

Preservation of The Heritage of The Pura Dasar Bhuwana Gelgel Klungkung Bali Through Writing Inscriptions

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Abstract. Several scientific works have been published on the *Pura Dasar Bhuwana Gelgel* (PDBG) of Klungkung. Still, they have yet to systematically disclose the development of the religious system from the pre-Hindu era to the heyday of Hinduism in Gelgel. Interested in the heritage in and around the temple environment, we chose PDBG as our research object. This study reveals the long journey of various phenomena in social and religious life, from the megalithic era, where stones were used, to *pelinggih* (shrines) as a medium of worship as they appear magnificent today. To realize the sustainability of the temple's existence, appropriate steps are needed for its preservation: protecting, developing, and utilizing the heritage in it. Starting from these heritage preservation efforts, the research raised the title: "Preserving Inheritance at the Bhuwana Gelgel Klungkung Bali Basic Temple through Writing Inscriptions"; as it is known that the source of data needed for writing inscriptions is much shorter than documents in book form. In this case, precise and selective steps are required in selecting material from book sources due to research carried out in 2020. The same is true in preparing the manuscript. For this reason, archaeological (archive) and genealogical (origin) methods were chosen for collecting data and writing using digital techniques.

Keywords: Preservation, inheritance, correspondence, and inscriptions

1. Introduction

At present, many temples in Bali, especially those with the status of *kahyangan Jagat*, *dang kahyangan*, *tri kahyangan* and *kahyangan*, already have historical records in the form of books, *puranas* (Ancient stories) and other documentation forms. Some of them, besides documentation in book form, for worship needs were made in copper material known as inscriptions. Copper inscriptions have been made since the reign of the kings of the ancient Balinese era, which lasted from the 10th to the 14th century AD. The results of Goris' research (1954) in his book entitled *Inscriptions of Bali*, published by the Institute of Language and Culture (Faculty of Literature and Philosophy) at the University of Indonesia regarding the reign of kings of the Ancient Balinese Era, that all readings were sourced from copper material. The inscription is still in good condition, even though it is tens of centuries old. Inspired by this experience, this research (2022) is focused on making the output in the form of a copper inscription.

The two output forms, published in book form (2020) and the form of a *purana* (2021), is very important for the Hindu community in Bali, especially for the members of the community and temple guards. As is well known, the status of the *Pura Dasar Bhuwana Gelgel* [Bhuwana Gelgel Basic Temple], apart from being the *Pura Penataran Kerajaan Gelgel* [Upgrading Temple of the Gelgel Kingdom], also has the status of a Subak Temple, Melanting Temple, and Kahyangan Jagat Bali (A.A.Gede Raka et al., 2020). How important is the function carried out over the status owned then and until now? Because of that, it is urgent to make documents for various phenomena that occur, as was the tradition in the era of the ancient Balinese kings. Starting from this tradition, for the output of the third year (2022), the form of the document is in the form of a copper inscription. It is an appropriate policy decision because it is made of copper, so it can last a long time and be passed down from generation to generation.

To maintain resilience in dealing with time so that it remains sustainable. There are two problems faced. First, how to preserve heritage to avoid damage and destruction or destruction? Second, how are the efforts made to maintain the sustainability of the beliefs of the Gelgel Village community towards PDBG?

According to its place, According to its place, culture is dynamic and changes rapidly over time. This phenomenon can occur due to the progress of the times, accompanied by the rapid development of science and information technology and digital technology 4.0, characterized by YouTube (Arifin, 2019). As an effort to anticipate the occurrence of drastic and undeniable changes that can have implications for the attitudes and behaviour of the Balinese people, especially the people in Gelgel Klungkung Village. One of the concerns that always overshadows is the negative influence on the preservation and continuity of the existence of the *Dasar Bhuwana Gelgel Temple*. To anticipate undesirable things to happen, namely to make documentation in the form of inscriptions using copper material.

The specific objectives for preserving heritage through copper inscriptions correspond to the issues raised in this study: (1) to know and understand how to preserve heritage to avoid damage, destruction or destruction? (2) to know and understand the efforts made to maintain the sustainability of the beliefs of the Gelgel Village community towards PDBG.

