

Reinvigorating a Traditional Balinese House: Managing Tourist Facilities and Maintaining Architectural Traditions

I Made Adhika, I Dewa Gede Agung Diasana Putra

Program Perencanaan dan Manajemen Pembangunan Desa dan Kota (PMDK), Program Magister Arsitektur; Universitas Udayana Bali, INDONESIA

E-mail: adhika@unud.ac.id, diasanaputra@unud.ac.id

Received January 19, 2023 | Accepted February 27, 2023 | Published May 09, 2023

ABSTRACT

Traditional Balinese houses in tourist areas are transforming, whereas, on the other hand, Balinese have tried to maintain the identity of the traditional houses to attract tourists. This transformation is a paradoxical phenomenon in which people have transformed their houses to gain economic benefits from tourism. The absence of an appropriate transformation model, which can be used as a guide for the community in utilizing houses in tourism economic activities, allows for the filtration of the tourism function into traditional spatial and cultural spaces. Therefore, this study is urgent to be carried out to maintain the potential of the house as a cultural tourist attraction while at the same time gaining economic benefits. To achieve this goal, a tiered method was developed starting from baseline data collection, an inventory of the texture and character of changes in traditional houses. A more in-depth exploration of traditional house changes using samples based on stratified random sampling and interviews will reveal and create traditional house change innovations. It is continued with the creation of design innovations in the traditional house transformation model. Finally, an analysis was carried out on creating design innovations to transform traditional houses into tourist facilities without abandoning the meaning and values of a traditional house.

Key word: transformation, tourist attractions, traditional house, architectural challenges and construction productions.

INTRODUCTION

Traditional Balinese villages differentiate themselves by emphasizing housing as an essential component of village life. When tourists visit rural regions, residents are often obliged to change the structure of their communities and build new copies of their traditional houses to accommodate the influx of visitors. Numerous tourist facilities, including lodging and dining establishments, were built during the rise of the rural tourism industry, particularly in and around village centers and traditional dwellings. A traditional Balinese village is a cultural landmark gaining popularity among travelers. Tourists may experience cultural activities that were formerly commonplace for the Balinese, as well as marvel at the beauty of traditional settlements and the layout of traditional houses. When historic sites are used for tourism, the owners reap various financial advantages. The lack of a universally applicable paradigm for traditional house transformation also adds to the fusion of cultural zones in traditional dwellings turned into tourist facilities (Putra et al., 2019). There is an urgent need to conduct comprehensive research on the placement of tourism amenities in traditional dwellings to educate the local community, government and interested parties.

In this case, the main problem in developing traditional houses as tourist facilities is a conflict of interest between maintaining traditional values and the inclusion of additional functions for tourism in traditional houses. This conflict of interest is a challenge in architectural productions, where people face paradoxical conditions in transforming traditional houses without abandoning traditions. Numerous kinds of research on historic home restorations have been done. Some studies on how tourism affects the development of historic buildings and how the design of living dwellings is generally appropriate for use as homestays informed in many studies (Agus Wiguna et al., 2018; Ernawati et al., 2020; Pradana & Arcana, 2020; Putra, 2019, 2020; Putra et al., 2020). However, previous research has yet to produce an innovative design model related to housing transformation for tourism facilities. Nevertheless, the researches above are used as initial information to research innovative design models of traditional houses to benefit the community.

Transforming traditional houses into tourism facilities is an architectural challenge for the community in carrying out design innovations in making house changes. In developing traditional houses as tourist facilities, there has been a conflict of interest between maintaining traditional values and including new tourism functions in traditional houses. This new agenda in traditional houses triggers a conflict of interest that becomes a challenge in architecture. People face a paradoxical condition in transforming traditional houses to accommodate new needs without abandoning tradition.

In this case, the preservation of the traditional house arrangement is the main attraction apart from its natural beauty and makes it a cultural tourism object. However, to carry out contextual arrangements, the community still needs adequate references to carry out transformations based on local cultural philosophies and concepts. Therefore, this paper is urgent to be carried out with the target of investigating the paradox phenomenon of the transformation of traditional houses and exploring conflicts between the conservation of the character of traditional houses and tourism demands. Furthermore, at the end is the creation of an innovative design for the use of traditional houses, which apart from being a place to live and cultural activities, can also be used as a tourism facility without abandoning or ignoring its primary function.

