

"SETRA"
ECOLOGICAL CONCEPT
HINDU TRADITIONAL COMMUNITIES IN BALI
(Case Study In North Kuta District)

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ABSTRACT

Humans (bhuwana alit) as a small form of nature (great bhuwana) are the basic principles of traditional Hindu society living in Bali. Based on this, the Hindu community in Bali highly values and always maintains harmony with nature. The concept of harmony with nature (ecology) can be seen in one of the public facilities of the traditional Hindu community in Bali, Setra. Form of Setra is an area of green open space with a certain width that has a characteristic that is the presence of large trees. The existence of Setra is expected to be able to survive with the development of cremation facilities.

The purpose of this paper is to know and understand the existence of a setra which also contains ecological meaning. This research uses qualitative methods that will be delivered descriptively. Primary data using interview and documentation methods while secondary data through literature review.

Kuta Utara District consists of 6 (six) villages namely Kerobokan Kelod, Kerobokan, Kerobokan Kaja, Tibubeneng, Canggu, Tuka and Dalung. Each village is divided into traditional villages and offices so that it has an influence on the existence of setra. In total there are 21 (twentyone) Setra in Kuta Utara District. Based on field survey results, Setra Desa Kerobokan has the most extensive area with a green environment. Ecological preservation can be seen from the retention of large trees and the arrangement of parks around the location.

Key words: Setra, ecology, Kecamatan Kuta Utara

PRELIMINARY

Problems with land use change are now very common, especially in Badung regency. The land that used to have the concept of green open space is now rapidly changing both in form and function. An example is the transformation of mangrove forests into landfills, hotels, malls, offices and even the development of airport and port facilities. Paddy fields and gardens turned into residential neighborhoods, roadside gardens (telajakan) turned into shops and the loss of river bank. Based on news from Nusa Bali, the findings of the period January to April 2019 in three districts of Badung regency, there were 27 buildings that violated the green line and 234 buildings without building permits (IMB) (NusaBali, 20 June 2019). Regional Regulation No. 3 of 1993 regarding the prohibition of building in the green line also cannot force the community to comply because of economic factors and private land ownership. Based on news from the TribunBali, the reason for the community changing their land use is to increase yields from the land (TribunBali, January 16, 2020). Related to the issue of ownership, based on Antara-Bali, the United Bali Forum (FBB) argues that the government made a green line regulation on land owned by communities instead of government-owned land so that the regulation was considered inappropriate (Antara-Bali, 11 June 2014). Changes in land use from green open space to buildings will certainly have an impact on environmental damage. These changes cannot be dammed because

of economic and ownership factors, but the government also has an obligation to maintain green open space as one of the ecological preservation measures. Possible steps to be taken by the government is to involve the village, especially traditional villages as the lowest part of government that deals directly with the community. The government together with traditional villages must conduct socialization and education to increase understanding of the importance of green open space (RTH).

Village as an environment by traditional Balinese people in principle is designed in harmony with nature. The harmony can be seen in 3 (three) concepts, namely hulu-teben, tri hitakarana and kahyangantiga. The concept of hulu-teben as a guideline for zone or region, tri hitakarana as a guide for behavior and kahyangantiga as a physical or building guide. The concept of kahyangantiga in principle is more towards maintaining human behavior to always be in harmony with God, but if understood in greater depth the concept has a small part related to zone, behavior and physical building, namely Setra. Setra in Balinese is termed as sema or petunon (burning), in Indonesian termed as grave or tomb (stitidalamsilvia, 2017). Setra is an area of prajapati temple environment which is a part of the kahyangan tiga temples, namely Dalem temple. Setra's function is as a place to burn or bury the bodies of people who have died. Setra in Bali has the characteristics of a green environment and grown with large trees. In Niskala, the environment of Setra is believed to be very sacred by the Hindu community in Bali so that no one dares to do strange things if they are in it. As the development of the policies of each village (desa-kala-patra), some of the Setra functioned only to burn and be cultivated without burial. This is certainly very different from some of the setra owned by the Balinese village that does not burn or bury the body (Perthami, 2017). This policy is carried out to accommodate the development of science and technology as well as education related to Setra. The policy has a positive impact on the environment which is seen to be clean. In addition, the government, especially in Badung regency, has also been concerned about the existence of Setra by providing financial assistance for environmental management and physical development. In addition, the Badung government legally has also entered into a setra in the Bali provincial government regulation number 16 of 2009 concerning the spatial planning of the Bali province in 2009-2029. Setra is included in the Green Open Space (RTH) criteria set forth in article 44 paragraph 1 (PERDA Bali Province number 16, 2009). The existence of these government regulations can be understood that the government has made efforts to maintain Green Open Space (RTH), it's just not yet maximized and not fully understood by the community. Besides being a public facility for Ngaben ceremony, Setra can also function as a Green Open Space (RTH). The existence of policies from both the government and the village is a business that can be maximized in the framework of making Setra a Green Open Space (RTH). KahyanganTiga as part of a traditional village has an important role in supporting the government's efforts in maintaining the Green Open Space (RTH). This study aims to find out how the role of villages in preserving while preserving the existing ecology in the environment setra. Kuta Utara District as an area that is now starting to be crowded with foreign and local residents is predicted to have a negative impact on the existence of Setra. Reducing the area of Setra for now is not possible, but the loss of ecology in the area of Setra can threaten Setra as one of the Green Open Space (RTH).

