

IMPLEMENTATION OF “SANGA MANDALA” CONCEPT IN PATIRTAN WATUGEDE - SINGOSARI

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ABSTRACT

Patirtan Watugede is the royal heritage site of Singhasari, in the form of a bathing pool. Singhasari Kingdom is an ancient kingdom, centered in the region of Malang, which adheres to the Shiva-Buddhist belief. The concept of Sanga Mandala is a spatial orientation arrangement, derived from Shiva-Buddhist beliefs. In the Sanga Mandala concept, the cosmological orientation of space has a hierarchy based on its function. The concept of Sanga Mandala, is a combination of North-South and East-West orientations. North is believed to be a high place is the main. South as a symbol of the sea, a low place, is bad. Orientation of the East is the main, while the West is bad. A study of spatial patterns at the Patirtan Watugede site was carried out descriptively which was ideographical. This study aims to describe the meaning of the Patirtan Watugede spatial layout, based on the Sanga Mandala concept. The meaning of spatial orientation, obtained by analyzing ancient map documents, field observations and historical information. As a result of the research findings, there is the concept of Sanga Mandala in the orientation of Patirtan Watugede. The holy water source area, as the most sacred place, is in the Northeast.

Keywords: baths, cosmology, sites

1. INTRODUCTION

The traditional concept, generally has a philosophy of harmony with nature. In planning and structuring buildings, traditional concepts are oriented towards environmental preservation. The concept of sanga-mandala is a spatial guide, a traditional concept, set in the Shiva-Buddhist belief. The application of the concept of sanga-mandala is still widely used in structuring buildings in Bali.

Patirtan Watugede, is an ancient bathing site, a legacy of the Singhasari kingdom which adheres to the Shiva-Buddhist belief. This Patirtan pond, initially functioned as a ritual of bathing, cleansing, for the royal family. There is a water source that flows through the Patirtan pond, which is in the northeastern part of the pond and in the southwest part of the pond. The choice of water in Patirtan Watugede, as holy water, is a proof of the high quality of water.

A high-quality water source on the Patirtan Watugede site is threatened with damage due to the current function of the bathing pool, too general. Functions as public baths, potentially uncontrolled, and will further damage historic sites, including the source of water. The physical building of the Patirtan pond is of high historical value, using brick materials. Constructively, this ancient building is also vulnerable to damage.

1.1. Research Purpose

Patirtan Watugede, is an ancient bathing site, a legacy of the Singhasari kingdom which adheres to the Shiva-Buddhist belief. This Patirtan pond, initially functioned as a ritual of bathing, cleansing, for the royal family. There is a water source that flows through the Patirtan pond, which is in the northeastern part of the pond and in the southwest part of the pond. The choice of water in Patirtan Watugede, as holy water, is a proof of the high quality of water.

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1.2. Citations

Patirtan as a site of high historical value, and a kind of places that are considered sacred, are more likely to be protected from damage due to new activities. The application of the concept of the site, by establishing the sacred area, in the context of protection of the area, has the potential to be beneficial for management effectiveness (IUCN, 2008). On the other hand, the development of tourism activities can provide positive benefits for the community. However, it can also have a negative impact related to the preservation of historic sites. The patirtan site, is a cultural site, as a form of guided site formed by the cultural values of a society. Sacred values are closely related to the environment and natural resources in the place (Qodarian, 2001). Cultural sites are historical heritage monuments, can be in the form of buildings, can describe the meaning or values contained in the background (Rahadhian, 2015). Cultural sites are historical relics that have historical value, artistic value and high social values. With the criteria of these values that are quite high, usually historic sites will be designated as cultural heritage, undoubtedly must be preserved.

2. RESEARCH METHODS

Method of collecting data

This research is qualitative descriptive, with primary data collection methods, through:

1. To get a direct picture, the current physical condition is carried out with a field survey.
2. Questionnaires are conducted to capture people's preferences for the needs of ritual attractions, especially at the patirtan site.
3. Observations are made, regarding the function of the patirtan site and the spatial arrangement in the Watugede Bathhouse.
4. Interview with patirtan site manager, discussing historical, folklore and site users of patirtan.

As for secondary data collection, done through:

1. Collecting data regarding the development of the existence and character of the patirtan site, through searching images from the Center for Cultural Heritage Conservation (BPCB).
2. Literature studies: journals, government documents, seminar material, print media articles and electronic media.

Data analysis method

From the compiled data, interpretation analysis is carried out with qualitative analysis techniques. Analysis of characteristics, functions, historical values and community preferences towards patirtan sites, is used to reveal the value of patirtan site integrity.