2. Method

This study uses the Foucault archaeology and genealogy methods. The archaeological method is used to analyze archives, and genealogy emphasizes origins and causation, which can be used to examine archives (Foucault in Santoso, 2010: 165). In this case, the archives are the temple's archaeological heritage and the environment around the temple. Genealogy emphasizes the origin by observing physical and non-physical inheritance. As well as assisted literature study to get a systematic description of the periodization or era of heritage. Then, the inscription adopted modern writing technology, namely, digital technology.

3. Result and Discussions

3.1. Definition of Preservation and Forms of Heritage

According to the Big Indonesian Dictionary (2008: 820), preservation means protection (conservation) from destruction or damage; sustainability. Then, heritage preservation is an effort to provide security or preservation of the natural, cultural, and mixed heritage of nature and culture to avoid damage or destruction. From the perspective of the Law of the Republic

of Indonesia Number 11 of 2010 concerning Cultural Heritage that preservation is a dynamic effort to maintain the existence of Cultural Conservation and its values by protecting, developing, and utilizing it (Ministry of Culture and Tourism, Directorate General of History and Antiquities, 2010: 5). When compared between the two definitions above, both are very appropriate when it comes to preserving heritage in PDBG. It is evidenced by the many heritages classified as Cultural Heritage that still exists today in the temple, such as heritage stones from the megalith era, statues of the goddess of fertility, the Balai Agung building, the Meru building, Padmasana, temples, *pelinggih* buildings and other complementary buildings.

To preserve all of this heritage, including buildings as an integral part of the PDBG, three essential things can be done, namely protecting, developing and utilizing. These three aspects are fundamental to be carried out to maintain the all-natural, cultural and collaborative heritage of nature and culture to survive physically and non-physically as before. By referring to the Foucault method (in Santoso, 2010: 165) that from the physical aspect, an overview of the periodization of heritage can be known through an archaeological approach (archives). Using an archaeological method requires careful observation of the form and function of inheritance to identify the periodization or classification of the era of inheritance. This approach shows that the heritage in PDBG can be classified into two periods, namely the prehistoric period (pre-Hindu era) and the historical period (Hindu era).

The prehistoric (pre-Hindu) period can be divided into four eras, namely: the Old Stone Age, the Middle Stone Age, the Young Stone Age, and the Big Stone Age, which developed together with the Metal Age (Poesponegoro, Marwati Djoened and Nugroho Notosusanto, 1984). The inheritance in the form of a stone throne in Gelgel Village and groups of natural stones that are stored in three *pelinggih* in PDBG belong to the legacy of the Megalithic era (Kempers, A.J. Bernert, 1956), and this era took place towards the end of the BC centuries, namely 2000 years ago. Then, the period of history (Hindu influence), especially in Gelgel Bali, is indicated by the Bale Agung building with 24 pillars, as in the case of Gunung Raung Temple, Taro Tegalalang Village, Gianyar. Gunung Raung Temple is closely related to the arrival of Resi Markandeya in Bali in the 8th century AD. The construction of Meru adorns PDBG, which is traditionally believed to be the legacy of Empu Kuturan and is the core building of *sthana* Sang Hyang Tri Murthi. Besides that, he was also known as the *purohito* (palace priest) of King Udayana in Bali in the 11th century AD. Then, the Padmasana Tiga building and various other forms of Padmasana buildings were introduced by Dang Hyang Nirartha. He is known as a spiritual, religious and architectural figure in Bali (Raka, 2016: 1; Raka et al., 2021: 9).

The genealogical approach is used to analyze origins. This research is expected to reveal the origins of heritage in PDBG. As with the explanation of natural and cultural heritage through archaeological studies of heritage which is the temple's medium of worship, the existence of heritage stored in the temple can describe the long history of the socio-religious life of the Gelgel community. This is reinforced by the existence of natural heritage from the megalithic era in the form of groups of river stones which are currently placed in three shrines and heritage from the Hindu era, such as Balai Agung, *pelinggih* Meru from five to eleven roofs and other *pelinggih* buildings which are quite a lot. This phenomenon illustrates that religious and social life continued from the megalithic era to the entry of Hindu influence and experienced its peak during the reign of Dalem Waturenggong in Gelgel Klungkung in the 16th century AD (Tim Penyusun, 1980).

