Dualism of the Protected Areas (Holy Region) on the Purnama Beach, Gianyar - Bali

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Abstract. Purnama Beach is located along the village of Gelumpang Sukawati Village as the part of Sukawati District, Gianyar Regency. The majority of the population of Sukawati Village are Hindus who have many religious events especially related to the beach. The most frequently held ceremony at Purnama Beach is Tawur Agung Kesanga or Melasti ceremony, where Purnama Beach is used as the destination for a Melasti ceremony held by several areas around Sukawati District. The purpose of this study is (1) to identify the typology of spatial utilization in Purnama Beach area, (2) to formulate the various interests (actors) involved in Purnama Beach area, (3) to formulate the various functional changes that occur in the utilization of Purnama Beach area, (4) to identify the territories or zoning in Er Jeruk Temple, and (5) to formulate the various impacts that occur due to changes in the function of Purnama Beach area. So that this study can provide recommendations to mediate dualism conflicts in the use of sacred areas in Bali. It is expected to be useful in supporting regional spatial policies and sustainable tourism development.

Keywords: Purnama Beach, Er Jeruk Temple, dualism, sacred zone

1. Introduction
When we hear the name of Bali, the first thing that comes to mind is a tourist destination that includes the nature, temples, culture and unique traditions that have been passed down through generations by the Balinese people. The majority of the population of the island of Bali has a Hindu religion which is very integrated with the existence of sacred areas such as beaches and temples. The temple for Hindus in Bali is a holy place to worship the omnipotence of Ida Sang Hyang Widhi Wasa, as well as one of the cultural heritages of the Hindu community in Bali. In addition, the existence of temple has become an icon and tourist destination of the island of Bali. This causes local and foreign tourists to visit Bali. Enforcement of Bali Provincial Regulation No. 16 of 2009 concerning Regional Spatial Planning (RTRW) in terms of structuring protected areas in this case the sanctuary area has not been well realized. One proof is that there are still many violations of the rule of law, such as the conditions to build a building and the use of space within the sanctuary area.

Based on the Bali Provincial Regulation No. 16 of 2009 concerning RTRW, the area of the holy place is the area around the temple which must be maintained in a certain radius according to the status of the temple as stipulated in Bhisma Kesucian Pura Parisadha Hindu Dharma Pusat (PHDIP) 11/Kep/I/PHDI/1994 dated January 25 1994, which includes the Sad Khayangan Temple, Dang Khayangan Temple, Khayangan Tiga Temple, and other temples. These three regions have building regulations,
especially businesses whose radius of location for Sad Khayangan Temple is at least 5,000 m from the outside of the temple wall. Dang Khayangan Temple has a minimum radius of 2,000 m, while Kayangan Tiga Temple or other temples are at least an appendix or apenyengker, meaning that the height of the temple wall is the standard width of the radius. Er Jeruk Temple is included in the Dang Kahyangan Temple with a radius of at least apeneleng alit (human vision boundary) or 2000 m from the outer side of the penyengker wall (the parapet of the temple). This Bhisama regulates the use of space around the temple (small areas) can only be buildings related to Hindu religious life, for example, established Darmasala, Pasraman, and others, for the convenience of Hindus to carry out religious activities.

Purnama Beach is located along the village of Gelumpang Sukawati Village as part of the Sukawati District, Gianyar Regency. Purnama Beach can be reached by both foreign and local tourists because it located on the bypass of Ida Bagus Mantra route which the only freeway as only one way to the city of Gianyar and other cities as Klungkung, Karangasem, and Bangli. Purnama Beach itself has one lane with Er Jeruk Temple where this temple is one of the khayangan jagat temples located in Gianyar Regency which was visited by pemedek from all coastal areas of Gianyar during the Nukluk merana ceremony every sasih keenem (between 10 November to 22 December in the Bali calendar). The chaos generated from the traditional ceremony procession on Pantai Purnama road itself indirectly invites foreign tourists to enter and watch far deeper into the beach area. Most of the population of Sukawati Village are Hindu. Hindu has many religious events especially it’s related to the beach. The most frequent ceremony held at Purnama Beach is Tawur Agung Kesanga or Melasti ceremony, where Purnama Beach is an object/destination where a melasti ceremony is held by several areas around Sukawati District. This purpose of the ceremony is cleaning of Pretima (sacred objects in the temple) ahead of Nyepi Day. The ceremony at Pura Er Jeruk is held every 6 months or usually a month after Galungan. The development of the Purnama Beach area into a tourism area triggers domination of buildings or land functions that are intended to accommodate tourism around the planning area.