3. DISCUSSION AND INTERPRETATION

The ritual activities at the patirtan site were carried out by a number of Javanese people, who still strongly believed in the teachings of ancestral rituals. There are several forms of spiritual activities, at the patirtan site located in the Greater Malang area (Junianto, 2016):

1. The ritual activity of taking 'holy water'.
2. The ritual activity of 'bathing' in patirtan water source.
3. Ritual bathing in a water source.
4. Ritual washing of heirlooms (keris).
5. Ceremony ritual offerings.
6. Meditation.

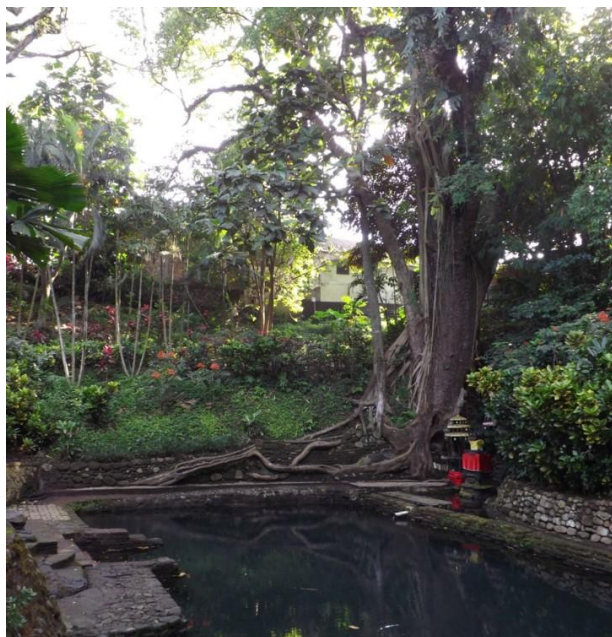


Figure 1: Corner of Patirtan Watugede Singosari, as sacred area, 2017.

The ritual for taking suci holy water 'is done at the site of the patirtan water source Widodaren (Wendit), candi Sumberawan, and patirtan Watugede, by the traditional Javanese community and the' kejawen 'community. The people descend from the Majapahit kingdom, many of whom live in the Tengger mountain region, covering the district. Malang, kab. Pasuruan, kab. Probolinggo and kab. Lumajang. The community, still strongly believes in the teachings of the ancestors, and considers sacred several patirtan sites. Water sources are the main element in spiritual activities on the patirtan site, as "sacred water" which is sacred.

In understanding the ancient Javanese society, the existence of Javanese "traditional" society in the arrangement of space in which it lives, is linked to belief as the unity of the two material and spiritual worlds. Building as a place of physical activity, as a symbolic implementation of the 'world of ideas'. This kind of belief, in the context of Javanese culture, is often called 'Sanga-mandala', with its center of orientation in the form of empty space, a place of meditation. The concept of 'Sanga-mandala' evolved and survived as a guide to spatial planning, in Bali.

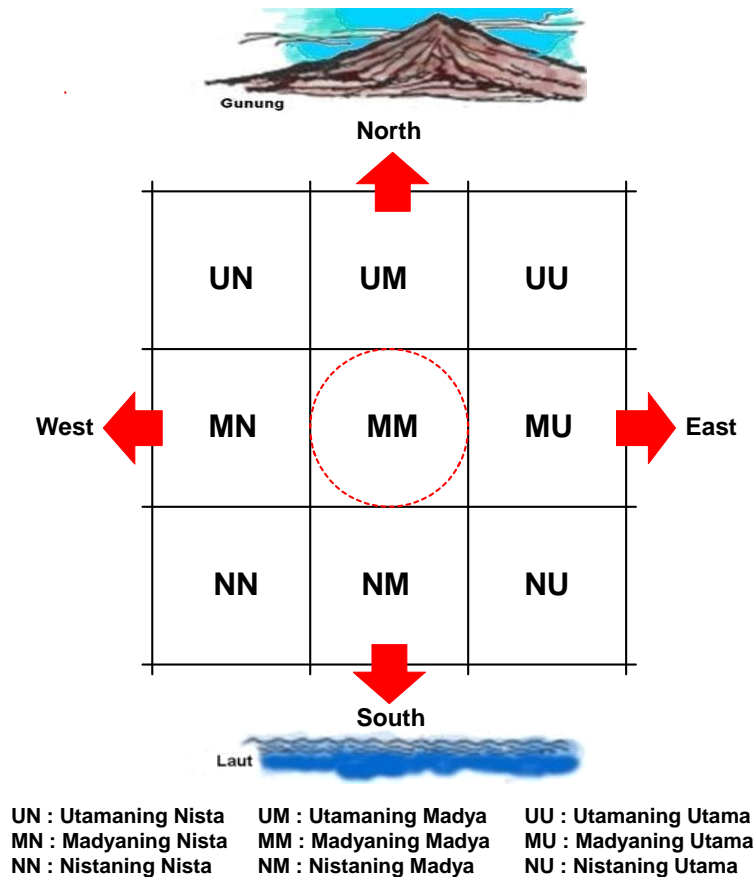
In the life of Javanese people, there are many symbolic teachings, to spur dreams and reflection. This kind of teaching, among others, was revealed in wayang mythology inspired by Mahabarata. Life in the world is considered merely a reflection, or a shadow of a more intrinsic event.

