

**JAGA BAYA SEKALA LAN NISKALA AS A SELF TREATY DEFENCE
BASIC PLANNING SYSTEM OF BALINESE MOUNTAIN TRADITIONAL
SETTLEMENT/BALI AGA AT BAYUNG GEDE CUSTOM VILLAGE
(KINTAMANI SUB DISTRIK, BANGLI REGENCY,
THE PROVINCE OF BALI)**

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Abstract

Bayung Gede custom village was specially built at the middle of jungle area surrounded by seven deep ravines with the dens bamboo and trees that can not be chopped because those are covered by awig-awig or written traditional law. Jero Dukuh and his followers (the founder of Bayung Gede custom village) adapted Umah Nabuan or the honey bee nets to build a new settlement suggested by Dewi Ulun Danu Batur (the Queen of Batur lake and the fertilizer for Kintamani sub district including Bayung Gede custom village). Relating with their good relationship (both of Jero Dukuh and Dewi Ulun Danu Batur), they continued it to be a custom agreement known as Bhisama. The term of Bhisama generated the unique spatial and architectural system of treaty defense planning for Bayung Gede community's new traditional settlement.

The research used phenomenology paradigm of Edmund Husserl to discover the transcendental consciousness of Bayung Gede villager as a form a local wisdom containing at their at their social and cultural system. Husserl emphasized in gaining the height consciousness, the researcher needs to follow the three reduction steps. In the context within the research, Phenomenological reduction as the first step onto the information units as the grand and mini tour result (a triangulation interviews and repeated observations) of ; (i) some Pemangkalans or the village gates, (ii) the terminology of Umah Nabuan (the honey bee nest), (iii) Pangkung (some ravines) and (iv) Pura Mertiwis (some temples of megalithic tradition). The first step results two empirical themes. The second step was eidetic reduction of two empirical themes above to gain the specific architectural concept. In the research, the last reduction (transcendental reduction) was not conducted to contract a local architectural theory because it's only focused on the architectural concept.

The research results showed that : (i) it appeared two empirical themes, such as : (a) Jaga Meseh Sekala (the form of tangible awareness threat , i e : the enemy's, intruder and the beast attack) and (b) Jaga Meseh Niskala (the form of intangible awareness threat, i.e : buthakala/the creature below human being level, the enemy and intruder's black magic attack). (ii) Meanwhile, the eidetic reduction of both empirical themes produced an architectural concept of Jaga Baya Sekala lan Niskala. The specific concept means a dualism terminology. it's not dichotomy but it supports each other, unites in the context within the planning of treaty defense system for the traditional settlement at Bayung Gede custom village.

Keywords : *Bhisama/Custom Agreement-Phenomenological Approach-Jaga Baya Sekala-Niskala*

PREFACE

1.1 Background

Bayung Gede custom village was specifically built at the middle of jungle surrounded by seven deep ravines with dens tress and bamboo those can not be chopped down because those are protected by *awig-awig* or the written traditional regulation. *Jero Dukuh* and his followers built the new traditional settlement by adapting *Umah Nabuan* or the honey be nest recommended by *Dewi Ulun Danu Batur* (the Queen of Batur lake and fertilizer of *Kintamani* sub district area including *Bayung Gede* custom village). The good relationship between *Jero Dukuh* and *Dewi Ulun Danu Batur* and both their villagers (the community of *Bayung Gede* and *Batur* custom village) were represented by a custom agreement called *Bhisama*. As an impact, *Bhisama* generates an unique spatial and architectural system at *Bayung Gede* custom village on its traditional settlement planning of defense treaty system in *sekala*/tangible and *niskala*/ intangible modes

Manusba (2013:46), Tri Adiputra (1999:33) and Runa (2004:99) said that all custom villages of *Bali Aga*/mountain villages in Bali utilize nature circumscription as an isolated form of the beast/animals, intruders and enemies' attacking. It can be in the form of : (i) the curve hills surrounding the village (*Tenganan* custom village), (ii) the deep rivers between the village (*Pengotan* custom village) and (iii) the wide lake (*Batur* custom village). The natural defense system of *Bali Aga*/mountain villages are without the existence of fortress with very high-thick wall such as *Puri* (the castle for Balinese Kingdom and housing at plain village/*Bali dataran*). According to *Jero Kubayan Muncuk*, *Jero Kubayan Nyoman* and *Jero Bahu Muncuk* (2013) emphasize that *Jero Dukuh* as *Bayung Gede* community's ancestor follows *Dewi Ulun Danu's* advice to build a new traditional settlement with a specification : (i) at the middle of a jungle and surrounded by *Pangkungs* or some ravines/deep and dry rivers. After studying deeply, the Queen's advice was the form of a self defense planning system. Further, the three elders explained that their villager is haunted enough, because the villager is magically fenced by an intangible power or *niskala*. It can be proved that the *Gelgel* Kingdom (the authority of *Majapahit* kingdom in Bali) and the troops could not conquer the *Bayung Gede* custom village many times.

So, it can be said that the self defense planning system of *Bayung Gede* is not only in term of *Sekala*/tangible mode (in accordance with the Queen's advice) but it's also in *Niskala*/intangible one (it's set by their ancestor's local wisdom). It's likely that the intangible self defense planning system at the traditional settlement of *Bayung Gede* is an interested phenomena to be revealed. It appears a question why the ancestor of *Bayung Gede* custom village is not enough constructing the traditional settlement in *sekala*/tangible self defense planning system only?. Then what's the form of their ancestor's local wisdom that acts as a background and it sets the unique on their architectural phenomena at the custom village of *Bayung Gede*?

1.2 The Research Question

Phenomenology paradigm of Edmund Hussrel emphasizes that the height transcendental consciousness is the research objective to reveal the background of their ancestor's local wisdom. It sets the unique architecture of traditional settlement at *Bayung Gede* custom village. The observation units of some interested phenomena generate a lot of information units. By using the approach step of phenomenological reduction, some related information unit become the empirical themes. And the induction step on eidetic reduction produce an architectural concept as the background of appearing the specific architecture of traditional settlement at *Bayung Gede* custom village. Some research questions by using the phenomenology approach of Edmund Hussrel to reveal *Bayung Gede* community's transcendental consciousness (their local wisdom) as the empirical themes and architectural concept can be mentioned below :

1. what are the empirical themes those appear in the research related with the architectural phenomena of traditional settlement (self defense planning system) at *Bayung Gede* custom village?
2. what is the architectural concept that's constructed by some empirical themes above as the base on self defense planning system of traditional settlement at *Bayung Gede* custom village?

