

ARCHAEOLOGICAL HERITAGE PROTECTION : COMMUNITY-BASED CONSERVATION IN BALI

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I. Introduction

It is generally accepted that each nation in the world, have their own history, which depends on the local situation and condition, as proved by their archaeological and historical remains. In this connection, Indonesia for example, has so many interesting monuments, which could be found nearly in the whole of the archipelago namely in Sumatra, Java, Bali, Sulawesi and Eastern Indonesian Islands (Heekeren, 1972; 1958; Soejono *et al.*, 1984; Kempers, 1959). Among them are belonged to prehistoric and historic period, which consist of movable and immovable monuments, and made of tangible and intangible material. Based on the function when the manuments were rediscovered, our monuments could be classified into two groups namely the dead monuments, which were not used any more by local people. The second one is the living monuments, which until now is still used for religious purpose by the local people, as seen in Bali (Tjandrasasmita, 1983 : 73 - 82).

It is a matter of facts that only a very few of our monuments have been removed to the government museum to protect them from further deterioration. The facts mean that most of them are still in its original places, standing alone struggle against all kind of dangers, which are coming from its environment and human activities. Indonesian government are aware to protect our archaeological remains, because of its values for :

- 1). reconstructing our national history from the very early time covering the life of our ancestors.
- 2). increasing and strengthening our cultural

identity as the basic foundation for our development plans facing the forthcoming modern world.

- 3). increasing cultural appreciation and responsibility for the young generations through educational systems.
- 4). supporting cultural tourism and cultural diplomacy to build up a peaceful world based on cultural understanding (Tjandrasasmita, 1983 : 80 - 81).

It should be very easy to understand that not any nations would like to lose their national cultural roots and so it is a national tasks to protect the archaeological heritage. This important tasks is not only because of its values as mentioned above, but actually also due to a number of factors which could damaged the monuments, namely :

- 1). the very old age of the monuments.
- 2). the natural effects such as climate, humidity etc.
- 3). human activities e.g. grifitti, vandalism, illegal excavation etc.
- 4). modernization, industrialization and development projects.
- 5). tourism facilities etc.

Now it should be very clear that any archaeological protection through preservation and conservation, should be regarded :

- 1). to protect the monuments as a national cultural property bearing national pride.
- 2). to protect the archaeological environment for keeping the beauty and the attraction of the monuments as a unity of ecosystems.
- 3). to keep the cultural values of the monu-

ments in the people's mind forever (Sutaba, 1990).

Facing the problems of archaeological protection in Indonesia, the Dutch have issued **Monuments Ordinance (Monumenten Ordonnantie, Stb. no. 238, 1931)**, which is not suitable any more for us, and then recently our government have declared the new one called **Law Concerning Items of Cultural Property (Undang-undang No.5, 1992 tentang Benda Cagar Budaya)**. In our modern world today, not any nations would like to sacrifice their culture, because it is very natural to have the national spirit, which have been built through a very long history. Each nation should regard their national spirit as the very important power for today and for facing the future.

II. Archaeological heritage in Bali (fig. 1)

Archaeological reearches in Bali have found a number of arcaeological heritage, which belonged to prehistoric and historic remains. Prehistoric remains proved the earliast of the people's life, started from hunting and food gathering through cultivation up to mastering the advanced technology (Soejono, 1977 : 1 - 29; Sutaba, 1980; Kempers, 1977). Such remains indicated the struggle and the achievement of the people's life gradually, after adapting and exploring their environment and its natural resources for their life, because the nature was still quite dangerous. On the other hands, the remains also demonstrated the relationship of the prehistoric Balinese people to those who lived in Java, Sumatra etc., even to the South-East Asian people.

