The Behavior – Milieu Synomorphy of Communal Space in Desa Adat Tenganan Pegringsingan Bali Indonesia

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Abstract: Since hundreds of years ago, people of vernacular traditional Desa (Village) Adat (Custom) Tenganan Pegringsingan in Bali Indonesia, perform ritual activities throughout the year besides their non–ritual daily activities, in desa communal space. The activities mostly ritual, have been performed as manifestation of desa people life philosophy called “the cycle of life”, and based on their principles of mutual cooperation and togetherness called “sangkep”. It is not only the activities, but configuration and the lay out of buildings on communal space of desa, considered as persistent as well. In the context of spatial–behavior study, constellation between the activities, desa people, and the use of spaces, shown as a group of many standing pattern of behaviors–physical milieux, in other words circumjacent of physical milieu to standing pattern of behavior and vice versa occur, determine the behavior setting. It is known that the objective of cultural structure can be achieved, when interdependency between standing pattern of behavior with the physical milieu in a setting behavior occurs, called synomorph. The constellation indicates also correlation between behavior–milieu with sangkep, mostly with physical milieu in particular. This possibility comes up since most of buildings, other than housing compound residential units, were designed without or with half full building envelopes then a large amount of continuous space being formed by process of permeation of outdoor spaces into interior space of buildings. Based on those facts this paper is intended to discover the behavior–milieu synomorphy of traditional vernacular village Tenganan Pegringsingan behavior setting. Qualitative research as a source of universal method applied for assessment of whole objects, while descriptive analytical method applied for structuring in order to perform primary and secondary data concerning activities, desa people, and use of spaces. The spatial–behavior theory applied to assess desa communal space, in order to see the effectiveness of behavior–milieu of the communal space through the synomorphy of them. The results can give a new perspective of behavior–milieu synomorphy of different behavior setting, for all this time it has always been in the non–vernacular traditional perspective. Besides to reveal its correlation with sangkep, then the possibilities of evolving the behavior–milieu synomorphy of behavior setting with the more dynamic or endurable physical milieu.

Keywords: Behavior–Milieu, Communal Space, Sangkep, Synomorphy, Tenganan Pegringsingan

1. Introduction

Spatial–behavior studies, particularly standing pattern of behavior–physical milieu synomorphy of behavior setting, all this time has been applied in the non–traditional vernacular one. According to Rapoport theory, Desa (Village) Adat (Custom) Tenganan Pegringsingan in Bali Indonesia, including in folk tradition, vernacular architecture, and has vernacular–traditional character [2]. Since hundreds of years ago, people of vernacular–traditional village Tenganan Pegringsingan in Bali Indonesia, perform ritual activities throughout the year besides their non–ritual daily activities, in desa communal space. The activities mostly ritual, have been performed as manifestation of desa people life philosophy called “the cycle of life”, and based on their principles of mutual cooperation and togetherness called “sangkep”. It is not only the activities, but configuration and lay out of buildings on communal space of desa, considered as persistent as well. In
one side, the constellation between the activities, desa people, and the use of spaces, shown as a group of many standing pattern of behaviors—physical milieux, in other words circumjacent of all physical milieux to their respective standing pattern of behaviors and vice versa occur, then determined the behavior settings that consist of some standing pattern of behaviors. In the other side, the objective of cultural structure can be achieved when interdependency occurs between standing pattern of behavior with the physical milieu in a setting behavior [5]. Based on those facts, the behavior—milieu synomorphy of behavior setting considered as one of the best ways to analyze the constellation between the mentioned activities, desa people, and the use of spaces.

This study is intended to figure out group of behavior—milieu synomorphies within desa communal space behavior setting, in order to see the effectiveness of use of communal space. Furthermore in order to discover correlation between behavior—milieu synomorphies within communal space with principles of desa people’s life, mutual cooperation and togetherness called sangKEP.

In the context of architecture, vernacular refers to indigenous architecture that means in space and time does not imitate from another place [7]. Traditional building differed into grand design tradition and folk tradition. Grand design tradition such as monumental buildings, intend to impress group of people who have the patron power, elite group of designers, and artists who have expertise in designing. While folk tradition translates the unself—consciousness which is correlated with needs, value, desires, dream, and people spirit, into physic as cultural representation [2]. Folk tradition itself differed into primitive architecture and vernacular architecture. Furthermore, based on characters vernacular architecture differed into vernacular—traditional architecture and vernacular—modern architecture. In case of desa Tenganan Pegringsingan, desa considered including in folk tradition architecture, vernacular architecture, and traditional—vernacular architecture.

Desa Tenganan Pegringsingan, located ± 85 km distant from east side of Denpasar, the capital of Bali Province, and ± 17 km distant from Amlapura the capital of District Karangasem. Desa comprised by 3 banjar (alignment), that span along kaja (north) – kelod (selatan) orientation: 1. Banjar Kauh (west alignment); 2. Banjar Tengah (middle alignment); 3. Banjar Kangin/ Pande (East/ skilled person alignment). Each banjar contains religious, non—religious buildings, and linier terraced open space kaja—kelod (north—south), Figure 1.