3.2. Functions of Heritage

Based on the description of the heritage in the temple above, it can be an inspiration to reveal the importance of the PDBG function in the context of social and religious life in the past in Gelgel Village. The amount of inheritance is relatively large and comes from the Megalithic (pre-Hindu) and historical (Hindu) times. If observed, there appears to be continuity (continuity) of the inheritance function. Although there has been development, this cannot be separated from the influence of space (village), time, circumstances (Patra) and rulers in their respective leadership eras. In the course of quite a long time, approximately 16 centuries, from the Megalithic era, which lasted until the end of the centuries AD until the reign of Dalem Waturenggong in Gelgel in the 16th century AD, the status of the temple underwent many developments. As revealed by Foucault, that truth is limited by space and time. Referring to Foucault's theory (in Santoso, 2010: 165), status developments occurred in PDBG as a form of legitimacy from the rulers who controlled the government during his reign.

The impact of role of the rulers at that time on the policies adopted was reflected in the temple's status. If we observe the status of the temple from its inception until the heyday of Dalem Waturenggong, PDBG has five statuses, namely: Ulun Suwi Temple or its equivalent, having the status of a Functional Temple related to irrigation issues; Melanting Temple, with the status of a functional temple related to traders; Pura Kahyangan Tiga, with the status of a territorial temple whose existence is bound by regional unity; Pura/Kahyangan Jagat, has the status of a public temple apart from functional relationships, territorial ties, blood relations, and other forms of ties; and the Penataran Kingdom Temple which also has the status of a temple that is free from various ties or has the same status as a public temple.

In the context of the functions, the five temples mentioned above carry out their respective functions, namely as follows.

Subak Temple or its equivalent, the *Sthana*'s place of Ida Bhatari Sri is the Goddess of Fertility, and her worshipers are farmers;

Melanting Temple, *sthana*'s place of Ida Bhatari Melanting as the Goddess of Blessings in the form of profits, and her clothes are traders;

Pura Kahyangan Tiga, *sthana*'s place of Ida Sang Hyang Tri Murthi, namely: Pura Desa *sthana* Ida Bhatara Brahma as the creator of nature and its contents; Pura Puseh *sthana* Ida Bhatara Wisnu as the caretaker of the universe and its contents; and Pura Dalem *sthana* Ida Bhatara Ciwa as a fuse and returns to its origins. The worshipers are those who live bound by a single territorial area;

Kahyangan Jagat Temple includes: Sat Kahyangan, Sad Kahyangan, Dang Kahyangan, and other holy places or temples that are equal, as *sthana* Ida Bhatara/i or Istadewata God Almighty. The worshipers are members of the Hindu community in Bali and members of the Hindu community living outside Bali;

Penataran Kerajaan Temple; temples whose existence functions as Upgrading, and are characterized by the existence of Catur Lawa Temples, such as: Penataran Sasih Pejeng-Gianyar Temple, Besakih-Karangasem Temple, and Basic Bhuwana Gelgel-Klungkung Temple. The worshipers are all Hindus in Bali and Hindus living outside Bali (Raka, et.al, et al, 2021).

The function carried out by PDBG is so essential. It has even been proven that in a long journey, it can survive to this day. It was not possible because of the flexible nature of Hinduism, which gives spirit (strength) to the *pengemong* (supporters), *penyungsong* (worshippers), and government controllers from time to time. Even though it is full of dynamics and changes, the

continuity of the multi-function can be maintained, even in the face of a global era full of challenges and trials.

3.3 Preservation of Heritage

Preservation, as stated above, is a dynamic effort to maintain the existence of Cultural Heritage and its value by protecting, developing and utilizing it. These three aspects are fundamental to maintaining the integrity of the heritage so that it can last throughout the ages. The following is a brief description of the three efforts in question.

Protection of Heritage. This method can be done by preventing and overcoming damage, destruction or destruction by saving it, namely by storing inheritance in the form of *pelinggih*; establishing and securing the zoning of the temple by constructing a dividing wall so that it is separated from the main road; and restoration. One of them is to restore Candi Bentar without leaving its original form and complement the damaged material with material that matches the original padas and bricks. This restoration activity has been carried out twice by the Bali-NTT Bedulu-Gianyar Cultural Heritage Conservation Center. In 2012 restoration was made to Candi Bentar, and in 2015, restoration was carried out to Kori Agung (Indrayani, Ida Ayu Agung, et al., 2014).

