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Action Plan for Neighborhood Arrangement of Ubud Area Traditional/Historic Settlements in Gianyar Regency

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ABSTRACT

Purpose: The shift in the value of tradition/history impacts the structure of the built neighbourhood, such as changes in the residential area. It is both in terms of the environment and the building.

Design/methodology/approach: This research is based on qualitative research.

Findings: The historical value of a place/region is closely related to the traditional aspects that already exist and developed in that area. Every effort to preserve historical values and formal existence in a fostered neighbourhood does not impede economic development. Instead, they must be able to synergize, support each other, and be in line without sacrificing one or the other. It must also create a strong bond in development. So the conservation aspect is very relevant to be preserved in developing a fostered neighbourhood.

Research limitations/implications: The negative impact of ignoring more essential values on development can reduce the number of historic buildings and areas in most cities in Indonesia from year to year. As a result, development activities oriented towards economic growth can gradually eliminate historical traces, including a built neighbourhood.

Practical implications: A historic building area can be interpreted as an area with a close relationship with something past life for more than 50 years. It can be used collectively in buildings, settlements, and other public facilities.

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I. INTRODUCTION

The development developments that occurred during the past two decades are often carried out only based on economic considerations and regional functions. A more dominant tendency is to ignore references to traditional and historical values. There has been a shift in social and cultural values along with a global phenomenon that prioritizes the importance of economic/financial benefits.

According to Akbar & Wijaya (2008) The traditional/historic settlements will slowly disappear with the neglect of historical settlements. It means that there will no longer be a piece of history in a place that has created an important asset, namely the identity of the fostered community. It provides an identity for cultural diversity in the archipelago. It is very worrying that someday future generations will no longer be able to see and know the history and culture of an area.

RI Law Number 11 of 2010 mandates the need for handling cultural and cultural heritage for the welfare of the people. It includes the preservation and management of traditional/historic settlements as cultural landscapes and the use of distinctive spaces threatened with extinction.

Law of the Republic of Indonesia Number 28 Article 38 of 2002, concerning Buildings, mandates that buildings and their surroundings designated as cultural heritage according to the laws and regulations must be protected and preserved. Protection and preservation include determination and utilization activities, including

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maintenance, restoration, and supervision activities carried out by following the conservation rules and utilizing science and technology.

The Ubud area is in the Ubud District, Gianyar Regency. It is divided into seven villages and one ward consisting of Singakerta Village, Lodtunduh Village, Mas Village, Peliatan Village, Petulu Village, Sayan Village, Kedewatan Village, and Ubud Ward. The area has potential related to traditional/historic settlements. The residential regions' pattern is still visible using catuspatha patterns, linear patterns, telajakan, penyengker walls, and angkul-angkul. There are also residential buildings with shapes, ornaments, and the use of materials with the principles of traditional Balinese architecture, several temple buildings/places of worship, castles, traditional markets, handicraft industries, arts, and customs that can be classified as cultural heritage.

The condition of the Ubud area has decreased the quality of the physical and non-physical environment, resulting in various issues and problems, including a). The decline in the environmental value of traditional areas is marked by a change in the function of space utilization. Along the slope, the penyengker wall functions as an economic or industrial activity carried out by the community, b). The limitations of the infrastructure network and facilities in the area such as a decrease in the ability of infrastructure services (roads/bridges, clean water, sanitation, drainage, solid waste systems and others) and service facilities (market space, formal and informal economic space, socio-cultural facilities, transportation and others, c). Degradation of Building Forms and the Environment changes in building development such as housing arrangement patterns, building forms, principles of ornamentation, and use of building materials, d). The fading of local socio-cultural traditions and the low awareness of the local community and government towards the importance of cultural heritage in the region.

The approaches to handling these problems are a) Coordinating and synchronizing with the Regional Government, b) Approaching the Tridaya concept to empower human, environmental and economic aspects of local communities, and c) With the principle of "Sustainability" as one of the essential considerations to ensure the continuity of activities, d) Conducting socialization and community discussions to explore as much as possible the aspirations of the community in the area. In addition, the government also conducts technical skills training to empower the community.

