



Journal of Social and Political Sciences

Dharmayanty, Ni Luh Putu Dessy, Paturusi, Syamsul Alam, Dwijendra, Ngakan Ketut Acwin, and Dewi, Ni Ketut Agusinta. (2019), Development and Behaviour Response of the Balinese Inhabiting in Denpasar City and Badung Regency, Bali-Indonesia. In: *Journal of Social and Political Sciences*, Vol.2, No.2, 455-467.

ISSN 2615-3718

DOI: 10.31014/aior.1991.02.02.84

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

Published by:
The Asian Institute of Research

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Development and Behaviour Response of the Balinese Inhabiting in Denpasar City and Badung Regency, Bali- Indonesia

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Abstract

Vertical Housing is one of the solutions to address decent residential needs in the cities of Denpasar and Badung Regency. With the high demand for houses in Bali up to 2015 according to backlog data that reached more than 200,000 units and an increase in population each year, encouraging the Government and the Balinese Society especially those who are Hindus to prepare themselves to adapt to the presence of Vertical Housing without having to eliminate identity as Balinese people who have beliefs and culture that are reflected in daily behavior. Balinese people who are Hindus with the philosophy of Life *Tri Hita Karana* and all the teachings of the Religion of Hindu concerning the way of life of individuals (*Umah*), family (*Meberaya*), social community (*Mebanjar* / Village) and its obligations, which have norms based on the teachings of Hinduism. In the times of development and the needs of the present, especially the adjustment of how to inhabit a house in the lives of Balinese people who are accustomed to the life of a complete Traditional House or Landed House is an individual territory of a Family to inhabit it. Then if it is caused by a condition that the Balinese people must inhabit the Vertical Housing, then how is the change to occupy it? Can they adapt? These changes will be studied, with the Behavior Tatars theory, so that it can be seen how changes in the behavior of Balinese people in inhabiting and living in Vertical Housing have been built using Prototype Design in Denpasar City and Badung Regency.

Keywords: Vertical Housing, How to Occupy, Behavior Change

INTRODUCTION

Background

The need for housing in Bali Province according to 2015 data ranges from more than 200,000 units. Especially in urban areas, where population growth increases every year, the need for housing in the same year ranges from around 30,000 units, with data on land use conversion averaging nearly 380.9 hectares per year.

The high price of land in the settlement zone in urban areas triggers the development of settlements towards the suburbs. According to the calculation data from the Real Estate management of Indonesia in Bali region, the average land price in Denpasar City and Badung Regency in residential areas ranges from 350 million - 500 million / 100 m². This has led to the limited reach of consumers in owning a home in urban areas, especially for middle-income income workers.

The development of employment in the world of tourism triggered an increase in population especially workers who came from outside the city of Denpasar and Badung regency but still within the territory of Bali Province, from outside Bali and even abroad. The house needs recorded in the data above are based on residents who are native to Bali but will be more increased if the number of temporary residents who also need housing is also included in the list of Home Needs.

The Balinese people with the philosophy of life of *Tri Hita Karana* are very closely related to the norms of Religion, which underlie their activities and beliefs based on Hinduism. Among them are the obligation to carry out the activities of the *Panca Yadnya* as Hindus, which consist of three parts, namely: Philosophy (*Tatwa, Susila*), Ethics and *Upakara (Yadnya)*.

In carrying out these teachings, Balinese people have a structural dependency relationship between individuals and other individuals, with their ancestors, their families, and their environmental communities. This is carried out with a pattern of residing called *Parhyangan, Palemahan*, and *Pawongan*. These three elements always exist in the translation of Nature (Macrocosmos) and Man (Micros cosmos). The behavior of inhabiting Balinese people in Traditional Houses has been arranged in accordance with the rules of residence according to the norms of Hinduism in each individual activity or group activity, which aims to achieve harmony of life in the community.

