

COMPARISON OF PLANNING ON THE MARTIAL DEFENSE SYSTEM AT BALI AGA AGAINST BALI APANAGA VILLAGES

(Case Study at Desa Adat Pengotan and Desa Adat Klungkung)

by :

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ABSTRACT

Both of villages have a quite different on its cultural background and influence. Bali Aga is a mountain village which still holds steady their communal tradition with a very high loyalty to Warmadewa dynasty (formerly authority of Bali area before the submission of Majapahit), meanwhile Bali Apanaga is low land village under influence of Hindu-Java Majapahit.

The cultural system both of the villages have an high impact to the planning martial defense system against their enemy, in a macro scale (the village level), a mezzo scale (the settlement level) and a micro scale (the dwelling place level).

The trace results proved that the Bali Aga villages do not agree with the Majapahit interference, they tend to evacuate their village to the mountain area that's hard to be reached in accessibility view. They're intentionally chosen the natura fortress for their village location, such as ; the steep mountain, the swift river or the deep ravines. For dwelling place design, they seem to make a assemble formation (not scatterd) by eliminating their inner fence. Meanwhile Bali apanaga villages with Majapahit influence, they are just adopted the war defence planning in the term of Majapahit style. In city level, as a center defence was the castle surrounding by the King's brother/family and knight settlement and their loyal adjutant's dwelling place. Then at the kingdom area border (at least four directions), they built some new settlements for king's brothers known as "Manca" for the first defence. So the Mancas had a function as a setelite city. Before entering the castle, some defences system were build such as : (i) geblog (barrier of sharp bamboo), (ii) belumbang (bunker) and (iii) gelar (fortress of hard stone). In micro level, at the Castle, the wall of fence was constructed in high and thick dimention and each settlement (Mandala) was connected by the fissure fence.

I. PREFACE

1.1 Background of the Research

Both typical traditional villages (between the mountain villages knowns as *Bali Aga* and low land village called as *Bali Apanaga*) have really some different cultural backgrounds and influences. Bali Aga villages are located at the mountains of Bali island. Bali Aga villagers remain strongly their communal traditions and still remain their loyal priciple to the dynasty of Warmadewa (Ruler of Bali region before subjugating by Majapahit kingdom). Meanwhile *Bali Apanaga* villages spread

across the low land of around Bali Island and under the influence of Hindu-Javanese Majapahit.

The different influence factors above have some impacts on both culture system those are relatively dissimilar ones. It triggered the planning of different defense system in responding to their enemies on a macro scale (city level), messo scale (village level) and micro (settlement level).

Physical tracing results show that both of traditional villages have a double plannings on martial defense system, *jaga niskala* or the nature of intangible defense system and *jaga sekala* or tangible one.

Mountain villages or Bali Aga who opposes the occupation of Majapahit, they tend to "evacuate" their villages to the mountains area which were originally located in the plains. Rationable reason refer to the isolated area because it's difficult to reach in terms of accessibility for such natural fortress protected by steep mountains, vast lakes, dense forests, wide rivers and deep ravines. Meanwhile the settlements are designed so that they are clumped (not spread again as the land that follows the transistor) and eliminate the center divider wall. On the intangible term, traditional villages or Bali Aga protection entrust the village protection to their *Sesuhunan*, the descendants of Warmadewa Dynasty (King Bali Mula).

The low land villages / Bali Apanaga just adopt the planning of treaty defense system according to Majapahit style. At the city level, as the center of defense is the castle itself. It was surrounded by king's family housing or his brother and faithful servant. At the kingdom borders (the four direction), the kingdom built a new settlements for the king's younger siblings known as *Manca* for the first martial defense before the enemy can reach the kingdom center. So each *Manca* serves as a kingdom satellite city. Before you can enter the palace, several martial defense systems are built, such as: (i) *geblog* (parapet of sharp bamboo), (ii) *belumbang* (refuge in the basement) and (iii) *gelar* (fortress of rock hard). For the micro level, at the palace, the walls are sized in high and thick condition, every *Mandala* (housing complex in Puri) is connecting with *pemelesatan* (openings in the wall of fence as a link or for passing by).

1.2 Problem Formulation

From the description above, it can be formulated several issues related to site planning of martial defense systems, among others:

1. what is the planning of martial defense system at the traditional village of Bali Aga and Bali Apanaga

2. what are the background factors underlying the planning of treaty defense system at both villages above?

3. what are the similarity and different related to the planning of martial defense system at both villages above?

II. DISCUSSION

2.1 The Cultural System on Community of Bali Apanaga (Low Land of Bali).

Puri family kinship system (royal) in Bali embraces a patrilineal system, it means that only the firstborn males, healthy physically and mentally has a right to replace the king later. Meanwhile, if the king has a lot sons (more than one), it was a blessing and a threat of a power struggle. To maintain the kingdom integrity, the king's sons are not in power or ascended the throne, they are given the alternative item, whether (i) living in surround castle as *Pengabih Puri*, a role as the guardian and protector of the king or (ii) creating a new residential area at the kingdom edge area (*Jero*) added by a dukedom territory and the accompanist are called *Manca*. It must be noted that the territory and also its government are still sovereign and subject to royal kingdom.

Meanwhile, the social system and administration at the kingdom in Bali puts the King as the sole ruler of the territory, under the king there is *Mangkubumi* (the royal family) as a royal expert staff for everything. Next up is the *Perdana Menteri* or Prime Minister and the *Punggawa/patih* or minister, followed by *demung* and *tumenggung*. In terms of social stratification Bali, according to Sidemen, et al (2001:32) Position (i) *Mangkubumi*, (ii) *Pengabih Puri* and (iii) *Manca* are still main knights of the king's family, known as *satrya dalem*, while, *ksatrya pradewa* to the Prime Minister, *ksatrya prangakan* for ministers and to the regent is *arya pragusti*. To *demung* and *patih* are *ksatrya prasanghyang*. The official royal residences were created a settlement around the palace / royal.