By looking at the potential and problems in general, the efforts to preserve and develop traditional and historic settlements are done through the "Traditional/Historic Settlement Action Plan for Ubud Area, Gianyar Regency."

A. Literature Review

According to Balai Pustaka Indonesia (1997: 670), the settlement means (1) the area where you live and (2) things related to living (residence).

Settlements are living environments outside protected urban and rural areas that function as residential or residential environments and places of activity that support livelihoods and livelihoods (Law No. 11 of 2011) (Anonim, 2011), concerning Housing and Settlements).

Traditional buildings have the following characteristics: a) the architecture cannot be separated from religious factors, both in concept, implementation of development, and form of structure. Traditional societies maintain the stability and balance of nature by integrating an integral part of nature (part of the cosmological system), namely the large universe (macroscopic), with the small realm (microscopic). Others are b) the influence of solid family/society relations and c) the effect of a humid tropical climate so that the concept of adaptation to local nature is applied to residential buildings (Sudikno, 2012).

II. METHODS

This research is based on qualitative research, accommodating things that cannot be separated from quantitative analysis. Therefore, the researcher used a combination of qualitative and quantitative research methods. The location of this research is in the Ubud area, Gianyar Regency.

III. RESULTS AND DISCUSSION

A. Petulu Village General Overview

Petulu Village is one of eight villages in Ubud District, Gianyar Regency, Bali Province. It is located at 31 South Latitude and 90 East Longitude at 350 m above sea level.

Geographically, the boundaries of the Petulu Village area are:

a. North: Tegallalang village

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b. West: Ubud Ward
c. South: Peliatan village
d. East: Pejeng village



Figure 1. Village Office and Area Marker

The area of Petulu Village is 2.33 km2, or 5.50% of the total area of Ubud District. It has six service villages including: Banjar Petulu Gunung, Banjar Petulu Desa, Banjar Nagi, Banjar Kutuh Kelod, Banjar Kutuh Kaja and Banjar Laplapan. In the context of Pakraman Village, it has four Pakraman villages, namely Pakraman Petulu Village, Pakraman Nagi Village, Pakraman Kutuh Village, and Pakraman Laplapan Village.

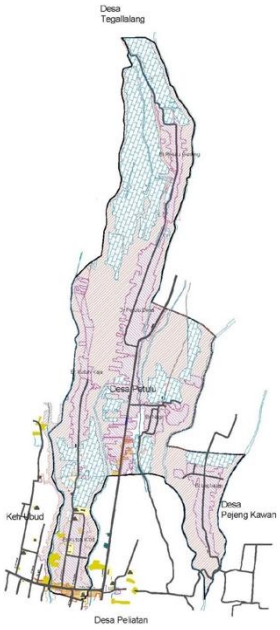

Figure 2. Petulu Village Map

B. Cultural and Spatial Sites Potential

Petulu Village is located in Ubud District, Gianyar Regency. Petulu Village has four Traditional Villages, namely Pakraman Petulu Village, Pakraman Nagi Village, Pakraman Kutuh Village, and Pekraman Laplapan Village. It consists of 6 official Banjars which include Banjar Petulu Gunung, Banjar Petulu Desa, Banjar Nagi, Banjar Kutuh, Banjar Kutuh Kelod, Banjar Kutuh Kaja, and Banjar Laplapan. It is one of the villages with a cultural heritage of sacred buildings inherited from ancient times and an intangible cultural heritage in the form of unique and distinctive cultural customs/traditions.

