



## Tri Mandala in the Layout of Pakraman Penglipuran Bangli, Bali

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### ABSTRACT

Penglipuran Pakraman Village, located in the administrative village of Kubu, Bangli District, Bangli Regency, is one of the Pakraman villages in Bali Province. Penglipuran Pakraman Village maintains the traditions and traditional values of Balinese people in daily life based on Hindu teachings and also as a tourist village. The people of Penglipuran Pakraman Village carry out the philosophy of Tri Hita Karana in terms of their lives, one of which is applying the concept of Tri Mandala in the spatial layout of the village. This can be seen from the arrangement of houses, temples and other areas that produce a spatial layout that provides order, comfort and beauty. The purpose of this study is to determine the concept of Tri Mandala applied in Penglipuran village layout through literature study. Based on the literature study, the Tri Mandala concept is the concept of division of space and the value of the space area, the concept of traditional Balinese architecture, the concept of house layout, the concept of village layout, consisting of Nista Mandala, Madya Mandala and Utama Mandala. in the Nista Mandala area there is a village cemetery, Pura Dalem Pelapuhan, Pura Dalem Pingit, Bangli Regency hero's graveyard, sports field and agricultural area. In the Madya Mandala area there are Pakraman village settlements, banjar halls and sports fields, in the Main Mandala area there are Penataran Temples / Bale Agung Temples / Puseh Temples and bamboo forests.

Keyword: Culture; Desa Pakraman; Penglipuran; Spatial planning; *Tri Mandala*

### INTRODUCTION

Bali is a province famous for its culture and tourism. The Bali Provincial Government manages the Balinese region not only in preserving its culture but also advancing the Balinese economy through tourism. This is contained in the vision of the Province of Bali, namely Nangun Sat Kerthi Loka Bali which includes "Economic Self-Sufficiency, and Personality in Culture" and in several mission points, namely, advancing Balinese culture through increased protection, guidance, development and utilization of traditional values, religion, traditions, arts and culture of Krama Bali. Strengthening the position, duties and functions of Pakraman Village /



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Customary Village in organizing Balinese krama life which includes Parahyangan, Pawongan, and Palemahan (Bali Provincial Government, 2018). To support these efforts, the Provincial Government in collaboration with local governments such as regencies and cities manages culture and tourism to improve the welfare of the Balinese people while preserving their culture. The Bali Provincial Government is a government under the central government, namely the government of the Republic of Indonesia. The Government of the Republic of Indonesia in the administration of its government divides the government area into the Central government and Regional Government. The 1945 Constitution provides a constitutional basis for the implementation of regional government in Indonesia, as stated in Chapter 1 article 1 paragraphs 2 and 3 as follows; Regional government is the administration of government affairs by the regional government and DPRD according to the principles of autonomy and assistance tasks with the principle of autonomy as broad as possible within the system and principles of the Unitary State of the Republic of Indonesia as referred to in the 1945 Constitution of the Republic of Indonesia. 3. Regional government is the Governor, Regent, or Mayor, and regional apparatus as an element of regional government organizers (Law of the Republic of Indonesia, 2004). In this regard, Bali Province consists of 8 regencies, 1 municipality, 57 sub-districts, 80 villages, and 636 villages (Bali Province Spatial Planning, 2022).

Bali Province has pakraman villages or traditional villages. According to Sirtha (2016), the village government system in Bali, consists of pakraman village government and dinas village government which have different functions and tasks. Pakraman villages manage customary and religious affairs, while dinas villages manage administrative affairs related to the implementation of village government under the sub-district. Pakraman villages are formed and determined by the traditions that live and develop in each particular area, the system and structure of Balinese Hindu society is formed and organized in Pakraman villages (Rai, 2012). Bali Province has a lot of Pakraman villages, from 9 regencies and cities in Bali Province there are a total of 1493 Pakraman villages (Regional Regulation (Perda) Number 4 of 2019 concerning Traditional Villages in Bali).

