

The Architectural Transformation of Bale Banjar under the Pressures of Modern Tourism in Bali: An Integrative Model Based on Cultural and Community Fingerprint

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Abstract This study examines the transformation of the function and architectural form of Bale Banjar in Kuta District, Bali, in response to tourism pressures, globalization of modern values, and policy interventions that have not fully considered cultural and community fingerprint. Bale Banjar, which initially served as a sacred and social space for indigenous communities, is now undergoing a significant transformation into an economic and administrative hub, featuring shops, cooperative offices, and other commercial spaces. In terms of form, there has been a change from an open structure made of local materials to a modern multi-storey building with industrial materials, which tends to ignore the aesthetic and symbolic value of traditional Balinese architecture. This research employs a qualitative approach, utilizing field observations, visual documentation, and in-depth interviews with stakeholders. The findings indicate that this transformation is driven by four primary factors: changes in the lifestyles of the younger generation, the community's economic needs, government policies that lack local architectural guidelines, and the introduction of modern values through globalization. Based on this analysis, this study formulated a conceptual model for the transformation of the function and form relationship of Bale Banjar that is integrative, covering five main pillars: (1) adaptive functional-spatial, (2) integration of local

values, such as Tri Hita Karana and Sanga Mandala, (3) material and technological innovation, (4) community participation, and (5) management based on customary regulations. This model is expected to serve as a guideline for the preservation, revitalization, and design of Bale Banjar, which is contextual, adaptive, and rooted in local cultural values, amidst the increasingly complex pressures of modernity.

Keywords Bale Banjar, Balinese Architecture, Functional Transformation, Cultural and Community Fingerprint, Tourism, Integrative Model

1. Introduction

Bale Banjar is a fundamental element in the socio-cultural structure of Balinese society, serving as a center for customary, social, and religious activities. In the context of traditional community life, Bale Banjar serves not only as a gathering place for residents but also as a representation of public space that embodies the values of local wisdom, openness, cooperation, and spirituality. However, in recent decades, the development of tourism in Bali, especially in the Kuta District, a strategic area with

very high tourist intensity, has put significant pressure on Bale Banjar's existence. This phenomenon not only creates a functional shift from a communal space to a profane and commercial space, but also significantly affects the physical and aesthetic shape of buildings. Traditional materials, such as wood and bamboo, are increasingly being displaced by concrete, steel, and modern designs that are not fully aligned with the principles of Balinese Traditional Architecture.

The transformation of this function and form is becoming increasingly complex due to grant assistance from the local government for the renovation and construction of Bale Banjar. Although it aims to strengthen communal infrastructure, in practice, such aid is often not accompanied by conservation guidance that takes local values into account. As a result, there is a homogenization of the shape and design of buildings that ignores the uniqueness of the architectural characteristics of *bale banjar*. This transformation raises concerns about the erosion of cultural identity and the marginalization of the original socio-cultural functions of Bale Banjar. Based on this phenomenon, this study departs from two main problems: first, how the dynamics of the relationship between the function and form of Bale Banjar in Kuta District, especially in Bale Banjar that receives grant assistance; and second, how contextual transformation models can be formulated to maintain a balance between adaptation to modernity and the preservation of the values of local architectural traditions.

Previous studies have discussed the transformation of traditional architecture and the influence of modernization on the physical form and function of communal spaces, including Bale Banjar in several other areas in Bali. However, until now, no study has specifically explored the transformation of Bale Banjar in Kuta in the context of modern tourism and its relationship with government intervention through grant schemes. In addition, the approach used in previous research is generally structural-descriptive and has not explored in depth the meaning of change from the perspective of local communities through an ethnos mantic lens. This creates a significant research gap, considering that Kuta, as the region with the most intense social dynamics and globalization pressures in Bali, has unique characteristics in the process of architectural transformation. This research aims to fill this gap by integrating a community-based participatory approach with a theoretical framework based on Balinese Traditional Architecture, Public Space, Architectural Transformation, and Tourism Theory.

The primary objective of this research is to develop a model of transformation in the relationship between the function and architectural form of Bale Banjar in the modern tourism era, which can be applied to understand and manage the changes that occur, particularly in the Kuta District. This objective is described into four

sub-objectives: (1) to describe and analyze the existing conditions of Bale Banjar, including changes in its function and form; (2) identify the factors driving transformation, both internal and external; (3) formulate a transformation model that can maintain local values while being adaptive to the dynamics of the times; and (4) to develop strategic recommendations for the preservation of community-based traditional architecture and regional policies.

Bale Banjar is an integral part of Bali's social and architectural structure, serving as a sacred public space for ceremonial activities, deliberations, and artistic development. In the context of urbanization and the expansion of the tourism industry, there has been a significant transformation of these traditional buildings, both in terms of physical and functional aspects. Many *Bale Banjars* are now experiencing commercialization and losing the philosophical values of Tri Hita Karana that were previously upheld. The primary objective of this study is to examine these changes in depth, identify the driving factors, and develop a contextual and sustainable social-architectural model grounded in cultural and community fingerprint.

Previous research has broadly discussed the visual changes in *Bale Banjar*, but has not developed a transformative model that preserves local cultural values amid tourism modernization pressures. Therefore, this study aims to formulate an adaptive model based on participation and the philosophy of Tri Hita Karana. This research makes significant contributions both theoretically and practically. Theoretically, this research enriches the body of knowledge in architectural science, particularly in the study of traditional socio-cultural architectural transformations within the context of tourism. This research also introduces integrative and adaptive conceptual models that have not been previously formulated. From a practical perspective, this research can serve as a reference for local governments in developing policies to preserve communal buildings based on local culture, as well as provide technical guidance for indigenous peoples and local architects in renovating or building Bale Banjar that maintains its traditional identity. Thus, this research is not only crucial as academic documentation but also as a strategic intervention to preserve the continuity of Balinese culture amidst the ever-growing tide of modernization.

