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ARCHITECTURAL RESILIENCE AND CULTURAL ADAPTATION OF THE BELAH BUBUNG HOUSE IN RIAU ISLANDS

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Abstract

Modernization poses significant challenges to the sustainability of vernacular architecture, particularly in preserving traditional building forms and their associated cultural values. This study examines the resilience of the Belah Bubung traditional house in Riau Islands amid modernization, focusing on the role of Islamic—Malay local wisdom in sustaining cultural adaptation. Using a qualitative case study approach, the research was conducted in Ungar Village, Karimun Regency, through field observations, semi—structured interviews with three purposively selected informants, documentation, and literature review. The findings reveal that the resilience of the Belah Bubung house is reflected in the continuity of its defining architectural features, including its distinctive roof, elevated wooden structure, traditional spatial organization, ornamental elements, and sociocultural functions. These features are maintained through selective adaptation to contemporary residential needs without compromising the house's architectural identity. Islamic—Malay local wisdom also serves as an important cultural mechanism supporting this resilience through religious values, customary norms, collective deliberation (*shura*), mutual cooperation (*ta'awun*), and respect for Malay traditions. Drawing on Holling's resilience framework, this study argues that vernacular architectural resilience extends beyond the physical preservation of traditional structures to encompass the adaptive capacity of cultural values and social practices. The findings highlight the importance of community—based conservation strategies that integrate architectural preservation with local knowledge, religious values, and customary institutions.

Abstrak

Modernisasi menghadirkan tantangan bagi keberlanjutan arsitektur vernakular, terutama dalam mempertahankan bentuk bangunan tradisional beserta nilai-nilai budaya yang melekat di dalamnya. Penelitian ini mengkaji ketahanan Rumah Tradisional Belah Bubung di Kepulauan Riau di tengah modernisasi, dengan memfokuskan perhatian pada peran kearifan lokal Islam-Melayu dalam menopang adaptasi budaya. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus di Desa Ungar, Kabupaten Karimun, melalui observasi lapangan, wawancara semi-terstruktur terhadap tiga informan yang dipilih secara purposif, dokumentasi, dan kajian literatur. Hasil penelitian menunjukkan bahwa ketahanan Rumah Belah Bubung tercermin dalam keberlanjutan karakteristik arsitektur utamanya, meliputi bentuk atap khas, struktur kayu berbentuk rumah panggung, tata ruang tradisional, ornamen, serta fungsi sosial-budayanya. Karakteristik tersebut dipertahankan melalui adaptasi selektif terhadap kebutuhan hunian kontemporer tanpa menghilangkan identitas arsitekturalnya. Kearifan lokal Islam-Melayu juga menjadi mekanisme kultural penting yang menopang ketahanan tersebut melalui nilai keagamaan, norma adat, musyawarah (shura), gotong royong (ta'awun), dan penghormatan terhadap tradisi Melayu. Dengan menggunakan kerangka ketahanan Holling, penelitian ini menegaskan bahwa ketahanan arsitektur vernakular tidak hanya berkaitan dengan pelestarian fisik bangunan, tetapi juga kapasitas adaptif nilai budaya dan praktik sosial yang menopangnya. Temuan ini menekankan pentingnya strategi konservasi berbasis masyarakat yang mengintegrasikan pelestarian arsitektur dengan pengetahuan lokal, nilai keagamaan, dan institusi adat.

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Islamic Thought Review
Vol. 4 No. 1 Edition June 2026

INTRODUCTION

Traditional architecture is a cultural expression that embodies the identity, perspective, and values held by a community (Andriansyah, 2024). In the vortex of modernization and globalization, which brings uniform and new lifestyles, the existence of traditional architecture faces serious threats in the form of weakened values, changes in function, and even the loss of its original form (Faisal & Firzal, 2020). Nevertheless, many forms of traditional architecture continue to exist through adaptation, changes in meaning, and even reinterpretation. This situation can be understood through the framework of architectural resilience, namely the capacity of a cultural system to survive and adapt to the dynamics of a constantly changing social environment (Saptaningtyas et al., 2024).

