

CONCEPT OF SPACE PUNDEN BERUNDAK ON PURA PENULISAN KINTAMANI A CULTURAL HERITAGE OF NUSANTARA

by I Gede Mugi Raharja

Submission date: 25-May-2018 11:31PM (UTC+0700)

Submission ID: 968640545

File name: alam_Pro siding_Seminar_Internasional_Nusantara_Heritage_2017.pdf (333.67K)

Word count: 2997

Character count: 15489

CONCEPT OF SPACE PUNDEN BERUNDAK ON PURA PENULISAN KINTAMANI A CULTURAL HERITAGE OF NUSANTARA

I Gede Mugi Raharja
Indonesia Institute of the Arts Denpasar
mugi5763@yahoo.co.id

Abstract

Nusantara is an archipelago formed by the Majapahit Empire in the 14th century. One of the cultural heritage of the archipelago that needs to be understood, guarded, protected and preserved is the concept of punden berundak. Punden berundak is a sacred building where ancestral spirits worship with a terraced form of prehistoric heritage. One example of punden berundak legacy in the area of Bali is Pura Penulisan, in the village of Sukawana, Kintamani district, Bangli regency, Bali province. The concept of punden berundak Pura Penulisan is very distinctive, indigenous Pura Penulisan, as it is naturally designed to follow the topography of the local hills, which creates different religious space sensations on each terrace at the highest peak of the ancient Mount Batur caldera. At the time of ancient Balinese Pura Penulisan is a place of worship of the ancestors of the royal family in Pejeng (Gianyar), offset the existence of Pura Penataran Sasih. Therefore, in Pura Penulisan also saved some statues of the embodiment of the ancient Balinese king.

Keywords: Nusantara, Heritage, Punden-berundak, Indigenous, Statues.

Introduction

Nusantara is an archipelago formed by the Majapahit Empire in the 14th century. The term Nusantara then sank along with the collapse of Majapahit Kingdom in the 15th century. In the colonial era, Eduard Douwes Dekker (Danudirja Setiabudi) and Ki Hajar Dewantara (Suwardi Suryaningrat) movements used the term Nusantara again. Danudirja Setiabudi used the term Nusantara to replace the Dutch East Indies. While Ki Hajar Dewantara figures call the Indonesian archipelago with the name of the Nusantara, after the 1928 Youth Congress. In the archipelago nation of Nusantara which is now called Indonesia is found many local cultures that need to be preserved. Therefore, due to advances in telecommunications technology and multi media in the global era has penetrated the cultural barriers in the world, and not impossible, can run over the culture of local traditions as well.

One of the cultural heritage of archipelago that needs to be understood and preserved is the concept of punden berundak. The term punden berundak comes from the Javanese language. The word 'punden' in Javanese means a glorified person. The word berundak means terraced. Punden berundak functioned as a sacred building where ancestral spirits worship

with a terraced form and at its peak laid stone upright or menhir (Pardi in Journal Widya Winayata, Undhiksa, Singaraja, Vol.1, No. 1, 2013).

Punden berundak as a sacred place to glorify ancestors, is a culture of indigenous Indonesian tradition since prehistoric times. This is reinforced by the opinion of Geldern (in Kusumawati, 1997: 149), which reveals that the berundak terraces structure is a tradition that developed from the old megalithic period or the great stone age (l.k. 500 BC), to glorify the sacred spirit of the elderly. The punden form of multi-level, signifying the journey of the spirit of the ancestors to the sacred realms. The sacred world is symbolized as the summit of the mountain, which must be reached through the terraces. Then, the ancestral spirit is symbolized by a stone statue called a menhir.

