

THE ROLE OF COMMUNITY IN SAFEGUARDING THE HISTORY OF DENPASAR

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Ni Ketut Ayu Siwalatri

*Program Magister Arsitektur Fakultas Teknik Universitas Udayana
Jalan PB Sudirman, Denpasar Bali*

Abstrak. Denpasar memiliki berbagai pusaka budaya yang masih digunakan oleh masyarakatnya sampai saat ini. *Living culture* atau aset pusaka tan ragawi mengacu pada praktek budaya, representasi, ekspresi, ilmu pengetahuan dan keterampilan yang dimiliki oleh masyarakat local. Globalisasi dan kemajuan teknologi informasi adalah beberapa factor yang mempengaruhi masyarakat untuk mengubah dan melakukan re-interpretasi pada tradisi yang telah diturunkan dari beberapa generasi. Tulisan ini ingin mengupas tentang peranan masyarakat dalam menjaga dan melestarikan pusaka tan ragawi termasuk didalamnya arsitektur dan lingkungan terbangun. Dari penelitian ini diperoleh kesimpulan bahwa perubahan yang terjadi mengikuti trend sebagai representasi kemampuan ekonomi dari pemilikinya dan kadang mengabaikan filosofi dan pengetahuan/*tatwa* dan etika/*susila* yang biasanya digunakan oleh masyarakat dalam menata keruangan dan lingkungan mereka. Pada masa lalu pengetahuan dimiliki oleh kaum Brahmana dalam kekuasaan raja, dan masyarakat hanya memiliki sedikit pengetahuan dalam menjalankan tradisi dan makna yang terkandung di dalamnya. Pengetahuan yang tersimpan dalam artefak harus disosialisasikan sehingga perubahan yang terjadi masih tetap mengakar pada budaya local dan tetap mampu menjaga identitas kota Denpasar.

Kata Kunci: Menjaga; Pusaka tanragawi; Peranan masyarakat

[The Role of Community in Safeguarding the History of Denpasar]. Denpasar has a variety of heritage assets that are still used by the people. Living Culture or intangible cultural heritage refers to the practices, representations, expressions, knowledge and skills owned by local community. Globalization and information technology are factors that influence people to change and reinterpret their traditions that have been carried out for generations. This paper aims to explore the role and rights of the community to safeguarding their architecture and built environment. From this study can be concluded that the changes made to the architecture and built environment are mostly carried out by following the current trends as a representation of the economic capacity of the owner and sometimes ignoring the rules and knowledge/*tatwa* and norm/*susila* that were previously used by the community for spatial arrangement of their environment. In the past, knowledge was possessed by Brahmins in the power of the king, and the people only carry out traditions with little knowledge of the meaning contained in it. The knowledge stored in artefacts needs to be socialized or published so the changes made are still rooted in the local cultural character and can maintain the identity of the city of Denpasar.

Keyword: Safeguarding; Living culture; The role of community

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1. INTRODUCTION

The island of Bali is well known as one of the world's tourist destinations, and has repeatedly become one of the most popular tourist destinations in the world. One reason Bali attract many tourists is the uniqueness of culture and traditions of the community and it still carried out

until now or often referred to as living culture or intangible cultural heritage (Utama, 2016).

Last decade many parties such as government, academics, and artist have concerns about the loss of many ICHs of Denpasar. Development and modernization is one of the factors that causes a lot of the knowledge and skills possessed by certain groups of people begin to fade away and the current generation is begins to turn away from

their culture and traditions. Safeguarding living culture amidst the onslaught of globalization and the advancement of information technology has its own challenges. Ease of getting information is huge influences the community's perspective on their traditions and beside that individuality, efficiency and the society getting more busy are the obstacles for the community to carry out their tradition.

At present Indonesia as a growing country and development is being carried out rapidly. The consequences of development are changes that occur in all fields including architecture and built environment. This condition is one of the reasons for the importance of safeguarding ICH owned by the community so that it can continue to synergize with ongoing development. Architecture is better known as physical culture, but in buildings that are assets inherited contained philosophy, science and technology which are evidence of the thoughts of previous ancestors.

Intangible cultural heritage exists only in the present. The expressions of the past that are no longer practiced as part of cultural history are not intangible cultural heritage as defined in the Convention for the Safeguarding of Intangible Cultural Heritage.

Intangible Cultural Heritage

The conservation step was initially only aimed at artifacts as an evidence of the cultural development of people in various places in the world, but in the last few decades there have been many concerns about the disappearance of knowledge and skills possessed by community because of various reasons such as modernization, technology information and individualism. UNESCO as a world institution has responsibility for maintaining cultural sustainability in the world began to pay attention to the importance of safeguarding ICH. Heritage is not only limited to physical artifacts, but also includes various skills, knowledge, and oral traditions that belong to certain groups of people. In 2003 UNESCO published a convention to save ICH and it were ratified by many countries and in 2011 the 6th convention was held in Bali.

