

## **REVEALING THE IDEOLOGY BEHIND THE MINIMALIST OF RESIDENTIAL DEVELOPMENT PRACTICES IN SOUTH KUTA**

I Made Pande Artadi <sup>1</sup>, A. A. Ngurah Anom Kumbara <sup>2</sup>, Putu Rumawan Salain <sup>3</sup>, Ida Bagus Gde Pujaastawa <sup>4</sup>

<sup>1</sup>Institute of Arts, Indonesia, <sup>2</sup>Cultural Studies Study Program, Faculty of Arts, Udayana University, <sup>3</sup>Faculty of Technic, Udayana University

<sup>4</sup>Cultural Studies Study Program, Faculty of Arts, Udayana University

Email: <sup>1</sup>[m.artadi@yahoo.com](mailto:m.artadi@yahoo.com), <sup>2</sup>[anom\\_kumbara@unud.ac.id](mailto:anom_kumbara@unud.ac.id), <sup>3</sup>[rumawansalain@yahoo.com](mailto:rumawansalain@yahoo.com), <sup>4</sup>[guspuja@gmail.com](mailto:guspuja@gmail.com)

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### **ABSTRACT**

The practice of developing minimalist residential design in South Kuta is increasingly being accepted massively in Balinese society. The residential design carries the values of modernity and is independent of the environmental context and values of Balinese culture. Its physical appearance is geometric, simple, clean and without ornamentation. The minimalist residential development and acceptance is contrary to the Bali Provincial Regulation No. 05 of 2005 concerning Architectural Buildings which require all buildings including residential buildings to display Balinese style. Massive acceptance of this residence has implications in the dimensions of Balinese environmental, social and cultural identity. The research objective is to uncover the ideology behind developing and accepting minimalist housing in South Kuta; and reveal its implications for Balinese culture. For this purpose, the research approach used is the Cultural Studies and Design Studies approach. The type of data collected is qualitative data which is then analyzed by interpretive qualitative analysis methods. To understand and interpret data, deconstruction theory, semiotics and identity theory are used. The results of the study revealed that there are three ideologies behind developing and accepting minimalist occupancy in the middle of South Kuta society are capitalist, materialistic and functional-rationalist ideologies. The implication of the receipt of this residence in the community is the chaos of traditional residential values and deprivation of Balinese identity.

Keywords: Ideology, minimalist architecture, functionalism-rationalism.

### **INTRODUCTION**

Change is a reality that cannot be avoided and is a part that always color every civilization journey of a society. In this world there is no static civilization in the eternal sense,

but dynamic along with the development of the needs of its people (Pitana, 1994). Likewise, the form of housing that always develops along with the increasing demands of society, the development of science and technology. This fact is increasingly seen when there is a wave of globalization that makes the culture of each nation always in the process of transformation. The architectural symbols, meanings and language that were once agreed upon in traditional communities were subsequently eroded in global forces which led to a process of homogenization, threatening sustainability, eliminating its existence and even losing its identity. Globalization as part of the process of cultural homogenization is also emphasized by Piliang who views globalization as a process of expanding the influence of capitalism and a liberal democratic system that leads to cultural homogeneity, so that every place including the urban environment looks the same and uniform including the form of housing (Piliang, 2010).

Historically, the people of Bali are known as people who are very firm in carrying the values of tradition and maintaining local culture, including architecture. This fact is shown by the presence of various discourses in the development of Balinese civilization that seeks to counteract and anticipate the negative effects of globalization, such as: *Baliseering* discourse, Cultural Tourism, to the *Ajeg Bali* discourse. This fact shows that the Balinese are very determined in maintaining the integrity of their cultural heritage.