This concept of resilience has increasingly been adopted beyond ecological studies to explain how cultural systems, including vernacular architecture, respond to external pressures while maintaining their essential identity. In architectural studies, resilience emphasizes not only the physical endurance of traditional buildings but also the continuity of cultural values, social functions, and local knowledge that enable traditional architecture to remain relevant across generations (Idrus et al., 2024).

One concrete representation of the resilience of traditional architecture can be seen in the Belah Bubung Traditional House of Malay culture in Ungar Village, Riau Islands. This house is not only seen as a physical structure, but also functions as a symbol of cultural and spiritual identity, which combines Malay traditions with Islamic teachings (Septiana et al., 2021). Its presence amidst the dominance of modern architecture made of concrete and minimalist styles raises a fundamental question: what factors enable this traditional architectural form to remain sustainable, upheld, and inherited in the modern era? This question is not limited to technical matters of the building, but is also closely related to the social, cultural, and religious aspects of Malay society (Indrayuni et al., 2025). The Belah Bubung House possesses distinctive architectural characteristics that reflect the integration of Islamic teachings and Malay customs. This uniqueness makes it an appropriate case for examining how local wisdom contributes to the resilience of vernacular architecture amidst modernization.

This research utilizes the resilience theory perspective introduced by Holling, which emphasizes a system's capacity to survive, adapt, and transform when faced with external pressures (C. S. Holling, 1973). This approach is relevant to explaining how the traditional Belah Bubung architecture can maintain its existence while negotiating its position amidst the onslaught of modernization. Furthermore, the concept of local wisdom is a crucial foundation for understanding the cultural values that maintain the sustainability of these traditional houses (Adiwijaya et al., 2023).

According to C. Holling (1973), resilience refers to the capacity of a system to absorb disturbances while maintaining its core structure, functions, and identity. Unlike stability, which focuses on returning to an equilibrium after disruption, resilience emphasizes adaptation and reorganization without losing fundamental characteristics. In the context of vernacular architecture, resilience can be understood as the ability of traditional buildings to preserve their cultural identity while adapting to environmental, technological, and socio—cultural changes (Paramitha & Kusdiwanggo, 2024). Therefore, resilience provides an appropriate analytical framework for examining the sustainability of the Belah Bubung traditional house. In this study, resilience is understood not merely as the physical endurance of the Belah Bubung House but also as its capacity to sustain Islamic—Malay cultural values amidst contemporary social transformation.

Islamic Thought Review
Vol. 4 No. 1 Edition June 2026

The research of Nadhira Aurelia and colleagues (2019) focused on the typology of traditional Riau Malay architectural facades, particularly the roof, door, ventilation, and decorative elements. The facades of Malay houses not only serve an aesthetic function but also symbolize the strong connection between customs and the religious values of the community. Zairin Zain et al. (2020) emphasized that Malay house architecture is fundamentally shaped by cultural values and Islamic teachings that are integral to the lives of its people. This is particularly true in the arrangement of architectural elements, particularly in the roof design. Muhd. Arief Al Husaini et al. (2024) highlighted the arrangement of the Lontiok House area in Kampar as a living representation of traditional Malay architecture. He emphasized the urgency of adaptive conservation, not only efforts to preserve traditional houses as tourist destinations while maintaining their historical dimensions and local wisdom.

Although previous studies have successfully explained the typology, architectural characteristics, conservation, and cultural symbolism of Malay traditional houses, limited attention has been given to understanding how Islamic—Malay local wisdom functions as a resilience mechanism in sustaining vernacular architecture. Existing studies predominantly emphasize physical preservation, whereas the dynamic relationship between cultural values, religious traditions, and architectural resilience remains underexplored. Accordingly, this study addresses this research gap by examining how Islamic—Malay local wisdom functions serves as a cultural resilience mechanism that sustains sustaining the Belah Bubung traditional house amidst amid modernization.

