

The meaning and change in the function of communal space in Lamin house

Abdul Mufti Radja^{1*}, Afifah Harisah², Mohammad Mochsen Sir³,
Faizal Baharuddin⁴

^{1,2,3} Department of Architecture, Faculty of Engineering, Hasanuddin University, Indonesia

⁴ Department of Architecture, Faculty of Engineering, 17 Agustus 1945 University, Samarinda, Indonesia



ARTICLE INFO	ABSTRACT
<p><i>Article history:</i> Received August 03, 2023 Received in revised form Jan. 15, 2024 Accepted February 18, 2024 Available online April 01, 2024</p> <p><i>Keywords:</i> Communal space Lamin house Meaning Space function</p> <p>*Corresponding author: Abdul Mufti Radja Department of Architecture, Faculty of Engineering, Hasanuddin University, Indonesia Email: muftiradja@unhas.ac.id ORCID: https://orcid.org/0000-0003-0280-3969</p>	<p><i>In the modern era, many traditional houses have changed to functional spaces, as stated in several journals, including the Lamin house in East Kalimantan. The changes in spaces of traditional houses are caused by factors such as modernization, the economy, society, and others. Lamin houses, which have communal spaces with activities, have also shown indications of changes in functions. Therefore, the research purpose is to identify the changes in functions and their contributing factors, as well as to explore the meanings behind these functions. This research utilized a qualitative descriptive method with a phenomenological approach. Data collection techniques involved in-depth interviews and observations. The research findings indicate a shift in the functions of Lamin houses, which has an impact on the meaning of space and the addition of functions, accompanied by the meaning of behavior that maintains cultural aspects and encourages the economic sector. The factor causing the change is that the communal space has increased its tourism function. It is hoped that the results of this research will become the basis for maintaining the sustainability of the Lamin house as local architectural wisdom.</i></p>

Introduction

Traditional houses are an interesting research subject when studying local culture in Indonesia. The diversity of traditional house forms in Indonesia enriches architecture studies (Sudradjat 2020). Each cultural identity of ethnic groups in Indonesia showcases its uniqueness in various aspects, and the cultural aspects embodied in traditional houses need to be preserved as local cultural heritage (Tarigan 2023).

With the advancement of time and the rapid wave of modernization, which has had an impact on the shifting cultural values, traditional houses in Indonesia have also undergone changes (Purbadi, Sumardiyanto, and Vitasurya 2023);

Lake and Salura, Antariksa 2021). Several studies have mentioned the changes in the functions of traditional houses (Santoso 2012; Nestri Kiswari 2019), including Lamin houses. According to Pergitawati, Antariksa, and Ridjal (2022), the changes in spatial patterns of Lamin houses belonging to the Dayak Kenyah tribe in Samarinda are influenced by various factors such as technology, culture, customs, and socio-economic factors. The Lamin houses are no longer solely dwellings but have become buildings primarily used for village tourism like traditional houses in Gorontalo, which originally functioned as a center for traditional activities, a museum, a place to store all kinds of traditional relics, a center for developing local traditional crafts, and a center for tourism development (Eka

and Saleh 2020), have experienced changes in both physical and non-physical functions. These results from physical and non-physical activities influenced by human activities and the surrounding environment have led to a shift in cultural values because they no longer align with the original cultural philosophy.

Modernization has played a significant role in these changes by altering ways of thinking and lifestyles. Changes in the function of spaces not only affect the meaning of the spaces themselves but also have an impact on other meanings within traditional houses. Changes in space functions are often caused by factors such as increased family members, material replacements, economic factors, technological advancements (Julita and Hidayatun 2020), changes in room layouts, and other elements. Changes are predominantly driven by the passage of time and evolving spatial needs.

The changes in spatial patterns due to the influence of modernization are dominated by non-physical factors such as culture, traditions, social aspects, and economics. These changes also stem from different thought patterns and the development of human civilization, which gradually diminishes the sacredness of spatial layouts. The descriptions above indicate the occurrence of changes in the functions of traditional houses in Indonesia. This possibility also applies to traditional Lamin houses, particularly within their interior spaces. Lamin houses are traditional dwellings inhabited by groups of people, serving not only as residences but also as centers for evolving community activities. Such thinking will significantly affect the meaning of space due to the changes in their functions.