II. THEORITICAL OVERVIEW

2.1 Self Defense at the Traditional Settlement.

Self defense in the context within planning of traditional settlement is set at its spatial and architecture of a custom village where the settlement exists. It has an objective to block or retain all smuggling or attacking effort onto the traditional settlement. Wikipedia (2015) said that the defense system is a condition of self preparing in other to be able to conduct retaining of the intruders and enemies. For strengthening the self defense position, the defense system is arranged to set the location of traditional settlement in other to complicate the intruders/enemies at steep mountains/hills, across the river, sea or lake and surrounding by dens trees.

Gelebet (1982:19), Manuaba (2913:108) Popkin (in Runa, 2004:255), Tri Adiputra (1999:33) and Rahayu (2014: 1) said that the villages of Bali Aga/mountain villages in Bali fertilize the circumscriptions as the compact self defense system that came from their ancestor's civilization at past time. The circumscriptions isolate the villages and complicate the intruders/enemies and the beast to come closer or attack. It can be : (i) surrounding hills (the self defense planning system at *Tenganan* custom village), (ii) the wide of Batur lake and mount Batur (the self defense planning system at *Trunyan* custom village), (iii) the deep ravine and dry river (self defense planning system at *Pengotan* custom village). The form of self defense planning system at mountain villages are still simple because it only relies the circumscription without the existence of fortress with a very high and thick wall surrounding the village as the Puri (kingdom and housing for the king at Balinese plain area). At that time, the circumscriptions were powerful enough to block or retain the villages from the troops of Gelgel kingdom's effort (the authority of *Majapahit* kingdom in Bali) to conquer all mountain villages/Bali Aga who were still loyal to kings of *Warmadewa* dynasty (the authority of Bali area before *Majapahit* kingdom conquered Bali).

2.2 The Form of Self Defense Planning System

In basic, self defense planning system can be divided into two items. Firstly, it fertilizes the circumscriptions as the natural blocker or isolation medium. It's most adapted by the mountain villages/*Bali Aga* (who's still loyal to *Warmadewa* dynasty). Meanwhile the second one it's incidentally construct a massive self defense planning by making a fortress with high and thick wall. The defense system is most adapted by plain Balinese village (under the influence of *Majapahit* Kingdom).

Sidemen (2001:137) categorizes some forms of self defense planning system (in the context within the architecture/non military item), such as :

1. linear defense, it's conducted by fertilizing the area condition of circumscription, such as the deep and wide river that passes the village then it's continued by constructing a fortress at the middle of the river.
2. multi layers defense. Some border lines are incidentally made, so the intruders/enemies have to conquer the outside line first before they succeed achieving the main target.
3. *tepi siring* defense, it's a traditional multi layers defense model, with a specification as follows : (i) *geblog*, a blocker wall of some thick bamboos or some big trees with torn an *sungga* (some sharp bamboo blades), (ii) *blumbang*, a wide and deep water canal. It's situated a the front of *geblog*. It's filled by some *sunggas* and the beast (crocodiles) and (c) *gelar*, It's the thick stone or clay wall up to higher than human being. it's equipped by some holes to lurk and fire a gun.

The forms of self defense planning above tend to construct in the mode of *sekala*/tangible, Three traditional *Bayung Gede* leader (*Jero Kubayan Muncuk*, *Jero Kubyan Nyoman* and *Jero Bahu Muncuk*, 2013) added that the intruders/enemies' attacks are not only in the mode of *sekala* or tangible but it's also in *niskala* or intangible mode one by using the black magic power of intruders/enemies and the intangible creature to conquer a targeted village. So the ancestor of *Bayung Gede* custom village keep thinking the intangible self defense planning system/*niskala* (besides the tangible one/*sekala*).

DISCUSSION

3.1 The Information Units.

1. *Umah Nabuan*/The Honey Bee Nest

Umah nabuan in the context within the traditional planning at *Bayung Gede* custom village means the honey bee nest (Dwipayana 2003, III : 1). The word comes from *Dewi Ulun Danu's* advice (the *Ulun Danu Queen* and the fertilizer of the *Kinatamani* area) to *Jero Dukuh* (*Bayung Gede* custom village of community's founder and ancestor) in choosing the traditional settlement location and take a part of building it.

The location selecting and building the traditional settlement can be separated by the historical existence of *Bayung Gede* custom village which descend from the acculturation between clan of *Pasek Kayu Selem* (from the community of *Trunyan* custom village) and *Wong Aga* (the followers of *Maharsi Makandya*, a Hindu priest of East Java when they conducted *Dharmayatra* or a sacred travelling from mount *Rawung*, east Java to Bali).

Jero Bayu Nyoman, *Jero Pemongmong Kober Muncuk* and *Jero Pemongmong Kober Nyoman* (2013), three community senior of *Bayung Gede* custom village tell that their ancestor was the descending of two clan acculturations, between *Pasek Kayu Selem* and *Wong Aga*, the followers of *Maharsi Markandya's* sacred travelling. Further, they told when the mount *Batur* erupted, the refugees from *Trunyan* custom village (*Jero Dukuh* and his followers of *Pasek Kayu Selem* clan) *mesayuban* or took a rest for a while at an area (North-Eastward of *Bayung Gede* custom village at present). Then the refugee area become to be a *Padukuhan*/very small village. Meanwhile, whenever *Jero Dukuh* and his followers stayed at *Padukuhan*, *Maharsi Markandya* conducted a sacred travelling to Bali through mount *Rawung* (East Java). He was escorted by some selected people from the village of *Aga*, they were called *Wong Aga* (Soebandi, 1983:72).

After succeeding cultivating in the area of *Toh Langkir* at the steep of mount *Agung* and building a big temple of *Wasukian* (it's known as *Pura Besakih*) and making peaceful for Bali island, *Maharsi* and *Wong Aga* turned back Westward to *Payangan* and *Ubud* (*Gianyar* regency area, *Runa* 208:6). On the way at the back of Bali island, *Wong Aga* met *Jero Dukuh's* followers of *Pasek Kayu Selem* clan. There were an acculturation for both followers and descended the community of *Bayung Gede* custom village. The growth of descendants were not be able to be accommodate at *Pedukuhan*. So *Jero Dukuh* had an initiative to look for a new area to be a new settlement. At the time, *Jero Dukuh* met *Dewi Ulun Danu Batur*. The Queens suggested to him to find a new area and adapted *Umah Nabuan* or the honey bee nest for their new settlement.