Development of Heritage. One effort that can be made is to conduct research activities, and the results can be published in the form of books, puranas, social media, and other forms of publication. Research efforts it was carried out in 2020, and the results were published in book form entitled “Pura Dasar Bhuwana Gelgel Klungkung Kahyangan Jagat” in 2021 (Raka et al., 2021).

Utilization of Heritage. Apart from utilizing heritage as a means of worship, as has been going on until now, efforts can also be made by making heritage a tourist attraction. The plan to make it a tourist attraction is one of the programs of the Klungkung Regency Government to support city tourism activities (city tour). The plan to develop a city tour (city tour) is the right choice to support various cultural activities that will be held at the Bali Cultural Center (PKB) Klungkung.

3.3. Writing of Inscription

Human life, especially in the global era, is vulnerable to change and greatly influences attitudes, behaviour and culture. To anticipate undesirable things to happen to the existence of PDBG, which is full of religious, cultural, scientific, educational, and other values, requires appropriate efforts to preserve it. In addition to efforts to preserve heritage by protecting, developing and utilizing it, it is necessary to strengthen the confidence of future generations responsible for the preservation and sustainability of PDBG. Reinforcement means efforts to save by making documents in the form of books and puranas. These efforts have been made in the first year (2020) of the bookmaking and the second year (2021) of the making of the *puranas*. Physically, the existence of books and *puranas* continues to decrease because they have been consumed by the public, although this can be overcome by holding production reproduction. When referring to Althusser's concept (2008: xiv), to maintain the continuity of the process of production reproduction, the state is developed as the highest structure that unites and forces individuals to stick together and move to carry out these processes. In the context of the PDBG, the one responsible for reproducing the existence of documents in

whatever form is the Traditional Village. It is done so that the source of information in the form of the two products remains sustainable.

However, the existence of a digital technology system in writing inscriptions on copper sheets ensures the continuity of the heritage values that exist in the temple. Based on the considerations of the research team and temple officials, they produced a policy for making copper inscriptions. This choice is very appropriate because the copper material is hard and durable. This is evidenced by inscriptions left by ancient Balinese kings who ruled Bali from the 10th to 14th centuries AD, where all forms of documentation used copper and could last for dozens of centuries (Goris, 1954). This is the main motivation to save the noble values of inheritance in PDBG through writing inscriptions or utilizing copper materials. This is the right choice because, on the one hand, as the next generation of nation-building, it is appropriate to preserve heritage, both in the physical and non-physical fields. On the other hand, as a manifestation of the open and selective attitude of local community members (Bali) towards the influence of global technology (Raka, A. A. Gede, 2021), namely by adopting a digital technology system in writing copper inscriptions.

To maintain the preservation of inscriptions, efforts are being made to protect and secure the existence of the inscriptions so that they remain the original. Efforts to protect it can be made by completing an inscription box and storing it in a special *pelelinggih*. Then, security efforts can be made by maintaining that the letters that have been arranged in the form of sentences remain intact. That is, escape from damage and destruction by consistently controlling by looking for good days (*dewasa ayu*). The right choice is on the holy day of Saraswati, the day of the descent of knowledge, or another auspicious day. Thus, the existence of the inscription is not only celebrated and worshipped but also opened and read in front of the residents of the *pengemong* (supporters) and *penyungung* (devotees) of the temple and, at the same time, controls the existence of the inscription. Activities that are routinely carried out physically can be interpreted as an effort to preserve the inscriptions. Then non-physically, the existence of PDBG can be used as a unifying tool for the residents of the Gelgel Traditional Village.

4. Conclusion

Based on the analysis described above, it can be concluded that (1) preserving the heritage to avoid damage and destruction; it can be done by protecting and securing the inscription's existence so that it remains original. Efforts to preserve it can be made by making an inscription box and storing it in a special *pelelinggih*. (2) To maintain the continuity of the belief of the Gelgel Village community towards PDBG by consistently reading the inscriptions by looking for a good day (*dewasa ayu*) on the Holy Saraswati day as the day when knowledge descends or choosing another auspicious day. The routine activities that are carried out physically maintain the preservation of the inscription, and non-physically, the existence of PDBG is meaningful as a medium to evoke a sense of unity and oneness of the citizens of the Gelgel Traditional Village community.

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