

Transformation of granary form (*Dhurung*) function: A case of *bawean* traditional house in East Java, Indonesia

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ARTICLE INFO	ABSTRACT
<i>Article history:</i> Received June 02, 2025 Received in revised form Nov. 20, 2025 Accepted December 25, 2025 Available online June 01, 2026 <i>Keywords:</i> Bawean Dhurung Granary Traditional house Transformation	<i>In Indonesia, the long-standing presence of a dedicated building for storing rice (granary) in traditional houses serves as clear evidence of the significance of agricultural produce within the country's cultural heritage. Before the advent of modern financial systems, rice functioned as a symbol of wealth and prosperity for indigenous communities, and for this reason, it was kept in a specialized structure known as a granary. In relation to traditional Bawean houses, this structure is referred to as a Dhurung, a standalone form that is typically situated at the front of the house. With the gradual shift towards modernization, however, more practical storage solutions, such as using boxes placed in the kitchen or cooking areas, have emerged, causing the traditional function of the rice barn to undergo a significant transformation. The Dhurung, which once served as a vital storage facility for rice, has accordingly evolved in response to changing lifestyles and needs. This study therefore aims to investigate the transformation of the Dhurung from a rice storage facility into a multipurpose space that is often used for gathering and socializing on the front porch of Bawean Island's traditional houses. The primary objective of this research is to identify the underlying motivations that have driven the functional shift of the Dhurung, while also examining the dynamics of cultural adaptation and the evolving needs of communities. By examining the transformation of the Dhurung using Qualitative Method, this study seeks to contribute to a deeper understanding of the cultural significance of granary in Indonesia and to inform future studies on the diversity of rice barns across Indonesia. Through exploring the transformation of traditional structures like the Dhurung, this research promotes a more nuanced understanding of the complex relationships between cultural heritage, community needs, and sustainable development.</i>
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Introduction

Housing constitutes a fundamental human necessity that is inherently dynamic, extending far beyond its basic role as a physical shelter. Because of this dynamic nature, housing continually adapts in response to the changing needs, conditions, and priorities of its occupants.

Spatial organization within the home is particularly susceptible to transformation, as individuals and families regularly modify their living environments to accommodate evolving patterns of use. Across Indonesia, traditional houses embody a deep attachment to family and community life, with each region possessing its own terms, forms, and structures for social

organization. These systems of social organization are visibly expressed in the architectural configurations of Indonesia's traditional houses (Yanita Mila Ardiani 2024).

In many South Asian contexts, residential environments are typically complemented by auxiliary structures within the housing compound. Rozana Waterson emphasizes this in *Living House*, describing how South Asian built forms, such as boats, granaries, graves, pavilions, ritual structures, and public buildings, are closely interconnected with the dwelling (Waterson 1997). The same pattern occurs in Indonesia, where traditional houses are commonly accompanied by a rice-storage structure. The granary itself is often ascribed a sacred dimension; rice, the staple food of most South Asian societies, is treated with profound reverence and is widely associated with a female deity, known in Java and Bali as Dewi Sri (Waterson 1997). This cultural reverence also appears in the Bawean Traditional House, located on Bawean Island, a small landmass north of Java, situated within the Gresik Regency of East Java.

Bawean lies approximately 150 km north of Surabaya, the provincial capital. The island's name derives from the Sanskrit *ba* (light), *we* (sun), and *an* (is), meaning "having the sunlight." According to local legend, sailors from the Majapahit Kingdom, stranded during a storm in 1350, witnessed a brilliant radiance surrounding the island at sunrise. The *Negarakertagama* manuscript refers to the island as Buwun. Though Bawean covers less than 1000 km², it is surrounded by numerous smaller sandy islets, with only a few inhabited, including Selayar, Selayar Noko, Noko Gili, Gili Timur, and Nusa (Y Milla Ardiani and Noegroho 2018).

Bawean Island is predominantly coastal, and its tidal and oceanographic characteristics play an essential role in shaping local economic and environmental conditions. The region holds significant potential for marine tourism due to its relatively shallow waters (Prayogo and Hanif 2022) and its well-preserved coral reef ecosystems, which require careful environmental management to support sustainable tourism development (Hidayah et al. 2021).

Historically, the Bawean people have a long tradition of migration, particularly to Singapore and Malaysia. During the late nineteenth and early twentieth centuries, Baweanese migrants brought their architectural traditions to Singapore, adapting and reinterpreting them within an urban

context to suit socio-religious routines and community interactions (Osni 2024). Their capacity for adaptation has long distinguished the resilience and ingenuity of the Bawean community.