In addition to the various positions of the kingdom among *ksatrya* above, the kinship system related to the royal society also involve the protection and full supporting of people. Several elected residents, including on extended family (instead of the *ksatrya*) who has a special ability, for generations they guard the royal constancy their life of death, they are known as *tameng dada* or the shield troops. Some of the families residing outside the kingdom spread at some area and even form a *Banjar* (vertical areas under traditional village) called *Pakandelan*.

2.2 Cultural System on Bali Aga Community (Bali pegunungan).

The kinship in traditional village of Pengotan also embraces a patrilineal system, it's just that there is no caste system, so there are no *Puri* (as Kingdom Centre) or *Jero* as *Manca*. Kinship on man genealogy just substitute his obligations (in term of customs and religion) of the traditional village and it's given a certain rights (the right of possessing a house and village land). At traditional village of Bali Aga, stratified society are based on seniority that are built from the bottom up to the top level. It's not solely because of the popularity. An example is at traditional village of Pengotan called *Apad Paduluan* (Tri Adiputra, 1999:55).

The community of Bali Aga people still adhere to their traditions, because they still are communal, all rites are mass (concurrent) term and they have an annual rite agenda and its own calendar system. An important thing that still held strong is the remarkable loyalty to his ancestral heritage of Warmadewa dynasty. They oppose the occupation of Majapahit in Bali, even to the establishment of the kingdom Gelgel. Bali Aga people were sporadically often at war with the Gelgel kingdom troops. In term of desperation and lose their strategies and weaponry, they "fled" to the mountain (Bagus, 1982: 64).

2.3 Research Samples

Traditional villages as the research samples for the paper are purposively selected because its meet to the criteria traditional mountainous village and low land one with each culture system and special history associated with the war, the traditional village of Pengotan (Bali Aga village) & the traditional village of Klungkung (Bali Village Apanaga). Both location of the villages are as Figure 1 below:

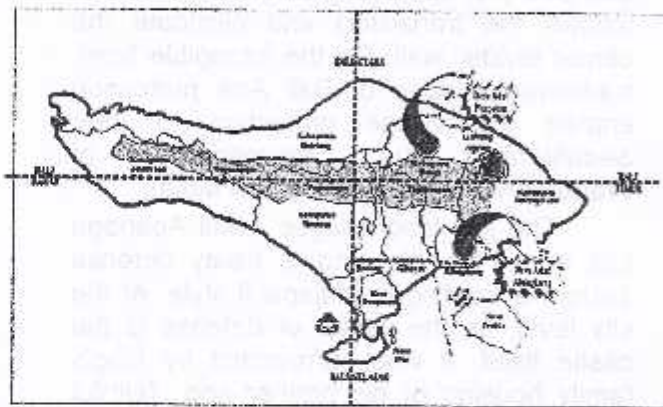


Figure 1
The Chosen Villages location
(Desa Adat Pengotan & Klungkung)
Resource : Bappeda Bali (2010;22)

2.4 Cultural System at Puri Semarapura at Tradisional Village Klungkung

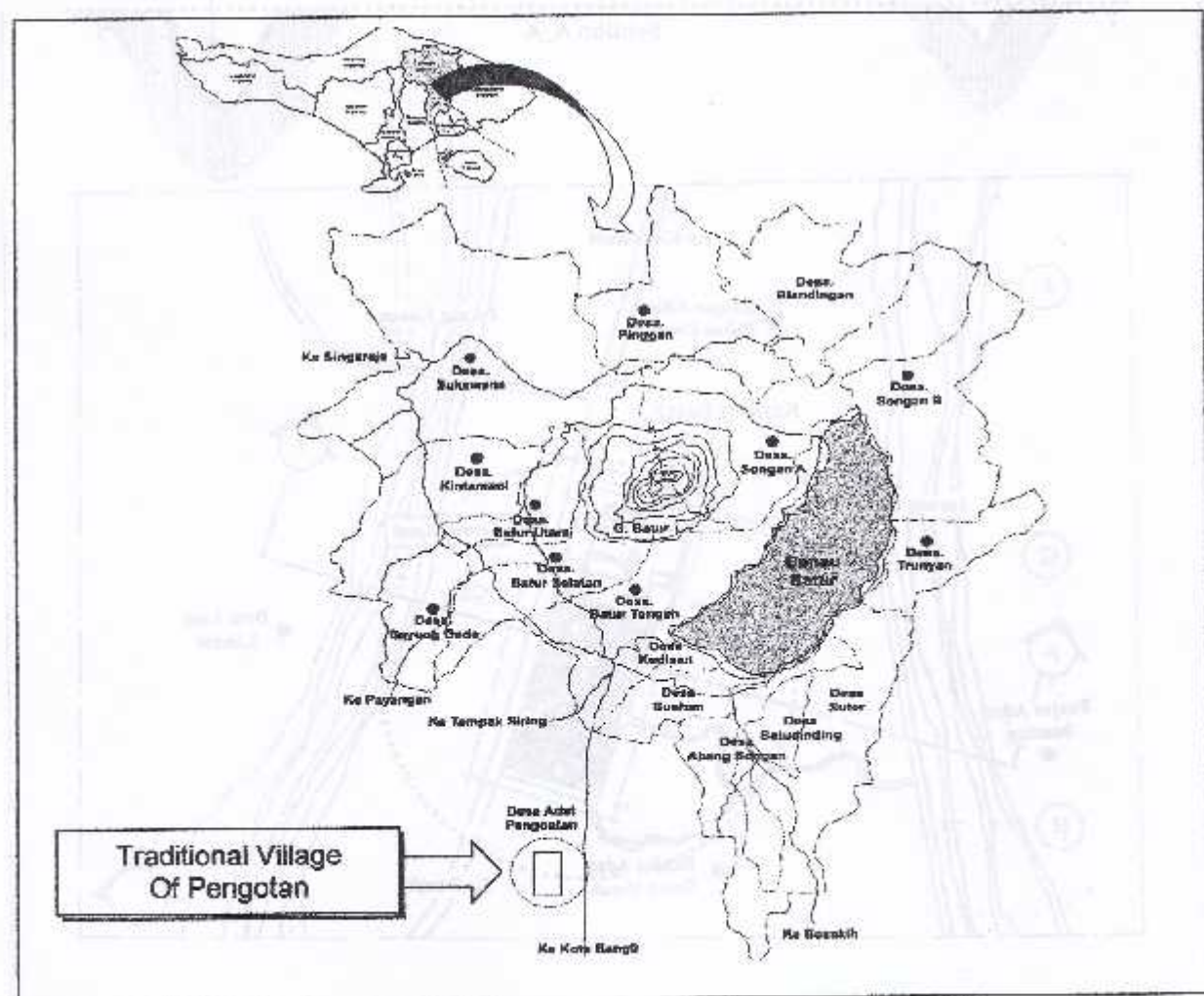
Traditional village of Klungkung is located 40 km eastern of the center of Bali's provincial government. It has a specific term because it has established a great kingdom of Semarapura (new transferring kingdom of the royal kingdom Suecapura, Gelgel). The former kings who ruling are a direct descendant of Sri Krishna Kepakistan dynasty (authority of Majapahit kingdom in Bali). At the time, the kingdom had a history of fighting with other small kingdoms in Bali region such as kingdom of Karangasem, Bangli kingdom, the kingdom of Gianyar and Mengwi kingdom. The spectacular one was the *Puputan Klungkung War* (the great wa of defending the sovereignty, the bitter one and fight it out involving the king and his royal family members, the officials and