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1. Traditional and Religious Ritual Sites

a. Community Cultural Arts

The Petulu community has many cultural arts that can have artistic potential. These potentials are Siat Sambuk (Fire War with coconut fibre media) in Pakraman Nagi Village (Gunawan, 2022) and Masiram Geni (Fire Bathing by burning Coconut Shells) in Pekraman Kutuh and Ngelawang with Barong in Pakraman Laplapan Village (Syauket & Karsono, 2022). In addition, there is Art Tar, where Pakraman Petulu Village (Banjar Petulu Gunung) is designing a dance entitled Kokokan Dance, Painting Art, etc. Good management of the artistic and cultural potential of the Petulu community will provide added value that directly touches the community.

b. Ceremonies in Petulu Village

Religious ceremonies held in Petulu Village are Odalan at the Khayangan Tiga Temple in each Pakraman Village, namely Petulu, Nagi, and Laplapan. Kutuh Pakraman Village runs Odalan at Village and Puseh Temples, Pura Dalem. These odalan activities can become an attraction for both domestic and international tourism visits.

2. Cultural Traditional Building Site

Tangible traditional cultural building sites in Petulu Village are temples, such as Village, Puseh, Bale Agung, and Dalem Temple. There are also some statues, which are still in good condition, at the Village and Puseh Temple. In addition, there are Lingga/Yoni sites at Doho Temple at Pakraman Nagi Village and Ratu Panji statues located at Penataran Temple and Tamansari Temple in Pakraman Laplapan Village.

3. Patterns of Utilization of Building Facade Areas and Building



Figure 3. Tangible Cultural Heritage in Petulu Village

The settlement pattern of the people who live in the traditional area of Petulu Village uses a linear design, where people build houses by following the road line. It was done because of the state of the contours of the land. It also considered the ease of transportation to achieve residence and other destinations.

The area is very thick with the spatial conceptions of Tri Hita Karana and Tri Mandala, Judging from the spatial concept adopted. In general, the areas of Pakraman Villages are divided into a spatial level rule that has each function. The spatial patterns formed due to the natural conditions and the socio-cultural conditions of the people in this area. They significantly contribute to implementing all kinds of material and spiritual activities.

According to Sutomo (2020), Building facades in building architecture are helpful for residential and public facilities. The Petulu area corridor helps a village have a good image for regional planning.

The building pattern in the residential area of Petulu Village uses the concept of Balinese architectural patterns. Each yard of the house has Bale Sakenem with different dimensions. Bale Sakenem has different sizes for each yard but is still ideal and comfortable.

C. Economic Potential

1. Industrial Sector

Petulu village has an industrial centre with medium, small, and household categories. The existing industry consists of wood carvings and paintings. The handicraft industry centre is developing very well because most of the population lives in the industrial sector. This handicraft centre can revive the regional economic sector in addition to the existing trade, agriculture, and plantation sectors (Rahmasari & Saraswati, 2020). It is necessary to hold training for the community to improve skills and marketing management of the carving handicrafts.

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2. Trading Sector

Trade is the people's livelihood. Currently, the existing trade is in restaurants, stalls, art shops, and stores. Trade is the primary sector of community income and regional economic generator (Nurfatimah, 2013).

3. Agriculture and Plantation Sector

Agriculture is the people's livelihood. Agricultural land that is quite large is one of the potentials that can be developed and preserved. At the same time, rice fields and dry fields are places for the survival of the Kokokan bird.

Meanwhile, for plantations, the community must conserve large trees to maintain the sustainability of the Kokokan bird's habitat.



Figure 4. Farmland in Petulu Village
Source: Consultant Documentation, 2012, adapted by I Wayan Gede Sularsa Budi Putra Jaya

D. Tourism Potential

Petulu Village has excellent tourism potential to be developed. Its tourism potential is a tangible cultural heritage in the form of the presence of the Kokokan Bird, which is believed to be a symbol of holiness (YADNYA et al., 2015). The white colour is accepted to be the power over all holy things. Every strand of its feathers and the flap of its wings is a dance of worship to Bhatara Sri (God of prosperity) because it is from that seed that Kokokan is born. Kokokan is sacred, and a special place of prayer is made at the local village temple and other temples, which are centres of community cultural/traditional activities. Puseh Temple, Bale Agung Temple, and Dalem Temple have protected vegetation/trees and intangible cultural heritage in cultural, customary, and religious movements that have become icons. The ritual activity of Siat Sambuk (Fire War with coconut fibre media) is one form of intangible culture. It aims to neutralize the forces of evil to be better. It is usually held on pengrupukan the day before Nyepi in the evening. Residents whose houses are across the street will throw each other. Miraculously there has never been a citizen hit by a fire, and there was never even a fire.

