

Reading the Meaning of the Realization of a Residential House in Tenganan Pegingsringan Village, Bali using the Hermeneutic Method

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ABSTRACT

Discussion of traditional architecture is still interesting to because of the high meaning in it. Including traditional Balinese architecture, more precisely the house in Tenganan Pegingsringan Village. The house for the indigenous people of Tenganan Pegingsringan Village consists of several building periods, including Bale Buga, Sanggah, Bale Meten, Bale Tengah, and Paon. The study aimed to analyze the meaning of the embodiment of a residential house in Tenganan Pegingsringan Village, Bali using the hermeneutic method. The research method used is a qualitative method with primary data from direct observation in the form of photographs, interviews and secondary data from literacy which is then compiled, the two data can be analyzed using a hermeneutic approach to obtain results and conclusions. The meaning of the house in the village of Tenganan Pegingsringan was born from the activities of its users who have the same values and expressions. Different users from community groups based on village manners have the same residential meaning. The meaning of the house form in Tenganan Pegingsringan Village has ritual, symbolic, ethical, religious and sustainable meanings.

Keywords: meaning; traditional architecture; residential houses; Tenganan Pegingsringan Village; hermeneutics

INTRODUCTION

In this modernization era, discussions about traditional architecture are still interesting to do. Until now, the traditional house remains a place of residence for some people (Noble, 2007). Many contemporary architectural works also use traditional architectural concepts. This is because there is a special meaning in traditional architecture, including in Bali. In architecture, meaning is embodied in spaces and buildings which make every man-made object a "sign system". As a sign system, indicators are needed, namely events/events and interpreters (Bonta, 1979).

As part of traditional architecture, the Balinese house is not only seen as a purely physical-visual form. But more than that, the things hidden in it need to be explored and studied as something that gives meaning. Something fundamental that gives meaning to life and human life (Suardana, 2015). Architecture is a building that contains meaning as something that is implied and needs to be understood through correct interpretation. To uncover the hidden meanings in buildings, hermeneutics is a tool or method to explain the meaning contained in the architectural work (building). The Balinese residential house is a "text" that in the study of the meaning it can be analogous to the study of the manuscript, which is a back-and-forth activity, namely from explanation to interpretation and vice versa (Sukada in Suardana, 2015). One of them is in a house in one of the Bali Aga Villages, Tenganan Pegingsringan. The house for the indigenous people of Tenganan Pegingsringan Village consists of several building periods, including Bale Buga, Sanggah, Bale Meten, Bale Tengah, and Paon.

Hermeneutics is the process of interpretation, and hermeneutics has meaning of three directions, namely: (a) to say aloud, (b) to explain or to explain and (c) to translate and to translate. And all three in English are defined by "interpreting" (Palmer, 1969). A text may be separated from the reader due to time, space, language, or other boundaries and to understand the text must be interpreted, thus this process must make something foreign, distant, and unclear into something

real, close and can be understood. intelligible (Palmer, 1969). The hermeneutic approach is used to interpret texts or objects so that they can provide explanations and bring a level of understanding.

From this background, the formulation of the problem is raised what is the meaning of the embodiment of a residential house in Tenganan Pegriingsingan Village using the hermeneutic method. The aim is to analyze the meaning of the embodiment of a residential house in Tenganan Pegriingsingan Village, Bali using the hermeneutic method. The expected benefits academically, provide additional insight into the meaning of the embodiment of a residential house in Tenganan Pegriingsingan Village, Bali with the hermeneutic method and practically, provide additional insight about implying the meaning of the process of designing architectural works

RESEARCH METHODS

The research method used is a qualitative method with primary data from direct observation in the form of photographs, interviews and secondary data from literacy. Then the two data are compiled and analyzed using a hermeneutic approach to obtain results and conclusions. According to Palmer, hermeneutics has three directions of meaning, namely to say, to explain and to translate. To say (to state), to state here has the meaning of conveying orally and as a direct performance. To explain, because of the variety of understandings and this second understanding places more emphasis on the dimensions of the explanation. To translate, not just looking for synonyms, but the translator becomes a mediator between two different worlds, because in fact language consists of a collection of cultural experiences. The research location is in Tenganan Pegriingsingan Village, Manggis District, Karangasem Regency on the east side of the island of Bali.