Spaces derived from the Latin word "spatium," which means extent or space, is an essential element in the field of architecture. According to Aristoteles, space is something measurable and visible, bounded by physical clarity and visible form, allowing its existence to be clearly understood. Tuan (2001) said space is experienced directly as having room in which to move. Moreover, by shifting from one place to another, a person acquires a sense of direction. In the discipline of architecture, space is defined as a field delimited physically by floor, walls, and ceilings.

Each space has its different function and carries various meanings within it. According to Vitruvius in Surasetja (2007), function is a

fundamental part of space, along with construction or technique and form. These three dimensions of architecture are interconnected. Another perspective by Salura suggests that function is one of the material objects of architecture, alongside form and meaning (Salura and Fauzy 2012). Function, form, and meaning can have a causal relationship and are intertwined. Traditional houses are always associated with cultural meanings within traditional societies, representing both culture and architecture as cultural products.

Communal spaces and public spaces have a very important meaning in community life (Chitrakar 2016) and will create togetherness and holiness (Zulkarnain et al. 2022). As explained above, changes caused by non-physical factors and changes in thought patterns will have an impact on the meaning and sacredness of spatial planning.

Lamin houses are categorized as communal houses (Zein 2017) where they use multipurpose common spaces for various activities. Additionally, the communal spaces in Lamin houses also serve as gathering spaces for families based on the values of togetherness. They serve as places for family bonding, gatherings, ceremonial rituals, offerings, and as shelters and defenses against external threats (Baharuddin, Sir, and Radja 2020).

Lamin houses consist of three main rooms: the veranda, the Communal Space, and the room (Yuuwono 2015). Since Lamin houses are inhabited by groups of families, sometimes numbering in the tens, each family has its veranda, while the communal space is shared. In the past, the kitchen or food preparation area was also located in the communal space, but gradually, the activity of preparing meals or the kitchen merged with the individual verandas, and some even added a separate kitchen space to each veranda. The communal space is situated in front of each veranda and serves not only as a meeting space but also as a living room for the family. During certain times, this room also functions as a sleeping area for boys.

As a dwelling, Lamin houses are not just spaces for daily activities but also expressions of the values of wisdom that reflect the culture, where the values contained within them carry various meanings. Based on the description above, the research problem is the meaning of communal space and the changes in function that occur in Lamin's house as a result of

modernization and changes in the mindset of its residents. The aim of the research is to determine the function of the communal space in the Lamin house and the changes in function that occur due to modernization and the behavior of the residents.

Methods

The research method used is qualitative descriptive research with a phenomenological approach (Creswell 2007; Sudaryono 2017). The observations are limited by time and activities, referred to as "units of observation" that are current and ongoing. The focus of the research is on understanding the occupants' interpretation of the changes in the function and meaning of the space. Therefore, a survey that emphasizes field observations and in-depth interviews is necessary.

Data collection involves observation, photography, measurements, and in-depth interviews to gather information on the activities that take place in the communal space. The recording includes:

1. Recording the process of activities that occur.
2. Recording the physical conditions and elements of the space.
3. Recording the changes in the function of the space through the placement of objects.

The research collect data based on interview results and field observations (Moleong 2011; Muhadjir 1996). Spatial information and individual behaviors will be recorded and documented over several days until saturation is reached. Non-physical information will be

obtained through interviews with families residing in the Lamin house.

According to Ayu Famila Putri, Arin Inayah, and Wageyono (2023) Barthes developed semiotics into two levels of signs: denotation and connotation. Connotative meaning refers to the meaning of all components of a word combined with some underlying values that usually serve as markers. Denotative meaning is the explicit or direct value of a symbol in its normal condition. The analysis of both denotative and connotative meanings is conducted through a specific value approach reflected in the transcribed interview or textual data and the symbols present in the communal space (figure 1).

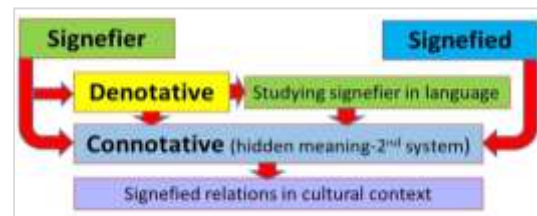


Figure 1. Diagram of denotative and connotative meaning relationship

Source: Baharuddin et al. 2022

Results and discussion

Communal space in Lamin house

Communal space is the most extensive space among other space on Pepes Eheng's Lamin house. It is around 330.87m² or 66.44m long and 4.98m wide. With this area, activities can be carried out quite comfortably for the head of the family who still lives in the Lamin (figure 2).