The specification of *Umah Nabuan* as the basic chose for the new traditional settlement can be described as follows (as shown at Figure 1 below) :

- (i) *Tala Umah Nabuan* is the centre of honey bee nest. It transforms as *Tegak Paumahan* at the new traditional settlement. *Tegak Paumahan* is in the form all traditional housing units for the community of Bayung Gede custom village.
- (ii) *Song Umah Nabuan* is the only one hole at the honey bee nets. It transforms as the main gate as portal to the new settlement called *Pemangkalan Kaja*.
- (iii) *Kulit Umah Nabuan* is the outside cell. It transforms as the seven ravines with dens bamboo tress that can not be chopped down by the community of *Bayung Gede* custom village.
- (iv) *Marga Agung* as an integral part of *Umah Nabuan* because *Marga Agung* as the only accessibility system has closed relationship to *Pemangkalan Kaja*.



Pemangkalan Kaja & Marga Agung



Pangkung/Deep Ravine with dens Bamboo at the Bottom



The Dens Trees at Pangkung/Ravine

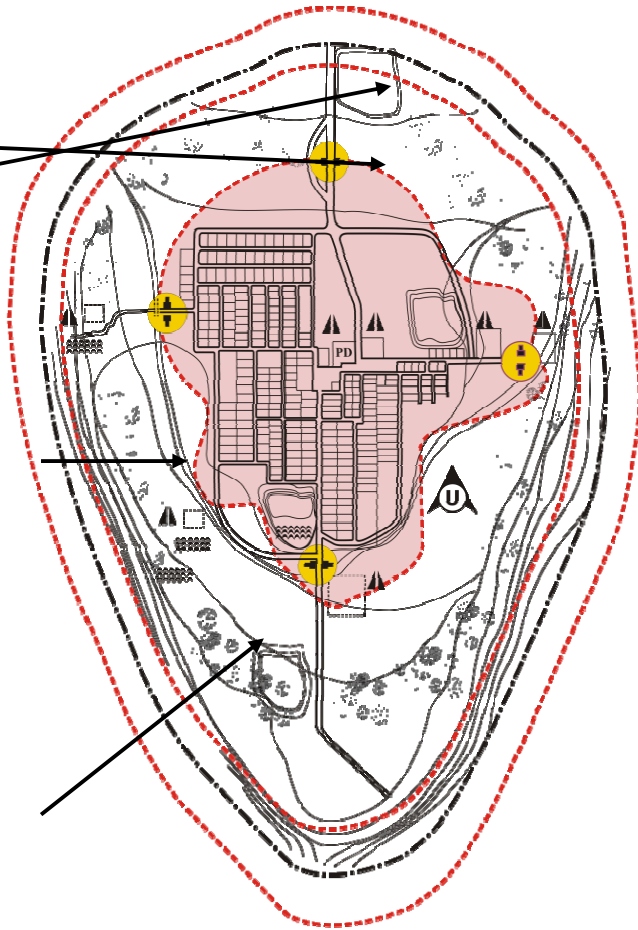


Figure 1

***Umah Nabuan* as the basic chose for the new traditional settlement at Bayung Gede Custom Village**

Map Resource : modified from Tamiarta (2003:III:11) and Field Observation (2013)

2. Patpat Pemangkalan/Four gates, Its Profane and Sacred Function

Pemangkalan is an integral part of *Umah Nabuan* or the honey bee nest. Its profane function is as a gate, to come in and out the traditional settlement at *Bayung Gede* custom village.

Traditional settlement at Bayung Gede custom village has four *Pemangkalan* at four directions with the specification below.

- a. *Pemangkalan Kaja/Lawang Utama* is the main gate, situated at Northward of traditional settlement or at *Hulu* zone. It's the only one portal to come in and out the traditional settlement. Meanwhile the sacred function is the main access of *Mendak* rite (picking up ceremony) and *Mundut* rite (carrying on the head ceremony) *tirtha* or the holy water of *Ulun Danu Batur* temple for the rite of *Ngusaba Desa* (offering festival ceremony) at *Desa* temple of *Bayung Gede* custom village as shown at figure 1 above.
- b. *Pemangkalan Kangin/Lawang Pingit*, is an additional gate, situated at eastward of traditional settlement. It has a profane function as a portal to come in out to *Puseh Pingit* temple. The sacred function of *Pemangkalan Kangin* is related to *mapiuning* rite or a permission segment rite of being conducted a *Meanin* ceremony (the main rite, increasing the soul status rite to become *Sang Pitaa*/the holy soul. The road at *Pemangkalan Kangin* ends at *Puseh Pingit* temple. There is no accessibility to come out the traditional settlement through *Pemangkalan Kangin* ini (as shown at Figure 2 below).