Figure 1. Map of Research Locations. Source: Modified google maps, 2023

The distance from the capital city of Karangasem is 18 km and approximately 67 km from the city of Denpasar. Exactly -8.469226858898825, 115.56955139025952. This village is located approximately two km from the seaside with an altitude of approximately 70 meters above sea level and an average temperature of 28-30 °C. The village of Tenganan Pegriingsingan has the following boundaries: to the west is the village of Ngis; to the north are the villages of Macang and Bebandem; to the east is the village of Bungaya ; Asak village, and Timrah village; and to the south is the village of Pasedahan.

RESULTS AND DISCUSSION

Terms of Residential Based Users of Tenganan Pegriingsingan Village

The Tenganan Pegriingsingan indigenous people are classified into two groups. The first group of Wong Tenganan, namely the indigenous people of Tenganan Pegriingsingan, who are determined to be determined through endogamous marriages are also determined ideally according to local customary rules. His governance uses the Luluapad system, namely the election of traditional leaders based on seniority in marriageable age. The social structure of traditional village officials (krama desa) is divided into six groups, namely:

- a. Luanan, there are five people, namely as advisors in the village whose job is to hold a pati panting meeting (every first day according to the Tenganan calendar). The name of the house where they live is called umah, which is a house in the Balinese language.
- b. Bahan Duluan, the village head or village head, the number of which is six people. Keliang village number one and two are called tamping takon which comes from the word tamping which means to accept, takon which means to ask questions. So that his job is to receive all questions from village members related to customary issues and immediately provide answers. The names of the houses for number one and two of village keliang are also called tamping takon, while number three to six of village keliang are called umah, which is a house in the Balinese regional language.
- c. The Tebenan materials, totaling six people were tasked with assisting the materials first to record all the results of the meeting and then ordered the sayearah (directing officer) to notify all the villagers. The name of the house where they live is called umah, which is a house in the Balinese language.
- d. Tambalapu, a total of 12 people who are tasked with implementing village decisions and take turns carrying out the mandate as village envoys to invite luanan at the time of the implementation of the sangkepan (meeting). The name of the house where they live is called umah, which is a house in the Balinese language.
- e. Pengeluduan, in total, are four people assigned to be sayearah (directing officers) who every night are tasked with informing the villagers of the village meeting's decision. The name of the house where they live is called umah, which is a house in the Balinese language.
- f. Villagers, are all members of village manners who do not carry out the five duties. The name of the house where they live is called umah, which is a house in the Balinese language.

The second group of Wong Angendong were immigrants because at that time they were very much needed, such as the Pasek group, the Pande group and the Dukuh group. The Pasek group is in charge of attending pesantren in terms of solving existing problems in the village related to ceremonies at *sasih kasa*, *kalima*, *kawulu*, *pesantren deha* and *teruna* and are required to raise pigs for the needs of the community in matters of ceremonies. The Dukuh group is in charge of being the leader in carrying out the *Mekare* ceremony, attending the pesantren of the cadets, cleaning/bathing the dead and cleaning the place where the family dies. The Pande group is tasked with finding the holy water for *lugging* which comes from the water used to wash gilded tools, maintaining the Bagus Pande temple and making and repairing tools for daily needs. The name of the house for these immigrant residents is called umah, which is a house in the Balinese regional language.

The grouping of residents of Tenganan Pegingsingan affects the zoning of their homes. Wong Tenganan or indigenous people are placed in the Kauh Traditional Banjar and Central Traditional Banjar. Wong Angendong or migrant residents are placed in the Pande Traditional Banjar (Kangin). At this banjar are also placed the houses of indigenous people who were exiled for violating customary rules such as polygamists. The location of the three banjars is in the following general description of Tenganan Pegingsringan village.

