

A STUDY OF CHANGES IN TRADITIONAL ARCHITECTURE OF BUILDINGS ALONG THE BATUR CALDERA, KINTAMANI, BANGLI REGENCY

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Received : 15-06-2024

Revised : 15-07-2024

Accepted : 30-10-2024

Abstract :

A building as a place of activity will reflect the daily activities of its residents. These patterned daily activities reflect the community's lifestyle. Further, the community's lifestyle reflects the values existing in the community. Lifestyle changes have made most people look for ways to gain comfort in living in the buildings. Changes in the value of traditional Balinese architecture in Kintamani tourism facilities and what are the implications when there is a decrease in the value of traditional Balinese architecture. This research aims to identify and describe changes in the function and form of traditional Balinese architectural buildings in the Kintamani area.

The method used in this study was qualitative method and the research approach was descriptive exploration. A field survey was conducted at the tourist facility buildings in Kintamani at this time. Next, a comparison was made of several buildings that had been obtained to see what changes had occurred. Data collection applied a purposive sampling method in which the collected data were selected with a specific purpose.

The tourism building functioning as a restaurant in the Kintamani tourist area has undergone various changes from a traditional shape to a building with a modern facade. This change can be seen in facade details from the traditional shape and the composition of the building's forming elements has also changed. Tourism buildings have elements of modern facade formation but traditional values are within them, namely the extension of the roof ridge, and the building as a symbol. These traditional elements are not quite visible directly but in the building area, there is a sacred place that has traditional ornaments and has its meaning in a building.

Key Words : *Traditional Balinese architecture, tourism buildings, facades*

I. INTRODUCTION

Bali Island is famous for having many interesting tourist attractions, namely cultural tourism and natural scenery. Even though Bali is famous for having many beach attractions, it also has mountain views. Likewise, the culture includes traditional buildings. The building as a place of activity will reflect the daily activities of its residents. These patterned daily activities reflect the community's lifestyle and this community's lifestyle is a reflection of the values that exist in the community. Traditional buildings also become tourist attractions for tourists visiting Bali.

The development and changes in traditional architecture in Bali are obvious. However, it is necessary to know to what extent this development can answer the existing architectural

problems. Lifestyle changes have made most people look for ways to gain comfort in living in buildings. These conditions happen currently in buildings that have traditional shapes. In the past, traditional architecture was influenced by various philosophies in creating buildings. However, nowadays, traditional Balinese architecture does not prioritize a philosophical basis in its construction. For example, having a complex structure following the *Tri Angga* rules in which traditional Balinese buildings follow a human-like structure that has legs, a body, and a head, which is now starting to be abandoned in Bali. Likewise, places of worship follow the *ulu teben* concept, but for various reasons, this concept is starting to be abandoned.

Modernization as a consequence of developments over time will influence various aspects of life. Likewise, buildings in big cities, small towns, and even remote rural areas will all be affected by modernization. The problem is how strong the influence changes the conditions that previously existed. In big cities in which the population is very heterogeneous, access to transportation and information is so great causing cultural mixing inevitably and even leading to a global cosmopolitan culture. On the other hand, in rural areas, the flow of information and the character of the people are not as big as in cities. Rural communities still have a strong life with a traditional atmosphere. However, the influence of modernization also happens in rural life and can change architectural styles (Wijayanti, 2022). One of them is a change in the architectural style of buildings located along the Batur caldera.

Batur Caldera in the Kintamani area offers a mountain atmosphere with cool air and a rural atmosphere that can make you get to know Balinese culture deeply. It is a suitable place to get away from routine for a moment. Mount Batur Tourism is located in Kintamani, Bangli Regency, which is a 2-hour drive from Ngurah Rai Airport. Batur Caldera has very beautiful scenery with views of the caldera from a height, mountains, sunset, and sunrise. This scenery attracts tourists to enjoy the caldera on the cafe balconies which are currently being built along Kintamani street. This cafe building was originally owned by rural residents and starting in the 2020s, it was rented by people outside Kintamani and turned into a cafe with beautiful views of the Caldera. New buildings are lined up along Kintamani street with views of the Batur Caldera. However, current development, there have been changes in the appearance of tourism buildings which previously had a traditional Balinese concept, now they have changed to a modern minimalist concept. This tourism building is the center for tourist visits to enjoy the view of Mount Batur and its caldera.