Then due to financial needs, they left their original home to work and go to the city town. Vertical housing is one solution to overcome the problem of a lack of available residential housing in urban areas. It became something new in the procedure of inhabiting the habits of the Balinese people. But the pressure of demand demands, like it or not, the Balinese who experience these conditions must prepare themselves to be able to occupy Vertical Housing comfortably, as stated by the Chairperson of the Badung Regency DPRD and Property Entrepreneurs. Currently, in the City of Denpasar and Badung Regency Vertical Housing has been built, which is an institutional facility inhabited by Balinese people. However, this can be used as a reference to conduct a study of how the behavior inhabits Balinese people from their original landed houses to Vertical Housing by using the Behavior Tatars theory to be able to know how these changes occur, and recommend how solutions for future development.

Literature Review

A. Housing and Vertical Housing

1) Home for Balinese (Hindu) people

- a. A house is a building that functions as a place of residence and a means of family development, which accommodates basic human activities and activities in interacting with the environment which is equipped with its infrastructure.

Fig. 1: Home as a place of residence and a means of family development



- b. The home for Balinese Hindus is, in addition to functioning as a house in general, also has a function to carry out Hindu Religious Ritual activities as humans and community members. The house is also part of the *Pawongan* of a village, with its customary structure.

Fig. 2: The sketch drawing of a traditional house to support the home for Balinese people



In some western countries, the terminology of the house is distinguished between the House (*House*) and the House (*Home*). According to *the Oxford Dictionary*, **House** means “a building made for people to live in, usually for one family.” While **Home** is defined as “the place where one lives especially with one family the district or country where one was born or where one was born on where one has lived for a longtime or to which one feels attached.”

In the two definitions above, there are differences in the terminology of Home and House for Balinese people. Home, in addition to accommodating inhabiting activities in the sense of carrying out daily activities such as (bathing, sleeping, eating, cooking, reading, watching and communicating with family members, and communicating with residents of the environment), also functions as a forum for ritual activities (*Panca Yadnya*) through means of communicating with God, especially with their ancestors in the main zone (*Merajan*), communicating with family members and neighbors (*Natah*, *Tebe* and *Telajakan*) and communicating with the natural environment by means (*Palemahan* with *Bale Banjar*), and the settlement environment through *Kahyangan Tiga*, *Pawongan* and *Palemahan Desa*. Because of this ritual function, the Balinese have an attachment to their *Umah*, because there are ancestors / historical origins of their families from generation to generation. A home for Balinese people is a center of activity, and wherever he goes or as far as he goes when performing rituals to his ancestors, he will return to his home.

2) Vertical Housing in the City

In this study, Vertical Housing is defined as:

Vertical Housing referred to in this study is a group of houses inhabited by individuals and/or nuclear families in housing units arranged horizontally and vertically, equipped with housing facilities and infrastructure in a neighborhood/plots of ownership and well managed. Vertical Housing, according to the type of ownership and management, can be distinguished, among others:

- a. Flats are houses in Vertical Housing whose units can be owned, and infrastructure facilities are managed together with residents of other units on the basis of deliberation, based on government regulations and norms of the local community. In its application, flats are mostly intended for low-income people with cheaper rental prices, of course, the building is relatively simple but livable.
- b. Apartment, is a house on vertical housing, with a varied type of unit but relatively small and limited shared facilities. Ownership of typical units such as leasing systems with a period of 25-30 years, managed by the management in a professional manner and residents are subject to management fees. Apartments tend to be a commodity of trade, and facilities tend to be more representative than Flats.

- c. Condominium, is a house in Vertical Housing whose unit resembles a Landed House, can be the property of the entire building, and its management is carried out professionally. If there is a commercial part in the management, the unit owner will get a share of the profit together.

B. Behavior Tatars Theory (Behavior Setting)

Humans are the center of the environment, so humans can influence the environment, and vice versa, the environment can affect human behavior. Human processes and behavior are grouped into two parts, namely Individual Processes and Social Processes.