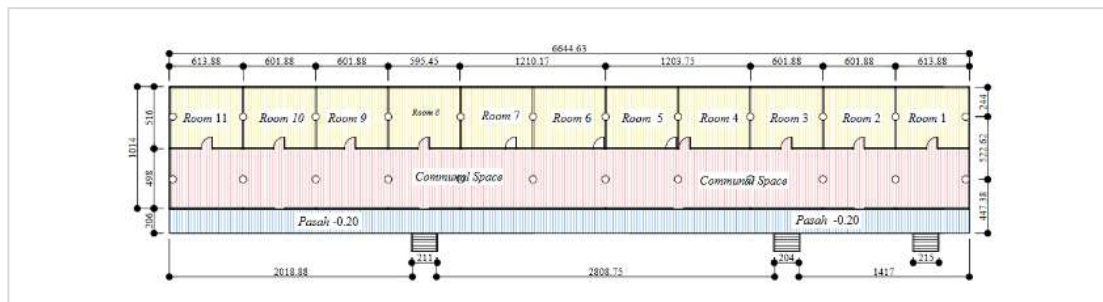


Figure 2. Plan of communal space in Lamin house

Source: Baharuddin et al. 2023

According to Baharuddin (2023) that communal space in Lamin is a interactions space with various activities where users still have a

relationship. It is located in front of the room of each space owner, this space can represent cultural, social, and economic activities. The

communal space is a multi-purpose room, this space does not only function as a place to rest, can also as a place for traditional ceremonies, such as birth ceremonies, death ceremonies, welcoming guests and others. There are additional functions of space, such as a drying area, making crafts and displaying these crafts (figure 3).



Figure 3. Communal space in Lamin house
 Source: Baharuddin et al. 2023

Meaning of function communal space

Function has multiple meanings, both practical and pragmatic. It can also have denotative and connotative meanings. Denotative meaning is directly related to the object (functional-pragmatic meaning), while connotative meaning is indirectly related to the object (non-pragmatic meaning). For example, Eco explains that a roof not only functions to protect human activities inside but also expresses the architectural form. Bourdieu, as cited in (Sudikno and Tarigan 2017), states that meaning exists at the level of practical material knowledge and becomes habitual in both function and form. It is constructed based on schemas, organized through the interaction of signs or symbols, and actions.

The process of extracting meaning is conducted through the phenomenological method, where interview results are analyzed using epoche and data reduction. The outcomes are then processed through open coding, as shown table 1.

Table 1. Phenomenological reduction process

No.	Transcript-open coding	Axial coding – units' observation	
		Space function	Categorization
1	If there is a beliant event, people from outside are prohibited from entering for 4 days, a wooden barrier is placed in front.	Traditional ceremony of healing the sick	Culture
2	In our local language, this space is called bawo , which means it can be a living room, public room, and so on.	Receiving guests and common activities	Social
3	My son and I and several other families made anjat there it was just like the woven bags that used to be sold by people who look it every month, now we sell it ourselves directly to people when they come to our Lamin. You usually sell 100-200 thousand for the price.	Make crafts, try and trade crafts – maintain culture	Economic
4	We made a Mandau Sarong ; the statue maker was at the other end before entering here on the left side of the road.	Making Sarongs Mandau	Economic
5	Lamin there are 5 rooms = 5 pillars of the family. The rooms ask for connection and permission from the customary head. Actually, there are 6 that number 5 is damaged so what's left.	Room as a symbol of family connecting	Culture
6	The wood is made using a long saw and felled using a sensa (new). First day, old Lamin just have big room, the halat used mats and mosquito nets with a place to cook. Toiltanya to the forest.	The booth is still joined to another/communal room	Social
7	Blotakn pays for intentions, it also functions as the number of heads of buffalo animal cut into pieces and there also a traditional beliant event with chicken pieces.	Blotakn custom event	Culture
8	Melas year until buffalo slaughter, for routine events buying for sick people there is a place (hall manyu). It is carried out for 4-8 days until the buffalo can be slaughtered for a month. Everyone entered the Balai Manyu, including the sick and their handlers.	Annual melas event. Storage of traditional event tools (Manyu Hall)	Culture
9	There were ironwood boards in 1920, but with a large size, tumeringung bang leader, but what makes Lamin society.	started there big wood in 1920	Social
10	We put the clothesline in the room so it doesn't get rained on, bit if it's sunny we still put it in front.	Clothesline	Social
11	Sometimes the floor is dirty, so we use mats to sit on. If the mat has been used, store it again.	put things/floor dusty	Social