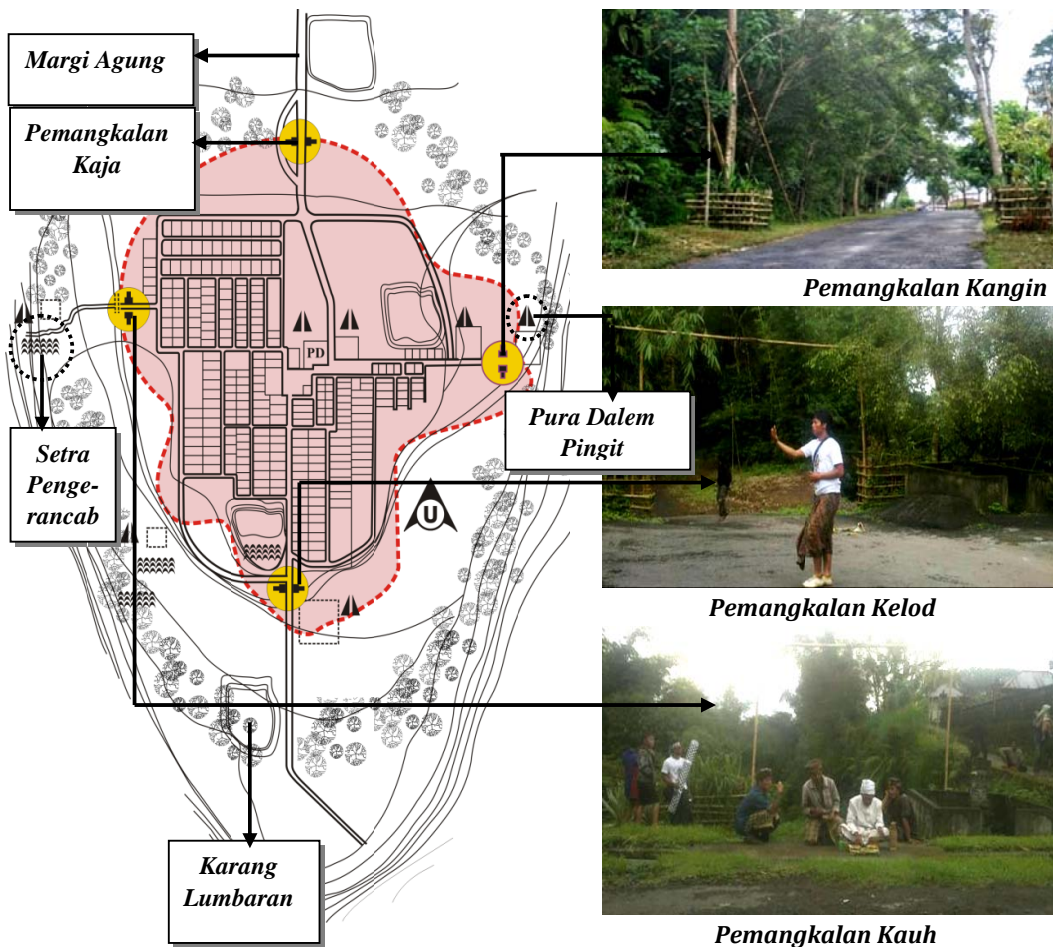


Figure 2

Patpat Pemangkalan/Four Gates of the New Traditional Settlement at Bayung Gede Custom Village

Map Resource : modified from Tamiarta (2003:III:11) and Field Observation (2013)

- c. *Pemangkalan Kelod* or *Nganteb Caru* is an additional gate, situated at southward or *Teben* zone of the new traditional settlement (figure 2). The profane function of *Pemangkalan Kelod* is an access to come in and out to ; (i) *Dalem Pelampuan* temple (the place to conduct the *Sabha Lampuan* rite, a mass parenthood of youth ceremony) and (ii) *Karang Lumbaran* area (the natural habitat of Balinese white buffalo without the human being's intervention). Meanwhile *Pemangkalan Kelod* has a sacred function as a place to conducted *Mecaru* rite (offering to the creature below the human being in other not to make any troubles when *Sabha Mosa* rite or new year of *Bayung Gede* custom village is conducting. The road of *Pemangkalan Kelod* ends at the South ravine.
- d. *Pemangkalan Kauh* or *Nganteb Sawa* is an additional gates, situated at westward of the new traditional settlement. The gate has a profane function as an access to come in and out to the spsific cemetery of *Setra Pengerancab* (for burying someone whose died of a suicide reason and mental handicap). The road of *Pemangkalan Kauh* ends at the west ravine. *Pemangkalan Kauh* has a sacred function as a place to conduct a *mapasedek* rite, it's a ceremony of permission that there is someone of the community died in abnormal reason (suicide reason) so the rite has an objective to beg to the authority of *Dalem Pengerancab* temple giving the soul a mercy and receiving the soul at the cemetery territory until the soul can be reincarnation.

Jero Pemongmong Kober Muncuk, Jero Bendesa Adat and *Jero Mangku Pura Mertiwi Naloah* (2013), three senior people of *Bayung Gede* village said that every *Pemangkalan* has not had a profane function as a gate only, but it also has a sacred function as a place to conducted a certain ceremony or its segment. Furthermore they emphasized that each *Pemangkalan* has sacred function as the protection centre of territory in magic mode because every *Pemangkalan* is guarded by *Ancangan* (the magical guardian) that takes a responsibility of its own territory of authority power in *Niskaka/intangible* mode. *Ancangan* is believed by the community of *Bayung Gede* custom village guarding them of all intangible attacks (including the black magic power) from the intruders/enemies and *buthakala* (the intangible creature with the status of below human being). The three people above added some reasons why each *Pemangkalan* is equipped by *Pelinggih*, a small and tall divinity building as the represent form for *Ancangan* at each *Pemangkalan*. It's equipped by an hole as place laying the community's offering when they're passing in front of *Pemangakan*.

3. Akutus/Eight of Mertiwi Temple at Bayung Gede Custom Village Territory.

The other uniqueness of knowledge and ritual system of *Bayung Gede* community (as the heritage of their ancestor) is the existence of some *Mertiwi* Temples (it's heritage from the megalithic tradition. *Jero Pemongmong Kober Nyoman, Jero Pemongmong Bajra Muncuk* and *Jero Pemongmong Bajra Nyoman* (2013), the other three senior villagers of *Bayung Gede* custom village explain that a lot of offerings are done at *Mertiwi* temples when the ceremonies occur *Pura Mertiwi* is very sacred. That's only a selected villager who can get a permission coming to the temple (it's the youth organization that's had a *mebersih* rite or the self purification ceremony and has recommended by *Dulun Desa* (traditional committee organization, Jensen in Suryani 1996:39)..

Further observations and interviews show that each Mertiwi temple is a green area and there is a stick of wooden stuck in the ground called *Tuwed*. The villagers of Bayung Gede convince that the *Tuwed* has a powerful energy. It's able to protect them intangibly from the bad element of life (it could be the black magic attacking from the intruder/enemy or *buthakala*/ the intangible creature with the status of below human being).