In meeting human needs, there is a pattern of user behavior. According to Barker (1968), a psychology figure who developed research into individual behavior related to the physical environment in the field and gave birth to the concept of Tatars Behavior Settings defined as a repetitive activity in the form of a behavior pattern consisting of one or more extraneous individual behavior patterns. With certain environmental arrangements (circumajacent milieu) that formed a similar relationship between the two (synomorphy) and carried out in a certain period of time.

A Behavior Pattern can consist of several behaviors simultaneously, among others as follows: *emotional behavior, behavior to solve problems, motoric activities of personal interactions, and manipulation of objects*. The combination of these behaviors form a pattern of behavior, occurs in a particular physical environment or on the milieu.

To be able to know the extent of interdependence between two entities, it can be tested against the degree of dependence in terms of several dimensions, including:

a) Occupants, b) Activities, c) Leadership, d) Population, e) Space, f) Time, g) Object, and h) Mechanism of Behavior.

RESEARCH METHODS

In this study, the observation methodology of occupant behavior was used when occupying residential units in Vertical Housing that had been built, with a minimum stay of 6 months, residents with family status and Hindu religion.

Observations were made by observing the facts in the field, interviews with residents by taking samples of each floor representing each spatial arrangement and different orientations in a building tower.

Interviews are also conducted for Vertical Housing managers regarding the implementation of management and occupancy provisions that must be / must be carried out by residents and vice versa. Interviews were also conducted with policy holders, policy implementers, and property entrepreneurs in Bali Province to find out how much support for the development of Vertical Housing in housing needs.

RESULT AND DISCUSSION

In this discussion, the emphasis is more on observing how Balinese society with its culture, makes a change in inhabiting behavior, from the habit of inhabiting Landed or Traditional Houses, adapting in inhabiting Vertical Housing. How far is the behavior change that occurs because of the settings in the available residential units, and how the occupants overcome the settings that are not in accordance with their expectations, especially in the activity of occupying the building/unit that has been prepared.

1. Physical Differences

The way to inhabit Vertical Housing is certainly very different from inhabiting the original house / own house. The following are physical differences that affect how to inhabit it.

A. Individual Process

No.	Variable	Indicator	Home of Origin	Vertical Housing
1.	House Quality	Design	Directly involved	Not involved
		Spacious room/room size.	Minimal type 21/100 or 200 m ²	Only a building unit Minimal type 18.21,36
		Orientation and circulation	According to sacred orientation	The efficiency of space utilization (some are suitable for those who don't)
		Structure and construction	Simple	Large and tall buildings
		Building façade	Compound period	Single period
2.	Structure and service delivery	Road Access	Public road/road environment	Road within the region
		Water supply	PDAM/Independent well	PDAM/ vertical wells and plumbing systems
		Disposal and waste management	The integrated of <i>Tebe</i> / TPA	The communal of TPA
		Drainage and Sanitation	Tertiary / independent in the site	Sekundair/ DSDP/ machine treatment

B. Social Process

No.	Variable	Indicator	Home of Origin	Vertical Housing
1.	Education facilities	City facilities	Directly involved	City facilities/complex facilities
		Health facilities	Directly involved	Complex/city facilities
		Commercial area need	Directly involved	Directly involved
		Government public facilities	Directly involved	Directly involved
		Space for Praying facilities	<i>Pura Jagatnata/ Kahyangan tiga</i>	Complex of <i>Padmasana</i>

Community space in the
housing environment

Bale Banjar and territory

Open space around the
building

Fig. 3



- Traditional house/Home of origin

- The House of today

A place of ritual activity in Traditional Houses



- Vertical Housing

2. Differences in Activities

Housing occupancy vertical activities are limited by settings that have been prepared the prototype for the efficiency of space utilization, so that inhabiting activities in it are different from how to inhabit the Home / Landed House. In this discussion we will look for behavioral formulations in the activities of the Balinese people, which ones should at least change will be termed Core/Core behaviors, which can still be adjusted or peripheral, and which may be new. The following table 1 shows the differences in inhabiting activities in it:

Table 1 The differences in inhabiting activities.