Traditionally, the Bawean people were primarily engaged in fishing; however, over time, many have transitioned to working abroad as migrant laborers. Some have achieved economic stability abroad, enabling them to bring their families to countries such as Malaysia, where they establish new households and lives. Others continue to work overseas while maintaining strong connections to their families on the island. For those beginning their careers, it is common to spend extended periods abroad, returning home only once annually to visit relatives. In such cases, wives and daughters typically remain on the island, managing domestic responsibilities and overseeing household care.

Bawean Island has earned the affectionate nickname "Putri Island" or "Island of the Maidens," reflecting the large number of women who stay behind while men migrate, particularly to Malaysia and Singapore. Nevertheless, recent opportunities in lucrative fishing ventures have motivated many migrant workers to return home, seeking more sustainable livelihoods.

The architecture of Bawean has evolved in response to diverse socio-economic and environmental pressures. Traditional architectural forms are influenced by external forces such as globalization and technological advancements, which impact indigenous building practices and the socio-cultural fabric of communities. These external influences can either reinforce or disrupt traditional architectural values (Wiryomartono 2020). Consequently, preserving traditional architectural elements while adapting them to contemporary contexts is critical for maintaining both their cultural essence and heritage (Ramadhani et al. 2024).

Transformations in traditional structures frequently involve a nuanced interplay between cultural preservation and the practical demands of modern living, often blurring the original hierarchical and symbolic meanings embedded in their forms. This interplay is particularly evident in the Bawean context, where the granary has shifted in function over time to accommodate evolving needs.

Across Indonesia, granaries carry multiple names and cultural meanings, including the rice barn or the *Dhurung*, a traditional architectural

feature. Specifically, the *Dhurung* refers to a standalone rice barn situated at the front of a house. Interestingly, the term originates from the Javanese language, roughly translating to “not yet” or “before.” In traditional Javanese architecture, the *Dhurung* functions as a

transitional space where guests pause, rest, or relax before entering the main residence. Its placement at the front of the house is symbolic, representing a threshold or moment of pause, reflected in the Javanese phrase *durung mlebet*, meaning “not yet entered.”



Figure 1. *Dhurung* and the location in front of Bawean’s traditional house

The transformation of the granary in Bawean houses exemplifies the dynamic interplay between tradition and modernity, illustrating the adaptability of vernacular architecture in response to changing circumstances while preserving cultural values. This transformation aligns with sustainable architectural principles, emphasizing the integration of traditional knowledge with modern practice. By repurposing existing structures and materials, the renovation of the granary reduces the need for new construction and minimizes environmental impact (Febriani and Lokantara 2017).

Historically, the design and function of granaries were shaped by political, economic, and religious factors. Rice was a symbol of wealth and prosperity, and the granary played a crucial role in storing this valuable resource. The size, number, and craftsmanship of a family’s granary also served as visible indicators of social status and prestige (Waterson 1997). Beyond storage, granaries functioned as multifunctional spaces, providing cool and sheltered areas that could serve as public spaces within the village.

However, modern storage solutions have diminished the traditional role of the granary.

Today, rice can be stored in practical containers in kitchens or cooking areas, leading to a reconceptualization of the granary. In Bawean, the traditional rice barn, or *Dhurung*, has been repurposed as an open space for men to gather and socialize in front of their homes. While it no longer stores rice, it now serves as a storage area for other essential household items.

This transformation also mirrors shifts in the social dynamics of Bawean households, particularly concerning domestic and public spatial organization. In this predominantly Muslim community, women are generally confined to the interior of the house, while men occupy more public spaces, such as front terraces or gathering areas. The repurposed *Dhurung* thus reflects these social norms, functioning as a space for male congregation and interaction.

This study investigates the transformation of the traditional Bawean granary, known as the *Dhurung*, in response to evolving socio-cultural and environmental demands. It examines the evolution of the *Dhurung* from a rice storage facility to a multifunctional living space, either integrated into the traditional Bawean house compound or standing independently. This shift

corresponds to a broader regional trend, where traditional agricultural structures are being adapted to meet contemporary needs, echoing the adaptive reuse of traditional Javanese architectural elements in modern designs. By analyzing the *Dhurung*'s transformation, this research aims to illuminate the dynamic relationship between tradition and modernity in Bawean architecture.

The research addresses two central questions: Firstly, what transformations have occurred in the functional roles of the *Dhurung*, a structure once central to traditional Bawean households, originally used for storing and processing rice but now serving different purposes? Secondly, what are the implications of these transformations for the Bawean community and for broader understandings of the cultural significance of traditional architecture in the context of modernization and changing societal needs?

