

TRADITIONAL LIFE OF BAYUNG GEDE COMMUNITY AND ITS DEVELOPMENT AS CULTURAL ATTRACTION

I Nengah Suastika , Gede Putu Agus Jana Susila , Ni Made Ary Widiastini
¹Faculty of Law and Social Sciences, ^{1,3}Faculty of Economics
email: ¹suastikanengah1985@yahoo.com, ²janos_undiksha@yahoo.com,
³ary.widiastini@gmail.com

ABSTRACT

Bayung Gede is one of the Bali Aga villages that still firmly maintain the traditions and values of traditional Balinese life. This pattern of traditional life appears in religious ritual, social and agricultural activities carried out by the community. Ritual activities in the village can be seen in the ceremony of menek bayan, a wedding ceremony which uses cows as payment, the ceremony of ari-ari in which the placenta is hung, ngaben or cremation ceremony and the traditional ceremony in the temple. Social activities conducted by the community can be seen in the activities of joy (marriage, teeth filing, three month ceremonies), and grief (death, sickness, and cremation), mutual cooperation in the temple and cleaning the tools, the use of organic fertilizers, the use of plants for consumption. These cultural activities can be utilized and presented as cultural tourism attractions, thereby generating economic benefits for the local community.

Keywords: traditional life, village community, cultural attraction, Bayung Gede.

INTRODUCTION

Generally, the villages in Bali province can be classified into two types, namely, desa bali mula/bali aga and desa bali majapahit. desa bali majapahit is a village that has undergone acculturation with the kingdom of Majapahit. The acculturation occurred when Bali kingdom was colonized by Majapahit kingdom (Pageh, 2018). While desa bali mula is said to have never been under Majapahit rule, which made it have different traditional customs from desa bali majapahit. There are some major characteristics of the communities of desa bali aga, such as (1) they do not have the caste system or all of the villagers have the same social status; (2) the customary leadership system is based on the order of marriages (ulu apad) rather than on election; (3) the person who leads the religious and traditional customary ceremony is jero kabayan (rather than pedanda (priest) as commonly practiced in Balinese Hindu communities, (4) the members of the traditional customary community who die in desa bali aga are not cremated, but are buried; and (5) the ceremonial processions of *dewa yadnya*, *pitra yadnya*, *rsi yadnya*, *manusa yadnya* and *bhuta yadnya* are conducted in

the local language (*sesontengan*), rather than using particular mantas (Suastika, 2010). In addition to these major characteristics, the sociocultural life of the community of *desa bali mula* still maintains many of the traditions and customs of Balinese community as shown in the agricultural, animal husbandry, art, cultural, economic, social, political, religious, food production, architectural activities, and other activities. It is this traditional life that becomes tourist attraction that motivates them to visit and understand Balinese community traditional life.

Bayung Gede is one of *desa bali mula/bali aga* that up to the present time still maintains Balinese community traditional values. The traditional life of the community of Bayung Gede stands out in the residence spatial pattern, the placenta burial rite in which the placenta is hung, the traditional houses and bamboo forest. In its spatial pattern Bayung Gede village uses the concept of *tri mandala* (three spaces), namely, *utama mandala* (the main/holy space), *madya mandala* (the central/profane space) and *nista mandala* (low level space). The community of Bayung Gede customary village have also used the concept of *ulu-teben* (top-bottom) in building a residence or what is called binary opposition by Levis Strauss (Levis Strauss, 1967), in which top stands for holiness/main and bottom for dirty/common elements. However, the people in the village of Bayung Gede do not regard the mount or the sunrise but the center of the village as *ulu* or *utama mandala*. In the *manusa yadnya* ceremony, the uniqueness of the community of Bayung Gede is apparent in the placenta burial rite in which the placenta is hung. The placenta burial is done by hanging the placenta in the *bukak* tree, which is believed by the local villagers capable of taking care of and protecting their babies from magic, thus being protected from various diseases and disturbances that one cannot see with one's eyes. But actually the case is in other villages placenta that is born together with a baby is buried in the house yard in front of the kitchen (*umah paon*), hence can be easily kept and protected (Sedana Arta, 2011). Surprisingly, the burial of placenta using the hanging system does not produce a bad smell or other conditions such as being searched by a dog, being infested by flies and sought after by animals in the forest.