The believe system comes from the dynamism trust of Bali Mula (the Balinese original people) up to Bali Aga (the mixture between *Bali Mula* and the followers of *Maharsi Markandya/Wong Aga*). A believe of powerful thing around them those were able to give a protection (Sanjaya.et.al, 1989:81). Bayung Gede custom village has 8 (eight) *Mertiwi* temples those are speared at eight directions with its sacred and profane function, The temples are completed by all *Ancangans* (magical guardian) those guard at each zone of the temple. All *Mertiwi* temples with its functions and *Ancangans* can be mentioned below (*Jero Pemongmong Kober Nyoman, Jero Pemongmong Bajra Muncuk and Jero Pemongmong Pengawin Nyoman, 2013*) :

1. *Pura*/Temple of *Mertiwi Naloah* is situated at Northward of Bayung Gede village. The temple has a sacred function as a place of conducting *Sabha Mosa Bhuta* rite, the ceremony for *Buthakala* (the intangible creature below the human being). The community hope that they don't make any troubles. The temple location can be seen at the figure 3 below.

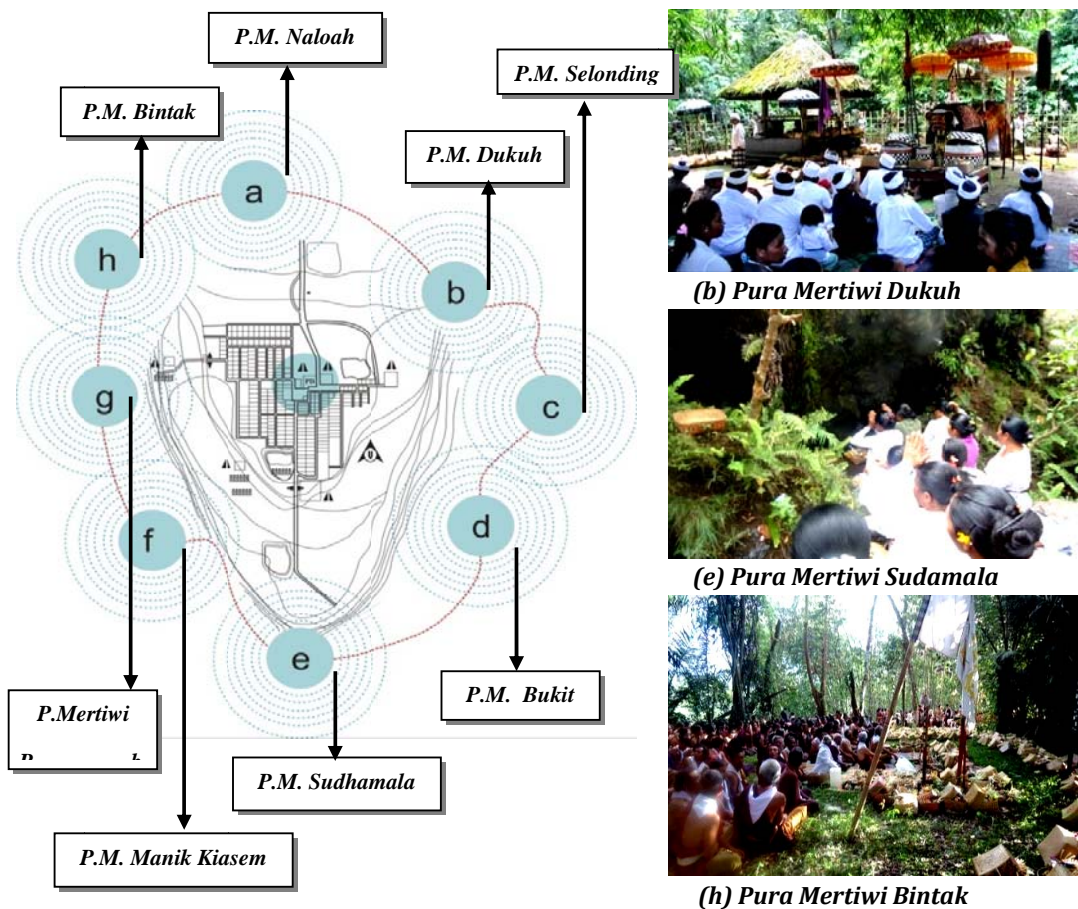


Figure 3
Eight *Mertiwi* Temples at Bayung Gede Custom Village

Map Resource : modified from Tamiarta (2003:III:11) and Field Observation (2013)

2. *Pura/The Temple of Mertiwi Dukuh*, is situated at North Eastward of the village. The temple is dedicated to *Jero Dukuh* (the founder and ancestor of *Bayung Gede* villagers). If the ceremony of *Ngusaba Desa* (offering festival Desa Temple) occurs at the tenth full moon, the ceremony will finish after receiving a mercy from *Pura Mertiwi Dukuh*.
3. *Pura/The Temples of Mertiwi Selonding* is situated at Eastward of *Bayung Gede* custom village. The sacred function is to store *Gong Selonding*, (the favorite traditional music of King *Jaya Pangus* from *Warmadewa* dynasty). The instrument has to play when there are a big ceremony conducting at *Bayung Gede* custom village.
4. *Pura/The Temple of Mertiwi Bukit Mentik*, is situated at South-Eastward of *Bayung Gede* custom village. The sacred temple function is a place to hold *Sabha Mosa Ngatag* rite which means a rite is for fertilizing of all tresses in other to give a prosperity for the community of *Bayung Gede* custom village.
5. *Pura/The Tempel of Mertiwi Sudamala*, is situated at Southward of *Bayung Gede* custom village. The temple has a spring coming from the cliff. It's used for purifying (*suda*) the youth villagers' self dirtiness (*mala*) of mind and activity on the *sabha lampuan* rite (parenthood ceremony). The rite is changing of life phase to adult).
6. *Pura/The Temple of Mertiwi Manik Kiasem*, is situated at South-Westward of *Bayung Gede* custom village. The temple is a place to organize *Sabha Bantal* rite, an offering festival on to authority of the temple. The ritual media is *jaja bantal* (some cake in form a pillow). The villagers hope that the temple authority give a protection and prosperity to them.
7. *Pura/The Temple of Mertiwi Pengerancab*, is situated at Westward of *Bayung Gede* custom village. The temple is considered as a *Pura Dalem* (a temple of death). So the temple is a part of *Pura Kahyangan Desa* (the there temples as a religious indicator of the custom village existence in Bali). As a *Pura Dalem*, The temple was equipped by a special cemetery called *Setra Pengerancab* (for burying some died in abnormal reason/condition, such as : *salahpati/* suicide reason and *ulahpati/*accidental condition and victim casualty).
8. *Pura/The Temple of Bintak*, situated at North Westward of *Bayung Gede* Custom village The temple has a sacred function as a place to conduct a *Muka Myasa* or opening fast ceremony for *sekeha Truna/Truni* (youth organization of *Bayung Gede*) those followed *Sabha Lampuan* rite, the parenthood rite.