Communal space of folk village has been idealized by planners as crescive community design, one of best communal space designs which is exemplified by the folk village. It consists of communal organization at all level, and designed by its habitants and their leaders and not by outsiders [5]. According to Lang criterion communal space of desa Tenganan Pegringsingan considered as one of them. In etymology term, communal space regards as a place embrace shared activities of group of people within a region or community. In communal living term, communal is understood as sharing way of life activities, which is carried out by group of people voluntarily, with conviction that it would be better if they are living together than individually. In the context of community, group is more important than individual interest. In desa Tenganan Pegringsingan, ritual activities should be obligately performed based on awig—awig (guideline book), while non—ritual activities can be performed voluntarily.

Desa Tenganan Pegringsingan embraces ritual and non—ritual activities, that performed as manifestation of desa people’s life philosophy known as the cycle of life, which is generated by the law of purity. And also based on mutual cooperation and togetherness principles, called sangKEP. The cycle of life in action, manifested into 46 rituals consist of the drama of life and death rituals and the growing into society rituals [11], besides non—ritual activities. All rituals held throughout the year by the desa people in communal space.

The behavior stated above is short term of standing pattern of behavior of desa people, comprehended as a discrete behavior entity with specific spatial—temporal coordinates, and is not characteristic of the particular individuals (Schoggen, 1989). While milieu of physical milieu comprehended as the phenomenon of non behavioral and also referred to as soma (body as distinct from mind) of a behavior setting, such as buildings, roads, or natural features like hills and lakes. As mentioned earlier, synomorphy comprehended as state of interdependency between standing pattern of behavior with physical milieu of behavior setting. In other words physical milieu circumjacent to the behavior that means surrounding behavior. In similar way, physical milieu surrounding standing pattern of behavior and vice versa.

Source: Desa Adat Document, 2013

Figure 1. Layout Desa Adat (Pakraman) Tenganan Pegringsingan Bali Indonesia.
The objectives of this study are to show how behavior–milieu synomorphy in traditional vernacular behavior setting effectively occurs, particularly in desa Tenganan Pegringgisan, along with some benefits and support to the principles of desa life. The results can give a new perspective of behavior–milieu synomorphy of different behavior setting, for all this time this has always been in the non–vernacular milieu perspective. The constellation of activities, desa people, and space used that manifested into behavior–milieu building can enrich. Besides that is to reveal behavior–milieu performed throughout the 12 behavior setting. Furthermore in order to see distinction of behavior setting, in order to see the effectiveness of pattern of behavior and physical milieu of behavior setting, primary and secondary data in regard with ritual and non–synomorphy with continuous space formed in every single building can enrich. Besides that is to reveal behavior–milieu synomorphy correlation with sangkep, and the possibilities to evolve the behavior–milieu synomorphy of behavior setting with more dynamic or endurable physical milieu.

2. Methodology

Qualitative research as a source of universal method applied for assessment of whole objects, while descriptive analytical method applied for structuring in order to perform primary and secondary data in regard with ritual and non–ritual activities, groups of desa people carry out the rituals, and use of spaces.

As mentioned in introduction, cultural structure can be achieved when interdependency occurs between standing pattern of behavior and physical milieu of behavior setting, called synomorph [8]. The fact of embracing many activities either ritual or non–ritual, involving many desa people, and using many different spaces, desa Tenganan Pegringgisan faces quite complicated constellation of the 3 elements. Based on those extents, communal space of desa would be best analyzed based on behavior–milieu synomorphy of behavoir setting, in order to see the effectiveness of desa behavior setting. Furthermore in order to see distinction of the 3 elements within the constellation, since this occurs in vernacular traditional behavior setting desa Tenganan Pegringgisan. Physical milieu along with standing pattern of behavior, synomorphy, and a certain period of time perfecting what is meant by behavior setting [5].

3. Discussion and Results

As mentioned in methodology, communal space of desa would be best analyzed based on behavior–milieu synomorphy of behavoir setting, in order to see the effectiveness of the communal space. Furthermore in order to see distinction of the 3 elements within the constellation, since this occurs in vernacular traditional behavior setting. In fact, desa has 46 usaha (ritual) activities that have to be performed throughout the 12 sasih (month) in a year, among their non–ritual daily activities including preparation of rituals and tourists activities. There are many desa people group such as krama desa (group of married people); klian desa/ adat (top level of krama desa); krama desa muani (male); krama desa luh (female); male and female teenagers, daha, a group of young female that has performed a certain ritual to be ready for endogamy marriage; and ordinary desa people, that carry out the ritual and non–ritual activities. And desa has very vast outdoor space which surrounds every single building, so that the continuous space created in almost buildings and their respective yards.