The determination of the Balinese people for tradition should also influence the behavior of the community in building their dwellings, but the reality is that some have begun to abandon the characteristics of traditional Balinese dwelling and even turn to the concept of "minimalist" dwelling. This residential design carries the values of modernity by prioritizing the function, strength of the ratio, and ignoring the past (ahistorical). The design expression is geometrical, simple, clean without ornamentation and is independent of the environmental context and values of Balinese culture. The minimalist residential development and acceptance is contrary to the Bali Provincial Regulation No. 05 of 2005 concerning Architecture of Buildings which require all buildings including residential buildings to be of Balinese character. This becomes interesting and important, because if it continues then what the hopes and ideals in the 'Ajeg Bali' movement to strengthen and strengthen Balinese culture is in fact far from expectations, even the concern for the sinking of Balinese identity in the current globalization is increasingly apparent. No less interesting is what happens is that the government as a policy maker and regulatory enforcer seems to be silent and allows this

to happen. Regional Regulation No. 5 of 2005 which is expected to be a guideline for stakeholders in controlling residential development practices, at the implementation stage deviates from the provisions. Minimalist housing is increasingly developing and accepting massively in the middle of Balinese society in the District of South Kuta. Massive acceptance of this residence has implications in the dimensions of Balinese environmental, social and cultural identity.

Based on the description, the research problems, namely: (1) what is the background of developing and accepting minimalist residential design in a massive way in South Kuta even though in reality it is contrary to the characteristics of traditional Balinese dwelling? (2) What are the implications of developing and accepting minimalist dwelling in South Kuta?

## **RESEARCH METHODS**

The science approach used as a starting point in research is the Cultural Studies and Design Studies approach. This research was conducted in Kuta Selatan District, Badung Regency, Bali. This sub-district was chosen because three major local Balinese developers as the unit of analysis are in this district and even most of the residential products are in the area of South Kuta. There are two types of data sources used in research, namely primary and secondary data sources collected through field methods and library methods. All data were analyzed using the Qualitative Interpretative method. This analytical method is pursued through three stages, namely: (1) data reduction stage; (2) data display presentation stage; and, (3) the stage of drawing conclusions. To understand and interpret the data used Deconstruction theory, Semiotics and Identity theory.

## **DISCUSSION**

Piliang and Jaelani (2018) say that Ideology as the science of ideas is present through a continuous process in the context of creating meaning to distinguish themselves from others. Ideology is a belief about the world, ourselves, and others that tends to be accepted uncritically, as something natural and unchanging (Piliang & Jaelani, 2018). Williams views ideology as a belief system that is illusive of the character of a particular class or group through the process of forming meaning or ideas (Williams, 1977). This means that ideology is an idea that is trusted and can be accepted in a person or group of people massively even if it is false or illusive.

From this definition it can be understood that the ideology in this case can build a belief in a person or Balinese people to see minimalist dwelling from a certain point of view, although it is accepted uncritically but can be trusted naturally without being questioned. Ideology is able to move the way of thinking of Balinese people who seem to contain logical values but the reality is irrational, false and tends to be illusory. This happens because this ideology works in a process of thinking that is normative, natural and natural so that it can generally be accepted as something that is natural and does not even need to be questioned anymore.

The results of the study revealed that the ideology behind the development and acceptance of minimalist residential design in South Kuta is the ideology of capitalism, materialism and functional-rationalism. These three ideologies are the driving force behind the practice of residential development so that minimalist residential design can be accepted in the midst of Balinese society in South Kuta. In fact, minimalist residential development is increasingly developing and accepting massively amid the people of South Kuta. The growth in the number of minimalist houses which is increasingly high causes the face of housing in this region to change into an urban environment with a visual form that tends to be rigid, industrial and foreign in local contexts. The image of Balinese dwellings that were previously unique and have an identity, were later eroded in the flow of modern waves with an urban atmosphere, and global image. The three ideologies as important aspects underlying the practice of residential development are spelled out more sharply in the following description:

#### **a. The Ideology of Capitalism**

Marx said that capitalist ideological capitalism is a means used by the dominant class or the ruling to distribute ideas, so that it can be accepted fairly by the whole society (Sanderson, 1993). In the industrial world the practice of capitalism is clearly seen with all kinds of forms of production and reproduction to be made into commodities and marketed with the sole purpose of looking for profit. The power of production in this case is not to explore the use value (utility value) but to find more value (profit) from the exchange rate.