2. Literature Review

2.1. Architectural Transformation Concept

Architectural transformation is a process of change that occurs in the elements of form, function, and meaning of a building or built environment in response to social, cultural, economic, and technological dynamics. In the study of contemporary architecture, transformation is understood

not only as a physical change, but also as a shift in the symbolic and functional values associated with the space's identity and its users [1][2]. According to Somhegyi [2], adaptation to the context of the times is essential for responding to the pressures of globalization while maintaining the fundamental values of local architecture.

In the context of traditional architecture, transformation often occurs due to external pressures such as modernization, tourism, and government policies. According to Carmona [3], this process can lead to a loss of spatial attachment to culture and community if not managed by contextual preservation principles. Therefore, a conceptual approach is needed that can bridge the gap between conservation and innovation.

2.2. Social and Public Functions of Bale Banjar in Balinese Traditional Architecture

Bale Banjar, in the traditional Balinese architectural system, serves an essential function in people's lives. Gelebet [4] explained that Bale Banjar is a place for deliberative activities, religious ceremonies, art training, and social interaction that reflect the values of *Tri Hita Karana*. This social and spiritual function is inseparable from the building's physical structure, which is open, collectively oriented, and prioritizes harmony with nature and society [5][6][7].

As a traditional public space, Bale Banjar serves a role, as explained by Carr in Alsalommy and Polat [8], as a forum for inclusive social gatherings with a value structure formed by the community of its users. Therefore, the transformation of Bale Banjar should preserve the social, spiritual, and communal values inherent in the space so as not to be degraded by the pressures of modernization.

2.3. The Influence of Tourism on Traditional Architecture

The growth of tourism in Bali, particularly in strategic areas such as Kuta, has led to significant changes in the social and physical structure of traditional environments. MacCannell [9] stated that in the tourist space, there is a phenomenon of staged authenticity, where traditional elements are presented symbolically for the benefit of tourist consumption. This has an impact on the adaptation of local architectural forms to be more commercial, adapting to market tastes, and sometimes losing their original meaning.

Suwardani et al. [10] emphasized that Balinese architecture, including Bale Banjar, is increasingly under pressure as its traditional communal and ceremonial functions shift toward economic uses, such as parking areas, rental spaces, and business facilities. This study also indicates a tendency for physical adaptations to emerge in response to new spatial and functional demands. Similarly, Juniastra [11] observed that the construction or renovation

of Bale Banjar funded through government grants often results in uniform, monumental, and standalone architectural forms that overlook traditional Balinese aesthetic and symbolic principles, due to the absence of culturally grounded architectural guidelines in the implementation process.

2.4. Aesthetics and Meaning in Traditional Architecture

The aesthetic dimension of traditional Balinese architecture extends beyond visual qualities, encompassing philosophical, symbolic, and spiritual layers that shape cultural meaning. According to Alasmar [12], beauty in architecture is understood not merely through physical form, but through the perception of meaning, the depth of cultural attachment, and the expression of collective identity. In the context of Bale Banjar, these aesthetic principles are reflected in the spatial orientation systems of Sanga Mandala and Tri Angga, as well as in ornamental elements rooted in Balinese Hindu cosmology.

When architectural transformations disregard these foundational principles, they risk creating a dissonance between space and cultural meaning, leading to symbolic alienation within the community. This is consistent with Habraken's perspective [13], which emphasizes that the built environment must not only respond to change but also preserve the shared structure of meaning embedded by its users.

2.5. Community Engagement and Participatory Approaches

One significant weakness in efforts to preserve traditional architecture in Bali is the limited involvement of local communities in the planning and development process. Carmona [3] emphasizes that the success of public spaces depends significantly on the active participation of their users in shaping and managing these environments. Preservation models that rely on top-down decision-making have repeatedly proven ineffective in sustaining the socio-cultural meaning of space, as evidenced by many cases of Bale Banjar located within rapidly developing tourism areas.

In this study, a participatory approach is employed to explore the meaning and aspirations of local communities (*krama banjar*), ensuring that the formulated transformation model is adaptive, contextual, and sustainable. Thus, this study fills a gap in the previous literature, which has not integrated ethnographic and participatory approaches in the analysis of traditional architectural transformation, particularly in the context of grantees in tourism areas.

2.6. Theoretical Formulation and Research Position

Based on the literature review, it can be concluded that

there is a research gap in the integration aspect between socio-cultural functions, architectural forms, and public policy interventions in the context of Bale Banjar's transformation. Previous research has not explicitly developed a theoretical model to explain the dynamic relationships between functions, forms, and external contexts, such as tourism, globalization, and government grants. Therefore, this research is at a critical juncture to develop a theoretical framework and model for the architectural transformation of Bale Banjar, grounded in local values and contextual adaptation, as a contribution to the field of culture-based sustainable architecture.

3. Research Methods

3.1. Research Approaches and Strategies

This study employs an interpretive, qualitative approach, utilizing an exploratory case study design and incorporating ethnographic strategies. This approach was chosen because the primary focus of the research is to understand the process, function, and architectural form of Bale Banjar in the Balinese people's socio-cultural context in the tourism area in depth. The ethnographic strategy is employed to capture the dynamics of meaning, symbols, and daily practices within the community related to the Bale Banjar space, positioning the researcher as the primary instrument directly involved in the data collection and interpretation process [14].

To strengthen the methodological design, this study integrates a participatory design framework proposed by Sanoff [15] and Luck [16], emphasizing community engagement in the co-creation of spatial solutions. This approach enables the translation of intangible cultural values into tangible architectural elements within the Bale Banjar context. Participatory design workshops were conducted with Banjar members, artisans, and local architects to visualize spatial relations and develop redesign proposals grounded in shared cultural narratives.

The case study was applied to the Bale Banjar units in Kuta District, as this area is a key point of influence for tourism, modernization, and the application of government grant assistance on the social structure and physical form of the indigenous environment. Thus, this design allows researchers to trace the phenomenon of transformation in a contextual, in-depth, and multi-layered manner, according to the characteristics of the phenomenon being studied.