Behavior setting theory was developed by Roger Barker and Herbert Wright between the 1940s and 1960s at the Midwest Psychological Field Station, Oskaloosa, Kansas. As small–scale social systems, behavior settings comprised people and physical elements organised to support a routine program of actions within specifiable place–time boundaries. They are an behavior–environment unit which Barker considered to occur naturally, but later Uhrs Fuhrer considered to occur culturally. Behavior settings are understood to have social and cultural properties linked to the intended purposes of the setting, the kind of people using it, and the recurring activities and associated outcomes. The fit between the actions of people and arrangements of physical objects within a setting is called behavior–environment synomorphy [7]. In other words behavior–milieu synomorphy.

Communal space of desa Tenganan Pegringgisan as behavior setting consists of some standing pattern of behaviors and physical milieux. A standing pattern of behavior is a discrete behavior entity with specific spatial–temporal coordinates, and is not characteristic of the particular individual [8]. In the context of communal space of desa, patterns formed including in sitting position of krama desa in several rituals held in Bale Agung (The Biggest Bale in desa); sitting position of krama desa in a ritual in front of Pura Puseh (Puseh Temple); traditional dancing position of sacred dance Rejang, Figure 2., sacred dance Abwang Peteng, Abwang Lemah, Abwang Ngis in Bale Agung (Pura) Yard; traditional battle (mekare–kare) using thorny Pandan leaves and shield made of Rattan or Ata rod. The battles are called Mekare–Kare symbolic in Bale Agung (Pura) and Bale Petemu Kelod, Mekare–Kare Petemu Kaja, Mekare–Kare Petemu Tengah (Pengrame), all of the battle held in front of all Petemu buildings, Kaja, Tengah, and Kelod; and in many other smaller rituals.

![Figure 3. Bale Agung (Pura) building without envelops and transparent interface.](image-url)
Physical milieu comprehended as the phenomenon of non behavioral and also referred to soma (body as distinct from mind) of a behavior setting, such as buildings, roads, or natural features like hills and lakes. Most of buildings in desa Tenganan Pegringsingan, other than housing compound residential units, were designed without or with half full building envelopes, Figure 3. So that there are many possibilities to form continuous spaces, in other words permeation of outdoor space into interior space vastly occur [11]. The permeation occur either in visual, aural, or activity way, so that shift and the exchange spaces running smoothly as if the continuous spaces are not unit of separated spaces. Furthermore, enclosure quality of continuous spaces enhanced by sounds of traditional music playing such as Gamelan (Set of traditional music) Slonding, Gamelan Gambang, Gamelan Ganjur, Gamelan Gong, and private gamelan set that cheer the atmosphere either a ritual is being held or not. In similar way natural scents emerge from vegetation, soil, grass, and other natural elements also enhance the enclosure.

Figure 2. Standing Pattern of Behavior, Rejang Sacred Dance, children, teehangers, an daha, In front of Bale Agung (Pura).

Table 1. below listing all custom and sacred rituals must be performed in every month throughout a year, and percentage of buildings and its yards in communal space which forming continuous space. Daily activities of desa people also carried out in communal space, besides within their housing compound residential units. The spaces are linear terraced open space kaja–kelod and buildings i.e. Bale Kencan, Bale Banjar, and Bale Wantilan. The law of purity determines the ritual handling of desa, its stages and holy object which are cleansed by means of purification, and kept from bad influences by means of exorcisms. Ritual ability of krama desa participating in all performances of their respective groups depends on their purity and being unharmed as well [11]. Both parts of the life cycle, the drama of life and death and the growing into society, has been attained into ritual activities that embrace custom and sacred rituals.

Groups of desa people that carry out ritual activities are a group of krama desa (married couples) whom trusted by desa people to manage desa side by side with dinas (government organization) people. Only krama desa considered in pure condition allowed to perform the drama of life and death rituals. There are 4 (four) requirements must fulfill by krama desa in order to be able to participate in ritual performances, krama desa must be: 1. of the right lineage and birth; 2. obey the rules of village endogamy marriage; 3. pure through rituals of purification at birth or in early childhood; 4. and must have crossed several thresholds to the attainment of ritual capability and competence within initiation rites and phases.

Krama desa and other desa people of Banjar Kauh and Banjar Tengah perform the drama of life and death rituals; while female and male children and teenagers including daha and truna perform the growing into society rituals. Daha is a group of young female that has performed a certain ritual to be ready for endogamy marriage, while truna is a group of young male that has performed a certain ritual besides have to carry out a kind of school of life called muran truna, to be ready for endogamy marriage. The younger married couple on the list consecutively will replace a couple of krama desa due to a death of one side of married couple or there are married couple which have their children get married. Desa people of Tenganan Pegringsingan considered as egalitarian society since they do not embrace kasta (social stratification) like the rest of Bali Hindu people. However there are still differences between krama desa of Banjar Kauh and Banjar Tengah with krama desa of Banjar Kangin in regard with participating rituals. People of Banjar Kangin/ Pande participate viewer rituals than krama desa and people of Banjar Tengah and Kauh.