To pursue high profits, the presence of products for capitalism is not based on needs, but relies on millions of 'desires' and libido that flows without limits. Daniel Bell said that in this condition of society, what is called society is actually not a group of people who have a common interest, but a combination of individual atoms looking for various forms of pleasure,

satisfaction and prosperity of each. The economic machine becomes a place where each individual atom is tripping, cheating, nudging and preying (Bell, 1976).

In the case of this study the influence of capitalist ideology is evident from the various efforts of developers in fulfilling the desire to take maximum profits through various means, namely ignoring local architectural values, as well as violating and opposing the provisions of the Provincial Regulation of Bali No. 05 of 2005. Developers tend to override characteristics of traditional Balinese architecture. The developer's compliance with the Local Regulation is only at the level of proposing a Building Permit (IMB), then in the development process the developer deliberately overrides the principles of local Balinese dwelling, because it is considered to be in conflict with minimalist residential values. To smooth out these desires, developers often collude with unscrupulous regional devices.

Local regulations are only enforced in the licensing process, so that housing development project permits are issued by the government. Meanwhile, the style and image of the dwelling when built tend to follow the tastes and demands of the market, without considering prevailing regulations. The fact that occurs is that almost most of the residential products that have been built are minimalist by prioritizing physical shapes that are geometric, formal, rigid, and far deviating from the principles of local Balinese architecture as stipulated in Regional Regulation No 05 of 2005.

The rise of residential development that deviates from the IMB standard provisions has been realized by the local government, but the government as the enforcer of the regulation remains silent and allows this to happen. The reasons for building considerations are often justifications for the government not to enforce these regulations. As a result, the same deviation is more often done by developers, minimalist residential development practices become increasingly massive.

The regional government, through the regional work units, should be a part that plays a role in the control process. The regional apparatus should carry out various executions of sanctions against violations that occur. However, the reality that occurs is colluding with developers by obscuring regulations, allowing violations to occur, and providing an opportunity to distort the regulation network for their interests. This condition is said by Jean Baudrillard in *The Perfect Crime* (1997) is a form of hyper-criminality, which is 'crime that transcends crime'. Law enforcement officials commit acts of violation of the law, actions that obscure the principles of regulation and even destroy traditional Balinese values.

For Michael Foucault, such behavior is part of a state of mind disorder or the phenomenon of madness. A condition in which humans are blinded to lustful desires, unable to control and tame desires (Foucault, 1989). Foucault's explanation can represent the desire of capitalism which always tries in any way to look for opportunities for the release of its energy for profit alone. This behavior is pursued in ways that break the law, defy regulations, break morality and crush taboos. In this case the ideology of capitalism in the practice of developing minimalist housing has penetrated even dismantled every boundary of the value system, norms and even regulations that apply in society.

In addition to this, the practice of capitalism also utilizes loopholes in information technology advancement through social media advertising to manipulate actions in order to influence and attract consumer interest. Advances in virtual technology produce an illustration of residential product advertising that exceeds reality. Virtual technology in the design stage makes it easy for architects to create artificial or superficial residential simulations by imaging engineering and taking over the natural world of reality. Illustration of residential product advertisements owned by developers juggle the natural conditions of Bukit Jimbaran in South Kuta which tend to be hot, dry and barren into a cool and beautiful residential area. This is what Baudrillard said as hyper-reality, which is something that goes beyond or beyond reality itself. The new reality that exists transcends reality, in which all things present themselves as if they were something, even though it is not itself (Baudrillard, 1981).

