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Architecture Various Forms of *Sanggah Kemulan Taksu* in Denpasar

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Abstract---The purpose of this study was to answer the phenomenon of doubt about the existence of the sanggah kemulan taksu regarding various forms of architecture, representative forms, and public perceptions, especially in the city of Denpasar. The Bali uniqueness was in its culture. One of them was traditional Balinese architecture which in this case is represented by sanggah kemulan taksu architecture, which was classified as parahyangan architecture with special appearance, function, and structure. Its existence since the XI century was the year 1001 AD (Çaka 923) and was a fact (relics of material/artifact; social life/sociofact; and concerns about belief/mentifact) which was a living monument. The method used was phenomenology, supported by the concepts and theories of phenomenology, philosophy, religion and religion, architecture, symbols, and perception. The sources and objects of research observations were determined purposively by conducting structured interviews. From the requirements of the resource persons there are 35 object sources and of the 35 objects considered sufficient to be represented by 20-50 percent. Following the level of representativeness and fulfillment of criteria, 16 informants were scattered in four sub-districts in the city of Denpasar, all of whom were active bandesa who were desa adat community leaders in their respective. As additional speakers were taken from migrants from outside Denpasar who live in Denpasar city, from Karangasem Regency, and Buleleng Regency. The overall results found three types of architectural forms Sanggah Kemulan, and one model is not appropriate to mention (commonly referred to as gedong pertiwi). Also found 3 types of various forms of sanggah kemulan taksu architecture. From all the observations, the sources argued that agreeing that the sanggah kemulan taksu needs to be preserved in every family that has a household. Because it is obligatory to worship the spirits of the ancestors and Ida Sang Hyang Widhi Wasa with all their prebawa, at sanggah kemulan taksu in the house yard.

Keywords---architecture, Balinese, kemulan, sanggah, taksu.

Introduction

The architecture of *sanggah kemulan taksu* is unique. It has a special function, structure, and appearance, called the *parhyangan* architecture, in traditional Balinese architecture. Its existence since the XI century, namely the year 1001 AD (Çaka 923) and is a fact (relics of material/artifact; social life/sociofact; and involves trust and belief/mentifact). Its existence is a mandate from the ancestors that in a family unit of the Balinese people of Hindu must object *kemulan* to worship the ancestors. Aside from being called the refutation of the appearance of this figure, it is also called *pelinggih kemulan* located in the east-facing west in the area of the family's sanctuary. In the northern part of this sacred area, there is *pelinggih taksu*, facing south as a place to ask for God's grace to obtain success in carrying out the professionalism of its worshipers. These two *pelinggih kemulan* and *taksu* are core objections that must be in every family of Balinese Hindus even in a simple form; based on the decree of the *sulinggih* and *walaka* in Badung Regency July 26, 1986. In fact, in the community of these two *pelinggih*, there are various types of forms. From a simple form and there is a permanent and representative form called *sanggah*

kemulan agung. The placement is placed below one with the ground and there is placed on the top floor of a multi-story building (Visser *et al.*, 1988; Iwata *et al.*, 1995; Goldschmidt, 1994).

This problem needs to be examined from philosophy, architecture, and public perception, especially those in Denpasar City. Denpasar City has a strong reason as a study area for the existence of “various forms of architecture *sanggha kemulan taksu*” is based on several reasons including the following (1) the existence of the *sanggha kemulan taksu* is a mandate from Balinese ancestors that must be saved, (2) Denpasar is a city that is quite old since 1788 since the royal era, (3) Denpasar is the center of the government of Bali Province which must maintain its identity, (4) The population density of Denpasar City increases from years, currently 7,283 people/km² in 2018, (5) the total population of Hindus in Denpasar is 423,876 inhabitants 45.5% of the total population which amounts to 930,600 inhabitants, (6) the government vision is to develop “a creative Denpasar with a cultural perspective in a balance towards harmony”, among others with the mission “Strengthening the people identity of Denpasar city with Balinese culture; empowering denpasar city communities based on local wisdom; strengthening the balance of development in various dimensions and scale based on Tri Hita Karana. Thus, the phenomenon behind the problem, giving rise to questions (1) why do various architectural *sanggha kemulan taksu* forms occur in Denpasar City? (2) how are the various forms of architectural refutation? (3) what is the people’s perception of the existence of various forms of architectural *sanggha kemulan taksu*? These three questions are observed by conducting interviews with selected object informant objectively.

Research Methods

Concepts and theories are two terms that certainly appear in the steps of the study. The concept is a mental impression in abstract thought to be used to have a degree of concreteness or abstraction, namely the step of the mindset to describe a phenomenon or event from a complex to simpler. The theory is the first step to be able to see or understand the real reality behind the facts that are visible and observed on the surface. It will be useful to obtain historical information and views on the problems to be investigated and will be able to be used as a reference in studying and testing the existence of statements and problem solving that are presumptions and phenomena following the facts found as the reality in the field of observation research objects.