The eight of *Pura Mertiwi* above can be said that : (i) the temple is the heritage of Bali Mula with the megalithic tradition and the believe of dynamism those are very sacred temple (ii) the spreading patterns are all directions at the territory of *Bayung Gede* custom village, (iii) Each has a specific sacred function and (iv) there are eight *Ancangan* (the magical guardians) those guard the temple zone in intangible mode. Each *Ancangan* is believed to be able to take care *Bayung Gede* village territory and the community from the bad attitude (including the black magic) of the intruders/enemies and *Bhutakala* (the intangible creature with the status of below human being)

3.2 The Empirical Themes

Some empirical themes appear as a phenomenological reduction result of information units, as belows : (i) *Jaga Meseh Sekala*, the awareness of some threatens in *sekala/tangible* mode from the intruders, the enemies and the beasts. The themes above are reduction from (a) *Umah Nabuan*/the honey bee nest , (b) *Pangkung*/seven deep ravines, (c) *Pemangkalan/* the traditional settlement gates dan (d) *Margi Agung* the only road as the access to *Pemangkalan Kaja* , (ii) *Jaga Meseh Niskala*, the awareness of some threatens in *niskala/intangible* mode from black poerfull of the intruders, the enemies and the *bhutakala*/the intangible creature.

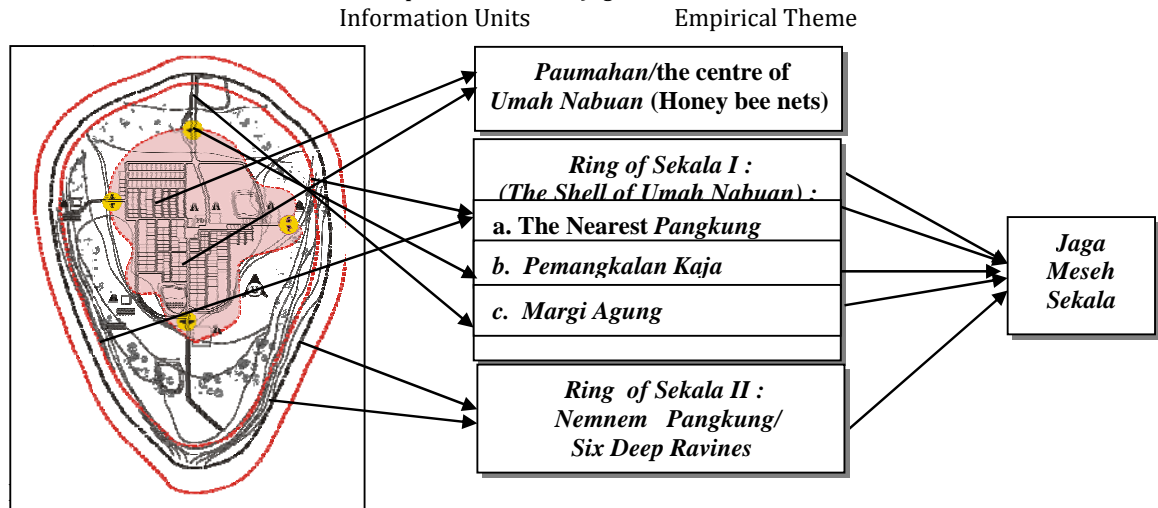
1. *Jaga Baya Sekala*

Umah Nabuan or the honey bee nets contains the information of : (i) *Paumahan* or a traditioneal settlement that's built at seven deep ravines or *Pangkung* of dried rivers. it means *Paumahan* is the traditional settlement centre p, (ii) the only main access as a gate (as a portal, to came in and out traditional settlement), is called *Pemangkalan Kaja*, (iii) the only one road trough *Pemangkalan Kaja* known as *Margi Agung*, and (iv) the nearest *Pangkung* to the traditional settlement as the wall/ shell of *Umah Nabuan*. The four items above intersect to an empirical theme that is an awareness of threaten in *sekala/tangible* mode and it's implemented at the traditional settlement, as follows : (a) placing the it among seven deep ravines (multi layers system), (b) the only one

accessibility system/*Pemangkalan Kaja* that's situated a the nearest ravine as the main gate and (c) the only road through *Pemangkalan* known as *Marga Agung*.

From the description of *Umah Nabuan* and *Pangkung* above, it can be summered that : d : (i) the first of defense system in *sekala/tangible* mode (Ring of *Sekala I*) is : (a) the nearest *Pangkung*/the nearest ravine from the traditional settlement) equipped by a portal/*Pemangkalan Kaja* and the only road/*Margi Agung*) and (ii) the second of defense system in *sekala/tangible* (Ring of *Sekala II*) as the next layer is *Nemnem Pangkung* or the other six deep ravines (out side the nearest ravine to the traditional settlement).

In the form of chart, the inductive empirical theme of *Jaga Meseh Sekala* is shown below :



Empirical Theme of : *Jaga Meseh Sekala* (Awareness of the tangible threat)

Resource : It's constructed by the interviews & Observations (2013)