The phenomenal research about the pattern of punden berundak in Indonesia several years ago (2011-2014), is a study of Mount Padang, in Karyamukti village, Campaka district, Cianjur regency, West Java. This research was conducted by Gunung Padang National Research Team, reinforced by Presidential Regulation (Perpres) No. 148 / Year 2014, on Development, Research, Utilization, and Management of Gunung Padang Site (www.hukumonline.com). A team from the Archaeological Society of Indonesia (MARI) who participated in researching Mount Padang, said that the site of Mount Padang as the world's oldest civilization site, the largest in Southeast Asia, is even thought to be older than the Mesopotamian civilization in Iraq and Pyramid Giza in Egypt. Based on research that has been done, the site of Mount Padang is estimated to be built around 13.000 BC. Area of the site is estimated 10 times the area of Borobudur Temple. The ancient building area is 900 square meters, with the total area of the site l.k. 25 Ha, with a height of 110 meters (Muthahari and Rudini, 2016 at <http://www.koran-sindo.com/news>)

One example of the concept of punden berundak in Bali is interesting to be studied is found in Pura Penulisan, Kintamani. Based on existing relics, this holy place is estimated to have existed in prehistoric times. In its development, at the end of the ninth century the ancient Balinese made this place a sacred shrine, later known as Pura Penulisan. The existence of Pura Penulisan is very important for the culture of Bali, because it is a sacred place of ancient Balinese kingdom and many have relics of statues, some of the statues of which are the statues of the embodiment of the ancient Balinese king.

After a change of confidence in some regions in Indonesia, the punden berundak many who only became artifacts ancient heritage. However, in the area of Bali, a sacred place

with the concept of punden berundak into a living monument. Therefore, it is still used as a sacred place for Hindus, such as Pura Penulisan in Kintamani.

This paper is structured to examine and understand the concept of space punden berundak Pura Penulisan architecturally. As one of the cultural heritages of the Nusantara, the study of the concept of punden berundak Pura Penulisan is also intended to better understand its meanings related to knowledge, about how the ancient Balinese community designed the sacred space at the highest point of the ancient Mount Batur caldera.

Method

This paper is the result of the study of the concept of space punden berundak in Pura Penulisan, a legacy of ancient Balinese culture. The concept of punden berundak in Pura Penulisan is a single case, but this case can also be used to explain the concept of space punden berundak with other punden berundak in Bali in general.

This assessment uses a design approach to approach the object of study, so that the nature of the object can be expressed as clearly as possible, related to the concept of architectural space design in Pura Penulisan. Rohrberger and Woods (in Ratna, 2010: 44-45) explain that the approach in research is the way to approach the object of study, so that the work of culture as a structure of meaning can be clearly expressed. The approach taken to study the concept of space punden berundak in Pura Penulisan, starting from the field of architecture science (including interior design). It is intended to be able to understand the concept of space punden berundak with architectural staircase, as a distinctive pattern of religious space, indigenous Bali. Indigenous is anything that grows, lives, develops and comes uniquely in certain (local) regions (Piliang, 2005: 3).

Thus, the study of the concept of space punden berundak at Pura Penulisan, intended to understand how ancient Balinese people apply the concept of punden berundak on the highest landscape of the ancient Batur Mountain caldera in Pura Penulisan.

Punden Berundak Pura Penulisan

Pura Penulisan is located in Sukawana village, Kintamani district, Bangli regency, Bali province. Pura Penulisan stands on a hill to the northwest of the caldera of ancient Mount Batur, at an altitude of 1745 meters above sea level. This hill is one of the peaks of the mountains that extends around the caldera of the ancient Mount Batur. The hill is located 6

km north of Kintamani, and about 74 km from Denpasar City, located on the east side of Kintamani - Singaraja highway. In the ancient Balinese inscription, this hill is also called by the name of Bukit Tunggul (Mirsha, et al., 1978: 62).

Pura Penulisan is another name of the Pura Tegeh Koripan, which means the holy place of life is high, as a source of life and sources of mischief (Soebandi, 1983: 39). This shrine is also often called Pura Tegeh, because it is very high. Sometimes also called Pura Puncak Penulisan, because the main building is at the highest peak and from the peak can turn or see the surrounding landscape. In ancient times, this temple was called Panarajon and Ukir Padelengan, which means hill or mountain where to look or turn. From the word of this turn then comes the term "Penolehan" or "Penulihan", which then merges into "Penulisan" (Soebandi, 1983: 40).

