



Journal of Social and Political Sciences

Putra, I Dewa Gede Agung Diasana, Wirawibawa, Ida Bagus Gde, Dwijendra, Ngakan Ketut Acwin, and Aritama, Anak Agung Ngurah. (2021), Social and Cultural Influences on Traditional Balinese House Pattern in the Highland Areas of Eastern Bali. In: Journal of Social and Political Sciences, Vol.4, No.4, 125-131.

ISSN 2615-3718

DOI: 10.31014/aior.1991.04.04.324

The online version of this article can be found at:
<https://www.asianinstituteofresearch.org/>

Published by:
The Asian Institute of Research

The *Journal of Social and Political Sciences* is an Open Access publication. It may be read, copied, and distributed free of charge according to the conditions of the Creative Commons Attribution 4.0 International license.

The Asian Institute of Research *Social and Political Sciences* is a peer-reviewed International Journal. The journal covers scholarly articles in the fields of Social and Political Sciences, which include, but are not limited to, Anthropology, Government Studies, Political Sciences, Sociology, International Relations, Public Administration, History, Philosophy, Arts, Education, Linguistics, and Cultural Studies. As the journal is Open Access, it ensures high visibility and the increase of citations for all research articles published. The *Journal of Social and Political Sciences* aims to facilitate scholarly work on recent theoretical and practical aspects of Social and Political Sciences.



ASIAN INSTITUTE OF RESEARCH
Connecting Scholars Worldwide



Social and Cultural Influences on Traditional Balinese House Pattern in the Highland Areas of Eastern Bali

I Dewa Gede Agung Diasana Putra¹, Ida Bagus Gde Wirawibawa¹, Ngakan Ketut Acwin Dwijendra¹,
Anak Agung Ngurah Aritama¹

¹ Department of Architecture, Faculty of Engineering, Udayana University, Bali Indonesia

Correspondence: I Dewa Gede Agung Diasana Putra, Department of Architecture, Faculty of Engineering, Udayana University, Bukit Jimbaran Bali 80364, Indonesia. E-mail: diasanaputra@unud.ac.id

Abstract

The design of a traditional Balinese house is based on the polarity principle, which states that the world is divided into two opposing poles. As a result, the orientation and form of space influence the physical landscape of Bali, including house plans. The topography of Bali, with the plateau running through the center of the island from west to east, causes changes in the spatial orientation system in various locations throughout the island. This condition is due to the fact that spirituality is based on geography, with high areas thought to be the abodes of the gods. As a result, the spatial orientation patterns of the island's southern and northern regions differ. Furthermore, many settlements in the eastern part of the island of Bali have unique pattern variations due to the island's unique orientation system. This individuality has an impact on local customs, such as traditional house design. To investigate this uniqueness, this article examines traditional residential patterns in several villages in eastern Bali. It investigates through the examination of buildings and exposure to developments and spatial changes associated with people's daily activities. This approach includes visual analysis and stories about community cultural activities. Geographic orientation, according to this study, has an impact on settlement patterns. Even though they are close to one another, the spatial layout of customary settlements differs.

Keywords: Spatial Orientation, Geographical Condition, Landscape of Bali, Traditional Houses, Identity

1. Introduction

Members of a community share a common tradition and culture, whilst non-members are confronted with a sense of otherness or different distinction resulting from architectural productions. Numerous regions of Bali, particularly numerous kingdoms in the 18th century, diversified their architecture to establish an identity or significant difference from others (Putra & Wirawibawa, 2020). The geographical condition of Bali is one factor that influences the socio-cultural traditions that influence the variation of spatial configuration and orientation in many places in Bali, for example, in the eastern part of Bali (Wassmann & Dasen, 1998).