The temple’s sanctity is only allowed to build religious facilities, and open spaces in the form of green open spaces and agricultural cultivation. Therefore, the writer more interested to the Er Jeruk Temple problem because the farthest side of Purnama Beach is 550 m from the outermost side of Er Jeruk Temple (the result of Google Maps calculation) so that the existence of tourist buildings and stalls scattered in the beach area has violated the rules, because Hindus in Bali highly uphold the concept of the universe that respects nature, because it has violated the rules of Bhisama Kesucian Pura Parisadha Hindu Dharma Pusat (PHDIP) which requires a radius of at least 2000 m. In Bali, the use of coastal areas always associated with existing cultural practices. The existence of coastal areas is considered as a place that must be protected in the context of the preservation of cultural practices. Beachfront in context its designation as a coastal area is directed as a conservation area and also has a function as a local protection area along the coast. The implementation of the policy to regulate the use of coastal borders in detail is directed to limiting the construction of buildings only to support beach recreation activities, coastal safeguards, fishing activities and port activities. Beyond that, the establishment of a building other than the designation specified above is not permitted for any reason. This is also confirmed by the prohibition of all types of activities that can reduce the quality of the environment in the coastal border area.

The arrangement of the spatial area of the holy area is very important because to create a calm and quiet condition which will affect the spirituality of the self and its surroundings. Some parts in the area must be protected and conserved are Pura Purnama which located in the western part of the boundary of the arrangement and pelinggih area which located in the right in front of the beach entrance area. These temples and pelinggih are ceremonial facilities from the local community to carry out traditional ceremonial processions related to Purnama Beach so that it must be preserved and not intervened from the structuring process, the distance between the outer sides of Er Jeruk Temple and Villa Purnama Art Suites and Villas located in Purnama Beach is only 550 meters away. Sacred space in general is a place that is used for worship of God or things and humans that are considered sacred. Eliade states that there is a contrast between the sacred space and profane space, namely space that is outside the scope of the sacred space. Sacred space is a place to get an orientation in the chaos of the profane world homogeneity,
all to find a world, a place to feel real life. Eliade also states that each sacred space has what he calls a hierophant, which is the object that manifests its sacredness.

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2. Research Method

The method used in the research is naturalistic interpretative, with the steps as follows: Grand tours, observation, surveys, and literature studies by reviewing the literature related to the research topic. Theories and ideas contained in literature sources are used as a basis for researchers to describe, analyse and bring up new ideas to answer the problems surrounding the Dualism of the Protected Area (Holy Region) on the Purnama Beach-Gianyar, Bali.

Figure 1. Research methods literature review

3. Result and Discussion

3.1 Typology of Space utilization

Based on the typology of space utilization in Purnama Beach Coastal Area can be classified into the use of socio-cultural activities. Where most of the population of Sukawati are Hindu. The most frequent ceremony held at Purnama Beach is Tawur Agung Kesanga or Melasti ceremony, where Purnama Beach is used an object or place of destination, a melasti ceremony is held by several areas around Sukawati District. In coastal areas, in this case the beach has a very important value for the people of Bali. This is related to the use of the beach for religious activities, so that is a place that is considered sacred, namely the place of the life cycle ritual (rites of passage).

Figure 2. Religious ceremony activities carried out in Purnama Beach area.
The importance of coastal areas for Balinese people can be seen on the Bali RTRWP and Gianyar RTRWK. The temples located in the coastal area of Purnama are Er Jeruk Temple and Purnama Temple. Some temples found in the study area are Er Jeruk Temple and Purnama Temple.