NO.	RESERVING ACTIVITIES	SUB. ACTIVITIES	BEHAVIOR CORE			BEHAVIOR PERIPHERAL			NEW BEHAVIOR		
			U	M	N	U	M	N	U	M	N
A	Individual Process										
1.	Domestic Activities										
	a.Ritual Activities	Ritual activities /Daily Praying and occasional ritual of Panca Yadnya:									
		Dewa Yadnya (daily worship)	v								
		Manusa Yadnya (Otonan)		v							
		Manusa Yadnya (Metatah)		v							
		Manusa Yadnya (Wedding)		v							
		Sleeping :									

	b.Daily Activities	Main Bedroom					v					
		Children's / Other Bedroom						v				
		Family Communication :										
		Family room						v				
		Living room				v			v			
		Outside Corridor of Rooms / Units							v			
		Service Activities :										
		Kitchen										
		Toilet/bathroom				v				v		
		Clothesline				v					v	
		Laundry room									v	
		Warehouse										
		Parking lot										
		Neighbourhood Activities :									v	
		Playroom/ Playground										v
		Meeting room										v
		Garden Park										v
2.	Inhabitting Process											
	a. Hierarchy of Space and Orientation	The meaning of <i>Tri Mandala (Madya and Nista)</i> .						v				
		The Sacred orientation of room/furniture.							v			
		Sleeping position	v					v				
		The Higher elevation for the secured domain.							v			
		Building appearance								v		
		The sacredness of <i>Paon</i> / Kitchen								v		
	b.Home Making	Social acceptance and personal status.										
		Feeling home								v		
		Home Sanctisfaction								v		
3.	Social Process											
	a.Domestic Activities	The meaning of inner yard (<i>Natah</i>)							v			
		Communities Praying	v									
		Public Facilities									v	
		Neighbourhood communities									v	
	b.Community Activities	The Meaning of <i>Bale Banjar</i>									v	
		The Meaning of <i>Menyame Beraya</i>										v
		Place of worship together			v							
4	Hybridisation											
	Tendency for nuclesr family	The idea of a modern family									v	
	The Prominence of Home	Trying optimally according to purity									v	
	Duplicating of Home	Second house, not a second home										v

Fig. 4

- Place of ritual activity in Traditional Houses Housing

- Place of ritual activity in Vertical Housing

From the search above, it can be seen thoroughly that not all activities in the Origin House and or Landed Houses can be carried out in Vertical Housing. The most mandatory activities can still be done in Vertical Housing is domestic activities, while peripheral activities can be adjusted as long as residents can and are accustomed. Then for new activities, it is attempted to change behavior from behavior according to the Home of origin and or Landed House to be Vertical Residential which must tolerate and live together and use facilities together every day.

The following will show the differences in elements that must be adjusted between Origin/Traditional Houses, Urban Landed Houses, and Vertical Housing in Table 2:

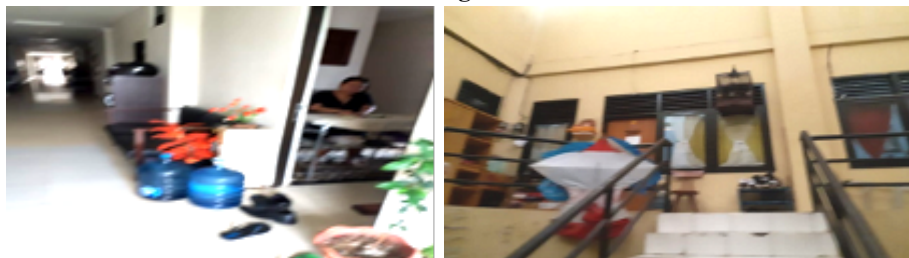
Table 2 The differences in differences in elements that must be adjusted between Origin/Traditional Houses.