No.	Transcript-open coding	Axial coding – units' observation	
		Space function	Categorization
12	We rarely sit in this room at night, we are all in the room unless there are guests coming	receive guests at night. Room for gathering at night	Social
13	Grandchildren like to run around in the usual when there are guests, want to be noticed too, usually small children	A place for children to play and study during the day	Social
14	We usually sell for <i>anjat</i> (waven bag) 200 thousand, sometimes we can make it also have name written on it.	A place to sell handicrafts, and show off handicrafts	Economic
15	Rattan material for waven we just put it there (in this room)	Storage for raw material	Economic
16	When we are relaxed, we (women) like to find fleas with each other, while telling stories.	Looking for ticks & clothes	Social
17	It's not here, sir. Here there is a death ceremony if someone dies. And the event that lasts that year depends on funds if the harvest is not good. And there are husband and wife who have the wrong generalogy, for example marrying a nephew, even though it's far away, it's bad for nature to make the weather not good. That's what has to be done in Belian but not every year either.	Traditional events of death, Bgugu year, Beliati, harvest	Culture
18	Indonesian, sir. If it's regional language, it's nalint taunt. It's usually cut by a white bufallo. It's the Belian clearing event of the year.	Cleaning event of the year	Culture
19	Going up to the top of the attic until it traces back to the roof of the house where the rice had opened the roof of eight sheets, he then went out and climbed onto the top of the long haouse.	storage for rice, craft/building materials	Culture

Source: Baharuddin et al. 2023

The interview results, transcribed and reduced, serve as the basis for obtaining the evolving meanings resulting from the changes or shifts in the function of communal space. As previously explained, cultural and social meanings are inherent in the appeal of the lamin house itself. The economic activities that occur due to the lamin house becoming a tourist attraction need support from complementary activities that also serve as the family's income generation within the communal space. These economic activities contribute additional meanings to the communal space, such as handicraft production, marketing of handicraft products, and storage of handicraft materials.

The production of handicrafts remains a unique cultural product, simultaneously reinforcing the strong sense of communal space with cultural values, albeit with underlying economic value. The presence of these supportive activities within the communal space upholds cultural values through the creation of distinctive handicrafts, while enhancing the spatial value as complementary ornaments within the communal space.

The categorization process using axial coding on the transcribed results yields a concept derived from the themes identified in the interview transcriptions, which serves as the basis for

determining that the communal space not only holds cultural and social value but also encompasses economic value as an effort to support the longstanding cultural significance (figure 4).

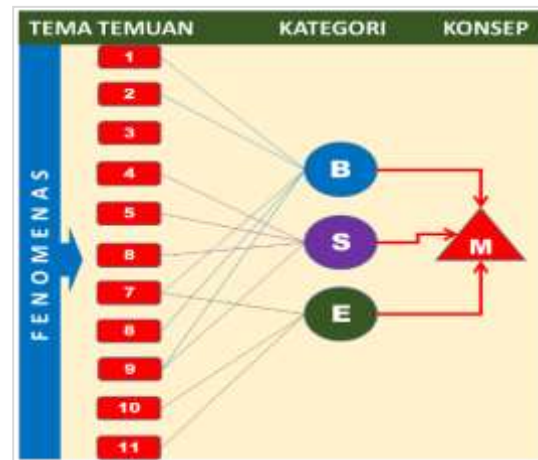


Figure 4. Matrix Proses of Thematization, Categorization, and Conception simple shapes composition

Source: Baharuddin et al. 2023

Analysis of meaning consists of 2 aspects, namely denotative aspects (functional/pragmatic) and connotative aspects (non-functional/non-pragmatic). The analysis is explained in table 3

below. This simple categorization process is an important part of finding the true meaning of the previous meanings. This process starts from the initial definition and then interprets the meaning

found in the field both through observation in communal spaces and through interviews (table 2).

