

## Arrangement of Kendran Village, Tegallalang District, Gianyar Regency from Study Model Towards Tourism Village

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### ABSTRACT

An area/village rearranging model is a series of initiatives to revitalize the village by enhancing strategic and substantial values from regions that still have promise. Kendran Village is one of the villages in Tegallalang District, Gianyar Regency, that has been inhabited by people since the 4<sup>th</sup> century BC. This settlement was frequently battled for by many kingdoms in Bali throughout the royal period. The natural potential, broadness of rice fields, and presence of two rivers around the settlement give it a distinct topography. Kendran Village is frequently visited by visitors due to the presence of relatively original village structures as well as many interesting relics from the past. Taking into consideration the development and influence of not properly planned tourism development around the Kendran Village area, which harms the environment and local cultural heritage, it is deemed necessary to carry out an arrangement as a guiding model for the revitalization of the Kendran Village area. The descriptive qualitative research approach was utilized, depending on theoretical discussion and based on the collection of physical observational data, non-physical interview findings, and references to existing literature. The outcomes, in the form of a structural model for a tourist town, might be oriented at beneficial changes and advancements for the local community's socio-cultural, environmental, and economic situations.

**Keywords:** model; planning; village area; tourism village.

### INTRODUCTION

The rapid development of tourism and information technology in villages in Bali is currently causing various changes. These changes may be noticed in the culture and induce changes in the village layout. This transformation has the potential to have both beneficial and bad effects on the community, culture, and environment (Aritama & Putra, 2021). Kendran Village is one of the areas in Gianyar Regency's Tegallalang District that has a long history of growth. Kendran Village is thought to have existed in the IV BC and already had a population. Natural environment Kendran Village is surrounded by rice fields and has two rivers passing through it. Kendran Village's natural beauty and unique settlement structure make it a popular tourist destination (Putra, Adhika, & Yana, 2021).

This condition is supported by Ubud as one of Bali's tourist destinations, which has a significant impact on the area's existence. Tourists mostly enjoy the beauty of nature by tracking, moving around the village driving vehicles in the village region. The rapid of expansion tourism amenities in the Ubud region has also begun to reach the nearby villages, including Kendran Village (Subhiksu & Utama, 2018). Tourist amenities like villas and homestays have begun to influence Kendran, however, they appear to be less in harmony with the surrounding nature and eliminated the area's uniqueness. Changes in the *telajakan*, *angkul-angkul*, and *tembok penyengker*/border wall indicate the loss of the original settlement area's identity (Putra, Lozanovska, & Fuller, 2015).

The Kendran Village must be rearranged to avoid inappropriate growth. Changes and advancements are planned in such a way that they have a good impact on social culture, the environment, and the economy. This activity is a method of study intended to offer direction in the planning and design of Kendran Village (Mahendra & Putra, 2022). Planning is carried out by maximizing the potential of existing regions to achieve long-term growth and development while relying on the community.

This regional structure model stimulates a region's development control. The goal of planning is to maintain the community, customs and culture, settlements and traditional dwellings for people, historic places, and the environment, as well as to improve the local economy in general (Al Haija, 2011). Planning is carried out by combining multiple areas such as village landscapes, settlements and housing (building and environment reorganization), customs and culture, social community, community economic empowerment, and transportation. It is intended that this research would lead to Kendran village being an alternative tourism destination village in Gianyar Regency.