RESEARCH METHODS

Materials

This paper is an exploratory descriptive study in which the researcher attempts to learn about and report on a phenomenon without subjecting it to controlled experiments. The cultural activities and practices of a community considerably impact the traditional housing designs under consideration in this study. As a result, this investigation gathers qualitative and quantitative data to investigate a wide range of issues. An in-depth investigation and exploration of spatial planning and traditions in traditional houses, as well as interviews and architectural documentation, have resulted in a multi-staged method for investigating and exploring the model of transforming traditional houses as tourist facilities into architectural practices, settlements, and cultural spaces.

The study begins with an initial study and review of the literature related to relevant theories and concepts and research results. Discussions with village officials were carried out to explore issues related to community empowerment and traditional housing conditions. This study is the basis for disclosing problems and inventorying and exploring the architectural characteristics of residential areas and traditional houses.

The earliest phases of the field data gathering stage include a study of source data on settlement and dwelling patterns and an inventory of traditional house textures. These phases are essential in understanding settlement patterns, assessing the spatial characteristics of traditional homesteads, and monitoring the current state of spatial alteration. Interviews and architectural materials such as maps, layouts, and photographs will be used to understand the cultural roles of traditional home layouts and layouts connected to spatial change and traditional landscaping. This mapping will help make this decision.

The research project resulted in blueprints, cross-sections, and photographs of the dwellings. This architectural documentation is not only a supplement but also a tool for investigating the original pattern of communities and dwellings in the data. Building records are used to detect and rebuild spatial layouts by tracking the relationship between architectural narratives and the spatial behaviors of their people (Lozanovska, 2002). Layouts may transmit spatial tales, narratives, and memories of occupant activities in addition to describing physical arrangements. Plans may help the owners to remember information and piece together spatial narratives. The patterns of existing settlements and dwellings will be studied to establish their original patterns using data on changes in sociocultural activities and the use of space in residential areas and residences, as well as a visual examination of the physical alteration of the layout.

The key component of this study is the development of studies through active interaction with village officials and the community in deepening problems, inventorying physical conditions and cultural activities in the house, and developing or transforming traditional houses. Community participation

in this study was through direct interviews with village officials and traditional house owners regarding cultural activities, the potential of traditional houses and family traditions. In this case, a personal approach will be taken to explore historical transformation and activities in the house. This community empowerment approach is also carried out through focus group discussions to deepen problems and community responses to the use of houses as tourist facilities so that conclusions can be analyzed and conclusions drawn regarding this transformation model.

RESULT AND DISCUSSION

Transformation of a Culture

In the 1950s and 1960s, "tradition" was used to describe something that did not change over time. This phenomenon complies with the criteria set by the ruling class. Tradition in the modern day is not always a fixed phenomenon but rather a process of continuous change (Eisenstadt, 1973). Because of the community's interaction with and adaption to many cultures, family life, social organization, and religious rites took on distinct forms (Gusfield, 1967).

Traditional ideas are malleable and alter as they are passed down from generation to generation. This type of dissemination concerns the spread of ideas that emerge from people's reactions to long-standing traditions that have changed little through time (Shils, 1971, 1981). According to Shils, the "chain" and "bridge" of communication required to transmit tradition within a specific social structure is the link between generations (Shils 1971, pp 125, 134). Anything that goes through a transformation changes states (Poerwadarminta, 2015). Shifting from one state or behavior pattern to another is a change. The shift is the result of a combination of the factors outlined below:

- a. Technological solutions are required in many aspects of life.
- b. A manner of life that changes have influenced socioeconomic situations such as age, occupation, and social standing over time.
- c. Authority figures' policies have an immediate impact on politics.
- d. Economic and trend conditions in the local area