The novelty of this study lies in proposing a contextual interpretation of architectural resilience by positioning Islamic—Malay local wisdom as a cultural mechanism that sustains the continuity of the Belah Bubung traditional house. Rather than merely discussing physical conservation, this research demonstrates that the resilience of vernacular architecture is closely linked to the preservation of religious values, cultural identity, and collective memory. This perspective enriches resilience studies by integrating architectural, cultural, and theological dimensions into a single analytical framework. This study also proposes resilience as a socio—cultural and theological framework for understanding the sustainability of Malay vernacular architecture, thereby extending resilience discourse beyond its conventional ecological and physical perspectives.

The urgency of this research lies in understanding how traditional architectural heritage can remain viable and meaningful amidst the tide of modernization that tends to standardize building forms within a global framework. Without an in—depth study of the resilience of the Belah Bubung House, there is a risk that this heritage will be viewed merely as a tourism commodity, lose its cultural value, and even be threatened with extinction from Malay social life. Based on these considerations, this study aims to analyze the forms of resilience exhibited by the Belah Bubung traditional house through Islamic—Malay local wisdom and to explain how these cultural values contribute to the sustainability of vernacular architecture amidst modernization.

This study employed a qualitative descriptive approach to examine the resilience of the Belah Bubung Traditional House within the context of Islamic—Malay local wisdom. The research was conducted in Ungar Village, Karimun Regency, Riau Islands Province, where the Belah Bubung Traditional House remains one of the surviving examples of traditional Malay architecture.

Primary data were obtained through field observations and semi—structured interviews. The informants were selected using purposive sampling based on their knowledge, direct involvement, and experience related to the history, cultural values, and

preservation of the Belah Bubung Traditional House.(Daruhadi & Sopiati, 2024) Direct observation was carried out to examine the physical characteristics of the traditional house, including its architectural structure, spatial organization, building materials, ornaments, and socio—cultural functions.

To strengthen the findings, interviews were conducted with Raja Juraimi, the owner of the Belah Bubung Traditional House, as the primary informant due to his direct knowledge of the house's history, architectural transformation, and cultural values . Subhan, a local community leader with an understanding of Malay traditions and the historical development of the Belah Bubung Traditional House, was interviewed to provide broader insights into the preservation of local cultural values. In addition, Rika, a local community member, served as a supporting informant by providing complementary information regarding the implementation of Islamic—Malay traditions and the role of local wisdom in sustaining the existence of the traditional house. Secondary data were collected from books, scientific journals, and previous studies concerning Malay traditional architecture, resilience, and Islamic—Malay local wisdom. These secondary sources were used to complement and validate the findings obtained from field observations and interviews (Puspita, 2023).

Data collection was conducted through observation, semi—structured interviews, documentation, and literature review. The collected data were analyzed which consists of data reduction, data display, and conclusion drawing/verification. This analytical process enabled the identification of resilience patterns and the contribution of Islamic—Malay local wisdom to the sustainability of the Belah Bubung Traditional House amidst modernization. To ensure the credibility of the findings, data triangulation was conducted by comparing information obtained from observations, interviews, and relevant literature (Jailani & Saksitha, 2024).

Based on the research gap and novelty identified above, this study addresses two main research questions: (1) How is the resilience of the Belah Bubung Traditional House manifested in responding to the challenges of modernization? and (2) To what extent do the values of Islamic—Malay local wisdom contribute to supporting and strengthening this resilience? Therefore, this study aims to analyze the forms of resilience exhibited by the Belah Bubung Traditional House through Islamic—Malay local wisdom and to explain how these cultural values contribute to the sustainability of vernacular architecture amidst modernization.

THE MANIFESTATION OF RESILIENCE IN THE ARCHITECTURE OF THE BELAH BUBUNG

Physical Structure and Building Materials

Field observations in Ungar Village revealed that the Belah Bubung Traditional House has retained its original architectural characteristics despite modernization. The house continues to function as the residence of its owner, Raja Juraimi, and preserves its distinctive split—roof (Belah Bubung) design, elevated wooden structure, and the use of timber as the primary construction material. These architectural features constitute the principal characteristics of the Belah Bubung Traditional House and represent the continuity of traditional Malay architecture in the Riau Islands.

