



CULTURAL HERITAGE CONSERVATION: CASE STUDY OF PEDAWA VILLAGE, BALI- INDONESIA

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Abstract:

Bali, which is famous for its tourist areas, has many cultural heritages, one of them is the Bali Aga villages. Bali Aga Village is an indigenous village that existed before the arrival of community from the island of Java in the era of the Majapahit kingdom. Pedawa Village which is located in Banjar District, Buleleng Regency is one of the Bali Aga Villages in Bali which has many cultural heritages that need to be preserved. This village is very famous for its culture, customs and belief that are still preserved by the local community. One of the cultural heritages is the temple named Pura Dalem Kayehan Desa and Kayehan Desa Alas Jeringo which both have natural springs that are used by all villagers in daily basis. These two temples are used for activities ranging from sacred activities (rituals and traditional ceremonies) to profane (bathing and washing clothes). Local community often experience difficulties when carrying out sacred and profane activities during the rainy season due to the low quality of access that is difficult to pass. Hence, there are no adequate supporting facilities to perform ritual and profane activities. Moreover, the condition of the temple is not well maintained, so it requires immediate treatment. This study raises the concept of preserving these two temples and water springs in Pedawa Village. This conservation is urgent because these two temples are very important for the local community but its condition is not maintained and well organized. Interviews, focus group discussions and field surveys is applied to determine the suitable conservation concept. Results show that the conservation concept applies the Tri Mandala concept (sacred area, middle area and profane area). Further, participation and needs of the local community also has become the important contribution towards the basis of conservation concept of these two temples.

Keywords:

Bali Aga, Conservation, Cultural Heritage, Temple

Introduction

Pedawa Village is one of the villages classified as Bali Aga Village which is located in Banjar District, Buleleng Regency. This village is adjacent to the other four Bali Aga villages and shares some traditions in common. The regent of Buleleng regency has established Pedawa Village as one of the new tourist destinations in Banjar District based on Buleleng Regent's decision no. 51 of 2007 (Prajnawrdhi, 2018). This village has a lot of potential that can be used as a tourist attraction, especially its local cultural heritage. The cultural heritage of this village is diverse and one of them is a public bath and a natural water spring for the community called 'Kayehan Desa'. The arrangement of cultural heritage in this village is very important because this village has a natural and sustainable environment, the development and arrangement of this village is sought not to damage the environment and always maintain the beauty of the existing environment. The number of springs is one of the advantages of this village. The spring, which is mostly hidden in the middle of the forest, is one of the public facilities used by the majority of the population both for daily activities and for rituals and is called *Kayehan Desa* (Prajnawrdhi, 2020). The arrangement is very necessary for the *Kayehan Desa* in Pedawa Village so that it can be used optimally and at the same time preserving the local cultural heritage in Pedawa Village. The problems that exist in *Kayehan Desa* are from access to *Kayehan Desa* and the quality of the object itself. This paper presents the concept of structuring two *Kayehan Desa*, namely *Kayehan Desa Alas Jeringo* and *Pura Dalem Kayehan Desa* which were selected as objects. The arrangement of the two *Kayehan Desa* is expected to be an example for the arrangement of other *Kayehan Villages* in Pedawa village or other Bali Aga villages. Qualitative method includes surveys, literature studies, focus group discussions and interviews were used to obtain a concept that was appropriate for this object, and in accordance with the expectations of the local community.

Literature Review

Heritage is a very important element in realizing a character and identity of a particular city or area. Cultural heritage is a very important thing that must be maintained because it is an important element of a culture. It also comes in many shapes both tangible and intangible (Nilson & Thorell, 2018). Cultural heritage around the world that has started to become extinct is usually managed by UNESCO. There are several types of cultural heritage according to UNESCO, namely: cultural sites, natural sites, and mixed sites, and there are a number of 936 cultural and natural heritage sites around the world that are managed by UNESCO (UNESCO 2011). The lack of understanding of the community with the procedures for maintaining their cultural heritage directly results in a decline in the quality of the area as a tourist area. Therefore, managing a cultural heritage that will be used as a tourism object requires comprehensive commercial and conservation methods and strategies (Gilmour 2007).

Some researchers state that the importance of cultural heritage in the development of an area or city is often emphasized on the importance of the relationship between cultural heritage and tourism. These two things have a close relationship because cultural heritage is one of the potential tourist attractions (Kulcsár et.al 2016). Stubbs (2004) states that the general view sees cultural heritage as a monument and very rarely sees cultural heritage as a knowledge. Therefore, the important view of cultural heritage must be changed to be able to understand holistic conservation methods. Pearson and Sullivan (1995 in Prajnawrdhi 2018) stated that six important criteria regarding cultural heritage include aesthetics; architectural; historical; scientific; social and the nature of culturally significant values, and these six criteria are very

important elements in heritage preservation management. Therefore, the government and also local communities should be aware of the importance heritage element then they would be able to conserve their cultural heritage both the tangible and intangible ones.