The residential environment that is present as a result of the sophistication of computer simulation technology (computer-simulated environment) can be said to be the world of simulacra that is "imitation of reality", where in semiotics a marker is a simulacrum as something that does not duplicate something else as a reference model, will but duplicates itself. Therefore the markers in this product illustration no longer have a natural relationship with reality, even completely cut off with reality. In semiotics the signs that build the image of dwelling in this illustration are said to be false signs (pseudo sign), that is, the sign shown in the illustration of the dwelling environment is not genuine, artificial, even 'fake'. Markers that build as if in fact (original), but fake. This reality by Boudrillard is said to be 'masks and perverts as basic reality' which is 'masking reality through signs' (Baudrillard, 1981).

In this case the practice of developing minimalist residential design in South Kuta is a form of capitalist ideology that has led to the awareness of the Balinese people in a condition where reality has been taken over by models or simulations of reality. The instincts of

developer capacity appear by creating new realities, namely imaginary realities that seem real. The hope is to be able to influence and foster consumer interest in buying these residential products.

### **b. Materialism Ideology**

Materialism is a belief that does not recognize the nature or reality other than material that can be touched, touched, observed, measured, and observed. All that is not material is only an illusion or fantasy. The nature of reality is material nature. Materialism promotes the elimination of mental and spiritual values, removes religious values, does not believe there are other forces in the visible world, and cast doubt on religious doctrines. Such a skeptical attitude was made by Karl Marx as the originator of Dialectical Materialism. For him the factors that hinder the development of society are religious groups who are seen as capitalists, because religion is used as a tool to maintain their dominance. Religion is like opium for people who can lull it, so they cannot understand the real problem or pain that they have to solve or cure. Religion is like a drug that does not cure illness, but only reduces pain. Religion helps reconcile the ruling class and provide an illusory hope for a better spiritual world in the future (Haryanto, 2015).

Hidayat in his writing entitled "Design as an Ideology Phenomenon" said that the ideology of materialism as a notion that considers that nature was created is to be processed and solely in order to meet the needs of life and human pleasure. The concept of thinking and way of looking like this further separates man from nature, there is no more equality position between humans and the universe. This understanding views all other living creations (animals and plants) as beings without souls, because it is treated like an object without a soul (Hidayat, 2011). The statement asserts that materialism breaks the fabric of harmonious relations between humans and the universe (microcosm and macrocosm). Humans are free to process and treat nature to meet material needs as a source of happiness. This means that the form of dwelling that carries this ideology avoids the forms that were born from religious symbolic expressions but prioritizes the mind, true, logical and free from delusion and falsehood.

In the practice of developing minimalist housing in South Kuta, it is apparent that materialist ideology clearly underpins the nature of architect thinking. The expression of materialism can be seen from the planning stage (design stage) to the final manifestation in

the field. In the planning process the architect as part of the developer never considered the values of traditional Balinese architecture which originated from the Balinese belief system. The traditional concept of *ulu-teben* or sacred-profane space with unique and specific zoning patterns has been removed. Sacred-profane values in the traditional spatial layout no longer appear in minimalist dwellings. In the design process, i.e. in spatial organization, they consider pragmatic functions and interests. Spaces with limited land are optimized to meet the needs of functions that have been standardized by the developer. The orientation is to optimize the use of space so that minimum standards are met for living rooms, bathrooms, bedrooms, kitchens and car parking spaces.

The representation of materialism in minimalist housing is to reject and negate principles that contain religious values and symbols. The representation of this concept of thinking is clearly seen in the illustration of the advertisement pamphlets for the residential products sold. The main thing in advertising is the material reality, which is seen and felt by the five senses, which is measurable, pursuing outward form and consideration of pragmatic functions. Consideration of local architectural values born and sourced from local belief systems is no longer a potential product advantage and must be prioritized. However, design style, price, strategic location, number and completeness of spaces (material entities) are priorities. In this case minimalist housing only accommodates the needs of modern society without leaving space to protect the activities of the 'Contemporary' Balinese people who still adhere to the value systems and norms inherited by their predecessors.

