

The Balinese Ethnic Community's Concept of Understanding in Regards to Modifications in Denpasar's Residential Building Spatial Planning

by Wijaya I Kadek Merta

Submission date: 15-Aug-2022 11:31AM (UTC+0700)

Submission ID: 1882628951

File name: I_Kadek_Merta_Wijaya_Manuskrip_Arsitektura.docx (7.52M)

Word count: 4643

Character count: 27143

other families (e.g., a married son who brings his wife to live in the main house). Of course, residential land (space) is closely related to population growth. Usually, create extra space by enlarging the existing structure to provide room for the different number of family members. Can find this problem in people who still live in old houses. The influence demonstrates the spatial change of residential arrangements to the growing number of inhabitants inhabiting the space. As a result, it is essential to think sustainably about these residential spaces (Arvisista & Dwisusanto, 2020; Mukiibi & Machyo, 2021; Puspita & Rahmi, 2020; Sunarti et al., 2019; Tawayha et al., 2019).

The development of the local economy has an impact on the geographical transformation. People with middle-class to upper-class incomes are more likely to alter the design of their houses. The modification entails a shift from one-story to two-story housing for residential areas. The change in house design from traditional to modern settings has an impact on this transition as well. In addition, the evolution of space and buildings in Balinese ethnic houses is influenced by social standing as a community with a high level of economic development. The transformation of spatial planning and construction planning to reflect self-identity and the factor of space requirements on the growing number of residents of the house are both influenced by the effect of rising social and economic status (Hanan, 2018; Ibrahim et al., 2020; Mika, 2012; Vitasurya et al., 2019).

The indigenous population of Denpasar tends to experience the issue above with a house spatial structure based on the *Sanga Mandala* pattern. *Sanga mandala* is a residential plan made up of many building masses, such as *Bale Daja* (main building/bedroom for parents and daughters), *Bale Delod* (living room), *Bale Dangin* (building for ceremonies), and *Bale Dauh* (making for sons/living room), *Paon* (kitchen), *Jineng* (rice storage), and holy sites (Dwijendra, 2020; Dwijendra & Sueca, 2019; I. K. M. Wijaya, 2020b, 2018). The arrangement of building masses in a configuration of building mass patterns is located in the center of the plaza (*natah*) with an orientation toward *Kaja*

(the primary exposure or toward Mount Agung) and *Kangin* (sunrise direction). Typically, a dualistic transformation pattern results from these processes. This duality focuses on how the homeowner community thinks while deciding to alter their houses' architectural design. Understanding the "*utama*" and "*nista*" values forms the foundation of the perspective spatial and architectural plan alterations. Compared to their opposites, namely *teb* (low value orientation), or profane or secular, aspects that have a *luan* orientation (high value orientation) and are associated with holiness and ritual tend to undergo minor alteration (I. K. M. Wijaya, 2020b). As in the phenomenon above, the implementation of building layout and spatial planning changes following a dualism pattern with two opposing sides. Buildings with an *utama* or high value in a *sanga mandala* spatial layout are spaces or buildings that have experienced significant transformation and tend to keep their spatial existence.

The research on spatial planning in Bali has tended to concentrate more on cosmological concern (I Gusti Ngurah Tri Adiputra et al., 2016; Candrawan, 2020; Dwijendra, 2010; Putra et al., 2020; Siwalatri et al., 2015; Tri Adiputra et al., 2016). Cosmology is the basis for planning Balinese ethnic houses in Denpasar. Even though it becomes a thought when local wisdom is in the middle of current advances, studies of alternative viewpoints appear to have been disregarded.

This study investigates the idea of altering the spatial configuration of Balinese ethnic houses in light of current architectural, economic, and demographic trends. The end outcome of this research is an analysis of the phenomenon, with the mindset of this transformation serving as the study's theoretical framework. This study applies descriptive qualitative methodologies to the phenomena seen in the field, taking into account cultural knowledge and the mindset of the Denpasar population to interpret the wonders that make up the study's subject.