Concept

The concept of a variety of forms, which are in the form of a variety of forms, structures including the configuration of the building *sanggha kemulan taksu*. The concept of *sanggha kemulan* is a sacred building where the ancestor’s spirits are erected, and Ida Sang Hyang Widhi Wasa, as an immanent aspect (*saguna Brahman*) and a transcendent aspect (*nirguna Brahman*); the concept of *sanggha taksu* which is a holy place to invoke the magical power of the Sang Hyang Kedeupwastu (*inner power*) to obtain success in carrying out their respective professions.

Theory

The theory of phenomenology by Edmund Husserl (1859), whose purpose is to obtain true knowledge employing intuition that directs attention to the phenomena that exist in our consciousness. Asdi (1980), architectural theory and form theory concerning being; size; color; texture; position; orientation; visual inertia. Ching *et al.*, 1979 in Adjie, 1985), perception theory consisting of vision; hearing; smell; taste; and taster (Wagner & Hollenbeck 1995). theory of religion which concerns the origin of religion (Koentjaraningrat, 2009; Sumada, 2017; Arniati, 2017), “the base of religion is an ‘emotion’ or ‘vibration of the soul’ that arises because of human admiration for certain things and symptoms of extraordinary nature. The theory which is oriented towards religious beliefs by Rudolf Otto (1917), stated “all religious, belief and religious systems in the world are centered on a concept of the mystical (mysterium) which is considered to be tremendous and sacred by humans. The nature of the supernatural and sacred things are all-eternal, all-powerful, all-good, all-fair, all-wise, invisible, unchanging, unlimited, and so on. Its nature is difficult to describe in any human language, because “the supernatural and sacred things” do have qualities that are impossible to be encompassed by the human mind and reason (Tackx & Tacx, 1998; Paintrand *et al.*, 1992).

Theories oriented towards religious ceremonies adopted by W. Robertson Smith (1846-1894), the principles of religion and religion, in general, are as follows *first*, in addition to belief systems and doctrines, the ceremonial system is also an embodiment of religion or religion that requires special study and analysis. In many religions, the ceremony remains but the background, beliefs, intentions, and doctrines have changed. *Second*, religious or religious ceremonies, which are usually carried out by many members of the religious or religious community concerned

together have a social function to intensify community solidarity. *Third*, the function of offering ceremonies is basically that humans present a portion of an animal, especially its blood, God, then eat its leftover flesh and blood as an activity to encourage a sense of solidarity with God or gods. K.Th. Preusz (1869-1938), argued the principles of religious-oriented ceremonies state: “rites or religious ceremonies will be meaningless empty if human behavior in them is based on rational reason and logic; but instinctively humans have a mystical emotion that drives them to devote themselves to the high power which seems concrete to them around them, in the orderliness of nature, and the process of changing seasons, and the awesomeness of nature concerning the problems of life and death (Koentjaraningrat, 2009). According to KBBI (2005), between the terms, religion and religion stated differently where the term ‘religion’ is belief in God, belief in the existence of supernatural powers over humans; beliefs (animism, dynamism); while the term ‘religious’ is piety can be obtained through education (Sugono, 2012). Furthermore, it is stated that religion is ‘teachings, systems that regulate the system of faith (belief) and worship of Almighty God and the rules that relate to the association of humans and humans as well as humans and their environment.

Method

Regarding the method used in this study is a qualitative method that produces descriptive data in the form of words dug up based on what was stated, felt, and carried out by participants or resource persons, the existence of the place of activity, as an agent of activities and types of activities, which involved *sanggah kemulan taksu*, as an object in the form of the *artifact*, *sociofact* and *mentifact*. The three substances that will be examined in this field to be more concentrated questions in the interview process, then a list of questions is made in the form of a checklist related to visible phenomena.

Research Design

As an architectural object, the main problem is related to function. If space is not occupied or cannot be used then space has malfunctioned or is not functioning. The area of *sanggah kemulan taksu* has concrete and imaginary functions, namely in its area as a place for praying activities and in the *palinggih* room to place *daksina linggih* as a means of being able to concentrate communication on ancestral spirits, to God as an immanent and transcendent aspect (*saguna Brahman* and *nirguna*). Questions asked relating to aspects of architectural objects (artifacts) from the more macro substance (planning) are as follows (1) is there Pelinggih Kemulan in Daksina Linggih? (2) is the number of Dasina 1 (one)? (3) is the number of Dasina 3 (three)? (4) is pelinggih Taksu placed Daksina Linggih? (5) is the number of Dasina 1 (one)? (6) are the size and shape of the yard and the size of the entrance to *sanggah kemulan taksu* according to Astha Bhumi? (7) the color and completeness of the accessory symbols of *sanggah kemulan taksu* Building (as is the completeness)? (8) are texture, building materials, and ornaments *sanggah kemulan taksu* refers to Astha Kosala Kosali? (9) is the position and layout of *sanggah kemulan taksu* (*natah pattern*)? (10) is *sanggah kemulan taksu* in Northeast direction? (11) is there besides *pelinggih kemulan taksu* another Pelinggih?

