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# Transformation of Traditional Balinese House in Banjar Umacandi, Buduk Village, Bali, Indonesia

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## Abstract

The phenomenon of the transformation of traditional Balinese houses in Banjar Umacandi is interesting to study. The perpetrators of the conversion of religion from Hinduism to Christianity, should live in the Christian world, but the perpetrators of the conversion in Banjar Umacandi still apply some of the values of traditional Balinese houses as a form of Balinese culture derived from the teachings of Hinduism. The change in traditional Balinese houses has three implications, namely: (a) the side of creating new concepts, (b) developing and strengthening existing concepts, (c) losing the original concept. This article will describe the transformation of traditional Balinese dwelling houses by simultaneously exploring the conversion of religion from Hinduism to Christianity. In the hope that it can be understood the extent of the change in traditional Balinese dwelling houses in the middle of an area with high religious conversion. These changes have an impact on the transformation of traditional Balinese values, especially in terms of Balinese building architecture, in addition to the values of social wisdom and other local wisdom values. Furthermore, this article aims to investigate the factors causing the transformation of traditional Balinese houses, the transformation process and the implications of transformation on socio-cultural and religious life in Banjar Umacandi, Buduk Village. The method used is qualitative research, because the emphasis is not on measurement but on trying to find the subjective meaning of the research subject. The results showed that economic factors are the main factors that influence the transformation of traditional Balinese residential houses in Banjar Umacandi. Ideological factors are not the main factors causing the transformation of traditional Balinese residential houses in Banjar Umacandi. The transformation of residential houses in Banjar Umacandi has not yet fully occurred. Local residences have transformed from traditional Balinese houses into modern houses (non-traditional architecture) in the traditional Balinese architectural style. The concept of a modern house in the Balinese architectural style that is still maintained, has implications for the socio-cultural life and the local waga religion. The fusion between the Hindu system of citizens and conversion actors who still maintain the concept of Balinese culture as a common thread, has an impact on the creation of harmonization in Banjar Umacandi to this day.

**Keywords:** Transformation, Residential, Traditional Balinese

## 1. Introduction

Indonesia with a variety of cultures, has a residence based on ancestral traditions called a traditional house. A traditional house is a building with a structure, method of manufacture, shape and function as well as a variety of decorations that have their own characteristics, are passed down from generation to generation and can be used to carry out life activities by the surrounding residents.

A house is a building, where people live and carry out their lives. In addition, the house is also a place for the process of socialization of individuals with norms and customs that prevail in a society. So, every residential house has a value system that applies to its citizens. The value system differs from one housing to another, depending on the area or the circumstances of the local community (Sarwono in Budihardjo, 1998). In general, the house is a place for humans to live for shelter. In particular, the house is a reflection of the status of the owner, both social, economic, cultural background and spiritual activities.

Traditional Balinese Architecture is one of the ethnic architectures, which is part of the richness of Nusantara Architecture. Traditional architecture as part of its culture and its birth is motivated by religious norms, local customs and is based on local natural conditions (Newmark & Thomson, 1977 in Gelebet, 1982). According to Putra (2009), Balinese Architecture has maintained and developed three types of architecture, namely Heritage Architecture (ancient), Traditional Balinese Architecture and Non-Traditional Architecture in the style of Traditional Balinese Architecture.

Bali as the final terminal of the Indonesian Hindu cultural journey has given birth to various cultural products in architecture, especially traditional Balinese houses. Along with the times, there are fears of degradation of the values of traditional Balinese houses and continue to be an identity crisis. Exploration and conservation efforts are needed to overcome the implications of change so that traditional Balinese house concepts can provide identity and meaning to modern houses. This research will conduct a deeper analysis, related to the existence of traditional Balinese houses in areas with high religious conversion.

Based on preliminary studies that have been carried out, residential houses in Banjar Umacandi, Buduk Village, are decompressed with traditional Balinese residences that have been transformed towards modern residences in the Balinese architectural style. According to Putra in Wiryawan (2016), Balinese architecture has maintained and developed three types of architecture, namely: (a) Heritage Architecture (Ancient); (b) Traditional Balinese Architecture; (c) Non-traditional architecture in the style of Traditional Balinese Architecture. As an initial understanding and equalization of perception, it will be stated in advance about the understanding between Traditional Balinese Architecture (ATB) and Balinese Architecture (AB). Traditional Balinese Architecture (ATB) is an architecture that is grown from generation to generation and is made with traditional Balinese rules both written and oral and can be accepted by the Balinese people in a sustainable manner because it is considered good and correct (Gelebet, 1982; Son, 2009; in Wiryawan, 2016). Balinese architecture (AB) is an architecture that grows, develops and is maintained in Bali filling history, space and time from time to time. As a form of Balinese Architecture, it can consist of: Heritage (Ancient) Architecture, Traditional Balinese Architecture, non-traditional architecture in the style of Traditional Balinese Architecture. Traditional Balinese Architecture complements and perfects Heritage Architecture, while non-traditional architecture is imbued and inspired by Traditional Balinese Architecture. Balinese Traditional Architecture is a forum for Balinese cultural tradition activities. Globalization and rapid changes in all aspects can affect the existence of Traditional Balinese Architecture. Therefore, understanding its meaning and concept becomes strategic and vital in order to transform it into contemporary architecture (one part of Balinese Architecture). Contemporary architecture as a representation of the dynamics of Balinese cultural activities today, as a reflection of the past and predictions of the future.

The development of the times with several aspects of changes in people's lives, can affect the existence of traditional Balinese houses. The form of transformation of traditional Balinese houses into modern dwellings began to emerge, as a representation of the dynamics of Balinese cultural activities today, as a reflection of the

past and predictions of the future. Based on the Alternative Form Theory proposed by Rapoport, the dynamics of traditional house change can occur likely due to two factors, including *primary factors*/primary and *modifying factors*/secondary. *Primary factors* include socio-cultural factors, while *modifying factors* include climate factors, material and material factors, technological and construction factors, land factors and so on (Rapoport, 1969).