2. METHODS

This study used a qualitative descriptive methodology that emphasizes empirical

observations. Researchers use in-depth observation and interview techniques as tools in sensual, emic, ethical, and logical, empirical studies on instances that have been selected through purposive sampling (Cresswell, 2015; Denzin & Lincoln, 2009; Hamzah, 2019; Johnson & Christensen, 2000; Marvasti, 2019; Muhadjir, 2000; Sugiyono, 2019). Four sub-districts of Denpasar—North Denpasar, South Denpasar, West Denpasar, and East Denpasar—are the research site (see Figure 1). Based on purposive sample principles, cases in the four sub-districts. The goal of this research study is to find findings and conclusions that are rational and logical by emphasizing the concept of spatial treatment of Balinese ethnic dwellings in Denpasar using a normative and universal method, empirical data, and dialoguing with accepted conceptions.



Figure 1. Research Location in Denpasar
Source: modification result, 2022

Practical information gathered for this study through observation, a survey, and interviews are as follows:

- a. The observations to see changes in space in residential buildings. This knowledge is the foundation for comprehending the spatial setting tendencies in Balinese ethnic residences.
- b. An overview of the literature on Balinese Hindu culture, including traditional Balinese architecture and cultural conceptions and beliefs. These ideas aid in understanding rather than providing a

mechanism for evaluating the confinement issue in residential design

- c. The survey to see the response to situations that have been developed and approved, notably Balinese ethnic dwellings. Recording (drawing) information on a predetermined case.
- d. Interviews with homeowners, both structured and unstructured, to learn about the origins and history of modifications to the design of Balinese ethnic houses.

The analytical approach utilized in this study progresses from the identification of empirical phenomena, which is explained below, until the stage of induction analysis:

- a. The spatial setting (zone) is analyzed in which Balinese ethnic houses. Drawings of the house arrangement and each building mass are used to identify the physical parts.
- b. They are identifying the zoning system of Balinese ethnic residences, interpreting the meaning of each space, and the ability to display these markers logically and rationally in the form of signs or forms. These notions demand both local and global interpretation techniques.
- c. Grouping spatial alterations in the design of Balinese ethnic houses that take the form of typological modifications
- d. Examining the ideas that the Balinese ethnic population in Denpasar has about altering their spatial arrangement

The outcomes of the analysis of spatial changes are then synthesized to provide interpretive conclusions that crystallize from the analysis's effects. The synthesis approach involves engaging in a conversation with these findings and theories or concepts of a universal character to align the conclusions of common knowledge of the context. Although not conclusive in determining the truth, these findings help expand this research's understanding of the Balinese ethnic community's decision to alter the design of their dwellings.

3. RESULT AND DISCUSSION

3.1 Alterations to Balinese ethnic houses' floor plans based on the residents' comprehension

The design of the Balinese ethnic house in Bali's southern region follows the principles of *sanga mandala*. The idea of a *sanga mandala* is a zoning scheme that divides a yard into nine zones based on the natural axis (*kangin-kauh*) and the ceremonial axis (*kaja-kelod*). Each zone has a spatial hierarchy, with the most significant zone (*utamaning utama*) at the top and the least significant zone (*nistaning nista*) at the bottom. Each area has a territory occupied by building masses, including holy places, *Bale Daja*, *Bale Dangin*, *Bale Dauh*, *Bale Delod*, Kitchen, and Barn (Dwijendra, 2008; I. K. M. Wijaya, 2021). The illustration below demonstrates the *sanga mandala* concept.



Figure 2. Concept of Sanga Mandala
Source: analysis result, 2022

Local laws in each Bali neighborhood typically govern the spatial arrangement of residential buildings based on understanding the orientation hierarchy between orientations of *utama* value (high or sacred) and those of *nista* value (low or profane). But the demand for space, the mindsets of the times, and the people that tend to lead to aspects of renewal and practicality in spatial planning gave birth to a dynamic attitude. Balinese ethnic dwellings in Denpasar, which has dynamics of increasing population expansion and constricting land availability, can be found to reflect these changes. This has turned into justification for the Balinese ethnic group in Denpasar to design a residential layout that suits their requirements. The spatial organization of Balinese ethnic dwellings is still clearly discernible, in contrast to vernacular or traditional groups that inhabit rural areas with vast tracts of land and minimal functions. Pengotan Village, Penglipuran

Village, and Tenganan Pegriingsingan Village are examples of vernacular villages in highland regions whose settlement patterns are still discernible following the orientation and zoning system. The road serves as the primary axis for the three communities' linear layout (I. G. N. Tri Adiputra et al., 2000; Eriawati, 2018; Hanan & Winawangsari, 2020; Joniarta et al., 2019; Kumurur & Setia, 2011; Setiawan et al., 2020; I. K. M. Wijaya, 2020a; I. K. M. Wijaya & Dwijendra, 2021). The settlement's spatial configuration is unaffected by the increase in the number of families because plenty of land is still available, preventing changes during the construction phase.