![Figure 3](image1.jpg)

**Figure 3.** (a) Er Jeruk Temple (b) Purnama Temple.

Other uses of space are the use of local economic activities. Coastal areas are identical to fishing activities. Likewise in the Purnama Coastal Area. In addition to fishing activities, there are also trade activities carried out by local residents, especially occupying space around the Temple area, coastal areas and areas leading to the beach entrance. Trading activities carried out by local residents generally occupy non-permanent or permanent stalls.

![Figure 4](image2.jpg)

**Figure 4.** (a) Fisherman activities at Purnama Beach (b) Boga Sari Stall located in Pantai Purnama area.

Utilization of tourism activities also includes a typology of spatial use in the Purnama beach area. Coastal areas with high value values attract investors to develop accommodation facilities namely hotels and restaurants. Almost in all coastal areas of Bali, it is a bone of contention for investors. Some of the uses of Purnama Beach Coastal Area for tourism activities are specifically for The Royal Purnama Art Suites and Villas, Bungalow Tourism Accommodation and Standing Stone Restaurant. In addition, some activities that can be carried out by tourists include surfing and sunbathing.

![Figure 5](image3.jpg)

**Figure 5.** (a) The Royal Purnama Art Suites (b) Standing Stone Restaurant.
3.2 Various Interests (actors) Involved in Purnama Beach

In addition to storing various potentials, coastal areas are very vulnerable to changes. Coastal abrasion is a phenomenon almost taking place in all coastal areas in Indonesia, not least in Bali. Purnama Beach Coastal Area is one of the disaster-prone of coastal abration. In addition there are also some parts in the area must be protected and preserved, namely Pura Purnama which located in the western part of the boundary of the arrangement and pelinggih area which is located right in front of the beach entrance area. Environmental problems in the coastal area are about garbage. The waste produced is not only garbage from tourism activities, but also if there is a religious ceremony, it will produce waste. In terms of preserving the natural environment this coastal area is not only the indigenous people as 'landowners' who have interests but also the government, namely the Provincial Government (Bali - Penida River Region Agency) and Gianyar Regency (Cipta Karya Office).

![Image]

**Figure 6.** Violation of the sanctity of cultural heritage.

The conflict in the Coastal Area is related to the use of land along the coast of Pantai Purnama which involves several interests (actors) including indigenous people, traders, fishermen groups, tourists, investors or private (villa and bungalow owners) and the government. Meanwhile social, economic, cultural and political conflicts are impacts that arise as a result of land use conflicts.

**Table 1.** Stakeholders in the use of Purnama Beach Coastal Areas Stakeholders of interest.

| Stakeholders                        | Stakeholders of interest                              |
|-------------------------------------|-------------------------------------------------------|
| Government of Bali                  | Protection of areas from coastal abrasion             |
| Gianyar Regency Government Policy   | Regulator and facilitator of case resolution          |
| Indigenous peoples                  | Protection of religious ceremony procession paths     |
| Pengempon Pura                      | Protection of sacred spaces                           |
| Tourism investors                   | Development of tourism accommodation                   |
| Sustainability Fishermen Group      | Fishing activities                                    |
| Trader Group                        | Selling activities in the temple profit area          |
| Tourist                             | Travellers Surfing, sunbathing, etc.                  |
| Natural environment/cultural heritage Conservation group | Protection of the natural environment of the beach |

3.3 Functional Changes of Purnama Beach

Function changes that occurred in the protected area (sacred area) has long occurred on the island of Bali, this proved to be normative can be seen from the 9 district holy place (90%) of the 10 regions in which the assigned based on the Bali Provincial Regulation No. 16 of 2009 set as well as a tourism region, the only region that does not overlap the region stipulation that sacred place Pusering Jagat Pura Desa Pejeng, Tampaksiring, Gianyar, Bali [1]. The change in function that occurs in the use of the Purnama Beach Coastal area is the change from sacred to profane in areas that are actually sacred. The
collision of two regional functions and making one area have two functions at once (regional dualism) causes overlapping of existing regulations and it is very difficult to re-enforce. Regulations that shift towards the negative will cause the area to be original. Local traditions and cultures that are sensitive to residents in the region have gradually disappeared due to regional dualism that is not strictly followed up by the community, government, or other related institutions. An example is the pelinggih which is located right in front of the beach entrance area (see figure 6). Pelinggih or statues which are sacred objects and should not be any person can be near the area, because there are sacred limits and criteria for people who are allowed to be in the area.