A traditional house is built following established residential construction standards. The interaction of community members with people from different cultures results in transmitting traditions that include norms, beliefs, and ideas. Depending on the recipient's unique goals, this deal could be an inheritance, an acceptance, or a proposal. Recipients can accept a tradition without thoroughly evaluating it or even consciously and actively pondering its implications (Shils, 1971). Even if people have always done certain things, it does not make them proper or advantageous in the present. Alternatively, certain customs are adopted after being investigated to see if they meet particular cultural standards, a process called adaptation. Previous customs could be reused in this manner (Hobsbawn, 1983). To adopt a new custom, one must first conduct an examination that demonstrates the progression of the tradition across time. This shift is a link between a constructed present and an imagined past (Wood, 1993). This change is also a process of renewal and modification. (Hoben & Hefner, 1991).

In addition to the ritualized repetition of past practices, a tradition deliberately incorporates novel elements. To meet modern demands, a new tradition will undergo a process of filtration, modification, and refining (Agung, 1991; Geriya, 1989; Nordholt, 1986; Picard, 1996; Vickers, 2013). The degree to which a society is receptive to adopting practices from other cultures is proportional to the degree of contact that society has with those cultures (Gusfield, 1967). The previously mentioned theory of tradition transmission, which accounts for the transformation of housing production and architecture and its traditions as exported, can help us understand how people build houses and housing as a physical form of culture, respond to new conditions, and express their identities. Because it examines and tests the transformation of conventional housing, this investigation is significant for analytical research. Furthermore, this study assesses how well new customs have been integrated into the locals' way of life.

Balinese Traditional House

Balinese Hinduism influences the design of a traditional Balinese house intended to facilitate various daily and social activities. The first is related to the house's primary function, which is to provide residents with a safe place to begin and end their day. In this setting, people can exercise their liberties and go about their daily lives (Wikstrom, 1995). The second function concerns what people do to maintain harmony with God, other living things, and the natural world. All of these characteristics can be found in different rituals and their participants. The five sacred sacrifices are integral parts of traditional household rituals. These ritual sacrifices honor the Balinese religion's five fundamental tenets (Eiseman Jr, 1989; A. Hobart et al., 2001). In this sacrifice, *dewa yadnya* is the first ritual sacrifice made in honor of the divine. The second is to honor the *resi yadnya*, or priestly *sulinggih*. *Pitra yadnya*, or activities performed in memory of deceased relatives, is the third category. *Manusa yadnya* refers to rituals performed throughout a person's lifetime, whereas *butha yadnya* honors the natural world's other inhabitants. Meanwhile, traditional dance, music, and song performances supplement the primary activities. The *pemerajan* or *sangghah* (household temple), the kitchen, the *teba* (back yard), the *natah* (courtyard), and any other existing pavilions are used for rituals and associated activities.

The traditional Balinese residence is a multi-level structure built on *tri hita karana* principles (Gelebet, 1998; M. Hobart, 1978; Kagami, 1988). The top, middle, and bottom sections of the house represent the head, body, and legs of this philosophy, respectively. The first is distributed through a *sangghah* as a holy space. *Pemerajan* faces the holiest direction, *kaja-kangin* (northeast for the people of southern Bali), where residents perform a variety of rituals related to God and ancestors' offerings. The second, a social and cultural hub, is represented by the courtyard's collection of *bale* or pavilions. Whether the Balinese orient their house physically or spiritually, they start with *natah*. The third is a backyard that representation of legs.

Regarding layout, *natah* serves as a focal point for information exchange between pavilions. On a spiritual level, it serves as a focal point for ceremonies that connect the earthly plane to the higher and lower spheres. Aside from *natah*, the existing pavilions are used for rituals. Pavilions can also include a kitchen (*paon*), storage (*bale meten*), pantry (*jineng* or *klumpu*), and a dining area (*bale dauh*) (Figure 1). The *bale dangin* is oriented eastward. This structure is called *bale adat*, a religious ceremony pavilion. Travelling in the direction of *kaja* will lead people to *bale meten* (north for the people of South Bali). There are *jineng* or *klumpu*, rice storage pavilions, and also *bale dauh* in the west. The *bale delod* is a social and religious gathering place in some traditional homes. *Teba* is an essential component of a traditional house, serving as a location for food cultivation and animal husbandry. Pigs, chickens, ducks, and cows can be kept there, as well as coconut trees, banana trees, bamboo, and a wide variety of flowers. All of the animals mentioned above and plants are associated with providing various building materials for ritual spaces and satisfying the inhabitants' basic needs.