In contrast to those who stay in the highlands, Denpasar's Balinese ethnic population has a different settlement pattern. The design of the communities in Denpasar follows the *sanga mandala* concept, which divides the house into nine zones. Each zone has a hierarchical value and orientation, with *luan* and *teben* values that are interpreted in the directions of *kaja*, *kangin*, *kauh*, and *kelod* (I. K. M. Wijaya, 2021; K. A. P. Wijaya & Wiranegara, 2020; Yulianasari et al., 2020). Changes in residential spatial design result from Denpasar's growth at an accelerating pace of population increase and the shrinking land supply. To accommodate the needs for extra functions, these spatial modifications incorporate building mass and space. The Balinese ethnic group in Denpasar is aware of the importance of spatial hierarchy in their planning and is responsive to changes in spatial planning. According to the understanding of the relevant spatial hierarchy, zones that undergo modifications (addition of space) typically have low-value zones and directions (profane). Despite the zones or demands having considerable importance, they are nonetheless maintained for the use of sacred structures or structures for regional customs. According to research by Wijaya (2021), there is a dualism of direction that is of *utama* value and *nista* (low), which tends to experience dynamics of change, which is a zone of low weight, in the spatial arrangement of Balinese ethnic dwellings with a *sanga mandala* idea. The economic, behavioral, and environmental characteristics of metropolitan communities frequently impact the dynamics of these changes (Indriani, 2018; K. A. P. Wijaya &

Wiranegara, 2020). A practical lifestyle and the presence of an urban environment influence how residential houses are laid out concerning their complexity of functions as a result of rising economic growth. The awareness of the hierarchical values of space, which generally regulate the spatial layout of Balinese ethnic houses, continues to affect changes in the spatial planning of the residences of the Balinese ethnic population in Denpasar. The Balinese ethnic group in Denpasar continues to value ritualistic practices; therefore, despite significant changes, places associated with ceremonial practices still appear to exist. In Denpasar, the Balinese ethnic population frequently relocates to low-value areas as opposed to areas that are thought to have high values (*kaja* and *kangin* directions).

Ten cases across four sub-districts in the Denpasar area illustrate the dynamics of spatial changes in Balinese ethnic dwellings. (see figure below)