Literature review

The architecture of a region is closely intertwined with its cultural values and environmental context, reflecting a dynamic interaction between inhabitants and their surroundings (Siahaan, Bahri, and Simamora 2022). In Indonesia, the traditional rice granary exemplifies local wisdom and symbolizes food security, emphasizing the critical role of rice cultivation within the nation's socio-economic framework. Beyond being a staple food, rice represents unity, prosperity, and resilience in Indonesian society (Hakim 2024).

Although the significance of traditional granaries is widely acknowledged, preservation efforts often focus narrowly on the physical structures themselves, neglecting the broader cultural and social dimensions (Estika, Kurniati, and Lathif 2020). This study seeks to offer a more comprehensive understanding of the transformation of vernacular architecture, particularly concerning traditional dwellings and granaries. By examining the factors driving morphological changes, functional adaptations, and cultural preservation, the research aims to illuminate the complex interrelationships between tradition, modernity, and sustainability in architectural heritage.

Traditional houses embody the identity of a community, reflecting its customs, social hierarchies, and environmental adaptation strategies (Siahaan, Bahri, and Simamora 2022). In Indonesian vernacular architecture, the concept

of transformation is central, highlighting how traditional forms evolve to address contemporary needs while retaining cultural significance (Devanastya 2020). Such transformation is evident in the adaptation of architectural elements and spatial configurations, shaped by changing lifestyles, economic conditions, and technological advancements (Hamka, Harjanto, and Widyarthara 2021).

The spatial organization of traditional houses integrates cultural symbolism, aesthetic values, and functional requirements (Kusuma and Damai 2020; Nuraini 2019). Sacred and profane elements coexist harmoniously, reflecting the spiritual and cultural principles of the community. The sustainability of architectural traditions relies on the capacity to reinterpret cultural norms and building practices in new constructions (Dwisusanto 2019).

Transforming architectural forms is a complex process that negotiates tradition and modernity, whereby cultural values are redefined and adapted to contemporary contexts (Mahira, Soemardiono, and Santoso 2021). Achieving this balance requires a nuanced understanding of the significance of traditional architecture and the need to harmonize preservation with innovation. Examining the transformation of traditional houses provides insights into the dynamic relationships among culture, architecture, and modernity. In Bawean communities, the function of the granary has undergone substantial transformation due to shifts in agricultural practices, economic diversification, and evolving social norms. These changes are not superficial but reflect a sophisticated negotiation between tradition and modernity, wherein cultural values are reconsidered and adapted to contemporary contexts. The evolution of the granary form in Bawean houses mirrors broader socio-economic shifts, as decreasing reliance on traditional agriculture reduces the necessity of granaries for crop storage (Wuisang 2014).

Instead of being solely dedicated to grain storage, granaries have been repurposed for diverse functions, including living spaces, guest accommodations, and small-scale commercial activities (Zain and Andi 2020). This adaptive transformation demonstrates the resilience and flexibility of traditional architectural forms in responding to community needs. The transformation of granaries is closely connected to the broader modifications homeowners implement to adjust to environmental and socio-

economic changes (Indraswara et al. 2023). Such adaptations reflect an astute engagement with modernity, reinterpreting historical architecture to align with contemporary environmental conditions (Nursaniah et al. 2021). Even as their primary function changes, granaries often retain their cultural and aesthetic significance. Key architectural elements including elevated structures, distinctive roof forms, and intricate carvings are preserved in new designs, thereby maintaining the cultural identity of the house and its connection to community heritage.

Moreover, the transformation of granaries in Bawean traditional houses reflects the community's aspirations for development while sustaining strong cultural roots. The repurposing of granaries into spaces for habitation, commerce, or community activity is not unique to Bawean; similar adaptive reuse occurs with ancestral temples in urban settings, driven by individual interpretations of the built environment and administrative frameworks (Liu et al. 2025).

Traditional architectural styles exhibit a strong integration with the surrounding environment, taking into account climatic conditions and sociocultural values. Contemporary transformations of these structures underscore the need to balance preservation with practical requirements of modern life (Benslimane et al. 2020). Safeguarding cultural heritage is critical for maintaining local wisdom and community identity (Mwale and Lintonbon 2019). A comprehensive understanding of the transformation of granaries in Bawean traditional houses requires examining the interplay of social, economic, cultural, and environmental factors. Vernacular architecture exemplifies sustainable design, as it aligns with local environmental contexts, cultural practices, and the availability of materials (Abyaa, El Harrouni, and Degron 2025). This perspective acknowledges the agency of local communities in shaping their built environment and emphasizes the dual goal of preserving cultural heritage while promoting sustainable development (Sanagustín-Fons et al. 2025). By focusing on the case of Bawean traditional houses, the study provides valuable insights into broader processes of architectural transformation and adaptation in vernacular contexts, contributing to a deeper understanding of the interconnections between culture, architecture, and society.