Figure 1. The layout of a traditional Balinese house

The importance of various cultural practices and daily routines is reflected in the order of rooms in traditional societies. The entryway of a typical house would consist of a gate, followed by the kitchen and other rooms. This flow will begin at the propane area and end at the holiest of holies (Ferschin & Gramelhofer, 2004). Traditional Balinese houses are typically designed with circulation in mind. This viewpoint is based on the idea that the primary purpose of a house is to protect and sanctify its residents. The presence of an *angkul-angkul* (traditional gate) with *aling-aling* and *apit lawang* can provide protection and initial purification to a house. This section will purify and filter out various adverse external influences to protect the house and its occupants (Covarrubias, 2015). To go deeper inside, people must pass through the kitchen, which is considered a ritual cleansing space. The ritual activities of the inhabitants serve this purpose after returning from a funeral. The locals will hold a brief ceremony in the foyer adjacent to the kitchen. Balinese people will throw water onto the roof to perform this ceremony. Mourners use the water collected in a bamboo steamer to wash their faces, hair, hands, and mouths to cleanse themselves of the negative energy of the funeral. Residents will perform this ritual before entering the *natah* or other existing pavilions. Physically, the kitchen, which is always passed through before entering other rooms of the house, can be repurposed as a surveillance room for residents, allowing them to identify anyone who enters the house quickly. Furthermore, parents can keep an eye on their children while they play in the *natah* from the comfort of their kitchen, parents will easily supervise the activities of their children, who generally play in the *natah*.

Traditional house innovation

The house now serves a different function. The image of modernity, as represented by novel materials and shapes, has significantly impacted this shift. Housing construction is an ongoing aspect of societal cultural production. This pattern suggests that the cultural context significantly influences the architectural response over time and in the exact location (Rapoport, 1969). This process will change as values and beliefs change. Despite sharing similar environmental conditions, some groups' personalities may differ. Individuals adapt to their surroundings and resources in their unique ways. There are numerous distinct shapes as a result of these distinctions (Rapoport, 1969). The remodeled houses throughout the four settlements reflect this divergent response; generally, the local flavor is preserved in areas that attract tourists and generate revenue, as opposed to areas that serve purely domestic or ritual purposes.

The traditional functions of several ceremonial spaces have shifted as a result of their economic value. Many renovated Ubud houses now include tourist amenities, allowing visitors to look at Ubud's traditional architecture firsthand. A *bale dangin* can be added to a café, gallery, or bed and breakfast (Figure 2). *Natahs* are now popular tourist destinations. These renovated properties now include new amenities, cultural demonstrations, and structures in the traditional Balinese style for the benefit of visiting tourists. This pattern demonstrates how the tourism industry has infiltrated private domestic havens. The domestic sphere, once considered private, is now open to public and economic actors.



Figure 2. The transformed model layout of a traditional Balinese house

The layout of traditional homes has been significantly altered because the complex's tourist facilities are only integrated into the front of the houses. This alteration is happening in the villages of Kendran and Taro. Religious and social gathering places have been reduced due to their lack of monetary value due to this realignment. New buildings were built in previously undeveloped areas to accommodate the growing number of visitors and residents, while older pavilions, including the ceremonial halls, were relocated or demolished. Most tourist attractions, such as kiosks, cafes, and restaurants, are designed so customers can only enter through the front door. As a result, the plural space remains a personal domain for domestic and social-cultural activities. As the *bale dangin* in many renovated a house is now used for more mundane purposes, some domestic spaces may be used for ceremonies under the new system. In the redesigned house, neither rituals nor spiritual practices are used to reflect the new layout. These houses are no longer suitable for performing household rituals due to the transition from a ritual pattern to a more rational and secular one.