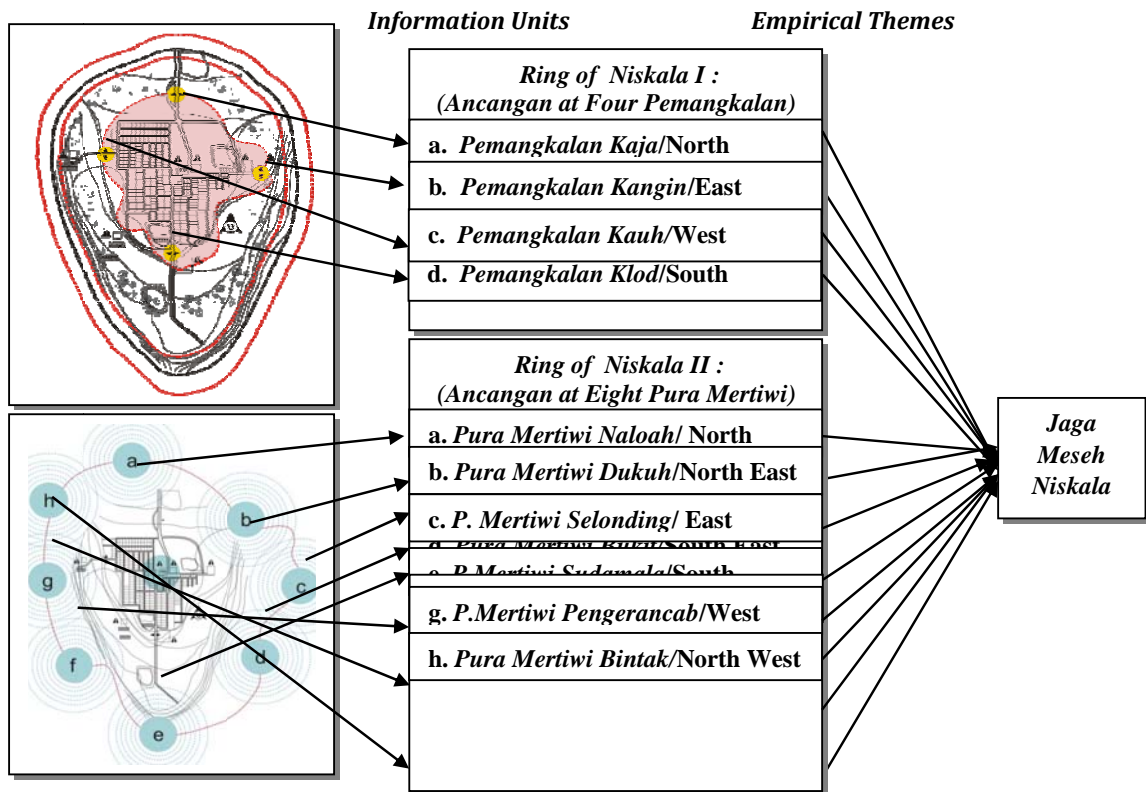
2. *Jaga Meseh Niskala*

The four *Pemangkalan*/gates inform that each portal has *Ancangan* (magical guardian) that guards the traditional settlement in *niskala/intangible* mode in accordance with every position of *Pemangkalan*. This is proved by the existance of *Palinggih*, a small devotional traditional building as a representation of *Ancangan* at each *Pemangkalan*. At each *Palinggih*, the villager put their offering when they are passing by everyday. Meanwhile a bigger offering is given when there is a specific ceremony conducting, such as : (i) the ritual segmen of *Mendak* (picking up) dan *Mundut* (escorting) the holy water *tirtha*) at *Pemangkalan Kaja/Lawang Utama*, (ii) rite of *piuning* (the sequence of *Meanin*/burrying ceremony) at *Pemangkalan Kangin/Lawang Pingit*, (iii) rite *Mecaru* or offering to *Buthakala* (intangible creature below the human being at *Pemangkalan Kelod/Nganteb Caru* and (iv) rite of *mapesandek/wedding conformation* at *Pemangkalan Kauh/Nganteb Sawa*.

By the special offering above, the community Bayung Gede convine that *Ancangan* at four *Pemangkalan* will respond it by keeping the security of the traditional settlement through the four direction in *sekala/intangible* mode. In the similar way, the offering is also given to *Ancangan* at eight Pura Mertiwis when there is a festival at each Pura Mertiwi. So *Ancangan* at all Pura Mertiwi will give the protection from four directions in *sekala/intangible* mode for *wewengkon/territory* of Bayung Gede from the treath of the intruder's black magic and *bhutakala*/the intangible creature's attack.

From the discription of *Ancangan* as the magical guardian for both at four *Pemangkalan* and eight Pura/the temple of Mertiwi can be summerised that : (i) four *Ancangan* at *Pemangkalan* are the first self defence planning in *niskala/intangible* mode (Ring of *Niskala I*) those protect the traditional settlement at Bayung Gede custom village and (ii) eight *Ancangan* at Pura/the temple of Mertiwi are the second self defence planning in *niskala/ intangible* mode of *wewengkon*/the Bayung Gede custom village terrortory (Ring of *Niskala II*) those guard the territory of Bayung Gede custom

village. Both two roles of *Ancangan* (at Pemangkalan and Pura Mertiwi) intersect the empirical theme : *Jaga Meseh Niskala* (the of awareness form of threaten in *niskala*/intangible mode). In the form of chart, the inductive empirical theme of *Jaga Meseh Niskala* is shown below :



Flow Chart 2

Tema Empiris : *Jaga Meseh Niskala* (The Awareness Form of Threaten in Intangible Mode)

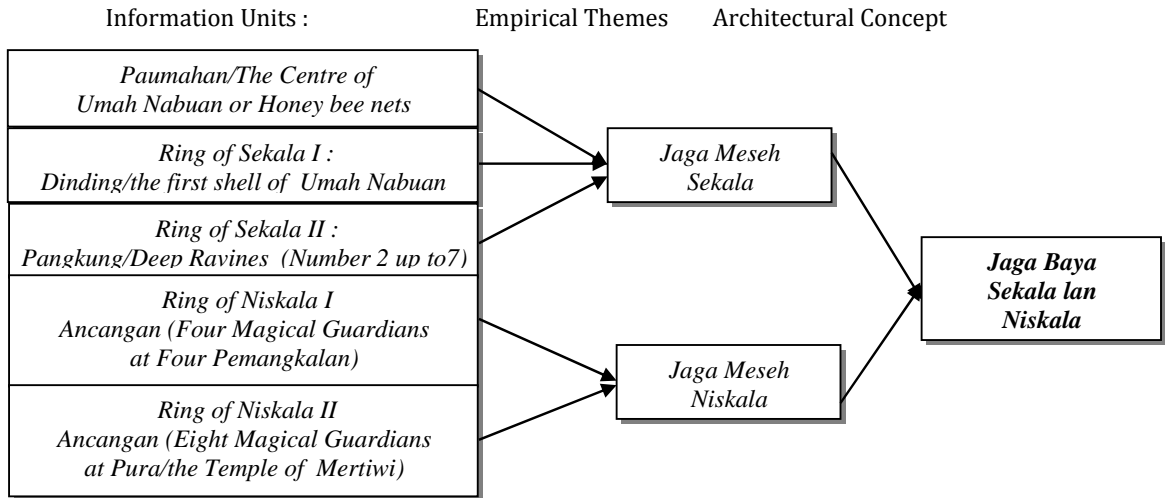
Resource : It's constructed by the interviews & Observations (2013)