In the community residential area of Bayung Gede customary village one can still see customary houses for holding ceremonial activities using bamboos as their walls and roofs. The house that is made of Bamboo is used as kitchen and bathroom and plays to hood Manusa Yadnya ceremonies such as tooth filing, marriage and funeral ceremonies. This traditional house beside having functions is also believed by

Bayung Gede villagers to have the power to protect the owners from black magic (Suastika, 2010). This is a reason why the customary house is used as a place to hold various *manusa yadnya* ceremonial activities and it is a taboo to make it place for living. In addition to materials for building houses, bamboos are also use as the basic materials for building Bale Agung temple which is the largest shrine in Bayung Gede Customary village. To maintain the availability of Bamboo material and to keep the land from erosion Bayung Gede villagers also conserve a Bamboo forest. The bamboo forest in Bayung Gede village is a customary forest that can be only use for customary ceremonies in the temples the process of feeling the bamboos has to be done by selecting the bamboos and taking account of good days for doing the activity (Suastika, 2010). The life of Bayung Gede village community is unique and interesting to be investigated, because of the cultural potential which has and appeal if used properly by the community and will be able to give economic benefits to the local people.

METHODS

The study used qualitative research method, because it required some information from the field from the bottom. The informants in this study were tourism awareness groups, custom leaders, community figures and the members of the community of Bayung Gede village determine using purposive sampling technique, the size and types of the sample were develop using snowball sampling technique until saturation of the data was reached in which the information/data collected have been complete (Miles and Haberman, 1992). The study use the principle that researchers are the main instruments (Human instrument). During the data collection process the researchers in their capacity as research instrument use some techniques of collecting the data such as : (1) document study, (2) interview guide, (3) observation format, (4) and camera for documenting the situation. Based on the principle of human instrument, the types of data collected in this study were words, actions, situation and event, and documents that could be observed.

The technique of data processing and analysis used in this study was the qualitative technique, that is, by following the steps of data collection, data selection, data presentation and conclusion drawing based on logical relationship. The researchers would come up with meanings from every data, so that it was not only descriptive but it touched the transcendent dimension. As a consequence, the

researcher tried to think divergently, creatively and critically so that the subjectivity in interpreting all the data could be eliminated (Sukadi, 2006). The process of a qualitative data analysis can be shown as follows.

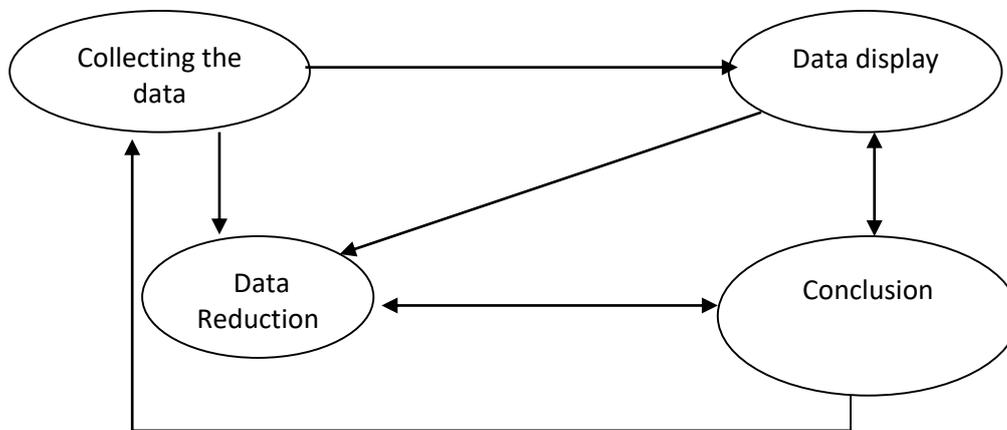


Diagram
Qualitative Data Analysis Process
(Sources: Miles dan Huberman, 1992).