The following is the dress code for the temple, discussed in Paruman Sulinggih which was held in 1976 stipulated that clothing for temples for men: clothes, Kampuh, long fabrics, belts, and footwear (facultative/ permissible, may not). As for women: Shirt or kebaya, long cloth, resenting, belt, and footwear (facultative/permissible, may not). The following is the procedure or prohibition to enter the temple, so that the sanctity of the temple is maintained: (1) Not in a state of cuntaka (new birth, death, woman coming month, baby has three three-month ceremonies, etc.), (2) Clean physically born; born: take a bath, clean clothes with a proper dress code to pray; mind: a quiet mind, calm, calm and ready to focus the mind to worship God Almighty, (3) a woman whose hair is broken down may not enter because the hair that is decomposed implies: immorality (lust), anger, sadness, and learning black magic , (4) It is forbidden to dress impolite or accentuate body shape, (5) It is not permissible to flirt, fight, fight, say harshly or curse, gossip, breastfeed a baby, spit, defecate, scribble pelinggih-pelinggih, and others Other, and (6) It is prohibited to be sick and intoxicated because it will be able to make the temples dirty.

3.4 Territory or Zoning in Er Jeruk Temple

Territory or zoning in Er Jeruk Temple embraces the concept of Tri Mandala (three regions or regions owned by each temple). Between one mandala and another is limited by a typical wall or entrance [2]. The following is the structure of the Temple building: (1) Nista Mandala (the outer temple area, which is not sacred). (2) Madya Mandala (the area that is located in the middle between the stench and the main mandala. It is more sacred than the blotch of the mandala but not the most sacred). (3) Utama Mandala (the most sacred or sacred area).

Kori Agung Pura Er Jeruk is the Nista Mandala area in the form of the main gate to get to the main area of the Pura Mandala [3]. Besides Kori Agung in Jaba Sisi (Nista Mandala) there are Wantilan, Apit Lawang, Perantenan, Bale Kulkul, Panggungan, Pelinggih Ratu Kadex, Pelinggih and Ratu Mas Gede Mecaling. At Jaba Tengah (Madya Mandala) or the central courtyard of Er Jeruk Temple, there is Pelinggih Gedong as a venue for Ratu Gede or a great person who once ruled Bali. It is said Pelinggih is a place for the Holy Spirit Dalem Waturenggong. There are also Bale Gong, Bale Patok, Bale Pekaseh, and Pelinggih Ratu Brayut. In Jeroan (Utama Mandala), there are Padmasana, Pelinggih Limas, Pelinggih Ida Bhatara Danghyang Nirarta, Pelinggih Ida Bhatara Putrajaya, Pelinggih Ratu Ngurah Agung, Sapta Petala, Paingkupan, Bale Peselang, Bale Pewedan, Bale Gong, Bale Pelik, Pengiyasan, Lumbung, Pelinggih Ratu Ngurah Anom, Penukwangan Batukaru, Pesumpang Pura Luhur Uluwatu, Catu, Padmasari Peselahan Ulun Danu Batur, Pelinggih Tirta, Pengaruman, Pelinggih Widyadara, Pelinggih Widyadari, and Pekoleman Anak Lingsir.
3.5 Impact of Changes in the Function of the Purnama Beach

Space boundaries have a big role in shaping the perception of space users in using the space they are entering [4]. The existing space will not increase but will always be increasingly complex because of increased human activity. This is what causes conflicts to continue to emerge. This conflict involves various interests both individuals, certain groups of society, investors or private and government. A conflict will arise if there are different interests that cannot be compromised, so that the symptoms are also given the term conflict of interest or conflict of interests [5]. Broadly speaking, the impact of changes in the function of the Purnama Coastal Coast area can be categorized into three things:

3.5.1 Economic Impact.

The economic impact that occurred on the Purnama coast, in terms of its positive side, was the opening of new jobs for the local community around the Purnama coast as a result of the construction of the Royal Purnama Art Suites & Standing Stone Restaurant, both as traders, art makers, janitors, restaurant waiters or villa, security, parking manager, etc. according to the ability, skills of the surrounding community. This provides an opportunity for local communities to be able to take advantage of the existence of tourism in the region both for improving living standards and others. While the negative impact is the mind set of people who are increasingly dependent on tourism, unable to see other sectors and just waiting for work, cannot develop into more independent. This is called Economic Dependence, namely the diversity of industry in an economy shows the health of a country, if there is a country that only relies its economy on one particular sector such as tourism, for example, will make a country dependent on the tourism sector as a result the economic resilience becomes very high risk.