The most important of the prehistoric life in Bali is the invention of the metallic technology alongwith the megalithic tradition. During the advanced technology, the Balinese people have produced several kind of bronze goods for ritual purposes such as

kettledrums and for daily uses as well such as axes etc. (Heekeren, 1958 : 21-24). Mastering the advanced technology, Balinese people have succeeded to develop the local metallic industry, as proved by the finding of five fragments of decorated stone moulds in the village of **Manuaba (Gianyar)** for casting bronze kettledrum. The human-masks decoration, showed a remarkable smilarities to the decorations of the huge kettledrum found in the village of **Pejeng** not so far to the east of Manuaba, but the stone moulds of Manuaba are small in its size (Soejono, 1977 : 10-15; Soejono *et al.*, 1984 : 246-248; Kempers, 1977 : 29-30).

It should be noted here that bronze kettledrums were not only found in Bali, but also in Java, and Eastern Indonesian Islands. Another bronze moulds made of clay were also found in West Java, but not for producing kettledrums, but for making spearheads, axes etc (Kempers, 1977 : 38). Regarding the human-masks decorations, which were found on the kettledrum of Pejeng, on the stone moulds of Manuaba and on a number of the sarcophagi found in Bali, was regarded as symbol of the leader's or the ancestor's spirit. The people, belived that the spirit, who were abode on the top of the mountain or on the unaccessible place have the magic power for protecting the living society. When Hinduism have spreaded widely in Indonesia, the people believed to the sacred mountain as the place of the Hindu pantheons and the ancestor's spirit as well. Based on this conception, then the people built their temples on the mountain area such as **Pura Besakih** on the slope of Mount Agung.

Alongwith the development of the mettalic industry, the megalithic tradition increased not only in Bali, but also in Sumatra, Java, Sulawesi, Sumba, Sumbawa, Flores etc. (Heekeren, 1958 : 44-79; Soejono *et al.*, 1984 : 205-238). Several kinds of the megalithic re-

mains were found there namely menhirs, dolmens, menhirstatues, stepped pyramids etc. It is a matter of facts that the megalithic tradition have strongly influenced the people's life and it is not surprising any more that living megalithic tradition could be found until to presentday in Nias, Toraja, Bali and Eastern Indonesian Islands. In Bali, the megalithic remains, except the sarcophagi are regarded as sacred monuments and functioned for worshipping the Hindu Trinity, the local deities and the ancestor's spirit (Sutaba, 1984).

Researches on the advanced technology and on the megalithic tradition in Bali in particular, have made conclusions that Balinese people have built their social organization headed by the leader. The well organization have made a favourable condition for mastering the advanced technology. Then the social and cultural development became the solid foundation for facing the new era when Hinduism arrived in Bali (Sutaba, 1990).

Bali have got Hindu-Budhis influences nearly at the 9th century A.D. as proved by the finding of clay stuphikas and seals beared Budhis formula, near the village of Pejeng, Gianyar (Kempers, 1977 : 139). Then a pillar inscription was rediscovered in Blanjong, Sanur (Badung) which mentioned the name of the king Kesari Warmadewa (Kempers, 1977: 103-106). This inscription was originated from c. 10th century A.D. Since this period, Hinduism was spreaded widely in Bali and went deeply into the life of the Balinese people and then survived until today. Having well developed social organization and cultural life before the arrival of Hinduism, have led the Balinese people successfully modified the new elements in accordance with their characters and became the new one beared Balinese identity.

The wellknown king of Bali is a couple royal named king Udayana and his wife

Gunapryadharmapatni (c. 10th century A.D.), then succeeded by their families. During the ancient history of Bali, a number of temples were built nearly in the whole island. In these temples several kinds of historical remains were preserved e. g. statues, inscriptions etc. As the follower of Hinduism, Balinese people regarded the temples including the remains in them as sacred monuments for worshipping the Hindu pantheons, the local dieties and the ancestor's spirit as well. This religious function was the responsibility of the Balinese people for keeping the monuments in well condition and the welfare of the living society.