Socio-cultural factors include considerations about religion and beliefs, family and community structure, social organization, social relations between individuals, and outlook on life (Rapoport, 1969). Everyone's outlook on life, one of which is influenced by the relationship between humans and nature, is certainly different so that it has an impact on the way everyone behaves in living life. This is what gives birth to the privileges of a culture. Socio-cultural factors are of great importance in the process of the birth of architectural forms.

The transformation of traditional Balinese dwelling houses in Banjar Umacandi is interesting when it is associated with the phenomenon of religious conversion that has occurred in the area. Intensive and systematic contact with the Church began when there were *zending* (Protestant Christian) activities in 1931 and *missi* (Catholic Christianity) in 1936 (Yudha Triguna, 1997). Zending activities were marked by the evangelism of the Balinese on November 11, 1933 in Yeh Poh, Dalung Village by Jeffray. The seven Balinese who were baptized included Pan Loting, Pan Bungkulan, I Gusti Putu Sanur, Pekak Panggih, Pekak Puter, Pan Supreg and Pekak Rahayu. (Jinathan, 1978; Suwetja, 1977 in Yudha Triguna, 1997). Zending activities *caused* displeasure among Hindus in Bali, especially with religious conversion actors who carried out the dismantling of their rebuttals after baptism. As a result, religious conversion perpetrators were excluded in associations, expelled from the *banjars* and excluded from being members of *the sekaa*, especially members of *the subak* who were then very important. The events experienced by religious conversion actors are known as *big miserable* events (Kerten, 1948 in Yudha Triguna, 1997).

Meanwhile, *the missi* activity began when two Balinese, namely I Wayan Dibloeg and I Made Bronong, who were previously Protestant Christians, converted to Catholic Christianity on Easter in 1936 under the guidance of Father Johannes Kersten and Father Van der Heyden. Missi then developed through education, health and economic channels, when an elementary school was first established in Tuka Village in 1949 and Palasari Village in 1953. Furthermore, modern medicine began to be introduced for free by traveling around the village and helping to send orphans and underprivileged children to school.

In essence, the government in Bali at that time, banned zending and missi activities in Bali on the grounds that Hinduism in Bali had a unique culture, other than others and had to be maintained. In addition, so that there are no divisions among Balinese citizens that can undermine the great religious order in Bali. One thing that can be drawn from contact with the Church is the opening of the horizons of the Hindu community in Bali about the importance of education, health and efforts to improve the economy as the basic force of maintaining the existence and preservation of Hindu civilization in Bali.

Religion is part of culture, there are 7 elements that are the content of all cultures in this world. Elements of universal culture, including: (1) Religious Systems and Religious Ceremonies, (2) Systems and Organizations, Society, (3) Knowledge Systems, (4) Language, (5) Arts, (6) Living Livelihood Systems, (7) Technology and Equipment Systems (Koentjara patrician, 2009). The issue of religion and culture is one of the crucial issues that give birth to various judgments in society. Some people think that religion must be sterile from culture, while others consider that religion can dialogue with culture with some things that must be considered in order to maintain religious purity. In Bali, Hinduism has come into contact with the local wisdom culture, even the pattern of relations between the two is seen as an inseparable attachment.

The residents of Banjar Umacandi experienced religious conversion in the 1930s caused by the location of Banjar Umacandi directly adjacent to Tuka Village (Surpi, 2013). Tuka Village was one of the first spreading areas of Christianity in Bali. Religious conversion in Banjar Umacandi occurred *suddenly* (*sudden conversion*). Based on data from the Buduk Village Monograph (2017), the conversion actors reached 80% of the total population in the *banjar*.

The conversion of Hinduism to Christianity in Banjar Umacandi has an impact on social, cultural and the use of public facilities that have to do with differences in beliefs, such as banjars, temples and cemeteries. The cemetery has the same function, but in one location it is divided into 3 (three) areas, namely for Hindus, Protestant Christians and Catholic Christians. In terms of cultural arts, the converted residents continue to carry out activities such as *tabuh* art, Balinese dance art and *wayang rindik*, including in the implementation of religious rituals in the Church. This is the case with the habit of installing *penjor* when there is a holiday, but the shape of the *penjor* has changed to be shorter than the actual package. In the social life of the community, some residents who converted from Hinduism to Christianity, still wore the traditional B ali clothes when they worshipped at the Church. On the eve of Christmas, Christians, as a result of religious conversion, performed the tradition of *piggy bank vows* to be enjoyed together and distributed to local residents (*ngejot*) for both Christians and Hindus, but the ritual of *making offerings* has been eliminated. Other traditions such as *nguopin* each other during religious ceremonies and *saturation* of each other during death ceremonies are still maintained today. The hindu traditions entrenched in the life of the local people are not extinct despite the conversion of religion, a fundamental change more to the ceremonies of religious rituals.

In the beginning, the house of banjar Umacandi residents of Hinduism was a traditional Balinese house consisting of: *merajan*, *bale daje*, *bale adat*, *paon*, *jineng*, *angkul-angkul*, *natah* and *teba*. The layout of the building is in accordance with the level of value of an area based on the concept of *sanga mandala* and the orientation of the building in *natah*. The *physical setting* of the building at that time was a *Balinese style*. Roofing materials are made of bamboo and reeds, *popolan* earthen walls and stone foundations. The behavior of the citizens as Hindus at that time carried out religious activities that were passed down for generations. After religious conversion, beliefs in the value system of the area in the yard were adapted to new beliefs. Changes in the function of buildings have an effect on changes in the layout of the buildings, because *the extortion* buildings and *bale delods* are not in the homes of Christians. There is a building that is still maintained, namely *angkul-angkul*. The orientation of the building remains on the central lawn. In terms of *physical setting*, the building style changed to a *modern style* and still uses traditional Balinese building elements such as *menur* and *dore*. The building materials use tile roofs, adobe walls and bricks plastered, sifted and painted, as well as the foundation of stone buildings. The construction of buildings uses reinforced concrete for multi-story buildings. The roof construction uses wood and mild steel. The *behavior setting* of the residents is adapted to the new beliefs shown by the placing of the sign of the cross on the door.