Methods

This study employs a qualitative research methodology, emphasizing comprehensive and direct field observations on Bawean Island. Such an approach allows for the collection of detailed and contextualized data regarding local administration, population dynamics, and livelihoods. Data collection involves multiple techniques, including structured questionnaires and in-depth interviews with residents, community leaders, and other relevant stakeholders. These methods provide rich insights into the social, cultural, and economic dynamics of the community.

In addition, field surveys are conducted to capture nuanced, site-specific information. During these surveys, researchers engage in direct observations of Bawean houses, documenting architectural features, spatial configurations, and other relevant characteristics through photography and videography. These visual records are subsequently used to generate detailed three-dimensional drawings and floor plans, enabling a precise analysis of the relationships between different spaces and their respective functions.

The use of three-dimensional models and floor plans allows researchers to examine the spatial organization of Bawean houses, with particular attention to the *Dhurung*, a key component of traditional Bawean architecture. Analyzing the spatial transformations and functional adaptations of the *Dhurung* provides deeper insights into its cultural and social significance, as well as its role in the daily life of the Bawean community.

Collected data are systematically analyzed to identify patterns, themes, and meanings, which illuminate the cultural, social, and economic contexts of Bawean Island. The findings contribute to a broader understanding of the Bawean community and its cultural heritage while informing policies and interventions aimed at preserving and promoting its unique architectural identity.

Results and discussion

This study examines the spatial arrangements, form, and structural systems of transformed *Dhurung* in Bawean architecture, comparing them with their original configurations to evaluate the

extent of functional and formal evolution. The research investigates the impact of these architectural changes on cultural identity and everyday life, highlighting the ways in which these adaptations either align with or diverge from traditional building practices. By analyzing these transformations, the study sheds light on the dynamic interplay between tradition, modernity, and cultural preservation in Bawean architecture.

The study also explores the extent to which these adaptations adhere to principles of sustainability and cultural resilience, assessing whether modernized structures maintain elements crucial for environmental balance and community identity.

Furthermore, it examines how these changes reflect broader cultural unification processes that influence architectural forms, as communities seek to preserve distinctive architectural heritage amid increasing global connectivity. Detailed comparisons of past and present forms reveal modifications implemented to accommodate contemporary family needs while retaining vernacular concepts. Understanding the motivations behind these transformations is therefore essential for developing culturally sensitive and sustainable housing solutions tailored to local contexts.

Granaries in traditional communities have long been examined in terms of their survival or neglect amid modern progress. However, prior discussions often remain fragmented, focusing exclusively on the granary itself while overlooking its broader relational and social

functions (Estika, Kurniati, and Lathif 2020). On Bawean Island, traditional houses are consistently equipped with a rice barn known as the *Dhurung*. Over time, the *Dhurung* has evolved beyond its primary role as a rice storage facility, becoming an integral part of the household's public and social spaces.

The *Dhurung* is traditionally organized as a three-tiered vertical structure, with each level serving distinct purposes:

1. Lower Part: Historically, this section housed livestock, particularly ducks, providing them with shelter and protection. Over time, the function of the lower level has shifted, and it is now primarily used to store firewood and other household essentials, reflecting the changing needs of the household.
2. Middle space: The central portion of the *Dhurung* serves as a seating and social area, providing a communal space for family members and guests to gather. Its design and function have remained relatively consistent, fostering community interaction and togetherness.
3. Upper Space: Traditionally, the upper level stored harvested rice, functioning as a crucial repository for the household's food supply. With modern storage solutions, this space has been repurposed for general storage, accommodating a variety of household items. Rice is now typically stored in more modern facilities within the house, such as the kitchen or back porch, ensuring preservation and accessibility.

Table 1. The transformations function of *Dhurung*

Picture	Space	Philosophy	Function
		Past	Now
	Lower Parts	Keping livestock or pets	Storing household essentials

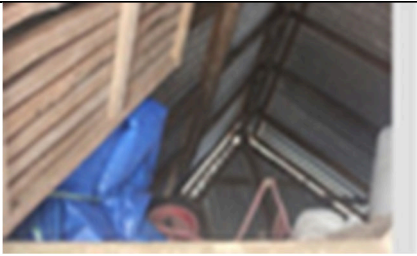
Picture	Space	Philosophy	Function
		Past	Now
	Middle Space	To Collect and Process Rice	As a sitting area only
	Upper Space	Rice Barn, Granary	Storage

Figure 2, 3, and 4. Space Vertical zoning in

The design of *Dhurung* structures exhibits considerable variation across different regions, reflecting the distinctive characteristics of each village. Each village possesses a unique *Dhurung*, often adorned with intricate ornaments and decorations that remain largely consistent within that community. However, differences emerge between villages, with some sharing similar motifs while others display entirely distinct designs.

