

Adaptation Of Traditional Bali Architecture In New Restu Village, Central Lampung District

(A Cultural Inheritance From A Social Science Perspective)

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Abstract – Bali is one of the islands in Indonesia that has a variety of cultures and customs ranging from dance, fine arts, music, building arts and others. Balinese people have always had things that remain attached to every aspect of their lives, namely religion, customs, beliefs and their worship system as the foundations in all aspects of Balinese life. The research method used by researchers is descriptive with a qualitative approach. This research determines the research subject based on the consideration of parties who can provide the information and data needed in this research and the parties who play other roles as informants are 12 people. Restu Baru Rumbian Village is led by a village head. The village head has an important role in managing and leading this village. The duties of the village head include managing administrative affairs, infrastructure development, community development. Cultural inheritance in a Social Science perspective involves understanding how culture is passed on from one generation to the next. Culture is not only a group identity, but also shapes the way of thinking, values, norms and social systems of a society. Culture influences the relationships between individuals, social structures, patterns of interaction, policy formation, and the dynamics of a society's political and economic life.

Keywords – Balinese Traditional Architecture, Cultural Heritage, Social Studies.

I. INTRODUCTION

Indonesia is an archipelago that is cross-cultural human movement. This crossing ultimately formed a diverse cultural distribution. Architectural cultural diversity also has a long journey between tribal cultures in the archipelago. Traditional architecture developed over a long process and time and is a depiction of form and adaptation to the environment. The development of architecture continues to change from time to time, which can occur in line with changes in human habits and technological developments in an area. The changes that occur are directly visible from the facade/shape of the building. During its development, there have been several shifts in building design which can be seen in shifts in the use of materials, shifts in the principles of material application, changes in the design of space-forming elements, namely floors and roofs. Building styles have also experienced a shift from traditional styles to modern styles to styles that again consider environmental influences in their design.

Currently, cultural transformation not only affects culture but it is slowly also influencing the science of architecture which is currently experiencing a shift in the field of appearance of forms/facades and in spatial arrangement. Nowadays, traditional building architecture has been modified based on its needs and functions, one of which is the traditional house. Traditional houses are formed through the representation of the occupants' desires and needs. Therefore, traditional architecture is one of the identities of a cultural supporter and should be preserved so that it remains sustainable from generation to generation in order to remain aware of the cultural roots related to architectural buildings. The legacy of traditional architecture is currently experiencing many problems in being able to survive and continue into the future, in the sense of being kept alive by the communities that inherit it. Because there are many things that cause people to abandon it, this is easy to happen because of technological advances that can change the way of life and social and cultural life, so that in order for us to continue to have this

heritage, we must have the strength of effort and effort and the power to continue. In this case, it can be said that traditional architecture that develops in an area is part of vernacular architecture, because it is formed from environmental adaptation by using local materials where the building is built as a local architectural identity. Vernacular architecture is built by trained craftsmen based on their experience using simple techniques and using local materials, so the architectural design in each region is different.

Bali is one of the islands in Indonesia which has a variety of cultures and customs ranging from dance, fine arts, percussion arts, building arts and others. The Balinese tribal community has long had things that remain attached to every aspect of their lives, namely their religion, customs, beliefs and worship systems as the foundations in all aspects of the life of the Balinese tribal community [1]. Creating harmony and harmony as well as comprehensive integration between the microcosm (buana alit) and the macrocosm (buana Agung) based on a religious social order of life, is the way of life of Hindu society. This view is manifested in the culture of Hindu society, especially in the arrangement of the buildings where they live. A traditional Balinese house is a traditional form of building that functions as a residence that is built using the dimensions of its occupants. In the field of architecture, size is usually related to human habitation and distance to reach it. Knowledge of human body size is important if you want to build a house as a residence or place to live. In traditional Balinese architecture, form, space and size are generated by function. The existence of various activities gives rise to various containers to accommodate these activities. The more activities change, the more the container needed will change.