Between *Puri-Puri* (Puri Keleran, Puri Anyar, Puri Kanginan, & Puri Semarabawa) and fourth *manca* at the time, there were residences for the *Punggwa* (royal kingdom officials) and *Pengabih Puri*, the elected people for a particular capability, such as high levels of loyalty, expert in war tactics and strong mental or dare to die. These people and all their family were hereditary devoted to their kings themselves in the so-called *tameng dada*, the king's chest shield.

2.5 Implications of Ball Aga Cultural Systems on the Planning of Martial Defense System

From the village history of Pengotan, the village was ever attacked by the royal Den Bukit king commended by Panji Sakti (Besar, 1999:44). Before being named

indigenous village of Pengotan, the village was a solid combination of two indigenous villages (Desa Pemuteran and Desa Gelagah Putih, located at the foot of Mount Agung). Both of villages were so easily subdued by Panji Sakti's troops, then half of its citizens fled to the territory of the Bangli kingdom while still carrying the sacred ash of Ratu Sakalindu Kirana (King from Warmadewa Dynasty VII), while the other half remained against the forces Panji Sakti. Because of lost, some residents who survived of two indigenous villages, seek a protection and asylum from Bangli kingdom. For the kindness and hospitality of the King of Bangli, the society ewre given a dense grove near the lake Batur, Kintamani district for the new settlement, named *Desa Adat Pengotan* as Figure 4 below.