The ideology of Materialism has diminished sensitivity or deviated the sensitivity of developers to the environment of the universe. Instinct wants to separate oneself from the universe increasingly sharply seen in residential designs that are artificial, in the sense of unnatural and not integrated with nature. Imitation materials for industrial products for finishing materials occupy increasingly dominating. Ceramic tiles with natural stone patterns and characters replace the function of local materials based on local industries, such as: Pejaten Brick, Tulikup Rub Brick, Darmasaba Rub Brick, Taro sand stone, Silakarang sand stone, Kerobokan sand stone, Kelating sand stones and Sambiran sand stone. This means that minimalist residential design has ruled out Regional Regulation No. 5 of 2005 which promotes the use of local materials as one of the principles in creating and implementing ATB characters. This fact is part of the ideological perspective of materialism which tends to keep

a distance from all things that are natural and natural, without creating a residential design that can interact with the environment in which it was built.

Materialism also appears in the relatively closed nature of minimalist residential design. Minimalist housing as a building mass forms an environment separate from the natural environment. Minimalist residential design tends to be closed, openings on the walls (fenestration elements) are quite small and minimal to create a pattern of interaction of space and outside which is very limited. Representation of materialism in this dwelling is the behavior of the occupants who are instructed by the architect to tend to keep their distance and limit themselves in interacting with their exterior environment.

This fact is very contradictory to the concept of local housing which tends to be open, where every time the building faces court yard (the *cathuspata* concept). Openness in traditional Balinese dwellings creates an uninterrupted flow of space between the exterior of the dwelling to the interior of the dwelling. The unity between interior and exterior spaces in traditional dwellings in Bali reinforces the meaning of the unity of harmonious relations between humans (microcosm) and nature (macrocosm).

Materialism gives birth to a form of dwelling that is dominated by the forms of simple elements (simplicities), abstract geometric and rigid, so that the shape often looks in contrast to the surrounding environment. Geometric shapes (lines and boxes) are very clearly visible on the facade of the building, such as: roof elements, overtake, and wall composition to all elements of fenestration. These forms do not represent anything other than themselves. The presence of this form does not leave room for local Balinese image elements to enter in it. Consideration of materialism led to the design of housing following industrial logic with Western value systems. Obviously these forms exist regardless of where they are. Not sensitive to the environment and tend to attach importance to the minimalist modern image.

### **c. Rationalist-Functionalism Ideology**

Prioritizing the power of reason, reason and mind as the main source of advancement of knowledge is the concept of thinking of the ideology of functionalism. Awareness of the importance of the power of reason is a legacy from the Cartesian doctrine of Rene Descartes thought that holds that truth must be determined or obtained through evidence, logic, and analysis based on facts, not from sensory experience. Through the power of ratio and the use

of reason (logos) in every life activity, the ideal value criteria of various cultural forms are broken down and reduced to the level of essential or functional functions.

In the field of art, design and architectural ideology functionalism increasingly shows itself through a dictum "Form Follows Function" which was conceived by Luis Henry Sullivan (1855-1924). This statement was made to criticize the phenomenon of the spread of works of art and architecture that use ornaments excessively without considering aspects of function. The same phrase was also written by Adolf Loos (1908) through the dictum "Ornament is Crime". Even Loos considers that the use of ornamentation is equated with the habits of primitive people who always decorate the body and all its equipment as low taste and criminal crime (Sumalyo, 1997). The ideology of functionalism in design and architecture believes that patterns and concepts of beauty are born solely from consideration of the function of the building elements. The ideology of anti-functionalism is the repetition of old (ahistorical) forms, but prioritizes the forms that were born from new technology (reinforced concrete, glass, steel) that developed in the early XX century.