Spatial orientation is a critical factor to consider while designing residential areas and traditional Balinese houses (Agung, 1991; A. Hobart et al., 2001; Swellengrebel, 1984; Vickers, 2013). As a general rule, Bali's traditional spatial orientations, *kaja-keod* and *kangin-kauh*, are compatible with the global spatial orientations currently in use (north-south and east-west). For instance, the *kangin-kauh* orientation corresponds to the compass's east-west meridian. Each of the four directions is associated with a distinct deity based on their relationship with the opposing poles. Balinese traditional houses and the spatial settlement layout are generally founded on this spatial and spiritual perspective. Axes such as the *kaja-keod* and the *kangin-kauh* are present in various communities, most notably in Eastern Bali, and are considered highly unique and rarely utilized. In some communities, the *kangin-kauh* directions are not always aligned and are not always at opposites. This different spatial orientation will probably influence and create distinctive variations in the spatial patterns of traditional dwellings in the region.

Variations in spatial orientation affect variations in spatial configurations in Bali. This configuration enriches the uniqueness and distinctiveness of building practices in Bali. However, along with the development of technology and information and the improvement of people's living standards, the configuration of space in an area can be influenced by space arrangement in other areas considered more appropriate and popular. This arrangement can obscure the local identity of the region. Due to a paucity of research on the architectural character of this area, its uniqueness and relationship to local customs and culture have not been fully explored. So that architectural characters from other regions or popular architectural styles in Bali can easily replace their local characters. This is certainly not in accordance with the spirit to prioritize local wisdom in buildings as stated in the provisions of the applicable building laws.

Various studies on the traditional Balinese forms (Putra & Wirawibawa, 2020; Satria & Putra, 2020) and configuration of traditional settlements in different areas in Bali, including Tenganan and Penglipuran (Achmadi, 2010; Joniarta et al., 2019; Sallu et al., 2018; Subadra Abioso, 2014) have been carried out. There has also been no research into the spatial configuration of traditional settlements and housing in East Bali, whereas previous studies and research on architecture have primarily focused on settlements and housing in Bali's southern and northern regions (Aritama & Putra, 2021; Covarrubias, 2015; Reuter, 2002; Tan, 1967; Vickers, 2013). Previous research has not focused on the characteristics of traditional architecture and settlements in Bali's eastern region, particularly the villages near Mount Belibis and Seraya. The villages in this area are unique in that their spatial orientation has many variations (Wassmann & Dasen, 1998), which is different from the general concept in Bali. This difference will greatly affect the configuration of the regional space. To understand and investigate the character of settlements and regional architecture, various theoretical studies that need to be explored first are the traditions and concepts of traditional Balinese settlements and housing.

However, the uniqueness of spatial orientation and its relationship with the spatial arrangement in several villages in the eastern part of Bali, especially those whose spatial orientation is highly dependent on topography, have not been touched by in-depth architectural studies. To exist with its uniqueness and identity, it is necessary to explore the architectural characteristics of this area and explore it to inventory Balinese architectural textures. The results of this study are expected to be used as guidance for local communities and local governments in architectural practices.

2. Method

This research explores patterns of traditional village settlements and housing, in which the cultural activity and customs factors are very influential. Therefore, this article studies various problems and collects data qualitatively and quantitatively. A tiered method, consisting of primary data collection on settlement and housing patterns, in-depth investigation and exploration of traditional houses' layout, interviews, and architectural documentation, was developed to investigate and explore the effects of spatial orientation on architectural practices. Initial studies and literature reviews about the theory and concepts, and any pertinent research findings, were conducted during the research's early phase. The results enabled the identification of issues and the exploration and inventory of the architectural character of residential areas and traditional homes in the East Bali Region.

The stage of field data collection began with an investigation of basic data on patterns of settlements and housing and an inventory of the textures of traditional houses. This stage was the fundamental stage of finding out settlement patterns, exploring variations in housing layout and mapping the conditions of transformation of existing traditional houses. Then, using the mapping of this house as a starting point, researchers could select samples of traditional houses for further investigation. This investigation examined the traditional house layout with the traditional spatial orientation and cultural functions associated with the space via interviews and architectural documentation (such as maps, layouts, views, and photos).