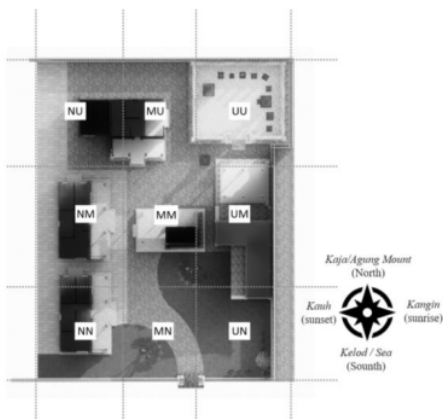


Figure 3. Zone of Change in Case 1
Source: analysis result, 2022

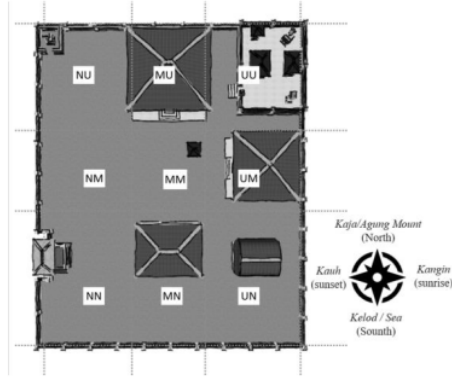


Figure 4. Zone of Change in Case 2
Source: analysis result, 2022

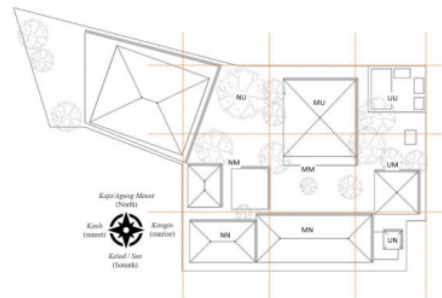


Figure 5. Zone of Change in Case 3
Source: analysis result, 2022



Figure 6. Zone of Change in Case 4
Source: analysis result, 2022



Figure 7. Zone of Change in Case 5
Source: analysis result, 2022

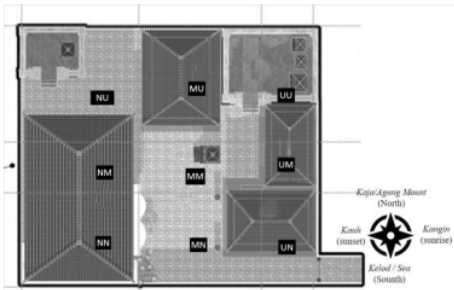


Figure 8. Zone of Change in Case 6
Source: analysis result, 2022

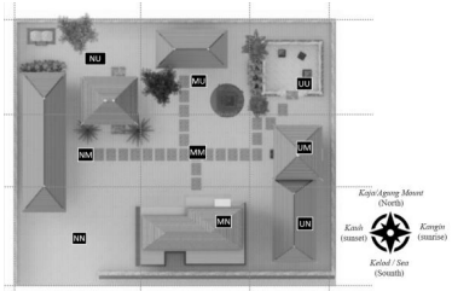


Figure 9. Zone of Change in Case 7
Source: analysis result, 2022



Figure 10. Zone of Change in Case 8
Source: analysis result, 2022

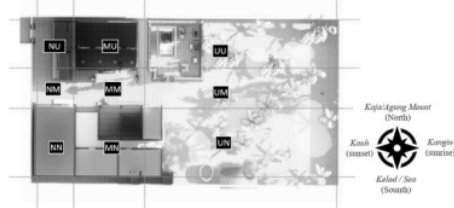


Figure 11. Zone of Change in Case 9
Source: analysis result, 2022



Figure 12. Zone of Change in Case 10
Source: analysis result, 2022

From figures 3 to 12 it can be concluded that the building changes occurred in the building masses of *Bele Delod*, *Bale Dauh*, and the kitchen. These buildings are in the low value zone (see Table 1). The figure above shows how the spatial configuration of Balinese ethnic dwelling, which often tends to be in low-value zones (*kelod* and *kauh*), has changed over time. Changes can take the form of functional additions and space combinations that alter the building's shape and depart from the typical design of Balinese ethnic buildings (see Figure 13). The development of residential amenities and urban community lifestyles, which impact the creation of new spaces in houses, are responsible for these spatial alterations.

Table 1. The mass of the building that changes and is constant

Building	Constant	Change
<i>Sarajah</i> (temple)	✓	
<i>Bale Daja</i>	✓	
<i>Bale Dangin</i>	✓	
<i>Bale Dauh</i>		✓
<i>Bale Delod</i>		✓
Kitchen		✓

Source: Wijaya, 2022

3.3 Balinese Ethnic Communities in Denpasar's Conception of Literacy and Adaptation in Residential Spatial Planning

The Balinese ethnic community's knowledge of the principles of Hindu religious teachings, which place rituals or things related to traditions in a higher zoning system, often shapes the physical arrangement of their houses. Determining the location of places with a primary function (high) requires understanding the orientation of *kaja* and *kangin* as upstream directions (high value). Understanding this idea has become essential to Balinese ethnic group life, founded on Balinese Hindu religious teachings. Balinese ethnic residences divide the space hierarchy based on the *luan* and *teben* directions using traditional Balinese architecture permeating Hindu-Balinese philosophy as a guideline. To create a distinct hierarchical order in the spatial arrangement of the house, the concept of *luan* and *teben* is interpreted as a dual direction that must be maintained. While the direction of *teben* is connected to the direction of *kelod* and *kauh*, the direction of *luan* is equal to the directions of *kaja* and *kangin*.

The Balinese ethnic group still understands literacy in executing the requirement for complicated places in Denpasar's development and modernity. The Balinese ethnic community understands the spatial layout of Balinese ethnic residences through an understanding of the direction and hierarchy of space, so the idea of using this understanding as a reference in the initial spatial planning and any changes are at the heart of the literacy in question. The ethnic community of the Balinese uses the existence of the nine hierarchies of space and the dualism of direction as a framework for analyzing change. The *luan* direction and the *utama* zone are places for ritual and traditional activities, but the *teben* and *nista* zones are places for domestic service activities (secular or profane).