The observations further indicated that the original traditional house has not undergone substantial structural alterations. The principal wooden framework, elevated floor system, and characteristic split—roof design have been preserved, while

Islamic Thought Review
Vol. 4 No. 1 Edition June 2026

contemporary residential needs have been accommodated through the construction of a separate modern residence incorporating Malay architectural elements.(Laminah, 2025)

According to the interview with Raja Juraimi, the original Belah Bubung Traditional House continues to be maintained because it represents the family's inherited cultural legacy and symbolizes the continuity of Malay cultural identity within his family and the local community of Ungar Village. He explained that the construction of a modern Malay—style house was intended to accommodate contemporary living needs without changing the architectural form of the original traditional house. Raja Juraimi, "Wawancara" (Ungar, 25 Februari 2023). Therefore, the traditional house has remained in its original form while the new residence functions as a complementary living space. This finding indicates that adaptation has been achieved through the addition of a new residential building rather than through modifications to the original traditional house.



Figure 1*. Front view of the Belah Bubung Traditional House*

Figure 1 shows that the original Belah Bubung Traditional House retains its elevated wooden structure and distinctive split—roof configuration despite the construction of a modern Malay—style residence nearby. The photograph confirms that modernization has not altered the essential architectural identity of the traditional house.

The findings demonstrate that the Belah Bubung Traditional House exhibits a distinctive pattern of architectural resilience. Holling (1973) defines resilience as the capacity of a system to absorb disturbances while maintaining its essential structure, functions, and identity. In this study, modernization did not lead to the transformation or demolition of the original traditional house. Instead, adaptation occurred through the construction of a separate modern residence, allowing the traditional house to retain its architectural authenticity (Andriansyah, 2024). This adaptive pattern suggests that modernization has been negotiated through spatial expansion rather than architectural replacement, allowing the original building to continue performing its cultural and residential functions.

This adaptive strategy illustrates that resilience in vernacular architecture is not merely reflected in the preservation of physical structures but also in the continuity of cultural values that guide decisions regarding conservation and change. The decision to maintain the original Belah Bubung Traditional House while constructing a modern Malay—inspired residence demonstrates that Islamic—Malay local wisdom functions as a cultural mechanism enabling the community to respond to modernization without abandoning its traditional identity. Consequently, the resilience of the Belah Bubung Traditional House is expressed through the coexistence of preservation and adaptation,

Islamic Thought Review
Vol. 4 No. 1 Edition June 2026

demonstrating that Islamic–Malay local wisdom serves as the primary cultural mechanism for sustaining architectural heritage while responding to the demands of contemporary life (Idrus et al., 2024).

Spatial Planning and Function

Field observations conducted in Ungar Village revealed that the spatial arrangement of the Belah Bubung Traditional House continues to maintain the characteristics of traditional Malay residential architecture. The original house owned by Raja Juraimi retains its traditional spatial organization, comprising the front terrace, balai (main hall), family area, and private rooms. Each space has a specific function that regulates patterns of interaction between family members and guests. The arrangement of these spaces demonstrates that the house is designed not only based on physical needs but also according to social functions embedded in Malay cultural practices.

The front terrace functions as an open space for welcoming visitors and conducting informal conversations before entering the main part of the house. Meanwhile, the balai, located in the central part of the house, serves as the main communal space for family gatherings, discussions, and social activities. The inner rooms are used for private family activities. Field observations showed that these spatial divisions remain preserved and continue to support the daily activities of the residents.

According to an interview with Raja Juraimi, the spatial arrangement of the traditional house has been maintained because each part of the house has its own function inherited from previous generations. He explained that the central area of the house remains an important space for family gatherings and interactions with relatives and guests. The preservation of this spatial arrangement is considered important because changing the original structure would reduce the traditional character of the Belah Bubung House (Raja Juraimi, 2023).

The importance of traditional spatial organization was also confirmed by Subhan, a community figure in Ungar Village. He explained that the division of spaces in the Belah Bubung Traditional House reflects the traditional principles of Malay houses, where the front area is used for receiving guests, while the inner areas are intended for family activities (Subhan, *Interview,* Ungar, 25 Februari 2023).

