremonies, but inside, the interior has been arranged according to the concept of a contemporary residential building.

## **CONCLUSIONS AND SUGGESTIONS**

In this study, it can be concluded that various forms of the existence of indigenous peoples in the village of Pakraman Muncan affect the architectural and interior development of their houses. This can be seen from the existence of a mindset, activities that contain elements of religion, traditions and beliefs that are applied to the arrangement of spaces and the form of residential buildings. In order to support the preservation of the concept of traditional Balinese architecture, there have been changes to the interior of the residential building, especially the spatial arrangement. Indigenous peoples have now begun to design how to maintain the existence of spaces for holding religious and traditional ceremonies as well as all activities related to traditions but also to meet the need for spaces for housing. So one of the buildings that is used as a residential building, interior design is carried out by rearranging the spaces so that they can meet their daily needs such as resting, cooking, bathing, working and so on. That way, indigenous peoples can still maintain spaces such as the existence of *sanggah*, *natah*, *bale gede*, *bale daja* and wide open space (terrace) and their arrangement still applies the concept of *sanga mandala*.

## **Acknowledgement**

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