The owner built a new pavilion near the kitchen (12) and the *bale dauh* to accommodate the growing number of residents and guests. The owner has also built a garage (15) and an art gallery (14) in the front yard. Several facilities have opened in *teba* (13) (Figure 3) to accommodate tourists. Because of these changes, the backyard no longer serves its intended purpose. Gardens have been built around tourist facilities in *teba* to improve guest comfort.



Figure 3. Transformed model of a traditional Balinese house

As previously stated, the changes present a variety of desires that can be met by taking a more adaptable approach to residential space (Alfirević & Alfirević, 2019). Adapting a residence for tourist use is one method of creating new tourism products with local roots. This work complements ongoing initiatives to establish cultural tourism villages. Tourism areas can grow that already thriving tourism industry and create complementary new products to achieve this goal. Visitors can learn more about the area's culture and customs and get a sense of the local food and drink scene and the terrain by staying in homestays run by the local community, which can be incorporated into tour packages, itineraries, and activities.

These cultural events can be packaged and marketed to tourists, who can imagine the village as the location of various rituals. Regular temple celebrations involve the entire community and occur in various city locations. Furthermore, traditional houses frequently host various ceremonies to honor God, ancestors, nature, and fellow humans. These activities evolve into cultural performances intended to entice visitors.

Similarly, when creating tourist goods, the unique characteristics of the village can be a valuable asset. The breathtaking scenery is ideal for trekking and cycling tour packages. The trail can be completed in two to three hours by foot or one hour by bicycle. Visitors can explore the village on bicycles or by stopping to enjoy sights and sounds. These options are compatible with tour packages, including staying with a local family and learning about their cuisine, farming techniques, medicinal plants, and rituals. Guests in this package will stay in traditional Balinese houses and will be able to observe and participate in daily life in nearby villages. This endeavor necessitates providing a variety of tourist-friendly amenities to the local population. Archaeologists should be consulted before any tourist facilities are built on top of ancient ruins to ensure that the historical significance of the ruins is preserved. Sustainable tourism development is only possible with the collaboration of locals, authorities, tourism organizations, academics, and others.

Participants' efforts must be coordinated and collaborated. Collaboration is the process by which several people plan for the future of a common problem domain (Gray, 1989). Because hierarchical organizational structures need more resources to address complex social problems, this type of cooperation cannot be modelled (Austrom & Lad, 1986). A new management system must be implemented in a popular tourist destination to combat the disorder caused by global issues. By coordinating the efforts of various parties and encouraging consensus building, this forward-thinking organization makes it easier for communities to plan and manage their tourist attractions (Jamal & Getz, 1995). To attract tourists, a city must provide superior services. The government and other stakeholders must help fund the host country's training programs and tourist infrastructure.

Under this plan, the government designs tourist attractions in neighborhoods and along tour routes. Infrastructure such as sidewalks, parking lots, and visitor centers that support tourism activities are also planned and developed as part of this research. The rules that a tourist village manager must follow when establishing and implementing a system for the management of tourist facilities and the collection of related fees are dictated by the village's *awig-awig*, or local regulations. Public meetings should be held to discuss the drafting of these regulations. This meeting will focus on any issues or setbacks encountered during the development process. The administration hopes to increase the younger generation's appreciation for the village's history and culture by mandating local culture-related extracurricular activities (dance and percussion) in each school. This effort is accomplished by enlisting the help of practitioners or academics to revitalize community art organizations. The government regularly organizes workshops and seminars where locals can learn from experts in tourism, market culture, cultural sensitivity, and language acquisition.