Pura Tegeh Koripan is a complex of several shrines built on a hill, whose terraces are designed to be elevated or terraced to eleven stories. The complex of Pura Tegeh Koripan consists of: 1) Pura Dana (third terrace of the West); 2) Taman Dana Temple (the third terrace of the West); 3) Pura Ratu Penyarikan (the fourth terrace of the East); 4) Pura Ratu Daha Tua (Western sixth terrace); 5) Pura Panarajon is the largest temple on the peak of Penulisan Hill the east.

Terraces in the complex of Pura Tegeh Koripan better known as Pura Penulisan, designed following the topography of the highest hill of the ancient Mount Batur caldera, resembles a pyramid terrace of megalithic tradition (great stone culture). This principle resembles the concept of a sacred pyramid-shaped building of a ladder, built by the Indians in the South American continent. Prior to the influx of Western influence, the Indians had built their holy place on a hill or in the form of a staircase pyramid building, which was storied. The Sun Pyramid at Teotihuacan is thought to have been built by the Mayan Indians in the 8th century (Sumintardja 1981: 212). What is amazing is the tribe of Inka Nation in Manchu Picchu (Peru), managed to build the city by combining stone building techniques with the natural environment (Myers, 1994: 120). In addition to security reasons, the construction of settlements on the mountain, is closely related to their religious appreciation, which places the mountain as a holy place where the gods worship.

Pura Penulisan by Kempers (1960: 88-90), built with the concept of punden berundak as a place that has been sanctified since prehistoric times. Pura Penulisan mentioned is a place of worship of the ancestors of the royal family in Pejeng (Gianyar), which was

founded on a sacred mountain, to compensate for the existence of Pura Penataran Sasih in Pejeng Village. Therefore, in Pura Penulisan also found some statues of the embodiment of ancient Balinese king.

As a comparison of the concept punden berundak Pura Penulisan which is still located in the district of Kintamani is Pura Candi in the village of Selulung. Punden berundak built in the early century AD in this temple is a temple terraced. The more the shape level becomes smaller. At its peak there are stones upright called menhirs (Pardi in Journal Widya Winayata, Undhiksa, Singaraja, Vol.1, No. 1, 2013). While the comparison of the sacred place with the concept of punden berundak on the mountain, which is easily recognized is Pura Besakih at the foot of Mount Agung. The concept of punden terraces on this largest temple in Bali, the terraced terraces are very clear and easy to understand.

However, the concept of punden berundak at Pura Penulisan follows a rather steep hill topography. Climb from the west through the terraced steps to the East, then there is the plaza that connects the terrace steps to the top of Writing to the South. By comparing the pattern of punden berundak at Pura Candi Selulung and in Pura Besakih, the pattern of space punden berundak in Pura Penulisan more interesting. Because the circulation is designed up from the West, then turn south towards the summit and at each level the terrace gives a different sensation of the landscape. This will create a different pattern of religious space, from the 1st terrace to the 11th terrace. This is the uniqueness of the concept of punden berundak indigenous chamber Pura Penulisan. The pattern of space is naturally composed according to the topography of the local hills, can create different religious space sensations on each terrace and present as local uniqueness at the highest peak of the ancient Batur Mountain caldera.

Pura Penulisan as a Cultural Heritage

Based on the Sukawana A-1 inscription written in 804 Saka or 882 AD in Panglapan, Singamandawa, it was revealed that in Bukit Cintamani (Kintamani) there is a sacred building called Ulan (Goris, 1954: 53). Wiana (2009: 4), explains that Ulan's term is the same as Ulon, meaning upstream, the most honorable place. Ulon term then turns into Hyang or Kahyangan, which also means holy. In the reign of Dalem Waturenggong (1458 - 1550), the term temple began to be used as a designation for the shrine and the term temple

for the title of the royal center was replaced by the puri. At that moment began to use the term Pura Kahyangan for the most holy place.