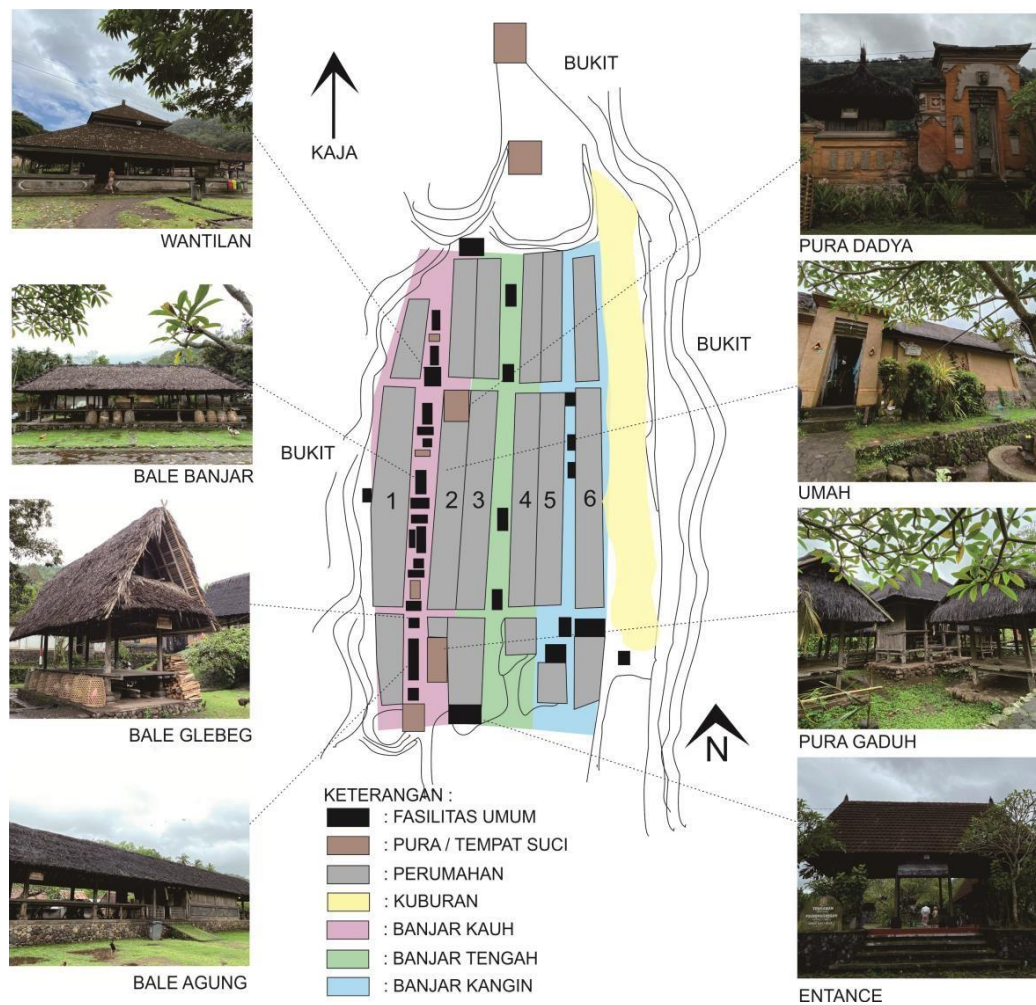


Figure 2. General Description of Tenganan Village. Source: Modified Map of Kumurur et al, 2011 Photo: Personal Documentation, 2022