CONCLUSION

A typical Balinese house in a Balinese village is a famous tourist destination. Balinese culture's abundance of cultural activities enhances the aesthetic beauty of traditional settlements and the layout of traditional dwellings. Historic homeowners may reap significant financial rewards due to their increased value as tourist attractions. There has been tension between preserving the cultural past and offering modern amenities while transforming ancient dwellings into tourism facilities. This new agenda for classic homes poses a conundrum for architects throughout the globe, as it

forces homeowners to choose between modern conveniences and preserving the home's historic beauty. This transformation simulates the process of changing people's values and perspectives. Even though the two groups of people share many exterior conditions, their personalities are different. Individuals adapt to their society in various ways based on resource availability. Specific ceremonial venues' initial purposes have been changed as they have become commercial properties. Many rebuilt homes in Ubud now provide tourist-oriented services, allowing tourists to enjoy the original buildings' genuine Balinese architecture. The specific characteristics of the village might be a valuable asset in creating tourist products. Tour businesses may provide hiking and biking packages with the magnificent countryside as a backdrop. The hiking route may be completed in two or three hours, while the bicycle route can be completed in one. Tourists may bike through the hamlet or stop at numerous locations to participate in or watch community-organized events. The government arranges and builds tourism attractions in residential neighborhoods and along tour routes under this approach. As part of this research, tourist infrastructure such as walkways, parking lots, and information centers are developed and built. A tourist village manager must establish a set of laws known as *awig-awig* for building tourism infrastructure and distributing money under this administration style.

ACKNOWLEDGEMENT

The authors thank Udayana University for funding and supporting this study. In addition, the author wishes to express gratitude to the traditional village leaders and homeowners who assisted in completing this study.

REFERENCES

- Agung, I. A. A. G. (1991). *Bali in the 19th Century*. Yayasan Obor Indonesia.
- Agus Wiguna, I. M., Adhika, I. M., & Sukma Arida, I. N. (2018). Usaha Pondok Wisata Sebagai Pendukung Pariwisata Budaya Berkelanjutan Di Desa Wisata Ubud. *Jurnal Master Pariwisata (JUMPA)*, 05, 227. <https://doi.org/10.24843/jumpa.2018.v05.i01.p12>
- Alfirević, Đ., & Alfirević, S. S. (2019). Spatial organisation concepts for living spaces with two centres. *Spatium*, 1–7.
- Austrom, D. R., & Lad, L. J. (1986). Problem-Solving Networks: Towards a Synthesis of Innovative Approaches to Social Issues Management. *Academy of Management Proceedings*, 1986(1), 311–315.
- Covarrubias, M. (2015). *Island of Bali*. Periplus Editions.
- Eiseman Jr, F. (1989). *Sekala and niskala: essays on religious, ritual and art, vol. I*. Periplus Editions.
- Eisenstadt, S. N. (1973). Post-Traditional Societies and the Continuity and Reconstruction of Tradition. *Daedalus*, 102(1), 1–27. <http://www.jstor.org/stable/20024107>
- Ernawati, N. M., Sitawati, A. A. R., Nadra, N. M., & Arjana, I. W. B. (2020). A RESEARCH PAPER : OMUNITY A SUSTAINABLE-HOMESTAY. *Palarch's Journal Of Archaeology Of Egypt/Egyptology*, 17(8), 754–767.
- Ferschin, P., & Gramelhofer, A. (2004). Architecture as information space. *Proceedings of the International Conference on Information Visualization*, 8(August 2004), 181–186. <https://doi.org/10.1109/iv.2004.1320142>
- Gelebet, I. N. (1998). *Arsitektur Tradisional Bali (Balinese Traditional Architecture)*. Bappeda Bali.
- Geriya, I. W. (1989). *Tourism and the dynamic of local, national and global culture: essay on cultural anthropological*. Upada Sastra.
- Gray, B. (1989). *Collaborating: Finding common ground for multiparty problems*.
- Gusfield, J. R. (1967). Tradition and modernity: misplaced polarities in the study of social change. *American Journal of Sociology*, 72(4), 351–362.

