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DIVERSITY OF TRADITIONAL VILLAGES IN BALI: *PARHYANGAN, PAWONGAN AND PALEMAHAN PERSPECTIVES*

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Abstract

This study aims to analyze the differences between the three types of traditional villages, both the traditional village of the mountains, the traditional village of Dataran and the traditional village of Pesisir or Anyar from the side of Parhyangan, Pawongan and Palemahan. This is what will be investigated in depth so that people know correctly about this diversity. This research is a descriptive research with data collection methods through observation, in-depth interviews and documentation studies. The results of the study stated that the diversity of traditional villages from the side of Parhyangan, Pawongan and Palemahan cannot be denied that there are differences from one to another. This gave rise to the term Mawacara Negara village, mawa tata, bhina wakya eka sruti, kala patra village or kala tattwa village. That the diversity of traditional villages in terms of Parhyangan, Pawongan and the Palemahan of the meaning is the same in different forms.

Keywords: Desa Adat, Parhyangan, Pawongan, Palemahan.

I. INTRODUCTION

The village is a community of customary law and religion (Hindu Law) in Bali. The village has existed since ancient times starting in 1908 when the Dutch colonialists began to colonize Bali. So new constitutional units were formed called Desa Dinas while the old village was called Desa Adat. Religious and customary affairs are handled by the customary village, while administrative or governmental affairs are carried out by the village service. The function of the Desa Dinas is in general administration except for custom and religion, while irrigation or agriculture is managed by subak.

The term "Adat" for a new village appeared during the Dutch colonial government in Bali as a comparison with village government (Government Desa's with Adat Desa's). Whereas previously it was known that the term "pakraman" was started by Mpu Kuturan, as well as "kraman" as contained in several inscriptions or some were written as "thani" or "wanua". As for what underlies the Traditional Village, since Mpu Kuturan's "Pakraman" has been marked by nothing but Parhyangan, namely kahyangan tiga (Pura Puseh, Pura Desa, Pura Dalem), Pawongan, namely "krama desa" (village members, as the founder/opening forerunner of Village) and Palemahan, namely the scope of the village area consisting of yard land or village fatherland. These three foundations are called "Tri Hita Karana" meaning three causes (Merta Sutedja, 1971: 10). While the basic components can be referred to in religious literature, namely Chapter III.10 Bhagawadgita.

Tracing the types of villages with their structures known as Bali Aga, Bali Apanaga, and mixed. For villages belonging to the Bali Aga followers, which are often identified with mountain villages, apparently the followers of Dang Hyang Markandya from the Aga village around Mount Raung, East Java opened the forest around Sarwa-ada village (now Taro Village). Regarding the leadership structure of the mountain village, it is a collective called "paduluan" with a "kiwa-tengen" structure. In this way, the village is considered a body delegated by members of the left hand (tengen

and kiwa) and is truly very democratic with a "runlist" system (maulu apad term) and nothing but religious activities.), think about the case of Mpu Kuturan, where the mainland villages stand majestically and are arranged with the traditional architecture of the third kahyangan. With a single leadership structure called the Bendesa/Keliahian Desa Adat along with the character of their prajuru, while those considered "paduluan, maybe pamucuk, (Jambrana area)).

The research on the diversity of traditional villages in Bali that will be studied was not carried out in all traditional villages in the Province of Bali. The research location will take two districts as a sample, each representing an ancient/mountain Balinese traditional village and plains and coastal/anyar Balinese traditional village. This research has never been carried out by researchers. In Bali which consists of nine districts and cities and in each of these areas there are traditional villages. In Bali there are not only official villages but also traditional villages, so that in Bali there are two villages, namely the Traditional Village and the official village. These two villages are recognized by the state but their functions and positions are different from one another. The official village functions to regulate and organize administration. Meanwhile, the Traditional Village organizes and regulates administration related to issues related to religion, customs and traditions of Hinduism in Bali. Accountability is also different, namely the Desa Dinas is responsible for the government, while the Desa Pakraman is responsible for Indigenous people. The birth of traditional villages and official villages in Bali has a different history. If the historical service village was born administratively very clearly, but there are two traditional birth villages based on history and based solely on their existence.