The findings indicate that the spatial organization of the Belah Bubung Traditional House represents the continuity of traditional Malay social values within architectural form. The separation between public and private spaces reflects cultural principles related to hospitality, respect, and social order. Therefore, the preservation of the original spatial pattern shows that modernization has not eliminated the traditional functions of the house. Instead, adaptation occurs through maintaining the existing spatial structure while allowing the house to remain relevant to contemporary residential needs (Damayanti et al., 2025).

Similar to the physical structure of the building, the spatial arrangement demonstrates a form of architectural resilience. The house can accommodate changes in modern life while maintaining its essential cultural identity. The continuity of the traditional spatial pattern indicates that local Malay wisdom functions as a mechanism that enables the community to negotiate modernization without abandoning the social meanings embedded in the Belah Bubung Traditional House (Ibrahim, 2024).

Ornament and Aesthetics

Field observations conducted in Ungar Village revealed that the Belah Bubung Traditional House retains various traditional ornamental elements that are integrated into

Islamic Thought Review
Vol. 4 No. 1 Edition June 2026

the architectural structure of the building. The ornaments are found on several parts of the house, including the pillars, walls, porch, and roof slats. Based on visual observation, the ornamental patterns consist of floral motifs, such as lotus flowers, bamboo shoots, and bayung tendrils, which remain preserved as part of the architectural identity of the Belah Bubung Traditional House.



Figure 2. *Traditional ornamentation of the Belah Bubung Traditional House*

Figure 2 shows the ornamental elements located on the front part of the Belah Bubung Traditional House. The carvings demonstrate the characteristics of Malay traditional architecture, where ornamental elements are not only used as decorative components but also represent cultural expressions embedded within the architectural form.

According to an interview with Rika, a member of the local community, the ornaments of the Belah Bubung Traditional House are considered important because they represent the identity and heritage of Malay culture. She explained that the traditional carvings distinguish the house from modern buildings and become a reminder of cultural heritage for the younger generation. She stated:

> "The carvings found in this house are a distinctive feature of Malay homes. Although many houses today are modern, carvings like these are preserved because they represent a cultural heritage (Rika, *Interview,* Ungar, 25 Februari 2023).

The findings indicate that the ornaments on the Belah Bubung Traditional House are not merely decorative elements but also function as a medium of cultural communication representing Malay identity. Their presence reflects the integration of aesthetic, religious, and ecological values, where carved motifs convey philosophical meanings regarding the relationship between humans, God, society, and nature (Wijaya et al., 2021).

Floral motifs, such as lotus flowers, bamboo shoots, and bayung tendrils, convey meanings related to fertility, growth, and the continuity of life. Bamboo shoot motifs symbolize regeneration and the continuation of social and cultural values across generations. These symbolic meanings demonstrate that ornamentation in Malay traditional architecture carries cultural messages beyond visual beauty (Ramadissa et al., 2017).

From an artistic perspective, the ornaments carved on the pillars, walls, porch, and roof slats reflect the craftsmanship of Malay artisans (Alfiansyah et al., 2022). The beauty

Islamic Thought Review
Vol. 4 No. 1 Edition June 2026

of the carvings illustrates that aesthetic values in Malay architecture are always connected with functional and cultural meanings. The Malay principle that connects *adat* with *syarak*, and *syarak* with *Kitabullah*, can be observed through the preservation of these ornaments, where beauty is not only intended for visual purposes but also directed toward moral and spiritual values.

Modernization has influenced the development of ornamentation in traditional houses. Some renovated houses have adopted contemporary decorative elements, such as modern colors, stained glass, or factory—made ornaments. However, the preservation of classic ornamental patterns in the Belah Bubung Traditional House demonstrates that modernization does not necessarily eliminate traditional symbols. Instead, these ornaments continue to function as visual representations of Malay—Islamic identity and as a connection between cultural heritage and contemporary life.

Adaptation Strategy

Field observations in Ungar Village revealed that the Belah Bubung Traditional House can adapt to contemporary living needs while maintaining its essential architectural characteristics The adaptation process does not occur through replacing the original traditional structure, but through adjustments that allow the house to remain functional within changing social and technological conditions.