3. Results: The Spatial Orientation as the Socio-cultural Guidance of The Traditional Settlement Pattern

Traditional villages and houses on the island of Bali are one embodiment of Balinese socio-cultural history. The settlements and residences signify common historical experiences and cultural characteristics passed down from generation to generation. It can be used to assist people in building their own cultural identities (Beck & Alexandra Kollárová, 2018; Faraone & Clarke, 2008; P. G. Hall, 1982; Proshansky et al., 1983), which is why it is included in this category. This identity stresses the commonalities in customs and culture that members of the community share, and the differences between members and non-members (Brubaker & Cooper, 2000). Settlements, housing and traditions are all intertwined and passed down from generation to generation. A vernacular building, a house, and a residential area can be seen as a nexus of the inheritance of property and the heritage of traditions, respectively (Lozanovska, 2011).

Balinese settlements and housing are traditionally constructed spaces that demonstrate how the world is divided into two opposing poles: the realm associated with God (divine) and the nether realm, where the upper realm represents the sacred direction and the underworld represents the profane direction (Adhika & Putra, 2021; Eiseman Jr, 1989; A. Hobart et al., 2001; Putra et al., 2020). Apart from that, there is an intermediate space between the two poles described above, known as *madyapada/mercapada*, which serves as a habitat for living things (A. Hobart et al., 2001; Swellengrebel, 1984). Furthermore, they believe that maintaining a harmonious relationship with God, their fellow living beings, and the environment is a religious obligation. They regard it as a manifestation of God's power, dubbed *tri hita karana* (three causes of happiness) (Eiseman Jr, 1989; A. Hobart et al., 2001). The *tri loka* and *tri angga* notions, which refer to the physical division of the world and the physical division of all living things, inspired Bali's philosophy. The term "*tri loka*" refers to three distinct worlds: the high realm (*swah loka*), the middle realm (*bwah loka*), and the lower realm (*bhur loka*). The *utama*, *madia*, and *nista* parts of the architectural form are referred to as *tri angga* (Eiseman Jr, 1989; Gelebet, 1998; M. Hobart, 1978; Putra, 2020; Putra et al., 2013).

In general, traditional Balinese housing and settlements in mountainous areas or what is often called the *Bali Aga* have several variations depending on the location and socio-cultural and traditions in each region. However, in the mountainous areas of Bali, especially in the villages of *Bali Aga*, a linear pattern is applied. One of the linear polar patterns applied is a linear pattern with the house's structure either facing the main road or in a row without a dividing wall between one palace and another. Another pattern known as the traditional Balinese village pattern is the *pempatan agung* (main cross section) pattern. This pattern appears a lot in villages influenced by the Majapahit Kingdom. It comprises several different parts, including a castle, a market, a multipurpose hall (*wantilan*), and an open space. The town center is centrally located and serves as the center of activity.

4. Discussion

Only a few Balinese mountain villages exist, but they have a diverse range of cultures. Julah, Tenganan and Bugbug all have a main community street that runs from the high place to the sea, distinguishing features of these communities. However, almost every community's housing and village layouts are nearly identical (Parimin, 1986). Julah residents' front doors open onto either a main communal street or a side street, both of which run parallel to one another (Parimin, 1986). The extended paternal family occupies the Julah residence. It is divided into three zones: the family temple (B) in the high place (sacred zone) called *kaja* a group of *bale meten* (C) in the middle, and a group of kitchens (E) and pigsty (F) in the profane zone (*kelod*) (Figure 1).

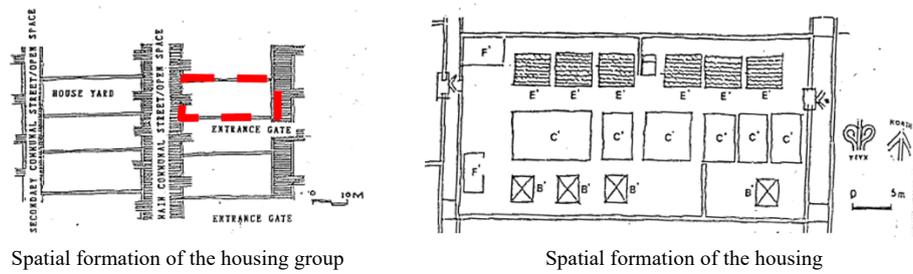


Figure 1: Spatial formation of the house group in Julah (Parimin, 1986)

Bugbug's house gate, on the other hand, opens onto a small alley that connects the shared space at right angles. The house has a family temple (B), a *bale meten* (the sleeping pavilion, C), two *bales* for ceremonial activities (D), and a kitchen (E), with the upper portion of the kitchen being used for the grain granary. The sacred zone is located in the northeast (*kaja-kangin*) corner of the residence, as opposed to the previous two villages (Figure 2).