A house can be seen as a *cultural landscape* feature, especially a traditional house whose physical form is very largely related to culture (Gordon and Rapoport, 1979). Turgut (2001) states that the components of residential culture concern four things, namely: 1) *Cultural settings*; 2) *Behavioral settings*; 3) *Spatial settings*; and 4) *Socioeconomic settings*. Furthermore, according to Turgut, these four *settings* form a *housing pattern* (Rapoport, 1979). The religious system as a cultural value is also contained in traditional Balinese houses that accommodate social activities, rituals, and other activities of the owner, occupants or users of the building (Gelebet, 2002). Broadly speaking, the transformation of residential houses in Banjar Umacandi includes changes in *spatial settings*, *physical settings* and *behavior settings*: Changes in resident behavior have an effect on the occurrence of several changes in the shape and function of residential houses, but the value of traditional Balinese houses is still maintained.

The phenomenon of the transformation of traditional Balinese houses in Banjar Umacandi is interesting to study. The perpetrators of the conversion of religion from Hinduism to Christianity, should live in the Christian world, but the perpetrators of the conversion in Banjar Umacadi still apply some of the values of traditional Balinese houses as a form of Balinese culture derived from the teachings of Hinduism. The change in traditional Balinese houses has three implications, namely: (a) the side of creating new concepts, (b) developing and strengthening existing concepts, (c) losing the original concept. Based on the phenomenon that occurred in Banjar Umacandi Buduk Village, it is necessary to conduct further research on the factors causing the transformation of traditional Balinese houses, the transformation process and the implications of transformation on socio-cultural and religious life.

Based on the aforementioned background, several points can be formulated, namely: (1) Why is there a transformation of traditional Balinese residential houses in Banjar Umacandi, Buduk Village? (2) What is the

process of transforming a traditional Balinese residence in Banjar Umacandi, Buduk Village? and (3) What are the implications for socio-cultural and religious life as a result of the transformation of traditional Balinese residential houses in Banjar Umacandi, Buduk Village?

This research will describe the transformation of traditional Balinese residential houses by simultaneously exploring the conversion of religion from Hinduism to Christianity. In the hope that it can be understood the extent of the change in traditional Balinese dwelling houses in the middle of an area with high religious conversion. These changes have an impact on the transformation of traditional Balinese values, especially in terms of Balinese building architecture, in addition to the values of social wisdom and other local wisdom values.

In general, this research is intended as input for the preparation of a draft concept or *design guideline* for the implementation of a regional regulation related to the preservation of Traditional Balinese Architecture. The recommendations are still general in nature, thus providing opportunities for further development creativity by development actors, in various variations of imagery and nuances. With the hope of enriching the characteristics of Traditional Balinese Architecture and Nusantara Architecture.

Theoretically, the results of this study can add to the characteristics of science, especially science in religion and culture, related to the transformation of traditional values, social wisdom values and local wisdom values, especially in the context of traditional Balinese residential values. In addition, the results of this study are also expected to be used as a reference by other researchers who are interested in researching religious and cultural issues, especially regarding the problem of transforming Traditional Balinese Architecture.

## 2. Literature Review

### 2.1. Previous Research Studies

In the literature review, findings from previous research will be reviewed, which are related to the problems studied in this study, to explore the similarities and differences in order to avoid plagiarism (Hassanuddin, 2013). In addition, through qualitative analysis methods, it is hoped that *a state of the art* will be obtained in relation to the transformation of Balinese traditional houses, in an area with a high religious conversion phenomenon, namely Banjar Umacandi, Buduk Village. In this context, the literature used is preferred on the results of the latest scientific publications related to the theme of this research and have the latest, such as official scientific publications in Garuda (Garuda Referral Digital) and have been published in journals. Some of the research used as a literature review in this study can be seen in Table 1.

Table 1: Similarities and Differences with Previous Research

No	Research	Equation	Difference
1	Evangelism and Factors of Conversion of Hinduism to Protestant Christianity in Badung Regency, Bali Surpi (2012)	<ul style="list-style-type: none"> <li>• Socio-cultural studies of the phenomenon of religious conversion in Bali</li> <li>• Research methods using a qualitative approach</li> <li>• One of the research locations took Buduk Village</li> </ul>	<ul style="list-style-type: none"> <li>• Not offensive regarding the transformation of residential houses</li> <li>• Differences in the scope of the study location</li> </ul>
2	Transformation of Residential Design in Padma Residence Housing (Bantul, Yogyakarta) When Occupied Gabriella Calista Agnes (2013)	<ul style="list-style-type: none"> <li>• Formulation of problems related to the transformation of residential houses</li> <li>• Research using qualitative methods</li> </ul>	<ul style="list-style-type: none"> <li>• Differences in research locations</li> <li>• More studies on modern residential architecture</li> <li>• Heeding the implications of cultural and religious studies on the architecture of housesl</li> </ul>
3	Culturalization of Traditional Balinese Architecture in the Spatial Pattern of Ethnic	<ul style="list-style-type: none"> <li>• A study on the transformation of traditional dwelling houses</li> <li>• Research methods using a</li> </ul>	<ul style="list-style-type: none"> <li>• Not mentioning the transformation of traditional Balinese dwelling houses but ethnic Chinese</li> </ul>