Based on the evidences found in Bali there are thousand temples, which then named Bali as "The Island of Thousand Temples" or "The Island of Paradise". Most of the old temples are located in the villages between the two river called Pakerisan and Petanu namely the village of Bedulu, Pejeng and Tampaksiring (Gianyar). It is remarkable that the temples found here are originated from different period, e. g. Pura Gua Gajah, Yeh Pulu relief (Bedulu); Pura Kebo Edan, Pura Pusering Jagat, Pura Penataran Sasih, Pura Ukur-ukuran, rock cut temple Kelebutan (Pejeng); rock cut Gunung Kawi, Pura Mengening, Pura Tirtha Empul, Pura Pegulingan etc. (Tampaksiring). The density of archaeological remains in Pejeng have led the archaeologist to conclude that probably Pejeng was the capital of the ancient Balinese kingdom (Stutterheim, 1929 - 1930).

Beyond the regency of Gianyar, there are also a number of important archaeological remains e.g. Pura Tegeh Koripan, Pura Kehen (Bangli); Pura Besakih (Karangasem); the village temples.

III. Archaeological protection in Bali and the role of the society.

Archaeological protection through maintenance, preservation and conservation,

even through reconstruction as well, have turned to be an international problems not only today, but actually in the future. Such matter were indicated by the activities of UNESCO as an international institution, who concerned with the most important of world cultural heritage e.g. archaeological remains. UNESCO have done a lot of excellent works, which need a reseasonable budgets, experts, equipments etc. and the best example is the safeguarding of Borobudur temple. As the UNESCO member, our government are concerned and responsible to protect our monuments for our national interest, such as Borobudur temple.

Based on the development of archaeological studies and the related studies especially in field of archaeological protection, now such problems is a technical matter and based on scientific consideration. Facing such problems, Indonesian government have done a number of works e.g. the safeguarding of Borobudur temple (in cooperation with UNESCO), Prambanan temple, Demak mosque, and other temples in Bali namely Pura Besakih, Pura Mengening, Pura Pegulingan, Pura Taman Sari etc. In this case, our government as one of the ASEAN countries have carried out a coordinated programmes through SPAFA (Sub Project of Archaeology and Fine Art) to find out the effective ways and means dealing with the problems of archaeological protection.

Discussing the archaeological protection in Bali, it should be remembered that Bali, even a very small island, but have a lot of archaeological monuments, which most of them belonged to living monuments. Among them are a number of Hindu temples, spreaded nearly in the whole island, as well as Hindu statues, inscriptions etc. As the holy monuments for Balinese society, so the Balinese have the responsibility to take care their monuments as their religious function.

Officially, archaeological protection in Bali is done by Bali Office for Preservation of Archaeological and Historical Heritage (Kantor Suaka Pening-galan Sejarah dan Purbakala Bali) in coordi-nation and cooperation with the local go-vernment and local people as well. This office have done a lot of archaeological reconstruc-tions, but not yet covered the whole of them, because of the limited budgets etc.

In case of protecting the archaeological monuments in Bali, Bali Office for Pre-sevation of Archaeological and Historical Heritage have given a technical guidance to the local people for reconstructing their menuments and financial support as well. As the government have a very limited budgets for these works, and as the owner of the living monuments, so the Balinese people have their religious tasks and responsibility to protect their sacred monuments. In Bali generally each village have three village temples named Pura Kahyangan Tiga e.g. Pura Puseh, Pura Desa (sometime combined with Pura Bale Agung) and Pura Dalem (Goris, 1960 : 101-111). Among them are belonged to archaeological monuments and frequently in these temples a number of archaeological monuments are preserved such as statues, inscriptions etc. It is important to note here that the unity of the Balinese society is tightly bounded by the villagetemples and social organization.

Based on religious reasons, actually Balinese society has a strong spirit to keep their monuments in a well condition as holy monuments. Since a very long time the Balinese people have maintained and restored their monuments in a very traditional ways, based on their own religious will and spirit, and for this purposes they collected the materials, even a reasonable money from the village members. The village members, especially the skilled members (Balinese, undagi) did the restoration and led by the village leader,