In the current reality in Bali related to customary village affairs with the agency, especially regional and population issues and organization has become a very crucial issue. For example, the problem of the area of a traditional village can be obscured by the area of an official village

because what is officially recognized by the government is an official village. So that the boundaries of the area can be explained through the official village map, while the Traditional Village does not yet have a clear map of the area. How to mark the boundaries of its territory still uses traditional symbols such as rivers, ravines, mountains, hills, forests, rice fields, roads and so on. Whereas the Desa Dinas already has a monograph and its territorial boundaries have been clearly defined and organized. Apart from the area, history and organizational structure, the Traditional Village is far behind that of the Dinas Village, as well as funding issues and bargaining power over the influence of investors, immigrants and operational support which is also quite weak. Administration and population management are still much weaker than the Dinas village. Likewise the problem of the leadership structure, the official village is determined by the government, while the traditional village is determined by the residents. Because it is determined by the residents, the leaders are prioritized by citizens who have authority over other conditions.

Meanwhile, the Village Service prioritizes professionals. The requirements for professional leadership are that recording and administration are the main tasks, while in the Traditional Village these two things are still weak. This is the underlying reason why research is needed to analyze the diversity of traditional villages in Bali. Because in Bali there are two villages, namely the official village and the traditional village where these two villages have their own characteristics and existence. The traditional village functions more dominantly for indigenous people who are Hindus and the service village is related to its function as a public service both across customs, ethnicities, religions and groups. In government, official villages have very clear forms, while traditional villages have a variety of forms. This is what needs to be investigated in depth. Apart from the problem of the existence of traditional villages in Bali, the most important thing to note is that traditional villages in Bali are always viewed from the side

of an administrative and formal legal approach, that a traditional village in Bali is legally almost the same as an official village, even though in Bali a traditional village is a traditional village. If viewed from the perspective of Parhyangan, Pawongan and Palemahan, they are very different from the official village and between one traditional village and another there are also many differences or very thick diversity between the Gunung Traditional Village, Dataran Traditional Village and Pesisir/Anyar Traditional Village. What are the differences between the three traditional village forms in terms of Parhyangan, Pawongan and Palemahan, this will be examined in depth so that the public knows correctly about this diversity.

II. METHOD

The province of Bali as a whole is divided into 9 regencies/cities, but two regencies will be taken as research objects, namely Bangli and Gianyar regencies because they have represented and are able to provide the data needed in the research. In this study, three traditional villages were sampled, including Bayung Gede Traditional Village as a sample of the Mountains Traditional Village, Taman Bali Traditional Village as a sample of Dataran Traditional Village and More Gianyar Traditional Village as a Pesisir Traditional Village sample.

The techniques used to collect data are: observation, in-depth interviews and documentation studies. Informants in this study were determined based on key informants, then developed with a snowball sampling system in order to obtain research data regarding the diversity of traditional villages in Bali according to the researchers' expectations.

III. RESULTS AND DISCUSSION

Diversity of Traditional Villages in Bali: Parhyangan, Pawongan and Palemahan Perspectives

The area of a traditional village in Bali is divided into three mandalas or areas including Parhyangan (a sacred place), villagers and

Palemahan (environment) functioned as a place for graves, rice fields, plantations or forests and so on. The areas or areas of Parhyangan, Pawongan and Palemahan, each traditional village differ in many respects from one another. There are many reasons for this difference, so in Bali the concept of *desa Mawacara Negara, Mawatata* and *Bhinawakya Eka Sruti* emerged. This concept provides an opportunity for traditional villages to unite in differences even though there are differences in Parhyangan, Pawongan and Palemahan but does not eliminate that the breath of traditional villages is one.