E. Regional Problems

1. Economic Problems

a. The community carries out industrial activities such as cutting wood and carving wood in front of the house using treads and walls.
b. As a tourist destination, the village will be disturbed by noise caused by the sound of machines. The area looks dirty, and the values of traditional Balinese architecture are no longer visible.
c. Trading activities carried out by opening stalls, kiosks, and art shops in front of the house take advantage of the treads and the pengengker wall, even sacrificing angkul-angkul (access to and from the yard). The application of the concept of traditional Balinese architecture is not visible on the facade of the building.

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Figure 5. Condition of Industrial Activities in Petulu Village
Sumber : Consultant Documentation, 2012 diadaptasi oleh I Wayan Gede Sularsa Budi Putra Jaya



Figure 6. Conditions of Trading Activities in Petulu Village
Source: Consultant Documentation, 2012, adapted by I Wayan Gede Sularsa Budi Putra Jaya

F. Spatial Problems Related to Culture

Several problems or the need for ceremonial facilities in each Pakraman Village related to cultural and religious activities are found. The Wantilan in Village and Puseh Temples need to be repaired because their condition is inferior. Wantilan is a place for cultural and religious activities used by the community.

G. Facilities and Infrastructure Problems

The problems currently being experienced are garbage, drainage and roads.

1. Garbage

The village has prepared and managed a transport truck to handle solid waste. Unfortunately, it does not run as intended because people with backyards still throw garbage there. Therefore, it is necessary to disseminate information to the community to sort out waste, where only organic waste can be made into the yard. Non-organic waste should be disposed of in a village-managed Final Disposal Site.

2. Drainage

Drainage conditions have not been able to function optimally. There is a network of drainage channels available in several sections. Still, they are not working and contain a lot of sedimentary waste, which can later cause flooding if it rains. In addition, the drainage channel is still straightforward in some sections.

3. Road

The condition of road infrastructure is generally reasonable. The village is passed by the district route with the state of the road already on asphalt. However, there are already damaged roads leading to Kokokan tourism.

H. Area Analysis

1. Area Descriptive Analysis

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Situation and participatory area analysis are used to review the problems and potentials in the traditional settlements of Petulu Village.