Table 2. Denotative and Conotative meaning

No.	Activity	The meaning	
		Denotative	Conotative
1	Make a Mandau sheath	An activity to make sheaths or wrapping special sharp weapons. Mandau as a traditional weapon with cultural values	As a form of maintaining local wisdom and supporting Lamin as a traditional house with character
2	Making handicrafts anjat	Anjat is a bag made of rattan and is a handicraft with cultural value	The Lamin house as a tourist facility needs to be equipped with ornaments which are the main attraction of the communal space
3	Selling and exhibiting handicrafts	Handicrafts are sold and exhibited in the communal space	The sense of communal space becomes stronger with economic activities that have culture value
4	Save craft materials	The communal space is also a storage place for raw materials from crafts	The process of turning raw materials into finished goods is an interesting activity in a communal space.

Source: [Baharuddin et al. 2023](#)

Initially, the communal space of the Lamin house had social and cultural functions, but over time, it has evolved to incorporate economic functions. However, these new activities still maintain the cultural value of the space, and there is a tendency for the communal space to gain additional value through local wisdom in other dimensions.

The communal space has acquired additional meanings, both denotative and connotative, as a result of the shifting of its functions caused by economic activities, while still preserving the cultural values of the Lamin house. As mentioned by [Sukiman \(2020\)](#), the philosophical foundation and the practice of cultural entrepreneurship (economic activities) can lead to the prosperity and dignity of the people through traditional ways that bring happiness. Directly, these activities can increase the income of the occupants of the space, thereby enhancing the value of the space itself. This condition applies to the communal space, where economic activities are carried out in a traditional manner within a familial atmosphere.

In terms of physical aspects, the comfort of the communal space can be fulfilled by the presence of well-designed and spacious areas for activities. The height of the ceilings creates a cooler ambiance and provides thermal comfort, while sufficient openings in the space allow for ample natural lighting.

In terms of non-physical aspects, the desire to preserve the Lamin house as a cultural pride, the

sense of kinship and familial bond among the occupants contribute to a more comfortable atmosphere in the communal space.

From the above explanation, it can be inferred that the communal space, with its connotative meanings, gains additional attractiveness as a form of local wisdom in traditional house culture, where economic activities are culturally valued. This connotative meaning is obtained from the denotative meaning which explains the activities that occur in communal spaces.

Changes in space function

[Kusumaningrum \(2018\)](#) explained that the outer veranda (communal space) of the Lamin house is used to receive tourists and various activities take place during the day. Sometimes it is used for discussions, cultural performances, or traditional ceremonies. It is often used for wedding ceremonies, childbirth, funerals, rice planting celebrations, harvest festivals, and other traditional ceremonies. Women usually engage in activities such as beadwork, pounding rice, making flour, and weaving rattan in that space.

The division of space in the Lamin house is based on the prevailing customary system ([Kusumaningrum 2018](#)). It can be seen that the rooms are used for the daily activities of the occupants and also for maintaining privacy between families within the Lamin house. The presence of a leadership system in the Lamin house ensures that all activities are well-

organized. The house is also used for traditional ceremonies, dances, and other events, which helps preserve the cultural and traditional existence. The changes in the space reflect local progress and development without diminishing the authenticity of the Lamin house itself. Information about the new functions is obtained through interviews and observations, which are then transcribed and subjected to data reduction processes regarding the communal space's functions. The results can be compared as shown in the following [table 3](#).

Table 3. Comparison of communal space functions from survey results and literature

No.	Space function (survey results)	No.	Space function (literature)
A	Traditional ceremonies	A	Traditional meeting activities
B	The funeral event	B	Residential house
C	Treatment events	C	Shelter from the weather
D	To receive guests	D	Place of defense from wild beasts
E	Other common activities	E	Defense from enemies
F	Making handicraft (Anjat)	F	Under room as animal cages
G	Making Mandau Sarongs	G	As public space
H	Statue erection ceremony	H	Family gathering place
I	Drying clothes	I	Activities done during the day
J	Goods storage	J	Venue for weddings
K	Receive guests at night	K	Place to make food
L	Children's play area	L	Area for weaving and meronce beads
M	Children's study area	M	Place to raise children
N	Sell handicrafts	N	As a communication space between relatives
O	Market handicrafts	O	Unmarried children's beds
P	Storage craft materials	P	For halls or meeting halls
Q	Looking for fleas & cuddling	Q	Traditional ceremonies (marriage, treatment & death)
R	Storing row foods		
S	Tourism area		

Source: [Baharuddin et al. 2023](#)

The table above, specifically in the column of room functions from several literature sources, shows functions that are no longer used, such as defense against enemies, no longer serving as a sleeping area for men, and no longer functioning as a kitchen or cooking area. These changes have

resulted in modifications to certain elements of the space, such as increased openings in the communal space, rendering it unsuitable for use as a bedroom. Cooking and food preparation activities have also shifted to the back area of the room.