STUDY METHOD

This study uses a qualitative method which will then be explained descriptively. Data collection using purposive sample method with the criteria of study objects located in the district of North Kuta. The consideration of choosing the object of study is the dense population in the North Kuta area. The southern part is filled with foreigners while the northern part is filled by local residents both Bali and outside

Bali. Primary data were obtained through interviews with customary leaders (Bendesa) as well as environmental documentation in each of the traditional villages in the North Kutasubdistrict. Secondary data was obtained by studying a number of libraries related to Green Open Space (RTH). The study began with interviews with representatives of customary leaders (Bendesa) to find out the general condition of SETRA. The next step is observation and documentation to determine the condition of the object of study. The next stage is the discussion carried out by observing the conditions, facilities and ecological setra. These observations will be combined with literature and interview results.

DISCUSSION

Kuta Utara District is one of 6 (six) districts in Badung Regency. Badung regency area which has a posture extending from north to south, placing the North Kuta district in the middle. The southern part is the sub-districts of South Kuta and Kuta, while the northern part is the sub-districts of Mengwi, Abiansemal and Petang. The area of the North Kutasubdistrict consists of 6 (six) official villages and 9 (nine) traditional villages. Kerobokan Village is divided into 3 (three) official villages, namely KerobokanKelod, Tengah and Kaja villages, but is merged into 1 (one) traditional village namely Kerobokan traditional village. The Tibubeneng service village which is a division of the Canggu service village has 3 (three) traditional villages namely the Padonan traditional village, the Tandeg traditional village and the Berawa traditional village. Canggu Village is an official village which is also a traditional village. Dalung village has 3 (three) traditional villages namely Padang Luwih traditional village, Dalung traditional village and Tuka traditional village. Each customary village has a varying number of setra based on the history and agreement of each customary village. Kerobokan traditional village has 8 (eight) sets, Tibubeneng village has 3 (three) sets, Canggu village has 5 (five) sets and Dalung village has 5 (five) sets. Overall, the total area in the North Kuta sub-district is 21 (twenty one). Setra as part of the customary village territory in some places has a special responsibility, termed a pengempon or an extraction. Pengempon or the withdrawal is usually a family whose house is close to the pura dalem or a family that has a certain history related to the pura dalem. All pengempon are traditionally responsible for the temple and indirectly to the environment setra. In general the preservation of the area of stras is the responsibility of all village people who use it and the customary village management tools. As a public area, the use of stakes in 1 (one) customary village varies greatly. 1 (one) setra in 1 (one) customary village may be used by all or only some of the indigenous people. This has resulted in more than one setra in 1 (one) traditional village.



Figure 1. Setra desa adat Kerobokan
Source. Writer document, 2020

From 8 (eight) setra in the Kerobokan traditional village environment, there are 4 (four) setra locations that were successfully documented. Other study objects totaling 4 (four) setra cannot be documented, but the existence of the setra has been communicated with the leader (bendesa) of the Kerobokan village. The documented setra was in the neighborhoods of the banjar Jambe, the banjar Batu Belig, the banjar dukuh and the banjar anyar. Based on observations of objects in the location of all sets have physical equipment such as the boundary wall, the gate as an entrance and an open building (wantilan) for ceremonial purposes and the place of burning (pemuun). The ecology of each setra is also still maintained.

This can be seen from the large number of large trees, especially in Setra, located in the banjar Jambe. Large tree species found in the Setra environment in the Kerobokan traditional village area include Kepuh (*sterculia foetida* linn), pulai (*asltonia* spp.), Frangipani (*plumeria*), tamarindus (*tamarindus indica*), banyan (*ficus benjamina*), falmboyen (*delonix regia*), Suar (*samanea saman*). Based on information from the traditional leader (Bendesa), Anak Agung Putu Sutarja, SH, that the preservation of Setra is the responsibility of the management of the temple and banjar (hamlet). Based on the regulations that have been established that every banjar (dusun) carrying out the cremation ceremony in each of the Kerobokan traditional villages is obliged to carry out environmental cleaning. In addition, the steps taken by the community together with the customary village management are to carry out ongoing cleaning and arrangement of parks and planting of green trees. Based on observations on the object of study, in the eastern part of Batu Belig there is a fairly tall building. This is possible because communication has been made between the traditional village and the owner of the building.