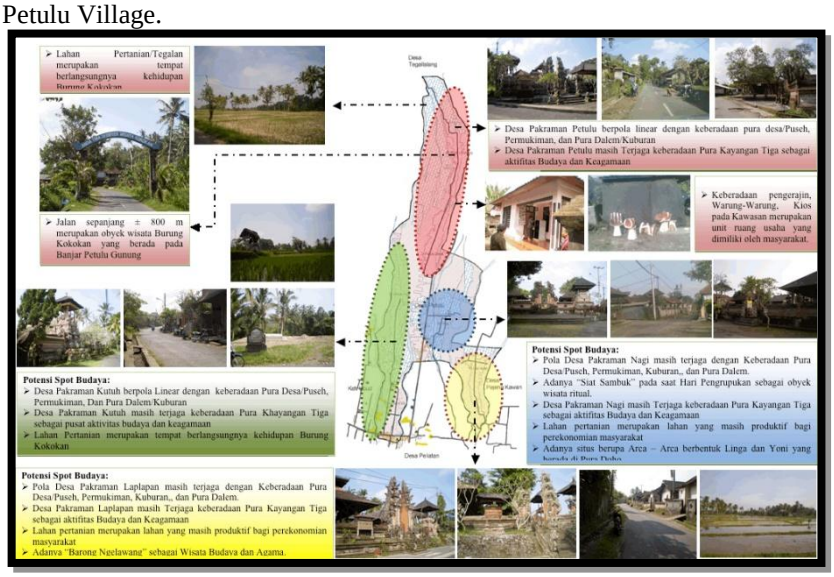

Figure 7. Photo Analysis of Potential Mapping of the Petulu Village Area

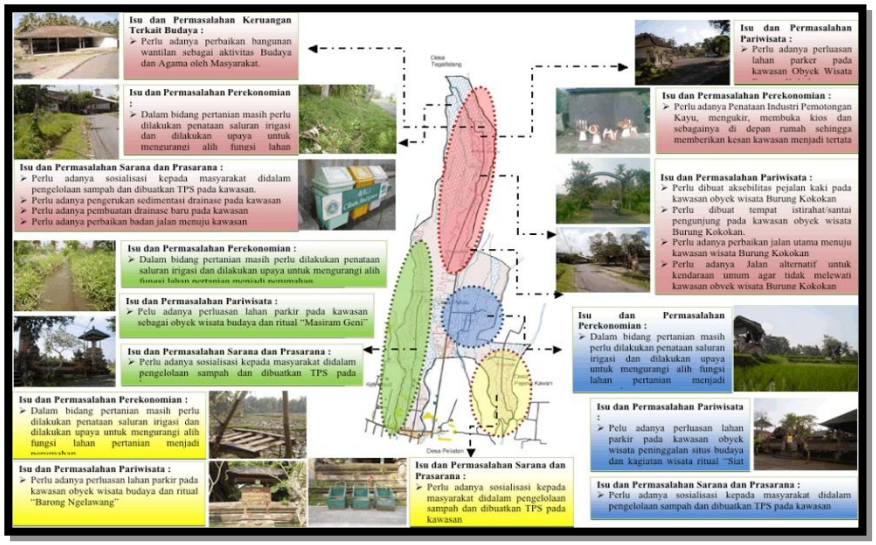

Figure 8. Photo Mapping Analysis of Petulu Village Area Problems

I. Situation Analysis

It is done before the planning process. It is scanning and skimming a development problem in an area (social, economic, demographic, topographic, ecological, and political)(Prakoso & Subowo, 2019). The expected results from this analysis are the frame conditions of the following:

a. Most important problems and their causal factors are based on regional data.
b. The most critical area potential for problem-solving is found (population capacity, natural resources, socioeconomic potential, etc.).
c. Population/community delineation is the forerunner of program/project targets.
d. A preliminary definition of the planned priority sectors or clusters of socioeconomic activity can be achieved.

J. Participatory Analysis

It is done to find out and identify different persons and their importance to a plan, program or project. The expected result is:

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a. Get an overview of all the institutions and groups that play a role in the area.
b. Investigate the interests or priorities of these parties.
c. Examines concerns and conflicts between different groups and provides insight into the potential and weaknesses of each.
d. Examine the consequences and implications that need to be considered in planning.

A participatory matrix can show it to discover the existence of groups in society that influence and are affected by development (Suwandi & Rostyaningsih, 2012). It corresponds to the business or field of livelihood, interests, or functions.

Table 1. Petulu Village Area Participatory Matrix

Group	*Interest*	*Solicitudes*	*Potency*	*Weaknesses*	*Implication/ concequency*
Craftsman	*Order, selling price, capital*	*Low purchasing power*	*Product Innovation*	*Not optimal training*	*Counselling or training to improve the human resources of craftsmen*
Trader	*The selling value of goods and capital*	*Low Purchasing Power*	*Innovative items for sale*	*Not optimal training*	*Counselling or training to improve Trader's HR*
Farmer	*Price & supply* *Better input*	*Low price and pest*	*Production increase*	*Agricultural infrastructure is not yet optimal*	*Counseling & fertilizer assistance & pest control*
Subak Ricefield	*Prices of fertilizers (agricultural raw materials)*	*Production decreases, and pests increase*	*Increased agricultural production*	*Less ability*	*Assistance (subsidy) for fertilizers and seeds*
Village Officials	*Successful development*	*Development is hampered*	*Successful village development*	*The service of the village apparatus is not satisfactory*	*Village apparatus HR improvement program*
BPD, CBD	*Develop village development programs*	*Not implementing the work program that was prepared*	*Successful village development*	*Lack of community participation*	*Development programs that follow village conditions*