As a result of the demands for the function of dwelling in an ethnic Balinese house in Denpasar, adjustments in spatial design were made due to an understanding of literacy concepts in the direction of *luan-teben* and

utama-nista. There must be enough land and structures to accommodate more family members living in one house. The order and areas of *teben* and *nista* are used when adding space or buildings to one yard. Different building forms are modified by adding more room or facilities, with Balinese ethnic architecture appearing as a result (traditional). Most Balinese buildings, the first square and one story have since evolved into structures with enormous proportions and multiple floors. This modification reflects the necessity for additional rooms or systems to house the growing number of family members.

4. CONCLUSION

With expertise that has grown within the Balinese ethnic community, the Balinese ethnic community in Denpasar undertakes residential spatial planning based on the guidelines of the *sanga mandala* idea. Through beliefs about the directions of *luan* (high value), *teben* (low value), and the direction of *kaja-kangin* (mountain direction - sunrise direction), the concept of the *sanga mandala* is understood by the general public. The geographical directions known as *luan* and *kaja-kangin* are meant for parents (elders), traditional ceremonial activities, and religious ritual buildings. This way of thinking is the foundation for altering spatial design in response to the demand for more functions and a need for less space to fulfill those activities. People often vary spatial planning by moving oppositely from the high-value (*utama*) path, such as the *teben*, *kelod*, or *kauh* direction. The community alters the environment based on:

1. two concepts related to literacy and adaptation by understanding the fundamentals of *sanga mandala* spatial planning and the demands for extra spatial functions through adaptation to spatial changes in low-value zones (*luan* or *kelod* and *kauh* directions), and
2. changes in the horizontal direction for houses with huge quantities of land, and changes in the vertical direction for those with little land, depending on the amount of available land.

ACKNOWLEDGEMENT

The researcher would like to thank the Research Institute of Warmadewa University for providing the funding grant for this study. The Warmadewa University architecture students helped with field data collection. The informants provided information and were permitted to conduct observations beginning with the initial identification stage and continuing through the analysis stage.

REFERENCES

- Adiputra, I G. N. Tri, Soewarno, N., & Wiyono, D. (2000). Konfigurasi Spasial Desa Adat Pengotan - Bali. *Media Teknik*, 22(2), 3–13.
- Adiputra, I Gusti Ngurah Tri, Sastrosamito, S., Wiyono, D., & Sarwadi, A. (2016). Konsep Hulu-Teban pada Permukiman Tradisional Bali Pegunungan/Bali Aga di Desa Adat Bayung Gede Kecamatan Kintamani Kabupaten Bangli, Bali. *Forum Teknik*, 37(1), 14–31. <https://jurnal.ugm.ac.id/mft/article/view/11534/8600>
- Arvisista, A., & Dwisusanto, Y. B. (2020). Transformasi Tata Ruang Dalem Di Sekitar Kawasan Jeron Beteng, Yogyakarta. *Riset Arsitektur (RISA)*, 4(02), 138–154. <https://doi.org/10.26593/risa.v4i02.3802>.
- Candrawan, I. B. G. (2020). Teo-Cosmology of Traditional Architecture of Hindu Society in Bali. *Talent Development & Excellence*, 12(1), 43–55. <http://search.ebscohost.com/login.aspx?direct=true&db=s3h&AN=143468450&lang=ja&site=ehost-live>
- Cresswell, J. W. (2015). *Penelitian Kualitatif & Desain Riset. Memilih di antara Lima Pendekatan*. Pustaka Pelajar.
- Denzin, N. K., & Lincoln, Y. S. (2009). *Handbook of Qualitative Research*. Pustaka Pelajar.
- Dwijendra, N. K. A. (2008). *Arsitektur rumah tradisional Bali: berdasarkan asta kosala-kosali*. Kerjasama Bali Media Adhikarsa [dengan] Udayana University Press.
- Dwijendra, N. K. A. (2010). *Arsitektur Rumah Tradisional Bali*. Udayana University Press.
- Dwijendra, N. K. A. (2020). From tradition to modernization in morphological process of indigenous settlement patterns in Bali, Indonesia. *International Journal of Advanced Science and Technology*, 29(8), 856–868.
- Dwijendra, N. K. A., & Sueca, N. P. (2019). The Determinant Factor of Home Transformation in Bali, Indonesia. *The Journal of Social Sciences Research*, 512, 1855–1860. <https://doi.org/10.32861/jssr.512.1855.1860>
- Eriawati, Y. (2018). Pola Tata Ruang Bangunan, Rumah-Rumah dan Fungsi di Desa Adat Pengotan Kabupaten Bangli. *Jurnal Penelitian Arkeologi Papua Dan Papua Barat*, 9(1).
- Hamzah, A. (2019). *Metode Penelitian Kualitatif*. Literasi Nusantara.
- Hanan, H. (2018). Individual Practice and Cultural Context in the Transformation of Batak Toba House. *Asian Journal of Environment-Behaviour Studies*, 3(7), 99–108. <https://doi.org/10.21834/ajebs.v3i7.272>
- Hanan, H., & Winawangsari, D. (2020). Place Making and Ordering Life. Case Study: The Bali Aga Village, Pengotan. In G. A. M. Suartika & J. Nichols (Eds.), *Reframing the Vernacular: Politics, Semiotics, and Representation* (pp. 85–96). Springer. <https://doi.org/10.1007/978-3-030-22448-6>
- Ibrahim, G. M. A., Saeed, T. A., & El-Khouly, T. (2020). The transition of spatial organisation planning of pre and post-colonial housing in Khartoum. *Archnet-IJAR: International Journal of Architectural Research, ahead-of-p*(ahead-of-print). <https://doi.org/10.1108/ARCH-04-2020-0075>
- Indriani, M. N. (2018). *Eksistensi Kearifan Lokal Hindu Bali Di Era Globalisasi (Arsitektur Bali Dan Subak Kota Denpasar)* (M. A. Widyatmika (ed.)). UNHI Press. <https://press.unhi.ac.id/wp-content/uploads/2019/08/EKSISTENSI-KEARIFAN-LOKAL-HINDU-BALI.pdf>

