Assistance Program For Planning And Designing Of Pura Kelembu In Mas Village, Ubud, Gianyar Regency, Bali

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Abstract. Kelembu Temple of the Mas Traditional Village is one part of the Dang Kahyangan Taman Pule Temple. Situated at a lower level than the main road and directly adjacent to the river, various issues arise within this temple. Floods and high humidity have resulted in deteriorating physical conditions of the buildings, mostly in terms of structure and materials, compounded by their old age. During ceremonial activities, there is insufficient articulation between the sacred and profane zones, especially in the ceremony preparation area. A comprehensive masterplan for the temple area is proposed, which includes adding a purification area for ceremony preparation and designing buildings in a traditional Balinese architectural style to address issues of zoning and temple vistas. Replacing boundary wall structures with composite concrete and adding biopores and ground tanks are proposed solutions to respond to frequent flooding in the Pura Kelembu area during heavy rainfall. Developing a budget for both the masterplan and building construction will greatly assist partners in formulating financial strategies and budget proposals to relevant authorities. Effective communication through direct meetings, starting from data collection and planning concepts to finalizing designs, greatly facilitates the smooth progress of the masterplan design process for Pura Kelembu.

Keywords: Development; masterplan; kelembu temple

1. Introduction

Pura Kelembu is situated within the complex of Pura Dang Kahyangan Taman Pule, located in the Mas Traditional Village, Ubud District, Gianyar Regency, Bali. As one part of Pura Dang Kahyangan Taman Pule, Pura Kelembu has many "*penyungsung"* people who pray at this temple, who come from both within and outside the village, even from various regions across Bali. Unlike the main temple of Pura Dang Kahyangan Taman Pule, which is managed by the temple's congregation *(krama pemaksan)*, two other temples in this area, one of which is Pura Kelembu, are managed by families. This historical arrangement, respected by the custodial families and devotees until today, has become a longstanding tradition passed down through generations. All major ceremonial activities, occurring every six months (*a sasih*), as well as regular ceremonies, are conducted by the extended family of the temple custodians.

Pura Kelembu occupies the northernmost area of the Dang Kahyangan Taman Pule complex, separated from the main mandala complex by the temple parking area. Positioned in the lebah kangin area or the level below the road surface to the east, the temple's ground level is six meters below the road surface and runs alongside the river to the east and north. Pura Kelembu spans an area of approximately 500 square meters with dimensions of 20 x 25 meters.

According to the *pemangku* a person who take responsibilities at this temple, Pura Kelembu has a sacred spring as its source, which is believed to be the origin of the temple's name, Kelembu (Agung, 2022). The main structures include the *Padmasana* and a *Balai Piyasan* serving as the core buildings of the temple. Supporting structures consist of two Balai Gong located in the northwest and southeast areas, one storage building to the southwest, and a pavilion located in the central area. Currently, most of these supporting structures face technical issues such as deteriorating materials, including rotting wooden roof structures, cracking walls due to the use of old materials like bricks and mortar with pamor adhesive, and extensive leakages in the roofs. In comparison to the main temple of Pura Dang Kahyangan Taman Pule, which is well-designed and meticulously crafted with superior materials and carvings, Pura Kelembu presents a slightly antiquated visual with various technical problems.



Fig. 1. Physical Condition of Buildings in Pura Kelembu

Due to its lower level compared to the road and its adjacency to the river, Pura Kelembu often receives overflow water from the river, resulting in frequent flooding in the temple area. Its location at a lower level surrounded by higher ground causes the temple to remain damp. This condition affects the materials in Pura Kelembu, including the paving materials in the landscape area, which mostly become mossy and slippery.



