

strengthened by expanding the upper *bengkilas* to be wider in the three *bengkilas limas* house. This is against the caste theory, which states that the function of *bengkilas* is for social stratification. Even so, the size of *bengkilas* in the three-*bengkilas limas* house has been reduced from the ideal size to accommodate fewer people than it should be, which are 240 people to only 156 people.

IV. CONCLUSION

This research focuses on the relation between the guidelines for building *limas* house and the social dimension of the vernacular architecture of three-*bengkilas limas* house in Palembang, South Sumatra. It was found that there are some rules in determining the dimensions of *bengkilas*, private spaces (*gegajah*), roof truss, and stairs' step. The rules in determining the dimensions of *bengkilas* and *gegajah* are not strictly adhered to by the 30 *limas* examined in this study. Nevertheless, the basic rules are still adhered to with food module as a basis for determining the size of *bengkilas* and *gegajah*. Sociologically, this reflects the meaning of high collectivity in Palembang community. The sense of togetherness is reflected in the maximum use of space in the circular area of *dulang* to create optimal group cohesion by utilizing the crops that are to be shared. Further interviews about the sociological or philosophical aspects can be conducted on homeowners with basic knowledge obtained from the few interviewees in this study, such as how the community interacts in celebration activities between *bengkilas*.

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