	Chinese Houses in Carangsari Badung Traditional Village Primadewi (2013)	qualitative approach	<ul style="list-style-type: none"> <li>• Research location</li> </ul>
4	Transformation of Residential Houses and Spatial Patterns of Bali Aga Community Settlements in Pakraman Timbrah Village, Pertama Village, Karangasem District, Karangasem Regency Ni Made Swanendri ST, MT and I Nyoman Susanta ST, M.Erg (2017)	<ul style="list-style-type: none"> <li>• A study of the transformation of traditional Balinese dwelling houses</li> <li>• Research using a qualitative approach</li> <li>• Theoretical studies have a commonality mainly related to transformation and traditional Balinese dwelling houses</li> </ul>	<ul style="list-style-type: none"> <li>• Research location</li> <li>• The phenomenon of uplifting the life of the Bali Aga people</li> <li>• The scope of the problem is wider not only residential houses but also spatial patterns of settlements</li> </ul>
5	The Influence of Religious Conversion on the Building Arrangement of Traditional Balinese Houses in Banjar Umacandi Buduk' Meiasih, dkk., (2017)	<ul style="list-style-type: none"> <li>• Research location in Banjar Umacandi</li> <li>• A study of residential transformation</li> <li>• Using qualitative methods</li> </ul>	<ul style="list-style-type: none"> <li>• The results of the research have not yet given rise to the cause of the transformation</li> <li>• More limited occupancy samples</li> <li>• There are important dimensions that have not been studied such as local wisdom, religious and cultural studies</li> </ul>
6	Hindu-Christian Interaction Patterns: A Study of Religious Harmony in Dalung Village Artatik (2018)	<ul style="list-style-type: none"> <li>• Assessing the interaction of Hindu and Christian communities</li> <li>• Research methods using a qualitative approach</li> </ul>	<ul style="list-style-type: none"> <li>• Not offensive regarding the transformation of residential houses</li> <li>• Differences in the scope of the study location</li> </ul>

Source: Personal Observation, 2022.

## 2.2. Transformation Concept and Traditional Balinese Residence

The concept of transformation in this study is a change or adjustment of several elements of physical form, character and architectural values either partially or thoroughly changed. However, the transformation process is derived from the original study of the transformation object. The transformation will be deciphered with the variable components of the traditional house before and after the transformation. Traditional houses in Banjar Umacandi consist of: holy places (*merajan*), *bale daja* (bedroom), *bale delod* (traditional buildings), kitchens, *jineng*, *teba*, *angkul-angkul* (entrance). Variables that have undergone changes that include changes in *spatial settings*, *physical settings*, and *behavior settings*. *Spatial settings* include: spatial organization which includes relationships between spaces, orientation, value systems, patterns of relationships between spaces, patterns of settlements and *lay out units*. *Physical settings* include: the shape of the building (the shape of windows, doors, decorative variety), the use of construction systems, building materials. *Behavior settings* include: traditions or customs, belief systems, social relations and kinship.

The concept of a traditional Balinese house in this study is a traditional house that is still based on culture and values derived from hindu teachings. The initial form of a residential house that is still traditional will be compared with the current residential house, to know the extent of the transformation that occurred. The development of the architectural world gave rise to a contradiction between transformations that are synonymous with modernization, and the diversity that is synonymous with tradition. Traditional Balinese houses today are expected to develop without losing local identity, although they cannot be separated from reconstruction and reform.

## 2.3. Phenomenological Theory, Transformation and Reception

This phenomenological theory is used in dissecting the formulation of the first research problem in this study, in order to explore two dimensions, namely what the subject experienced and how the subject interpreted the

experience. The experience of the subject, in this case the owner of a traditional Balinese house in Banjar Umacandi with the phenomenon of transforming a traditional Balinese house as *a subject matter* to be studied. The first dimension is a traditional Balinese house that is transformed, objective and physical. The second dimension is the opinion, assessment, evaluation, expectations and meaning of traditional Balinese homeowners towards the phenomenon of residential transformation they experience. This second dimension is subjective.

In this study, it will examine the transformation related to residential houses by referring to the theory of *housing patterns* and changes in residences of N.J Habraken and Turgut. Based on these two theories, it can be concluded that the changes that occur in the physical of the house are inseparable from changes in the culture and activity patterns of its residents. Therefore, the combination of the two theories has formed a research variable in this study in answering the formulation of the second problem related to the transformation of traditional residential houses in Banjar Umacandi. The transformation that occurs will be studied with three research variables, namely, *spatial setting, physical setting and behavior setting*.

Reception theory is used to solve the formulation of the third problem. There are three main elements in the reception methodology that can explicitly be referred to as "*the collection, analysis, and interpretation of reception data*" (Jensen, 1999).

#### 2.4. Thinking Framework and Research Model

Skeleton think be picture about stages that will Done deep research relating to the pipeline Think Researchers deep find ide-ide and him-her research so that research get Done. In this frame of mind, the steps of the researcher will be summarized from the initial research, the determination of focus to the achievement of conclusions. While the research model Aims to get face that appropriate so that get Facilitate deep do research (Figure 1).