The first line of ICH convention state: "The processes of globalization and social transformation, alongside the conditions they

create for renewed dialogue among communities, also give rise, as does the phenomenon of intolerance, to grave threats of deterioration, disappearance, and destruction of the intangible cultural heritage, in particular owing to a lack of resources for safeguarding such heritage (UNESCO, 2011).

According to UNESCO Intangible cultural heritage (ICH) refers to "*practices, representations, expressions, knowledge and know-how, transmitted from generation to generation within communities, created and transformed continuously by them, depending on the environment and their interaction with nature and history*". The ICH consisted of: (a) Oral tradition and its expression, including language which is the media to inherit physical tan culture; (b) Performing Arts; (c) Practice social, ritual and festival; (d) Knowledge and practices related to nature and the world; and (e) Traditional handicrafts.

The ICh definition includes the knowledge, skills, traditions and practices possessed by a group of people, but UNESCO places more emphasis on the wealth of knowledge and skills that must be saved. It thrives on its basis in communities and depends on those whose knowledge of traditions, skills and customs are passed on to the rest of the community, from generation to generation, or to other communities. Knowledge and skills become the soul of safeguarding ICH, because ICH always changing, recreating being enriched by each new generation (UNESCO, 2003). Safeguarding them is about the transferring of knowledge, skills and meaning. Safeguarding means making sure that intangible cultural heritage remains an active part of life of the people.

ICH is representation of the human way of life and how they place themselves in the environment.

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*Email ayusiwalatri@unud.ac.id

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ICH is a human response to the environment that is represented in various forms of culture (Siwalatri, 2018). Therefore ICH can be philosophy of the community. The response of each person or group of people were different because it relates to creativity and innovation. Safeguarding ICH also has the notion of maintaining the diversity of human culture. The Universal Declaration on Cultural Diversity is embodied in the uniqueness and plurality of the identities of the groups and societies making up humankind (Lenzerini, 2011). Intangible cultural heritage is what communities today recognize as part of their cultural heritage. Therefore, it is often called "living heritage" (UNESCO, 2011). Definition of living culture or ICH is the form of culture that still used by its people, it is can change according to the needs of the people. ICH can be reinterpreted or recreate according to the cultural development of the community or influences by external conditions. The dynamic character possessed by ICH requires an appropriate definition of ICH before take safeguarding step. The question then arises how to safeguarding ICH, which it is always changes according to the needs of its people. Many countries developed policy to safeguarding their ICH such as Rumania, Finland and also Indonesia because there is a risk that certain elements of intangible cultural heritage could die out or disappear without help because of some reason such as globalization and development (National Board of Antiquities, 2016). Indonesian government in safeguarding ICH was done through Heritage city Program (Ministry of Culture and Tourism, 2003). In this program the city which declared as heritage city has identified their heritage asset both tangible and intangible. Lazerini state that ICH has inextricable connection between culture and human rights and both in terms of their mutually supporting nature. He was empahasis in developing international cultural heritage law to safeguarding ICH (Borelli & Lenzerini, 2012). In safeguarding ICH that belong to certain people are the role of the people, the outsider could encourage the people to maintain their ICH. International cultural law for safeguarding ICH may have different point of view in seeing how to protect the ICH.

2. METHOD

Data for this research was done by conducting observations, in-depth interviews with the community and figures which have influence in cultural development in Denpasar and participating in various festivals conducted by the community. Interviews were conducted with artists, traditional elders, informal leaders such as head of the villages, kings, and heads of cultural services. Data that have been collected will categorized and classified by using UNESCO's category and identify how the community plays a role in safeguarding, making changes and reinterpreting their cultural assets and described by following rational structures.

3. RESULT AND DISCUSSION

3.1 Intangible Cultural Heritage in Denpasar City

Identification that has been done for ICH that owned by Denpasar community and ICH that belong to society of Denpasar can be categorized into five namely, knowledge and skill, ritual procession, culinary, art and performance, and tradition (Siwalatri, 2018). Most of the ICH are still exist and some of them are fade away because of many reason, for example irrigation system/*subak* is one of the world heritages established by UNESCO, but is currently starting to decrease due to the decline in the number of wetlands. According to Tribune News, agricultural fields, especially rice fields in 2019, have shrunk by 230.6 hectares from 2018 in Denpasar (Bali Tribune News, October 2019) The decrease in the number and quality of ICH is caused by various reasons such as globalization, infrastructure development, technological development, tourism and the changing way of life of the people. In architecture the changes that occur in heritage are caused by technological developments, the availability of organic building materials and construction systems that use modern approaches, so that adaptation to building knowledge and skills is needed.