From a more micro perspective (Design) is as follows (1) is *pelinggih kemulan taksu* permanent? (2) is *pelinggih kemulan* uses a staple room? (3) is *pelinggih kemulan* uses *saka anda*? (4) is *pelinggih taksu* in the form of *taksu nenggeng*? (5) is *pelinggih taksu* in the form of *taksu nyangkil*? (6) is *pelinggih taksu* in the form of *taksu agung*? (7) is *pelinggih kemulan taksu* wears ornaments? (8) is *pelinggih kemulan taksu* using *ulap-ulap*?

Questions related to social relations (*sociofact*) are as follows (1) when do you start building *sanggah* asked for *undagi* instructions? (2) when the time to start looking for a good day [*dewasa*]? (3) when starting with the *nyikut karang* ceremony? (4) what the *ngeruak/penggalian* foundation pit? (5) what carrying out the *mendem dasar* ceremony? (6) is there *melaspas* ceremony? (7) is there *ngunggahang/ngelinggihang* Bhatara Hyang ceremony? Questions related to perception related to trust and belief (*mentifact*) are as follows (1) do you agree that the existence of the *sanggah kemulan taksu* needs to be preserved in every family? (2) is *sanggah kemulan taksu* built to honor the spirits of the ancestors and Ida Sang Hyang Widhi Wasa including *prabawa*? (3) is if it not possible to be built together with the ground, then it can be built on the top floor, (4) is for Denpasar area, the placement of the *sanggah kemulan taksu* located in the Northeast of the house yard? (5) does build Sanggah Kemulan Taksu, the role of *undagi* and *sulinggih* needed? (6) since the beginning of building the Sanggah Kemulan Taksu, does choose the good day for *dewasa wariga* very important? (7) does in this life it obligatory to worship the spirit of ancestors and Ida Sang Hyang Widhi Wasa with all the *prebawa*, *sanggah kemulan taksu* at the head of the house?.

Determination steps for sources starting from an understanding of researchers who are part of the research instrument that must have the characteristics revealed by Sugiyono (2013). Nasution (1988), stated (1) researchers

are sensitive tools and can react to all stimuli and the environment that should be estimated meaningful or not for researchers (2) researchers as instruments can adjust to all aspects of the situation and can collect a variety of data at once (3) every situation is a whole, because there is no instrument in the form of a test or questionnaire that can capture the whole situation, except humans (4) a situation that involves human interaction, cannot be understood with knowledge alone. To understand it we need to feel it often, dive into it, based on our knowledge (5) researchers as instruments can immediately analyze the data obtained. they can interpret it, give birth to a working hypothesis immediately, to further determine the way of observation, to test hypotheses that arise immediately (6) only humans as instruments can draw conclusions based on data collected at a time and use immediately as feedback to obtain affirmation, change, improvement, or, act (rejection).

Following the research focus on the existence of a variety of architectural *arsitektur sanggah kemulan taksu* for Balinese Hindus in Denpasar, it is very necessary to determine the acquisition of data sources on people interviewed by being chosen (purposive) as a source of information or more accurately mentioned as resource persons, participants, friends, and teachers in research, so that the results can be trusted (reliable). It must also follow the requirements expressed by Spradley (1980) quoted by Sanafiah Faisal, 1990; H. Kaelan, 2010; and Sugiyono, 2013, it is stated that as an informant it should meet the criteria (1) those who master or understand something through the process of enculturation so that something is not only known but also lived (2) those who are classified as still are involved or involved in the activities being studied (3) those who have adequate time to be asked for information (4) those who are not inclined to submit information on their own “packaging” (5) those who were initially classified as “quite foreign” to researchers so that it was more exciting to be a kind of teacher or resource person (Sugiyono, 2013). It is guided by the criteria that have been conveyed, in this case, the researcher must first live up to the meaning of the material to be examined in literature and the physical form of the building in the field, which is referred to as *sanggah kemulan taksu* conducting a careful study. To fulfill the criteria, *bandesa*’s position as a central figure in the *desa adat/pakraman* can be seen as having credibility as a resource in this study. The argument is *bandesa desa adat* has a very noble task because it is a place where indigenous people ask about the rights, duties, and obligations of being a customary villager/pakraman, which concerns the dedication to the state and religion (*swadharma Negara* and *swadharma Agama*). Likewise, the customs and traditions prevailing in the customary village must be understood correctly by *bandesa* to be explained to the community regarding the relationship to God (Sang Hyang Widhi Wasa); the system of relations between human beings; and the relationship with the natural environment following the concept (Tri Hita Karana) (Meganada, 2015). Even the title “majesty” was also conveyed and addressed to *bandesa adat* in Bali, by the Bali Governor (Wayan Koster) when giving a speech at the “*Pesamuan Agung Desa Adat Miwah Desa Sejebag Jagat Bali*”.