One of the Pakraman villages in Bali Province is Penglipuran Traditional Village. The location of Penglipuran Traditional Village is under the administration of Kubu Village, Bangli District, Bangli Regency (Muliawan, 2017). Penglipuran traditional village is an integrated traditional settlement complex and has a unique architecture whose existence is still maintained today (Muliawan, 2017). Penglipuran village community in carrying out daily life based on their belief in religious teachings. In Balinese society, adhering to beliefs and religion is very important in realizing their devotion to God (Jayanti, 2013). The beliefs embraced by the majority of Balinese people are Hindu. Belief in Hinduism influences the social system of



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society and the activities of indigenous peoples who are imbued with Hinduism Bali has a Hinduistic character that gives distinctiveness to Pakraman villages (Rai, 2012). Hinduism as the foundation of Penglipuran community life is used in the social system including the spatial arrangement of the community's living environment. The layout of the use of Penglipuran village settlement space is influenced by the ecological conditions in the place and uses the basis of Penglipuran community beliefs that are based on the concept of Tri Mandala and the concept of Tri Hita Karana (Jayanti, 2013). The layout of the Penglipuran Pakraman village community is a sacred symbol of custom and tradition that has survived hundreds of thousands of years, has a very strategic role and function in maintaining environmental harmonization (Lasmawan, 2012).

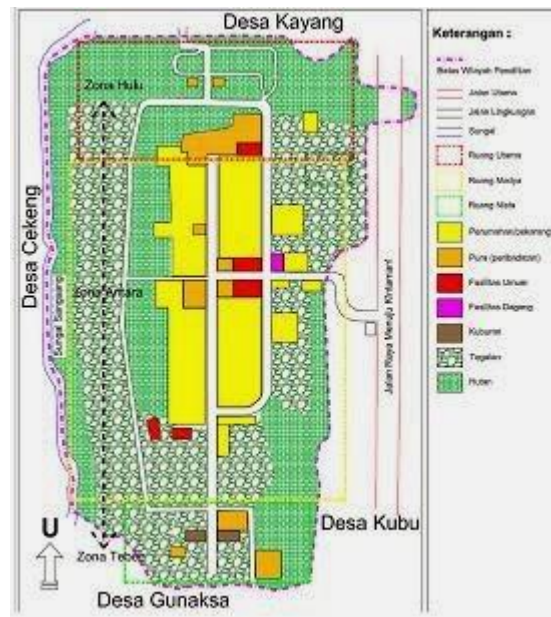


Figure 1 Site plan of Penglipuran traditional village settlement  
Source : Muliawan (2017)

Spatial planning is a process of spatial planning, spatial utilization, and the process of controlling spatial utilization (D.A Tisna Amidjaja, 1997). Spatial planning is a structural form and pattern of space utilization, both planned and unplanned. The purpose of spatial planning is the implementation of environmentally sound spatial utilization based on the insight of the archipelago and national resilience, so that a harmonious, sustainable and beautiful life can be obtained by humans (Thohir, 1991). It is important to know the spatial layout in Penglipuran village that uses the concept of Tri Mandala as a guide to the life of Penglipuran people. This



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paper aims to see how the concept of Tri Mandala as a belief of the Penglipuran community is applied in the spatial layout of the community's living environment.

## RESULTS AND DISCUSSION

### A. Desa Pakraman (Desa Adat) Penglipuran, Bangli.

Pakraman Village is a village that regulates customary and religious affairs and its implementation is protected by law (Regional Regulation of Bali Province, 2001). According to Sirtha (2016), Pakraman Village in organizing the government can establish its own rules in the form of awig-awig in the form of customary law. The preparation of village awig-awig originates from the Tri Hita Karana philosophy, regulating the harmonious relationship between humans and God Almighty, humans with fellow humans, and humans with nature. There are 168 pakraman villages in Bangli Regency, in Bangli Sub-district there are 23 pakraman villages (Regional Regulation, 2019). Muliawan (2017) stated that Penglipuran as one of the Bali Aga or Old Bali villages is also a tourist village, by maintaining the authenticity as well as the uniqueness of the village. The Bangli Regency Government has designated Penglipuran Village as a Tourism Village since 1993 (Sudiarta and Nurjaya, 2015). Pakraman village under the administration of Kubu sub-district Bangli district Bangli regency, with an area of approximately 112 ha, with boundaries: Kubu Traditional Village to the east, Gunaksa Traditional Village to the south, and Tukad Sang-sang to the west, while Kayang Traditional Village to the north. Penglipuran Traditional Village is located at an altitude of 700 meters above sea level, located on the Kintamani tourist route, 5 KM from Bangli City center, and 45 KM from Denpasar City center (Muliawan, 2017). Penglipuran Village is also an ancient village in Bali, which has characteristics in the form of social institutions such as Balinese Aga society, not recognizing the existence of caste. Physically, Penglipuran Village does not look different from other villages around it, but historically this community comes from Buyung Gede Village in Kintamani (Sudiarta and Nurjaya, 2015). With the Ulu Apadnya system, Penglipuran Village is different from other villages in Bali, Penglipuran Village residents consist of residents / yards, the number of which is maintained until now (Sudiarta, Danendra and Ovaliani, 2019).