Sarad magazine (in <http://www.babadbali.com>), reveals that based on the inscription Sukawana A-1, Pura Tulisan had received less attention and often become a haven or resting place of the pengalu (traders who seek merchandise away from the village). The sacred building of Penulisan then received special attention of the ruler of Bali at that time. Senapati Danda held by Kumpi Marodaya then assigned to rebuild the sacred place of Writing, assisted by some monks (Siwakangcita, Siwanirmala, and Siwaprajna). Therefore, Pura Penulisan is a sacred shrine that is estimated to have stood in 804 Saka or 882 AD.

At the time of ancient Balinese culture, as revealed by Kempers (1960: 88-90), Pura Penulisan is mentioned as a place of worship of the ancestors of the royal family in Pejeng (Gianyar), which was founded on a sanctified mountain, to compensate for the existence of Pura Penataran Sasih in Desa Pejeng. Therefore, in Pura Penulisan also found some statues of the embodiment of the ancient Balinese king, such as the statue paired King Udayana and Empress of Gunapriya Dharmapatni. The king and princesses who ruled in Bali in 989-1001, were highly respected for having established Balinese society into a religious social society.

In Pura Penulisan also found the statue of Consort of King Anak Wungsu (the youngest son of King Udayana) who has no children, with the name of statue of Bhatari Mandul, which is staged in Saka 999 or 1077 AD. Since the empress could not have children, King Wungsu then married again. This made the queens unhappy, then left the palace and did yoga samadhi in the Panarajon forest (Penulisan).

After Bali became part of the Majapahit Kingdom, Pura Penulisan had performed Srada ceremony by King Dalem Ketut Ngulesir (Dalem Sri Semara Kepakisan), who conquered the last ancient Balinese king, Sri Astasura Ratna Bumi Bhanten. The Srada ceremony was held on March 4, 1430, for the consecration of King Sri Astasura Ratna Bumi Bhanten (Ginarsa, 1986: 46 and Soebandi, 1983: 44). At the ceremony was made a statue of warning tangible Bhatara Guru, in accordance with the religious sect of King Astasura Ratna Bumi Bhanten. The holding of this ceremony made the people of Bali Aga happy and satisfied with the policy of the government of King Sri Semara Kepakisan who respects King Astasura Ratna Bumi Bhanten. Political policy is what causes the people of Bali Aga support the government of Sri Semara Kepakisan, as representative of Majapahit Kingdom in Bali, which is located in Gelgel, Klungkung.

Conclusion

Based on the above discussion, the Pura Penulisan is a cultural heritage that needs to be maintained, protected and preserved, as the cultural heritage of the archipelago. Therefore, Pura Penulisan has the concept of space punden berundak that is typical of local (indigenous), in the form of terraced terrace which can create different religious sensation from 1st to 11th.

Another peculiarity of the concept of punden berundak in Pura Penulisan is designed on the highest hilltop landscape of the ancient Mount Batur caldera. Another cultural heritage, which needs to be protected and preserved is the relics of prehistoric statues, the embodiment of gods, as well as some statues of the embodiment of the ancient Balinese king at Pura Puncak Penulisan.

Pura Tulisan can also be used as a source of learning the history of Balinese culture, especially ancient Balinese culture. Pura Penulisan can also be used as a learning resource for students of architecture, landscape architecture, landscape design and interior design.

References

Ginarsa, I Ketut. 1986. *Ekspedisi Gajah Mada ke Bali*. Denpasar: CV Kayumas.

Goris, Rudolf. 1954. *Prasasti Bali*. Bandung: NV Masa Baru bekerjasama dengan Lembaga Bahasa dan Budaya Fakultas Sastra dan Filsafat Universitas Indonesia.