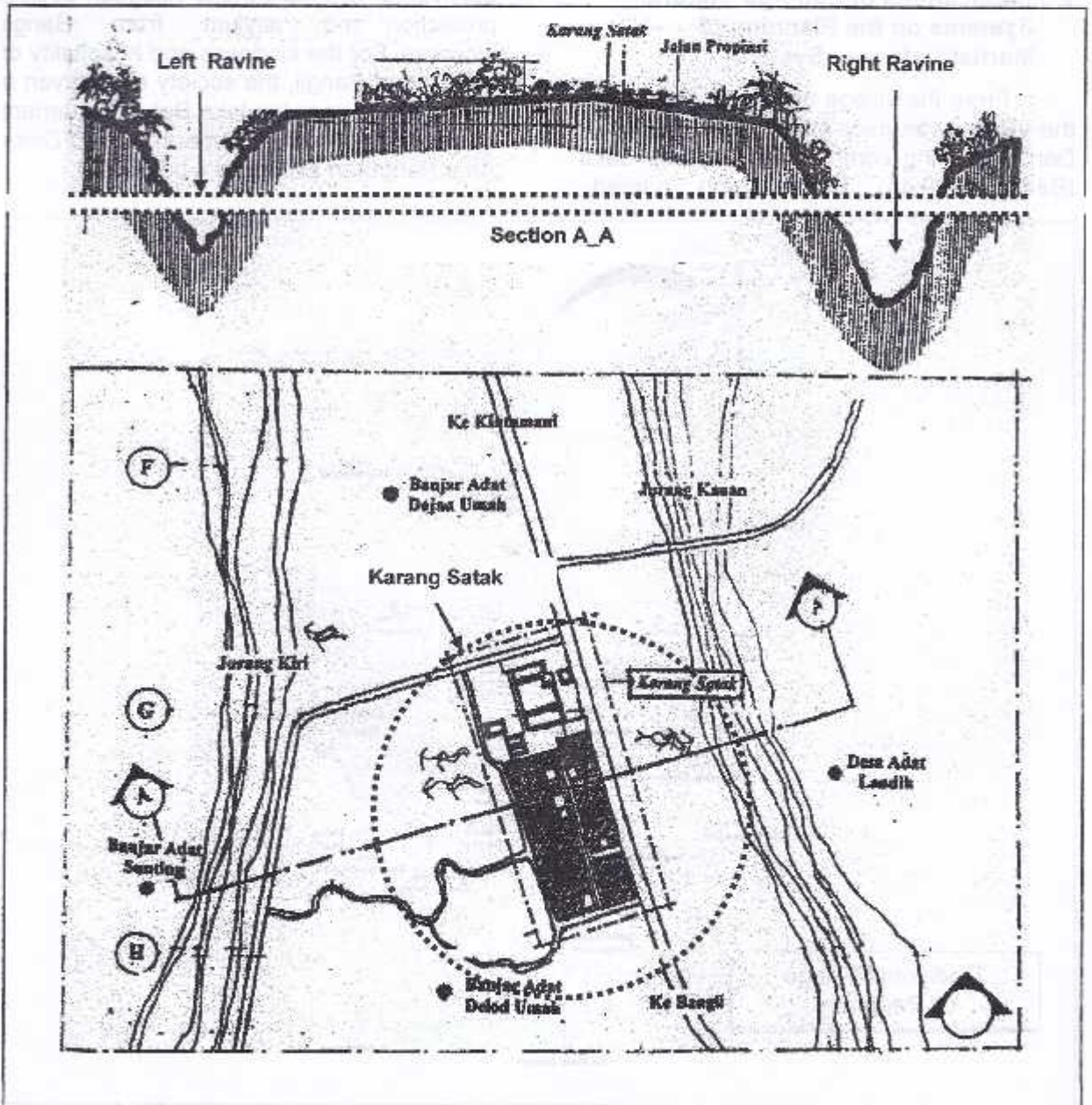


Historical experience (ever lost a battle) is as a background for selecting a new residential location (given the name of "Karang Satak", compound settlements were consisting of 200 houses). It's sheltered between two deep ravines on the left and right side. The nature potential item become a natural fortress for the traditional village of Pengotan. If there is an enemy who wants to invade, it will be very difficult to reach this village from Northward, Westward or Eastward, or Southward side and will be easily

detected the attendances of an enemy from above.

Planning of martial defense system by selecting the ravines as a natural fortress were quite effective because their village is never attacked again by their enemy. The elected of natural potention finally become the trade mark of any mountain traditional village of Bali Aga.

The chosing location for the new settlement called *Karang Satak* can be seen at Figure 5 below.



Even the evidence of settlement site selection (Karang Satak) between the two deep ravines are available at a Papyrus of *Anyar Pura* stored at the temple of *Pura Anyar* (a temple to keep Ratu Sakalindu Kirana's Holy Ash, the late King from Dynasty of Wamadewa) as follows :

".....*Jro Undagi lan Jro Pande, para warga sagerehan saha Jro Mekel amutusaken ngawangun desa pakraman anyar wiwiaken ngawangun karang satak santukan akeh warga 200 w Wong, gebogan sakeng 175 w Wong mawit dening desa pakraman Pemuteran muang 25 w Wong kulagotra mawit saking desa pakraman Gelagah Putih.*

Animbang kawentana de alas nugraha de Sira Ratuning Bangli pulina rawuh ring pantaraning row ning jalu we, angraksa genahnya dening kagebug meseh, mangde dangan angawas meseh sangke kadohan angrasa dese sangerehan, sidha ngawangun pangkrasa awanan karang satak rawuh ring grahannya kagenahang ring pantaraning jalu we lan ring tengah-tengahing alas wana jimbaran nugraha de Prabu Bangli pulina...."

Free translation is as follows:

".....*Jro undagi* (builder) and *Jero Pande* (smith/carpentry of iron, *para krama* (all villagers) and *Jro Mekel* (group of leaders) agreed to build a new traditional village by making firstly *Karang Satak* because the numbers of villagers are 200 nos, a combination of 175 patriarchs (KK) who came from traditional village of Pemuteran and the other 25 patriarch from traditional village of Gelagah Putih.

Considering to the state of forest given by Bali Kingdom lies between two deep ravines of dried river, for the safety of settlements from enemy attacks (as happened in the past) or to be able to easily keep an eye on the enemy and defend the village coming together, as well as for the sake of justice, so *Karang Satak* and all houses were placed between the two ravines and in the middle of a dense forest

administration of Kingdom..... "(Sidemen, 1999: 22).

From the manuscript segment of *Pura Anyar* above, there's a fragments contained in the phrase : "in the name of settlements security from attacking by enemies" and "in other to be easily keeping an eye on the enemy and defending the village together", area two phrases which beckon the importance of developing *Karang Satak* protected from enemy attack or in other words the existence of "something valuable" to be maintained. According to Tri Adiputra (1999: 114), the knowledge system has confidence to maintain three (3) brothers of *Sesuhunan desa* (the legacy of their ancestors) associated with Wamadewa Dynasty, namely: (i) the holy ash of *Ratu Sakalindu Kirana VII*, (ii) *Penara Pitu* (seven leafies xylophone) both are stored in the temple of *Pura Anyar* and (iii) *Barong Mesoca Tiga* (three eyes *Barong*) including inscription Pengotan A is stored at *Pura Puri Kanginan* and inscriptions Pengotan B and other archaeological objects are stored at *Pura Puri Kawan*. Conviction of all *Sesuhunan* become a serious motive for all residents. They desperately defend it from attacking of Panji Sakti's army. According to Besar (1999:45), when was intervened by Panji Sakti, half of the people retained all "Sesuhunan" themselves to the death, while the other half saved "Sesuhunan" themselves to the Bangli kingdom area.