Synomorph is a stage when interdependency occurs between standing pattern of behavior of people and physical milieu of behavior setting, in this case between desa people and communal space, and at this stage cultural structure can be achieved. The occuring of synomorph of each activity involving desa people and part of communal space in fact supported by awig–awig book (guideline for desa people). Awig–awig has made everything in permanent condition either the standing pattern of behavior or the physical milieu. For example the sitting position of krama desa considered as standing pattern of behavior has permanent position in every ritual activity involving them, while the physical milieu for instance buildings such as Bale Agung (Pura), Bale Petemu Kaja–Tengah–Kelod, and yards such as Pura Puseh yard has firm shape area but accomodate the standing pattern of behavior of krama desa in accordance.

Sangkepan process to gain sangkep (mutual cooperation and togetherness) condition, applied in two ways. Firstly as the basis of all activities and secondly in symbolic way that held by krama desa muani and krama desa luh at the end of every ritual in Bale Agung (Pura) and Pura Puseh yard. Unity in way of permeating some outdoor spaces into interior spaces through transparent interfaces creating continuous spaces, Figure 4. Besides to gain the more spacious and larger space in any ritual activity, it indicates as well that there are some efforts to accommodate sangkepan processes. Sangkep achieved by unite desa people of rituals held outdoor and desa people of rituals held in interior spaces, along with their respective embedded behaviors. To that extent desa people
able to improve their quality of relationship either in a certain standing pattern of behavior or not in a certain order. Physical milieu, outdoor space part of communal space in particular, has more endurance for always be able to accommodate the number of desa people, krama desa in exception, in every ritual activity that always changing.

Synomorphies occur in communal space of desa Tenganan Pegiringsingan are not merely to show interdependency between standing pattern of behaviors of desa people and physical milieux of communal space, moreover show that the synomorphies supported and locked by regulations stated in buku awig–awig (guideline book). Furthermore, the forming of continuous space has several benefits, besides able to support the process of sangkepan by uniting desa people either in visual, aural, and/or movement ways. In this case, physical milieu outdoor space in particular, has high endurance since it can always alternately accommodate between the activities with some different groups of desa people and with some different standing pattern of behaviors. Besides we can see the flexibility of outdoor space, we can see behavior–milieu synomorphy still can be achieved due to the interdependency between standing pattern of behaviors and physical milieux are not intact. In this case, can we considered the outdoor space as an endurance agent, or called them as dynamic or endurable physical milieu, so that theoretically we can evolve “the standing pattern of behavior–dynamic and endurable physical milieu synomorphy” of a behavior setting.

Table 1. Ritual Activity, The Spaces Used, and Continuous Space Formation.