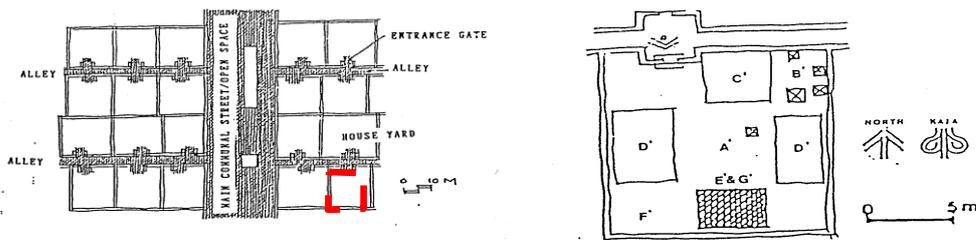


Figure 2: Spatial formation of the house group in Bugbug (Parimin, 1986)

The residential pattern on the Bali plateau varies in the eastern section of the island, in villages such as Sega and Bangle on Mount Belibis, also known as Mount Lempuyang. Sega has traditionally donated temples in Pakraman Village such as Puseh Temple, Bale Agung Temple, Village Temple, and Dalem Temple during a religious ceremony known as *piodalan*. Desa Pakraman Sega residents still follow traditional village rules known as *awig-awig* in their daily lives, cultures, and religions. The locals use this custom to foster a sense of cultural belonging (Derek & Japha, 1991; S. Hall, 1990; Proshansky et al., 1983). As a result of this identity, households can be viewed as a nexus between property inheritance and customs heritage. Members share cultural commonalities while also differing from one another (Lozanovska, 2011). In Sega, there are two main corridors, and each house along the corridor has a gate leading to it. The main passage is accessible via various residences that form small lanes. In addition, this corridor provided access to other settlements, including Bangle, which is located on the other side of the passage (Figure 3).

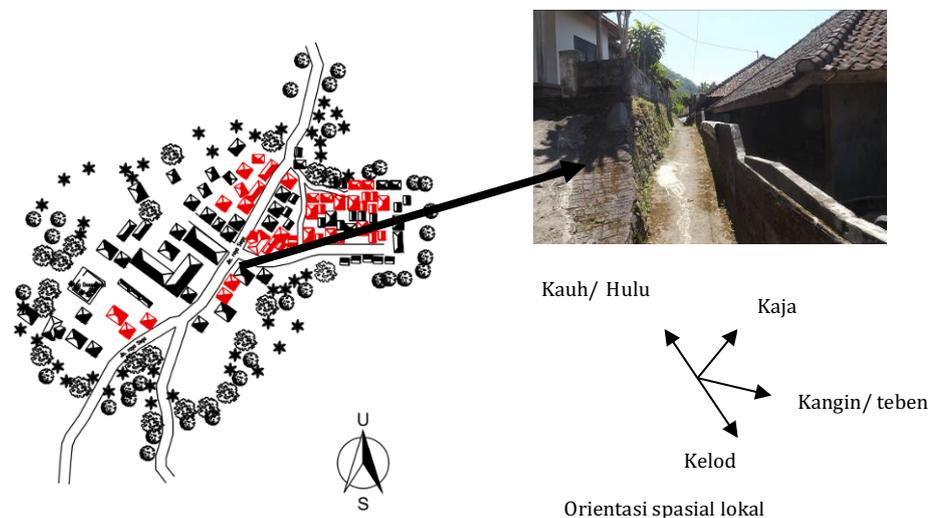


Figure 3: Spatial formation of the Sega village

House's main entrance faces either a primary or secondary hallway, which runs parallel to one another. Only one family is living in a residence. In Figure 4, the house is divided into three sections: a *sanggah* (the family temple, B), the most sacred zone (*hulu*), and the area between the *bale meten* and the kitchens.



