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Dualism in the Transformation of Balinese Ethnic Residential Architecture in Denpasar  
Abstract The transformation of the spatial and building layout of Balinese ethnic houses does influence by the need for residential space and the number of house occupants. The increase in the number of family members in one dwelling impacts increasing the space for living. The development of architectural style as a trend is another factor that changes building layout. This change is a process from the initial state - the spatial and building layout concept of Sanga Mandala - towards contemporary architecture. The characterized's changes by the elements that change and those that do not change.

This research aims to examine the meaning of dualism in the residents of ethnic Balinese residences as a transformation process. The method used in this research is qualitative content analysis, with demographic, economic, and architectural trends approaches and perspectives. The interpretation resulted from the occupants' perceptions of transforming the Balinese ethnic residence in Denpasar.

This study's findings are the process of changing the spatial planning and architectural structure of Balinese ethnic houses based on the fundamental concept of dualism in a Sanga Mandala spatial layout through demographic, economic, and developmental approaches to Balinese architectural trends. . Keywords: Balinese architecture trends, demography, dualism, economy, transformation. Abstract Title: Dualism in the Transformation of Balinese Ethnic Residential Architecture in Denpasar Transformasi tata ruang dan tata bangunan rumah tinggal etnik Bali dipengaruhi oleh faktor kebutuhan terhadap ruang hunian dan faktor penghuni rumah tersebut. Pertambahan jumlah anggota keluarga dalam satu hunian berdampak pada penambahan ruang untuk berhuni. Perkembangan gaya arsitektur sebagai trend merupakan faktor lain dalam perubahan tata bangunan.

Perubahan ini sebagai suatu proses dari keadaan awal – tata ruang dan tata bangunan berkonsep sangamandala – menuju ke arah arsitektur yang kontemporer. Perubahan tersebut ditandai oleh elemen-elemen yang mengalami perubahan dan yang tidak mengalami perubahan. Tujuan penelitian ini adalah mengkaji makna dualisme dalam persepsi penghuni rumah tinggal etnik Bali sebagai suatu proses transformasi. Metode yang dipergunakan adalah kualitatif konten analisis, dengan pendekatan dan perspektif demografi, ekonomi, dan tren arsitektur.

Kajian makna dihasilkan dari proses analisis terhadap persepsi-persepsi penghuni rumah dalam proses transformasi rumah tinggal etnik Bali di Denpasar. Temuan yang dihasilkan dalam penelitian ini adalah proses transformasi tata ruang dan tata bangunan arsitektur rumah tinggal etnik Bali berdasarkan pada konsep fundamental yang bersifat dualisme dalam tata ruang sanga mandal melalui pendekatan demografi, ekonomi, dan perkembangan trend arsitektur Bali. Keywords: demografi, dualisme, ekonomi, transformasi, tren arsitektur Bali.

Introduction The spatial development of residential houses in Denpasar is transforming along with the development of Denpasar as an area with increasingly heterogeneous life. The growth in question is the economy, the increasing population, and the growing trend in residential building forms in Denpasar. The increase of people in one family triggers additional space for housing. The addition is in the form of a further nuclear family or another family's addition (for example, a married son and brought his wife to live in the main house).

Of course, the increase in population is directly proportional to residential land availability (space). Usually, the addition of the area by expanding the old building can accommodate an increase in the number of family members. This condition does experience by many people who still live in their parent's house. Fenomena people increase shows that the spatial transformation of residential arrangements influenced by the increase in occupants who occupy that space and the need for sustainable thoughts on these residential spaces as a prediction of this demographic aspect (Arvisista; & Y. Basuki Dwisusanto, 2020; Mukiibi & Machyo, 2021; Sunarti et al., 2019; Tawayha et al., 2019) Improvements also influence the transformation of spatial planning and building layout in the community economy.