<table>
<thead>
<tr>
<th>I.</th>
<th>USABA SASIH KASA (1st. Month Rituals)</th>
<th>Spaces Used</th>
<th>Space Phenomenon</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Usaba Sasih Kasa Day 1 – Full Moon Ritual</td>
<td>The Drama of Life and Death rituals</td>
<td>n.a</td>
</tr>
<tr>
<td>2.</td>
<td>Usaba Sasih Kasa Day 2 – Procession of effigies back to Bale Agung from Pura (temple) Puseh.</td>
<td>Idem dito</td>
<td>n.a</td>
</tr>
<tr>
<td>I.</td>
<td>USABA SASIH KASA (1st. Month Rituals)</td>
<td>Usaba Sasih Kasa Day 5 (last day) – Ritual at Bali Agung (Pura) + Procession of effigies back to Pura Puseh from Bale Puseh</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>Agung + Procession Nyunggi Dewu to Pura Puseh</td>
<td>The Growing into Society (daha and truna) rituals</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>Procession Abwang Lemah and Rejang (sacred dance)</td>
<td>Idem dito</td>
<td></td>
</tr>
<tr>
<td>II.</td>
<td>USABA SASIH KARO (2nd. Month Rituals)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Figure 4. Outdoor space (exterior order) permeates into interior space (enclosed).
<table>
<thead>
<tr>
<th>I.</th>
<th>USABA SASHI KASIH (1st. Month Rituals)</th>
<th>Spaces Used</th>
<th>Space Phenomenon</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Usaba Sashih Karo Day 1 – Meeting Ritual at Pura Besaka called Neducih + Tabuh + Tabuh Rah (Cock Fighting without bet) at Bale Wantilan.</td>
<td><strong>Krama desa housing compound</strong> residential units.</td>
<td>Permeation: <strong>Within krama desa residences.</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Linear Terraced Open Space Kaja–Kelod.</td>
<td><strong>Pura Besaka</strong> + yard</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pura Besaka</td>
<td><strong>Bale Wantilan</strong> + yard</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Wantilan</td>
<td>75% of used spaces</td>
</tr>
<tr>
<td>2.</td>
<td>Usaba Sashih Karo Day 2 – Meeting Ritual at Pura Batan Cagi called Neducih + Tabuh + Tabuh Rah (three pairs Cock Fighting without bet) at Bale Wantilan.</td>
<td><strong>Krama desa housing compound</strong> residential units.</td>
<td>Permeation: <strong>Within krama desa residences.</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Linear Terraced Open Space Kaja–Kelod.</td>
<td><strong>Pura Batan Cagi</strong> + yard</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pura Batan Cagi</td>
<td><strong>Bale Wantilan</strong> + yard</td>
</tr>
<tr>
<td>III.</td>
<td>USABA SASHI KAPAT (3rd. Month Rituals)</td>
<td>Idem dito</td>
<td>75% of used spaces</td>
</tr>
<tr>
<td>1.</td>
<td>Usaba Sashih Ketelu Day 1 – Full Moon Ritual, praying at Pura Gaduh and other pura.</td>
<td><strong>Krama desa housing compound</strong> residential units.</td>
<td>Permeation: <strong>Within krama desa residences.</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Linear Terraced Open Space Kaja–Kelod.</td>
<td><strong>Pura Gaduh</strong> + yard</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Other pura</td>
<td><strong>Bale Wantilan</strong> + yard</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Krama desa housing compound</strong> residential units.</td>
<td>75% of used spaces</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Linear Terraced Open Space Kaja–Kelod.</td>
<td><strong>Subak Daha</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bale Agung</td>
<td>Idem dito</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pura Besaka</td>
<td>66,66% of used spaces</td>
</tr>
<tr>
<td>2.</td>
<td>Usaba Sashih Ketelu Day 2 – Procession truna playing Selonding Orchestra in fornt of Subak Daha + followed by Abwang sacred dance + playing Bale Gunaar (a kind of traditional orchestra) around village.</td>
<td><strong>Krama desa housing compound</strong> residential units.</td>
<td><strong>Pura Besaka</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Linear Terraced Open Space Kaja–Kelod.</td>
<td><strong>Bale Wantilan</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pura Besaka</td>
<td><strong>Bale Wantilan</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>subak vicinity</td>
<td>66,66% of used spaces</td>
</tr>
<tr>
<td>IV.</td>
<td>USABA SASHI KAPAT (4th. Month Rituals)</td>
<td><strong>Krama desa housing compound</strong> residential units.</td>
<td>Permeation: <strong>Within krama desa residences.</strong></td>
</tr>
<tr>
<td>1.</td>
<td>Usaba Sashih Kapat only 1 Day – Full Moon ceremony at Pura Dalem Pangastulan or Pura Anyar.</td>
<td>Linear Terraced Open Space Kaja–Kelod.</td>
<td><strong>Pura Anyar</strong> + yard</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pura Dalem Pangastulan or Pura Anyar.</td>
<td><strong>Bale Wantilan</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Krama desa housing compound</strong> residential units.</td>
<td><strong>Bale Wantilan</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Linear Terraced Open Space Kaja–Kelod.</td>
<td><strong>Bale Wantilan</strong></td>
</tr>
</tbody>
</table>

V. USABA SASHI SAMBAH (5th. Month Rituals)

| 1. | Usaba Sashih Sambah Day 1 – Mamiai ritual at every temple in Pura Yeh Santi, one of main temple in desa. Request Lords blessing. | **Krama desa housing compound** residential units. | Permeation: **Within krama desa residences.** |
| | | Linear Terraced Open Space Kaja–Kelod. | **Pura Yeh Santi** + yard |
| | | **Krama desa housing compound** residential units. | 66,66% of used spaces |
| 2. | Usaba Sashih Sambah Day 2 – Ritual Usaba Sembangan – Mark of beginning of Usaba Sashih Sambah, event in Pura Pushe Sembangan including meeting ritual of krama desa and gumulangan. | **Krama desa housing compound** residential units. | **Pura Pushe** |
| | | Linear Terraced Open Space Kaja–Kelod. | **Bale Agung** |
| | | **Krama desa housing compound** residential units. | **Pura Pushe** |
| | | Linear Terraced Open Space Kaja–Kelod. | 66,66% of used spaces |
| 3. | Usaba Sashih Sambah Day 3 – Ritual Mati Ombo Sanghyang (Holy Buffalo Sacrification), Bale Agung + Abwang Ngis sacred dance, Bale Agung. | **Krama desa housing compound** residential units. | **Pura Pushe** |
| | | Linear Terraced Open Space Kaja–Kelod. | **Bale Agung** |
| | | **Krama desa housing compound** residential units. | **Bale Agung** |
| 4. | Usaba Sashih Sambah Day 4 – The last day of Mati Ombo Sanghyang ritual, Pura Raja Purana + Ancient Wheel Swing, Linear Terraced Open Space Kaja–Kelod + Selonding Orchestra, Bale Petemu. | **Krama desa housing compound** residential units. | **Pura Raja Purana** |
| | | Linear Terraced Open Space Kaja–Kelod. | **Bale Petemu** |
| | | **Krama desa housing compound** residential units. | **Bale Petemu** |
| | | Linear Terraced Open Space Kaja–Kelod. | **Pura Telaga** |
| | | **Krama desa housing compound** residential units. | **Pura Telaga** |
| 5. | Usaba Sashih Sambah Day 5 – Pehani ritual, Kayahan Kaja + Pray at Batu Keben and Pura Telaga + Ceremony accepting boys to be truna, village. | **Krama desa housing compound** residential units. | **Pura Telaga** |
| | | Linear Terraced Open Space Kaja–Kelod. | **Pura Telaga** |
| | | **Krama desa housing compound** residential units. | **Pura Telaga** |
| | | Linear Terraced Open Space Kaja–Kelod. | **Bale Keben** |
| | | **Krama desa housing compound** residential units. | **Bale Keben** |