DISCUSSION

Traditional Life of Bayung Gede Community

A traditional community is a community that has a sociocultural life that is still strong with customs and traditions which have been inherited by their ancestors. A custom is a regulation that prevails in a community in which there are elements that regulate human behaviors in a community but have not become legal. According to KBBI (1998.5) "*adat istiadat merupakan tata kelakuan yang kekal dan turun menurun dari generasi ke generasi lain sebagai warisan sehingga kuat integrasinya dengan pola-pola perilaku masyarakat*" (customs and traditions are a permanent behavioral system which is passed from generation to generation as heritage that becomes the guidance for living used by all the members of the community and their thinking and behavioral patterns). It is this custom that becomes the guidance for living that is used by all the members of the community and their thinking and behavioral custom pattern. Thus, the life of traditional community is characterized with the strength the custom which has been bequeathed from generation to generation and its life is not influenced much by external habits in their social community life. This condition occurs because there is a belief of all the people in the community that the custom is a regulation

desired by God, so that breaking the custom means opposing the rule determined by God. Similarly, Bayung Gede village community members believe that their custom is the norm that regulates the community, especially in relation to the regulation of spacial patterns, houses, the procession in marriage ceremony, *menek bayan* ceremony, placenta burial ceremony in which the placenta is hung and the conservation of the bamboo forest as the customary forest.

The spatial pattern of Bayung Gede customary village still shows the mapping of traditional space in the kingdom era, in which the center of the kingdom is in the middle of the city, then in the second layer there are the houses of *punggawa* (court officials) of the kingdom together with their soldiers, the next layer is for houses of the community and the last or the most outer layer is the area for agriculture and animal husbandry. The concept which is used as the basis by the community of Bayung Gede village is called *tri angga* (three body parts: head, body and legs). In the concept of *tri angga* spatial pattern there is the concept of value system in the largest space of the universe down to the smallest element in human and architecture. *Tri angga* in the residential area can be interpreted as the regulating of space for comfort, harmony and harmony between human and the environment both at the house scale and house complex (village). The direction of the value system vertically and horizontally is called *tri mandala* (Wikipedia, 2013). *Tri mandala* can be interpreted as the division of space in to three parts, namely *utama mandala*, *madya mandala* and *nista mandala*. The center of Bayung Gede village forms the *utama mandala* in which there is a splendid Bale Agung temple which is believed to be the place of God Brahma or the God of Fire, *balai banjar* and the office of the head of the village. Then in *madya mandala* there are the houses of the community members and a school which surround the *utama mandala* area in the *nista mandala* area there are a cemetery and agricultural area that surrounds the *madya mandala* area.

The Bayung Gede village community have the concept of *ulu-teben* (top-bottom) and sacred-profane in designing the village spatial pattern. However, the basis that is used in determining *ulu-teben* (top-bottom) by the Bayung Gede village community is the center point as *ulu* (main) and the external part as *teben* (profane), rather than a mount or sunrise direction as practiced by Balinese community in general. This is based by the belief of the Bayung Gede community when making *tandingan caru* (*buta yadnya ceremony*) in which the center is the place where is put *ayam brumbun* (a cock with 4 colors) that has all the points of the compass and makes

it as the core of north, south, west and east. Based on the belief, then *utama mandala* is situated in the center of Bayung Gede village area, *madya mandala* surrounds' the *utama mandala* and *nista mandala* surrounds the *madya mandala*, the third layer in the war period this model of architecture was at the same time the model for security and protection from the enemy's attack, because although the attack can hit the *nista mandala* and *madya mandala* first before it reaches the main building, the defense is difficult to be penetrated (Suastika, 2010). The type of architecture found in famous tourist spots in Bangli Regency is Penglipuran Village, as stated by Patricia Dorn (2012) that the form of buildings in Penglipuran Village is inherited from Bayung Gede Village, so it has similarities. In the area of the people yards they actualize the concept of *tree angga* as the most sacred or *utama angga* part in a direction that is opposed to the road (*sanggah* or *pelatan Merajan* [shrines]), the center part or *madya angga* as *tegak umah* or the place where mass buildings are erected, while the *nista angga* part (the dirtiest area) in the form of *teba* (the place where household waste and other waste are dumped) that is situated in the direction that is the nearest to the road.