The *pesamuan agung* was held on Tuesday, Pon Langkir on August 6, 2019, at the Wantilan Pura Samuan Tiga, Gianyar Regency, followed 1,493 indigenous *Bandesa* people present from all traditional villages in Bali, along with government officials and other invitees. In the city of Denpasar, there are 35 Customary *Bandes* that have been collected since 2002 in the organization under the name “*Parum Bendesa Desa Pakraman Denpasar City*”, which leads and territories 360 Indigenous Banjars. The 35 *bandesa adat* are responsible for the customs and traditions of the community and their respective village areas, especially those concerning the applied philosophy of “Tri Hita Karana”. Someone who is mandated as a material in carrying out their duties and obligations is physically and physically responsible. Therein lies the value of the persona of *bandesa* in the eyes of their community.

To meet as a resource in this study some characteristics must be fulfilled, namely according to Spradley (1980) in (Sanafiah, 1990; Kaelan, 2010; Sugiyono, 2013), that as an informant it should meet the criteria (1) those who master or understand something through the process of enculturation so that something is not only known but also lived (2) they are classified as still being involved or involved in the activities being studied (3) those who have sufficient time to be asked for information (4) those who are not inclined to submit information on their own “packaging” (5) those who were initially classified as “quite foreign” to researchers so that it was more exciting to be a kind of teacher or resource person. Sugiyono; 2013, Bogdan & Biklen, 1982 in Kaelan (2010) stated researchers in qualitative research have natural settings as a direct source of data and that researchers are key instruments (Kaelan, 2010).

According to Nasution (1988) in Sugiyono (2013), researchers as research instruments because they have the following characteristics (1) researchers as a sensitive tool and can react to all stimuli and the environment that should be estimated meaningful or not for researchers (2) researchers as instruments can adjust to all aspects of the situation and can collect a variety of data at once (3) each situation is a whole, because there is no instrument in the form of tests or questionnaires that can capture the whole situation, except humans (4) a situation involving human interaction cannot be understood with knowledge alone. To understand it we need to feel it often, dive into it, based on our knowledge (5) researchers as instruments can immediately analyze the data obtained. He can interpret it, give birth to a working hypothesis immediately, to further determine the way of observation, to test hypotheses that arise

immediately (6) only humans as instruments can draw conclusions based on data collected at a time and use immediately as feedback to obtain affirmation, change, improvement, or, act (rejection) (7) in research using tests or questionnaires that are quantitative, the priority is the response that can be quantified so that it can be processed statistically, while those who deviate from it are ignored. With humans as instruments, strange responses that are distorted are given attention. Different responses than others, even conflicting ones are used to enhance the level of trust and the level of understanding of the aspects studied (Sugiyono, 2013).

Following the research, the focus is about the existence of a variety of architectural *sanggah kemulan taksu* Balinese Hindus in Denpasar, the interviewees were selected purposively so that the acquisition of data sources with reliable results; *bendesa* as the central figure in *desa adat/pakraman* can be seen as having credibility as a resource in this study. In addition to the object informant, the location also follows a purposive pattern so that the data acquisition can represent the distribution of sub-districts in Denpasar city, the details of which are as follows; for the district of East Denpasar, consisting of 12 *bandesa adat*, five speakers were selected; for the district of South Denpasar with 11 *bandesa adat*, five were selected; for the district of West Denpasar which consists of two *bandesa adat*, two speakers were chosen, West Denpasar only consists of two *bandesa adat*; and for the North Denpasar subdistrict, which consists of ten *bandesa adat*, four were selected. The number of objects of observation was 16 (sixteen) *bandesa adat*. For the acquisition of data sources with the status of migrant residents residing in the city of Denpasar, those from 1) they are chosen from the Karangasem Regency, residing in the district of East Denpasar. (2) it is selected from the region of Buleleng Regency, residing in the district of South Denpasar. In the implementation of data analysis techniques in the research of various architectural forms in Denpasar, the data analysis technique will be included, according to Sugiyono, to be included in the list of observation questions and field interviews in the form of a checklist, to give greater freedom to the opinion of the speakers, attitudes, and perceptions about social phenomena that occur. Likewise, measurement steps in the form of sketch drawings are also needed to find the physical data of the buildings in the field of resistance in the field to the level of conformity and or incompatibility with traditional Balinese architectural theory. Thus, the measurement steps of research variable indicators such as shape, size, color, texture, position, orientation, visual elements, including responses are research instruments, and the measurement tools are following the "Likert" scale, with gradations from very positive to very negative, from the statement, strongly agree, agree, doubt, disagree, strongly disagree with scale: 5,4,3,2,1.