**Spaces Used**:
- Pura Telaga + yard
- Other pura
- Bale Agung
- Bale Petemu
- Subak Daha
- Pura Besaka
- Idem dito
- **Pura Yeh Santi**
- **Bale Agung**
- **Bale Petemu**
- **Subak Daha**
- **Pura Besaka**
- **Pura Anyar**
- **Bale Wantilan**
- **Bale Keben**
- 75% of used spaces
<table>
<thead>
<tr>
<th>I.</th>
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<th>Spaces Used</th>
<th>Space Phenomenon</th>
</tr>
</thead>
</table>
| 1. | Usaba Sasih Sambah Day 6 – *Purnama* Full Moon ritual for *daha* + Meeting for *truna* + *Daha* and *truna* swinging together on ancient swing wheel + *Medaha* ceremony accepting girls to be *daha*, village. | • Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod | Permeation:  
• Within krama desa residences  
50% of used spaces |
| 2. | Usaba Sasih Sambah Day 7 – *Mulan Saat* or *Hud Apisan* for women + Main ceremony, Abwang sacred dance, Bale Agung (Pura). | • Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod  
• Bale Agung (Pura)  
• Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod  
• Bale Petemu Kelod  
• Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod  
• Bale Petemu Kelod | Permeation:  
• Within krama desa residences  
• Pura Puseh + yard  
66,66% of used spaces  
Permeation:  
• Within krama desa residences  
• Bale Petemu + yard  
75% of used spaces |
• Linear Terraced Open Space Kaja-Kelod  
• Bale Petemu Kaja – Tengah – kelod.  
• Bale Petemu Kelod | Permeation:  
• Within krama desa residences  
• Bale Petemu kelod + yard  
75% of used spaces |
| 4. | Usaba Sasih Sambah Day 9 – *Ngelawad* ritual, Bale Petemu Kelod, Pura Puseh, Pura Petung, Pura Batan Cagi. | • Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod  
• Bale Petemu Kelod, Pura Puseh, Pura Petung, Pura Batan Cagi | Permeation:  
• Within krama desa residences  
• Pura Puseh + yard  
836% of used spaces |
| 5. | Usaba Sasih Sambah Day 10 – *Muran Desa* purification and sacrificial ceremonies ritual, Bale Agung (Pura). | • Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod  
• Bale Agung (Pura)  
• Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod  
• Bale Petemu Kelod  
• Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod  
• Bale Petemu Kelod  
• Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod  
• Bale Petemu Kelod  
• Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod  
• Bale Petemu Kelod | Permeation:  
• Within krama desa residences  
• Bale Agung (Pura) + yard  
66,66% of used spaces  
Permeation:  
• Within krama desa residences  
• Pura Puseh + yard  
75% of used spaces |
• Linear Terraced Open Space Kaja-Kelod  
• Bale Agung (Pura)  
• Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod  
• Bale Petemu Kelod | Permeation:  
• Within krama desa residences  
• Pura Puseh + yard  
66,66% of used spaces |
• Linear Terraced Open Space Kaja-Kelod  
• Bale Petemu | Permeation:  
• Within krama desa residences  
• Pura Puseh + yard  
66,66% of used spaces |
| 8. | Usaba Sasih Sambah Day 13 – *Mekare-Kare* (traditional battle or duel) between groups using thorny Pandanus leaves symbolic at Bale Agung (Pura). | • Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod  
• Bale Agung (Pura) | Permeation:  
• Within krama desa residences  
• Pura Puseh + yard  
66,66% of used spaces |
| 9. | Usaba Sasih Sambah Day 14 – *Muran Truna*, various activities done by *truna*, selecting *daha* to be their respective partners for attending series of rituals and ceremonies, village. | • Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod  
• Bale Agung (Pura) | Permeation:  
• Within krama desa residences  
• Pura Puseh + yard  
50% of used spaces |
| 10. | Usaba Sasih Sambah Day 15 – *Mekare-Kare* (traditional battle or duel) between groups using thorny Pandanus leaves symbolic at Bale Petemu Kelod + *Daha*, female teenagers, little girls, swinging on Ancient Wheel Swing + Praying at Pura Banjar. | • Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod  
• Bale Petemu Kelod | Permeation:  
• Within krama desa residences  
• Bale Petemu Kelod + yard  
66,66% of used spaces |
| 11. | Usaba Sasih Sambah Day 16 – *Mekare-Kare* (traditional battle or duel) between groups using thorny Pandanus leaves in front of Bale Petemu Kaja + *Daha* and *truna* pray in some temples + *Daha* and *truna* meeting ceremony in with young coconuts offerings. | • Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod  
• Bale Petemu Kaja | Permeation:  
• Within krama desa residences  
• Pura Puseh + yard  
66,66% of used spaces |