## RESEARCH METHODS

### Methods

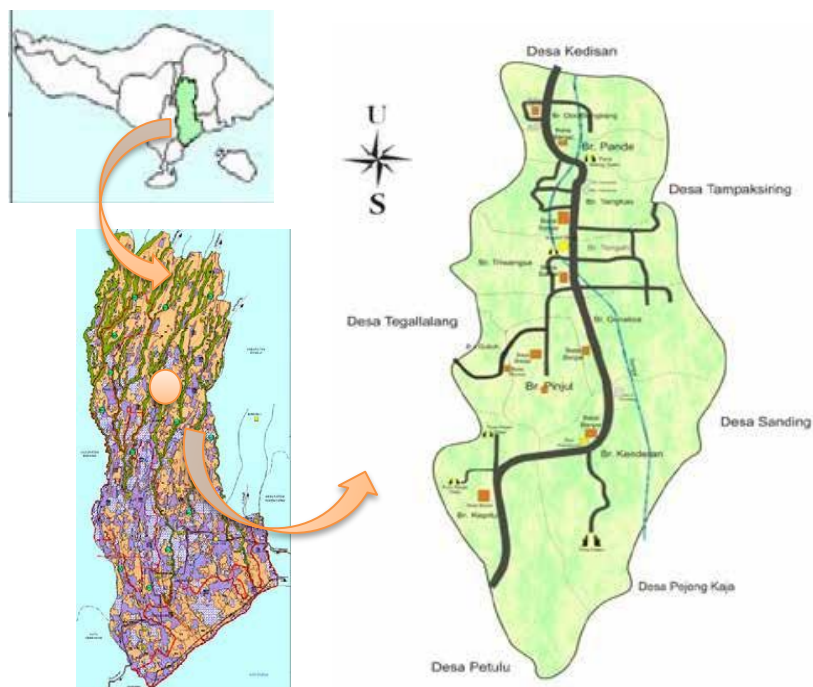
This research focuses on the quality of space and regional planning. As a result, the research method is based on a qualitative approach, is natural, contextual, emic, descriptive, and process oriented (Fross & Sempruch, 2015). Inductive analysis occurs during the research process, which prioritizes direct and purpose data. The author serves as a comprehensive, interpretative, and subjective research tool, and is described through narrative and visual presentations (photos and CAD) (Mannay, 2015). This method is intended to give specific recommendations on the results of the study.

The scope of the discussion includes: 1) Improving the function of the tourist village area so that it can maintain and revitalize existing environmental conditions, housing, and traditional settlements into traditional areas with regional identity and characteristics to increase community participation in improving the regional economy. 2) Compilation of the Kendran Village area layout in the form of an area masterplan as a design guideline model.

## RESULT AND DISCUSSION

### About Kendran Village, Tegallalang-Gianyar

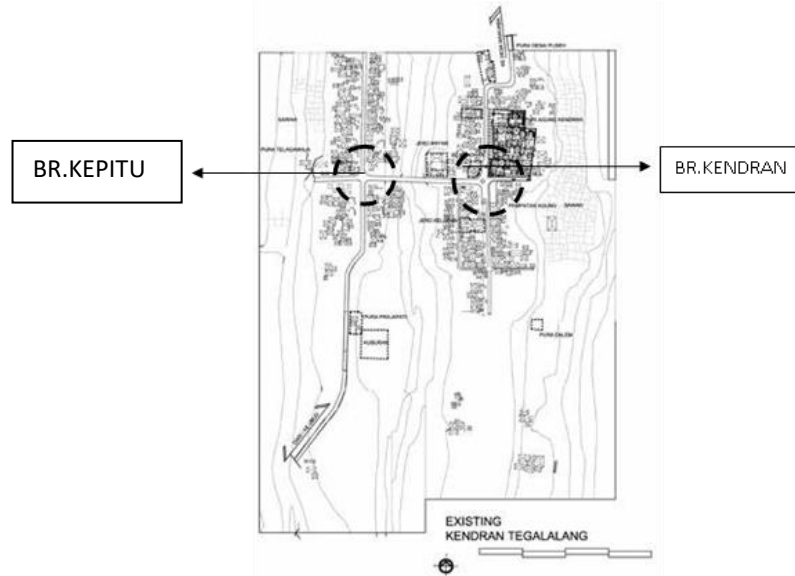
Kendran village is a settlement in Gianyar Regency's Tegallalang District. Approximately 5 kilometers south of the sub-district town, 3 kilometers north of downtown Ubud District, and 37 kilometers from Bali's provincial capital.