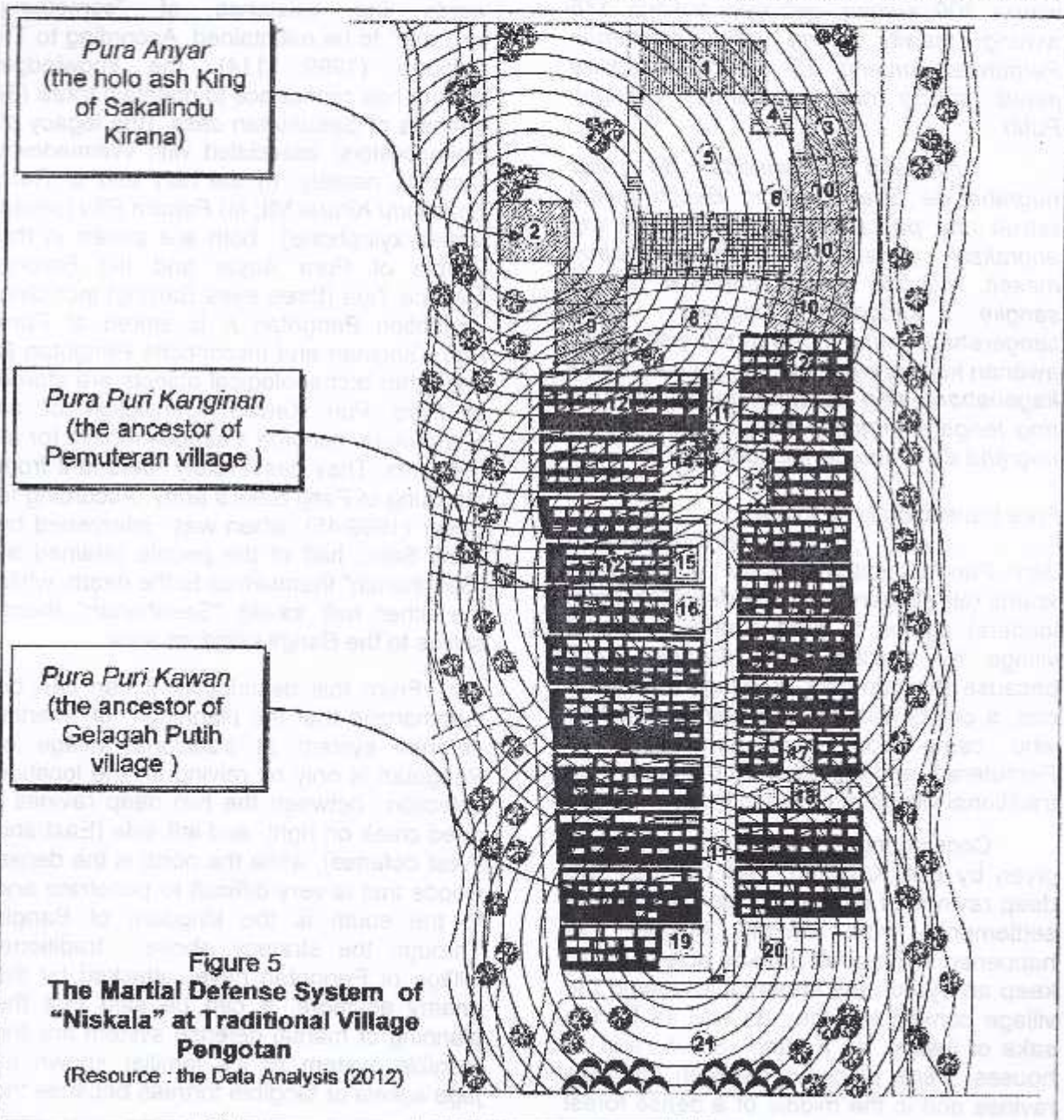
From this description, it can be summarized that the planning of martial defense system at traditional village of Pengotan is only by relying on the location selection between the two deep ravines / dried creek on right and left side (East and West defense), while the north is the dense woods that is very difficult to penetrate and to the south is the kingdom of Bangli. Through the strategy above, traditional village of Pengotan never attacked by the enemy anymore. It can be said that the planning of martial defense system are the tangible system or it's familiar known as *jaga sekala* or tangible fortress because the

martial defense system only detect in plain view enemy.

Sometime the enemies attack traditional village of Pengotan using non plain view strategy or intangible term. But traditional village of Pengotan has a special martial defense system against it. It's known as *jaga niskala* or intangible fortress involving their three *Sesuhunan* those covered all area of settlement (at the edge and the center) as the figure 5 below.

Three main temple at traditional village of Pengotan protect intangibly all settlement area. According to *Jero Bayan and Jero Pamelungan serta Jero Muncuk (2012)*, two top leader on their kinship said that their community convince that the temples above protect their territory against intangible attack in the way of :

1. at Northward village, *Pura Anyar* temple that stores the holy ash of *Sakalindu Kirana* (dynasty of *Warmadewa VII*)



protect the north edge up to the middle area of Pengotan village.

2. the temple of *Pura Puri Kanginan*, the holy place to glorify their ancestor of Pemuteran village protect their village from the centre.
3. the temple of *Pura Puri Kawan*, the holy place to glorify their ancestor of Gelagah Putih village protect their village from the south edge up to the middle area of Pengotan village.

From all discription above related with (i) the locatation selection for their new settlement and (ii) the placement of their three main temple at the settlement (Karang Satak) can be summerized as below :

1. *Sekala* protection or tangible martial defense system was done by choosing the dense jungle given by the Bangli King and placing their new settlement between the two deep revines.
2. *Niskala* protection of intangible martial defense system was done by placing the three main temple at the new settlement. At North edge of village is the temple of *Puri Anyar*, at the middle is the temple of *Pura Puri Kanginan* and at the south edge one is the temple of *Pura Puri Kawan*.

2.6 Implications of *Bali Apanaga* Cultural Systems of Planning on Martial Defense System

Bali Apanaga cultural system especially in their kinship, social and belief system have an implications for treaty of planning defense systems. Kinship system is a tangible treaty defense system (can be touched with sensual sense), while the system of knowledge / belief is an intangible treaty defense system.

1. The Planning in Macro Scale

Kinship government and beliefs system of Klungkung kingdom adoptep from Majapahit kingdom turned have many implications, the most importing is their

martial planning of defense system. Klungkung kingdom is trusting of multiple defense systems between *sekala* or the tangible defense system and *niskala*/the intangible one.

The martial defense system in the nature of an intangible term (*niskala*) is the protection of 4 (four) religious temple for the entire Klungkung community. The *Puras* are scattered at four direction and are located at the border of Klungkung kingdom with another kingdom as shown at figure 6 below.

The fourth *Pura* temple magically protect the entire area of Klungkung kingdom following the principle of "magnetic field" as below :

- a. *Pura Penataran Kedaton* protects northern area of Klungkung kingdom up to the territory border of Bangli and Karangasem kingdom.
- b. *Pura Goa Lawah* protects eastern area Klungkung kingdom up to the territory border of Karangasem kingdom.
- c. *Pura Dasar Gelgel* protects southern area of Klungkung kingdom.
- d. *Pura Kentel Gumi* protects western area of Klungkung kingdom up to the territory of Gianyar kingdom.