Reading the Form of a Residential House in Tenganan Pegingsringan Village

The house in Tenganan Pegingsringan Village consists of several spaces, namely Pamesuan, Penganker wall, Bale Buga, Sanggah, Natah, Bale Meten, Paon, and Teba in one yard which is inhabited by the head of the family. If you enter the house of the residents of Tenganan village, you will be greeted by an entrance called Pamesuan. According to Saraswati, Pamesuan or Pamedalan is a gate which means a place for exit to exist, which gives meaning to its architecture. This can illustrate that the parmesan function prioritizes the homeowner which means the exit door is not the entrance that functions for guests. Not only does it function for residents to enter and leave, but here it is also used as a ritual area of worship so that it makes it valuable. The fragrant aroma of incense and the placement of a canang sari with colorful flowers in parmesan makes users who pass through it enjoy the process of going in and out of an area of the house more. The expression shown by Pamesuan is quite simple without any fancy ornaments like in village temples, more to the function of the opening of the penyengker wall. Parmesan is connected to the penyengker wall which functions as a fence that surrounds one yard of a residential house approximately two meters high. The scaffolding wall functions as the security of the house, emphasized by covering the roof over the fence and the height of the fence, coupled with the height of the foundation, which makes strangers intend to steal if passing in front of the house, they cannot reach the inside of the house. Apart from that, it also functions as a yard boundary between one house and another related to activities in it so that the house looks introverted (closed). This limit is also the limit for any waste generated in the house that must be resolved in the house such as

rainwater runoff, dirty water waste and also garbage. The expression displayed by the penyengker wall is also simple, there are no ornaments and only in the form of differences in building materials according to the economic ability of the users. Likewise, the expression pamesuan and the penyengker wall for all good village manners who have a different name for the house belonging to the keliang desa also depict simplicity. This is because the people of Tenganan do not recognize class/social strata in their lives.



Figure 3. Pamesuan and the Tenganan Pegingsingan Village House Wall. Source: Personal Documentation, 2022

Entering the area in the house, the user will be directed to Natah. According to Swanendri and Manik Natah, this serves as a circulation channel, work space and space for socializing with other family members. Natah is flexible with various functions according to needs. If you look at it during worship ceremonies at the family level, natah functions as a sacred space and becomes part of the worship space, but in everyday conditions, natah becomes an open space that unites all buildings into a certain formation and has profane value. If from the outside the site seems introverted (closed) when entering the area in the house it seems open in it. To the right of the pamesuan there is a bale buga room which is one building unit. Bale buga is used for traditional ceremonial preparation activities and conducting life cycle ceremonies. Bale buga is of medium value, therefore it is placed in the front area of the house. The Balinese people recognize the concept of personification of the spatial values of the tri angga head body foot (Gelebet, 1986:77), which are of primary value, middle, lowly (Saraswati, 1998: III-27). The shape of the bale buga is semi-open because the traditional ceremony preparation activities make properties made from long-sized basic materials such as coconut leaves and banana leaves. The semi-open shape is also an attempt to achieve thermal comfort and natural lighting. Activities to prepare the property for traditional ceremonies are carried out during the day so that with semi-open the performers will get sufficient natural lighting. Likewise for thermal comfort because Tenganan Village is in the lowlands, it requires wind with a semi-open shape to get it. Bale buga provisions are also regulated by awig-awig (customary regulations) regarding their form and material. The material for bale buga wood is obtained from the village, which must be of the jackfruit type, where the village will provide it selectively from the Tenganan village forest. The bale buga roof covering must use palm fiber or coconut leaves. The main structure is with columns of eight supporting wooden pillars and stone pedestal foundations. Various expressions are shown on the age of the building and the economic level of its users where the old buildings do not have carvings, the new buildings use carvings called lelengisan as follows.