Traditional Balinese architecture is architecture that is developed from generation to generation and is created using traditional Balinese rules, both written and oral, and can be accepted by the Balinese people on an ongoing basis because it is considered good and correct [2]. Traditional Balinese architecture can be interpreted as a spatial layout that accommodates the life of the Balinese people which has developed from generation to generation with all the rules inherited from ancient times until now. Traditional Balinese architecture is inseparable from the existence of a Hindu manuscript called LontarAsta Kosala Kosali which contains the rules for making houses or castles and the rules for making places of worship or temples. Asta kosala-kosali are rules regarding the shapes of pelinggih symbols, namely length, width, height, pepalih (tiers), and decoration. In Asta Kosala Kosali it is stated that the rules for building a house must follow the anatomical rules of the home owner's body with the help of the undagi as a pedande or holy person who has the authority to help build a house or temple. Apart from that, there is a basic philosophy or main philosophy which is the reference point for traditional Balinese architecture, namely the tri angga or tri loka principle, the cosmological concept (tri hita karana), and cosmological orientation.

Adaptation is carried out by each migrant tribe in their overseas area, this aims to deal with changing environmental and social conditions in order to survive, including the Balinese people in Kampung Restu Baru. The process of change certainly occurs in various aspects of the life of a settlement inhabited by immigrants. With the existence of environmental and cultural differences as well as differences in natural conditions affecting rules such as spatial spatial patterns, typo-morphology of settlement buildings, regional socio-culture and so on related to effectiveness and flexibility in the framework of adaptation to the geographical environment, social structural systems, new knowledge, changes in the population and profession of the people of Kampung Restu Baru. Kampung Restu Baru is one of the villages that has quite high ethnic diversity in Rumbia District, Central Lampung Regency. The following is a table of the number of Balinese people who adapt traditional architecture and those who do not do traditional architecture based on work in Kampung Restu Baru.

Table 1.1 List of Population Based on Occupation in RestuBaru Village in 2023

Type of work	Adapting Traditional Architecture	Not Adapting Traditional Architecture
Farmer	440	75
Government employees	95	26
Undagi/architect	10	-
Trader	150	43
Amount	695	144

Source: Interview with the leader of Banjar Kampung Restu Baru, Rumbia District, Central Lampung Regency.

The community of Kampung Restu Baru consists of elements that are separated from each other due to the differences in ethnicity, religion and culture that live within it. Kampung Restu Baru is divided into 6 hamlets, three of which are inhabited by the Balinese tribe. Overall, the Balinese people in Restu Baru village have several jobs, including farmers, civil servants, undagi/architectural workers and traders. Of these types of work, there are people who still apply traditional architecture and those who do not apply traditional architecture. This happens due to several factors including education, economics, technological developments and natural conditions. Based on the data obtained, this research was carried out by looking at the population and taking several samples that could represent the cases that were the focus of observation in the field. It is a natural condition that a culture will definitely experience transformation from time to time. However, the desired transformation is one that maintains the core character and adapts it to current conditions so that the common thread of the past, present and future is maintained.



Figure 1. Balinese Traditional House (<http://ekismestasirumahtraditionalbali>)



Figure 2. Balinese Modern House (<https://architecture-design-bali-modern/>)

Architecturally, settlements with Balinese traditions and culture are very easy to recognize from the differences in spatial layout with the existence of private houses of worship, houses of worship belonging to Banjar and so on. In this era of globalization, traditional Balinese architecture is experiencing very rapid development. This is proven by the large number of modern buildings found that still use traditional Balinese architectural concepts. This can be seen in the houses of the Balinese people in Kampung Restu Baru. The application of traditional architecture to the houses of Balinese people outside Bali Island, namely in Kampung Restu Baru, cannot be separated from preserving local architecture so that it is not eroded by time and forgotten by future generations. Currently, Balinese people, especially the younger generation, prefer to build residential houses using modern architectural concepts where the influencing factors are, the land required is not large enough, the construction process is relatively fast, the costs involved are small, and so on. Because modern house buildings do not require large areas of land, the application of the Sanga Mandala concept is not optimal. Therefore, it is necessary to preserve traditions and culture for

the younger generation. Instilling a sense of pride and loving wholeheartedly the traditional heritage of indigenous culture needs to be instilled from an early age. The young generation needs to be given an understanding from an early age that culture reflects the moral values of the Indonesian nation and the nation's identity in the world community. Because of the importance of traditional culture as a characteristic of a nation, it is appropriate for us to love and preserve these cultures so that they do not become extinct.

Related to culture, the world of education is an important means for the development of cultural values. Schools are a strategic place in introducing and preserving these cultural values. Schools as educational institutions must be able to carry out their function to pass on cultural values well. Preservation of cultural values can be done in various ways. Schools can develop a program that facilitates the development of values, traditions and culture that apply in an area, apart from that it can also be done through reflections in daily life while at school and linking material that is appropriate to culture, one of which is through social studies learning.