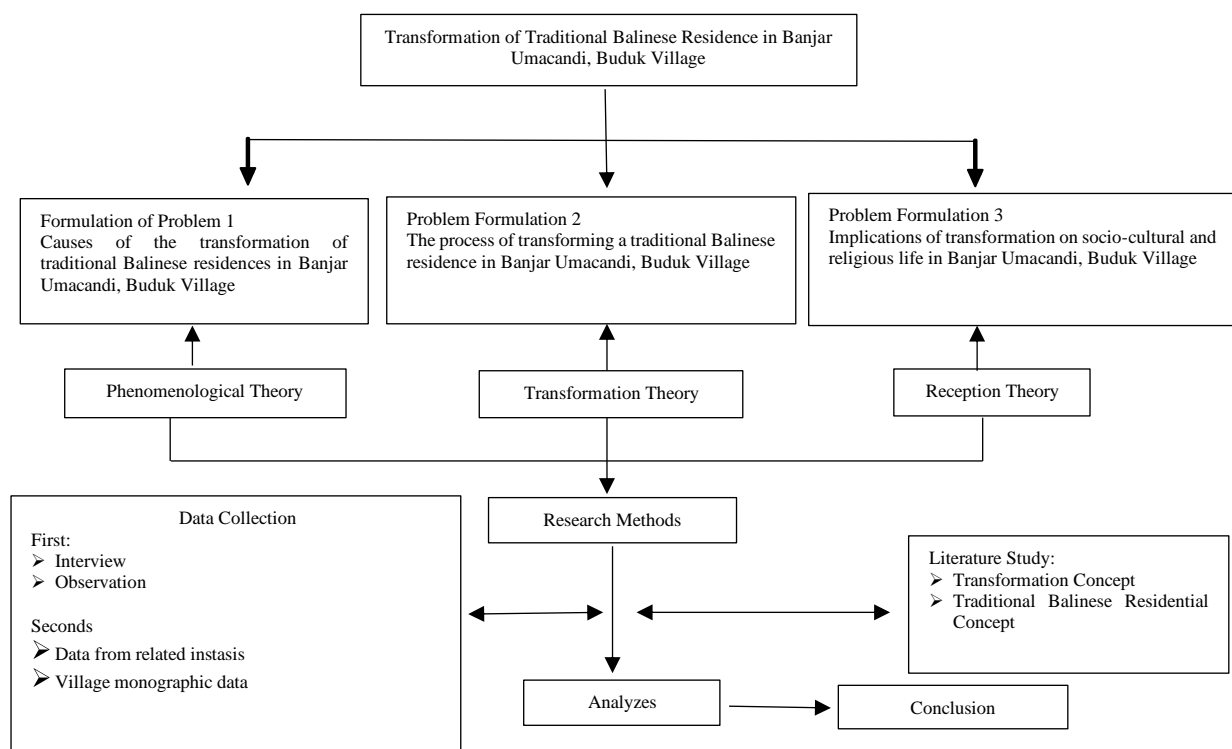


Figure 1: Research Thinking Framework  
Source: personally developed, 2021.

### 3. Research Methods

This research is a qualitative research, because the emphasis is not on measurement but on efforts to find the subjective meaning of the research subject. This study describes all phenomenology purely in terms of spatial



arrangement. This research is a field research with a research focus, namely the transformation of traditional Balinese houses in Banjar Umacandi, Buduk Village.

The approach used is a religious and cultural approach, therefore the scientific point of view which in scientific language is called the scientific paradigm used is the phenomenological paradigm. The use of the phenomenological paradigm in the context of this study is translated ethically and constructivistically. Ethically, this study seeks objectivity based on extrinsic explanations of the phenomenon of transforming traditional Balinese houses, along with their implications for the socio-cultural and religious life of the community, especially in terms of traditional Balinese houses. Then constructivistly it means that this research was conducted to understand cultural relativity that is difficult to verify.

The research location is located in Banjar Umacandi, Buduk Village, Mengwi district, Badung Regency, Bali Province. The primary data in this study is in the form of a number of information obtained from several informants and in the form of research analysis units, namely socio-cultural life and traditional Balinese house building arrangements, with reference to the concept of traditional Balinese architectural values. The sequence data used in this study is in the form of theoretical studies which are the opinions of several experts, theories related to traditional Balinese house values and literature reviews of several similar studies to strengthen the consistency of research analysis. The research instruments used in conducting this research were stationery, digital cameras, audio recorders, meter measuring instruments, laptops and printers. Of these various instruments, the main instrument in this study is the human (human instrument). In this study, various data collection techniques were used, namely observation, in-depth interviews and document studies. The data analysis technique in this study is qualitative analysis.

#### 4. Results of the Discussion

##### 4.1. Factors Causing the Transformation of Traditional Balinese Residential Houses in Banjar Umacandi

By result Observation of field some big transformation house stay traditional Bali Dominated with cause main be factor internal that is status economics. Occupy Order second, Caused by factor internal Form necessity self-residents. Necessity self-forementioned Form necessity accretion member family, Satisfaction self with Renovation house appropriate development era and Supported condition finance owner house. Factor ideology most important Associated with phenomenon Conversion religion in Banjar Umacandi, do not become cause main from Occurrence transformation house stay traditional Bali in Banjar Umacandi. Phenomenon Conversion Religion become cause main from change on the acreage place holy or Loss *merajan* at house stay traditional Bali (Figure 2).

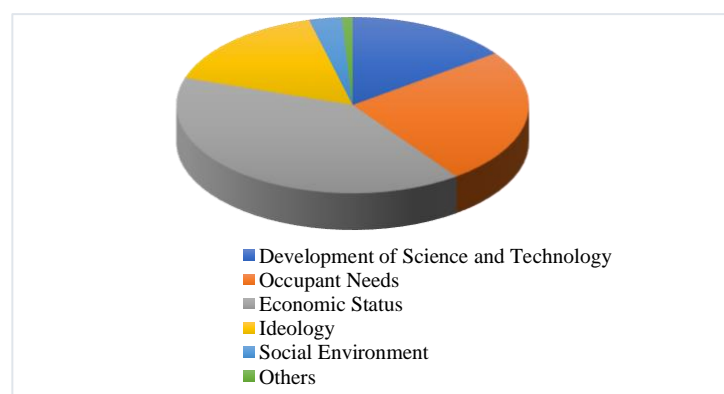


Figure 2: Causes of Transformation of Traditional Balinese Houses in Banjar Umacandi

Source: Personal Observation Results, 2021.