Sumalyo said that high functionalism's belief in the power of reason and logical thinking led to the development of these ideology bearers also known as 'rationalists'. The architectural form that carries a rationalist ideology has building elements (walls, roofs, doors, windows) arranged in composition and elements that all have functions (Sumalyo, 1997). Ikhwanuddin said that in functionalism, consideration of economic benefits (economic utility) becomes the main benchmark in finding forms. Everything that is not useful and not economical will be avoided. Functionalism rejects the use of patch ornaments which is more due to traditional reasons or false pretense creation (Ikhwanudin, 2005). This means that the use of ornamentation in art according to the function of functional-rationalism is in contradiction with the principle of 'economic utility' (economic utility), because there is a waste of good use of labor, time and material.

The ideology of functionalism-rationalism in the case of the practice of developing minimalist housing in South Kuta is evident through the principles of standardization. Residential products that are mass produced in several areas by three major developers are the result of the process of rationalizing the needs of human activities in space. The process of rationalization presents the categorization, classification or specification of spaces that protect the activities of the developer's version of society, so that they are absolute and always present in every product. The spaces are the living room, dining room, bedroom,

family room, kitchen and bathroom / WC. This spatial categorization is present as a result of the process of synthesis of basic activities and the process of generalizing community needs based on the developer's point of view. The complexity of activities and needs is simplified in mathematical rational formulation, the value of the product is reduced, so that what remains is only the value of the function. The result is a dwelling with a spatial organization and standard dimensions of type 36, 45, 50, 60. Spaces that exist in each type follow the standard results of rationalization from the developer.

In the functionalization-rationalization model, the floating performs a synthesis without involving the analysis of the needs of contemporary Balinese society, resulting in spatial organization and categorization that deviates from the needs of Balinese society. Contemporary Balinese society is a typical society that adopts modern values but still adheres to and considers the system of values and norms inherited by its predecessors, namely values that originate from belief systems. In understanding the traditions of various *Panca Yadnya* ritual activities, such as: *Dewa Yadnya* or rites for the God, *Resi Yadnya* or rites for the holy priest, *Manusa Yadnya* or rites for human, *Pitra Yadnya* or rites for the ancestors and *Butha Yadnya* or rites for the supra-natural spirits performed in spaces that have been determined in the traditional residential zoning system. *Yadnya* activities such as the purification ceremony for new-born baby, tooth filling, and wedding in the traditional spatial layout occupy the middle zone with clear pavilion; likewise the location of the holy place (the clan temple) occupies the main-*utamaning* zone (the concept of Sanga Mandala).

In fact, the ideology of functionalism-rationalism promoted by the developer creates a 'universal functional' space categorization according to the developer's understanding, without considering the relational background and culture of its inhabitants. The reality that occurs is that some of *Yadnya* ritual activities, especially *Manusa Yadnya* and *Pitra Yadnya* can be carried out anywhere without considering the values and hierarchy of space (*utama-madia-nista*), as a result of the unclear function and value of space from the viewpoint of local value and belief systems. . In this case the minimalist residential area of South Kuta has failed to interact with the Balinese people as residents. Minimalist dwelling is not able to effectively communicate with its main user, but rather consider rational functions and minimalist imagery. Standardization of housing as part of the developer's ambition to build a housing model for everyone (universal) and in all places, regardless of where the shelter is located.

Functionalities that are carried out fanatically and blindly cause a loss of Balinese authenticity, as if they no longer value and present a local image with the richness and uniqueness of its form. The minimalism housing that was developed in South Kuta only looked at the terminology of function alone. Geometric forms are present in the poor meaning (content) of both the shape and contents. The obsession of the developer to carry out functional reasons gives birth to geometric shapes that create formal, stiff expressions and do not even represent a dwelling. Ideology Functionalism-rationalism triggers the presence of a homogeneous environment, a monotonous environment, an environment that loses its self-image and even loses its identity. The developer's instinct to break away with local principles, then create a uniform visual region between one another. Functionalism-rationalism breaks away from the context of the Balinese cultural environment where the dwelling is built.