The present study discusses how the form and characteristics of tourism facilities in the village are currently developing as well as why there is a change in the value of traditional Balinese architecture in Kintamani tourism facilities and what the implications are when there is a decrease in the value of traditional Balinese architecture. The present study aims to identify and describe changes in the function and form of traditional Balinese architectural buildings in the Kintamani area.

II. RESEARCH METHOD

The present study applied a qualitative method and descriptive exploration approach. This research approach is closely related to local situations and phenomena so traditional architectural research methods mostly emphasize the local context (Linda groat, 2002). This research approach is used to analyze the historical development of traditional building

layouts through the use of traditional house plan layout images (Fross, 2015). Data collection techniques were conducted in two ways, namely through literature observation and field surveys (Sugiyono, 2011). Literature observations were conducted on several previous studies related to tourism buildings in Kintamani village. Meanwhile, a field survey was conducted at the tourism facility buildings in Kintamani. Next, a comparison was made of several buildings that had been obtained to see what changes had happened. Data collection applied a positive sampling method in which the collected data were selected with a specific purpose. The next stage was exploring the causes of these changes through interviews and dialogue with practitioners and owners of tourism buildings.

Concept of Traditional Balinese Buildings.

Traditional Balinese architecture is a rule that has been passed down from generation to generation which is a form of art that is part of the Hindu beliefs and culture of the Balinese people. The concept of traditional Balinese architecture emphasizes harmony between various elements in life, namely the balance between God, nature, and the environment or called as *Tri Hita Karana*. This concept explains, namely: Harmony in the relationship with God as the creator of the universe and its contents; Harmonious relationship with nature and the environment as a place for humans to live; and Harmony in the relationship between humans and humans.

The research method was conducted by measuring air temperature, air humidity, and wind speed as well as interviews. The results of measurements, observations, and interviews showed that there was a tendency for residents to rearrange the interior, resulting in a climate-responsive concept for traditional buildings today, namely with innovations in roofs, walls, and exterior vegetation.

Balinese architecture is an architecture that grows, develops, and is maintained in Bali, filling history, space, and time which is influenced by several concepts such as the concept of balance consisting of elements of the universe, the concept of *catur lokapala*, the concept of *dewata nawa sangga* (Putra, 2024). Meanwhile, the philosophical concept is applied in traditional Balinese architecture in which a building is not just a dead building, it is a work of architecture that has a spirit that has high philosophical values and meaning (Praktikto, 2003). These philosophical concepts include (Dwijendra, 2009):

1. ***Tri Hita Karana***

A concept of harmony and balance of the three elements, namely humans, nature and heaven (gods).

2. ***Sanga Mandala***

A concept that describes the nine cardinal directions, namely *Kaja-Kelod* (mountain-sea) and *Kangin-Kauh* (sunrise-sunset)

3. ***Tri Angga***

The Hindu concept divides areas into parts, such as in the area of a holy place (Pura) which is divided into three areas

In the process of building the traditional Balinese architecture, several things are done, namely

- Religious ceremonies, such as means, spells, and tattoos
- Determination of dimensions and distances based on Hindu Gods
- Determination of a good day or *dewasa ayu* based on *Jyotisa*

Architectural Elements

Meanwhile, in the modern architectural conception, architecture is formed by various elements and has its constituent elements in the form of facades. According to (Krier, 2001), the elements forming the facade can be grouped into:

1. Proportion, is the relationship between parts of a design or the relationship between parts and the whole.
2. Rhythm, defined as movement characterized by repeated elements or patterned motifs at regular or irregular intervals.
3. Ornament, which also means decoration or knickknack
4. Material is a material used to make buildings from that material.
5. Color is the most visible addition to differentiate a shape from the surrounding environment.
6. Texture is a 3 (three) dimensional surface structure pattern, that has a certain texture, the same as building materials.

III. DISCUSSIONS

3.1 Changes in Form and Function

The number of cases obtained in the Kintamani tourism area was selected using purposive sampling as many as 3 cases.