Kempers, 1960. *Bali Purbakala (Petunjuk Tentang Peninggalan-Peninggalan Purbakala Di Bali)*. Jakarta: PT Penerbit Dan Balai Buku Ikhtiar.

Kusumawati, Ayu. 1997. "Unsur-Unsur Prasejarah pada Arca-Arca Pemujaan di Beberapa Pura di Bali: Kajian Data Arkeologi" (artikel dalam Ardika dan I Made Sutaba (ed.), 1997: hal. 149. *Dinamika Kebudayaan Bali*. Denpasar: Upada Sastra.

Mangunwijaya, Y.B., 1988. *Wastu Citra*. Jakarta: PT Gramedia.

Mirsha, I Gst. Ngr. Rai, dkk. 1978. "Petunjuk Wisatawan di Bali". Denpasar: Proyek Sasana Budaya Bali bekerjasama dengan Universitas Udayana.

Myers, Bernard S. 1994. *Art and Civilization*. New York: McGraw-Hill Book Company.

Pardi, I Wayan. 2013. "Eksistensi Punden Berundak di Pura Candi Desa Pakraman Selung, Kintamani, Bangli (Kajian Tentang Sejarah dan Potensinya Sebagai Sumber Belajar Sejarah)". Singaraja: Jurnal Widya Winayata Undhiksa Vol.1, No. 1 (diunduh pada Google/ IPI, tgl. 7 Mei 2016).

Soebandi, Ktut. 1983. *Sejarah Pembangunan Pura-Pura di Bali*. Denpasar: CV Kayumas.

Sumintardja, Djauhari. 1981. *Kompendium Sejarah Arsitektur*. Bandung: Yayasan Lembaga Penyelidikan Masalah Bangunan.

Wiana, I Ketut. 2009. *Pura Besakih Hulunya Pulau Bali*. Surabaya: Paramita.

Referensi Internet

Majalah Sarad. Pura Puncak Penulisan (online) (<http://www.babadbali.com>, diunduh tgl. 7 Mei 2016).

Muthahari, Heru dan Rudini. 2016. Penelitian Gunung Padang Mati Suri (online) (<http://www.koran-sindo.com/news>, diunduh tgl. 15 Mei 2016).

Peraturan Presiden (Perpres) No. 148/ Tahun 2014, tentang Pengembangan, Penelitian, Pemanfaatan, Dan Pengelolaan Situs Gunung Padang (online) (www.hukumonline.com, diunduh tgl. 19 Mei 2016).

ONCEPT OF SPACE PUNDEN BERUNDAK ON PURA PENULISAN KINTAMANI A CULTURAL HERITAGE OF NUSANTARA

ORIGINALITY REPORT

4%

SIMILARITY INDEX

4%

INTERNET SOURCES

1%

PUBLICATIONS

1%

STUDENT PAPERS

PRIMARY SOURCES

1

download.isi-dps.ac.id

Internet Source

1%

2

ejournal.undiksha.ac.id

Internet Source

1%

3

bali-library.blogspot.com

Internet Source

<1%

4

ecommons.luc.edu

Internet Source

<1%

5

jurnal.unimed.ac.id

Internet Source

<1%

6

repository.unisba.ac.id:8080

Internet Source

<1%

7

webdoc.sub.gwdg.de

Internet Source

<1%

8

artabudiarta.blogspot.com

Internet Source

<1%

9

Wiyatiningsih. "How Gender Influences the Use of Space: A Participatory Research on Spatial Planning in Fishing Villages in Central Java and West Aceh, Indonesia", Universität Karlsruhe, 2010.

Publication

<1%

Exclude quotes Off

Exclude matches Off

Exclude bibliography Off

ONCEPT OF SPACE PUNDEN BERUNDAK ON PURA PENULISAN KINTAMANI A CULTURAL HERITAGE OF NUSANTARA

GRADEMARK REPORT

FINAL GRADE

/100

GENERAL COMMENTS

Instructor

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8