Figure 4. Bale Buga Residential House in Tenganan Pegingsringan Village Source: Personal Documentation, 2022

To the right and left of Natah there are two junctions, the kemulan junction on the south side and the junction on the north side. According to the monograph of the indigenous community of Tenganan Village, sanggah kemulan functions as a place of worship to Ida Sang Hyang Widi, sanggah intersection functions as a place for ceremonies or worship. The sacred value of this objection is the main one. Activities in the sanggah have a rhythm that is often used as a place of worship. The expression on the object depicts a high degree of purity if it is felt by the user that he will enjoy the fragrance of incense and flowers that are always present in that area, if his eyes look he will reflexively look down and feel humbled at the height of God Almighty. Across from Pamesuan there is a central bale which is always located in the middle of the north side and facing south with a function as a death and birth bale. The front of the center bale is the death room with semi-open conditions for the death ceremony. The sacred value is quite strong in this space which is used for death ceremonies with the uniformity of all houses using wood materials. The death ceremony in Tenganan Village is different from the death ceremony of Hindus in general, which goes through cremation or cremation, but through the process of burying the bodies in the available graves in their settlements. An expression that is conveyed as a reminder to the user that death will occur at any time without being noticed, so they must prepare properly. The back of the bale in a closed condition is the birth room where in ancient times it was used for giving birth and currently it is used as a room for mothers who have just given birth with their babies. Overall, the middle bale conveys the message that birth and death are close together, so they are placed side by side and serve as a reminder to the wearer to live life with good deeds. The function of the middle bale everyday is more often used for mothers weaving, beds for their children so that they are classified as medium or middle sacred values because only certain moments are sacred and the rest are profane. This also might have caused them to be placed across the pageant because the mothers there spent a lot of time weaving other than in the kitchen, if guests came closer to reach.

The south side of the middle bale is the meten bale which functions as a place for parents to sleep and store property. Bale meten is of medium value because of the activities it accommodates. Because the private space of bale meten has a closed shape. The impression conveyed is also closed because the bedroom that is used at night does not require natural lighting. The expression shown is simplicity, for the old building there is no ornament, but the new building has explored a lot of materials with lelengisan ornaments. Stepping back there is a paon or kitchen. The area behind the house is a service area in the form of a kitchen, bathroom and backyard, therefore it is considered profane or contemptible. The kitchen is not only used for cooking but also for preserving crops by smoking. Most of the activities of the women are spent in the paon, so from the paon there is direct circulation to Natah at the front if guests come. The following is an overview of the layout and shape of the houses in Tenganan Pegingsringan Village which have kept up with the times.