The result is a statement of opinion, attitude, and perception of tendencies, which are positive or negative. Referring to the research instrument stated by (Nasution, 1988, in Sugiyono, 2013) mentioned above, the list of questions created to assist the interview process with resource persons in the field has been grouped into three sections based on three issues that must be found from the resource persons, namely (1) why do various forms of architecture in Denpasar city occur? (2) how are the various forms of architectural *sanggah kemulan taksu*? (3) what is the people's perception of Denpasar on the existence of various forms of architectural *sanggah kemulan taksu*? The question which is a phenomenon in Denpasar city will be answered through a process of direct interviews with resource persons with question material that has been prepared previously. In observing the object, it also involves depicting the layout plan *sanggah kemulan taksu* observed for the application of traditional Balinese architectural rules. The grouping of questions concerns material related to objects in the form of physical facts (artifacts) in the form of objections to objections; aspects of activities in the form of social facts (*sociofact*) and aspects relating to beliefs and beliefs (*mentifact*).

The answers in the interview the interviewees found the results of the interview. It is associated with aspects of architectural objects (artifacts) of a more macro substance (planning) are (1) is *dinggina linggih* placed in *pelinggih kemulan*: 100% answered Yes; (2) number of *daksina* 1 (one) 93.75% answered Yes; (3) number of *dasina* 3 (three) 6.25% answered Yes; (4) do you place *daksina* Linggih in Pelinggih, 100% answer Yes; (5). Number of *Dasina* 1 (one) 100% answered Yes. ; (6). The size and shape of the yard and the size of the entrance to *sanggah kemulan taksu* according to *astha bhumi*, 100% answered Yes. ; (7). Color and completeness of accessory symbols of *sanggah kemulan taksu* building (according to the completeness), 100% answered Yes ; (8) Texture, building materials, and ornaments *sanggah kemulan taksu* refers to *astha kosala kosali*, 100% answered Yes; (9). Position and layout of *sanggah kemulan taksu* (*natah pattern*), 00% answered Yes. ; (10) *Sanggah kemulan taksu* orientation is in the Northeast direction, 93.75% answered Yes. ; (11) Besides *pelinggih kemulan taksu* there are other *pelinggih* 100% answered Yes.

Having seen the more micro substances (design) are (1) is *pelinggih kemulan taksu* permanent, 100% answer Yes; (2) *pelinggih kemulan* uses the *lepitan* space, 31.25% answered Yes; (3) *pelinggih kemulan* uses *saka anda*, 43.75% answered Yes; (4) *pelinggih taksu* in the form of *taksu nenggeng*, 0% answered Yes; (5) *pelinggih taksu* in the form of *taksu nyangkil*, 37.5% answered Yes; (6) *pelinggih taksu* in the form of *taksu agung*, 0% answered Yes;

(7) *pelinggih kemulan taksu* uses ornaments, 100% answered Yes; (8) *pelinggih kemulan taksu* uses *ulap-ulap*, 100% answered Yes.

The answers to interview questions related to social relations (*sociofact*) are (1) when the started *sangghah* building asking to *undagi* for instructions, 100% answered Yes; (2) when starting to build looking for a good day [*dewasa*], 100% answer Yes; (3) starting with the *nyikut karang* ceremony, 81.25% answered Yes; (4) *ngeruak*/excavation ceremony of Sangghah foundation, 100% answered Yes; (5) carrying out the *mendem dasar* ceremony, 100% answered Yes; (6) *melaspas* ceremony, 100% answered Yes; (7) *nghatang/ngelinggihang* Bhatara Hyang Ceremony, 87.5% answered Yes.