No.	Element	Origin / Traditional House	Urban House / Housing	Vertical Housing
	Element Core			
1	Ritual activities /Daily Praying and occasional ritual (<i>Dewa Yadnya, Manusa Yadnya</i>) - <i>Otonan</i> - <i>Metatah</i> - Wedding	Everything can be done in the area of the house.	Only the Ceremony of the <i>Dewa Yadnya Piodalan Alit Merajan</i> and <i>Manusa yadnya (Otonan)</i>	Only daily prayer, and <i>Otonan</i> routine for the children
2	Determining Sacred Orientation	Can be adjusted because it is fully involved in the development process	Can be implemented even if only in the adjustment of a single building period (not with the <i>Natah</i> pattern)	Can adjust only in one unit by adjusting the position of furniture in a particular room
3	The Higher elevation for the sacred.	Can be arranged because it is clearly separated from the <i>Tri Mandala / Sanga Mandala</i> pattern.	Trying to adjust around the area of ownership of the House.	Forced to adjust to beat the peripherals
4	Home Sanctification	Satisfying as Residential with all its functions	Satisfying as a place to live	Satisfying only as a long-term lodging.

	Peripheral Element			
1	Daily activities Sleeping <ul style="list-style-type: none"> - Main Bedroom - Children's / Other Bedroom - Sleeping position 	<p>In one building period (<i>Bale Daja</i> and <i>Bale Dauh</i>).</p> <p>In a one building period (<i>Bale Dauh</i>)</p> <p>Planned accordingly</p>	<p>At the most primary and most private orientation.</p> <p>Intermediate orientation and can be arranged in one building period.</p> <p>Planned accordingly</p>	<p>On Orientation of the outer wall with windows.</p> <p>On the orientation of the outer wall with the window or no</p> <p>Arranged to fit the furniture set.</p>
2	Family communication <ul style="list-style-type: none"> - Family room - Living room - Outside corridors of rooms/units 	<p>Separate</p> <p>There is no</p>	<p>Separate / merged</p> <p>Can Exist</p>	<p>Merged</p> <p>Must Exist</p>
3.	Services activities <ul style="list-style-type: none"> - Toilet/bathroom - Clothesline - Laundry room - Warehouse - Parking Lot 	<p>Separate building More than one</p> <p>Directly in open space</p> <p>Separate building</p> <p>One part of the building</p> <p>Separate building</p>	<p>Separate room More than one</p> <p>Direct / or hidden from public space</p> <p>Separate room/no</p> <p>One part of the room</p> <p>Separate building</p>	<p>Separate room Only one</p> <p>Seen/hidden from the building's façade</p> <p>Time bug with family room</p> <p>There is no</p> <p>Ground floor/page at the same time also used budget time</p>
4	Neighbourhood activity <ul style="list-style-type: none"> - Playroom/ Playground - Meeting room 	<p>Separate building /Natah</p> <p><i>Bale Delod</i> / Separate building</p>	<p>Home yard</p> <p>Living room / Family room</p>	<p>Corridor / Outside</p> <p>Not available / commercially available</p>

	- Garden Park			
5	Informal social interaction and leisure	<i>Natah and Tebe, Telajakan</i>	Front yard, building border.	Open space between residential towers
6	Feeling Home	Home and traditional <i>Banjar</i> circles	The environment, <i>Banjar</i> the joy and sorrow	Not available
		There are bounding with ancestors and births and memories and extended family reunions.	Attachments to birth and memories with the nuclear family	Memories in a certain time
	New			
1	The Idea of Modern Family	There is no	In some parts	Must adapt
2	Trying optimally according to purity.	There is no	In some rooms	Most of the
3	Second House but not second Home	There is no	Second house	Not second house

Fig. 5



Everyday activities in Vertical Housing that change/add lobby function.