People who have a middle to upper economic level will change their residential buildings' spatial design and structure. This change is in the form of increasing the capacity of residential spaces from one-story to two-story dwellings. This change does also influence by the trend of residential architecture from traditional to modern conditions. Besides, social status as a society with a high economic level is a factor in transforming space and buildings in Balinese ethnic dwellings. The effect of increasing social and economic status is a factor in the transformation of spatial and building layouts to show self-identity and space requirements for increasing the number of residents (Hanan, 2018; Ibrahim et al.,

2020; Mika, 2012; Puspita & Rahmi, 2020; Vitasurya et al., 2019). The development of architectural styles and the use of building materials in Denpasar, which is increasingly rapid, impacts the need for residential architectural styles affected by this trend. Contemporary Balinese building forms color the development of residential architectural forms in Denpasar.

The use of materials that are durable and practical, and easy to obtain is an option, compared to the use of old materials that require periodic maintenance and replacement. This condition does undoubtedly influence by the mindset of the people in Denpasar, which is increasingly modern. The development trend in using more contemporary architectural forms and materials has influenced residential architecture

transformation from traditional to trendy (Benslimane & Biara, 2019; Lovec & Popovic, 2014; Malik & Ku Hassan, 2019; Mika, 2012) The above phenomenon tends to occur in the original community of Denpasar with the layout of their houses with the Sanga Mandala pattern.

Sanga Mandala is a pattern of residential yards consisting of several building masses, namely Bale Daja (buildings for parents or virgins/main building), Bale Delod (building for living room), Bale Dangin (ceremonies building), Bale Dauh (living room or sleeping space for teenage son), Paon (kitchen), Jineng (rice storage), and a family shrine (Dwijendra, 2020; Dwijendra & Sueca, 2019; Wijaya, 2020, 2018). The building masses form a configuration of a building mass pattern centered on the plaza (Natah), with an orientation towards Kaja (primary orientation or towards Mount Agung) and Kangin (sunrise direction).

This dynamic tends to lead to a dualistic pattern of transformation. This dualism emphasizes the homeowner community's mindset to make changes to the architecture of their homes. The perspective of spatial planning and building layout changes does base on an understanding of the "main" and "bad" values. Aspects that have a luan orientation (high-value orientation) and does correlated with sacredness and ritual tend to undergo minimal changes compared to their opposes, namely teben (low-value orientation) or profane and secular (Wijaya, 2020).

Changes in spatial planning and building structure are a dualism with two opposing sides, as in the above phenomenon. Spaces or buildings with significant transformations and tend to maintain their spatial existence have a primary or high value in the Sanga Mandala spatial layout. Research conducted on spatial planning and building layout in Bali has focused more on aspects of the cosmological meaning (Adiputra et al., 2016; Candrawan, 2020; Dwijendra, 2010; Putra et al., 2020; Siwalatri et al., 2015).

Bali and Denpasar's phenomenon, particularly with spatial and building layouts, is based on cosmological aspects in spatial and building arrangements. Studies of other perspectives seem to be ignored, even though this has become a thought when local wisdom is amid modern developments. The research objective is to study the meaning of developing spatial and residential building layouts for Balinese ethnic dwellings, leading to a dualistic mindset with a demographic, economic, and architectural trend perspective.

The dualistic philosophy towards change is the background of this research study. The meaning as an interpretation of this phenomenon became the final result of this study. This research study used qualitative methods with content analysis of the phenomena

found in the field. The perspective of cultural knowledge and the people of Denpasar's people in interpreting the phenomena of this research object was also being concerned. Method This study uses a qualitative method of content analysis (Giannantonio, 2010; Krippendorff, 2004; Marvasti, 2019).

The qualitative practice focuses on studying the meaning of empirical phenomena based on the empirical sensual, logical, emic, and ethical approaches (Muhadjir, 2002). These approaches examine aspects of Balinese architecture's demographics, economy, and trends in developing spatial and building layouts of Balinese ethnic houses in Denpasar. The study's focus is on the meaning of dualism in the community's perspective (residents of the house) in making changes and transforming the spatial layout and layout of their residential buildings.