The answer to the question of the perception of the people of Denpasar on the existence of various forms of architectural *pelinggih kemulan taksu* in Denpasar, which are related to trust and belief (*mentifact*) are (1) do you agree that the existence of the *pelinggih kemulan taksu* needs to be preserved in every family, 100% of the answers strongly agree; (2) *pelinggih kemulan taksu* was built to honor the spirits of the ancestors and Ida Sang Hyang Widhi Wasa including *prabawa*, 87.5% answers strongly agreed, 12.5% answers agreed; (3) if it is not possible to be built together with the ground, then it can be built on the top floor. 25% answers strongly agree, 68.75% answers agree and 6.25% answers disagree; (4) for the Denpasar City area the placement of *pelinggih kemulan taksu* was in the Northeast of the yard of the house, 87.5% of the answers strongly agreed, 6.25% of the answers agreed; (5) to build *pelinggih kemulan taksu* the role of *undagi* and *sulinggih* is very much needed, 68.75% answers strongly agree, and 31.25% answers agree; (6) since the beginning of building the *pelinggih kemulan taksu*, choosing *wariga*'s good day is very important, 100% of the answers strongly agree; (7) in this life it is obligatory to worship the spirit of ancestors and Ida Sang Hyang Widhi Wasa with all the *prebawa*, at *pelinggih kemulan taksu* upstream in the yard, 100% of the answers strongly agree.

After the interview answers with observational sources are collected it is necessary to have a stimulus and must estimate meaningful or not, the acquisition of the data. Then proceed to adjust all aspects of the situation and to the opinion of a diverse set of data, because there is no instrument in the form of a checklist or questionnaire that can capture the whole situation, which involves human interaction, and cannot be understood with knowledge alone. An understanding is needed, as well as the need to feel it, explore it, based on knowledge which is then to be able to act to conduct an analysis of the acquisition of data and then make a conclusion.

Discussion

The discussion was carried out from the perspective of phenomenological theory to analyze the factors causing various forms of architectural *sangghah kemulan taksu* in Denpasar consisting of (1) the philosophy factor is so strong as a guide to Balinese Hindu life for the Balinese. Since the XI century AD, the namely Year 1001 the agreement in the form of the *Samuan Tiga* decision which requires every family of Balinese Hindus households with their yard must build a refutation of honor to respect the ancestral spirit and Ida Sang Hyang Widhi Wasa/God Almighty, in the immanent aspect (*saguna Brahman*) and the transcendent aspect (*nirguna Brahman*). Its development to the present day along with the changing times does not eliminate the real meaning of the Purpose of Hinduism. This fact can be proven by the answers in the interview process delivered by the informants following those recorded in the checklist for the question: In this life, it is obligatory to worship the Spirit of Ancestors and Ida Sang Hyang Widhi Wasa with all their *prebawa*, at *sangghah kemulan taksu* at the head of the house yard. The answers obtained from 16 (sixteen) *bendesa adat* in Denpasar city were selected as speakers. Expressed strongly agree or 100% of respondents strongly agreed.

Likewise, the answer by two families of migrant residents (*warga tamiu*) who reside in Denpasar city, to the question gives an answer that strongly agrees. (2) Consumptive cultural factors, the tendency of ready-to-use, ready-to-use thinking patterns is a hallmark of consumptive society. The ready for habitation home offered in Bali is also included. The existence of this house design does not prepare the land for the location of establishing the *sangghah kemulan taksu* so that the people who bought the house will conduct reconstruction and make a resumption of *taksu* on the floor of the terraced house. (3) Changes in social structure cause a shift in roles and status. The community which originally was farming by worshiping Ibu Pertiwi is now shifting to a society of tourism, by shifting agricultural areas into tourism facilities. Previously, the status was restricted, now the status could be fought according to ability. For now, as an example that in the past people were not arbitrarily allowed to use the *kemulan agung* rebuttal, now many people have used the architectural form of your *sangghah saka/agung kemulan* with the argumentation of applying the concept (Siddha Dewata) and the appearance of this type is more representative. When field observations were found as many as seven or 43.75% *sangghah kemulan saka anda/sangghah kemulan agung* of sixteen observation objects. (4) The factor of population growth due to the migrant population is very

influential on the use of land to build Balinese traditional houses, especially to build *sangghah kemulan taksu*. The existence of supporting communities for the resilience of *sangghah kemulan taksu* (Balinese Hindus in Denpasar, the population is only 45.5% of 100% of the population of Denpasar city, amounting to 930,600 people (2018). This condition also encourages the community to make the *sangghah kemulan taksu* no longer have to be located merged in the land that is often polarized by the community. The interviews with interviewees were asked about why making *sangghah kemulan taksu* on the second floor? On the second floor, although it cannot be directly integrated into the ground so that whatever the implementation of the teachings of Balinese Hinduism such as *yoga saniyasa* and *karma saniyasa* especially the implementation of the *panca yadnya* can still be carried out properly.