Social Science teaches how to live together and relate to other humans such as neighbors, interact and adapt to other environments. Academically, IPS educates and prepares students to become citizens who have social concerns, citizens who are useful for their communities (the public good citizens). In the future, participants will be educated to face tough challenges because life in the global community is always changing all the time. Therefore IPS is designed to develop knowledge, understanding, and analytical skills of the social conditions of society in entering a dynamic social life. IPS is arranged systematically, comprehensively and integrated in the learning process towards maturity and success in life in society. IPS is an applied knowledge that is carried out in instructional activities in schools in order to achieve certain educational and teaching goals, among others, to develop sensitivity to the surrounding social environment. Based on the background above, the formulation of the problem in this study is how is the process of adaptation of traditional Balinese architecture to the homes of Balinese people in Kampung Restu Baru, Central Lampung Regency? The purpose of this research is to find out the process of adaptation of traditional Balinese architecture to the homes of Balinese people in Kampung Restu Baru, Central Lampung Regency.

The research subjects in this study were the Balinese people in Kampung Restu Baru, Central Lampung Regency. The object of research in this research is the architecture of Balinese houses in Kampung Restu Baru, Central Lampung Regency. The research location is the place where the research will be carried out. Location selection must be based on considerations of attractiveness, uniqueness and suitability for the chosen topic. By choosing this location, researchers are expected to discover meaningful and new things. In this research, the location to be observed is Kampung Restu Baru, Rumbia District, Central Lampung Regency. The time used by researchers for this research was carried out in June 2022.

II. RESEARCH METHOD

The research method used by researchers is descriptive with a qualitative approach. Descriptive research is a writing that describes the actual situation of the object under study. Descriptive method is a method used to describe or analyze a research result but not used to make broader conclusions [3]. Meanwhile, Descriptive method is a method in examining the status of human groups, an object, a condition, a system of thought, or a class of events in the present [4]. Describes that the research subject as a person who is observed as a research target [5]. Describes research subjects as informants, which means people in research settings who are used to provide information about the situation and conditions of the research setting [6]. Based on the opinion of the experts, it was concluded that the qualitative method is a research method used to examine the conditions of natural objects, where the researcher is the key instrument, the data collection technique is carried out in a combined manner, the data analysis is inductive, and the results of qualitative research emphasize meaning rather than generalization.

Research instruments are tools for researchers in collecting data [7]. Meanwhile, according to Suharsimi Arikunto in the previous edition, these are tools or facilities used by researchers in collecting data so that their work is easier and the results are better, in the sense that they are more thorough, complete and systematic, so they are easy to process. Then in qualitative research, the research instrument or tool is the researcher himself. Researchers have a big role in controlling and determining the data obtained [8]. Therefore, the main instrument of research on the adaptation of traditional Balinese architecture to the houses of the Balinese people in Kampung Restu Baru is the researchers themselves.

Researchers as instruments need to carry out validation regarding how far the researcher is ready to carry out research to then enter the field. Validation of the researcher as an instrument includes validation of understanding of qualitative research methods, mastery of insight into the field being researched, readiness of the researcher to enter the objects to be researched, namely the adaptation of traditional Balinese architecture in the houses of the Balinese people in Kampung Restu Baru. In the research process, researchers use observation guidelines in field observations in order to obtain supporting data that is relevant to the research problem. Apart from that, researchers use data collection tools in the form of notebooks, interview guides and other observation tools during the research process. Data collection techniques used in this study were interviews and observation.

III. RESULTS AND DISCUSSION

Balinese architecture, especially traditional Balinese architecture, can be interpreted as the spatial layout of the life of the Balinese people which has developed from generation to generation with all the rules inherited from ancient times, up to the development of a form with physical characteristics that are revealed in the Asta Kosala palm leaf. -Kosali, Asta Patali and others whose broad nature covers all aspects of Balinese life. Traditional Balinese architecture was created as a result of human reason, where its manifestation is based on views of the universe, attitudes to life, norms, religion, beliefs and past culture. Traditional Balinese architectural style is a style of architectural appearance that can provide an architectural image or feel based on Balinese culture which is imbued with Hinduism through the application of various principles of form that contain architectural identity and values.

The main urgency of traditional Balinese architecture in the Restu Baru village settlement in Rumbia, Central Lampung, is very identical to the presence of traditional Balinese buildings. The majority of Restu Baru village is inhabited by Balinese people, of course presenting a variety of perspectives starting from customs, culture and living arrangements in particular. Balinese people who live in Restu Baru village. Researchers' findings from the development of traditional Balinese architecture are of course related to customs, culture and religion.