Figure 2. Setra di lingkungan desa adat Padang Luwih, Dalung dan Tuka
source. Writer document, 2020

The Dalung official village is divided into 3 (three) traditional villages namely Padang Luwih traditional village, Dalung traditional village and Tuka traditional village. In these 3 (three) traditional villages there are 5 (five) setras, namely 3 (three) setra located in the Padang Luwih traditional village and 1 (one) setra each located in the Dalung and Tuka traditional villages. Based on observations when observing and documenting, all setra have undertaken physical construction such as a parapet, gate, open building (wantilan) and road structuring. Ecological preservation by maintaining large trees can be seen in the setra in the traditional villages of Padang Luwih and Dalung. The big tree species such as Kepuh (*sterculia foetida* linn), pulai (*asltonia* spp.), Frangipani (*plumeria*), tamarind (*tamarindus indica*), banyan (*ficus benjamina*) and flare (*samanea saman*). Specifically for Setra located in the traditional village of Tuka, only one large tree is still preserved, namely the type of suar tree (*samanea saman*). Based on observations at the location, there is still one large tree with a banyan type (*ficus benjamina*), only due to safety considerations then the cutting is done at the top.



Figure 3. Setra di lingkungan desa dinas Tibubeneg
Source. Writer document, 2020

Setra in the Tibubeneng official village is located in each of the traditional villages namely the Tandeg traditional village, the Padonan traditional village and the Brawa traditional village. Based on the information of the leader (bendesa) of the Padonan village, namely Mr Gede Mintarja, the server of pura dalem, village administrators together with the community in each adat village have full responsibility in maintaining the sustainability of the setra. Specifically for the traditional village of Padonan, there are 2 (two) officers who are responsible every day besides the community and village administrators. Physical facilities such as boundary walls, gates, open buildings (wantilan) for ceremonial purposes and road access are obtained through the BKK (Special Financial Aid) from the government. The ecology in 3 (three) locations of Setra is still maintained. Large trees such as Kepuh (*sterculia foetida* linn), pulai (*asltonia* spp.), Banyan (*ficus benjamina*), flares (*samanea saman*) bamboo (*bambuseae*) and enau (*arenga pinnata*) can still be found in a setra environment.



Figure 4. Setra di lingkungan desa adat Canggu
source. Writer document, 2020

Canggu village has 5 (five) setsra located in Babakan banjar, Pipitan banjar, Canggu banjar and Tegal Gundul banjar. Each setra has been constructed of physical facilities such as a boundary walls and gate. Open buildings (wantilan) which are located in the neighborhood of Setra can only be seen in the Seturan Banjitan Pipitan and Babakan. Open buildings in Canggu setra are separated by public road access, while in Tegal Gundul Setra there are no open buildings. Ecological preservation can be seen in 3 (three) setras, namely in the Banjar Babakan, Pipitan and Tegal Gundul. Large trees that are mostly found in the 3 (three) setras are frangipani (*plumeria*), banyan (*ficus benjamina*) and Kepuh (*sterculia foetida* linn). Specifically in the Setra in Canggu banjar only small ketapang (*terminalia catappa*) are found. This is made possible by the location of the existing setra on the beach with sandy conditions. Based on the results of interviews with the leader (bendesa) of Canggu, namely Mr Nyoman Sujapa, the maintenance of the Setra area is carried out by the penyungsung or pengempon of the temple assisted by the community and village administrators. Setra maintenance is carried out every three months in mutual cooperation.

The life concept legacy by the ancestors of the Hindu community in Bali is in principle is an education for future generations. Environmental education is intended so that human activity as the highest creature does not have a negative impact on other creatures that exist in nature. The meaning contained in the concept of life is to educate human behavior rather than other creatures because human behavior has the greatest potential to damage nature (Soerjani, 2009). Traditional Balinese people who really appreciate nature in every life indirectly understand how to manage it. Large trees in the Setra environment are mostly species of Kepuh (*sterculia foetida* linn), pulai (*asltonia* spp.), Frangipani (*plumeria*), acid (*tamarindus indica*), banyan (*ficus benjamina*), falmboyen (*delonix regia*), flare (*plumeria*), tamarind (*tamarindus indica*), banyan (*ficus benjamina*), falmboyen (*delonix regia*), suar (*Samanea Saman*). All of these plants have advantages in their ability to live in various types of soil. Like Kepuh (*sterculia foetida* linn) and pulai (*asltonia* spp). Both of these tree species have the ability to survive in a dry environment, the stalks are straight, tall and strong and have a long life (Hendrati, 2014). Ecologically, large trees are able to provide life for the surrounding environment. The weathered leaves and stems are a very fertile