Fig. 6



Everyday Drying places that are "forced" are seen when the behavior patterns of space use have not been regulated by residents in Vertical Housing in Denpasar.

Fig. 7



Everyday Visible sunbathing is common.

It is seen that there are not many clotheslines in one unit in vertical housing outside Indonesia.

CONCLUSION

From the discussion above it was found that inhabiting Vertical Housing is a new thing for Balinese people, from heterogeneous residents (different religions, ranks of origin and culture, as well as family social status), ritual activities that are not optimally available and service spaces that must be utilized with a time table to be sufficient and efficient.

Likewise, in social processes, where the settings made on Vertical Housing require the Balinese to adjust to being able to accept the conditions available on the Vertical Housing. The above process can be grouped as follows:

A. Individual Process

In this process, the core activities and behaviors have a slight change in position, dimensions, facilities, and infrastructure of ritual, especially in the ritual process of the *Dewa Yadnya* and *Manusa Yadnya* which is carried out in the *Kaje* or *Kangin* orientation in the occupant's "sanctified" space. Similarly, the main service room is like clothes drying room that is still visible from the outside of the building, although there have been efforts made to cover up the "landscape," making the Vertical Housing less comfortable and slums. The sleeping room, which has an average of only two rooms in each unit, requires the family of the occupants to be limited to the nuclear family only, plus the dimensions of each small unit, which is an average size of 36 m². Based on this, it was found that:

- 1) Vertical housing is set for residents with a nuclear family, consisting of a mother's father and a maximum of two children. If more, it should not occupy vertical occupancy, or it could be by adding units to the same block.
- 2) For daily ritual activities, Residents of Vertical Housing conduct a space setting that is "sanctified" by installing the *Pelangkiran* and only carried out routine *Otonan* rituals every six months for members of their Families. To do other rituals the rest, they will return to their home.
- 3) Activities in drying clothes, storage space (Warehouse) and others are in clean up and recycling or in and out settings (items that are included are balanced) so that the space in residence does not feel crowded. Or if you want to add an item/household item again, then there must be a household tool that is issued/sold.

B. Social Process

Vertical Housing residents are very minimal in carrying out social processes, moreover, the facilities for such matters are also very minimal, so that social life tends to be individual. The social process is carried out only to the extent of the relationship of service and the fulfillment of the order to inhabit the required, not because of awareness and sincerity to socialize. The communication process between residents is only tied to official service

and occurs according to the hierarchy of the head of the family structure. Not a pure social structure.

The use of shared facilities such as a garage, lobby/meeting room with an area of 36 m², is still regulated according to priorities related to the structure of the head of the occupation of the family of the residents. From the two studies on the inhabiting process mentioned above, it can be concluded that:

- 1) Vertical housing is a new thing in how to inhabit Balinese society. The habit of staying at home origin requires an adjustment process that starts from mental adjustment, inhabiting needs (not desires) and is prepared with a high tolerance attitude.
- 2) Individual activities can be adjusted/modified to the extent of other daily and routine activities and can be decided individually.
- 3) Social activities do not exist, only limited to official relations.
- 4) Physically the occupants' sense of belonging is different in Traditional Houses (very high, because there is an attachment to the beliefs and attachments to the ancestors). The Second House still feels high because it is its own. Whereas Vertical Housing is not high because there are only general ritual facilities and not their own, and are bound by a hierarchical position structure.
- 5) Adjustment of inhabiting behavior that needs to be prepared by the Balinese people in Vertical Housing is mental preparation and mindset changes about appropriate activities and adequate and efficient equipment by utilizing time tables in space functions.

Of these two things, the Balinese people who live in Vertikal Housing adjust their behavior massively, only on things that can be adjusted and changed but are still oriented to their cultural values / norms. Things that cannot be done will be carried out by returning to the Traditional House within a certain period of time. Likewise, the attachment to the social structure (*Mebanjaran*) will still be carried out in its original village / *Banjar*.

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