

Lanskap bangunan suci hindu masa bali kuna abad ke-10 sampai 14 masehi di daerah aliran sungai dalam Wilayah Kabupaten Gianyar =
Landscape of the ancient hindu balinese religious sites during ancient bali period 10th to 14th centuries in the watersheds of Gianyar Regency

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Abstrak

ABSTRAK

Lanskap situs bangunan suci Hindu-Bali kuno tidak dibangun secara acak, posisi mereka dalam lanskap ditentukan oleh masyarakat pada abad ke-10 sampai 14 Masehi. Situs religi Hindu-Bali kuno dibangun di daerah aliran sungai DAS empat sungai besar di Kabupaten Gianyar, Provinsi Bali, yaitu Sungai Pakerisan, Sungai Petanu, Sungai Kungkang, dan Sungai Vos. Tesis ini membahas lanskap situs bangunan suci Bali Kuno dengan pendekatan Fenomenologi Heidegger. Arkeologi Lanskap memberikan petunjuk berharga mengenai wacana orang Bali kuno melihat pemandangan di sekitar mereka, dan bagaimana hal itu dikembangkan dan diciptakan. Tulisan ini juga menegaskan pentingnya ruang berdasarkan konsep kosmologi Hindu yang menentukan lanskap Bali Kuna. Ruang kosmologis juga mengungkapkan pembagian sungai Bali berdasarkan tingkat lokasi situs sesuai dengan konsep triloka yang merujuk pada dunia bawah Bhurloka, dunia tengah Bhuwarloka, dan dunia atas Swarloka. Tesis ini juga menawarkan refleksi tentang struktur tempat-tempat keagamaan dan hubungannya dengan ruang dikonsepsikan yang menunjukkan pengaruh pemikiran Hindu-India, serta batasannya.

ABSTRACT

Landscapes of Ancient Hindu Balinese religious sites were not built anywhere, their position determined by peoples in the 10th to 14th century. The ancient Hindu Balinese religious site was built in the watersheds of four major rivers in Gianyar Regency, Bali Province, Indonesia, i.e. Pakerisan river, Petanu river, Kungkang river, and Vos river. This thesis reveals the main trait of landscape archaeology with Heidegger Phenomenological approach in archaeology to religious sites in the ancient Balinese period 10th up to 14th centuries. Landscape Archaeology provides valuable clues about how ancient Balinese people saw the landscape around them, and how it was developed and created. It confirms the importance of space based on Hindu cosmology concept which determined the Ancient Balinese Landscape. This cosmological space also reveals the division of Balinese rivers based on the level of the ancient Balinese temples location according to Trailokya concept which explains lower world Bhurloka, middle world Bhuvarloka, and upper world Svarloka. This thesis also offers a reflection on the structure of the religious places and its relations with conceptualized space, showing the influence of Hindu Indian thought, as well as its limits