In Bali, traditional villages are geographically divided into three regions, namely mountainous areas, mainland areas and coastal areas. The mountainous area is referred to as the ancient Balinese traditional village, the mainland area is referred to as the Middle Bali region and the coastal area is referred to as the Pesisir or mixed adat village. Each of these traditional villages has its own uniqueness from one another. Next, we will describe the diversity between Traditional Villages which are located in the mountains, on the plains and on the coast.

A. Desa Adat Bayung Gede

Bayung Gede comes from the word "Bayung" which means "Bayu", or energy, while the word "Gede" can be personified as "strong". So if translated, the word Bayung Gede means "strong force". If observed and we translate it back further from the background of its establishment. This is reinforced by the statements of several elders or "panglinsir" in Bayung Gede Village who state that the name Bayung Gede is a milestone in the establishment of a village as a result of the hard work of the dukuh residents who cleared the wilderness with great enthusiasm and strong energy even though their numbers are small. , the brand succeeded in chopping up village spatial planning which until now has been passed on to the next generation (Jro Kubayan, interview, 8 August 2022)

1) Parhyangan Desa Adat Bayung Gede

The Parhyangan in Bayung Gede can be seen from all the temples that exist apart from the

Dadia Temple in Bayung Gede Village, which are traditional circles. The ceremony every year has a rotation, every six months and there is also a month, every fifteen days, from Sasih Sada starting Ngaben, starting from Ngaben and Metuwun, Sasih Desta the Ulu Apad or Mubung ceremony, prohibitions or restrictions on visiting holy places, Dalem Puseh Pingit before carrying out the mapas ceremony goes through three ceremonies, married women may not enter Puseh Pingit Temple (interview, Jro Bendesa, August 2022).

According to Jro Kubayan, all the temples in Bayung Gede Village are scattered around the village, namely Kahyangan Tiga Temple consisting of Bale Agung Temple, Cungkup Temple, Pemungbungan Temple, Dana Temple, Kiit Temple, Klembe Temple, Dukuh Temple and Mother Temple. All of these temples are among the Village. Kahyangan Tiga Temple in the village of Bayung Gede is very special because it is called Bale Agung Temple. Unlike other villages in Bali it consists of Pura Puseh, Dalem and Pura Desa (interview, August 2022). With regard to the Pawongan problem in Bayung Gede Village, it does not only concern residential areas but all media, facilities, and guidelines as a basis for interaction between residents. It is included as part of Pawongan. For example, regarding leadership. According to Jro Kubayan said that in the concept of ulu apad, from the journey of ulu apad to become Jero Kubayan very long, first it has to be nilem, mesayut, mapas, mubung, nganah and reach nuada, through that process the jero kubayan which will be purified in the yard must also be purified, that's why the placenta cannot be buried in the yard. Because in the yard, when they become jero bau or jero kubayan, they will later serve as queen pingit and queen bungsil, sesuhunan who are secluded, whose ceremony takes place every four years at the earliest. The name is ngusaba lampan, in puri jero it is *disungsung*, more secluded than a temple. If there are people who are pregnant or still breastfeeding, they cannot enter their house, and people who are in possession cannot enter the jero kitchen, therefore the house is quieter than the temple.