The structure of Balinese buildings is based on the local tri angga philosophy which can be assumed that everything in nature can be divided into 3 components, namely nista, madya and main. Hierarchically, the division of space is known as foundation (nista), bale pillars & walls (madya), roof (main). Buildings in Bali have a minimum of 4 foundations and 4 pillars (bale sakepat). The foundations are made of river stone which is glued to the ground and then on top there are pillars and joints and followed by bale pillars. Meanwhile, the foundation for barns only consists of stone pillars, Above it there is palm fiber and continued with barn poles. Bale poles on buildings in Bali are used to support roof construction. The height of this pole is determined by the occupant's body size which is reflected in other building measurements. The standard unit for measurement in a building is called rahi. Rahi is the length from the tip of the thumb to the tip of the index finger. The optimal height for this bale pole is 20,21 or 22 rahi. The size of 19 rahi is strictly prohibited on the grounds that it will reveal the difficulties, evil and misfortune of the occupant. Walls for buildings in Bali generally use shaved brick which is only found in Bali. Installation uses mud in ancient times or cement today as adhesive and then rubbed until stiff. Adhesive grout is almost invisible because only a small amount of adhesive is needed. Because of their belief in Hinduism, Balinese people recognize different castes in the form of their buildings. Walls for people from the Sudra caste do not use shaved bricks but instead use dried mud and are shaped by rubbing with hands to form walls.

Balinese people think that a house is a living organism, having a head (sacred area), hands (sleeping area) and feet (kitchen and barn). Structurally, the head is the roof, while the pillars and walls are the body. , the feet are the raised floor. Balinese culture cannot be separated from the values of the Hindu religion which has three basic framework elements (tatwa, morals, ceremonies) for its followers to achieve the goal (Dharma), which is mentioned in the Veda; "Moksartham Jagadhita Ya Ca Iti Dharma".

The Tri Hita Karana concept regulates the balance between humans as bhuana alit and bhuana Agung (the universe). In everyday life, this conception is manifested in three single elements which are reflected in the medium of interaction, namely the house and village patterns that fulfill these three elements.

The Tri Angga conception is a concept that regulates the arrangement of the elements of human life in their natural/physical environment, namely; Utama Angga, Madya Angga, and Nista Angga. In everyday life it is reflected in the hierarchy of house and village values. A custom or habit that also shows the existence of a balanced relationship between humans

and nature, humans and each other and the aesthetics of building forms is through the Asta Kosala concept. -Kosali and Asta Bumi. It can be concluded that traditional Balinese architectural houses, which have conceptions based on Hinduism, are a manifestation of culture, where the character of traditional Balinese housing is very much determined by Hindu religious norms, customs and artistic tastes that reflect culture.

Traditional Balinese architecture in Balinese people's houses in Kampung Restu Baru, Central Lampung Regency, actually has its own dynamics in its implementation, with socio-cultural changes, the Balinese people in Kampung Restu Baru are starting to transform with the values and culture in the village. Restu Baru has several factors that are of concern to researchers, namely:

1. Education

Education plays an important role in raising awareness of the Balinese people regarding the importance of preserving their cultural heritage and traditional architecture. Education provides access to knowledge and information regarding the cultural values and philosophy behind traditional Balinese architecture. With deeper understanding, people become more inclined to maintain and appreciate traditional architecture.

2. Physical Environment

The availability of natural resources and physical environmental conditions in a new area can influence the types of building materials that can be used. For example, the availability of wood, stone or bamboo in the area will influence the choice of building materials.

3. Climatic Conditions

The climate in Kampung Restu Baru may be different from Bali. Adaptations will include adjustments to address the local climate, such as better ventilation for tropical climates, or design changes to deal with more intense rainy seasons.

4. Needs and Functions

Home needs and functions may be different in a new place. It is possible to adapt traditional Balinese architecture to meet the needs and daily activities of the Balinese tribal community in Kampung Restu Baru.

5. Cultural and Tradition Aspects

Cultural factors are very influential in architectural adaptation. Balinese people may want to maintain their cultural identity and use traditional symbols or ornaments in their home designs.

6. Skills and Technology

Limited local skills and technology may affect the ability to perfectly replicate traditional Balinese architecture. Therefore, adaptations were made to accommodate these conditions.