The choice of Denpasar as the research locus is due to the rapid development in the area, so it is interesting to study the local concepts of traditional Balinese architecture in the dynamics of Denpasar development. The study of the meaning of dualism uses the following research steps: (1) conducting field observations to observe spatial changes using the sanga mandala spatial conceptual guideline; (2) finding more in-depth information regarding changes in the layout of Balinese ethnic houses through interviews with the owners of the homes; (3) conducting a content analysis of research cases using the perspective of Balinese demographics, economics, and architectural trends; and (4) synthesizing the findings by using the knowledge of the Balinese mindset in looking at the space in the dwelling where they live.

Discussion Sanga Mandala: The Concept of Balinese Ethnic Residential Housing in Lowland Areas Balinese ethnic residences in lowland areas have typology as residential units limited by each residential unit's barrier wall. Each residential team consists of several mass buildings that form a building mass configuration. The orientation facing the building to the centre in the form of open space or the local term is called Natah (Suarya, 2003; Suyoga, 2017; Wijaya, 2019). The building mass configuration is organized based on nine zones with a hierarchy of areas from a low value (nista) to a high value (utama). The order of the division of these nine zones does base on the cross-orientation of the primary axis, i.e.,

the ritual and natural axes. The ritual axis is the direction of Kaja (high value) and the direction of Kelod (low value). In contrast, the natural axis is the direction of Kangin (principle sunrise/high value) and Kauh (principle sunset/low value). This cross of the two axes forms a nine-zone hierarchy pattern, with the most elevated zone being the utamining utama and the lowest area being nistaning nista. The highest spot does reserve for the holy place's function (Sanggah), and the lowest zone does addition for

kitchen buildings (Paon) (Waisnawa, 2018; Wijaya, 2020).

Order of functions on **sanga mandala** spatial residence based on aspects (1) **sacred and profane**; (2) gender; (3) social; and (4) rituals. The mass of buildings related to religious and secular aspects **is the holy place** (Sangah) and the entrance's front room (Angkul-angkul). Gender aspects in the form of **Bale Daja** building (building for unmarried or elderly children) and **Bale Delod** (sleeping room for boys), and **Bale Dauh** (room for boys or as a reception room). Social aspects in the form of **Bele Dauh** building.

The ritual elements can see the shrines zone, lebu (street in front of the house), and natah (open space). **Balinese ethnic** residential dwellings' layout can be seen in the figure 1 below. / Figure 1. Residential Layout with **Sanga Mandala** Concept Source: Author, 2021 The building's mass configuration and zoning hierarchy do influence by the basic **sacred and profane** concepts in the figure above. The **Utama** (high value) - **Nista** (low value) and the idea of **Luan** orientation (high value) and **Teben** (low value). The dynamics, there are changes in spatial and building layout and the development of the era in the **Denpasar** area.

The dynamics in question are the transformation of spatial and building configurations that are usually in the direction and zone of profane, **nista** and **teben**. The influences of population growth in one family, homeowners' financial development, and **Balinese architectural trends** towards the contemporary are the fundamental factors in the dynamic. (Figure 2) / Figure 2. Zoning that undergoes changes and does not change on the layout of ethnic Balinese residential Source: Author, 2021 Demographic Perspectives on **Changes in Balinese Ethnic Residential Architecture** The increase in population correlates with space carrying capacity (Duffy & Stojanovic, 2018; Lundberg et al., 2000; Partridge et al., 2008). This space's carrying capacity will cause problems if the ability to meet **living space** needs is inadequate and insufficient.

The rate of population growth does felt in the family scope. Due to internal and external family members' addition, it is necessary to provide space and facilities for new family members. In general, the addition of family members does accompany by changes in spatial layout and building layout. In the Balinese ethnic houses in **Denpasar**, changes in spatial arrangement and building layout usually occur in the **nista** zone (low-value space), namely in the **Bale Delod** building (building for living room) and **Bale Dauh** (building for living room or sleeping space for teenage sons). This zone undergoes more transformation than the central area (high-value space), namely **Bale Daja** (buildings for parents or virgins/main building) and **Bale Dangin** (building for ceremonies).