The condition which must also get attention is commodification. Because of changes in the activities and lifestyles, people are commodified the form of culture, resulting in loss of knowledge

for the next generation, while safeguarding ICH emphasizes the inheritance of values and meanings of ICH and not only on its physical form



Figure 1. Building in temple using modern material
Resource: (Siwalatri, 2018)

3.2 The Role Of Community in Safeguarding Intangible Cultural Heritage

The culture of the people of Denpasar or Bali in particular developed based on their belief system, Hinduism. In Hinduism there are three pillars or principles that form the principles of people's lives, namely *tatwa*, *susila* and *upacara*. *Tatwa* is the philosophy of the Balinese people, *susila* is related to ethics and *upacara* is a ritual procession to complete the activities carried out by the community. The word *tatwa* is often used to state that whatever is created must refer to the philosophy of its people, and from this philosophy it can be generated to meaning, knowledge, and values that are believed by its people.

These three principles are the foundation of Balinese society to create something, whether it is related to art, architecture, or any specific physical and cultural elements that shape ICH at any given moment. In the era of freedom and globalization, everyone can create something, but for the Balinese people creation must still refer to the philosophy of the Balinese people, hold ethics and be responsible to God for what he has created and this attitude is one way to keep the ICH of the people still having their identity.

In article 2 of ICH convention states that intangible cultural heritage as "practices, representations, expressions, knowledge, skills that communities, groups and, in some cases, individuals recognize as part of their cultural heritage", recognize that these subjects are the bearers of the intangible cultural heritage. Secondly, the Preamble and Article 2(1) of the ICH Convention recognize that communities, groups and, in some cases,

individuals play an important role in the production, safeguarding, maintenance, transmission and re-creation of the intangible cultural heritage. Definition of community, group and individual are described below (Urbinati, 2012):

1. Communities are networks of people whose sense of identity or connectedness emerges from a shared historical relationship that is rooted in the practice and transmission of, or engagement with, their intangible cultural heritage;

2. Groups comprise people within or across communities who share characteristics such as skills, experience and special knowledge, and thus perform specific roles in the present and future practice, re-creation and/or transmission of their intangible cultural heritage as, for example, cultural custodians, practitioners or apprentices;

3. Individuals are those within or across communities who have distinct skills, knowledge, experience or other characteristics, and thus perform specific roles in the present and future practice, re-creation and/or transmission of their intangible cultural heritage as, for example, cultural custodians, practitioners and, where appropriate, apprentices.

In maintaining ICH which is still used by its people there are two actors who play an important role, are the creator and bearer, therefore community have to give space for creator to recreate and reinterpret their ICH into new cultural form by keeping its meaning or values. It means that ICH is always changing according to the expectations and needs of its creators and bearers (Lenzerini, 2011).

The Creator: is person or group of people who have attention and awareness to safeguarding ICH and do reinterpretation and actualization of past cultural forms. In doing recreation, it must still refer to the *tatwa*/philosophy and *susila*/ethics of the community or based on values, knowledge, skills and the beliefs of community members. Community participation in safeguarding ICH can be divided into several categories such as the role of creators can be done voluntarily to express their creativity, or can also be invited by the policy makers to do the creation and reinterpretation of the ICH which began to fade or do the creation to get material or material benefits. The success of the creation of a new form of culture is expressed through its ability to be able to be accepted by society and recognized to be able to improve the quality of

culture both socially, economically, environmentally or educationally.

Creators in Denpasar in particular have a wide opportunity to create new forms of culture that remain based on the way of life of their people because local governments or social organization in many villages create various festivals where creators can show their creations. Various examples of well-developed community creations, such as the form of *ogoh-ogoh* created by young people to enliven the Nyepi holiday, or use woven coconut leaves which was originally only used as a ceremonial tool, is now developing for wedding decorations. The opportunity to create new forms is not limited as long as it is according to the *tatwa*, *susila* and *upacara*.



Figure 2. The *Ogoh-ogoh* creation to celebrate Silent day using modern material and technology but still maintain identity of community

Resource: (Siwalatri, 2018)

This opportunity is also possible because of the nature of Balinese people who are have open mind to accept change as long as it is considered capable of improving their quality of life. This opportunity is also chance to actualize previous cultural form that shaping the ICH into something that is needed by the community. Reinterpretation also raises the possibility of misinterpretation therefore the role of local government and other communities is needed to provide guidance and control of recreation conducted by the community. The role of local government as a control institution to prevent or minimize degradation of cultural quality is important. Minimizing misinterpretation can be

done through education and socialization of the values of *tatwa* and *susila* in the community. In addition, the community as user naturally selects the creations. New creations that can be accepted by the wider community become one of the acknowledgments that they have succeeded in meeting the needs of society.