### B. Tri Mandala

The concept of Tri Mandala space is an expression of three spatial value systems, consisting of: main mandala is parahyangan or sacred place, madya mandala is a yard that includes residential buildings and natah, while nista mandala is the backyard (teba) and front yard (telajakan) (Dwijendra, 2008). In this case Conrady (2007), Howe (2005) stated, the concept of Tri Mandala is the concept of dividing the area of the temple complex in Bali as the conception of



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three areas. The conception is basically a guideline in dividing the area or land of the temple complex into three areas or three zones based on the level of holiness. The three areas are respectively known as nista mandala or jaba sisi as the outermost area, madya mandala or jaba tengah as a transitional area or middle area, and utama mandala or jeroan as the most central area. According to Patra (1985), the Tri Mandala concept is also a traditional architectural concept that is widely applied in the concept of structuring Hindu temple areas in Bali until now. This conception is basically the result of the marriage of two traditional conceptions characterized by binary opposition (Bali: Rwa Bhineda) known in Balinese Hindu culture, namely the inside-outside conception and the sacred-profane concept. Among the three mandalas, the side jaba area is an area that is interpreted as the least sacred mandala, the offal area is positioned as the most sacred mandala, while the middle jaba is placed as a transitional mandala that has an intermediate level of sacredness.

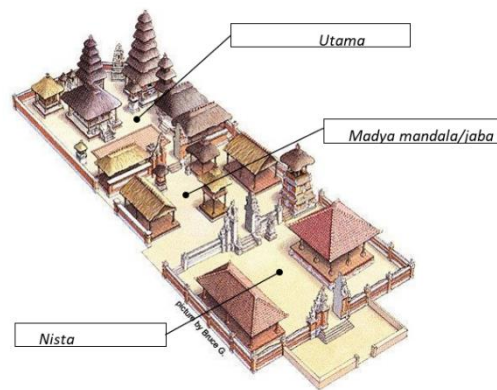


Figure 2 An overview of the concept of three-area division in Balinese temple complexes

The orientation of the temple mandala arrangement is generally oriented in the mountain-sea direction (kaja-kelod) or in the sunrise-sunset direction (kangin-kauh). The temple building complex is generally built with the main position of the mandala or innards area pointing in sacred directions, such as the direction of the mountain (kaja) and the direction of sunrise (kangin). The nista mandala or jaba sisi area is placed in a position that is oriented towards directions that are not sacred, such as the direction of the sea (kelod) and the direction of the sunset (kauh).



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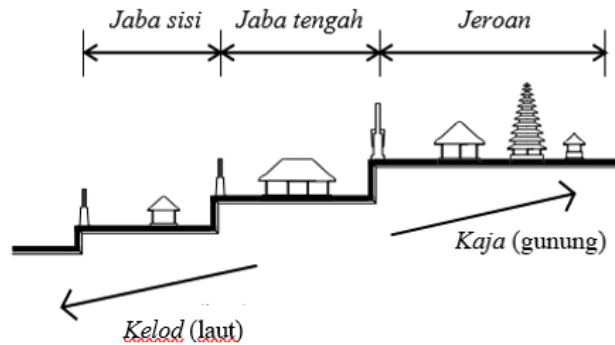


Figure 3. Kaja-Kelod Oriented Temple Section

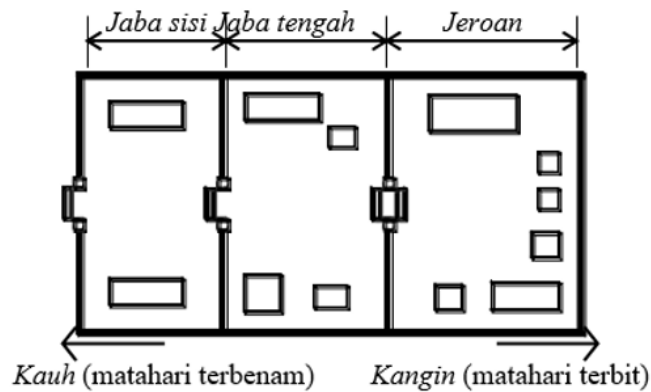


Figure 4 Kangin-Kauh Oriented Temple Cut

In some temple complexes in Bali there are also exceptions regarding the direction of the sacred-profane orientation of the temple building, the sacred orientation of a temple sometimes also does not follow the concept of kaja-kelod and kangin-kauh as usual temple buildings in Bali in general. The sacred orientation of a temple can also refer to the position of some other sacred elements around the site, such as holy water sources, the sea, rivers, or the position of other temple building complexes.