- Johnson, B., & Christensen, L. (2000). *Educational research: Quantitative and qualitative approaches*. Allyn & Bacon.
- Joniarta, I. W., Pinatih, I. G. A. A. 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).
- Kumurur, V. A., & Setia, D. (2011). Pola Perumahan Dan Pemukiman Desa Tenganan Bali. *Jurnal Sabua*, 3(2), 7–14.
- Marvasti, A. B. (2019). Qualitative content analysis: A novice's perspective. *Forum Qualitative Sozialforschung*, 20(3). <https://doi.org/10.17169/fqs-20.3.3387>
- Mika, M. (2012). Trends and characteristics of development of second homes in the Polish Carpathians in light of contemporary research. *Czasopismo Geograficzne*, 83(1–2), 63–79.
- Muhadjir, N. (2000). *Metode Penelitian Kualitatif*. Rake Sarasin.
- Mukiibi, S., & Machyo, J. N. (2021). Housing Transformation in Kampala, Uganda: Causes and Opportunities. *East African Journal of Environment and Natural Resources*, 3(1), 1–7. <https://doi.org/10.37284/eajenr.3.1.266>
- Puspita, L. R., & Rahmi, D. H. (2020). Pengaruh Ketersediaan Modal Dan Lahan Terhadap Proses Transformasi Spasial Hbe Di Kampung Karangasem, Sleman. *ATRIUM Jurnal Arsitektur*, 4(2), 69–81. <https://doi.org/10.21460/atrium.v4i2.20>
- 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), 614–627. <https://doi.org/10.30892/gtg.29218-493>
- Setiawan, L. D., Salura, P., & Fauzy, B. (2020). The relationship between traditional activities and the mass-space pattern in Bali Aga Customary Village society – Tenganan Pegringsingan. *ARTEKS: Jurnal Teknik Arsitektur*, 5(3). <https://doi.org/10.30822/arteks.v5i3.536>
- Siwalatri, N. K. A., Prijotomo, J., & Setijanti, P. (2015). Spatial Concepts of Bali Indigenous Architecture. *Procedia - Social and Behavioral Sciences*. <https://doi.org/10.1016/j.sbspro.2015.02.415>
- Sugiyono. (2019). Metode Penelitian Kualitatif dan Kuantitatif. In *Alfabeta*.
- Sunarti, S., Syahbana, J. A., & Manaf, A. (2019). Space transformation in a low-income housing community in Danukusuman, Surakarta. *International Journal of Housing Markets and Analysis*, 12(2), 265–280. <https://doi.org/10.1108/IJHMA-03-2018-0020>
- Tawayha, F., Braganca, L., & Mateus, R. (2019). Contribution of the Vernacular Architecture to the Sustainability: A Comparative Study between the Contemporary Areas and the Old Quarter of a Mediterranean City. *Sustainability*, 11(3), 896. <https://doi.org/10.3390/su11030896>
- Tri Adiputra, I., Sudaryono, S., Wiyono, D., & Sarwadi, A. (2016). Konsep Hulu-Teban pada Permukiman Tradisional Bali Pegunungan/Bali Aga di Desa Adat Bayung Gede Kecamatan Kintamani Kabupaten Bangli, Bali. *Forum Teknik*.
- Vitasurya, V. R., Hardiman, G., & Sari, S. R. (2019). Adaptive Space of Javanese Traditional House in Brayut Tourism Village Yogyakarta. *TATALOKA*, 21(1), 170. <https://doi.org/10.14710/tataloka.21.1.170-179>
- Wijaya, I. K. M. (2020a). Effect Local Direction on Balinese Traditional Settlement Layout , Case Study : Pengotan Traditional Village in Bali , Indonesia. *Civil Engineering and Architecture*, 8(6), 1395–1407. <https://doi.org/10.13189/cea.2020.08062>
- Wijaya, I. K. M. (2020b). The Local Wisdom Study of Luan And Teben Concept on Balinese Ethnic Houses. *Local Wisdom : Jurnal Ilmiah Kajian Kearifan Lokal*, 12(2), 156–166. <https://doi.org/https://doi.org/10.26905/lw.v12i2.4276>
- Wijaya, I. K. M. (2021). The Paradigm of Antithesis and Harmony as the Dualism of Pattern Fundamental in Architecture of