3.2. Location and Subject of Research

The research was conducted in Kuta District, Badung Regency, Bali Province, encompassing five urban villages (kelurahan): Kuta Village, Tuban Village, Kedonganan Village, Legian Village, and Seminyak Village. This location was purposively selected due to its intensive

tourism development, which has led to increased pressure on traditional socio-cultural spaces, particularly the Bale Banjar. Additionally, Kuta District is a priority zone for local government revitalization grants, which have triggered various transformations—both physical and functional—of these communal buildings.

To deepen the spatial analysis, a territorial mapping approach was applied, overlaying grant intervention data with traditional Bale Banjar locations. This is visualized in Figure 1, which shows the spatial distribution of Bale Banjar affected by transformation interventions across the five villages in Kuta. This map reveals the uneven intensity of transformations based on proximity to tourist zones and access to government assistance.

To analyze the key contextual dynamics influencing the transformation, a SWOT Matrix was developed. This matrix identifies the internal and external factors—categorized as strengths, weaknesses, opportunities, and threats—that impact both the function and architectural form of Bale Banjar in the modern tourism landscape (Table 1).

The research subjects included 15 Bale Banjar identified as beneficiaries of revitalization grants. Informants were selected using a purposive and snowball sampling technique to ensure the inclusion of diverse yet highly engaged stakeholders, such as:

- a. Traditional leaders (Kelian Banjar and Prajuru Desa Adat),
- b. Local architects and planners,
- c. Community leaders and youth groups (Seka Teruna),
- d. Technical implementers, and
- e. Government officials from Badung Regency's Public Works and Cultural Offices.

The informants were chosen based on their direct involvement in design decisions, management of the transformation process, and experience in balancing cultural heritage with new functional demands.

3.3. Data Collection Techniques

Data collection in this study was conducted through three main complementary techniques: participatory observation, in-depth interviews, and documentary studies. Participatory observation was conducted directly by the researcher to document the physical and social activities in Bale Banjar, both before and after the transformation. The observed aspects include spatial planning, building materials, patterns of space use, forms of social interaction, and the implementation of both customary and non-customary activities. Additionally, in-depth, semi-structured interviews were conducted with various stakeholders to explore their perceptions, experiences, values, and expectations regarding changes in the function and form of Bale Banjar. The interviews, which lasted 45 to 90 minutes, were recorded digitally and subsequently

transcribed and analyzed using a thematic approach. The third technique is a documentation study, which includes the review of various visual and written documents such as architectural drawings before and after renovation, development grant documents, planning technical drawings, Regional Spatial Plan (RTRW) and Detailed

Spatial Plan (RDTR) documents, as well as *awig-awig* or customary regulations related to the management and function of Bale Banjar. These three techniques were chosen to gather comprehensive and in-depth data, enabling a deeper understanding of the socio-architectural transformation that occurred.

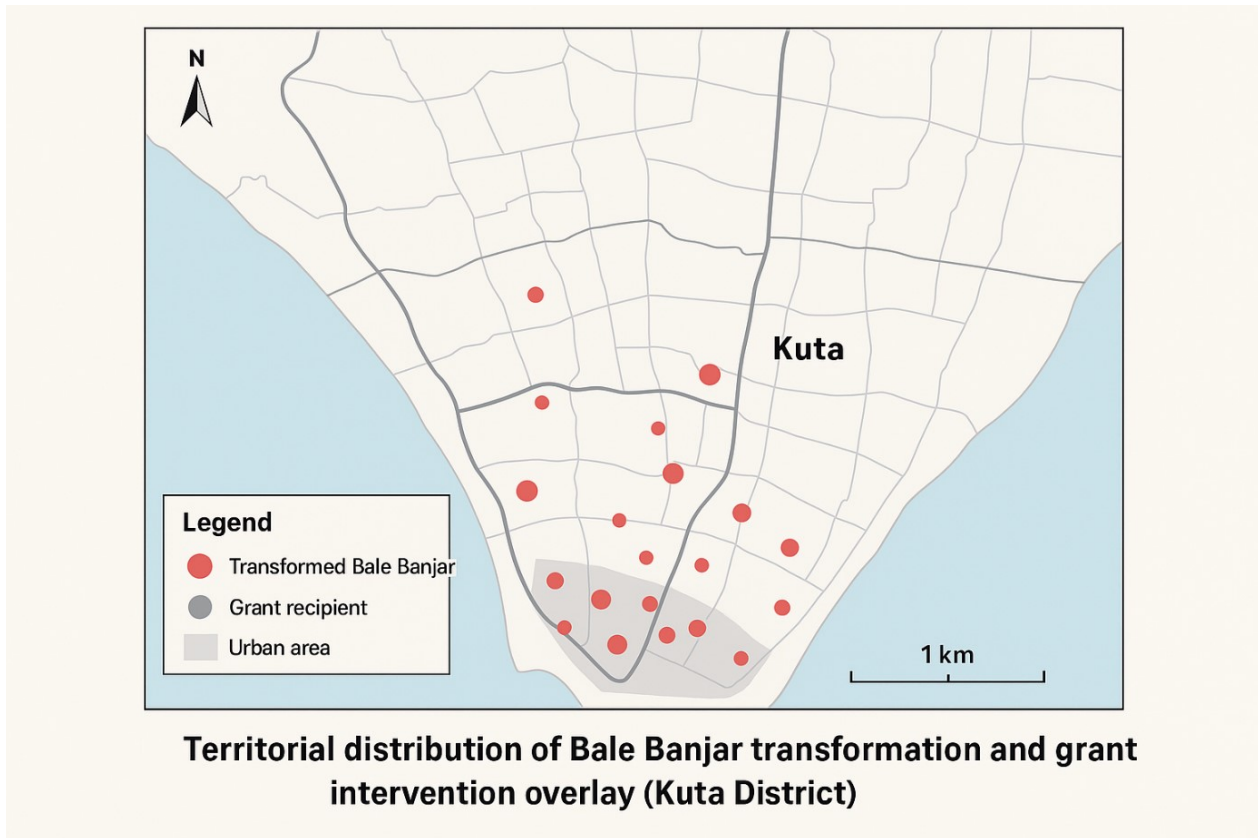


Figure 1. Territorial Distribution of Bale Banjar Transformation and Grant Intervention Overlay (Kuta District). Source: Primary Mapping and Field Survey, 2025