## C. Application of Tri Mandala in Penglipuran Pakraman Spatial Planning

Building pattern in Penglipuran Pakraman village is lined up from north to south with areas that have been based on the concept of hulu-teben (Dwijendra, 2009). Tri Mandala applied to the spatial layout of Pakraman village is the division of areas based on its function in religion consisting of Nista Mandala, Madya Mandala and Utama Mandala. According to Anindya (1991), sacred activities are carried out in the main mandala area, worldly activities (socio-



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economic and housing) in the middle mandala, and activities that are considered dirty and contain waste are carried out in the nista mandala area. The following is the division of Penglipuran Pakraman village area based on Tri Mandala.

## 1. Nista Mandala Region

In the Nista Mandala area in the southernmost part of the Pakraman Village there is a village cemetery, to the east is Pura Dalem Pelapuhan, to the northwest is Pura Dalem Pingit / Praja Pati. There is a graveyard of Bangli Regency heroes. One of the freedom fighters buried in this hero's grave garden is Captain Mudita, a fighter from Puri Bangli. In the area of this hero's grave, a large hall was built which functions as a place for pilgrimage or other activities. In front of the hero's grave park, a field was built for sports activities. To the west of the hero's grave park is the graveyard area of the Penglipuran indigenous community. To the south is the agricultural area of the Penglipuran indigenous community.

## 2. Madya Mandala Region

In the Madya Mandala area, the location of the Adat Village settlement consists of two rows, namely the east and west rows, and in the middle is the main road. The houses are lined up in a linear fashion with the gate facing the road. The gates of some houses face west and some face east, so that the road path surrounds the Penglipuran Traditional Village. However, there is only one road in and out of the village. In the center of the residential area there is a banjar hall which is used as a place to hold public meetings. In addition to being a meeting place, this banjar hall also functions for other yadnya ceremonies. Next to it is an open field used for sports activities, such as volleyball and soccer, but the size is not as big as a soccer field in general.

## 3. Utama Mandala Region

In the Utama Mandala area, the uppermost part next to the village is located Penataran Temple or Bale Agung Temple or Puseh Temple. The northernmost part is used for bamboo forest which is sacred and sanctified by the people of Penglipuran Traditional Village, and it is very taboo to cut it down if there is no need for traditional ceremonies. To the south is built puseh temple and bale agung temple as a place of worship of Lord Brahma and Lord Vishnu. This area is considered the most sacred place, or main mandala. Besides being located north of the residential area, the main mandala area is also higher than the residential area and other places of activity, so that the temple buildings can be clearly seen from the south.



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## CONCLUSION

Pakraman Village as a village that regulates customary and religious affairs establishes its own rules or awig-awig derived from the philosophy of Tri Hita Karana, a philosophy based on Hindu beliefs to regulate the harmonious relationship between humans and God Almighty, humans with fellow humans, and humans with nature. One of the derivatives of the Tri Hita Karana concept is the Tri Mandala concept. Based on the purpose of this study, which is to see how the concept of Tri Mandala is applied in the spatial layout of Penglipuran village, based on the literature review, the following results are obtained.

1. The Tri Mandala concept is the conception of three areas, the division of areas based on the level of purity.
2. The concept of Tri Mandala is the concept of the value of the neighborhood space area.
3. The concept of Tri Mandala is a traditional architectural concept.
4. The concept of Tri Mandala is the concept of structuring the Balinese Hindu temple area.
5. The concept of Tri Mandala is the concept of home layout
6. The concept of Tri Mandala applied to the layout of Penglipuran Pakraman village consists of Nista Mandala (dirty), Madya Mandala (social, economic, residential) and Utama Mandala (sacred).
7. Based on the division in point 6, it is obtained that the Nista Mandala area has a village cemetery, Pura Dalem Pelapuhan, Pura Dalem Pingit, Bangli Regency hero graveyard, sports field and agricultural area.
8. Based on the division in point 6, the Madya Mandala area has Pakraman village settlements, banjar halls and sports fields.
9. Based on the division in point 6, the Main Mandala area is Penataran Temple / Bale Agung Temple / Puseh Temple and bamboo forest.

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