7. Modernization and Globalization

The process of modernization and globalization has brought major changes to the lives of the Balinese people, including in building houses. The provision of modern building materials and the influence of foreign architectural styles can tempt people to abandon some aspects of traditional Balinese architecture and adopt modern elements.

8. Changes in Lifestyle and Building Function

Changes in the lifestyle and family structure of the Balinese people can influence the needs and demands for house building. This can lead to modifications to traditional Balinese houses to include modern facilities or adapt the function of the building to suit the needs of the times.

9. Influence of Designers and Architects

The presence of professional designers and architects in Kampung Restu Baru can influence the way people build traditional houses. Architects who are educated and have experience in traditional and modern home design may try to combine traditional architectural elements with more modern architectural styles.

10. Regulations and Policies

The existence of local government regulations and policies regarding development or environmental preservation can influence architectural design and adaptation.

11. Economic Factors

The availability of funds and other economic resources also plays an important role in the adaptation process. Balinese tribal communities may have to accommodate limited budgets to build their homes.

Even though some aspects of traditional Balinese architecture may experience adaptation or change due to the factors above, there are still efforts to preserve the cultural heritage and identity of the Balinese tribe in building houses in Kampung Restu Baru. Efforts to maintain cultural values and local wisdom continue to be made by the Balinese tribal community and related parties to ensure that traditional Balinese architecture remains an integral part of their lives.

[9] Stated that in the understanding of traditional Balinese architecture, buildings are considered to have equality with humans, therefore buildings consist of soul and physical body. The soul that gives life is analogous to the meaning, while the form of the physical body is the expression. Meaning as the soul of architecture has a very important position and is the philosophical basis for creating an architectural form or image. Buildings follow the Tri Kona cycle: Utpeti/creation, Sthiti/utilization, and Pralina/destruction, just as humans experience birth, life and death. Traditional Balinese architecture is inspired and based on the teachings of Hinduism. This spirit is reflected in three things: (a) In the traditional development process: religious ceremonies (means, mantras, tattoos), determining dimensions and distances (Hindu gods), determining good days/ayu adults (Jyotisa); (b) In the system building space and layout: Tri Mandala and Sanga Mandala patterns (Tri Loka and Dewata Nawa Sanga concepts), Natah pattern (a combination of Akasa and Pretiwi), Hulu-Teben orientation; (c) In the form of the building: the names of the sizes chosen (bhatara asih, prabu anyakra Negara, sanga padu laksmi), symbols and decorative patterns (Acintya, Kala, Boma, Garuda-Vishnu, swans, etc.). Traditional Balinese architecture as an embodiment of space from generation to generation can continue the cultural values found in society in accordance with their views and ideals. Traditional Balinese architectural works reflect the activities of their owners, space modules and shapes taken from the size of the human body and the activities of their owners.

In practice, the process of adapting traditional Balinese architecture to the houses of the Balinese people in Kampung Restu Baru will be the result of a combination of the factors above. This adaptation will reflect how the Balinese people integrate their culture and identity with the environmental conditions and local needs that exist in the new area.

Balinese cultural heritage has a strong influence on the traditional architecture in Kampung Restu Baru. Adaptation of Balinese architecture reflects the cultural and spiritual values of the community. There are several aspects of Balinese cultural inheritance that are related to architectural adaptation.

1. Tri Hita Karana concept

The Tri Hita Karana concept is a foundation in the life of the Balinese people which teaches balance between human relationships with God, the universe and fellow humans. Balinese architecture reflects this concept in layout, use of natural materials, and integration with the environment.

2. Rituals and Ceremonies

Balinese society has a variety of rituals and ceremonies that are important in everyday life. The architecture of sacred places such as temples and meru is designed to accommodate these various ceremonies. These buildings have a distinctive structure and layout, respecting spiritual and ritualistic aspects .

3. Communal Pattern

Villages in Bali are usually composed of several families living in dense communities. Village architecture emphasizes a communal concept, with structures that are connected to each other and usually face a sacred direction.

4. Use of local materials

Traditional Balinese architecture uses local materials such as natural stone and wood as the main materials. These materials not only create visual beauty, but also adapt to the tropical climate and available resources.

5. Gates and Archways

The gate or gate is an important element in Balinese architecture. The entrance gate (Candi Bentar) and the gate in the temple are examples of how this element is symbolically important, leading to a space that has sacred meaning.

6. Carving and Decoration

Balinese architecture is often decorated with intricate wood carvings and beautiful stone decorations. This is a way to respect the aesthetics and fine arts that are unique to Balinese culture.