Table 1. SWOT Matrix of Territorial and Architectural Factors Influencing Bale Banjar Transformation

Category	Internal Factors	Impact on Function	Impact on Architectural Form
Strengths	<ul style="list-style-type: none"> - Strong community organization (<i>Banjar system</i>) - High adaptability of traditional architecture - Rich symbolic value embedded in spatial hierarchy 	Strengthens social cohesion and continuity of communal rituals	Preserves traditional <i>natah</i> layout and orientation based on <i>Tri Mandala</i>
Weaknesses	<ul style="list-style-type: none"> - Lack of architectural guidelines for renovation - Limited funding for conservation - Inconsistent implementation of local regulations 	Shifts communal spaces toward multifunctional or economic use	Leads to irregular expansion, enclosed layouts, and the use of modern materials
Opportunities	<ul style="list-style-type: none"> - Growing cultural tourism awareness - Availability of grant-based development programs - Increasing academic and policy interest in sustainable architecture 	Enables reactivation of cultural functions through tourism collaboration	Promotes hybrid architecture combining modern and traditional materials
Threats	<ul style="list-style-type: none"> - Over-commercialization of cultural space - Visual homogenization due to tourism pressure - Declining intergenerational participation in cultural activities 	Reduces social and ritual use of communal spaces	Replaces local aesthetic identity with universal, industrial-style architecture

Source: Primary Data Analysis, 2025.

3.4. Data Analysis Techniques

The data were analyzed using a three-cycle thematic coding approach and verified through document triangulation, observation, and participatory validation with indigenous leaders. The qualitative thematic analysis consisted of the following stages: (1) transcription of raw data from interviews and observations; (2) open coding to identify initial categories; (3) development of core themes based on the relationship between functions, forms, and drivers of transformation; and (4) in-depth interpretation grounded in the theoretical framework outlined in the literature review. This analytical process follows an established qualitative coding approach comprising data reduction, data display, and conclusion drawing, as described in previous methodological studies [1][13].

To ensure the validity and reliability of the data, sources and methods were triangulated by comparing data from interviews, observations, and documents. Additionally, member checking was conducted with key informants, and credibility tests were performed through discussions of preliminary results with Balinese cultural experts and traditional architects.

3.5. Model Validation and Development

The validation and model development process was conducted through a Focus Group Discussion (FGD) involving stakeholders, including traditional leaders, representatives from local governments (Culture Office, Public Works Office), architectural academics, and design practitioners. In this FGD, a draft model for transforming the relationship between functions and forms in Bale Banjar was presented to gather critical input on the model's feasibility, flexibility, and acceptability in the field.

Inputs from the FGD are used to revise and refine the model into a conceptual framework that is applicable and contextual. Validation is carried out qualitatively through expert judgment and participatory validation approaches, ensuring that the resulting model accurately represents the local socio-cultural reality while being adaptable to the challenges of modernity.

3.6. Research Ethics

This study upholds the ethical standards of qualitative research by obtaining written consent (informed consent) from all informants before the interview, ensuring the confidentiality of their identities, and providing them with the opportunity to withdraw at any time. This research is

also guided by the ethics of socio-cultural research, which involves respecting the local community's customary values and social structures.

4. Results and Discussion

4.1. Transformation of the Function of Bale Banjar

The transformation of the function of Bale Banjar in Kuta District reveals a significant shift from its initial sacred and social functions to more economic and pragmatic ones. The original function of Bale Banjar as a place for deliberation, the implementation of traditional ceremonies, traditional art exercises, and communal interaction has been reduced in intensity due to the pressure of space needs and adaptation to the socio-economic dynamics of the tourism area.

Some *Bale Banjar*s, such as *Bale Banjar Pekandelan* and *Temacun*, have transformed their function, now serving as shops, cooperative offices, or rental spaces that generate income. The main space, initially used for meetings and traditional ceremonies, is now blocked off and rented out as a local micro-enterprise. This change indirectly marks the commodification of customary space, in which previously collective and non-profit spaces are transformed into economic entities that operate according to market logic.

Table 2 illustrates the comparison between the original and new functions of the three Bale Banjar in Kuta District that have undergone significant transformation. Traditionally, Bale Banjar functions as a sacred and social space for meetings, traditional arts practices such as dance and gamelan, and the organization of religious ceremonies, including *pengabenan*. However, after the transformation, the three Bale Banjar experienced a fairly drastic shift in function towards economic and administrative utilization. Bale Banjar Pekandelan, for example, is now used as a rental shop and cooperative warehouse. At the same time, Bale Banjar Temacun has been converted into a collaborative office and meeting room for Village-Owned Enterprises (BUMDes). The Bale Banjar Pande Mas is now rented commercially by wedding organizers for event organizing. These findings reinforce the general pattern identified in the study, namely that as many as 10 out of 15 Bale Banjar studied have switched from communal functions to secondary functions oriented towards economic aspects. This marks a shift in the value and orientation of communal space use amid modernization and tourism pressures.

Table 2. Comparison of the Original Function and New Function of Bale Banjar in Kuta District

Yes	Name Bale Banjar	Original (Traditional) Functions	New Function (Post-Transformation)
1	<i>Bale Banjar Pekandelan</i>	Traditional meetings, dance rehearsals, and ceremonies	Rental shops, cooperative warehouses
2	<i>Bale Banjar Temacun</i>	Deliberations, social activities	Cooperative offices, BUMDes meeting rooms
3	<i>Bale Banjar Pande Mas</i>	Gamelan training, stunt	Rented for wedding organizers

Source: Primary Data Processing, 2025

Figure 2 illustrates the trend of incorporating commercial functions into Bale Banjar in Kuta District, in response to the economic dynamics triggered by tourism. Based on the data, as much as 64% of Bale Banjar has been converted into rental space, including shops and offices, directly generating financial income for the community. The other 21% is used to support internal economic activities, such as cooperative operations or business units managed by the banjar itself. Meanwhile, only 15% of Bale Banjar still maintains its pure function as a traditional communal space, such as a place for deliberations, ceremonies, or conventional art exercises. This trend indicates the dominance of economic values in the use of customary spaces, which cannot be separated from the pressure of tourism, local economic pragmatism, and the absence of conservation regulations based on cultural values. Empirically, this graph confirms that the transformation of the Bale Banjar function is not just a functional adaptation, but also reflects a shift in social and cultural values within the communal space of the Balinese people in the tourist area.