Based on field observations, the original architectural elements of the house, including the elevated wooden structure, split—roof design, and the use of timber as the main construction material, remain preserved. The maintenance of these elements indicates that adaptation is carried out selectively, where changes are introduced only to support daily needs without eliminating the traditional identity of the building.

According to an interview with Raja Juraimi, the maintenance of the Belah Bubung Traditional House is carried out by preserving its original form while adapting to current residential requirements. He explained that the house continues to be maintained because its traditional characteristics are considered important, while adjustments are made according to the needs of contemporary life (Raja Juraimi, 2023).

The adaptation process can also be observed through the integration of modern facilities within traditional residential practices. Modern needs, such as improved household facilities and comfort requirements, can be accommodated without fundamentally changing the main architectural structure of the house.(Kesuma et al., 2025) This shows that modernization is negotiated through adjustment rather than through replacement of traditional elements. Furthermore, adaptation in the Belah Bubung Traditional House reflects a balance between maintaining authenticity and responding to practical needs. The preservation of the stilt—house structure, wooden elements, and split—roof form demonstrates that technological and social changes can be accepted without eliminating the architectural characteristics that represent Malay cultural identity.

The findings indicate that the adaptation strategy of the Belah Bubung Traditional House is not merely a technical response to modernization but also a cultural strategy for maintaining continuity. The house remains relevant because the community selectively accepts changes while preserving elements considered essential to their identity. In this context, local Malay wisdom functions as a mechanism that enables the negotiation between tradition and modernity (Syawaludin et al., 2025).

Similar to the physical structure of the building, this adaptation strategy demonstrates architectural resilience. The Belah Bubung Traditional House is able to absorb external changes while maintaining its essential structure, function, and cultural identity.

Islamic Thought Review
Vol. 4 No. 1 Edition June 2026

Therefore, its resilience is reflected not in the absence of change, but in the ability to manage change without losing its traditional meaning.

Socio-Cultural Factors

Field observations conducted in Ungar Village indicate that the Belah Bubung Traditional House functions not only as a residential structure but also as a cultural space that represents Malay identity and social values. The existence of the house reflects the relationship between architectural form and the cultural practices of the local community. The physical characteristics of the building, including the split—roof design, wooden structure, and elevated floor system, continue to serve as markers of Malay architectural identity amidst the development of modern residential buildings.

According to an interview with Subhan, a community figure in Ungar Village, the Belah Bubung Traditional House remains an important symbol of Malay cultural identity within the community. He explained that the existence of the traditional house is not merely related to its physical structure, but also reflects the values, memories, and traditions that previous generations have maintained. According to him, preserving the house means preserving a part of Malay cultural identity that continues to be recognized by the local community (Subhan, 2023).

Rika, as a member of the local community, explained that the continued existence of the Belah Bubung Traditional House is important because it allows younger generations to recognize and appreciate their cultural heritage. Through interaction with traditional spaces, younger generations can learn values related to respect, togetherness, and maintaining relationships within the community (Rika, 2023).

The findings indicate that the Belah Bubung Traditional House functions as a medium for transmitting Islamic—Malay values within social life. Values such as cooperation (*ta'awun*), deliberation (*shura*), respect for elders, and social responsibility are maintained through interactions that occur within traditional spaces. Therefore, the house functions not only as a physical residence but also as a cultural environment where values are preserved and transferred between generations (Mugiyono, 2016).

From a cultural resilience perspective, the Belah Bubung Traditional House demonstrates that modernization does not necessarily eliminate traditional social functions. Although modern residential forms continue to develop, the community of Ungar Village continues to maintain the traditional house as an important symbol of identity and cultural continuity. The coexistence between traditional architecture and modern life reflects a process of adaptation in which change is accepted while essential cultural values remain preserved (Sahara et al., 2025).

The findings demonstrate that the Belah Bubung Traditional House remains relevant within contemporary society because it performs multiple functions: preserving Malay—Islamic identity, providing a social space for community interaction, and facilitating the transmission of cultural values. Thus, the resilience of the traditional house is reflected not only in the preservation of its physical structure but also in the continuity of the social meanings attached to it.