The decorative elements and ornaments of the *Dhurung* extend beyond mere aesthetics; they symbolize the prospective groom's wealth and prosperity, signaling his capacity to provide for his future wife and family. The design and embellishments of the *Dhurung* are meticulously crafted to convey this message, emphasizing the importance of material stability and security in the context of marriage and family life.

By presenting a beautifully crafted *Dhurung*, the groom's family can demonstrate their social standing and commitment to supporting their son's future. The philosophy of *Dhurung* is that if a boy wants to propose to a girl in the same family, he must come with a *Dhurung*. *Dhurung* is a symbol of the man's stability, so if the man can make *Dhurung*, it means he has cows and rice fields whose crops can be harvested. Placed in the *Dhurung*. This is to ensure the woman's welfare later if she is married to the man.

Contemporary practices, however, have evolved. Today, rather than bringing a traditional

Dhurung, men often present motorcycles or goods from their occupations to demonstrate their ability to secure the future welfare of their prospective wives. This shift reflects the industrious nature of men in Bawean, many of whom travel extensively to earn a livelihood, while some pursue higher education and secure respectable professions, such as teaching and lecturing, on Bawean Island.

The ornaments of the *Dhurung* carry profound significance: their intricacy and aesthetic quality mirror the wealth and social status of the young man presenting them to his prospective parents-in-law, thereby signaling his capability to support his future family. Within Bawean culture, the *Dhurung* is not solely a symbol of material prosperity; it also embodies values of responsibility and independence instilled in the youth. The Bawean people emphasize education, nurturing children to become independent, accountable individuals committed to their family, community, and nation.

Interestingly, the *Dhurung* functions as a social hub where young people may gather under parental supervision. Often, it serves as a venue for initial social interactions and courtship, facilitated by a matchmaker or mediator known as the "Toa toa." The Toa toa plays a critical role in introducing families and fostering relationships, thereby strengthening community ties.

Beyond romantic purposes, the *Dhurung* also acts as a gathering space for the broader community, family, and close friends. For

example, it is customary for community members to convene at the *Dhurung* to share meals, with each participant contributing dishes and assisting in preparation.

This communal dining practice exemplifies harmony and unity among residents, highlighting the non-individualistic ethos of the Bawean people. By sharing food collectively, the community reinforces principles of cooperation,

mutual support, and social cohesion. The *Dhurung's* role in facilitating community interaction underscores the importance of traditional spaces in fostering a sense of belonging and communal identity.

Elements in *Dhurung*

In the *Dhurung*, various elements are incorporated, including:

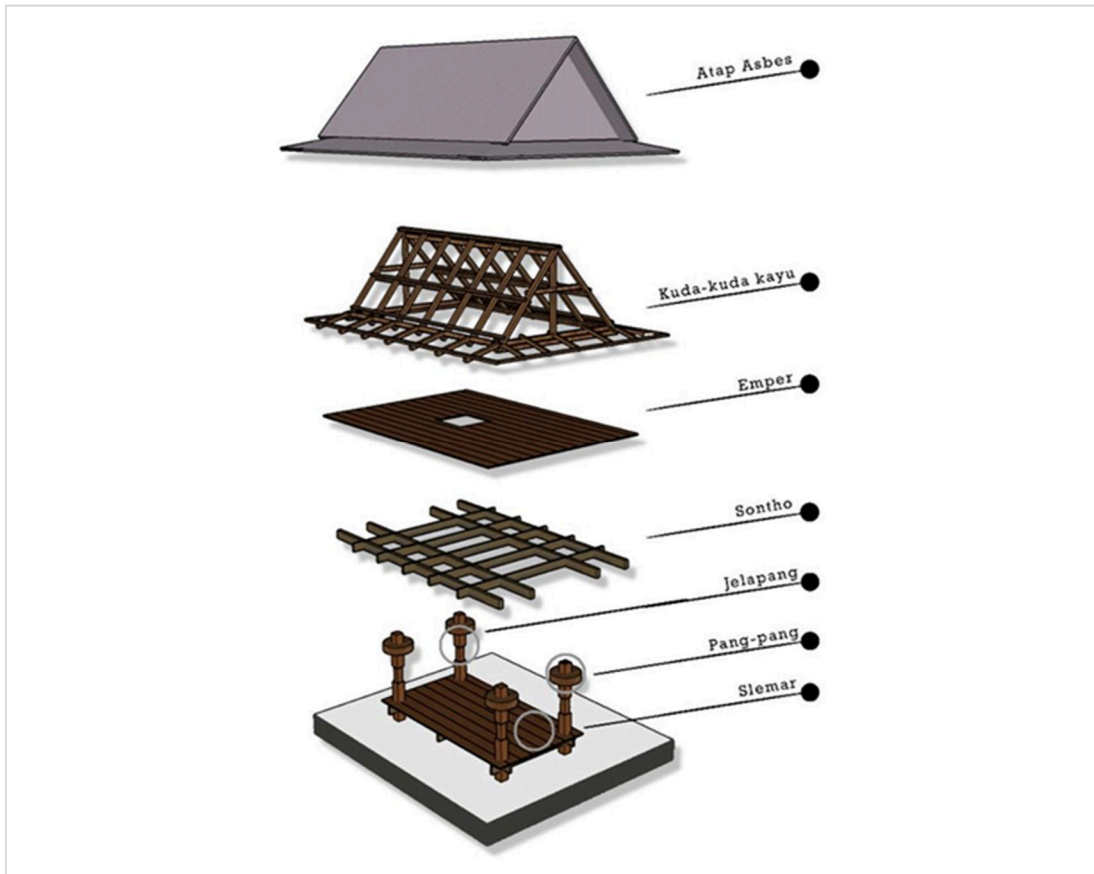


Figure 5. Breakdown isometry inside *Dhurung*

The structural composition of *Dhurung* can be described in a comprehensive manner as follows:

1. Slemar: Serving as the base of the *Dhurung*, the Slemar functions as a platform or seat that provides foundational support and stability to the entire structure. Its design and construction are crucial in maintaining the overall integrity and balance of the *Dhurung*.
2. Pang-pang: The Pang-pang acts as a reinforcing pole that provides additional structural support. Its strategic placement distributes the weight and stress of the

structure evenly, thereby enhancing durability and resilience.

3. Japan: The Japan is a circular component designed to prevent rats and other rodents from accessing stored goods. Crafted from durable materials, it safeguards the contents of the *Dhurung*. In this context, the Japan is supported by jackfruit wood columns, renowned for their resistance to termites and longevity. These columns measure 15 cm x 15 cm, ensuring robust structural support.
4. Sontho: The Sontho is a wooden frame that supports objects placed atop the *Dhurung*. Its design facilitates efficient storage and

organization, allowing for easy access and retrieval of stored items.

5. Emper: Traditionally, the Emper served as a storage area for harvested rice. With evolving storage technologies, it is now often repurposed to store other items, reducing reliance on this section for rice storage.
6. Roof Structure: The *Dhurung*'s roof protects the structure and its contents from environmental elements. Ventilation holes allow for airflow, preserving the quality of stored goods. The roof works synergistically

with other components to ensure a secure, durable, and practical storage solution.

The design and construction of the *Dhurung* demonstrate a profound and nuanced understanding of the community's needs, wherein each component, from the Slemar to the roof structure, serves a critical role in ensuring both the functionality and durability of the building. Consequently, the *Dhurung* constitutes an essential element of the region's traditional architectural heritage and cultural identity.



Figure 6 and 7. Elevation Perspective of *Dhurung*

The architectural evolution of the *Dhurung* offers a compelling reflection of the community's dynamic and multifaceted engagement with migration, as well as the subsequent spatial adjustments and adaptations that have emerged over time. This evolution produces a rich and complex narrative that emphasizes the intricate interplay between cultural heritage and environmental context.

By conducting a detailed analysis of the transformations the *Dhurung* has undergone, this study aims to provide a comprehensive understanding of how modernization and cultural shifts impact the functionality and design of vernacular architecture. Such an inquiry offers valuable insights into strategies for maintaining and preserving heritage structures while accommodating the evolving needs of society and responding to changing environmental conditions.

Furthermore, this research examines the reciprocal and intricate relationships between local traditions and household spatial patterns,

emphasizing how these traditions influence and are influenced by architectural forms within the context of modernity. By considering the socio-economic implications of these transformations, this study elucidates the ways in which the built environment both reflects and shapes the cultural, social, and economic contexts of its inhabitants.

The continuous evolution of the *Dhurung* and other vernacular architectures underscores the complex relationship between dwelling forms and the contexts they occupy. Understanding this relationship often necessitates innovative methodological approaches that integrate social, spatial, and material analyses to fully capture the nuances and complexities of such transformations. By adopting a multidisciplinary perspective that draws from architecture, anthropology, and sociology, this study contributes to a more profound understanding of how vernacular architecture both embodies and reinforces the cultural and social identities of communities.