3.5.2 Socio-Cultural Value Impact.

Actually, the change of the social-culture values was always not worse. But it becomes the problem in interaction between the local people and the tourists that is the inability of the community to clearly capture the culture brought by the tourists and the unpreparedness of the community in the face of changes by tourists and public unpreparedness in the face of changes. Not infrequently doing an imitation of tourist culture inappropriately. Changes in the society that is undergoing a transition, namely the change in attitudes and behaviour of the community that was previously ritualistic in nature leads to individualistic life. Nevertheless, the positive impact is that tourism activities are relatively capable of spurring the development of a more democratic social system, higher tolerance for various differences, increasing awareness of national and state, as well as awareness of ethnic identity, as well as economic development for the country and the people who receive tourists.

3.5.3 Environmental Impact.

The involvement of the Sukawati people can influence the impact of the tourism will be positive. It evidenced by the many tourism developments is as road. Improving the environment that means both structuring the area and infrastructure are also improving. While the negative impact of tourism development in the Purnama Beach Area is starting to increase the number of motorized vehicles in Sukawati that caused by tourism. The wide road is relatively unbalanced with increase the number of vehicles. The number of motorized vehicles, especially motorbikes, is very big number. If the population of Sukawati is more than 4 million people and the assumption of 1 household consists of 4 members, on average there are 3 motorbikes in each household.

This phenomenon was caused the air pollution and noise as particularly for the Sukawati environment and for the Bali environment. Construction of tourism infrastructure facilities has a direct impact on Gianyar's water resources. Many tourism accommodations in Purnama Beach such as hotels, villas, home stays, water park tours and others need a lot of water resources. This tourism facility usually utilizes groundwater resources. By exploiting groundwater resources, it will directly affect the decline of Bali's springs, especially Gianyar. Tourism development in the Purnama Beach area has resulted the increased need for human resources. Increasing human resources in an area will increase the need for human resources. Non-food public expenditures such as rental groups, contracts and estimates of self-owned house rental hold the highest portion compared to other expenditure groups. This proves that the level of need for shelter is very high in Sukawati.
4. Conclusion
Based on the complexity occurs in the coastal area of Purnama Beach, the typology of space utilization in Purnama Beach Coastal Area can be classified into the socio-cultural activities, local economic activities, tourism activities, activities for the conservation of natural environment/cultural heritage. The typology of spatial use accompanied by the dominance of interests in the coastal area of Purnama Beach, namely, interests between the government, indigenous peoples, pengempon pura, investors, fishermen groups, merchant groups, tourists, and environmental conservation groups. From the dominance and typology of the use of the Purnama coastal area, it will be change function. The change of function occurs in the use of the Purnama Beach Coastal area is the change from sacred to profane. The collision of two functions of the area and make one area have two functions at the same time (regional dualism) this causes overlapping of existing regulations and it is very difficult to be re-established. Regulations that shift towards the negative will cause the area to be not genuine.

5. Recommendation
Changes in these functions must be followed up or prevented by conducting territory or zoning on Er Jeruk Temple which is included in the Purnama beach area, namely the Tri Mandala concept (three regions/regions owned by each temple). Nista Mandala (the outer temple area, which is not sacred). Madya Mandala (the area that is located in the middle between the head and the main mandala. It is more sacred than the blotch of the mandala but not the most sacred. Utama Mandala (the most sacred / sacred area). Even though, the impact of changes in function remains unavoidable. Underline that impact of changes the function of Purnama Coastal area can be categorized into three things, namely, economic impact, socio-cultural values impact, and environmental impacts. Hopefully, this study can be useful in supporting regional policies and sustainable tourism development in Bali.

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