The spiritual symbolic implementation of the 'world of ideas' of the Javanese people, one of the conceptions of which was revealed in the order of space which divides the two poles firmly, namely north-south and east-west. In the Shiva-budha belief, the northern part is considered high and sacred. The southern part, in that belief, is considered low value and connotes 'dirty'. Such thing, as a manifestation of the symbolization of category two, from a belief that life in this world is always two sides, positive - negative, good - bad, dark - light, sacred - profane, etc.

Symbolic conceptions in categories four and five, derived from the influence of Mahayana Buddhist beliefs, are contained in the concept of Jambudwipa. In this concept, it is believed that the universe consists of five continents. Four continents are in four wind directions, namely North, South, East and West. A continent is at its center, in the form of a very high mountain, named mahameru. The central continent in the form of the mountain, is believed to be the residence of the gods, while the human habitation on the continent is South (Geldern, 1982). With this understanding, it can be understood why the king's residence and his descendants, always facing south. The people's house, which is 'worship' the king, faces north.

The four corners of the wind are the axis of the earth, is a symbol of the world (cosmos) in the sense of wadaq, which is the land we step on. Joglo pavilion is in the form of a square with four soko teachers, as a micro cosmos. Rectangular plan in Pendopo with four teacher's shops, when drawn to four sides, there are five spaces. The space at the center, which is limited by the four teachers' shops, means' empty space '. In this empty space, it is believed that there are

supernatural forces moving. Spatial planning which refers to this five-category symbology, also occurs in Tajuk roofed buildings. The existence of the 'center' position in each spatial layout is believed to play a role as 'alignment' of all opposing poles.



The square layout with the four-way wind orientation, then develops into nine spaces. Eight spaces are the direction of the wind-direction, with a center in the center. Symbolic implementation in the eight and nine categories, occurs in micro and macro spatial planning, hereinafter referred to as the Sanga-mandala concept.

The concept of Sanga-mandala in Bali, contains rules related to religious views and social values, related to the harmonization of the natural environment and the balance of human relations with the universe, and the Creator (God). This harmony and balance relationship is based on the philosophy of "Tri hita karana", as three stages or poles, towards happiness. In the universe these three poles are symbolic of three worlds, namely: the underworld, the middle world where humans live, and nature over the place of the Gods.

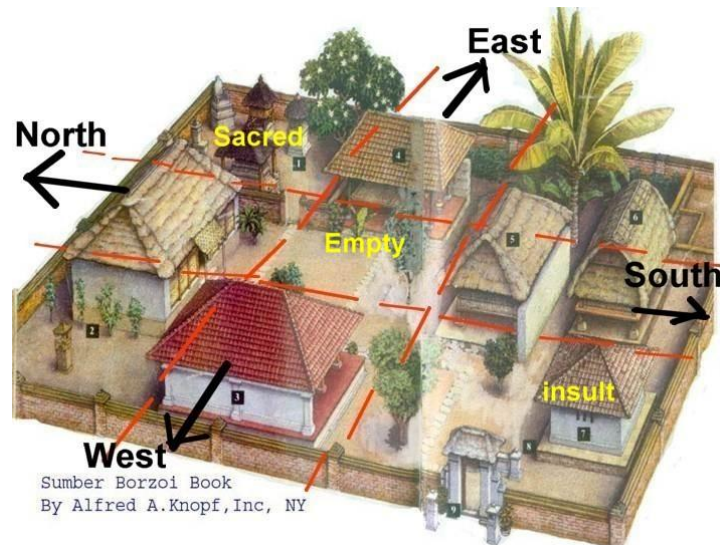


Figure 3: Implementation of Sanga-mandala Concept in Bali.