2) **Pawongan Desa Adat Bayung Gede**

- Pawongan in Bayung Gede Village is very unique, many cannot be found in other villages in Bali, as Jro Bendesa Bayung Gede said, namely, like other Bali Aga villages, Bayung Gede in Bangli district has many unique cultures and traditions, including:
- a) a) When a baby is born, the placenta which is usually planted (buried) or washed away is treated differently in Bayung Gede Kintamani Village, the placenta is placed in a coconut shell, and hung on a tree in a grave specifically designated for the placenta
 - b) In marriage, the girl's family will condition the groom to give a bull with horns to be handed over to the local adat village. The bull will later be auctioned off to villagers outside the bride and groom's family.
 - c) Newly married residents are required to perform *tapa brata*, known as the process of *penyekeban*, and the bride and groom must be single in a small hut located at the end of Bayung Gede village.
 - d) The residents of Bayung Gede are not allowed to be polygamous. If this tradition is violated by the residents, they will be subject to sanctions being dismissed from the village of "Ngarep" who have special rights such as being entitled to village fatherland. And what is also feared is abstract punishment, because it has been proven that a disaster will befall if polygamous residents force themselves to live in Bayung Gede Village.
 - e) People who practice polygamy in Bayung Gede Kintamani must choose a place to live in the Tebenan area (downstream) which is located to the west or south of Bayung Gede village. The accommodation for polygamous residents is usually in Peludu which is still the Bayung Gede area. This method can educate men to be more loyal to one partner.
 - f) in Bayung Gede Kintamani there is a prohibition on marrying a relative (cousin). they will also abstain from participating in religious activities.
 - g) in Bayung Gede Kintamani there is a prohibition on marrying a relative (cousin). they will also abstain from participating in religious activities.
 - h) When they die, the procession for the burial of the bodies of women and men is different, the position of the woman's body is placed on her back facing up towards the sky, in accordance with the symbol of a woman as a mother, in this case mother earth, while the body of a man is facing down or face down, symbolizing men as a symbol of akasa..
 - i) There are differences in the funeral procession for people who die in a natural way and die in an inappropriate way, such as suicide, the body may not be washed in a funeral home and simply buried in a special grave.
 - j) In Bali it is generally known as the Ngaben tradition or cremation, but the treatment is different in Bayung Gede. Here, the residents only need to hand over a cow to the traditional village as a token of devotion, then the cow is processed as part of an offering, the remaining beef is used by the family.
 - k) Another culture in Bayung Gede Village is that it does not recognize caste chess or color chess, there are no frills with the names *Ida Bagus*, *Anak Agung*, *I Gusti*, *I Dewa* or *Cokorde* on the names of the residents here. This is indeed a cultural characteristic of the ancient Balinese people because they existed before the influence of knights or colors that entered Bali.
 - l) Residents of Bayung Gede Village, use a special calendar or calendar made of wood to determine good days for ceremonial activities or in agriculture such as good days for farming or picking.
 - m) The architecture of the traditional house in Bayung Gede is also quite unique,

access to the settlement is via a large road in the middle of the settlement, at first glance it looks like Penglipuran Bangli village. From the main road there are small alleys 1 meter wide leading to each house. Building forms use more materials from bamboo

In the village of Bayung Gede, Kintamani, a unique tradition called the Suren War was held, in which the war was carried out by village youths, they went through a quarantine process during Ngusaba Lampuan. The war ritual was held to honor the god Indra, who is believed to be the God of War (interview, August 2022).

3) *Palemahan Desa Adat Bayung Gede*

Palemahan means rice fields, forests, gardens, oceans, cemeteries and so on, including parts of the mandala or areas outside the Parhyangan and Pawongan areas.

The Setra Ari-Ari Forest is located to the south of the village which is included in the Nista Angga area and is still in the main village area. The area of this forest is 60 acres and it is fenced with cement to protect the sacred forest area from the sacred areas of residential areas. The type of soil in the Bayung Gede area is regosol soil formed from volcanic ash from the eruption of Mount Batur.

Naturally this type of soil can be overgrown by various types of vegetation. The trees that grow in the Setra Ari-Ari forest consist of large trees such as bunut trees (*Ficus glabella* L), kaku trees, cempaka trees (*Michelia champaka* L), and many other trees and are dominated by gum trees, especially Bukak trees (*Cerbera manghas*). Bukak tree (*Cerbera manghas*) belongs to the Bintaro clan. This tree is very sap and poisonous because it contains serberine poison which interferes with the way the heart works so it is dangerous for humans and animals. In Bayung Gede this tree is used as a means of hanging the placenta, because it is believed to be able to absorb bad smells and is related to the myths of people's beliefs about tued kayu and Catur Sanak.