Dumcke & Gnedovsky, (2013) stated that in preserving cultural heritage, it is very necessary to have conservation guidelines containing intrinsic values that focus on the social and economic aspects of the local community. This is very important because the local community must benefit socially and economically in a cultural heritage preservation in their area. Conflicts and problems will occur if the management of the preservation of a cultural heritage does not involve local community. As stated by Landorf (2009) that the preservation of a cultural heritage must have a good economic impact on all levels of society; can create new jobs either directly or indirectly from cultural activities that occur in the area. Therefore, with the benefits in the economic field, the preservation of cultural heritage will be more effective and provide a positive impact for the local community and their natural environment. Prajnawrdhi (2020) mentioned that support from government in real terms is one important thing to preserve cultural heritage and at the same time supporting a sustainable heritage tourism for the future.

Another important thing that must be considered in the preservation of an area, is to consider the local social; political; economic and climate context. This cannot be ruled out, considering that preserving a cultural heritage site requires various approaches in several scientific fields holistically (Daher 2005; Ouf & Salah 2008). The interesting thing about preserving a cultural heritage site is that there are differences in the concept and mindset of preservation between East and West countries. Lynne and Yung (2006) stated that in West countries the concept of conservation is known as 'setting centred' where conservation activities are fully funded and are the responsibility of the government. Whereas in East countries the concept of preservation is known as the concept of 'building centred' where conservation is carried out by local community and local community who have a big role and responsibility in the preservation process and conservation management.

Method

This study uses a qualitative method in processing all the data obtained. Interviews were conducted on three groups, namely: community groups, groups of traditional administrators and village institutions, and groups of visitors. The arrangement of *Kayehan Desa* in Pedawa village takes the object of *Kayehan Desa Alas Jeringo* and *Pura Dalem Kayehan Desa*. These locations were chosen because they both are the closest to the main village' road, so this *Kayehan Desa* has greater potential to be developed. Primary data obtained from in-depth surveys and field observations can provide an initial picture of the location to be developed.

Interviews and discussions with focus groups were conducted to obtain primary data on the function and use of the *Kayehan Desa*, as well as local community' expectations for the development of this location. The interview conducted is a structured type of interview using a list of questions that have been prepared by the researcher. This structured interview makes it easier for researchers to control interview activities, and directs respondents in answering questions according to a list of questions that have been prepared. In this structured interview, each respondent and group of respondents are asked the same questions and usually have specific questions (Bryman 2001, Corbetta, 2003).

Interview is one of the methods used in a study with the aim of knowing the motivations, beliefs, views and experiences of certain parties in more detail so as to obtain the desired knowledge (Keegan & Ward, 2003). Interview questions that are arranged based on certain themes according to the issues discussed and include clear question details will make it easier for researchers to conduct interviews and avoid unwanted deviant answers (David, & Sutton, 2004). This study also uses focus group discussions to find out the problems and opinions and views of the community. The discussion with this focus group aims to obtain information from certain groups related to problems based on their experiences and views and beliefs regarding the issues raised (Gill, et al 2008). Then, the data both primary and secondary were analysed with qualitative method. To obtain the suitable concept of development, this research was using the 'building centred' conservation strategies as conservation and development concept. This concept is found as the most suitable technique to conserve these two *Kayehan Desa* as well as developing, maintaining these sites at the same time, since most of responsibilities for the conservation and development are on the local community.

Result and discussion

From observations involving site measurements at the two *Kayehan Desa* as well as interviews and focus group discussions conducted with local community, a concept for solving existing problems was obtained as well as ideas and desires from the local community for the development of the two *Kayehan Desa* areas. The design stage is the final stage which is carried out after all the processes of observation, interview, discussion and analysis have been completed. At this stage the design criteria resulting from the analysis have been collected into one so that they are able to determine the concepts used as the basis for the design. The development of supporting facilities is carried out by making an adequate road network from the main highway to the springs and baths that can be passed by cars where currently the condition of the path to the location is still in poor condition and difficult for humans and two-wheeled vehicles to pass during the rainy season. The design of the road from the highway to the location is equipped with a rainwater drainage system and street lamp lighting. At several points of the road, *Bale Bengong* is made as a resting place for visitors who come to travel, bathe, get daily water supply or perform rituals. The design decision made is to involve the visualization process of the interaction of the architectural sciences with other sciences so that they are able to accommodate the desired activities (Jansen et.al. 2008).

In determining the design development concept of the two *Kayehan Desa* in the village of Pedawa, the foresight approach in design is to predict future needs that are not rigid and binding and have the flexibility to make any changes in the future (Fernandez-Guell & Collado, 2014). This approach is also a sustainable approach by considering the concepts owned by local community so that the concepts inherited by the ancestors can still be preserved but make adjustments to current conditions. The importance of cultural preservation while maintaining the local concept will make the development of these two *Kayehan Desa* not damage the character and identity of Pedawa Village.