The addition of space horizontally or vertically occurs in the **nista** zone, while the **utama**



zone does not experience additional space. Changes in spatial planning and building layout caused by the above demographic influences indicate that the home owner's mindset is based on the sacredness and religious values. Sacredness is a characteristic of space that pays attention to aspects of order and clear direction and does not cause confusion (Eliade, 1958). In this case, religiosity is more directed towards the belief in religion, the Hindu-Balinese religious concepts.

Directions and zones that correlate with sacredness and religiosity do not experience significant changes. In terms of function and layout, it still maintains its existence as a sacred and religious space. This mindset leads to dualism, which has a hierarchy and opposes two different zones or orientations. When correlated with architectural conceptions related to fixed and changing elements, the elements usually remain in the function of sacredness and religiosity.

In contrast, factors that are contrary to the tasks of sacredness and religiosity tend to change (Rapoport, 1969). The Balinese ethnic community to understand spatial changes triggered by the addition of family members in one yard. They are taking into account the space importance factors utama (high) and nista (low). Rooms that have utama value will be treated differently with their opposition (nista or teben). This perception is based on the sacredness of these spaces, which is believed to influence the value and order of secular life. Spatial changes in Balinese ethnic houses usually occur in zones or areas where the value is nista or teben (profane).

Economic Perspectives on Changes in the Architecture of Balinese Ethnic Houses The increasing level of the people's economy is generally accompanied by a more luxurious consumption than the everyday needs in general. The architectural appearance of residential dwellings does not escape the influence of economic aspects. People who have a middle to upper economic level will change the building's layout and appearance to be better than before (Arétouyap et al., 2018). The basic concept and principle of humans who always want something better than before. Changes in spatial planning and building layout due to economic factors can transform space or buildings.

At first, the building's mass was divided based on its function, changing, namely merging several parts into one monolith and multi-story structure. Another type is renovating an old building into a more contemporary facility through materials, ornaments, and finishing that adapt to current conditions (current context). An above phenomenon is a form of public perception of the development of architectural trends.

People with their increasingly financial lives demand self-identity to be recognized through the appearance of buildings that are increasingly becoming more modern.

Understanding the value of a house is not a place to live but as a place to show social identity. This perspective in the spatial layout of Balinese ethnic houses in Denpasar tends towards a contemporary appearance of buildings and spatial planning. This spatial change from a single function to a complex procedure in one building. Spatial changes usually occur in the nista or teben zones (low-value spaces).

Spatial changes show that the economic perspective does not change the Denpasar community's belief towards the values of freedom: Utama or luan (high-value space). Another phenomenon that shows a strong view in the value of sacredness is that the family shrine buildings, Bale Daja and Bale Dangin were renovated to be more magnificent than their initial design with simple architectural formations and minimal presence of ornaments. Thoughts of sacredness and religiosity influence the value of dualism as an impact of economic factors.

The human attitude in looking at the sacred and profane zone and the perspective on buildings with godly and primary identities are still believed today. The principle of holy space is directed towards an order from the cosmos' paradigmatic image, while profane is towards disorder (Eliade, 1958). The areas and buildings in the utama or luan as sacred spaces do not experience significant changes because they are seen as holy aspects by their occupants.

The Perspective of Architectural Trend is Changing Architecture of Balinese Ethnic Houses The invention of Balinese ornaments and architectural designs and the long-term use of robust finishing materials serve as the foundation for Denpasar's "colourful" Balinese ethnic architecture. The use of durable materials in Bale Daja and Bale Dangin buildings is a form of efficiency in using maintenance funds. At first, the Bale Daja and Bale Dangin buildings still used materials obtained from the surrounding environment. These materials include fibres, bricks, clay, and the use of wood for construction.