On the other hand, the survey results in Lamin Pepas Eheng indicate additional functions, such as serving as temporary clothes drying area due to a lack of daily activities, except during cultural events. The change in the function of the Lamin house as a tourist attraction has led to the utilization of the communal space for selling and showcasing handicrafts, thereby supporting the tourism appeal. Here are the results regarding the functions of the communal space in Lamin:

1. Welcoming Tourists: The communal space is used as a place to receive tourists. This function includes interacting with visitors, providing information about local culture and traditions, and showcasing cultural activities and ceremonies.
2. Cultural and Traditional Activities: The communal space is used for various cultural and traditional activities, such as traditional dance performances, customary ceremonies, and celebrations of important events like weddings, births, deaths, harvest festivals, and rice planting ceremonies.
3. Craft Sales Center: As a tourist attraction, the communal space also functions as a place to sell and market traditional handicrafts to tourists.
4. Clothes Drying Area: When there are no daily activities taking place and traditional activities, the communal space is used as a place to dry clothes.
5. Meeting and Discussion Place: The communal space also serves as a meeting and discussion venue for community members.
6. Relaxation and Communication Area: The communal space provides a place for relaxation, conversation, and communication among family members and relatives.
7. Dining and Food Preparation Area: On certain occasions, the communal space is used as a dining area for family meals. Cooking and food preparation activities also take place in this space, especially during special events or customary celebrations.

These changes in the functions of the communal space reflect adaptations to the changing times, the influence of tourism, and community needs. The communal space becomes a hub for cultural and traditional activities, a place

to interact with tourists, and a space to foster togetherness and preserve local traditions and values. This situation can be illustrated through the figure below (figure 5).

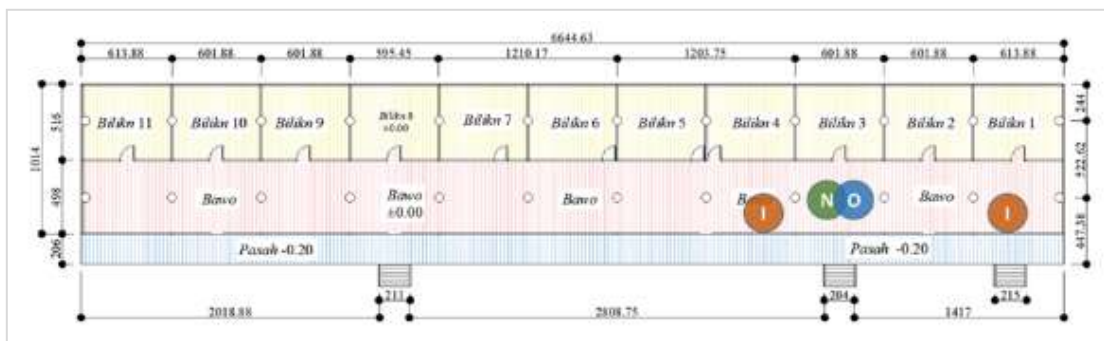


Figure 5. The functions of the communal space
Source: Baharuddin 2023

The situation in the communal space can be described as follows:

Position I: The area in front of each room is designated for crafting activities. Most of the residents have their crafting stations set up in this area, which makes it convenient for them to work on their handicrafts. Additionally, this area is sometimes used as a selling and showcasing space for their crafted products. The proximity of the crafting area to the individual rooms allows easy access and promotes the display of the handicrafts.

Positions O and N: These positions are primarily occupied by the residents of room 3, as there are more occupants in that particular room. Therefore, activities such as crafting and marketing often take place in these areas. The residents utilize these spaces to work on their handicrafts and promote their products. These activities further support the role of Lamin as a tourist attraction. Since Lamin has been recognized as a cultural heritage building, the number of visitors has increased. The crafting activities are visible to the tourists, and the crafted products themselves become attractive objects within the communal space.