The historical facts mention that Klungkung kingdom has never lost in any battles against some small fellow kingdoms in Bali (Gianyar and Karangasem kingdom that support the Netherlands) because the kingdom of Klungkung and the people believe that the fourth temple magically protect the entire area of Klungkung kingdom (Kanta, 1988:22). At the great puputan war of Klungkung, the kingdom can only be defeated after *Pura Pura Goa Lawah* & *Pura Dasar Gelgel* were controlled by the Dutch naval fleet but the Dutch also had suffered heavily of losing their general. General Micheal was killed in war around *Pura Goa Lawah* (village of Kusamba). Kanta added in an interview that the defeat of Klungkung kingdom because of Karangasem kingdom help who assisted

Netherlands by replacing the holy water of Pura Goa Lawah with human urine. Various weapons disappear magically when those were washed by "false Tirtha".

Manca at the four directions were located at the territory border area with other kingdoms.

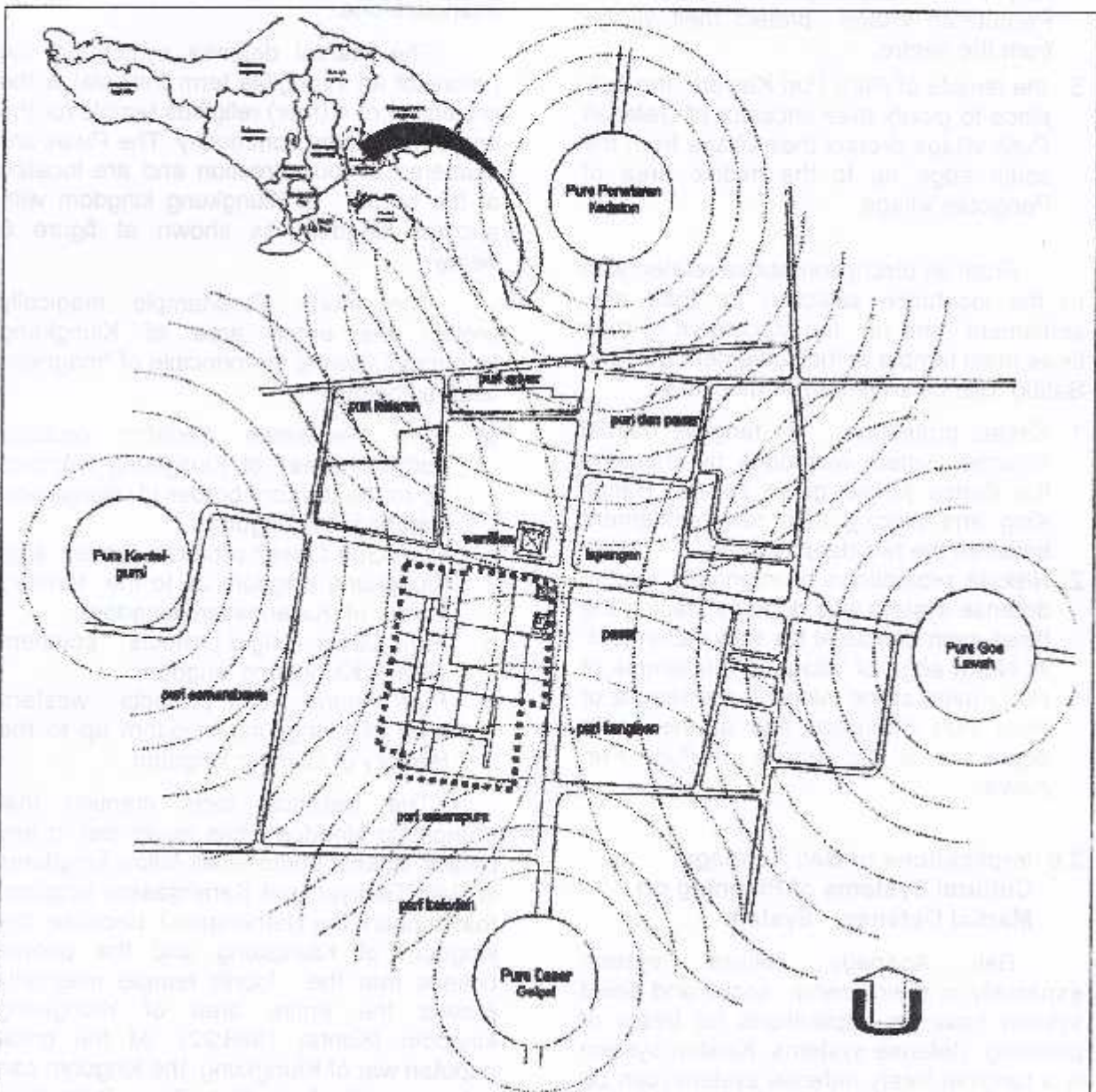


Figura 6
Four Pura as Magical Shield for Semarapura Kingdom
 Resource : Field Observation (2012)