7. Spatial Pattern

Spatial planning in Balinese architecture often follows patterns that have sacred meaning. Temples and holy places were built with certain considerations regarding the placement of these structures.

8. Architectural Forms of Traditional Houses

Traditional Balinese houses have a distinctive shape with multi-tiered roofs and complex decorative details. Each part of the house has a symbolic meaning in a cultural and religious context.

According to Robbins (2003) adaptation is a process that places humans trying to achieve goals or needs to face changing environmental and social conditions in order to survive. Meanwhile, according to Parsudi Suparlan (1993), adaptation itself is essentially a process to fulfill the basic requirements for continuing life.

Based on a general point of view, there is an influence of the adaptation of traditional Balinese architecture on the houses of the Balinese people. It can be explained as follows: Based on the perspective of modernization theory, it states that with social, economic and technological changes, people tend to abandon traditions and adopt modern lifestyles and technology [10]. In areas such as Kampung Restu Baru, the influence of modernization may encourage Balinese people to adopt some elements of modern architecture, such as using modern building materials or designing houses with a layout that is more in line with the needs of the times. Cultural diffusion theory states that intercultural interactions can cause the spread of cultural elements from one group to another group [11]. In this context, interaction with external cultures through globalization can influence the adaptation of traditional Balinese architecture in the region. The influence of external architecture and culture may inspire people to adopt new elements in the design of their homes.

The custom and value system theory suggests that customs, cultural values, and belief systems play an important role in shaping the way of life and built environment of Tumanggor [12], Kampung Restu Baru may still try to maintain the cultural principles and values that govern traditional Balinese architecture. The adaptation process can still contain the social and cultural values inherent in their identity as a Balinese tribe.

Ecological Balance and Adaptation Theory: This theory states that traditional culture and architecture tend to undergo adaptation based on changes in the physical and social environment. [13]. Climate changes, geographical conditions, and interactions with other communities can influence the way the Balinese people in Kampung Restu Baru build their homes to face new challenges and needs.

Participatory Theory and Local Identity: This theory emphasizes the importance of community participation in making decisions regarding change and development in their environment. Fadil, F. (2013). If Balinese people are involved in the planning and development process of their homes, they may be better able to maintain traditional architectural elements that are important to their local identity.

Traditional Balinese architecture in Kampung Restu Baru, Central Lampung Regency is a cultural heritage that has many values and meanings from a Social Sciences (IPS) perspective. The following are several important aspects that can be explained from the IPS perspective regarding cultural inheritance:

1. Cultural Identity

Traditional Balinese architecture in Kampung Restu Baru is a real expression of the cultural identity of the Balinese people in the region. Through design, building materials and traditional house construction patterns, Balinese people communicate their identity and cultural values that have been passed down from generation to generation.

2. Symbolism and Philosophy

Traditional Balinese architecture often has deep symbolism and philosophy reflected in every detail. Through the use of symbols, decoration, and layout, this architecture reflects the spiritual beliefs and worldview of the Balinese people. For example, the placement of a temple or temple as part of the layout of a house can symbolize respect for ancestral spirits and human connection with the universe.

3. Environmental and Ecological Influences

Traditional Balinese architecture in Kampung Restu Baru is based on adapting to the local environment and ecology. The use of natural building materials such as wood, bamboo and wicker reflects local wisdom in using natural resources wisely, while maintaining environmental balance.

4. Social and Family Roles

Traditional Balinese houses also reflect the social and family roles in Balinese tribal society. The layout of the house, such as a building surrounding an open courtyard (saka guru) or a traditional house structure such as a joglo, plays a role in facilitating social interaction between family members and neighbors.

5. Preservation of Cultural Heritage

Traditional Balinese architecture in Kampung Restu Baru acts as a place to preserve cultural heritage. Through the construction of traditional houses, Balinese tribal people transfer their knowledge, skills and cultural values to future generations, thereby ensuring the survival and sustainability of this cultural heritage.

From a Social Science perspective, traditional Balinese architecture in Kampung Restu Baru is not just a physical construction, but also contains deep social, cultural, ecological and spiritual meaning. This cultural inheritance plays an important role in maintaining the identity and local wisdom of the Balinese tribe amidst changing times and the challenges of modernization. Efforts to preserve and respect this traditional architecture are an integral part of efforts to preserve cultural diversity and local values in Indonesia.