##### 4.2. The Transformation Process of Traditional Balinese Residences in Banjar Umacandi

From the results of observations and interviews with 30 samples of traditional residential houses and their residents in Banjar Umacandi, conditions before and after the transformation were obtained in Figures 3 and 4.

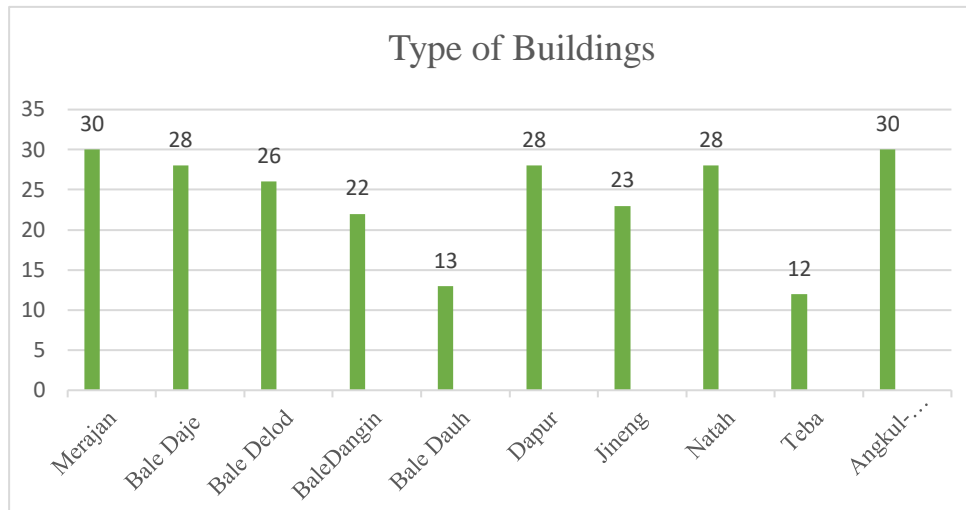


Figure 3: Types of Buildings Before residential transformation  
 Source: Results of interviews and personal observations 2021

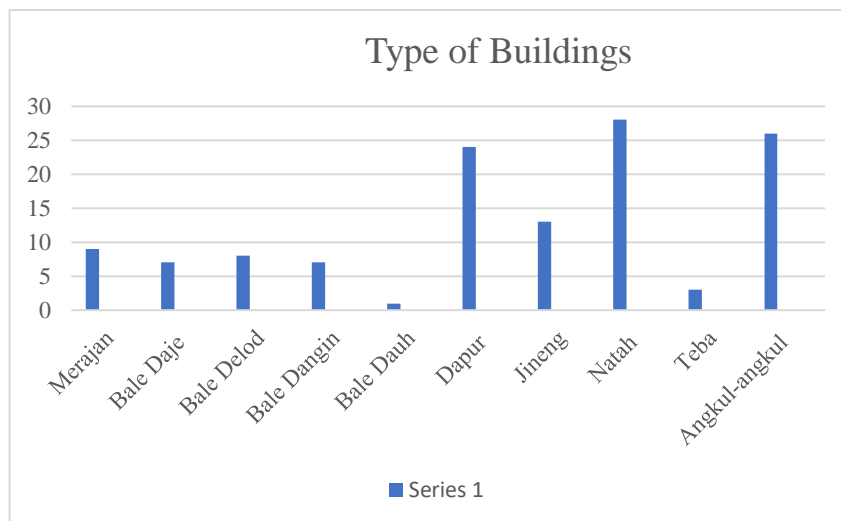


Figure 4: Types of Buildings After Residential Transformation  
 Source: Results of interviews and personal observations 2021

#### 4.2.1. Spatial Setting - Layout- Hierarchy - Orientation

In general, layout-related transformations can be described as follows:

- Bale delod* has generally been transformed into a modern building and is used for the bedroom and living room.
- Bale daja* is currently transformed into a modern building and serves as a sleeping space due to the addition of family members.
- The addition of modern new buildings is also mostly carried out towards the east and west according to the needs of each occupant of the house.
- Some *kitchens or paons* were transformed into modern buildings, some equipped with bedrooms and bathrooms, but the layout was still designed towards the south.
- Angkul-angkul* is still maintained, but some are equipped with garages generally in the southeast direction close to the entrance
- The angkul-angkul* that is still maintained is also equipped with *aling-aling*, before entering the yard of the house

- g. Some expansion of the building was carried out with additions to the place of business.
- h. *Jineng* or granaries are still largely retained
- i. *Teba* located in the back area of the house is used for a place to mix
- j. *Natah* or yard of the house is still as an orientation center in the residential house

Some things that can be summarized are related to the value system (*hierarchy*):

- a. In general, *Bale daja* is located in the *main madyaning* area, *Bale delod* is located in the *madyaning madya* area. These two buildings are located in the middle/middle area and the *paon* is in the *nistaning nista* area. The sanctuary/*Merajan* is in the main area of the *utama*.
- b. Transformation of traditional Balinese dwelling houses, buildings are built according to the need for space. The transformation of the new building was built on an area that still exists in the yard and is not based on the value system of an area that was previously believed to be.
- c. Religious conversion actors carried out the transformation of residential houses with the change of holy places.
- d. After the transformation of the residential house, there was an addition of a kitchen / *paon* due to the addition of family members in the yard of the residential house. This leads to a value system that is contrary to the concept of *Sanga Mandala*.

The orientation of traditional Balinese residences in Banjar Umacandi is still oriented towards *natah* (central courtyard). The building of the sanctuary (*merajan*) is located oriented towards the sunrise.

#### 4.2.2. Physical Setting

The physical state of the building that exists now after being partially transformed, is more inclined towards the style of modern buildings. The building materials used are more contemporary, for example, roofs use tiles or zinc, adobe walls use aci stucco or paint and floors use cement or ceramic stucco.