Conclusions

Based on the phenomenology reduction process, the categorization process using axial coding, and meaning analysis using the denotative and

connotative aspect approach, it can be concluded that the communal space in Lamin's house has a function as a social and cultural space. As a social space, the communal space functions as a place to receive guests, for daily activities, for children to play and for clothesline. As a cultural space, the communal space functions as a place for traditional events such as healing the sick, strengthening family ties, storing heirlooms, funerals, and rice harvest events. As time goes by, there are additional functions resulting from changes in the function of the Lamin house, not only as a residence but also as a tourist attraction which has an impact on economic value. Economic value arises from residents' activities in the form of making handicrafts, *Mandau* sarongs, storing raw materials for handicrafts, showrooms, and selling these handicraft products. Changes in the meaning and function of communal space are driven by the desire to preserve the existence of the Lamin house as a whole while simultaneously trying to maintain the cultural heritage contained within it.

References

- Agustin, Dyan, Mochamad Hamdan M, Renada Trifirdausi Nabila, and Ahmad Ikhbar Z. 2021. "Tipologi Ruang Dalam Rumah Lamin Berdasarkan Sistem Adat Pada Masyarakat

- Suku Dayak.” *Jurnal Arsitektur* 11 (1): 33. <https://doi.org/10.36448/ja.v11i1.1634>.
- Ayu Famila Putri, Arin Inayah, and Wageyono. 2023. ‘A Semiotical Analysis of Aladdin Movie by Using Roland Barthes Theory’. *LUNAR* 6 (2): 376–86. <https://doi.org/10.36526/ln.v6i2.2453>.
- Baharuddin, Faizal, Afifah Harisah, Abdul Mufti Radja, and Mohammad Mochsen Sir. 2023. ‘Forming Communal Spaces in Vernacular Settlements: The Bawo Phenomenon at the Lamin House, Kalimantan, Indonesia’. *ISVS E-Journal* 10 (4): 5.
- Baharuddin, Faizal, Muhammad Ramli Rahim, Afifah Harisah, and Abdul Mufti Radja. 2022. ‘The Visual Meaning of a Communal Space in a Lamin in Pampang Village, Samarinda’. In , 020011. <https://doi.org/10.1063/5.0095589>.
- Baharuddin, Faizal, Mohammad Mochsen Sir, and Abdul Mufti Radja. 2020. ‘Kajian Makna Sistem Struktur Pada Rumah Lamin’. *ATRIUM: Jurnal Arsitektur* 5 (2): 97–104. <https://doi.org/10.21460/atrium.v5i2.85>.
- Chitrakar, Rajjan Man. 2016. ‘Meaning of Public Space and Sense of Community; The Case of New Neighborhoods in the Kathmandu Valley’. *Archnet-IJAR* 10 (1): 213–27.
- Creswell, John W. 2007. *Qualitative Inquiry & Research Design, 2nd Ed.* 2nd Ed. Thousand Oaks, CA: SAGE.
- Eka, Rahmawati, and Hamsir Saleh. 2020. ‘Identifikasi Pergeseran Fungsi Bangunan Rumah Adat Bantayo Pabo’ide Di Kabupaten Gorontalo’. *RADIAL: Jurnal Peradaban Sains, Rekayasa Dan Teknologi* 7 (2): 129–35. <https://doi.org/10.37971/radial.v7i2.194>.
- Julita, Ing, and Maria Immaculata Hidayatun. 2020. ‘Perubahan Fungsi, Bentuk Dan Material Rumah Adat Sasak Karena Modernisasi’. *ATRIUM: Jurnal Arsitektur* 5 (2): 105–12. <https://doi.org/10.21460/atrium.v5i2.90>.
- Kusumaningrum, Tri Agustin. 2018. *Jelajah Arsitektur Lamin Suku Dayak Kenyah*. Jakarta: Badan Pengembangan dan Pembinaan Bahasa Kementerian Pendidikan dan Kebudayaan.
- Lake, Reginaldo Christophori, and Purnama Salura, Antariksa. 2021. ‘Revisiting Architectural Structuralism: Archi-Cultural Pattern as a Method to Read the Meaning of Tamkesi Vernacular Architecture’. *Journal of Design and Built Environment* 21 (2): 1–9. <https://doi.org/10.22452/jdbe.vol21no2.1>.
- Moleong, Lexy J. 2011. *Qualitative Methodology Research*. Bandung: Remaja Rosdakarya.
- Muhadjir, Noeng. 1996. *Metodologi Penelitian Kualitatif*. Yogyakarta: Rake Sarasin.
- Nestri Kiswari, Maria Damiana. 2019. ‘Identifikasi Perubahan Fungsi Ruang Pada Rumah Tinggal Joglo Studi Kasus: Rumah Joglo Di Desa Keji, Kecamatan Muntilan, Kabupaten Magelang, Jawa Tengah’. *PRAXIS* 2 (1): 49. <https://doi.org/10.24167/praxis.v2i1.2250>.
- Pergitawati, Ririn Prasetya, Antariksa, and Abraham M. Ridjal. 2022. ‘Terbentuknya Pola Ruang Dalam Batih Baru Rumah Panggung Dayak Kenyah Di Desa Pampang Samarinda’. *Jurnal Mahasiswa Departemen Arsitektur* 3 (2): 1–9.
- Purbadi, Yohanes Djarot, B. Sumardiyanto, and Vincentia Reni Vitasurya. 2023. ‘Kesenambungan Dan Perbedaan Rumah Sumba Di Dalam Dan Di Luar Praingu’. *Archimane* 1 (1): 37–52. <https://journal.gioarchitect.co.id/index.php/archimane/article/view/4/4>.
- Salura, Purnama, and Bachtiar Fauzy. 2012. ‘The Ever-Rotating Aspects of Function-Form-Meaning in Architecture’. *International Journal of Basic and Applied Scientific Research* 2 (7): 7086–90. <http://www.purnamasalura.com/uploads/3/2/0/3/32036609/ffm.pdf>.
- Santoso, Eddy Imam. 2012. ‘Perubahan Fungsi Ruang Dan Struktur Dinding Rumah Kalang’. *Indonesian Green Technology Journal* 1 (3).
- Sudaryono. 2017. ‘Pendekatan Fenomenologi Untuk Eksplorasi Arsitektur Lokal Bali’. In *Makalah Seminar Nasional Arsitektur Dan Tata Ruang Universitas Udayana*. Denpasar.
- Sudikno, Antariksa, and Riandy Tarigan. 2017. ‘Kajian Makna Fungsi Arsitektur Tradisional: Menuju Arsitektur Lokal. Seminar Nasional Jelajah Arsitektur Tradisional’. *Seminar Nasional Jelajah Arsitektur Traditional*, 11.
- Sudradjat, Iwan. 2020. ‘Teori Dalam Penelitian Arsitektur’. *ARTEKS: Jurnal Teknik Arsitektur* 5 (1): 1–5. <https://doi.org/10.30822/arteks.v5i1.378>.
- Sukiman. 2020. *Integrasi Teologi Dan Budaya Dalam Aktivitas Ekonomi Suku Gayo*. Medan: CV.Manhaji Medan.
- Tarigan, Riandy. 2023. ‘Modernity vs Traditionality: The Approach the Vernacular