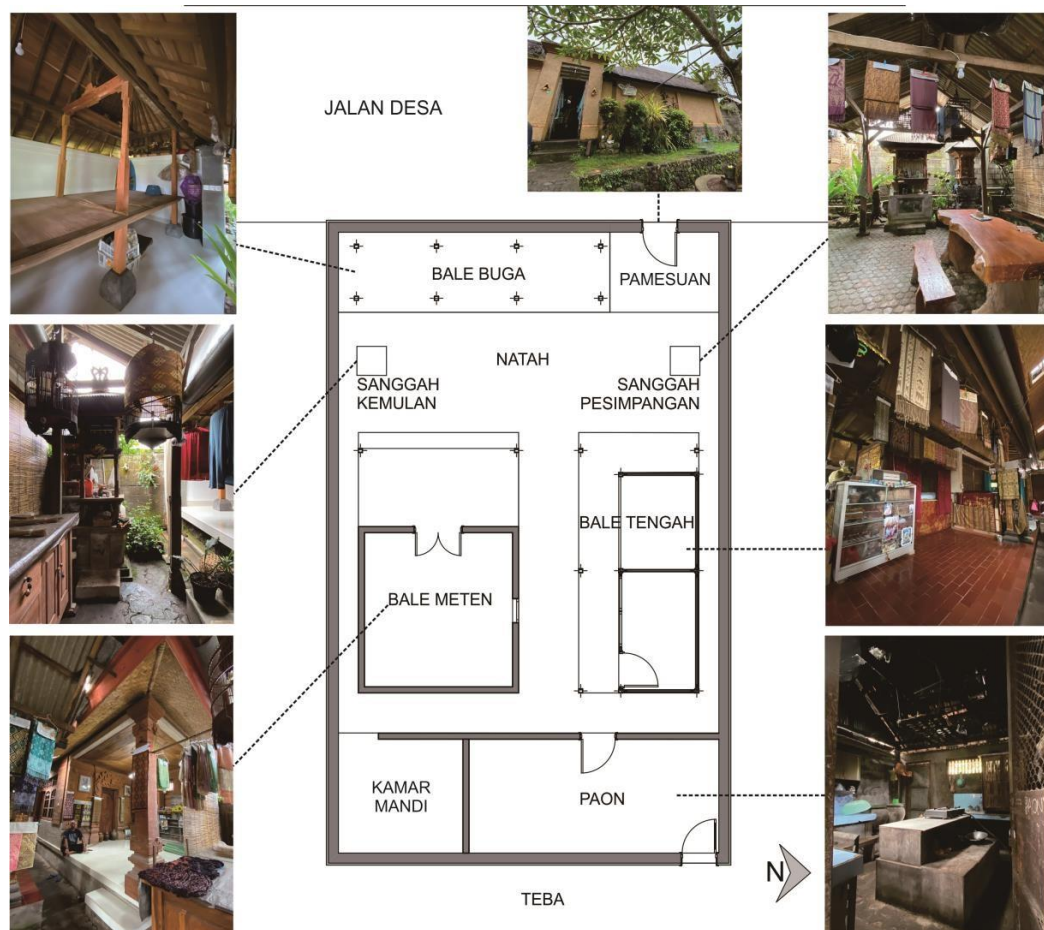


Figure 5. Layout and Photos of Pak Nengah's Residential House in Tenganan Pegingsringan Village Source: Personal Analysis, 2023

According to Suardana, in understanding and interpreting the meaning of Balinese umah architecture, new views develop and accumulate towards:

a. Ritual Meaning

In connection with ceremonies and ceremonial facilities, the houses in Tenganan Village with the applicable customary rules (a wig-a wig) and their awareness to build houses with a predetermined mass and material arrangement. Apart from that, it gave birth to behavior settings related to ceremonies in every existing room.

b. The meaning of personification is analogous to the physical existence and the human soul to the environment and the Supreme Creator. In the Tenganan Village residential house, the analogy is in spatial arrangements, such as the distance between births and deaths in the middle bale and spatial values from sacred to profane values.

c. Symbolic Meaning

Born from a mythological background that existed a long time ago it is believed to be in real life and invisible in the future (sekala-niskala). In Tenganan residential houses, such as abstinence from clay tile roofs, because they believe the land is to be stepped on, not to be sheltered, which has implications for the obligation to use palm fiber and coconut leaves.

d. Ethical Meaning

Connect with Balinese human manners with oneself, family, and social life. In the Tenganan residence, the implications are with the division of mother and child rooms, parents' rooms and spaces for social interaction such as natah.

e. Religious Meaning

Related to the meaning of life and the Creator as the source of life in the universe. In the Tenganan residence, the implication is with the existence of objection to the eminence and objection to the intersection.

f. Sustainable Meaning

Sustainability of the environment in the Tenganan village residential house with the boundary wall of the penyengker wall is also the limit for waste management to be completed in the house itself so that it does not pollute the environment. Social sustainability with the uluapad system with routine activities so that social values continue to the next generation.

CONCLUSION

The meaning of the house in the village of Tenganan Pegingsringan which was born from the activities of its users has the same value and expression. Different users from community groups based on village manners have the same residential meaning. The development of the times and the economy makes the development of new meanings without leaving the main meaning of the previous. The meaning of the house form in Tenganan Pegingsringan Village has ritual, symbolic, ethical, religious, and sustainable meanings. This research is only in the form of houses in the village of Tenganan Pegingsringan. There are many points of view if you want to read its meaning such as special emphasis on its deep spatial part and its development. Or with other functions such as public facilities, and worship facilities that are no less interesting to discuss.

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