*Angkul-angkul* as part of the building is still maintained, modified mainly by residents who carry out religious conversion. In the *angkul-angkul* there are no longer holes in the left and right body parts due to changes in beliefs. The holes on the left and right parts of the *angkul-angkul* previously served as a place to put *upakara* carried out by Hindus. However, if previously the Swastika was displayed in the *angkul-angkul*, after the occupants transformed, they switched to displaying the sign of the Cross on the door of the *angkul-angkul*. Some residential houses, equipping *angkul-angkul* with garages in the form of iron fence doors.

*Jineng* is also one of the buildings that is still maintained. On the head, the roof covering uses zinc with a wooden frame. On the body, the *jineng* pole uses wood material that rests on the joints. On the legs use stone and rabat concrete. The *jineng* building has changed its function from a place to store rice to a place to relax under it and on the roof it is used to store goods and equipment. This is due to the advancement of existing technologies and the need for space. When the harvest season comes, the rice has been bought in the rice field and the owner only needs to receive the harvested money. This system is called *pajeg*. This system causes residents to rarely store rice products in *jineng*.

The buildings of *bale daja*, *bale dangin* and *bale delod* are also deformed along with the changes in function caused by the needs of residents. Transform the building using a modern style with the addition of space. However, the roof of the building still uses a *wrath* at all four ends of the roof.

#### 4.2.3. Behavior Setting

In terms of *behavior setting*, homeowners live in traditions that are believed for generations. In the transformation of some dwelling houses with residents who converted religions, there are still customs that remained believed in the previous religion. Customs that have been carried out for generations based on Hinduism are still believed and believed to be able to protect families from danger.

### 4.3. *Implications of the Transformation of Traditional Balinese Residences on Socio-Cultural and Religious Life in Banjar Umacandi*

#### 4.3.1. Implications for Socio-Cultural Life

Balinese culture which is the basis for the beginning of the life of the residents of Banjar Umacandi, as well as Balinese cultural traditions are still maintained in social life until now regardless of the phenomenon of religious conversion. The transformation of traditional Balinese dwellings that are more modern but still display Balinese architectural concepts shows the functional aspects of conflict. Thus, conflict is not merely seen as a phenomenon that undermines social stability, but contains aspects that contribute to other aspects.

The art of dance and *tabuh* still remains both in the Church and in the Temple. Those who are Hindus and Christians have a *sekehe gong*. Even Christians in this banjar have a *child's sekehe gong*, a mother's gong and a father's *gong sekehe gong*. Hindus in this banjar only have 1 (one) *sekehe gong*, namely *the sekehe gong of fathers* mixed with children because their jumlah is limited. Christians have modern music groups that use musical instruments such as: guitar, piano, and drums. In church events it is not uncommon to display collaborations of *gongs* and modern musical instruments. Rindik music art is also often staged in Banjar Umacandi, those who were once Hindus and converted to Christianity continue to practice *rinkik* music (musical instruments / gamelan with bamboo material). The art of music is an art that breathes Hinduism. The harmony of socio-cultural life in Banjar Umacandi is maintained regardless of the phenomenon of religious conversion. Religion is not a barrier to the formation of unity and unity of local citizens. Socio-cultural life in Banjar Umacandi shows religious differences that are united in one culture, namely Balinese culture.

#### 4.3.2. Implications for Religious Life

In Banjar Umacandi there is a Church founded in 1933. The gate of the Church uses an *archway* called *Candi Bentar*. This *bentar temple* reflects traditional Balinese architecture. Local geniuses do not necessarily take absolutely the influence of religion as a result of contact with the Church, but rather adapted to the existing culture. The religious appearance of religious conversion actors in Banjar Umacandi, especially in religious activities, appears to be different from the original ideology, although the core of the teachings is not reduced.

Local traditions in Banjar Umacandi, require a foothold in living, maintaining and developing their culture, so that religions that are relevant to their culture can be accepted. Religious conversion actors dissolved into the local Balinese culture, there was a fusion between Hindus and conversion actors. This can be seen in the architecture of the Church which displays Balinese architecture, the naming of the converted actors still using the name of the Balinese, as well as the persistence of diversity in the Church showing the typical Balinese culture, such as the appearance of *rinkik* musical instruments, Balinese traditional clothes that are often worn by converters when going to church, and decorations during religious events in the Church with Balinese cultural characteristics.

## 5. Conclusions

### 5.1. Findings

Economic factors are the main factors that influence the transformation of traditional Balinese residential houses in Banjar Umacandi. Ideological factors are not the main factors causing the transformation of traditional Balinese residential houses in Banjar Umacandi. The transformation of residential houses in Banjar Umacandi has not yet fully occurred. Local residences have transformed from traditional Balinese houses into modern houses (non-traditional architecture) in the traditional Balinese architectural style. The concept of a modern house in the Balinese architectural style that is still maintained, has implications for the socio-cultural life and the local religion. The fusion between the Hindu system of citizens and conversion actors who still maintain the concept of Balinese culture as a common thread, has an impact on the creation of harmonization in Banjar Umacandi to this day.

Based on the Phenomenological Theory used in this study mainly related to the formulation of the first study, it can be explained both the phenomenon and the nomena that occurs. The phenomenon of Banjar Umacandi residents, which is dominated by conversion actors, does not completely change the lives of local residents both in their homes and socio-cultural and religious lives. The transformation of traditional residential houses does not prioritize the ideological aspects in them, but prioritizes cultural aspects as a form of adaptation strategy, especially for conversion actors. The nomena in it deals with aspects of aesthetic ideology. Local geniuses do not necessarily take absolutely the influence of religion as a result of contact with the Church, but rather adapted to the existing culture. The religious appearance of religious conversion actors in Banjar Umacandi, especially in religious activities, appears to be different from the original ideology, although the core of the teachings is not reduced.