- 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.
- Hoben, A., & Hefner, R. (1991). The integrative revolution revisited. *World Development*, 19(1), 17–30. [https://doi.org/10.1016/0305-750X\(91\)90034-F](https://doi.org/10.1016/0305-750X(91)90034-F)
- Hobsbawn, E. (1983). Introduction: inventing traditions. In E. Hobsbawn & F. Ranger (Eds.), *The invention of tradition* (pp. 1–14). Cambridge University Press.
- Jamal, T. B., & Getz, D. (1995). Collaboration theory and community tourism planning. *Annals of Tourism Research*, 22(1), 186–204.
- Kagami, H. (1988). *Balinese traditional architecture in process, the Little World Museum of Man*. Inuyama.
- Lozanovska, M. (2002). Architectural frontier/spatial story: the problematic of representing the everyday. *Space and Culture*, 5(2), 140–151.
- Nordholt, H. G. C. S. (1986). *Bali: Colonial conceptions and political change 1700-1940. From shifting hierarchies to 'fixed' order*.
- Picard, M. (1996). *Bali: cultural tourism and touristic culture*. Archipelago Press.
- Poerwadarminta, W. J. . (2015). *Kamus Umum Bahasa Indonesia*. PN Balai Pustaka.
- Pradana, G. Y. K., & Arcana, K. T. P. (2020). Balinese Traditional Homestay in a Sustainable Tourism Entering The Millennial Era. *Journal of Xi'an University of Architecture & Technology*, XII(III), 4208–4217. <https://doi.org/10.37896/jxat12.03/367>
- Putra, I. D. G. A. D. (2019). The Disproportional Arrangement of the House: The Biodiversity Spaces and the Transformation of the Traditional Balinese House in Tourism Economy. In *Tourism - Perspectives and Practices*. <https://doi.org/10.5772/intechopen.81989>
- Putra, I. D. G. A. D. (2020). “Stay at home” for addressing COVID-19 protocol: learning from the traditional Balinese house. *Archnet-IJAR*, 15(1), 64–78. <https://doi.org/10.1108/ARCH-09-2020-0187>
- Putra, I. D. G. A. D., Lozanovska, M., & Fuller, R. (2019). From spiritualistic toward more pragmatic pattern: Re-ordering Balinese houses and viability of the household traditions in tourism economy. *Journal of Architecture and Urbanism*, 43(1). <https://doi.org/10.3846/jau.2019.3692>
- 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>
- Rapoport, A. (1969). House form and culture. In *Foundations of cultural geography series*. Prentice-Hall.
- Shils, E. (1971). Tradition. *Comparative Studies in Society and History*, 13(2), 122–159.
- Shils, E. (1981). *Tradition*. University of Chicago Press.
- Vickers, A. (2013). *Bali: A paradise created*. Tuttle Publishing.
- Wikstrom, T. (1995). The home and housing modernization. *The Home: Words, Interpretations, Meanings and Environments*. London: Avebury, 267–282.
- Wood, R. E. (1993). Tourism, culture and the sociology of development. In K. Hitchcock & Parnwell (Ed.), *Tourism in South-East Asia* (pp. 48–70). Routledge.
- Agung, I. A. A. G. (1991). *Bali in the 19th Century*. Yayasan Obor Indonesia.
- Agus Wiguna, I. M., Adhika, I. M., & Sukma Arida, I. N. (2018). Usaha Pondok Wisata Sebagai Pendukung Pariwisata Budaya Berkelanjutan Di Desa Wisata Ubud. *Jurnal Master Pariwisata*

(JUMPA), 05, 227. <https://doi.org/10.24843/jumpa.2018.v05.i01.p12>

Alfirević, Đ., & Alfirević, S. S. (2019). Spatial organisation concepts for living spaces with two centres. *Spatium*, 1–7.

Austrom, D. R., & Lad, L. J. (1986). Problem-Solving Networks: Towards a Synthesis of Innovative Approaches to Social Issues Management. *Academy of Management Proceedings*, 1986(1), 311–315.

Covarrubias, M. (2015). *Island of Bali*. Periplus Editions.

Eiseman Jr, F. (1989). *Sekala and niskala: essays on religious, ritual and art, vol. I*. Periplus Editions.

Eisenstadt, S. N. (1973). Post-Traditional Societies and the Continuity and Reconstruction of Tradition. *Daedalus*, 102(1), 1–27. <http://www.jstor.org/stable/20024107>

Ernawati, N. M., Sitawati, A. A. R., Nadra, N. M., & Arjana, I. W. B. (2020). A RESEARCH PAPER : OMUNITY A SUSTAINABLE-HOMESTAY. *Palarch's Journal Of Archaeology Of Egypt/Egyptology*, 17(8), 754–767.