In Bayung Gede trees are something sacred, especially the Bukak tree which is a symbol of the abstract mother of Catur Sanak. The myth of

tued wood is used as a guide for the community in carrying out the ritual of hanging the afterbirth in the afterbirth which has the meaning of returning Sang Catur Sanak or the four siblings of the baby to the abstract mother embodied by the Bukak tree (interview, Jro Bendesa, July, 2022).

The function of the ritual is that the setra placenta forest functions as an area for hanging the baby's placenta, the Bukak tree (*Cerbera manghas*) that grows in the forest also functions as a means of death ceremonies. Setra placenta forest also functions as the identity of the Bayung Gede people because the tradition of hanging the afterbirth only exists in Bayung Gede Village, the function of natural balance is the hydrological function, the function as a climate guard, the function of nature tourism and the function of genetic diversity, namely as a tree conservation area open it

The Bayung Gede people have a close relationship with their natural environment. This relationship is strengthened by the belief in the concepts of Bhuana Agung and Bhuana Alit, namely the concept that humans are a reflection of the universe and the Panca Maha Bhuta concept which explains that humans and the universe are composed of the same five elements, namely earth (solid elements, soil and bones), apah (liquid, ocean and blood elements), teja (heat elements, sun and body temperature), bayu (gas, air and breath elements), akasa (ether, space and all the holes / cavities in the human body). This close relationship is also reflected in the various rituals offered to animals and plants, namely tumpek wariga, tumpek pen and rice ceremonies. Setra placenta forest is considered as a miniature of the universe which consists of various living things as well as a melting pot for the elements of Bhuana Alit and Bhuana Agung in relation to the area of setra placenta (interview, Jro Kubayan, July 2022)

B. *Desa Adat Taman Bali*

According to the Head of the Bali Traditional Village Village, what is meant by Parhyangan in the traditional village are all the temples in the Taman Bali traditional village area with all their

ceremonies. Dewa Yadnya ceremony, and all places related to Parhyangan (interview, August 2022). Broadly speaking, both Parhyangan, Pawongan and Palemahan Traditional Villages of Balinese Gardens are regulated or contained in Awig-awig Villages as can be accessed via the following link;<https://bit.ly/AwigawigDesaAdatTamanBali>

1) *Parhyangan* Desa Adat Taman Bali

All Balinese Taman adat village temples are contained in the Awig-awig Taman Balinese customary village, starting from the name of the temple, the pempon with its main duties and functions as well as the holidays for the temple (piodalan), the procedures for entering the temple for all maintenance residents.

Parhyangan in Taman Bali Bangli Traditional Village which is a plains Traditional Village has many temples with various names as follows: Kahyangan Tiga Temple; Village Temple/Bale Agung, Puseh Prabu miwah Dalem Temple, Pajenengan Tamanbali Temple, Melanting Temple, Pajenengan Tamanbali Temple, Melanting Temple, Dalem guliang kangin, Dalem uglykungkaempon antuk Br. Jelekungkaempon, Dalem Umanyar kaempon, Br. Umanyar, Dalem Kuning, Kaempon antuk Br. Kuning, Dalem Tenggaling Kaempon fork Br. Dadia Tamanbali, Guliang Kangin dadia miwah siladan. Dalem Siwapati, Br. Brahmin Garden Bali.

Parhyangan in the traditional village of Taman Bali has three Khayangan temples and Kahyangan Desa temple. Khayangan Tiga Temple namely Puseh Temple, Dalem Temple and Balai Agung. Meanwhile, there are many Kahyangan Desa temples, such as Narmada Temple, one of them.

2) *Pawongan* Desa Adat Taman Bali

Pawongan in the traditional village of Taman Bali is also included in the Awig-awig of the traditional village as said by the chief of the traditional Balinese garden village such as settlements, boundaries, residents, ups and downs, leadership, procedures for interacting, interacting rules and sanctions and so on (interview, August 2022).