Figure 3 illustrates the percentage of utilization of additional commercial functions in the 28 Bale Banjar studied in Kuta District, indicating a strong trend towards an economic orientation in the management of communal

spaces. Data show that as much as 64% of Bale Banjar has been used as rental space, such as shops and offices. In comparison, 21% is used to support internal business activities, including cooperatives and business units managed by the Banjar community. Only 15% still maintain their purely traditional function as centers of social, spiritual, and cultural activities. This phenomenon indicates the transformation of Bale Banjar from a public space grounded in communal values to a pragmatic, economically oriented functional space.

On the one hand, these changes reflect the adaptation of local communities to economic pressures, particularly in the context of competitive and growing tourist areas. This transformation also strengthens Banjar's financial independence in the short term. However, it also shows the degradation of the sacred and social values that have historically been the soul of traditional Balinese architecture. Cultural activities that were previously a top priority have now shifted to secondary status, often becoming symbolic and activated only during the implementation of major ceremonies or religious holy days. This image also represents the dilemma between economic needs and efforts to preserve cultural values in the architectural spaces of the Balinese community in the modern era of tourism.

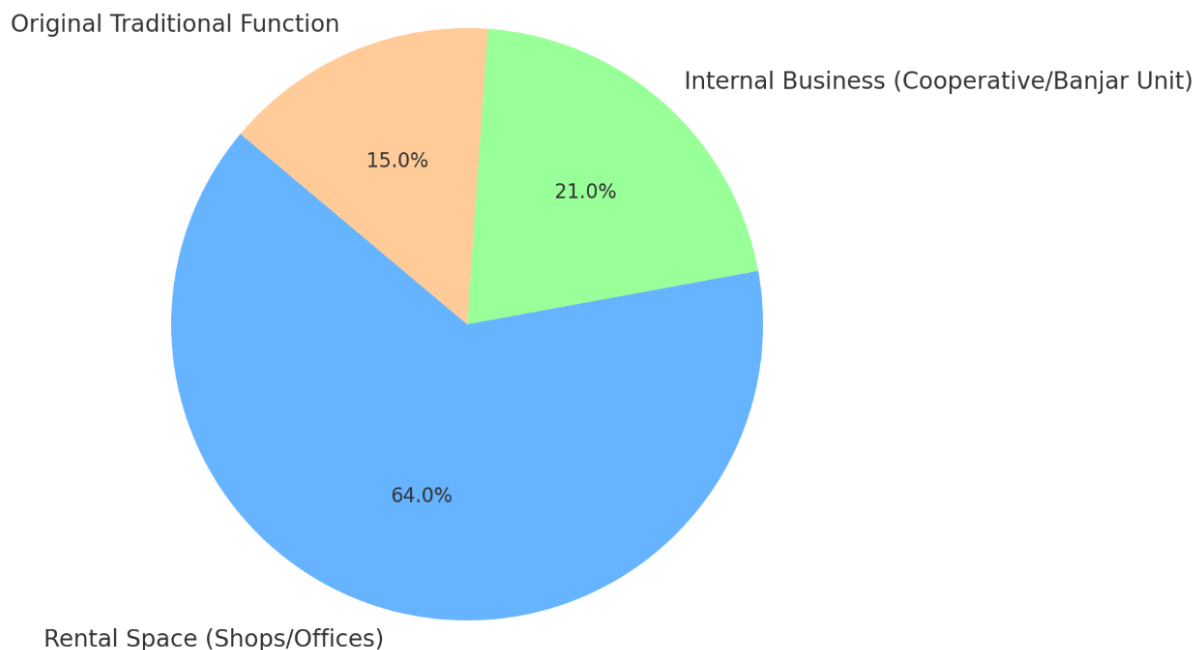


Figure 2. Trend of Adding Commercial Functions in Bale Banjar. Source: Primary Data Processing, 2025

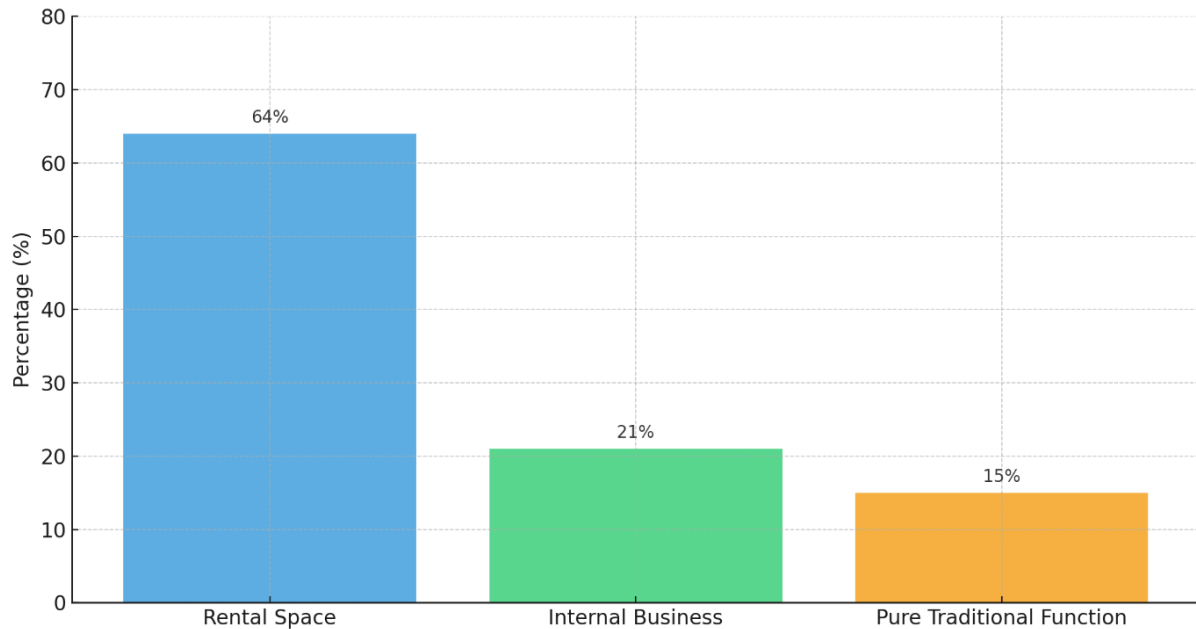


Figure 3. Percentage of Bale Banjar that has additional commercial functions. Source: Primary Data Processing, 2025