Social Science values can be identified and their relationship to Balinese architecture, including the following:

1. Culture and Identity

Balinese architecture represents the rich cultural values and identity of Bali. Traditional Balinese buildings reflect the unique culture, religion and way of life of the Balinese people. The concept of "Tri Hita Karana" which teaches balance with God, nature and fellow humans is reflected in this architecture.

2. Cultural Diversity

Bali is known for its rich cultural diversity. Traditional Balinese architecture reflects this diversity through varying designs and decoration, depending on the purpose and function of the building. Each temple and shrine has unique characteristics that reflect a diversity of rituals and beliefs.

3. Social and Cultural Change

Balinese architecture has changed along with social and cultural changes. The influence of modernization and tourism has brought about changes in architectural styles and building use. These changes reflect the dynamics of change in Balinese society.

4. Human Interaction with the Environment

Traditional Balinese architecture shows a harmonious interaction between humans and the natural environment. The use of local materials, a layout that respects nature, and a design that considers climate factors are examples of how this architecture adapts to environmental conditions.

5. Social Structure

The spatial layout in Balinese architecture reflects the social structure and hierarchy in society. Temples and holy places have a layout that respects levels of importance and social roles based on tradition.

6. Social Welfare

Traditional Balinese architecture, especially in the form of traditional houses, reflects the values of social welfare. Traditional houses are designed to accommodate holistic family needs, including daily activities, social interactions and rituals.

7. Communicate with Symbols and Symbolism

Balinese architecture is full of symbolism containing cultural and spiritual messages. Every detail, such as carvings and decoration, has symbolic meaning in a religious and cultural context. This is an important form of non-verbal communication.

8. Historical Heritage

Traditional Balinese architecture is part of an important historical heritage. These buildings tell the story of the development and change of Balinese society over the centuries.

9. Social Cooperation

The process of building traditional Balinese buildings often involves social cooperation. The community worked together to build temples and public facilities, reflecting the values of cooperation and mutual cooperation in Balinese culture.

This research is in accordance with research conducted by I Nyoman Susanta, in 2017, with the title meaning and concept of traditional Balinese architecture and its application in contemporary Balinese architecture. The results of the research show that the concept of Balinese architecture in contemporary applications with limited land can be concluded 1) architecture Traditional Balinese animates and inspires non-traditional / contemporary Balinese architecture, 2) in the understanding of traditional Balinese architecture, buildings are considered to be equal to humans, therefore buildings consist of soul and physical body. The life-giving soul is analogous to its meaning, while the form of the physical body is its expression. 3) There are several philosophies and concepts as well as traditional Balinese architectural design patterns, which can be transformed and applied to (contemporary) Balinese architecture, with conservation, modification and repetition. 4) Application The concept of traditional Balinese architecture in contemporary development in urban and rural areas depends on the awareness and will of the building owner.

In the realization of traditional Balinese architecture in Kampung Restu Baru, Central Lampung Regency, of course there are obstacles in realizing an arrangement that is in accordance with Balinese architectural culture, in particular, the results of the researchers' findings. Based on the results of interviews, it is known that there are factors that are the focus of researchers that influence the adaptation of traditional Balinese architecture in houses. Balinese tribal community in Kampung Restu Baru, Central Lampung Regency.

1. People's daily behavior patterns will influence the needs and functions of their homes. If the community has certain customs, such as traditional ceremonies, then the house must be able to support the implementation of these ceremonies. Architectural adaptations will consider sufficient space for traditional and ritual activities.
2. Local skills, if people have local skills in building and designing houses, this behavior pattern will have an impact on the architecture of their houses. Traditional skills in the use of building materials such as bamboo, stone or wood will be reflected in the design and construction of the house.

3. Adjustment to the Environment

Community behavior patterns related to maintaining the local environment and ecosystem can also influence home design. Balinese tribal communities may tend to use materials that are easily recycled or environmentally friendly in their architectural adaptations.

4. Social Habits and Interaction

The patterns of social behavior and interaction of the Balinese people will influence the layout and design of space in the house. Spaces designed for socializing and interaction between community members will be an important part of architectural adaptation.

5. Population Growth and Change

If the Balinese people in Kampung Restu Baru experience population growth, behavioral patterns regarding house construction will change. Changes in people's needs and desires will influence the design and layout of the house.

6. Influence of Culture and Identity

Community behavior patterns related to maintaining their culture and identity will be reflected in architectural adaptations. Traditional Balinese symbols and ornaments may be used to maintain their cultural identity.