In relation to Pawongan, in the traditional

village of Taman Bali, there is an Awig-awig which regulates settlement issues, the location of the Parhyangan and social procedures, community interaction with one another and the leadership structure.

3) *Palemahan* Desa Adat Taman Bali

In relation to Palemahan in the Balinese traditional village Taman Bali, much is explained in the Awig-awig of the Balinese traditional village such as the name of the village and area boundaries, ceremonies related to caring for Palemahan and also environmental issues of animals, trees and so on.

Palemahan in the traditional village of Taman Bali has territorial boundaries, rice fields, fields, rivers, dams, rivers and springs, as well as arrangements for trees, animals, subak, as well as bhuta yadnya ceremonies and so on.

C. *Desa Adat Lebih*

Awig-awig adat village more fully describes what is meant by Parhyangan, Pawongan and Palemahan as follows:

Melarapan panghyangning, Ida Sang Hyang Widhi Wasa, Asung kerta nugraha ngawentenang kahuripan sekala niskala, ring Bhuwana Agung lan Bhuwana Alit, Manut drestha desane wantah pawakan pasayuban Krama Desa rawuhing Kulawarga Pawongnyane. Desane kamanggehang Bhuwana Agung, *Pawonganyane* sowangsoang pinake Bhuwana Alit.

Sotanin Bhuwana Agung Desane wantah Pawakan Bhawa maurip, jangkep saha Tri Hita Karananya luwire :

1. *Parhyangan*, Sahaning Kahyangan, Panyiwian Desa genah ngarcana Ida Sang Hyang Parama Wisesa maka jiwane Desane.
2. *Pawongan*, Krama Saha Warga Desa make sami mapawakan Bayu Pramana (Tri Kaya), mawinan Desane sida molah maprawerti.
3. *Palemahan*, Tanah Kakuwuhan Desa, sinanggeh stula sariraning Desa.

Adung patemon Bhuwana kalih, larapan santa jagadhita, sinanggeh murdhaning prayojana pangriptaning *Awig-awig* Desa Pakraman ring sabha Krama Desa Lebih.

Pamutussabha inucap pinaka sepat siku-siku pamatut, wastu prasida prayojanan sami kabeh prasama angidep muwah amagehaken kadi linggih *Awig-awig* iki (Wisna, 1992: 1).

Broadly speaking, both Parhyangan, Pawongan and Palemahan Traditional Villages are more regulated or contained in the Village *Awig-awig* as can be accessed via the following link; <https://bit.ly/Awig-AwigDesaAdatLebih>

1). Parhyangan Desa Adat Lebih

According to Jro Bendesa Adat excess, in the implementation of the *Yadnya* ceremony which took place in the village of excess, it has something in common with other villages. Because the use of offerings or ceremonies used is almost the same. Whether it's for Dewa *yadnya*, *rsi yadnya*, *pitra yadnya*, *manusa yadnya* and *bhuta yadnya*. Even though there are differences in the implementation, the essence of all these implementations is the same, namely carrying out the *yadnya* ceremony for the sake of balance of *sekala* and *niskala*.

According to the custom of entering the temple, no blood is allowed to come out, let alone dripping on the temple. Except for the blood of animals that are used as sacred offerings. Apart from menstruation, women who have just given birth, including babies who have not performed the three monthly ceremonies, are also not allowed to enter the temple. These prohibitions and restrictions may be the same as in other temples.

Parhyangan in the more traditional village consists of temples in the more traditional village consists of several temples located around the area of the more traditional village. Consisting of the *Kahyangan Tiga* Temple (*Puseh/Baleagung*, Village and *Dalem*), *Prajapati* Temple, *Jemona* Temple, *Besi* Temple, *Tanah Putih* Temple, *Candi Agung* Temple, *Sidempati* Temple, *Cemeng* Temple, *Lembeng* Temple, *Melting* Temple and *Segara* Temple as stated in the *Awig -awig* more customary villages.