4.2. Transformation of the Architectural Form of Bale Banjar

The change in the function of Bale Banjar has also encouraged a fairly drastic transformation of architectural forms. In general, the traditional Bale Banjar is characterized by an open structure, a high roof, wooden columns, and a spatial orientation that follows the principles of *Tri Hita Karana* and *Sanga Mandala*. However, field observations show that most Grant Bale Banjar have experienced a total closure of the space, with permanent walls and limited ventilation. The form that was initially open and communal became closed, grand, monumental, and isolated from its surrounding environment.

Figure 4 shows a striking comparison between the traditional Bale Banjar architecture and the modern post-renovation Bale Banjar in the Kuta District. The traditional Banjar bale (pictured left) exemplifies an open-space typology, with palm trees, stone floors, and wooden columns as the main structural elements. This design reflects the principles of Balinese architecture, which are oriented towards simplicity, openness, and harmony with the natural environment. It upholds the concept of *Tri Hita Karana* and *Sanga Mandala* in spatial planning.

In contrast, the renovated Bale Banjar (pictured right) shows a transformation in form into a two-story building with modern architectural elements, such as a flat or

sloping spandex roof, massive concrete walls, shiny ceramic floors, gypsum ceilings, and industrial and metallic color schemes. In fact, the use of air conditioning (AC), artificial lighting, and closed partitions has replaced the natural cross-ventilation systems commonly used in traditional buildings.

This transformation signifies a shift in societal aesthetics from the values of cultural and community fingerprint to the adoption of a modern, universal style associated with efficiency, modernity, and social status. Building materials also changed from local materials, such as padas stone, red bricks, palm oil, and ironwood, to industrial materials, including reinforced concrete, mild steel, and tempered glass. This process reflects a design paradigm that emphasizes visual homogeneity and functional practicality over the expression of cultural identity.

From the perspective of cultural architecture, this phenomenon reveals the disruption of communal space identity, where the symbolic, cosmological, and philosophical elements of Balinese architecture are marginalized. This can have profound implications for the degradation of socio-spiritual values that are heritably embedded in the function and form of Bale Banjar. Thus, the transformation of form is not only a technical design problem but also a reflection of changing values among indigenous peoples, who are now facing a tug-of-war between cultural preservation and the demands of tourism modernization.



Figure 4. Visual Contrast of Traditional Bale Banjar Architecture and Modern Bale Banjar Renovation in Kuta. Source: Field Documentation, Researchers, 2025

4.3. Transformative Drivers

The transformation of the function and form of Bale Banjar is influenced by various factors, both from the community and from the external environment. The four main factors identified in this study are:

1. **Socio-Cultural Factors:** There has been a shift in lifestyle among the younger generation, who tend to be less active in traditional activities. The social function of Bale Banjar as a place of informal communication and education is increasingly weakening because community activities are more sucked into the world of work and digital. The value of cooperation began to give way to the logic of individualism and efficiency.
2. **Economic and Tourism Factors:** The strategic position of Kuta District as the center of Bali tourism puts Bale Banjar under the pressure of the spatial economy. The need for business space and economic activities encourages people to use the banjar space as a source of income. A pragmatic orientation to short-term economic value often supersedes aesthetic considerations and cultural values.
3. **Government Policy Factors:** Grant assistance from local governments intended for the construction of Bale Banjar has not been equipped with technical guidelines governing local value-based designs. As a result, many Bale Banjars are built to contractors' general design standards, without adhering to traditional Balinese architectural standards.
4. **Globalization Factor:** The entry of modern values through tourists and outside architects affects people's perception of the image of progress and modernity. The symbol of progress is now associated with the form of closed, grandiose, air-conditioned buildings that utilize cutting-edge technology, ultimately shifting the collective taste towards traditional design.

Table 3 presents a systematic mapping of internal and external factors that contribute to the transformation of the function and architectural form of Bale Banjar in the Kuta area, Bali. This analysis reveals that the transformation process is not the result of a single factor, but rather a complex interaction among socio-cultural dimensions, economic pressures, government policies, and the

influence of globalization. Each category of factors shows a direct link not only to the shift in the function of communal space but also to changes in the building's physical shape.

From a socio-cultural perspective, changes in the lifestyle of the younger generation are the primary factors contributing to a decline in the intensity of traditional activities in Bale Banjar. The lack of interest in conventional activities triggers a shift in the space's function, especially for non-communal activities. This has an impact on the design of spaces, which tend to be expanded and functionally flexible for activities outside of custom, such as business meetings or modern social activities.

Economically, the local community's strong need for business space encourages leasing part of Bale Banjar to third parties. This has led to changes in internal spatial planning through the addition of permanent partitions and commercial facilities such as cash registers, storefronts, and billboards. Spaces that were previously open are now experiencing spatial fragmentation to meet new functional needs.

In the realm of government policy, it was found that the provision of renovation grants is often carried out without accompanying technical guidelines for locally based architecture. As a result, many Bale Banjars were renovated using a uniform design approach that did not take into account the local socio-cultural context. The impact of this policy extends not only to the homogenization of additional functions (for example, as BUMDes or cooperative offices), but also to the homogenization of building forms, characterized by multi-storey designs and facades that tend to be monolithic.