CULTURAL RESILIENCE OF THE BELAH BUBUNG HOUSE

The resilience of the Belah Bubung Traditional House is closely associated with the Islamic—Malay values and customary traditions that shape the community's relationship with its architectural heritage. In Malay society, Islamic teachings are embedded in various aspects of everyday life, including traditional architecture. The orientation of the house toward the Qibla reflects spiritual awareness, emphasizing that the house serves

not only as a residential space but also as a setting for religious practice (Maulana, 2025). Its interior arrangement also reflects Islamic—Malay ethical principles, particularly the separation of certain living spaces for men and women to maintain modesty and privacy. Similarly, the simplicity of its ornaments, which avoid representations of living creatures, reflects the influence of religious teachings on architectural expression. These characteristics demonstrate how religious values are incorporated into the physical and functional organization of the traditional house. Raja Juraimi (2023) confirmed that the architectural form and spatial organization of the house have been maintained in accordance with Malay customs closely associated with Islamic values.

Beyond its functional characteristics, the Belah Bubung House also embodies Malay cosmological and philosophical understandings. Its towering roof symbolizes the relationship between humans and God, while its supporting pillars represent steadfastness in faith and customary values. Meanwhile, its elevated wooden structure reflects an understanding of spatial order and harmony between humans and their natural surroundings. These symbolic elements suggest that the house functions not merely as a physical structure but also as a cultural expression of the theological and philosophical values of Malay society.

The cultural significance of the Belah Bubung House is further reflected in its social functions and the customary practices associated with its preservation. Field observations in Ungar Village indicate that the house continues to serve as a space for family gatherings, community discussions, and customary activities. Its function therefore extends beyond individual residence to encompass the maintenance of social relationships and collective cultural identity. Subhan (2023), a community leader in Ungar Village, explained that the house is regarded as shared cultural heritage that requires collective responsibility for its preservation. Decisions concerning its maintenance are generally made through family deliberation, reflecting the Malay tradition of *musyawarah* and the Islamic principle of *shura*. These practices demonstrate how collective responsibility, mutual cooperation, and customary consensus contribute to the continuity of traditional architecture. Such social values also reinforce the relationship between cultural heritage and community identity (Mahmoud et al., 2024).

The relationship between tradition and modernity provides another important dimension for understanding the resilience of the Belah Bubung House. Field observations reveal that the house retains its principal architectural characteristics despite changes in contemporary residential needs. Although modern facilities have been incorporated to improve living conditions, essential elements such as the distinctive split roof, elevated wooden structure, and traditional spatial organization remain intact. Rika (2023) explained that the Malay community accepts certain modern improvements as long as they do not contradict Islamic values and customary principles. Maintaining the original architectural characteristics is considered important because they represent the cultural identity of the local community. This suggests that the interaction between tradition and modernity is characterized by selective adaptation rather than the replacement of traditional architectural forms. The community accommodates contemporary needs while maintaining the cultural significance of the house, demonstrating the continued relevance of Islamic—Malay values in guiding architectural continuity (Ridwan, 2024). This process also reflects broader challenges facing Malay cultural preservation in the context of globalization, particularly the need to negotiate continuity and change (Muh Rizki et al., 2024).

These findings can be further understood through Holling's (1973) concept of resilience, which refers to the capacity of a system to absorb disturbances while

Islamic Thought Review
Vol. 4 No. 1 Edition June 2026

maintaining its fundamental structure, functions, and identity. From this perspective, the resilience of the Belah Bubung House is manifested through three interconnected dimensions: persistence, adaptation, and transformation. Persistence is evident in the continuity of its principal architectural characteristics, including the split roof, elevated wooden structure, traditional spatial organization, and Malay ornamental elements. Their continued presence indicates that the community maintains the essential architectural identity of the house despite external changes (Vellinga, 2011). This corresponds with the understanding of resilience as the capacity of a system to withstand disturbances without losing its defining characteristics (C. Holling, 1973; Walker et al., 2004).