In traditional villages it has more to do with Parhyangan not only concerning temples but also relating to holy days, types of ceremonies,

names of ceremonies held at each temple and so on. All of these things are described in the *Awig-awig* of the *Desa Adat Lebih*.

2). Pawongan Desa Adat Lebih

In traditional villages, it is more related to Pawongan, which is explained in full in the *Awig-awig*, starting with the name of the area, boundaries, the name of banjar, *tempekan*, about residents, community relations, *prajuru* and so on.

3). Palemahan Desa Adat Lebih

According to Bendesa adat, more that all of Palemahan has been set forth in *Awig-awig* more traditional villages, namely in the form of sea/coastal Palemahan, rivers, rice fields and dry fields and also *Jalan Bay Pas* which is very busy. In maintaining Palemahan not only by keeping the environment clean but also by carrying out the *bhuta yadnya* ceremony (interview, August 2022). All of Palemahan has been arranged in the *Awig-awig* of the More Traditional Villages.

Palemahan in the traditional village is more consistent with the results of the interviews and *Awig-awig* in the traditional village is more described as consisting of boundaries, rice fields, swamps, sea, rivers, bypass roads, *bhuta yadnya* ceremonies, both carried out in heaven and at sea.

IV. CONCLUSION

In research on the diversity of traditional villages in Bali, there is indeed diversity between one traditional village and another when compared between the traditional villages of Bali Aga, plains Bali and coastal Bali. This diversity is found in Parhyangan, Pawongan and Palemahan. The forms of diversity of Parhyangan can be described as follows first from the name Parhyangan such as the name of the temple, the number of temples, the number of *pelinggih*, the God being worshiped, the day of the *piodalan*, the background for the establishment of the temple, the type of *piodalan* and the name of the *yadnya* ceremony, the number of stakeholders, the number of *pempon* or *pemong*, and the name of the temple also varies. Like the village *kahyangan* and the

village tri kahyangan. There are those who have puseh temples, villages and dalem temples, but there are also village temples, puseh and balai agung, as well as Kahyangan Desa temples, the names and numbers of which vary greatly from one another. For example, in Bayung Gede it has a Dukuh Temple, while in the traditional village of Taman Bali and more, it does not have a Dukuh temple as the village's temple, but has another temple as the Kahyangan Desa Temple, including piodalan, the name of the piodalan, the number of pelinggih and the gods who are assigned there.

The forms of diversity in Pawongan are also very diverse, starting from the shape of settlements, the location of settlements, architecture, functions, forms of citizen interaction, forms of marriage and so on. For example, in the village of Bayung Gede, the shape and location of the settlement is very typical, forming a single complex with neat architecture. Meanwhile, in Taman Bali customary village and Leebih village, the form and location of the settlements is much different from Bayung Gede village. Diversity in Palemahan also takes various forms, ranging from regional boundaries, types of setra, some have forests, fields and fields, some don't. For example, in the village of Bayung Gede Palemahan it is very clear that it has forests, in addition to the general garden, bamboo gardens and other gardens but does not have rice fields, while in the traditional village of Balinese gardens Palemahan does not have forests, it only has rice fields and dry fields but has a dam, rivers and roads. Whereas in the traditional village of Leebih it has dry rice fields, highways, rivers, swamps and the sea.

Likewise, the ceremonies for Palemahan are of different types, there is the pangluk merana at sea ceremony, but in the traditional village of Bayung Gede and in the traditional village of Taman Bali the name of the ceremony is different even though the intention is the same for the preservation of Palemahan. The diversity of traditional villages from the perspective of Parhyangan, Pawongan and Palemahan is undeniable that there are differences from one to another, which gave rise to the terms

Mawacara Negara Mawa Tata Village, Bhina wakya Eka Sruti, Kala Patra Village or Kala Tattwa Village. That the diversity of traditional villages in terms of Parhyangan, Pawongan and the weakening of their meaning is the same in different forms. *Bhineka Tunggal Ika Tan Hana Dharma Mangruwa.*

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