Obedience to the tradition and custom of the community of Bayung Gede customary village is also apparent in the procession of placenta burial in which the placenta is hung. In Balinese community in general, the procession of placenta ceremony is done in the yard and the placenta is buried in front of *bale daja* because it is believed that the placenta is the brother or sister of the baby born and must be buried near its brother or sister so that it can give strength and health to baby. The aim of the ceremony is to make the baby safe, healthy, physically and spiritually. To bury the placenta (*mendem ari-ari kendil*) a small pot with its cover or a coconut whose water is emptied is needed. Birth ceremony is conducted or led by the oldest member of the family or the one who is mostly respected. While the burial process is done by the baby's father. In the placenta burial process, the father of the baby should be clean physically and spiritually, concentrate and focus on the process. If this requirement is not met it is believed that it has an implication on the baby. There is a belief in Balinese community in general that the placenta burial process that is done not in accordance with the requirement of the procession will cause the baby to become a disabled. For example the baby cannot speak (dumb), its character is beyond expectation, its behavior is in opposition to its parent's, it is susceptible to diseases, and even can cause death to the baby.

The placenta ceremony of the newly born baby in Bayung Gede village is conducted not by burying it in the yard but by carrying it to a certain place called *setra ari-ari* (placenta cemetery). *Setra ari-ari* is a place to hang placenta in a *bukak* tree. According to the people in Bayung Gede village, a *bukak* tree has a fruit shaped like a vagina which is the symbol of mother and contains resin that can neutralize a bad smell. Before it is hung the placenta is put into a coconut shell and is tied with a bamboo rope. As Putri (2016), the Balinese community at first Bayung Gede has the belief or myth of the origin of the people who say that their ancestors came from wood tued which was turned on with tirta kamandalu by white bojog son Betara Bayu. Because their origin is from wood, then when a new baby is born from the mother's womb, it must be returned to its origin, which is to wood. This belief is then realized in the ritual of hanging the placenta in the middle of the placenta by hanging the placenta of the baby or sibling of the baby called the Chess Sanak in the *bukak* tree (Cerbera manghas). The procession starts with finding a big coconut that is then cut into two equal parts, then the placenta is put into the coconut shell and is filled with spices as things to warm the placenta, *ngad* (a bamboo knife) for sharpening the baby's mind, *sepit* (chopstick) to unite positive and negative energies, then the two parts of the coconut shell are united again. To prevent of a leakage the two parts of the coconut shall are filled/polished with lime and are tied with a bamboo rope called *salang tabu*. Then, the father of the baby carries the coconut shell to *setra ari-ari* with his right hand and he also brings with him a *blakas* (machete) to cut the leaves of the *bukak* tree that will be used to wrap the coconut shell to be hung. After placing the coconut shell in a *bukak* tree, the activity is continued with the search for ferns to be brought home that will be placed in front of the door to the house as the sign that there is a mother who has given a birth to a baby in the house. Historically, the community of Bayung Gede village is the descendents of *tued kayu* (a trunk of a tree) that was made alive with *tirta kamandalu* (holy water) from the island of Java by the reincarnation of *Bhatara Bayu* (the wind god). The community of Bayu Gede village believe that their origin was a tree that got the blessing from Bhatara Bayu to reincarnate as human. Thus, because their origin was a tree, hen when the newly born baby is born from his or her mother's womb, its placenta has to be returned to the original place, that is, a tree. Philosophically, the *bukak* tree is believed to be the mother of the brother or sister of the baby who will bring him or her up magically together with the baby (Sedana Arta, 2011).