Figure 8 and 9. Perspective Section of *Dhurung*

The continuous evolution of the *Dhurung* and other vernacular structures demonstrates the intricate and dynamic relationship between dwelling forms and their environmental, social, and cultural contexts. Addressing this complexity requires methodologies that combine insights from multiple disciplines, thereby enabling a comprehensive understanding of the multifaceted roles vernacular architecture plays in shaping and reflecting community identities.

Ultimately, this research seeks to provide a nuanced perspective on the interconnections between cultural heritage, modernization, and the built environment, offering practical and theoretical guidance for architects, policymakers, and community leaders aiming to preserve and promote cultural heritage amid rapid urbanization and globalization.

Historically, the *Dhurung* has undergone significant transformations in both spatial utilization and functional purpose, evolving from its original role as a rice storage facility to accommodate the changing cultural practices and needs of the Bawean community. Despite its initial utilitarian purpose, the *Dhurung* continues to hold relevance in daily life, with open communal spaces in the village incorporating the structure in multiple capacities.

The resilience of the *Dhurung* is closely linked to the strong familial bonds and communal ethos characteristic of the Bawean people, who place significant value on social interaction and collective gathering. This cultural orientation is evident in the design of traditional homes, which often feature an extended terrace known as the *bhebheteran*, derived from the Bawean term

bebeturan-bhebheteran, referring to the practice of gathering and conversing.

Within the Bawean cultural framework, the *Dhurung* functions as a transitional space for welcoming guests before entry into the main house. The expression *durung mlebet*, meaning “not yet entered,” underscores the *Dhurung*’s role as a liminal space where visitors can pause, rest, and engage socially prior to entering the primary living area.

Even as contemporary architectural practices have introduced new housing typologies that diverge from traditional forms, the *Dhurung* has adapted to modern contexts. Frequently, it is repositioned within gardens or living areas, functioning as a gazebo or casual gathering space that fosters familial interaction and social bonding. In such settings, the *Dhurung* accommodates meal sharing, leisure activities, and informal social exchange, demonstrating its enduring significance in Bawean culture.

From the discussion above, the transformation of the granary in Bawean traditional houses, locally known as the *Dhurung*, represents a multifaceted phenomenon that can be examined through multiple perspectives. Broadly, these transformations can be categorized into two primary dimensions: philosophical and functional.

1. **Philosophical Transformation:** The *Dhurung* has experienced a profound philosophical transformation, emerging as a powerful symbol of prosperity and wealth. Within the cultural context of Bawean, the *Dhurung* frequently serves as a symbolic gift presented by young men during courtship, signifying

their capacity to provide for a future family. The act of transporting the *Dhurung* to the prospective bride's household demonstrates the suitor's commitment to assuming the responsibilities of a head of household and his ability to manage financial obligations responsibly. By offering the *Dhurung*, the family of the suitor communicates their wealth and prosperity, thereby signaling their suitability as potential in-laws. In this regard, the *Dhurung* functions as a tangible manifestation of the young man's capability to support his partner and secure a stable future.

2. Transformation of Function: Beyond its philosophical significance, the *Dhurung* has undergone a notable transformation in terms of functional role within the traditional

Bawean house. Historically, it was primarily used for processing and storing rice, serving as a crucial component of the household's food storage and management system. Over time, however, the *Dhurung*'s function has evolved, and it is now often employed as a gathering space for men prior to entering the main house. In certain instances, the *Dhurung* has been relocated to the rear of the residence, where it is repurposed as a gazebo or informal seating area. This functional evolution reflects both the adaptive nature of Bawean traditional architecture and the shifting needs and values of the community. Despite the obsolescence of its original utilitarian purpose, the *Dhurung* retains significance as a cultural emblem and as a venue for social interaction.