Architecture in Maintaining Traditional Architecture through Structuralism'. *Archimane* 1 (1): 1–10. <https://journal.gioarchitect.co.id/index.php/archimane/article/view/1/1>.

Tuan, Yi Fu. 2001. *Space and Place: Humanistic Perspective*. Holland: D. Reidel Publishing Company.

Yuwono, Abito Bamban. 2015. 'Peran, Fungsi Dan Makna Arsitektur Rumah Lamin Dalam Budaya Adat Suku Dayak Di Kutai Barat Kalimantan Timur.' *Jurnal Teknik Sipil Dan Arsitektur* 16 (20).

Zein, Anastasha Oktavia Sati. 2017. 'Tinjauan Ruang Komunal Pada Arsitektur Vernakular Uma, Lamin Dan Rumah Gadang'. *Jurnal ATRAT* 5 (1): 11–17.

Zulkarnain, A. S., Baharuddin Hamzah, Ria Wikantari, Mohammad Mochsen Sir, and Fadhil Surur. 2022. 'The Meaning of Communla Space Patterns in the Kaluppini

Traditional Area, Enrekang Regency, Indonesia.' *ISVS E-Journal* 9 (4): 88–99.

Author(s) contribution

Abdul Mufti Radja contributed to the research concepts preparation, methodologies, investigations, data analysis, visualization, and revisions.

Afifah Harisah contributed to the research concepts preparation and literature reviews, data analysis, of article drafts preparation and validation.

Mohammad Mochsen Sir contributed to the research concepts preparation and literature reviews, data analysis, of article drafts preparation and validation.

Faizal Baharuddin investigations, data analysis, visualization, and articles drafting.