Meanwhile, globalization is accelerating the penetration of modern values into aesthetics and spatial utilization. The entry of popular culture and global tourism has led to a shift in the orientation of Bale Banjar, transforming it into an entertainment space and cultural tourism destination. The impact on building forms is very significant, particularly in the use of industrial materials such as mild steel, reflective glass, and exposed concrete, which replace local materials. The sacred, traditional aesthetic has been displaced by a more minimalist, commercial style of modern architecture.

Table 3. Analysis of Internal and External Factors Driving Transformation

Category	Factor	Impact on Function	Impact on form
Socio-Cultural	Lifestyle of the younger generation	Decreased intensity of customary activities	Expanded space for outdoor activities
Economics	Business space needs	Space for rent	Addition of bulkheads and commercial facilities
Government	Grants without architectural guidance	Uniform additional functions	Homogenization of design and shape
Globalization	The entry of modern values	Entertainment & tourism functions are increased	Modern shape, industrial material

Source: Primary Data Processing, 2025

This table shows that the architectural transformation of Bale Banjar is multidimensional, reflecting a paradigm shift from a customary value-based communal space system to an adaptive functional space system conditioned by pragmatic needs and external influences. Thus, this study confirms that the transformation of Bale Banjar is the result of dynamic relationships among social structures, local economies, formal policies, and global contexts that simultaneously affect one another.

4.4. Transformation Model of Function and Shape Relations of Bale Banjar

In response to the complexity of this transformation, this study formulated a model of adaptive, contextual, and value-based transformation of the function and form relations of Bale Banjar. The model consists of five main components:

1. **Functional-Spatial Transformation.** Encouraging space adaptation through vertical and horizontal expansion, contextualized by retaining the main space for custom functions and providing multifunctional additional space on upper or side floors that can be rented. This allows economic functions to operate without compromising the sanctity of the main space.
2. **Traditional Value Integration.** The model adheres to the principles of *Tri Hita Karana*, *Nawa Sanga*, and *Sanga Mandala* in zoning the space, thereby maintaining and separating the sacred space from the profane. The placement of symbolic elements, such as *padmasana*, *peelian*, and *bale kulkul*, remains integral to the design.
3. **Material and Technology Innovation.** Integrating hybrid materials (a combination of local and modern materials), the use of solar panels, and sustainable building technologies that still respect local character. The use of modular designs and knockdown systems is also recommended, allowing the building to remain flexible in response to changes in function without compromising its basic shape.
4. **Community Participatory Model.** Encouraging the active involvement of indigenous peoples in the planning, design, and supervision of Bale Banjar's development through a creative placemaking approach and community engagement in cultural festivals, fostering a sense of belonging to the space.
5. **Sustainable adaptive management.** This model also includes a community-based management system with periodic evaluations, the involvement of customary institutions, and the enforcement of *awig-awig*, preservation charters, or local charters that ensure the continuity of the function and form of *Bale Banjar* in the long term.

Figure 5 illustrates a conceptual model that outlines the transformation of the relationship between the function and

architectural form of Bale Banjar within the context of modern tourism dynamics. This model is formulated based on field findings, ethnographic approaches, and a review of contemporary literature on urban design and community architecture. The model comprises five main pillars that interact to form an integrative framework that is adaptive yet rooted in Balinese local cultural values.

The first pillar is adaptive functional-spatial, which refers to the need to adapt the function of Bale Banjar to the community's socio-economic dynamics, without eliminating traditional tasks that are sacred and communal. This reflects an attempt at dualism of functions: maintaining traditional activities while opening up space for new functions such as rentals, economic activities, and cultural tourism. This adaptation requires flexibility in spatial planning and physical design, while still considering spatial hierarchies and local symbolic values.

The second pillar is the integration of local values, particularly the principles of *Tri Hita Karana* and *Sanga Mandala*, as a philosophical basis for arranging space and function. The concept of *Tri Hita Karana* — harmony between humans, nature, and the Divine — provides an ethical framework for a non-exploitative transformation. At the same time, *Sanga Mandala* regulates hierarchical, Balinese cosmology-based zoning and spatial structures. The integration of these values preserves Bale Banjar's symbolic and spiritual meaning, even though it has undergone modifications in form or function.

The third pillar emphasizes the importance of material and technological innovation. In this context, transformation need not be at odds with modernity, as long as the choice of materials and technology still takes into account the principles of sustainability and local aesthetics. The use of new materials, such as concrete, glass, or light steel, needs to be directed to blend with traditional elements, such as *padas* stone or local wood, through a contextual design approach.

The fourth pillar is community participation, which is key to ensuring the transformation's legitimacy. The involvement of banjar people, traditional leaders, local architects, and the younger generation in the planning and design process ensures that change is not solely driven by external interests such as tourism. Still, it reflects the aspirations and internal needs of the indigenous peoples themselves. This participation also builds a sense of belonging and strengthens the social sustainability of the communal space.

The fifth pillar is adaptive management based on customary regulations, which emphasizes the need for flexible yet customary norms and rules (*awig-awig*) within management institutions. In this context, the revitalization of Bale Banjar needs to be supported by formal and informal regulations that are adaptive to social, economic, and environmental changes, while still maintaining the basic principles of Balinese architecture.