The concept of Sanga-mandala, based on the cosmological view of the three poles (top, middle and bottom) combined with the direction of rising and setting of the sun. The plateau is synonymous with mountains or hills, having the meaning 'main' as the residence of the gods. The direction of sunset, and the lowest terrain (sea) has the meaning of "tantrum". As for the middle part, as a place of human life that is worth "middle". Spatial arrangement of the three poles, presented together, in harmony. The traditional belief of Javanese people, holds that human life and the universe will be optimal, if these three elements are united in a balanced state.

In the belief of Buddha-mahayana, the belief held by the Singhasari kingdom at that time, thought that the North direction was a high place, worth 'main'. The east direction as the rising of the sun, is also considered 'main'. On the basis of these orientation values, the east-sea direction is considered to have the most value. In the northeastern area, it is often used as a holy place, for prayer.

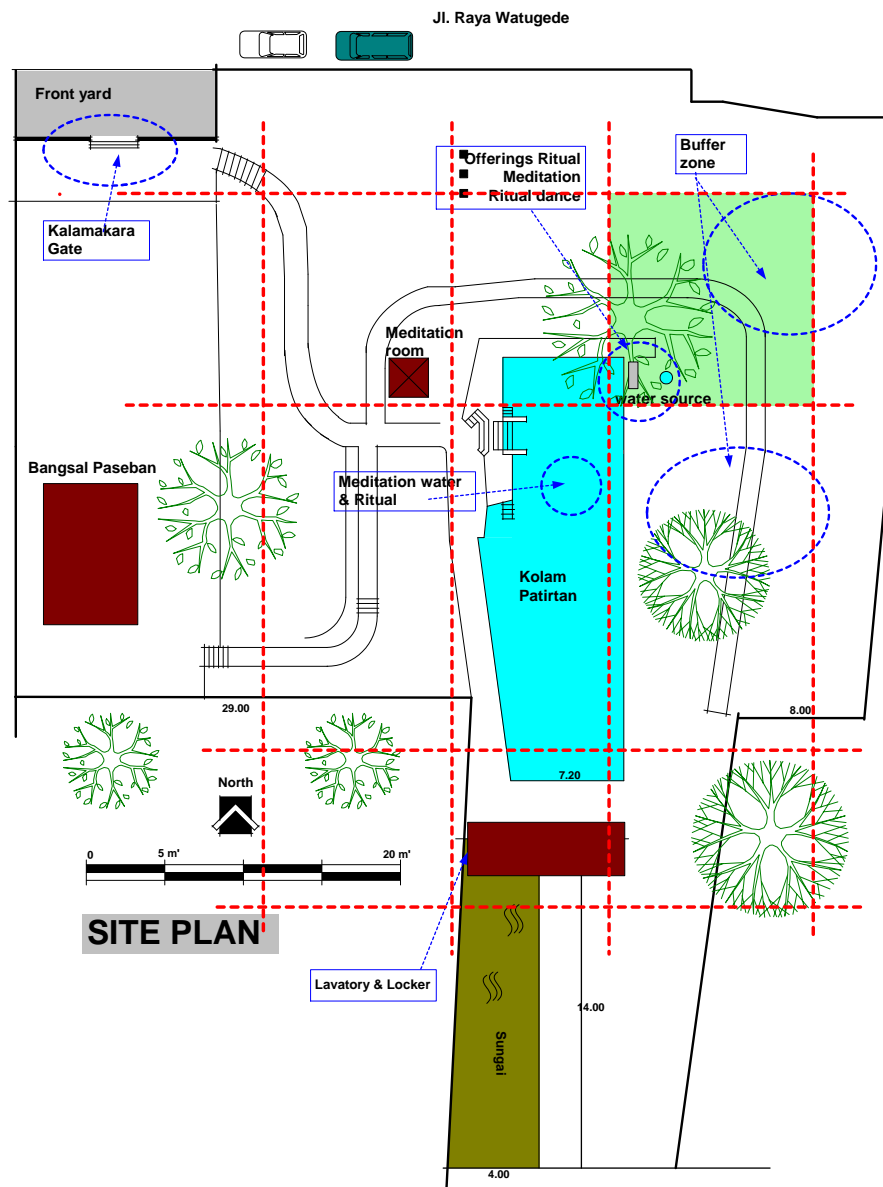


Figure 4: Implementation of Sanga-mandala Concept in Patirtan Watugede – Singosari.

4. CONCLUSION

1. The traditional concept of environmental arrangement is based on the harmony and balance of relations between humans and nature.
2. The concept of "Sanga-mandala" as the concept of traditional spatial planning, contributes to the preservation and sustainability of the environment.
3. The implementation of the Sanga-mandala concept in Patirtan Watugede, by

considering it sacred in the water source area, has the effect of protecting the water source from damage and pollution.

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