The bearer is the community or generation who responsible for handed down the ICH to the next generation. Bearer must have a deep understanding to be able to pass down the ICH thoroughly. To achieve a deep and complete understanding can be done through education, research or exploring the meaning and value of ICH stored in various forms of physical culture. In addition, the bearer must be able to criticize the creation or reinterpretation of the creator whether it is in accordance with the manner and moral of the community. Or in other words, the bearer is also responsible for continuing the ICH correctly as their responsibility to maintain the ICH.



Figure 3. Main gate of Kesiman Palace made of brick stone. Craftmanship for making brick stone construction has been rare found today

The phenomenon that is occur today is commodification. Many forms of sacral art are commodified due to various circumstances. One of the reason is the change in people's livelihoods and the time left to carry out the tradition is very limited, so that commodification becomes an opportunity for the community to produce ceremonial facilities into tradable commodities. Commodification is inevitable because of changes in community livehoods from farming communities into business industrial societies. Commodification is one of people's choices to continue to carry out their traditions. Commodification must be accompanied by an increase of understanding in the meaning contained in all forms of culture .

Commodification has occurred in Denpasar, especially for the ceremonial facilities and ceremonial processions that must be performed. The people of Denpasar have entered the industrial era where there was not much time left to prepare series of ritual procession.



Figure 4. Commodification of offering for ritual procession

Safeguarding ICH is concerned with how to handed down to the next generation, but on one hand the younger generation has an interest in many things and on the other hand, keeping tradition is one of the obligations that must be done. Education has become the choices to preserve and bequeath the ICH of the Denpasar community. There are now many courses open to improve people's understanding and skills in meaning, knowledge in various forms of culture such as dance, painting, making offering courses, traditional fashion courses etc. These courses are held by creators, Brahmins and experts in their fields so that understanding of the principles, moral conduct of the community is maintained and even increased. In addition, due to the development of information technology, many people share knowledge and skills on making various ceremonial facilities through video tutorials that can be accessed by the public. Increasing public awareness of the ICH that is owned and the desire to continuously learn and explore the knowledge stored behind various forms of local culture can be one approach to maintain the ICH of Denpasar society.

ICH is not something static, but continues to grow in accordance with the development of its community. Research and interpretation on ICH owned by the community and actualizing it in the present life is one of the obligations of researchers and scholars. Academics or researchers have an obligation to explore and interpret the cultural forms and meanings contained therein. Academics today can be analogized as Brahmins who have knowledge of various forms of the culture. The researcher must reinterpret the past ICH and

actualize it for the present according to the needs of the community. Actualization of current cultural forms must consider development of technology, efficiency and must continue to refer to the manner and ethics of the people of Denpasar. Actualization applied to cultural forms often emphasizes the appearance of physical forms to express the cultural identity of the community, but the actualization of cultural forms aimed at safeguarding the ICH must be balanced between maintaining the physical appearance to maintain identity, but must also remain based on the value of life and immoral society. Actualization also mean creating new forms of culture but still retains the previous cultural identity and the meaning. Actualization has done by society on the cultural forms such as various performing arts, ritual processions, traditional culinary and architecture. With the advancement of information technology, academics are digging up literature from the past and interpreting and disseminating information to the public through various media

UNESCO in the ICH safeguarding media-kit places more emphasis on the role of the government to maintain the ICH and the government can propose the best ICH owned by the community to be nominated and financed by UNESCO. But ICH belongs to the community and is the result of the creation of artists and the community so that the role of government is not too significant. Lenzerini also believes that the government only has a minor role in maintaining ICH. The community has a central role in maintaining ICH. In Denpasar, the government provides space for artists and the public to exhibit their creations through Festival, exhibition, or competition inter villages. Besides that the government acts as a control institution to keep the creations created are not contrary to the principles of *tatwa, susila* and *Upacara*.

4. CONCLUSION

The role of the community in maintaining ICH is adjusted to the role in the community. Every member of the community has an important role in accordance with *the dharma*/duty they carry. Reinterpretation and actualization of old cultural forms must always be done so that it remains the identity of the people of Denpasar. Safeguarding ICH not only pays attention to the outward

appearances but also have to continue to explore the meaning and values that underlie the predecessors in creating various cultural forms that shape the ICH of Denpasar society.

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