The implication of the massive acceptance of minimalist housing in the middle of Balinese society is the creation of disorder and disorientation in the dimensions of Balinese residential values. This fact is seen through the practice of developing residential design that overrides the *ulu-teben* value system, the spatial concept of *Sangamandala*, *Tri Angga* and *Cathuspata*. Minimalist residential space organization does not present the zones of sacred spaces of 'main' value that protect religious needs, or conversely there is no more zoning of 'worthless' space for various activities that are profane.

The development and acceptance of minimalist housing in the midst of society creates an irregular or chaotic condition of the occupancy value of the community. A condition of residential values which is on the level of 'chaos' as explained by James Gleick in "Chaos: Making a New Science". In his writings it is defined that chaos is a condition or situation of non-irregularity or chaos (objects, economic, social, political) that cannot be predicted by patterns, such as wisps of cigarette smoke scattered wildly, irregular river water flows, or like tap water that flows with changing forms (Gleick, 1987). If this irregularity continues, then there is a void of norms (anomie) and even loss of norms and authentic values of Balinese occupancy.

The next implication is the uprooting of Balinese identity. Torabi & Brahman which states that the character of a building can be an important point in forming identity. In the context of the relationship between architecture and identity, architecture is part of the identity of a society that contains a message, meaning, and also the character refers to where the

community grows (Torabi & Brahman, 2013). The practice of minimalist residential development does not take into account local philosophies, construction systems, ornaments and various local building materials. Minimalist housing tends to be modern in blurring the identity of Bali's environment, making it similar to the environment in other regions or other parts of the world. Minimalist housing represents a global image that encourages and accelerates the process of cultural uniformity, especially in the field of housing. Besides this, the minimalist residential design looks very contrast with government regulations and the design of Balinese-built buildings built by the government. The practice of developing minimalist residential design creates an environment that is homogeneous, anonymous, has no identity or no identity.

## **CONCLUSION**

The ideology underlying the development and acceptance of minimalist residential design in South Kuta includes: First, the ideology of capitalism. This ideology is evident from the efforts of developers in fulfilling desires by taking various methods, including violating and opposing the provisions of Regional Regulations. This is done by building transactional relations with individual regional task force units, so that all affairs and desires become smooth. The influence of capitalism is also evident from the behavior of developers who take advantage of advances in information technology in advertising and computer technology to take manipulative actions to attract consumer interest and hegemony. Second, the Ideology of Materialism. This ideology is represented by the developer's assertiveness in rejecting various strategic considerations and tends to want to separate himself from nature. Materialism creates an all-artificial residential design, in the sense of being unnatural and not integrated with nature. Imitation material from industrial products for finishing materials has always been the choice and increasingly dominating, this means that the values of materialism lead to residential design following the industrial logic with the 'Western' value system. Third, Functional-rationalism Ideology. This is evident through the mass-produced residential products as a result of the rationalization process, thus creating a developer version of the universal space standards. Rationalization overrides the specific needs of contemporary Balinese society. The practice of rationalization in the material industry technology produces building materials with standardized standards, consequently the visual

expression of occupation is synonymous with abstract geometry, straight lines, clean without ornamentation and industrial image.

The third practice of ideology which underlies the development and acceptance of minimalist housing in South Kuta has implications for the creation of disorder and disorientation in the dimensions of Balinese residential values. Traditional values are no longer a consideration in residential development. Minimalist dwelling creates a disorderly or chaotic condition of the occupancy value of the community, even the pattern cannot be predicted (chaotic), to the point where it obscures the authentic values of Balinese dwelling. The development and acceptance of minimalist housing in the midst of the people of South Kuta also has implications for depriving Balinese identity. Minimalist housing represents a global image that encourages and accelerates the process of cultural uniformity, especially in the field of housing. The practice of developing minimalist residential design delivers visuals of a Balinese environment that is similar to residences in other regions. A homogeneous environment and no identity.

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