medium for the growth of other plants such as shrubs. High stems with a wide reach of branches provide good thermal conditions for soil and air humidity. This will indirectly bring ecosystems to the environment environment. The policy of several traditional villages, especially in the North Kuta Sub-district which does not carry out burial, supports setra in its function as Green Open Space (RTH). Maximizing the physical and non-physical arrangement of senses presents a beautiful setra without reducing the sacredness and haunted impression. This is in line with the opinions of Mr. Nyoman Sujapa and Mr. Gede Mintarja, making Setra function as a Green Open Space (RTH) is very good while still preserving the existing ecology but not to eliminate the environmental harmony of Setra. The leader (Bendesa) of the Kerobokan custom, Mr. Anak Agung Putu Sutarja explained that the setra in its function as a Green Open Space (RTH) is able to be a filter of air pollution, preserving ground water, rainwater infiltration and supporting ecosystems so that it is very good for the village environment and its surroundings. The government as a related party that has the responsibility for the existence of Green Open Space (RTH) also provides support for the conservation of electricity. This responsibility is realized in the form of Special Financial Assistance (BKK). Setra, which is located in the North Kuta district, has largely used these funds to preserve the existence of Setra. Construction of a dividing wall, archway, open buildings (wantilan) and roads have been carried out so that the setra looks beautiful. Setra as a public facility owned by a customary village in principle provides benefits to the government related to planning and spatial planning. That is caused by 2 (two) factors, namely the area of the area of Setra will never increase and indirectly become Green Open Space (RTH). Ngaben ceremony (burning the body) provides savings in space usage so it does not require long-term planning from the government. The existence of Setra certainly facilitates the government in holding Green Open Space (RTH). Besides that, Setra in the customary village environment makes it easy for the government in terms of maintenance because it is carried out jointly with the community (Yudiantini, 2018). In addition to the physical steps, non-physical steps can be taken in maintaining ecology in the environment setra. this example can be done through educating stories to future generations like in the village of Bayung Gede. The myth that humans are born of wood (tued) and the belief in rebirth (reincarnation) forms the tradition and culture of hanging the placenta on trees in a setra environment (Suka and Putri, 2016). Education related to these myths has similarities with a haunted atmosphere because in the environment of Setra there are large trees. Ecologically, the myth has a positive impact on human behavior. Fear will lead human behavior to always respect the things they fear. However, nature really does not need to be feared, but must be respected. All actions of life must always respect nature and its contents, such as the concept of Bhuwana Agung and the Bhuana Alit. The human body (bhuwana alit) is a small form of the universe (bhuwana agung). Respect for nature means respecting oneself as human being with the highest grace (Wiana, 2007).

CONCLUSION

Based on the results of a study of Setra in the North Kuta sub-district, the following conclusions are obtained:

1. The ecology of each setra in the North Kuta area is still preserved, it can be seen from the large number of large trees.
2. Types of large trees that are still preserved such as Kepuh (*sterculia foetida* linn), pulai (*asitonia* spp.), Frangipani (*plumeria*), tamarind (*tamarindus indica*), banyan (*ficus benjamina*), falmboyan (*delonix regia*), suar (*plumeria*) and enau (*arenga pinnata*).

3. Each customary village has its own way of preserving the temple, such as assigning 2 (two) people to maintain cleanliness, requiring the community conducting a cremation ceremony to do cleaning, mutual cooperation in each banjar (dusun) or together with the management traditional village.
4. In general, the customary leader (Bendesa) strongly agrees that Setra can also function as a Green Open Space (RTH), only that there needs to be a limit so that the sacred value of Setra's environment as part of the temple is maintained.
5. The government as the party that has the obligation in planning the Green Open Space (RTH) has provided assistance to the village in order to maintain the sustainability of the senses.
6. Setra as Green Open Space (RTH) has its own excellences and advantages for both the village community and the government. As one of the public facilities for the Ngaben ceremony and part of the Kahyangan Tiga, Setra has a sacred value that will always be symbolized by the people in Bali, especially in the North Kuta area. The existence of Setra has a role in reducing air pollution and protecting the ecosystem. As a setra and Green Open Space (RTH), the government has been assisted by traditional villages in the territorial management.

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