The Growing into Society rituals

Spaces Used:

- Krama desa housing compound residential units.
- Linear Terraced Open Space Kaja-Kelod
- Bale Agung (Pura)
- Krama desa housing compound residential units.
- Linear Terraced Open Space Kaja-Kelod
- Bale Petemu Kelod
- Krama desa housing compound residential units.
- Linear Terraced Open Space Kaja-Kelod
- Bale Petemu Kelod
- Krama desa housing compound residential units.
- Linear Terraced Open Space Kaja-Kelod
- Bale Petemu Kelod
- Krama desa housing compound residential units.
- Linear Terraced Open Space Kaja-Kelod
- Bale Petemu Kelod
- Krama desa housing compound residential units.
- Linear Terraced Open Space Kaja-Kelod
- Bale Petemu Kelod
- Krama desa housing compound residential units.
- Linear Terraced Open Space Kaja-Kelod
- Bale Petemu Kelod
- Krama desa housing compound residential units.
- Linear Terraced Open Space Kaja-Kelod
- Bale Petemu Kelod
- Krama desa housing compound residential units.
- Linear Terraced Open Space Kaja-Kelod
- Bale Petemu Kelod
- Krama desa housing compound residential units.
- Linear Terraced Open Space Kaja-Kelod
- Bale Petemu Kelod
- Krama desa housing compound residential units.
- Linear Terraced Open Space Kaja-Kelod
- Bale Petemu Kelod
- Krama desa housing compound residential units.
- Linear Terraced Open Space Kaja-Kelod
- Bale Petemu Kelod
- Krama desa housing compound residential units.
- Linear Terraced Open Space Kaja-Kelod
- Bale Petemu Kelod
<table>
<thead>
<tr>
<th>I.</th>
<th>USARA SASIH KAS-A (1st Month Rituals)</th>
<th>Spaces Used</th>
<th>Space Phenomenon</th>
</tr>
</thead>
</table>
| 17. | Usaba Sash Sambah Day 17 – Mekare–Kare Petemu Tengah (Penggrame) (traditional battle or duel) between groups using thorny Pandan leaves in front of Gong Orchestra around village, Bale Petemu tengah and yard + Chanting hymns and Rejang sacred dance and Keris sacred dance. | • Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod  
• Bale Petemu Tengah | Permeation:  
• Within krama desa residences  
• Bale Petemu Tengah + yard  
66.66% of used spaces |
| 18. | Usaba Sash Sambah Day 18 –Rejang sacred dance, Slonding Orchestra, Pura Banjar + Pig roasting, Abwang sacred dance, Subak Daha. | • Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod  
• Pura Banjar  
• Subak Daha | Permeation:  
• Within krama desa residences  
• 50% of used spaces |
| 19. | Usaba Sash Sambah Day 19 – Nyayah closing ceremony, attended by all villagers as a whole according to respective social functions in the community desa Tenganan Pegringsingan. | The Drama of Life and Death rituals | • Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod | Permeation:  
• Within krama desa residences  
• Pura Puseh + yard  
• 50% of used spaces |
| VI. | USARA SASIH KENEM (6th Month Rituals) | | |
| 1. | Usaba Sash Kenem Day 1 – Full Moon ceremony at Pura Ujung and Pura Asak + Praying in Pura Katiamaha | The Drama of Life and Death rituals | • Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod  
• Krama desa housing compound residential units.  
• Linear Terraced Open Space Kaja-Kelod | • Within krama desa housing compound residence  
• Pura Gaduh with its yard  
75% of spaces use |
| 2. | Usaba Sash Kenem Day 2 – Mesanggah Jumu ritual in front of every krama desa residence + Ceremony and meeting at Bale Agung (Pura). | | |
| VII. | USARA SASIH KEPITU (7th Month Rituals) | | |
| 1. | Usaba Sash Kepitu Day 1 – Mesanggah Tengah ritual in front of every house entrance of krama desa residence + Ceremony and meeting at Bale Agung (Pura). | The Drama of Life and Death rituals | • Kerama Desa Residences, Linear Terraced Open Space Kaja–Kelod (North–South), other buildings including Bale Agung (Pura)krama desa residences  
• Linear Terraced Open Space Kaja-Kelod | Continuous space – permeation:  
• Within krama desa residential units  
• Pura Gaduh with its yard  
75% of spaces use |
| 2. | Usaba Sash Kepitu Day 2 – Muha–muha ritual in front of every house entrance of krama desa residence + Ceremony and meeting at Bale Agung (Pura) up to afternoon + Memedi–memedian (symbolic of buta kala or devital) ritual, excorcising underworld spirit away. | | |
| VIII. | USARA SASIH KOLU (8th Month Rituals) | The Drama of Life and Death rituals + The Growing into Society | • Krama Desa housing compound residential units.  
• Linear Terraced open space kaja–kelod.  
• Bale kencan  
• Pura Gaduh  
• Subak Daha  
• Bale Petemu  
• Bale Agung (Pura) | Continuous space – permeation:  
• Within krama desa residential units  
• Bale kencan + yard  
• Pura Gaduh + yard  
• Bale Petemu + yard  
• Bale Agung (Pura) + yard  
71% of spaces use |
| 1. | Mesanggah Gedeboeng, daha and truna, krama desa residential units, Pura Gaduh, Bale Agung, daha, Subak Daha. Mesabatan Bongkot Day 1, truna meeting. | | |
| IX. | USARA SASIH KESANGA (The 9th Month ritual) | The Drama of Life and Death rituals | • Krama Desa housing compound residential units.  
• Candidasa Beach  
• Linear terraced open space  
• Pura Gaduh | Permeation:  
• Within krama desa residences.  
• Pura Gaduh + yard  
50% of spaces used |
| 1. | Ritual Meeting, Pura Gaduh. Prior, daha pray in Candidasa Beach. | | |
| X. | USARA SASIH KEDASA (The 10th Month rituals) | The Drama of Life and Death rituals | • Krama Desa housing compound residential units.  
• Linear terraced open space kaja–kelod.  
• Pura Dadia Dangin Bale Agung | Continuous space – permeation:  
• Within krama desa residential unit  
• Pura Dadia Dangin Bale Agung + yard  
75% of spaces used |
| 1. | Mapag (Welcoming) Ceremony, meeting and praying on stage near Bale Agung (Pura), Gambang Orchestra. The closing of Usaba Kedasa, Full Moon Ceremony, Pura Dadia Dangin Bale Agung anniversary celebration, prayers at some temples. | | |
| 2. | Celebrating Pura Dadia Dangin Bale Agung anniversary. | | |
4. Conclusions