**Figure 1.** Map of Kendran Village, Gianyar Regency

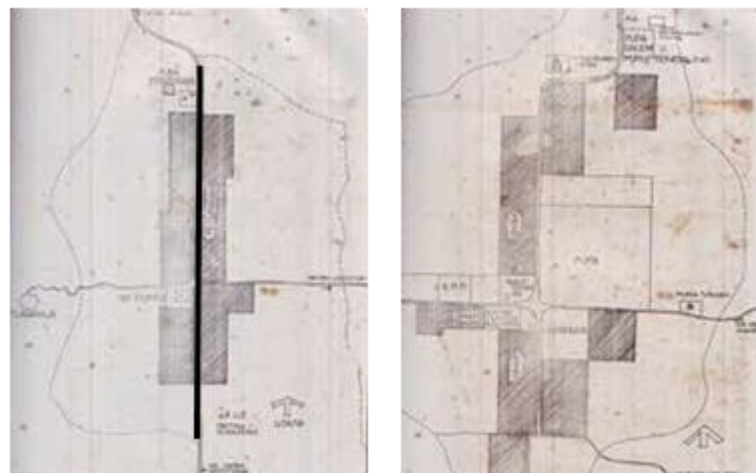
The total area of Kendran Village is 818.74 Ha, of which 89.91 Ha is used for settlements and traditional village facilities, while remaining space is dry ground and unproductive land. The Banjar

Adat Kepitu and the Banjar Adat Kendran comprise the Kendran Village. Banjar Kepitu is located near the southern end of the traditional village area. Banjar Kendran is in the epicenter of the area's growth and near to Manuaba Village.



**Figure 2.** Existing Morfologi of Kendran Village

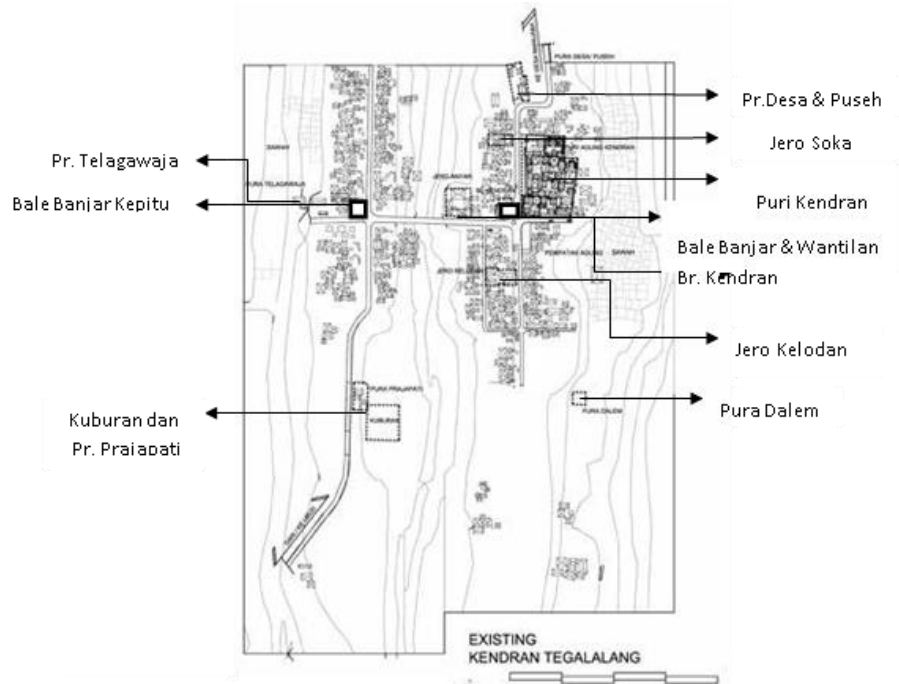
Banjar Kepitu is mapped out in a straight line from south to north. The major connection of the community is the road that connects the tiny roads/rurung from north to south. The Bale Banjar is located in the center of the main corridor, with a branch road crossing to the east towards Banjar Kendran and to the west near Telagawaja Temple.