Fig. 2. Physical Condition of Buildings in Pura Kelembu

2. Problem Statements

Considering the potential and issues mentioned above, the author identifies the following problems to be addressed in this community service project:

a) The existing condition of Pura Kelembu, which faces serious problems due to its position below road level and adjacency to the river, resulting in frequent flooding.

b) The deteriorating condition of supporting buildings with outdated materials, including two Balai Gong and a storage pavilion.

c) Inadequate facilities to accommodate Mawirama activities, kitchen facilities, and supporting facilities for Pengelukatan ceremonies held at Pura Kelembu.

d) The hardscape finishing materials in the temple's landscape are not durable and cannot withstand the damp conditions, leading to mossiness and slipperiness, disrupting activities during religious ceremonies.

e) The condition of the retaining wall bordering the river is deteriorating, with its level almost equal to the river's normal level, posing a risk of seepage into the temple during floods and

impacting the quality and durability of the materials, necessitating redesign both structurally and materially.

f) Partners do not yet have a comprehensive and structured temple planning design to be used as material for funding proposal submissions.

3. Discussion

Several solutions offered to our partners based on the identified issues are as follows:

Development of a masterplan for Pura Kelembu in the Mas Traditional Village, Ubud. To organize the temple area more effectively with clear spatial zoning, a masterplan design is necessary. This will be achieved through in-depth discussions using the Focus Group Discussion (FGD) method. The FGD method serves to gather attitudes, perceptions, knowledge, and experiences shared during interactions with different individuals (Van Eeuwijk, P., & Angehrn, Z, 2017). The results of the FGD conducted with our partners concluded that the masterplan design includes repositioning certain buildings, adding supporting structures within the temple area, arranging pathways leading to the Petirtan area, and adding a service area in the temple's northern vacant land. This additional area will feature a two-story building leading to the lower ground, directly bordering the river, serving as a service area in preparation for traditional ceremonies. This additional area is designed as a two-story building leading to the lower ground directly adjacent to the river, serving as a service area in preparation for traditional ceremonies.



Fig. 3. Focus Group Discussion Proccess

Re design the buildings within the temple

Several supporting buildings within the temple area, including the *Balai Gong, Balai Pemuspan*, and *Balai Panyimpenan*, are currently in a distressing condition. The structures of these buildings follow an antiquated system without practical columns, and the materials are largely deteriorated, posing a high risk of damage and danger to users. Currently, these buildings have only undergone superficial beautification, such as repainting and refinishing some parts affected by decay. In this program, the team proposes a new design for these buildings incorporating traditional Balinese architecture, featuring carved Saka and wooden symbols, brick-carved walls, distinctive Balinese paras, and other ornaments.

Design of Retaining Walls Bordering the River and Water Absorption.

The recurring flooding issue every year cannot be avoided due to the temple's position six meters below ground level and directly adjacent to the river. Consequently, aside from rainwater, the temple will receive overflow from the river. Therefore, treatment is required for the boundary walls using composite concrete casting structures to reduce water leakage from the river area. This technique aims to make the walls more robust and less prone to collapse during floods. These boundary walls will then be finished using paras and brick materials adorned with typical Balinese ornaments.

Designing water absorption points within the temple area is necessary to address waterlogging when water levels rise. The design includes biopores at various points within the temple area and constructing ground tanks as rainwater storage facilities, which can be utilized during the dry season for watering plants.

4. Conclusion

The masterplan design includes adding service buildings on the temple's vacant land, arranging the positioning of buildings within the temple area, designing retaining walls bordering the river, and creating a drainage system to address the issues at Pura Kelembu. The proposal suggests redesigning the poorly conditioned buildings within the temple based on Asta Kosala-Kosali principles of Balinese architecture, utilizing traditional Balinese architectural styles and incorporating carved Saka and wooden symbols. Decorative elements will include Balinese architectural ornamentation using red bricks and stone paras on the building body and terraces.

Thorough masterplan and building detail planning, along with cost estimations, greatly assist partners in seeking funding proposals from relevant institutions. Additionally, partners can benefit from the required design and cost estimations if they wish to undertake renovations through self-funding efforts.

References

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