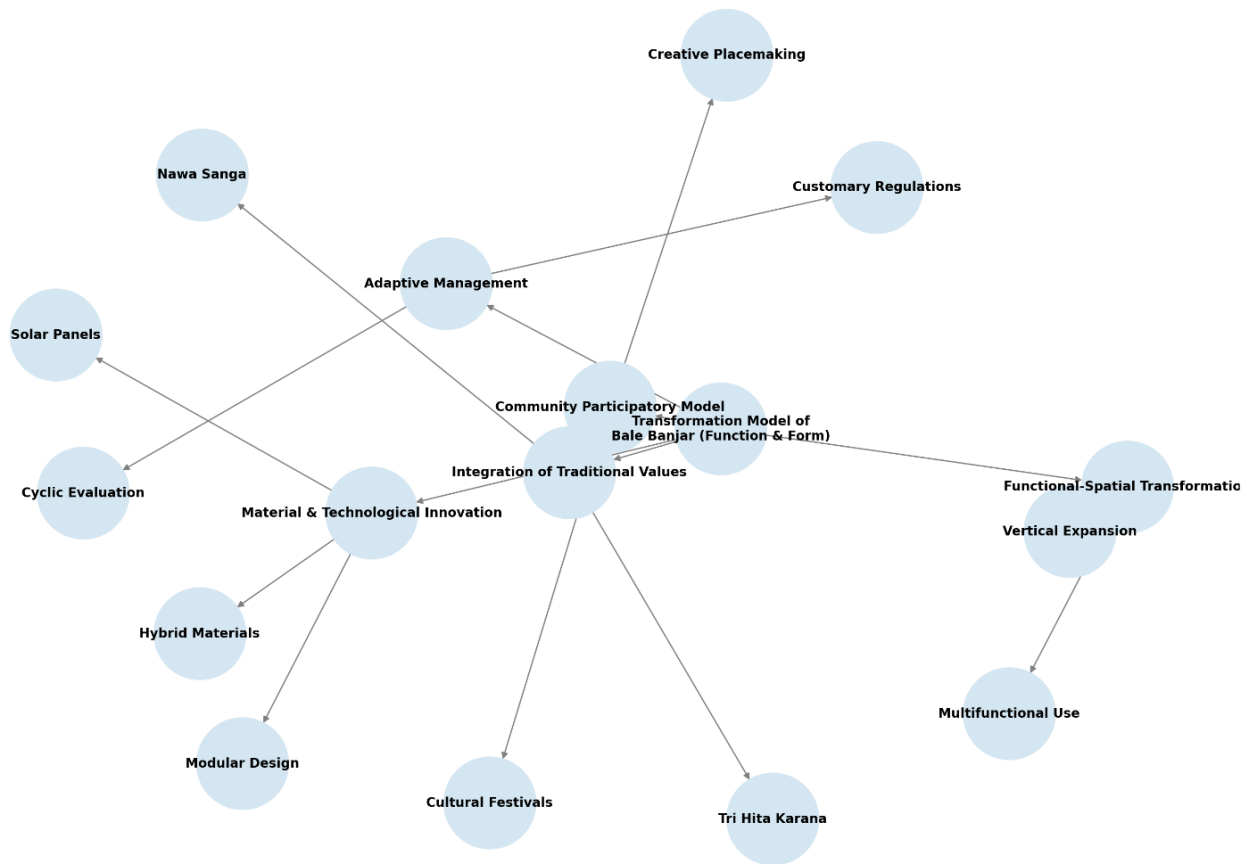


Figure 5. Conceptual Model of Bale Banjar Transformation in the Context of Modern Tourism

This model contributes to the development of urban design theory based on local values, as proposed by Carmona [3], by incorporating community aspects and the pressures of globalization in tourist areas. The uniqueness of this model lies in its ability to bridge the tension between preservation and modernization. In other words, this model is not only normative but also operational and applicable to the formulation of policies for the development, restoration, or adaptation of Bale Banjar in tourism areas that are experiencing spatial and economic pressure.

Overall, this model is expected to serve as a conceptual and practical framework for architects, planners, and local stakeholders to maintain the sustainability and relevance of Bale Banjar in the contemporary era. With this approach, Bale Banjar is not only kept as a cultural artifact but also developed as a dynamic, participatory, and meaningful living space for Balinese people across generations.

5. Conclusions

This study reveals that the transformation of the function and architectural form of Bale Banjar in Kuta District, Bali, is an adaptive response to multidimensional pressures, including the rapid growth of the tourism sector, the entry of global values, changes in local lifestyles, and development policies that have not fully accommodated

the principles of cultural and community fingerprint. Functionally, Bale Banjar, which initially had a sacred and social role as a center of traditional activities, is now experiencing a significant shift towards economic and administrative functions. This is reflected in the use of space as a place of business, as cooperative offices, and for rental to other commercial purposes. In form, there is a transformation from open structures made of local materials such as wood, palm oil, and red bricks, to closed, multi-storey buildings, and using modern materials such as reinforced concrete, shiny ceramics, and flat roofs that reflect universal architecture.

These changes not only show symptoms of spatial adaptation but also reflect a shift in aesthetic paradigms and the meaning of space within local communities. The absence of preservation regulations and technical guidelines grounded in Balinese architectural values in government assistance schemes has led to the homogenization of form and the weakening of the local character of *Bale Banjar*. In response to this complexity, this study formulated a conceptual model of the transformation of function-form relations that is integrative and contextual. The model consists of five main pillars: (1) functional-spatial adaptation to contemporary needs; (2) the integration of traditional values such as Tri Hita Karana and Sanga Mandala in spatial planning; (3) material and technological innovations that still pay attention to the

local context; (4) active participation of the community in the design and management process of *Bale Banjar*; and (5) strengthening the management system based on customary regulations and continuous evaluation.

Based on these findings, it is recommended that the local government develop technical guidelines for the development and revitalization of Bale Banjar based on traditional Balinese architectural values and require their application in every grant program. Indigenous peoples need to strengthen collective awareness about the importance of maintaining the communal function and architectural form of *Bale Banjar* as a living cultural heritage. Architectural practitioners are expected to apply a contextual design approach that considers not only technical aspects but also spiritual, symbolic, and socio-cultural aspects. Academic and research institutions also play an essential role in developing education and research grounded in the preservation of local community architecture.

For the next direction of research, it is recommended to conduct quantitative and experimental studies to measure public perception of the transformation of the function and form of *Bale Banjar*, as well as its implications for social cohesion and cultural identity. Cross-regional studies (urban–rural) can expand the scope of model validation. The development of a spatial-based and participatory digital monitoring system, as well as the design of hybrid architecture prototypes that reconcile tradition with contemporary needs, is also an essential direction for addressing the challenge of revitalizing Bali's communal architecture amid the dynamic flow of modernity.

Thus, the model offered in this study not only makes a theoretical contribution to the development of locality-based architectural studies but also presents an applicative strategy for cultural preservation and the management of adaptive, contextual, and sustainable communal spaces.

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