The theory put forward by Koentjoroningrat (1986) that religion can change the elements beneath it is true. Residents in Banjar Umacandi have made changes, especially in terms of spirituality, which are adapted to new beliefs. Religion is part of culture so that religious conversion does not provide significant changes to the cultural changes that have been attached to the lives of the people of Banjar Umacandi. The religious conversion that occurred in Banjar Umacandi residents only changed the building layout and some forms of buildings, but there are still building forms and culture that are maintained such as: *angkul-angkul* and *murda* are maintained and some Balinese cultural values are still believed.

Related to the transformation of traditional Balinese residences in Banjar Umacandi, in line with the theory of Anthony Antoniadis, who takes 1 (one) strategy from 3 (three) strategies in the theory, namely traditional strategies with transformations that have limits according to local cultural customs.

In line with Laseau's Theory (1980), that transformation in Banjar Umacandi takes 3 categories out of 4 categories of transformation in the theory. The three categories are: transformations are geometric, transformations are ornamental and transformations are radical (reverse). The category of transformation is freedom (confusion) of the occupants of the house in carrying out the transformation does not apply in Banjar Umacandi. The concept of Balinese culture in the form of residential architecture still looks maintained although not completely.

The transformation of traditional residences in Banjar Umacandi, which still maintains some of the values of local wisdom of Balinese culture and customs both in residential houses and socio-cultural and religious life, is in line with the theory put forward by Jacobus (2014) and Ranjabar (2014). Based on this theory, it is explained that it is very difficult to change a culture, it is true. The religious conversion carried out by most residents of Banjar Umacandi was only able to change behavior in the field of religion. Customs that have been carried out for generations that are believed to be able to protect their families, are still carried out.

Reception theory in research, especially in answering the formulation of the third problem, is used in finding meaning related to the implications arising from the transformation of traditional Balinese dwelling houses on socio-cultural and religious life. The meaning obtained is an adaptive strategy that refers to the cultural dimension as a component that directs humans and adapts to the environment. In this case 2 (two) systems of community groups within the same environment, determine their choices and actions by displaying the same distinctive features according to those prevailing in the area.

Reflecting on the history of Hindu conversion to Christianity which caused great misery, the trials for religious conversion actors, one of which was caused by the actions of the perpetrators of the conversion, eliminated *merajan*, thus causing unrest in the Balinese community. The incident was accompanied by the revocation of the evangelistic license of Pastor Tsang To Hang in 1933, who was a figure of the spread of Christianity in Buduk Village. Based on this history, the harmony of the residents of Banjar Umacandi, both Hindus and conversion actors, as a form of efforts to achieve security and comfort for residents in carrying out worship in accordance with their respective beliefs (aesthetic ideology and functional aspects of conflict).

Adaptation strategies are not only in the form of adjusting the transformation of residential homes but also in customs, culture, language, art and religious life. Departing from conflict in the historical record, adaptation

strategies, especially from conversion actors, are a form of interpretation, especially with regard to cultural adaptation, by highlighting relevant cultures and hiding those that are less in accordance with the ongoing situation.

Based on demographic data, it can be known that citizens are increasingly aware and motivated to improve knowledge and education. Most of the residents of Banjar Umacandi have studied high school and Diploma / Strata 1. Education can provide hope to realize a better life, create a conducive atmosphere and awareness of residents to maintain the existence of Balinese architecture in residential houses, even though 66% of residents are Christians. This is in line with the Theory of Convergence (William Stern) which is that the combination of both carrying and experience or the environment has an important role in the development of the individual, it is stated that the development of the individual will be determined by innate factors (endogenous), state factors and the environment (exogenous). As well as the Theory of *Emperism* (John Lock) which states that the development of an individual person will be determined by his empirics or his experiences. In this theory, it is considered that education is a fairly capable effort to shape the individual person. Thus, the relationship between educated individuals will form an intelligent and wise person, in order to create a conducive environment.

The transformation of traditional Balinese houses in Banjar Umacandi as a form of implementation of beauty or Sundaram. In the Hindu perspective, the Hindu Trilogy includes Satyam, Siwam and Sundaram. Apart from the phenomenon of religious conversion that occurs, the aspect of beauty or sundaram is not easily released in the form of objects or artifacts in this case, namely houses. This explains that the concept of Balinese architecture as a form of beauty that is universal, cannot be separated and it takes generations to forget it even though it has changed beliefs.

## 5.2. Recommendations

The transformation of traditional residential houses in Banjar Umacandi in the midst of the phenomenon of religious conversion that occurred, was caused by the main factor, namely the needs of residents who were supported by economic status. The transformation that occurred shows that Balinese culture still survives, especially in the form of booking which still reflects traditional Balinese architecture. In the future, it is hoped that the booker/ gate of the house in Bali can reflect traditional Balinese architecture. This will be realized if there are local regulations governing this matter.

The residents of Banjar Umacandi, who are currently engaged in Christian conversion, are expected to receive attention from the local government or educational institutions, both private and state universities, for the development of education of residents in the area. The provision of scholarships, especially education, is closely related to the existence of Balinese culture. This area has its own story in Balinese history and as a form of tolerance between religious people in Bali.

The phenomenon of religious conversion that has occurred in Banjar Umacadi is expected to be an experience to be used as a lesson by the Balinese people, especially Hindus, Parisada Hindu Dharma Indonesia (PHDI) and the local government. The emphasis on the occurrence of religious conversion in Hindus needs to be considered, because if left unchecked, it can cause divisions that ultimately undermine the great Hindu religious order of the people in Bali. This research is expected to enrich the knowledge of culture and the transformation of traditional Balinese residential houses.

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