Source: Consultant Analysis, 2012, adapted by I Wayan Gede Sularsa Budi Putra Jaya

K. Village Area Evaluative Analysis

1. Problem Analysis

It is a tool for investigating village problems related to the situation to be improved based on the information obtained from the survey. The problem analysis discusses, examines, and shows a series of cause-and-effect details on the village problem system. The fundamental problem in traditional/historic settlement areas is that the area's potential has not been managed optimally. Several factors cause it:

a. Existing human resources are not optimal due to:

1) High awareness of potential, but no maximum effort has been made to make the best use of it without destroying previous wealth and inheritance.
2) The average income of the community is low.

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3) Community income comes from household crafts, traders, and farmers. The income earned from handicrafts depends on orders, traders rely on high buyer interest, and agriculture depends on crops.

b. The potential of the area has not been appropriately managed.

1) Economic Sector
The potential of the handicraft industry, trade, agriculture, and plantations owned should be managed more optimally by local craftsmen, traders and farmers. Unfortunately, artisans, traders, and farmers generally rely on skills acquired from generation to generation and are not supported by good infrastructure.
2) Tourism Sector
The beauty of the Kokokan bird tourism object and the natural panorama, the unique customs and culture, and the temples of this area are well known by the local, national and international community. It has the potential to attract tourists. However, the management is still lacking because it is not accompanied by supporting infrastructure and facilities, such as vehicle access to tourist attractions, pedestrian access, parking areas, resting/relaxing places for tourists, information centres, etc. The existence of roads leading to tourism objects is still not well organized with the unavailability of complementary road instruments, such as entry markers and regional landmarks. In addition, the tourism management system has not been managed optimally by the village. As a result, the tourism sector has not made an optimal contribution to the village.

2. Objective Analysis

Objective analysis is one of the techniques used to develop a community activity plan. It provides an overview of the problems faced, the goals to be achieved, and the steps that must be taken to achieve the expected goals.

The orientation of the development of traditional/historic residential areas is directed at four main sectors: tourism, settlements, economy, building facilities and infrastructure and the environment.

These sectors have excellent potential that requires good management to maximize yields. If the management and utilization of existing prospects have been running optimally, it will support the community's economic life. It can increase the community's income in the traditional/historical settlement area of Petulu Village.

IV. CONCLUSIONS

1. There is cultural and spatial potential in Petulu Village, consisting of traditional and religious ritual sites, cultural building sites, and patterns of regional space utilization.
2. The economic potential consists of industry, trade, agriculture, and the plantation sector. It also has tourism potential.
3. The existing problems are economic, tourism, and spatial issues related to culture, facilities, and infrastructure.
4. The potential of the area has not been managed optimally. It is caused by several factors, namely human resources that are not optimal and high awareness of possibility. Still, there has been no maximum effort to make the best use without destroying previous wealth and inheritance. Villagers have a livelihood in the household handicraft industry, trade, and agriculture. Craft income depends on orders, business depends on buyers' interests, and agriculture depends on the harvest.
5. The orientation of the development of traditional/historic residential areas is directed at four main sectors: Tourism, Settlement, Economy, Building Facilities and Infrastructure and the environment. All sectors mentioned above have excellent potential, requiring good management to maximize yields. If the management and utilization of existing prospects have been running optimally, it will support the community's economic life. It can increase people's income in the traditional/historical settlement area of Petulu Village. With the increase in revenue, the area's development will also increase.

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