- Residential Houses in Bali, Indonesia.
Civil Engineering and Architecture, 9(4),
1110–1122.
<https://doi.org/10.13189/cea.2021.090413>
- Wijaya, I. K. M. (2018). Discourse On the Concept of Balance of Sakala and Niskala Spaces in Ethnic Balinese Homes. In I. K. Ardhana (Ed.), *International Seminar Bali Hinduism, Tradition and Interreligious Studies* (pp. 73–80). UNHI Press. <https://press.unhi.ac.id/wp-content/uploads/2018/06/73-80.pdf>
- Wijaya, I. K. M., & Dwijendra, N. K. A. (2021). Conceptions of the vernacular settlement architecture orientation: a literature study of research results. *International Journal Of ...*, 6(2). <http://repository.warmadewa.id/id/eprint/1349/>
- Wijaya, K. A. P., & Wiranegara, H. W. (2020). Balinese Planning Philosophy: Implementation In Denpasar City Plan. *International Journal on Livable Space*, 5(1), 11–20. <https://doi.org/10.25105/livas.v5i1.6352>
- Yulianasari, A. A. A. S. R., Wiriantari, F., Widiyani, D. M. S., & Wijaatmaja, A. B. M. (2020). Tipologi Dan Konsep Tata Letak Sanggah Pada Karang Umah Di Desa Adat Bayung Gede. *Jurnal Arsitektur ZONASI*, 3(3), 161–169. <https://doi.org/10.17509/jaz.v3i3.27875>

The Balinese Ethnic Community's Concept of Understanding in Regards to Modifications in Denpasar's Residential Building Spatial Planning

ORIGINALITY REPORT

8%

SIMILARITY INDEX

5%

INTERNET SOURCES

1%

PUBLICATIONS

7%

STUDENT PAPERS

PRIMARY SOURCES

1	Submitted to Universitas Sebelas Maret Student Paper	4%
2	Submitted to Universitas Warmadewa Student Paper	3%
3	jurnal.unmer.ac.id Internet Source	1%
4	mdpi.com Internet Source	<1%
5	www.hrpub.org Internet Source	<1%

Exclude quotes Off

Exclude matches Off

Exclude bibliography On

The Balinese Ethnic Community's Concept of Understanding in Regards to Modifications in Denpasar's Residential Building Spatial Planning

GRADEMARK REPORT

FINAL GRADE

/100

GENERAL COMMENTS

Instructor

PAGE 1

PAGE 2

PAGE 3

PAGE 4

PAGE 5

PAGE 6

PAGE 7

PAGE 8

PAGE 9

PAGE 10

PAGE 11