Behavior–milieu of behavior–milieu synomorphy, is short term of standing pattern of behavior–physical milieu. While the synomorphy of behavior–milieu is a condition when interdependency occurs between behavior and milieu forming best behavior setting. In case of desa Tenganan Pegringsingan, the constellation between activities, desa people, and space used which quite complex, considered will be best analyzed by behavior–physical synomorphy theory. Interdependencies occur between behaviors of groups of desa people whom carried out the activities, with physical milieux of spaces used. The results has shown the effectiveness of all parts of communal space as behavior settings. In other words standing pattern of behaviors fit in all physical milieux parts of communal space. All activities along with desa people behaviors can be best accommodated in physical milieu of all parts of communal space.

The results shows other benefits in regard with the transparent interfaces of non or half full building envelopes and vast open space owned by desa. Permeation of outdoor space into interior space occurs in almost buildings and the yards of communal space of desa, creating continuous space. The creating of continuous spaces, is not merely to sum the volume of both outdoor and interior spaces. The continuous spaces that merged interior and outdoor spaces either visually and/ or in way of movement activity through transparent interfaces, makes possibilities all ritual activities can always be accomodated physically. In case there are ritual activities with separated sub activities has to be held together in the same time, or in case there are ritual activities need more space when the desa people of rituals exceeded.

As earlier mentioned, permeating outdoor space into interior space through the transparent interfaces creating continuous spaces. The table 1. above shows percentage of continuous space formations in communal space of desa Tenganan Pegringsingan in regard with ritual activities. Besides gain the more spacious communal space in any ritual activity, it indicates as well there are some efforts to accommodate sangkepan process to gain sangkep (mutual cooperation and togetherness) condition. Sangkep can be achieved by uniting desa people of rituals that must be held outdoor and desa people of rituals that must be held in interior spaces, along with their respective embedded behaviors. To that extent the desa people can increase their quality of relationship, either in a certain standing pattern of behavior or not in any kind of order.

In the context of desa Tenganan Pegringsingan, the communal space as behavior setting has many physical milieux particularly outdoor spaces. The outdoor spaces have high endurance since always be able to accomodate the alternating activities with some different groups of desa people and with some different standing pattern of behaviors. Besides we can see the flexibility of the outdoor spaces in this case, behavior–milieu synomorphy still can be achieved due to the interdependency between standing pattern of behaviors and physical milieux are not intact. Furthermore, in this case can the outdoor spaces as an endurable agent be called dynamic or endurable physical milieu, so we can evolve the theory of behavior–dynamic or endurable milieu synomorphy.

References