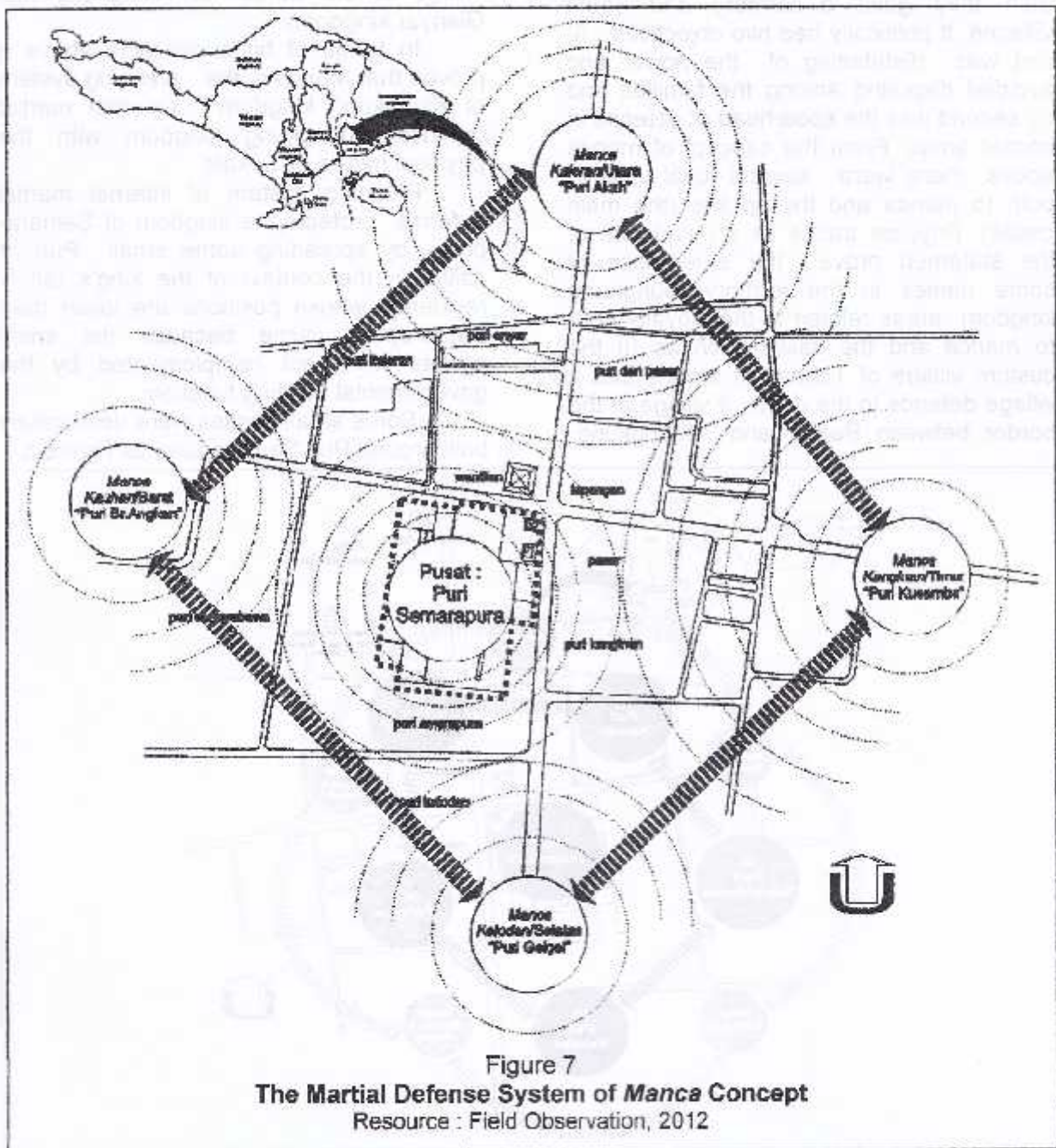
Meanwhile, the defense system in the tangible nature of *sekala* of Klungkung kingdom is designed by the concept of "Manca" where Castle in the city center and

The martial defense system with the concept of "Manca" put 4 small castles (in a smaller scale) in each direction at the border of territory and Puri Klungkung

kingdom was relatively located at the middle such as Figure 7 below.

If we pay attention to the architectural viewpoint, the constellations of the defense systems are such as the satellite city planning, four *Puri* on four directions at the

the main control and the last defense. Klungkung great war of Puputan Klungkung had proved that before the Dutch could subdue Semarang Puri, first they had to conquer *Manca* of Kusamba (Puri Kusamba) and *Manca* Gelgel (Puri Dasar



Villages border are as role of the satellites controlling with center Puri in the middle as

Gelgel) because both Manca were adjacent to the sea where the Dutch intensified their

attacks by sea. From this fact proves that *Manca* were the first defense of a castle.

Manca concepts also serve as a "defense" of the coup / seize the throne, which may be done by the king's family. By putting them as "king in the border area" then they gave a territory and some villages. It politically had two objectives ; (i) first was distributing of the power and avoided disputing among the families and (ii) second was the spearhead of defense in border areas. From the concept of *manca* above, there were several loyal villages both to *manca* and the up line (the main castle). Physical traces as an evidence of the statemen prove the emergence of some names in the territory Klungkung kingdom areas related to their loyalty both to *manca* and the castle such as (i) the custom village of *Tohpati* (it means that a village defends to the death, a village at the border between Bangli and Klungkung

kingdom), (ii) the custom village of *Tohjiwa* (defending the village with the body and soul, a village at the border between the kingdom of Klungkung Karangasem) and (iii) the custom village of *Jagapati* (keep the village safety until dying, a traditional village at the border of Klungkung and Gianyar kingdom).

In terms of historical facts above It proves that *Manca* is the planning system of Klungkung kingdom " external martial defense" Klungkung kingdom with the physical nature or *Sekala*.

Planning system of internal martial defense protects the kingdom of Semarapura by spreading some small Puri or castle in the context of the king's family residence whose positions are lower than Semarapura castle because the small castles were not complemented by the governmental building function.

Some small castles were deliberately built around Puri Semarapura, as Figure 8.