**Figure 3.** The Linear Pattern at Banjar Kepitu (Left) and The Cross Road Pattern at Banjar Kendran (Right)

Banjar Kendran implements a cross-road arrangement pattern known as *Pempatan Agung/Catuspatha*, including with all of its spatial 'attributes' (I. G. M. Putra, 2008). The establishment of Puri Agung Kendran symbolizes the area's core. The morphology of the Kendran Traditional Village reflects the spatial transformation between the continuous (linear) and crossroad (*pempatan*) forms (Geertz, 1959). Kendran Village's the spatial structure is still based on the *Tri Hita Karana*, *Tri Mandala*, and *Hulu-Teben* values (Gelebet, 1986).

The spatial structure of the the village is separated into three areas based on these values: 1) *Parahyangan*, a sacred site located in the hulu / north. There are three types of places of worship: Pura Desa, Pura Puseh, and Pura Dalem; 2) *Pawongan* is located in the middle of a village with public amenities such as Bale Banjar and Village Credit Institutions (LPD). 3). *Palemahan*, which is located in the *teben*/south part of the area, as well as traditional markets and elementary schools. In this picture, the structure is spatially transformed into a village pattern.



**Figure 4.** Spatial Structure of Kendran Villages

**Accessibility**

As tourist attractions, the development of a tourist village needs the use of sustainable tourism products and tourism events. Aside from that, another criterion in the development of new tourist destinations is the ease with which the location can be reached/accessibility (Nalayani, 2016). The Peliatan-Ubud-Tegalalang/Tampaksiring road connects with Kendran Village. The distance from the center of the province capital (Denpasar) is 37 km, and it takes around 1 hour by road or approximately 2 hours from Ngurah Rai Airport.



**Figure 5.** Arts Commodity along accessibility into Kendran Village

Kendran Village is located in Tegalalang District, which is known for having the world's longest Art Shop (Gentong Village to Tegalalang for 5-6 kilometers). Other tourist attractions near Kendran Village include Peliatan Village, Ubud, Petulu, Sebatu, and Tampaksiring, as well as passing through a number of other tourist destinations.

### **The Potential of Kendran Village Towards a Tourism Village**

In terms of geographical layout, Kendran Tourism Village also offers exotic trip package routes, with selected destinations around, namely:

- Taro elephant tours in the north
- Sebatu Village with the tourist attraction of Gunung Kawi in the north
- Tampaksiring Palace in the east
- Moon Falls/*Bulan Jatuh* on Pejeng in the southeast
- Goa Gajah in the South
- Ubud (Monkey Forest, Puri Ubud, Neka Museum, Arma Museum, Lempad Museum, Antonio Blanco Museum)

The physical, environmental and visual potential of the residential area of Kendran Village still implies a traditional Balinese village. There is a settlement pattern with the concept of *Catuspatha/pemempatan agung* with all accompanying physical/non-physical attributes (Puri, Field, Village Hall/Wantilan and Bale Banjar) in Banjar Kendran, as the regional center. As well as the *Hulu-Teben* (linear) settlement pattern in Banjar Kepitu. Kendran Village, is an exotic destination in Gianyar Bali. Physically, in the context of the settlement environment as well as from historical archaeological remains, it can be seen as a village that is rich in historical and cultural heritage (architectural forms) (Wirawibawa, Putra, & Aritama, 2022).



**Figure 6.** Picture of Puri Agung Kendran (Left) and Figure of Jero Kawan (right) as a Destination Tourism

Kendran Village's non-physical-socio-cultural potential symbolizes a way of life similar to that of other traditional Balinese villages. Hindu religious principles serve as the foundation for all aspects of the community's life (Picard, 2011). With the presence of *Catur Warna*, which has been passed down from generation to generation, this is strengthened by a social framework that represents the duties of the inhabitants of Kendran Village. As a result, it is not unexpected that traditional activities and other religious rites (*yadnya*) are prospective tourist attractions with tourism development potential (Dwijendra, Putra, Parwata, Wiwin, & Adnyana, 2022). Furthermore, the natural potential of settlements, especially in the *Palemahan* section, is a stretch of agricultural/rice field areas on the west and east sides of the village. The topography of the paddy fields is sloping towards the river (Tukad Wos and Petanu). The potential of presenting views and clusters of transitional rice fields with natural nuances. Opportunities are very open for tourists who like paddy's tracking activities.