Figure 4: Spatial formation of the house in Sega

The main gate of the house, as in Julah, faces either the main community road or a parallel side road. Several generations of the Bangle family live in the Bangle house. The house is divided into three sections: the most sacred zone (*kaja*), which contains a group of *sanggah* (the family temple), the middle zone (B), and the profane zone (D) (*kelod*). There is also a shrine (C) in the courtyard of the house (Figure 5).



Figure 5: Spatial formations of the house and village in Bangle

4. Conclusions

Traditional villages and buildings on Bali's island are physical manifestations of the island's socio-cultural heritage. The settlements and dwellings represent shared historical experiences and cultural features passed down from generation to generation. It can be used to help people form their own cultural identities. Because they are

linked to the community's socio-cultural identity activities, such as spatial orientation, patterns of traditional settlements and dwellings serve as a socio-cultural identity.

Differences in the spatial arrangement affect variances in Balinese spatial orientation. As a result of this growth, Bali's building practices are becoming increasingly unique and distinct. However, as technology and knowledge advance and people's living standards improve, the space design in a given region may be influenced by the arrangement of space in other areas deemed more appropriate and popular. This has the potential to obscure the region's distinctive identity. Furthermore, due to a lack of research into this area's architectural character, its uniqueness and relationship to local customs and culture have not been fully and completely exposed.

Spatial orientation is an impotent component to arrange the settlement pattern. The high place is defined in this pattern as the sacred location of God and the ancestors. This concept has influenced the variation of the house pattern in which each village has a specific house pattern. The traditional house pattern is different from the others even though their locations are close to one another.

Acknowledgments

This article was made possible through a PTUPT funding from the Indonesian Minister of Research, Technology, and Higher Education. The authors are entirely responsible for the findings contained below.

References

- Achmadi, A. (2010). Reading urban Bali : *RIMA: Review of Indonesian and Malaysian Affairs*, 44(2), 149–178.
- Adhika, I. M., & Putra, I. D. G. A. D. (2021). Reinvigorating cultural landscapes for planning cultural tourism in Bali. *Geojournal of Tourism and Geosites*, 33(4), 1462–1469. <https://doi.org/10.30892/gtg.334spl03-594>
- Agung, I. A. A. G. (1991). *Bali in the 19th Century*. Yayasan Obor Indonesia.
- Aritama, A. A. N., & Putra, I. D. G. A. D. (2021). Tourism Activities in the Traditional Balinese House: The Challenges of Designing a Homestay in Gianyar Bali. *Journal of Social and Political Sciences*, 4(1). <https://doi.org/10.31014/aior.1991.04.01.250>
- Beck, S., & Alexandra Kollárová, M. (2018). *Recenze publikace: A Companion to the Anthropology of Europe Cite this paper*.
- Brubaker, R., & Cooper, F. (2000). Beyond" identity." *Theory and Society*, 29(1), 1–47.
- Covarrubias, M. (2015). *Island of Bali*. Periplus Editions.
- Derek, & Japha, V. (1991). Identity through detail: an architecture and cultural aspiration in Montagu, South Africa, 1850-1915. *TDSR, II*, 17–33.
- Eiseman Jr, F. (1989). *Sekala and niskala: essays on religious, ritual and art, vol. I*. Periplus Editions.
- Faraone, F., & Clarke, S. (2008). *Culture and Identity*. <http://www.sage-ereference.com/view/>
- Gelebet, I. N. (1998). *Arsitektur Tradisional Bali (Balinese Traditional Architecture)*. Bappeda Bali.
- Hall, P. G. (1982). *Urban and regional planning* (2nd ed.). Penguin.
- Hall, S. (1990). Cultural identity and diaspora. In J. Rutherford (Ed.), *Identity, community, culture difference* (pp. 222–237). na.
- Hobart, A., Ramseyer, U., & Leemann, A. (2001). *The people of Bali*. Blackwell Publishers Ltd.
- Hobart, M. (1978). The path of the soul: the legitimacy of nature in Balinese conceptions of space. *Natural Symbols in South East Asia*, 5–28.
- Joniarta, I. W., Pinatih, I. G. A. AG. D. S., & Pratiwi, N. I. (2019). The dilemmatic study of local policy implementation towards Bali Aga traditional village in culture conservation. *International Journal of Social Sciences and Humanities*, 3(1), 153–159. <https://doi.org/10.29332/ijssh.v3n1.278>
- Lozanovska, M. (2011). Holy days after migration. *Proceedings of the 2nd International Conference on Intangible Heritage: Sharing Cultures*, 459–469.
- Parimin, A. P. (1986). *Fundamental study on spatial formation of island village: environmental hierarchy of sacred-profane concept in Bali*. 大阪大学.
- Proshansky, H. M., Fabian, A. K., & Kaminoff, R. (1983). Place-identity: Physical world socialization of the self. *Journal of Environmental Psychology*.
- Putra, I. D. G. A. D. (2020). The Impact of Dynamic Land-Use and Spatial Planning Policies on the Traditional Village and Architecture in Tourism Villages in Gianyar, Bali. *BHUMI: Jurnal Agraria Dan Pertanahan*, 5(3). <https://doi.org/10.31292/jb.v5i3.388>