Presenting the Traditional Life of Bayung Gede Community as a Tourism Activity and Attraction

Tourism activity is an activity of traveling, both individually and collectively in a group from a place one lives to a particular place desired to acquire experiences that are beyond the daily activities in a temporary time (Widiastini, 2008). Based on the concept of the tourism activity it is seen that there are some components that make the process happen, namely the traveler, the place where he or she lives, the travel, and the place of tourist destination. Related to these, the process of presenting a tour package can be promoted and becomes a necessity amidst the increasingly more sophisticated information technology. There are many tourist objects that are actually viable for places of tourism activity, however, are not known and have not become tourist places of destination, because they are presented well by the management. The presentation of the traditional life of Bayung Gede village is aimed at formulating the community sociocultural activities so that they can be more easily understood, more structured, clearer in their steps and cost, the presence of more standardized guarantee from the management, easier to understand and more attractive to be visited (Restra Kabupaten Bangli [‘ Bangli Regency Strategic Planning’], 2012). In addition, the presentation of these sociocultural activities is meant for enhancing the community awareness of their obligation in maintaining the tradition and custom that have be bequeathed by their ancestors.

Empirically, there are some tourism potential in Bayung Gede village, namely (1) traditional house tourist object, (2) bamboo forest tourist object, (3) placenta burial tourist object, (4) orange agricultural tourist object, (5) cow breeding tourist object, (6) village tour tourist object, (7) religious tourist object (Puseh temple and Bale Agung), (8) agricultural natural tourist object, and (9) tourist attraction of baris and barong dances. Systematically, the potential of Bayung Gede village tourism that can be presented in the form of traditional Balinese life tourism village can be shown in Figure 1.