The discussion from the various forms of architectural *sangghah kemulan taksu* is carried out. For cultural and religious resilience shown based on the intention of the Balinese Hindu community with a statement that they would feel happy if they were able to have a representative *sangghah kemulan taksu*. This can be proven from the answers to the interview with the question: is *pelelinggih kemulan taksu* in permanent condition? Out of sixteen *bendesa adat* in Denpasar that was selected as speakers or 100% answered: Yes. The process of consolidation continues to occur in the understanding of religious concepts through architectural design in the form of *sangghah kemulan taksu*. In the appearance of the form of *sangghah kemulan saka anda/kemulan* by making a twisting room, at the bottom of the third room (*rong telu*) is the embodiment of the process of applying the concept (Siddha Dewata) which is the ultimate goal of Hindu religious teachings, namely reuniting the Creator (*mewali ring sangkan paraning dumadhi*) or also called “moksha”. The appearance of *pelelinggih taksu nyangkil* is the embodiment of mythology from the reflection of a person with perseverance and all the abilities of his inner strength called Dewi Mayasih, always close to Bhatari Sedana (Goddess of Prosperity, the ruler of noble artha) so that for his perseverance Dewi Mayasih was given the title Dewi Melanting who ruled in the Market. The word “*paekan*” in the Balinese language is commonly known, called “market” etymologically is derived from the word “*peken*” which means to get closer. So the main atmosphere that occurs in the *market* is the proximity. Thus, Dewi Mayasih is always close (always agile) to Bhatari the prosperity ruler called Sang Hyang Kedepwastu at *pelelinggih tangkil*. The prototypes of *pelelinggih* are in the process of strengthening the community for the development of architectural concepts in the *sangghah kemulan taksu*.

The data acquisition shows *pelelinggih kemulan* uses a staple space, 31.25%; *Pelelinggih kemulan* uses *saka anda*, 43.75% and *pelelinggih taksu nyangkil*, 37.5%., From sixteen object informants who were observed. Confidence in the existence of religious and religious symbols is still very strong as evidenced by the answer to the question: *Pelelinggih kemulan taksu* uses Ornaments? 100% answered Yes; *pelelinggih kemulan taksu* uses *ulap-ulap*?, 100% answered Yes. Regarding the content in the *ulap-ulap*, besides the magical value of saving Balinese literary characters is very important to preserve its existence. In the process of building the *sangghah kemulan taksu* is still strong following the provisions of tradition, the cultural traditions of Bali, based on the rules contained in sacred libraries such as Lontar Astha Kosala, Astha Kosali, Astha Bhumi, Wariga and others, which are guidelines for the professionalism of the Undagi. And the acknowledgment of professionalism to *undagi* in providing consultations includes considering the decision making of the architectural form of objection to the families who will build it. This professionalism is a domain that is beyond the ability of the owner unless he is also an *undagi*. The responsibility for the results of their work is to witness to the real and the non-real nature (scale and noetic). As proof of this statement, there is an answer to the question: When did you start building the Sangghah asked for *undagi*? The sixteen *bendesa adat* in Denpasar that was chosen as resource persons or 100% answered: Yes. Likewise with the interview regarding the question: When did you start building looking for a good day?

Discussion for the people perception of Denpasar city on the existence of various forms of *sangghah kemulan taksu* performed namely, the Balinese Hindus whose life purpose is “Moksartham Jagadhita Ya Ca Iti Dharma”, which means that religion (*dharma*) aims to achieve happiness both physically and mentally (*moksa*). According to Wiana (1992), who quoted Lontar Purwa Bhumi Kamulan “The main purpose of maintaining the ancestral Holy Spirit in the denial of the gathering is so that their descendants can worship the ancestral Holy Spirit. Due to the reward of those who are devoted to their ancestors is great. If there is less devotion to the ancestors, let alone not insisting on refusing to give birth, then the misery of life will be experienced”. The existence of revelation in the form of an obligation bequeathed as such luck by the ancestors to their descendants, then of course must be implemented so as not to become a cursed heir.

In this research, what we want to know is the perception of Denpasar people on the existence of various forms of *sangghah kemulan taksu*. That everyone will know and respond to something through their five senses, which will then produce their respective perceptions. The approach that has been taken is a structured interview with the following data acquisition: The existence of *sangghah kemulan taksu* needs to be preserved in every family. The answers obtained from 16 sources of observation object interviewees interviewed 100% answered strongly agree. The *sangghah kemulan taksu* was built to honor the spirits of the Patriarchs and Ida Sang Hyang Widhi Wasa,

including *prabawa*. The answers obtained from 16 informants interview object interviews 14 speakers or 87.5% answered strongly agree, and two speakers or 12.5% answered agreed. Regarding the *sanggha kemulan taksu* possibility, it was possible to build a terraced floor above. The 16 observers interviewed in the structured interview there were four speakers or 25% answered strongly agree, and 11 speakers or 68.75% answered agreed. 1 resource person or 6.25% answered disagree. Those who answered did not agree to see that the land he owned was still very large. For the Denpasar city area, the placement of *sanggha kemulan taksu* was located in the Northeast of the house yard.