7. Economic Conditions

Community economic behavior patterns, including access to resources and availability of funds, will influence the choice of materials and the level of complexity of house design.

The behavioral patterns of the Balinese people in Kampung Restu Baru will be a key factor in shaping and directing the process of adapting traditional Balinese architecture to their homes. The integration of cultural values, daily habits and social interactions in home design will reflect the way the Balinese people adapt to the new environment and conditions they face.

Economic factors play an important role in the adaptation of traditional Balinese architecture in the houses of the Balinese people in Kampung Restu Baru, Central Lampung Regency. Economic factors can influence various aspects of the adaptation process, including the availability and price of building materials in Kampung Restu Baru which is different from their home area in Bali. If building materials for building traditional Balinese architecture are expensive or difficult to obtain, Balinese tribal people will look for alternative local materials that are more affordable and easy to obtain to replace the materials commonly used in Bali. Then the use of modern construction technology is often more expensive than traditional techniques. The Balinese people in Kampung Restu Baru who have limited funds have to adopt simpler or traditional construction methods to save costs. Economic factors can also influence the size and scale of a building. If budgets are limited, Balinese tribal communities may have to reduce the scale of buildings or design houses with smaller sizes to keep within budget availability. Apart from that, labor costs can also affect architectural adaptation. If labor is expensive, Balinese people may have to look for more efficient ways of building their homes.

The Balinese people in Kampung Restu Baru face economic pressure, they have to change the function of their homes to meet economic needs. For example, they can add facilities for small businesses as an additional source of income. Apart from opening a small business, the availability of access to financing, such as bank loans or government assistance programs, can also influence the adaptation process. If Balinese people have limited access to financing, they may have to look for more cost-effective solutions in designing and building their homes. Although economic factors can limit some aspects of the adaptation process, it is important to remember that the Balinese people also have creativity and intelligence in overcoming limitations. They can combine traditional architectural elements with innovations that suit local economic conditions, thereby maintaining their cultural identity while adapting to the new environment in Kampung Restu Baru.

The educational factor is an inseparable part in determining the adaptation of traditional Balinese architecture in Balinese tribal houses in Kampung Restu Baru. Education can increase awareness of the Balinese people regarding the importance of preserving their cultural heritage and traditional architecture. With the knowledge gained through education, people will be more inclined to maintain and appreciate traditions and architectural forms that have existed for a long time. Apart from that, education

can influence changes in people's lifestyles. If Balinese people become more open to developments over time, they will feel the need to adapt some aspects of their traditional architecture to better suit modern needs and lifestyles. Education can open up opportunities for Balinese people to become professional designers or architects. These professionals will most likely try to combine traditional Balinese architectural elements with modern architectural styles, so that they maintain cultural identity but also function efficiently according to the needs of the times. This is supported by easier access to information through education, the Balinese people can dig deeper into the history and philosophy behind their traditional architecture. This knowledge can influence the way they view and understand the uniqueness and beauty of traditional architecture, so that it is better maintained and maintained.

The analysis of these findings is confirmed by the results of interviews conducted by researchers with Balinese informants in Kampung Restu Baru, Central Lampung Regency. Religious education has an important position in the process of building a place of worship at home because through religious education a person can set an example directly to the younger generation and can follow it as an obligation. From an early age, cultural and spiritual values must be formed and instilled in the family environment, community environment and school environment. Human attitudes and actions are expected to be in accordance with religious values and societal norms in general, such as instilling or determining attitudes, behavior and actions, this is done to form good character. Formal and non-formal education contributes to the community's understanding of the needs and process of building places of worship. With formal and non-formal education, the community knows about the needs and process of building places of worship.

IV. CONCLUSIONS

Education plays an important role in increasing the awareness of the Balinese people about the importance of preserving cultural heritage and traditional architecture. Knowledge gained through education can influence the way we view and understand the cultural values and philosophy behind traditional architecture. Modernization and globalization have had a major impact on the way Balinese people build their homes. The influence of modern building materials, external architectural styles, and changes in lifestyle can encourage the adaptation of modern elements in traditional Balinese architecture. Sustainability and preservation of cultural values and local identity of the Balinese tribe remains a concern in the architectural adaptation process. The adaptation of traditional Balinese architecture in Kampung Restu Baru is the result of various factors, including education, modernization, globalization, and the role of designers and architects. Even though there are changes, the Balinese people still try to maintain their cultural values and identity in the adaptation process, so that their cultural heritage remains an important part of their lives.

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