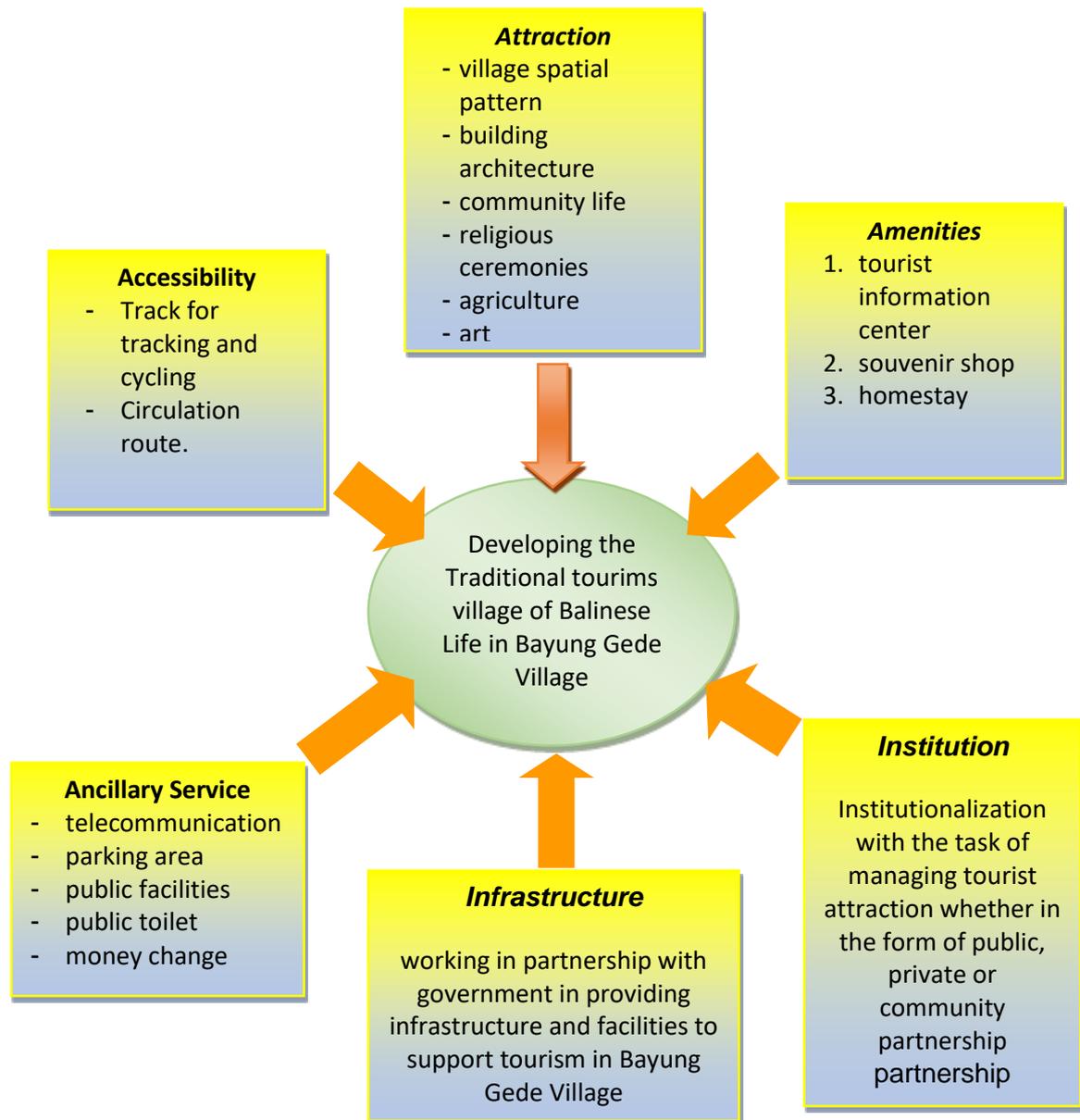


Figure 1
Potential of Bayung Gede Village tourism.

Having possessed the main potential as an old village that up to the present time still maintains its traditional life, then the model of tourism development that can be used based on the characteristic of Bayung Gede village is the traditional tourism village. The types of activity that can be transformed into competitive advantage is cultural tour that is based on local wisdom that gives a unique experience to tourists during the village tour and interaction with the local people. In an effort to realize a village potential-based tourism village (the human resources, natural resources and cultural resources that the community of Bayung Gede village has), the tourism development can be realized by (1) developing tourism activity based on the concept of village tourism; (2) developing the type of tourism that presents the uniqueness of the village spatial pattern along with the traditional architecture of the buildings, religious ceremonial activity, the behavior of the people, and other cultural activities; (3) developing cooperation with people who support the development of tourism village in Bayung Gede village, including people from other surrounding villages; (4) developing arts to add to the variety of tourist attraction; (5) maintaining the original spatial pattern and architecture; (6) maintaining the uniqueness that the village has; (7) developing art activities in the village; (8) maintaining the preservation of the environment; (9) increasing the people's understanding of the importance of

sociocultural endurance; (10) forming an institution for managing the tourism village by involving all the elements in it; (11) improving the quality of human resources and increasing the number of people involved in managing the tourism village; (12) completing the village public facilities, tourism facilities and tourism supporting services; (13) developing the infrastructure that supports the development of the tourism village; (14) developing the community awareness about the preservation and protection of the village cultural assets; and (15) doing sustainable promotions (Widiastini, 2008; Suatika, 2017).

The aspects of the development and planning of the tourism village of traditional Balinese life in the village of Bayung Gede are selected by adopting 4A's. Namely, (1) attraction, for the development planning that consists of (a) the village spatial pattern along with its building architecture; (b) the community life pattern; (c) religious ceremonies; (d) performing art; (e) agriculture, (2) accessibility, for its development planning there is a need to develop tracks for walkers and cyclists and circulation nodes,, (3) amenities, for their planning there is a need to prepare (a) tourist information center, (b) souvenir shops; and (c) homestay that is located outside of the core zone in order not to disturb the best attraction, that is, the traditional life, and (4) ancillary service and institution, for planning their development there is a need to prepare (a) telecommunication facilities; (b) parking lot; (c) public facilities; (d) public toilet; (e) money changer; and (f) the institutionalization that has the task to manage tourism attraction, whether in the form of public, private or community partnership. The development of Bayung Gede traditional tourism village can be presented in the following picture.



Picture
The development of Bayung Gede Traditional Tourism Village.

Then the model of the route of tour that can be produced as the product of tourism can be seen in Figure 2.