3.3 The Contruction of Architectural Concept.

Ihalaw (2004:24-28) said that the concept is a crystallization form of an empirical experience to the abstract idea. He added that the concept can be constructed by the elements of symbol, the meaning and the object (the event, the fact or phenomena). Meanwhile Hussrel (in Hadiwijono, 1993:143) said the concept can be constructed by doing the eidetic reduction (the essence filtration) of some appeared empirical themes. Both empirical themes above are intersected and it produce a architectural concept that contains or represents the both of empirical themesa

Learning the domain both of appeared empirical themes above : (i) *Jaga Meseh Sekala* (the awareness form of threaten in *sekala*/tangible from the attack of the intruder/enemy and the beast) and (ii) *Jaga Meseh Niskala*, (the awareness form of threat in *niskala*/ in tangible from the attack of the intruder/enemy's black magikc and buthakala/intangible creature) and also the specific characteristic on *Ring of Sekala I*, *Ring of Sekala II*, *Ring of Niskala I* and *Ring of Niskala II*, The architectural concept that representing all domains above is *Jaga Baya Sekala lan Niskala*. The concept means a self and two layers defense planning system, in *sekala*/ tangible and *niskala*/intangible mode.

The architectural concept construction of *Jaga Baya Sekala lan Niskala* can be seen at the flow chart 3 below.



Flow Chart 2

Architectural Concept Construction of Jaga Baya Sekala lan Niskala

Resource : It's constructed by the interviews & Observations (2013)

III. CONCLUSION

From description above, it can be concluded some items as follows :

1. it appears 2 (two) empirical themes as the result of phenomenological reduction. Both are :
 - a. *Jaga Meseh Sekala* is the awareness form of threaten in *sekala*/tangible from the attack of the intruder/enemy and the beast. The form or awareness is shown at the self and double layers defense planning system by utilizing the circumscription and its macro space planning.

The first *Ring of Sekala I* is (i) *Pangkung*/the deep and nearest ravine of dried river to the traditional settlement, (ii) the only one access to the traditional settlement *Pemangkalan Kaja* and (iii) the only one road through *Pemangkalan Kaja* called *Margi Agung*.

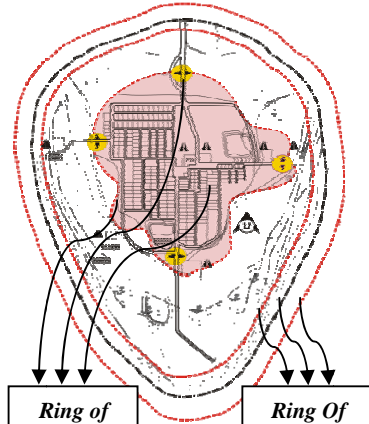

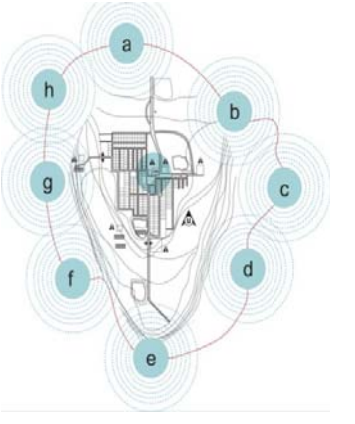
The second *Ring of Sekala II* is *Nemnem Pangkung*/six deep ravine (the ravine number 2 up tp 7)

- b. *Jaga Meseh Niskala*, is the awareness form of threat in *niskala*/intangibile from the attack of *buthakala* (the intangible creature) and the intruder/enemy's black magic power . The form or awareness is shown at the self and double layers defense planning system by supporting from 4 (four) *Ancangan* (the magical guardians) that's sited at four *Palinggih* (representing buildings).

The first ring of *Niskala* is 4 (four) *Pemangkalan* (at North, East, South and West). All *Ancangan* at *Pemangkalan* protect the traditional settlement. The second ring of *Niskala II* is 8 (eight) *Ancangan* at all *Pura*/the temples *Mertiwi* spreading 8 (eight) directions and at the village border with the other village. All *Ancangans* at *Pura*/the temple of *Mertiwi* protect *wewengkon*/the territory of Bayung Gede custom village.

2. The architectural concept as the result of eidetic reduction (filtration) is *Jaga Baya Sekala lan Niskala*. It's a double layers and self defense planning system, a pair one and supporting each other in the context within the self defense (between *sekala*/tangible and *niskala*/intangibile

mode). The architectural concepts (*Jaga Baya Sekala lan Niskala*) can be graphically seen as below :

The Architectural Concept : <i>Jaga Baya Sekala lan Niskala</i>		
<i>Jaga Baya Sekala :</i> The Concept of Self and Double Layers Defense in Sekala/Tangible Mode (Ring of Sekala I & II)	<i>Jaga Baya Niskala :</i> The Concept of Self and Double Layers Defense in <i>Niskala/Intangible Mode</i> (Ring of Niskala I & II)	
	<i>Ring of Niskala I</i>	<i>Ring of Niskala II</i>
		
Ring of Sekala I Umah Ring Of Sekala II Pangkung	(Four Ancangans at Pemangkalans) Four	(Eight Ancangans at Puras Mertiwi) Eight

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THE LIST OF INFORMAN

The Member of Dulun Desa (the Assemble of Bayung Gede Custom Village)

- | | |
|--------------------------|-------------------------------------|
| 1. Jero Kubayan Muncuk, | 9. Jero Pemongmong Kober Muncuk |
| 2. Jero Kubayan Nyoman | 10. Jero Pemongmong Kober Nyoman |
| 3. Jero Bahu Nyoman | 11. Jero Pemongmong Umbul Muncuk |
| 4. Jero Bayu Muncuk | 12. Jero Pemongmong Umbul Nyoman |
| 5. Jero Penakuan Muncuk | 13. Jero Pemongmong Bajra Muncuk |
| 6. Jero Penakuan Nyoman | 14. Jero Pemongmong Bajra Nyoman |
| 7. Jero Singgukan Nyoman | 15. Jero Pemongmong Pengawin Muncuk |
| 8. Jero Singgukan Muncuk | 16. Jero Pemongmong Pengawin Nyoman |