Changes in Shape

An environment can experience changes in form and function. The process of change can be dynamic due to the influence of developments in socio-cultural activities and the modernization of society in the outside world (Prayota & Anisa, 2019). These changes also influence physical changes in an environment which will be influenced by non-physical changes including social and cultural changes in society, and political and economic changes (Susanti et al., 2018). Physical changes to buildings at tourist attractions, for example, usually adapt to the tastes of tourists who like a cozy and clean atmosphere which is distinctive from the physical nature of traditional buildings

Traditional buildings which have building characteristics based on several traditional philosophical concepts with traditional ornaments and textures and traditional materials are now starting to change shape to become modern and minimalist. In several cases, the surveyed buildings showed several changes from traditional architecture with its natural characteristics to modern tourism buildings in white finishing with a minimalist concept.

In the building that was researched, there are several parts of the building, namely:

1. Sacred courtyard
2. Parking
3. Terra
4. A large room that functions as a dining room with a dining table and chairs
5. Restaurant kitchen and bar

6. Toilets
7. Warehouse

In traditional Balinese buildings, there are 3 parts (*Tri Angga*), namely:

The lower construction part, namely the foundation that supports the pillars and walls, functions to transmit the load of the building to the ground.

The middle part of the building body: there is a place to eat. The shape of the table is minimalist in white condition.

The top part is the pyramid-shaped roof of the building.

3.2 Facade Analysis

Identification of Building Facades:

1. Proportions based on *Tri Angga*'s philosophical approach

The difference is very contrasting, that the head is smaller and very sloping and the body of the building is very large and high which makes the building parts disproportionate. The differences are very contrasting, that the head is smaller and very sloping and the body of the building is very large and high which makes the proportions unbalanced between the body of the foot and the head of the building.

2. Rhythm

This building has repetitive elements such as holes that look the same and writing that says everything is on the four sides of the building with clean white paint.

3. Materials

The material used for the massive walls is concrete which gives a modern impression but has a clay roof which gives a traditional impression as well as glass in the holes on the inside of the massive walls for lighting and ventilation.

4. Color

The colors used on the facade of this building are white and brown, but the dominant color is white to give a clean impression.

5. Texture

The texture can be seen directly by having a smooth texture using massive concrete walls, this building is like a block that has lattice holes on all the same sides.

3.3 Traditional Analysis of Tourism Buildings in Kintamani.

Based on traditional philosophy from the *Tri Angga* aspect, it can be seen that the form of construction of this building is massive concrete, each floor has a corridor on each side and the holes in the massive walls contain large glass windows. This building is supported by columns that support the building to reflect the body of the building which supports the surrounding building at a distance of three meters. The columns in this building are square and are also used as decorative ornaments and a flat surface texture (Source: Reseracher's Analysis, November 2024)

3.4 Roof Ridge Extension

The roof of this building is pyramid-shaped. The roof has typical traditional values which are a Balinese style building. This roof does not have a pyramid-shaped roof ridge extension which looks quite sloping and wide.

Tourism buildings have elements of modern facade formation but cover traditional values within them, namely the extension of the roof ridge, and the building as a symbol. These traditional elements are not quite visible directly, but in the building area, there is a sacred place that has traditional ornaments and has its meaning in a building. Initially, the basis of this building is from traditional elements, but due to the development of tourism and adapting to the increasingly modern tastes of tourists, this building has a modern concept with materials and building parts that use modern technology. In that case, these three buildings are characteristic of the traditional approach.

Traditional architecture is a characteristic and marker originating from a local community, which reflects the regional characteristics of that community and it is a legacy that has been passed down from generation to generation. In applying traditional values to tourism buildings with a modern concept, it is not clearly visible enough.

IV. CONCLUSION AND SUGGESTIONS

Tourism buildings that function as restaurants in the Kintamani tourist area have undergone various changes from traditional shapes to modern facade buildings. This change in shape can be seen in the change in facade details from the traditional form and the composition of the elements forming the building has also changed. This change is caused by the development of culture and community activities due to the influence of tourist tastes. Initially, the traditional concept becomes a modern concept in terms of materials, textures, and color

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