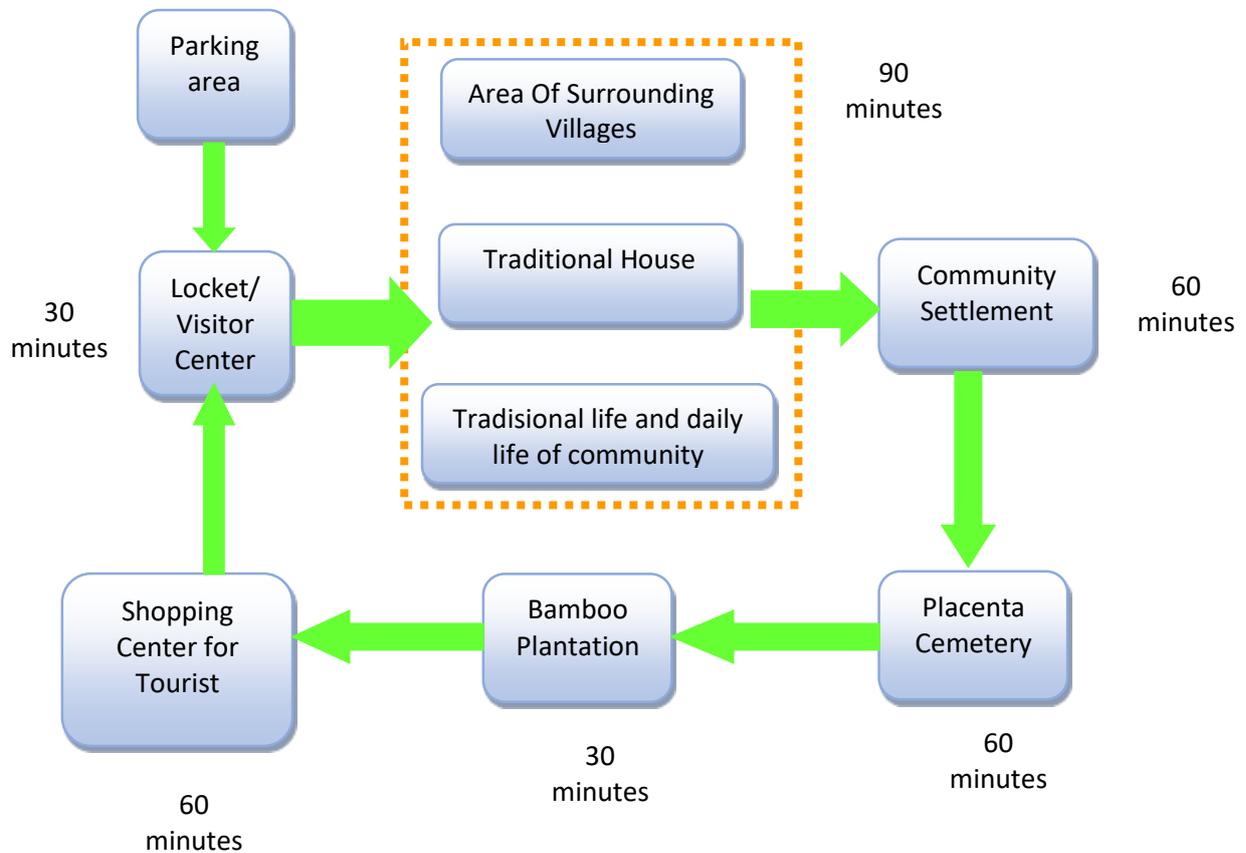


Figure 2
Model of Tour Route.

Tourists who visit Bayung Gede village can enjoy the uniqueness of the culture through the route : (1) the tourist prepares for his or her tour in the counter or visitor center; (2) He or she continues to a place where they can see traditional houses and people's houses; (3) then, he or she will go on walking to *setra ari-ari* (placenta cemetery) as the only place for burying placentas together where they are hung; (4) then, the tourist continues his or her walk to the bamboo forest that is the customary forest of Bayung Gede village; and (5) as souvenirs the tourist can buy some that are produced and sold by the people of Bayung Gede village before he or she ends his or her tour.