Adaptation is reflected in the selective incorporation of modern facilities, including electricity and improvements to residential infrastructure, without substantially altering the traditional architectural form. These adjustments demonstrate the community's capacity to respond to changing living requirements while maintaining the house's essential identity and symbolic characteristics. Rather than resisting modernization entirely, the community accommodates changes that are considered compatible with its cultural and religious values. This illustrates that architectural resilience involves not only the preservation of existing structures but also the capacity to adjust to changing conditions (Holling, 1973).

Transformation, meanwhile, is more apparent in the changing social functions of the traditional house than in its physical architecture. Although residential patterns and the frequency of customary activities have evolved, the Belah Bubung House continues to function as a symbol of Malay identity and a space for maintaining family and community relationships. Its significance is therefore not limited to its original residential function but also encompasses its continuing cultural and symbolic roles within contemporary society. This understanding is consistent with the perspective that resilient cultural systems can evolve while retaining their essential values and identity (Folke et al., 2010).

The findings further demonstrate that Islamic—Malay local wisdom constitutes an important cultural foundation for sustaining the resilience of the Belah Bubung House. Religious beliefs, customary norms, and collective social values shape how the community responds to modernization while maintaining the symbolic significance of its architectural heritage (Mardiah & Supriadi, 2025). Values such as *musyawarah*, *gotong royong*, and respect for social harmony encourage collective participation in maintaining the house and transmitting its cultural meanings across generations. In this context, Islamic—Malay local wisdom functions as a cultural framework through which modernization is selectively negotiated without undermining the essential values embedded in traditional architecture. This interpretation is consistent with heritage resilience studies emphasizing that the sustainability of cultural heritage depends not only on physical preservation but also on the social, historical, and symbolic meanings continuously attributed to it by local communities (Aziz & Kharomen, 2025; Fariati et al., 2025).

Previous studies of the Belah Bubung House have primarily focused on documenting its architectural characteristics, construction techniques, and ornamental symbolism. While these studies contribute to the preservation of Malay architectural knowledge, less attention has been given to explaining how traditional architecture sustains its existence through resilience and cultural adaptation amid modernization. This study addresses this gap by bringing Holling's resilience framework into dialogue with the concept of Islamic—Malay local wisdom. It demonstrates that the resilience of the Belah Bubung House is shaped by the interaction between architectural continuity, selective adaptation, and the transmission of cultural values through social practices. Consequently, the sustainability of vernacular architectural heritage cannot be understood solely through the preservation

of physical structures but must also account for the cultural resources and community practices that enable adaptation. This perspective contributes to heritage resilience studies by highlighting the role of local religious and customary values in sustaining traditional architecture as living cultural heritage.

CONCLUSION

This study demonstrates that the Belah Bubung Traditional House in Ungar Village, Riau Islands, exhibits multidimensional resilience in responding to modernization. Its resilience is reflected in the preservation of its essential architectural characteristics, including the split roof, elevated wooden structure, traditional spatial organization, ornamental motifs, and socio—cultural functions, while selectively accommodating contemporary residential needs. Rather than replacing its traditional form, the community adapts through functional adjustments that maintain the architectural identity and cultural significance of the house.

The findings also reveal that Islamic—Malay local wisdom serves as the primary cultural mechanism supporting this resilience. Religious values, customary norms, *shura* (collective deliberation), *ta'awun* (mutual cooperation), and respect for Malay traditions guide the preservation and adaptation of the traditional house, ensuring the continuity of its social, symbolic, and spiritual functions within the local community.

Theoretically, this study extends Holling's resilience framework from ecological systems to the context of vernacular architectural heritage by demonstrating that resilience involves not only the preservation of physical structures but also the capacity of local communities to sustain cultural identity through adaptive responses grounded in Islamic—Malay local wisdom. Practically, the findings suggest that heritage conservation policies should integrate community participation, cultural values, and Islamic—Malay traditions alongside physical conservation. Local governments are therefore encouraged to strengthen community—based conservation programs through heritage documentation, cultural education, and support for the preservation of traditional houses.

This study is limited to the Belah Bubung Traditional House in Ungar Village. Therefore, future research should investigate other Malay traditional houses across different regions to compare patterns of architectural resilience and local wisdom, thereby providing a broader understanding of resilience in vernacular architecture and cultural heritage conservation.

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