- Putra, I. D. G. A. D., Lozanovska, M., & Fuller, R. (2013). ARTICLE Asia-Pacific Management and Business Application 2 (2) 120-131 The Transformation of the Traditional Balinese House for Tourist Facilities: Managing a Home-Based Enterprise and Maintaining an Architectural Identity I Dewa Gede Agung Diasana Putra. *Asia-Pacific Management and Business Application*, 2(2), 120–131. <http://apmba.ub.ac.id>
- Putra, I. D. G. A. D., & Wirawibawa, I. B. G. (2020). The Balinese Palaces in Gianyar : Representing Authority Power and Creating Territorial Identity. *International Journal of Innovation, Creativity and Change*, 14(8), 132–150.
- Putra, I. D. G. A. D., Wirawibawa, I. B. G., & Satria, M. W. (2020). Spatial orientation and the patterns of the traditional settlement in the eastern Bali: Investigating new tourism attractions. *Geojournal of Tourism and Geosites*, 29(2). <https://doi.org/10.30892/gtg.29218-493>
- Reuter, T. (2002). *The house of our ancestors: precedence and dualism in highland Balinese society*. Brill.
- Sallu, S., Listyorini, T., Iskandar, A., Tiurma Manurung, R., Daengs Gs, A., Utami Ady, S., Mulyaningsih, I., & Rahim, R. (2018). Holographic reflection Penglipuran Village Bali. In *International Journal of Engineering & Technology* (Vol. 7, Issue 2). <https://www.researchgate.net/publication/326345709>
- Satria, M. W., & Putra, I. D. G. A. D. (2020). The Kori Agung Character of Heritage Temples: The Architectural References of Klungkung Identity. *Journal of Social and Political Sciences*, 3(1).
- Subadra Abioso, W. (2014). *Physical Milieu Ruang Komunal Desa Adat (Pakraman) Tenganan Pegeringsingan Bali I'm working on "Communal Space of Traditional Vernacular Settlements, Desa (Village) Adat (Custom) Tenganan Pegringsingan Bali Indonesia" View project*. <https://www.researchgate.net/publication/337730820>
- Swellengrebel, J. (1984). Introduction. In J. Swellengrebel (Ed.), *Bali: studies in life, thought, and ritual* (pp. 1–76). Foris Publication Holland.
- Tan, R. Y. D. (1967). The domestic architecture of South Bali. *Bijdragen Tot de Taal-, Land-En Volkenkunde/Journal of the Humanities and Social Sciences of Southeast Asia*, 123(4), 442–475.
- Vickers, A. (2013). *Bali: A paradise created*. Tuttle Publishing.
- Wassmann, J., & Dasen, P. R. (1998). Balinese spatial orientation: some empirical evidence of moderate linguistic relativity. *Journal of the Royal Anthropological Institute*, 689–711.