CONCLUSION

The community of Bayung Gede village have their sociocultural life that is still strong with custom and tradition that have been passed from their ancestors to them. This traditional life is seen in the management of the spatial pattern in Bayung Gede village with the concept of *tri angga*. *Tri angga* is a value system in the largest space of the universe down to the smallest elements in human and architecture. The traditional life is also apparent in the procession of placenta burial in which the placenta is hung. The baby's placenta is placed in a coconut shell and then it is tied with a bamboo rope, then it is hung in a *bukak* tree. The traditional life of the community of Bayung Gede village can be presented as a type of tourism of traditional Balinese life with the custom and tradition as the core in the development of a tourism village. Thus, the development of the tourism village in the village of Bayung Gede can strengthen the custom and tradition of the local community. The traditional life that is still maintained by the community of Bayung Gede village can give economic benefits for the community if it is presented as a tourist attraction. The culture that becomes the tourist attraction is the spatial pattern along with the building architecture, the pattern of the community life, religious ceremonies, performing art and agriculture.

REFERENCES

- Arta, Sedana. 2011. "Prosesi Penguburan Ari-ari dengan Sistem Gantung (Studi Kasus pada Masyarakat Desa Adat Bayung Gede Kabupaten Bangli)". *Media Komunikasi FIS*, Volume 10 Number 1, ISSN. 1412-8683.
- Departemen Pendidikan Nasional. 1998. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka
- Dorn, Patricia. 2016. "The Sacred Ecology of Penglipuran: A Traditional Bamboo Village on Bali". Im Ein-Fach- Bachelorstudiengang Geographie der Mathematisch-Naturwissenschaftlichen-Fakultät der Christian-Albrechts-Universität zu Kiel.
- Miles, M.B; Huberman, A.M. 1992. *Analisis Data Kualitatif*. Jakarta: UI-Press.
- Pageh. 2018. *Model Revitalisasi Ideologi Desa Pakraman Bali Aga Berbasis Kearifan Lokal*. Singaraja: Rajawali Pers.
- Pemerintah Kabupaten Bangli. 2012. *Restra Dinas Pariwisata Kabupaten Bangli Tahun 2012-2017*. Bangli: Pemerintah Kabupaten Bangli.
- Putri, Dewa Ayu Eka. 2016. "Kearifan Ekologi Masyarakat Bayung Gede dalam Pelestarian Hutan Setra Ari-ari di Desa Bayung Gede, Kecamatan Kintamani, Kabupaten Bangli". *E-Jurnal Humanis*, Fakultas Sastra dan Budaya Unud Volume 15 Number 2, May 2016: 22-30.
- Strauss, Levi. 1967. *Structural Anthropology*. New York: A Doubleday Anchor Book.

- Suastika. 2010. "Pengelolaan Tata Ruang Berbasis Kearifan Tradisioanal Pada Masyarakat Desa Adat Panglipuran Provinsi Bali". *Media Komunikasi Geografi*, Volume 12 Number 2, December 2010.
- Suastika. 2017. "Village Enterprises (A Case Study Of Rural Enterprise-Based Social Capital At The Purwakerti Village Community)". *South East Asia Journal of Contemporary Business, Economics and Law*, Volume 12, Issue 4, April. ISSN. 2289-1560.
- Sukadi. 2006. "Pendidikan IPS sebagai Rekonstruksi Pengalaman Budaya Berbasis Ideologi Tri Hita Karana (Studi Etnografi tentang Pengaruh Masyarakat terhadap Program Pendidikan IPS pada SMU Negeri 1 Ubud, Bali)". (dissertation). Bandung: UPI.
- Widiastini, Ni Made Ary. 2008. *Pemanfaatan Puri Ubud sebagai Objek dan Daya Tarik Wisata serta Implikasinya terhadap Desa Pekraman Ubud, Gianyar, Bali*. Thesis. Program Studi Kajian Pariwisata, Program Magister, Program Pascasarjana, Universitas Udayana, Denpasar.
- Wikipedia. 2013. Arsitektur Tradisional Bali. Retrieved from http://id.wikipedia.org/wiki/Arsitektur_Bali. Date accessed 11 June 2018.