Mc Bride (2019), states that the physical planning process of a site will have an impact on the surrounding environment. Often in preparation for physical development will remove important vegetation and will cause future environmental problems such as erosion, the soil would not be able to absorb rainwater and so on, so this reduces the natural quality of the site and its surroundings. Planning for the development of the potential of *Kayehan Desa* must always pay attention to the natural conditions of the surrounding environment. Given that this place is

very important for the community, namely as a place to fulfil the need for clean water and a place for rituals, this planning must pay attention to aspects of the surrounding environment. Vegetation is one of the most important things in the development of this *Kayehan Desa*.

Replanting in areas that are starting to deforest with vegetation such as *Banyan* trees, *Aa Kidang*, *Lateng*, *Bamboo*, *Kajimas*, *Ampupu* and *Majegau* trees. Therefore, all this local vegetation is planted along the path of the springs and hills around the site so as to be able to maintain the quantity and quality of water in this water source. Planting these local trees will also provide economic benefits for local residents because these types of trees can be used as building materials, furniture materials and craft materials that can be sold and become a source of income. Therefore, the principle of conservation that is able to emphasize to provide a positive economic impact for the community can be carried out in these two *Kayehan Desa*.



Figure 1: Site planning of Kayehan Desa Alas Jeringo

Source: (Prajnawrdhi, et.al, 2020)

In accordance with the results of observations as well as interviews and focus group discussions with the community, local government and visitors, a site planning pattern was found for *Kayehan Desa Alas Jeringo* and *Pura Dalem Kayehan Desa*. The site planning concept is divided into sacred areas, middle areas and profane areas according to the local *Tri Mandala* concept (the local concept of dividing site into three zones). This concept was chosen because it is considered appropriate and is a form of preserving local concepts that have been inherited by their ancestors. Each zone is also designed based on local environmental conditions, land slope, soil conditions, and the potential also limitations of the site. The zoning division in *Kayehan Desa Alas Jeringo* is divided into four areas (Fig. 1) namely: (1) sacred areas for ritual activities and 'Melukat'/ ritual bath; (2) water storage and bathing areas; (3) preparation and rest areas; (4) recreation areas, toilets and parking. Further, the site planning of *Pura Dalem Kayehan Desa* (Fig.2) consist of 3 main area namely *Utama Mandala* (sacred area for ritual, and *Melukat'/* ritual baths); *Madya Mandala* (for preparation areas before ritual, water storage for local community needs and rest areas) and lastly is *Nista Mandala* for public toilet, commercial areas such as restaurants, souvenir shops and parking areas. It can be seen that the site planning concept at *Kayehan Desa Alas Jeringo* dan *Pura Dalem Kayehan Desa* has taken into account the social and economic needs of the community, as well as the local natural

environment. This can be seen in the division of zones carried out by the addition of a recreation area as a form of commercial area. This commercial recreation area is one of the plans for this area to be used as a tourist destination so that it will indirectly have a positive economic impact on the local community. As mentioned by Mc Bride (2019) that the zone division should be based on several consideration such as density, height, green areas, parking area, also important local values in the society. Therefore, the Tri Mandala concept is suitable for this area considering of the sacred and profane activities that should be accommodated.

The concept of preservation is not only in site planning but also in building design. The concept of a building that prioritizes the concept of local building forms and local materials is an absolute thing to do to always maintain the identity and strong character of the Pedawa village. The design of all buildings uses a tropical and sustainable architectural concept that maximizes natural openings so as not to use artificial ventilation systems and minimizes the use of lights in the morning and afternoon. Building membranes are important in the design of sustainable buildings, therefore a good building membrane design can minimize energy use and be able to provide good indoor air conditioning (Granadeiro, 2013). The concept of a sustainable building must be able to save energy. Adapting to the climate, being able to respect users, not destroying the site and minimizing the use of new resources (Soflaei, 2016).



Figure 2: Site planning of Pura Dalem Kayehan Desa

Source: (Prajnawrdhi, et.al, 2020)

Conclusions

The concept of preserving the *Kayehan Desa* in Pedawa Village includes the concept of planning and improving the physical condition of these two *Kayehan Desa* so that all problems faced by local residents and tourists who come to visit this area can carry out activities efficiently. All ritual activities, fetching water, bathing, washing clothes and traveling can be well accommodated in the future. The planning for the physical improvement of the two *Kayehan Desa* is also a concept of preserving the cultural heritage which is a sacred area. The concept of conservation that emphasizes social, economic and local environmental aspects is outlined in the concept of regional planning based on the *Tri Mandala*. This concept is the most suitable arrangement concept for these two areas. Site planning *Kayehan Desa* is a plan that is

made based on the activities that occur in this *Kayehan*, community aspirations and local rules that apply by prioritizing site conditions, both potential and weaknesses possessed by the site. This planning is also carried out by thinking about future developments as well as changes and additions that can be made in line with the development of conditions and situations. *Kayehan Desa* which that in the future will be as a new tourist destination is planned not to damage nature and the surrounding environment. And planning and preservation can increase their potential and improve current weaknesses in the site and its environment. Through site planning the two *Kayehan Desa* are expected to be examples for the development of other *Kayehan Desa* in Pedawa Village, as well as in other villages so that *Kayehan Desa* remains sustainable and has a positive impact to all surrounding community.

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