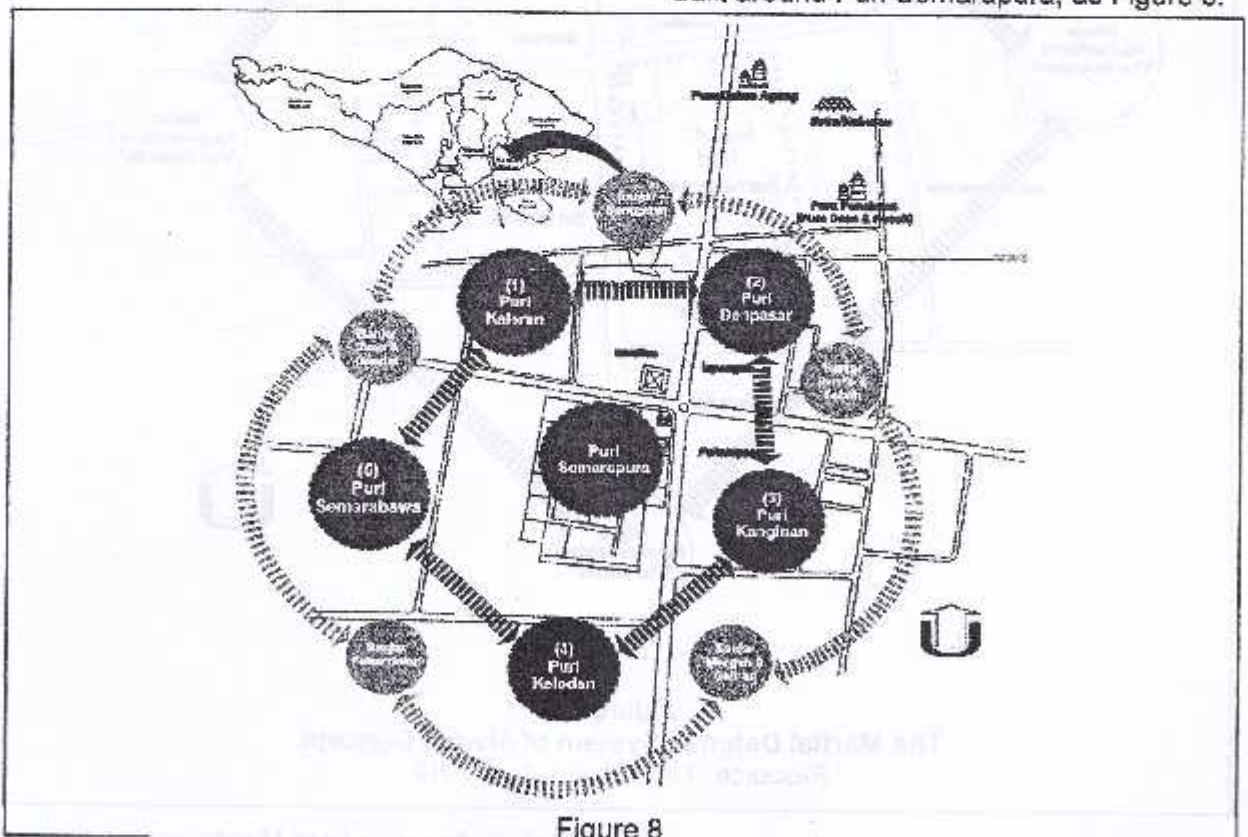


Figure 8

The Martial Defense System of Pengabih Puri Concept

Resource : Data Analysis (2012)

The some small *Puri* were better known as the terminology of *Pengabih Puri* or residence of the royal family who served as the "Protector of the King". It's fully supported by several *Banjars* (sub occupancy territories under a indigenous villages) as a *tameng dada* or king's chest shield (Banjar citizens were as the shields for the King). Residents Banjar are the courtiers who are very loyal to the King and the Kingdom, their ancestor took a part when the Gelgel kingdom was moved to the custom Klungkung village.

Pengabih Puri of Semarapura kingdom consisted of five (5) numbers with the position and some supported *Banjars* as follows:

- a) the castle of *Puri Keleran* was placed at Northward of Semarapura castle and the supported Banjar of Sengguan as the fortress.
- b) the castle of *Puri Denpasar* was located in the Southeast with some supported *Banjars*, such as *Banjar Pande* and *Banjar Lebah*.
- c) the castle of *Puri Kanginan* is positioned on the east with some supported Banjar, such as : *Banjar Mergan* and *Banjar Galiran*.
- d) the castle of *Puri Kelodan* was available in the South, supported by Banjar Pekandelan.
- e) the castle Semarabawa in Southwest of Semarapura Castle with the fortifications of *Banjar Bucu* and *Banjar Bendul*.

Planning of internal martial defense involve: (1) the royal family as *Puri Pengabih* for the Semarapura castle with placement of (5) five surrounded *Puris* which the Semarapura castle was as the center and *Banjar Adats* were as *tameng dada* or the king's chest shield those were positioned between *Pengabih Puri*. The planning could also be categorized as the martial defense system in a real nature or *sekala*.

II. CONCLUSION

From the former description, it can be summarized some matters regarding to the planning on martial defense system of Bali Aga and Bali Apanaga village, below:

1. both villages have a similar planning for martial defense system on the nature of tangible (*sekala*) and intangible term (*niskala*). Bali Aga village has a tangible nature on its martial defense system by using the natural deep ravines as the natural fortress. Meanwhile Bali Aga has multiple tangible nature on its martial defense system by : (i) external term by spreading five *Mancas* at the klungkung kingdom border to another kingdom and (ii) internal term by constructing some small castles around the Semarapura castle as the center. The small castles are supported by very loyal Banjar and its community as *tameng dada* (the king's chest shield).

Bali Aga villages has an intangible nature of martial defense system by putting the three main temple (*Sesuhunan Desa*) at edge and centre of the village, meanwhile Bali Apanaga did the similar one by putting four temple at the border with the other kingdom.

2. the back ground factors underlying the planning of martial defense system at both villages are : (i) the principal of loyalty to former kingdom. Bali Aga still maintains their loyalty to Warmadewa dynasty and Bali Apanaga is under influence of Majapahit, (ii) Bali Aga had ever been attacked by the troop of Panji Sakti, so they built their settlement by placing in two deep ravines as a natural fortress.
3. If we take a look for both villages, Bali Aga and Bali Aga village have a similar planning on martial defense system in term of *niskala* nature. Both village convince that some temples protect their

area and community by the enemy by the principal of magnetic wave. The deference is focused by the planning of martial defense system in term of *sekala* nature. Bali Aga village chooses deep ravines as the main fortress. It means that Bali Aga avoids the open martial defense system and They didn't adopt martial defense system of Warmadewa's kingdom. But Bali Apanaga village just construct openly their martial defense system by multiple layers. Firstly, They put some *Mancas* at the border of others kingdom (external martial defense system) and also put some small castle around the kingdom and the supported Banjar as the king's chest shiel (internal martial defense system. Bali Apanaga adopts the martial defense system in the way of Majapahit kingdom.

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