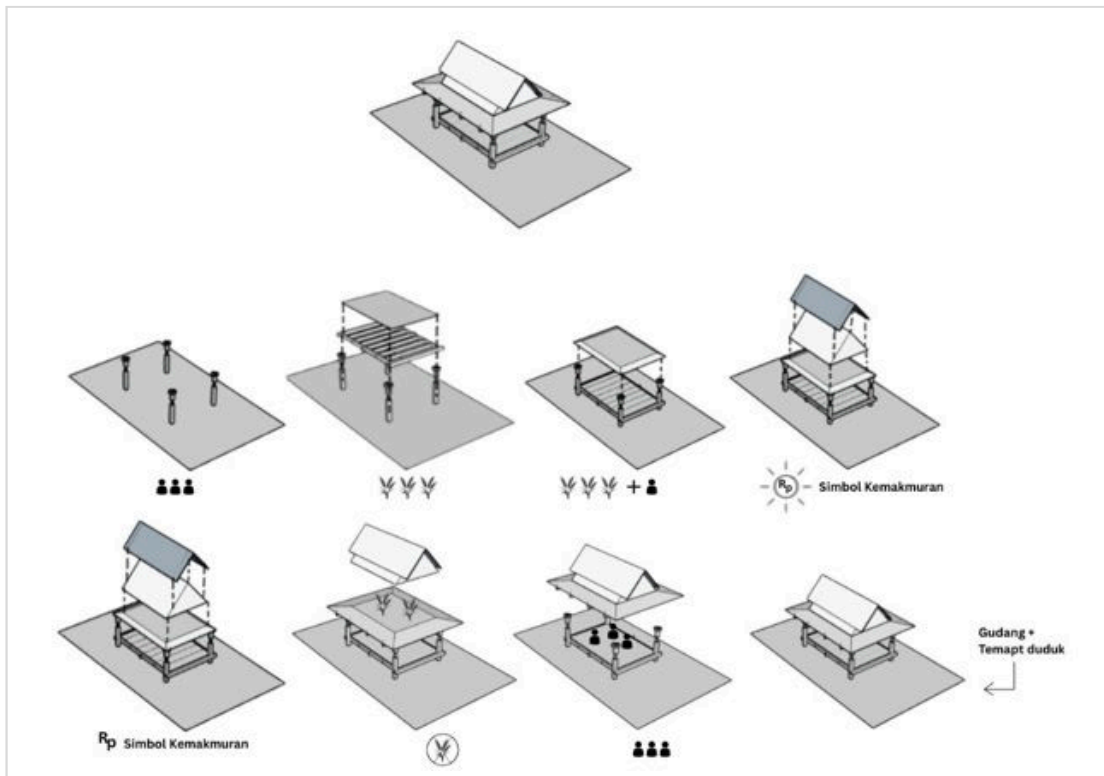


Figure 10. Transformations of *Dhurung*

Conclusions

In Southeast Asia, particularly in Indonesia, traditional houses are frequently distinguished by the presence of rice barns, which serve as essential storage facilities for crops and embody the region's deep-rooted agricultural heritage.

This architectural feature is exemplified on Bawean Island, in East Java, Indonesia, where the traditional Bawean house is characteristically complemented by a rice barn, the *Dhurung*, which is strategically situated at the forefront of the residence.

Initially, the *Dhurung* held a central role in the storage of harvested rice, functioning as a symbol of family prosperity and wealth. Over time, however, the *Dhurung* has undergone a remarkable transformation, evolving from a utilitarian structure primarily dedicated to crop storage into a multifunctional space that forms an integral part of the house's public domain. This functional shift has, in turn, prompted a redefinition of the *Dhurung*'s role within both the household and the wider community.

The transformation of the *Dhurung*'s function carries significant cultural implications, particularly within the Bawean context, where rice barns traditionally conveyed symbolic meanings associated with wealth and social standing. Originally, the *Dhurung* was a critical element in ceremonial practices, such as when a suitor presented a *Dhurung* to his prospective in-laws as a demonstration of his capacity to provide for their daughter. As its functional role evolved, the cultural significance of the *Dhurung* similarly transformed, reflecting changes in community values and priorities.

In contemporary practice, the *Dhurung* has been repurposed to serve as a space for relaxation, socialization, and family gatherings, frequently functioning as a living room, resting area, or a venue for receiving guests. While its original role as a rice barn has largely become historical, the *Dhurung* remains a central feature of the traditional Bawean house, now imbued with new meanings and functions that demonstrate the community's adaptability and resilience.

By examining the transformations of the *Dhurung* and their broader implications, this study aims to contribute to a nuanced understanding of the complex interplay between cultural heritage, traditional architecture, and the evolving needs of communities. Through a detailed analysis of the *Dhurung*'s evolution, this research highlights how traditional structures can be creatively reinterpreted and repurposed to accommodate contemporary requirements, while simultaneously emphasizing the importance of safeguarding cultural heritage amid modernization and urbanization. Ultimately, this investigation elucidates the dynamic relationship between tradition and modernity, underscoring the necessity of preserving cultural legacy while responding to the challenges of a rapidly changing world.

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Author(s) contribution

Yanita Mila Ardiani contributed to the research concepts preparation, methodologies, investigations, data analysis, visualization, articles drafting and revisions.

I Kadek Pranajaya contribute to the research concepts preparation and literature reviews, data analysis, of article drafts preparation and validation.