However, in the current development, these materials have been replaced by modern and durable materials. Building ornaments that were initially still simple without a jolt of ornamentation, but now the use of decorations in the building's appearance dominates these buildings. Ornaments become the identity of the homeowner. The influence of architectural trends among Denpasar people forms a dualistic mindset between buildings in the utama zone or luan (high-value space) and buildings in the nista or teben area (low-value rooms).

Facilities in the leading site (Bale Daja and Bale Kangin) are getting more attention as magnificent and luxurious buildings. Meanwhile, buildings that are in the nista or teben



zone are not given special treatment. Synthesis: The Perspective of Dualism as the Basis for Harmony in Space The influence of demography, economy, and Balinese architectural trends forms a new perspective in the spatial layout of Balinese ethnic houses in Denpasar. There was a transformation of spatial planning and building layouts in the yards of Balinese ethnic houses in Denpasar through spaces or buildings and the merging of several building masses into one structure.

Usually, this happens in areas or zones that are teben or nista (low-value spaces). Buildings and spatial planning in the luan and utama zones (high-value spaces) did not undergo a significant transformation. Bale Daja and Bale Dangin buildings have an existence as buildings with an "utama" function. Dualism from the perspective of demography, economy, and architectural trends on the spatial and building layout of Balinese ethnic houses in Denpasar focuses on aspects of sacredness and religiosity.

The contrast between the utama room (high value) and nista (low value) in the sanga mandala layout is still clearly visible. Buildings in nista (low value) areas tend to change - adding facilities or combining some buildings with other facilities. The use of ornaments and building materials is more modern but still shows Balinese architecture's identity. This dualism is very clearly seen in the contrast of changes in spatial planning and building layout. Spaces that experience a change in function (addition or merging of freedom) are more common in the nista or teben (low-value) zones.

Building layouts made more elegant and luxurious while still paying attention to traditional principles usually occurs in the luan or utama (high value) zone. The Transformation phenomenon is a form of dualistic thinking that distinguishes between sacred and profane spaces and buildings. The contrast of space as part of dualism through the embodiment of buildings, namely (1) modern buildings in the nista zone (low value) and (2) buildings that have traditional values, are in the utama zone (high value).

Spatial transformation based on values is the perspective of the harmonious dualism of space. The concept of sacred space is interpreted as order, hierarchy, and manifestation of the cosmos' paradigmatic image. Meanwhile, the profane space is in opposition to the holy, such as chaos or disorder (Eliade, 2002). When examining the spatial and building layout transformations in Balinese ethnic housing settlements in Denpasar, it was seen that the profane or nista space had undergone significant changes compared to the sacred or utama space.

The sacred space or utama space still maintains the religious concepts and functions it contains. The transformation process shows the harmonization of the dualism of space

in responding to these spatial changes. The core of space - in the form of sacred space - shows its existence, and the identity of its dualism (sacred and profane spaces) becomes more explicit, it does not negate or defeat each other, but it strengthens each space's identity. Conclusion The value of the sacredness of space manifested in the form of latitude and orientation of luan or utama becomes the basis for shaping the cosmic Layout of Balinese ethnic houses.

This sacred value is also the basis for ethnic Balinese homeowners in making changes in spatial and building transformation. The sanga mandala layout is formed from the intersection of natural and ritual axis orientation; this is a fundamental guideline for ethnic Balinese homeowners. The understanding of the basic concept of orientation is dualistic. The dualistic means that in a sanga mandala spatial layout, there are two zones in general, namely the utama/sacred zone and the nista/offensive zone. Spaces that change is of teben/nista/profane value.

In contrast, the luan/utama/sacred spaces do not experience spatial changes. Only changes in the shape of the building towards new spatial functions are still maintained until today. The increasing number of residents in the house (demographic aspect), the increase in public finance (economic part), and the development of contemporary Balinese architectural trends are the basis for changes in these houses' spatial and building layout. The changes are dualistic. The space that undergoes significant changes occurs in the teben/offensive zone while maintaining the function, form and traditional concept of the cosmos is the luan/sacred space.

This dualism does not lead to the idea of negating so that it becomes monism but mutually reinforces and harmonizes each of these opposition spaces.

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