**Figure 7.** Rice Field Existing Potential View in Kendran Village

Apart from Puri Agung Kendran (the former center of the King's City), the residences of nobles/knights are Jero Kawan, Jero Soka, Jero Anyar, and Jero Kelodan in the *pawongan*/residential building arrangement. In addition, there is Griya which is the residence of the Brahmins/ *Puri* advisory priests. The arrangement of the building presents a group of traditional *pe'Umah'an* whose thick variety of architecture implies the philosophical conception of Balinese Traditional Architecture.



**Figure 8.** Architecture Forms of 'Puri/Jero and Umah' at Kendran Village

In the *Parhyangan* sector, besides *Kahyangan Tiga* Temple, Kendran Village also has a place of worship which has quite high historical value (Setiawan, 2021). This place has the potential to be designated as an object of tourist visits with the concept of spiritual tourism. Griya Sakti Manuaba Temple is one of the relics with historical evidence related to the story of Danghyang Nirartha. Despite its location in the village of Manuaba, this temple is known as the *Kahyangan Jagat* temple.

Second, there is the Telagawaja Temple, which is positioned on the cliff's edge in the western part of Banjar Kepitu. The current temple has archaeological remnants comparable to those found in Gunung Kawi, Pejeng. This temple is very sacred because there is a spring (*kelebutan*) which is believed to be sacred by the people of Kendran Village. Geologically, the layout of this temple is in the middle of the cliff wall of the Wos/Telagawaja river basin. So to reach the location can be done by going down the stairs. There are 65 steps on the cliff with a slope of  $\pm 70^\circ$ .



**Figure 9.** Architecture Forms of Parhyangan Griya Sakti Manuaba Temple (Left) and Telagawaja Temple (Right)

### Problems of Kendran Village Towards a Tourism Village

As a new and planned tourist destination, the problems faced by the village and its people, among others:

1. Although the accessibility factor is affordable, the existing road is rather steep and twisting due to the steep topography of the settlement. Some modes of tourist transportation, particularly large transport vehicles (big buses), may encounter difficulties in reaching it. This will have an impact on the sorts of visitors that will be targeted.
2. At the external and internal levels, the area is not yet connected to all the physical potentials in the area. The village region is mostly only a 'destination' for trip packages to other places. This is also because the area's 'catching spots' for tourists have not been designed
3. On a qualitative, physical, and aesthetic level, the place might be regarded to be unprepared to absorb tourism intervention or invasion. Including, in particular, human resources.
4. On the other hand, it is regarded as important to complete the facilities and infrastructure of residential areas as the built environment, as well as to complement the region as a tourist attraction.

5. Finally, there have been no various parties (particularly policymakers and local/other stakeholders) who have expressed interest/concern, particularly concerning Kendran Village tourist marketing initiatives and activities.

#### **General Scenario of Kendran Village Arrangement Towards Tourism Village**

Based on the potential by tracing the problems described earlier as the basic directions for structuring Kendran Village, village structuring is oriented towards the goal of developing a physical structuring model in the form of a Kendran Village Area Master Plan towards a Tourism Village, as follows:

1. Kendran Tourism Village is located in Tegallalang District, which is known for having the world's longest Art Shop. Kendran Tourism Village is a 2-hour drive from Ngurah Rai Airport. From the village of Kendran reach famous tourist destinations in Bali, Ubud, Tampak Siring, and other famous tours. Then this potential offers One Stop Tour Service opportunities.
2. Kendran Tourism Village in Gianyar Bali is an interesting place. This historical and culturally rich community will provide prospects for Cultural Tourism, Spiritual Tourism, and Eco Tours.
3. Tourism in Kendran Village provides tourists with the opportunity to experience the calm of living in a homestay with the feel of exquisite traditional Balinese houses (*puri, jero, umah*), as well as services that will give a distinct and diverse tourist atmosphere (Tan, 1966). At Kendran Tourism Village, a series of ecotour trips, learning and enjoying Balinese arts and cultural attractions are packaged with the concept of Community Based Tourism, so that tourists will feel Bali as a second home.
4. The possibility of hospitality and socio-cultural kinship networks for the inhabitants of Kendra Tourism Village in line with the tourism idea for Group Outings, Company Outings, School Field Trip Programs, and Family Gatherings.
5. Kendran Tourism Village also provides Exotic Trips to the following destinations: Taro Gajah (elephant tourism), Tampaksiring Palace, Ubud (Monkey Forest, Puri Ubud, Neka Museum, Arma Museum, Lempad Museum, Antonio Blanco Museum, and so on).
6. Panoramic views of the countryside, fresh air, and the potential for terraced rice fields which are the hallmark of Bali, with views of a group of white storks flying. The farmers working on the land, and the ripples of the flowing water soothe the heart when walking in the paddy fields, all of that seems to be a series of beautiful paintings on canvas. The description of the beauty of this natural panorama becomes a scenario that tourists will enjoy when doing rice-tracking activities as a series of Kendra Tourism Village packages.
7. Other tourism activities, such as spiritual tourism that connects the soul with nature, the existence of the Grya Sakti Manuaba Temple and the Telaga Waja Temple offering Spiritual Tourism that is dense with nature, as well as other things, are among the activities in Kendran Tourism Village.

#### **Kendran Village Arrangement Towards Tourism Village**

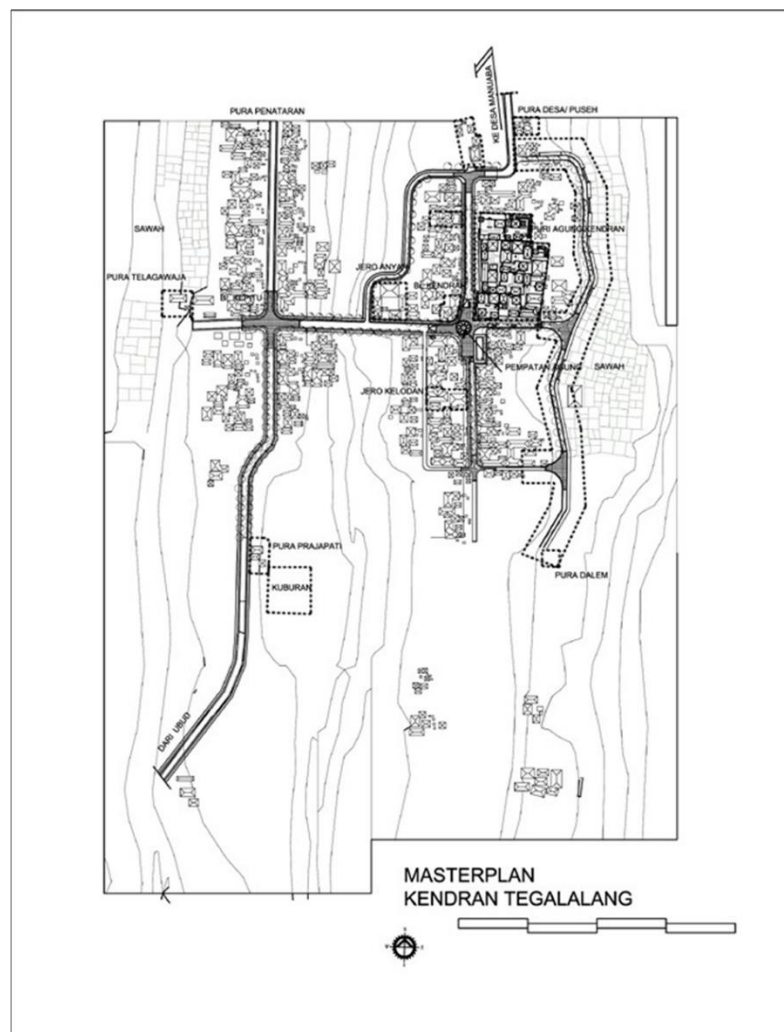
The Kendran Village region is designed as a Tourism Village in the structural scenario, with the major concepts being cultural tourism and spiritual tourism. The physical/visual execution of the traditional village settlement setting will thereafter be organized in the following manner:

1. In general, the neighborhood's settlement pattern remains with the existing and inherited structuring pattern, with the surrounding philosophical/cultural background, namely a linear pattern in Banjar Adat Kepitu (the *hulu-teben concept*) and a *Catus pattern Patha/Pempatan Agung* (mandala concept) in Banjar Adat Kendran. Each Banjar is one-of-a-kind, replete with the physical 'attributes' of its surroundings (*puri, wantilan* hall, field, *bale banjar*). The main corridor (*marga agung*) is set out with pavement, as well as a comfortable pedestrian/sidewalk layout, and a '*telajakan*' configuration that is beneficial for tourists (Yudiantini & Jones, 2015).
2. Planning a linkage system so that all potential areas in the scenario can be reached (accessibility) easily and comfortably. Kendran's Outer Ring Road (KORR) is being designed as an implementation, which would ring the hamlet and pass through the prospective growth of padi's tracking and spiritual tours.
3. In the context of building planning as the implementation of a one-stop tour service, especially regarding the existence of '*puri/jero*' and '*umah*' with 'natural/eco' conditions and atmosphere. Then a *puri/jero* tour package will be organized and planned, whether it is simply sight seeing or

witnessing religious cultural activities at specific times. In addition to developing new 'tourism attractions' such as cultural events and royal meals. In community houses/residential buildings, it is planned to develop tourist accommodation similar to homestays. So that tourists' interactions with the village community are more authentic, the village community will feel the development of a tourist village. As a result, the 'umah' arrangement for homestay is regarded ready to be carried out spontaneously by the community.

4. To support Kendran Village's obsession with becoming a Tourism Village, it is necessary to develop supporting infrastructure and facilities, such as accessibility, village gates as well as *angkul-angkul*/yard entrances, corridor arrangements, and clean water. Furthermore, tourism promotion efforts are carried out in a long-term and creative manner.

Overall, the structuring model or design of the Kendran Village Master Plan as a Tourism Village, is presented in the following figure.



**Figure 10.** Structural Model / Master Plan for Kendran Village as a Tourism Village

## CONCLUSION

As an idea or preliminary effort, several things that can be concluded about this research activity are as follows. (1) potential that can be classified as part of exotic tourism destination activities, as well as offering one-stop tour service packages. *Puri/Jero* tourism, and especially tourist accommodation in a house with an atmosphere that still maintains the concept of traditional (Balinese) building layout which is typical of rural panoramas. On the other hand, the potential for community



agricultural areas (terraced rice fields) which are located on the west and east sides of the village, has an opportunity for rice tracking activities with views of the slopes of the Wos and Petanu river ravines, as well as the hills in the opposite village. Several cultural/historical buildings within the scope of *parhyangan*, such as Gya Sakti Manuaba Temple and Telagawaja Temple, as well as the *Kahyangan Tiga* temple, with the existing *aura/taksu*, offer spiritual tours. (b) despite the abundant potential, especially the geographical layout which is only  $\pm 3$  Km from the Ubud Tourism Area, so far Kendran Village has only been 'passed by' by tourists to and from the tourist destinations of Sebatu, Tampaksiring/Kintamani. Through tour package services (touring) using VW Safari vehicles, or cycle tracking tours (cycling tours). (c) another problem is the condition of the road to the village which still needs to be planned and rearranged regarding the proper and comfortable elevation and slope for common tourist vehicles to pass. (d) next, regarding the readiness of the community to accept and support the presence of tourism in the area, it is necessary to think through steps/activities that support a conducive atmosphere. Provision and development of complementary/supporting infrastructure for the area towards a tourist village.

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