Ferschlin, P., & Gramelhofer, A. (2004). Architecture as information space. *Proceedings of the International Conference on Information Visualization*, 8(August 2004), 181–186. <https://doi.org/10.1109/iv.2004.1320142>

Gelebet, I. N. (1998). *Arsitektur Tradisional Bali (Balinese Traditional Architecture)*. Bappeda Bali.

Geriya, I. W. (1989). *Tourism and the dynamic of local, national and global culture: essay on cultural anthropological*. Upada Sastra.

Gray, B. (1989). *Collaborating: Finding common ground for multiparty problems*.

Gusfield, J. R. (1967). Tradition and modernity: misplaced polarities in the study of social change. *American Journal of Sociology*, 72(4), 351–362.

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.

Hoben, A., & Hefner, R. (1991). The integrative revolution revisited. *World Development*, 19(1), 17–30. [https://doi.org/10.1016/0305-750X\(91\)90034-F](https://doi.org/10.1016/0305-750X(91)90034-F)

Hobsbawn, E. (1983). Introduction: inventing traditions. In E. Hobsbawn & F. Ranger (Eds.), *The invention of tradition* (pp. 1–14). Cambridge University Press.

Jamal, T. B., & Getz, D. (1995). Collaboration theory and community tourism planning. *Annals of Tourism Research*, 22(1), 186–204.

Kagami, H. (1988). *Balinese traditional architecture in process, the Little World Museum of Man*. Inuyama.

Lozanovska, M. (2002). Architectural frontier/spatial story: the problematic of representing the everyday. *Space and Culture*, 5(2), 140–151.

Nordholt, H. G. C. S. (1986). *Bali: Colonial conceptions and political change 1700-1940. From shifting hierarchies to 'fixed' order*.

Picard, M. (1996). *Bali: cultural tourism and touristic culture*. Archipelago Press.

Poerwadarminta, W. J. . (2015). *Kamus Umum Bahasa Indonesia*. PN Balai Pustaka.

Pradana, G. Y. K., & Arcana, K. T. P. (2020). Balinese Traditional Homestay in a Sustainable Tourism Entering The Millennial Era. *Journal of Xi'an University of Architecture & Technology*, XII(III), 4208–4217. <https://doi.org/10.37896/jxat12.03/367>

Putra, I. D. G. A. D. (2019). The Disproportional Arrangement of the House: The Biodiversity Spaces and the Transformation of the Traditional Balinese House in Tourism Economy. In *Tourism - Perspectives and Practices*. <https://doi.org/10.5772/intechopen.81989>

Putra, I. D. G. A. D. (2020). "Stay at home" for addressing COVID-19 protocol: learning from the traditional Balinese house. *Archnet-IJAR*, 15(1), 64–78. <https://doi.org/10.1108/ARCH-09-2020-0187>

Putra, I. D. G. A. D., Lozanovska, M., & Fuller, R. (2019). From spiritualistic toward more pragmatic pattern: Re-ordering Balinese houses and viability of the household traditions in tourism economy. *Journal of Architecture and Urbanism*, 43(1). <https://doi.org/10.3846/jau.2019.3692>

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>

Rapoport, A. (1969). House form and culture. In *Foundations of cultural geography series*. Prentice-Hall.

Shils, E. (1971). Tradition. *Comparative Studies in Society and History*, 13(2), 122–159.

Shils, E. (1981). *Tradition*. University of Chicago Press.

Vickers, A. (2013). *Bali: A paradise created*. Tuttle Publishing.

Wikstrom, T. (1995). The home and housing modernization. *The Home: Words, Interpretations, Meanings and Environments*. London: Avebury, 267–282.

Wood, R. E. (1993). Tourism, culture and the sociology of development. In K. Hitchcock & Parnwell (Ed.), *Tourism in South-East Asia* (pp. 48–70). Routledge.