The answers obtained from 16 sources of observation object interviewees 14 interviewees or 87.5% answered very agree. 1 person or 6.25% answered agreed and 1 person or 6.25% answered doubtfully. For Balinese Hindus, the concept of alignment between the macro elements (nature) with microelements (human) residents must be in harmony with symbols in the form of signs that exist in nature such as the sun, moon, mountains, sea, forest, and others which are sources of energy power. The role of *undagi* is indispensable for building *sanggha kemulan taksu*. The response was given by 16 interviewees; 16 speakers or 100% answered strongly agree. Choosing an adult day for *wariga* is very important from the beginning to start building objections. The answers were obtained from 16 sources of observation object interviewees 100% answered very agree. A good day is believed to give good work. Because *wariga* was revealed by the power of God Almighty/Ida Sang Hyang Widhi Wasa through celestial bodies such as the names of days: Sunday/Radite/Sun; Monday/Soma/Moon; Tuesday/Anggara/Mars; Wednesday/Buda/Mercury; Thursday/Weraspati/Jupiter; Friday/Sukra/Venus; and Saturday/Saniscara/Saturn. The power that gives a marvelous ray of happiness and beauty to the world. In this life, it is obligatory to worship the spirit of ancestors and Ida Sang Hyang Widhi Wasa with all of *prebawa*, in the refutation of *taksu* in the yard of the house. The 16 informants interviewed, all of them or 100% answered strongly agree. Even as residents of migrants in Denpasar city (*warga tamiu*) as many as two people were interviewed who reside temporarily in East Denpasar answered it was also very agreed. Residents residing temporarily in South Denpasar answered in agreement. From the observations, it shows that obedience to the obligation as the next generation (heirs) to always pray for the ancestral spirits to unite with the Creator and ask for protection.

Conclusion

It can be conveyed the factors causing various forms of architectural *sanggha kemulan taksu* in Denpasar city. Philosophical factors that in every house must build a holy building place *sanggha kemulan taksu*, as a place to glorify and worship the holy spirit of the ancestors and Sang Hyang Widhi Wasa. Followed by others namely consumptive cultural factors; changes in social structure; population increase. The various architectural forms of *sanggha kemulan taksu* in Denpasar were found *Sanggha kemulan dengan saka jajar/saka anda/kemulan agung* without the packing room; *Sanggha kemulan dengan saka jajar/saka anda/kemulan agung* with twisted space; and *sanggha kemulan/kawitan* whose form is generally referred to as “gedong pertiwi”. *Sanggha Taksu turus lumbung*; *sanggha taksu* in the ordinary form with a single space; *sanggha taksu* with two rooms or called *taksu nyangkil*. The perception of the Denpasar people on the existence of various forms of *sanggha kemulan taksu* must be maintained in every household of Balinese Hindus to be able to comply with the obligation as a successor to descendants (*pretisentana*) to pray that the spirits of the ancestors can immediately be united to The Creator (*sang sangkan paraning dumadi*) is Ida Sang Hyang Widhi Wasa as *saguna Brahman* in the immanent and useless aspects of Brahman as a transcendent aspect. Thus, there will be a place to request so that all family members get their protection. Regarding the existence of *sanggha kemulan taksu* built on the floor of a terraced house does not need to be a problem, including a variety of architectural forms. The main objective is that the *sanggha kemulan taksu* must continue to exist because it is the identity of Balinese Hindus in carrying out the obligation to carry out the teachings of Balinese Hinduism, following *undagi*'s instructions that can be responsible for decisions made based on the results of consultations with the owner.

Suggestion

Referring to the Law of the Republic of Indonesia No. 11/2010 concerning the Cultural Preservation of Sanggha Kemulan Taksu, including those that must receive protection. Due to the Balinese house is a unit with the *sanggha kemulan taksu*, housing developed in Bali must include the design criteria. Population growth must be structured and must be controlled because now Hindu residents are the main supporters of Balinese culture, only 45.5% of 100%, totaling 930,600 people. This means that 54.5% are non-Hindu residents. Everyone certainly does not want death, struggles to remain, wants to know, and is aware of something, then wants happiness. It is true what is expressed by

Vickers (2000), let the Balinese live their own beautiful native lives as undisturbed as possible! and it is also true what was conveyed by the resource person who was the object of this research observation when asked: do you agree that the existence of the *sangguh kemulan taksu* needs to be preserved in every family? The 16 object informants all 100% answered strongly agree. This is what the follow-up steps must be sought.

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