

Balancing Heritage Preservation and City Branding: Prospects and Strategies for Vernacular Architecture in Indonesia

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Abstract

This paper examines how Indonesian cities utilize their architectural heritage to boost tourism, economies, and community bonds. It focuses on the challenges of balancing heritage preservation and city branding while exploring prospects and adaptive methods for vernacular architecture in Indonesia. The cultural relevance of Indonesian vernacular architecture and its impact on the built environment are also explored. The study addresses issues arising from urbanization, globalization, and modernity, which often lead to the neglect or destruction of traditional buildings. It discusses the significance of heritage preservation in safeguarding cultural identity and examines strategies, regulations, and legal frameworks implemented in Indonesia to protect vernacular architecture. The involvement of various stakeholders, including communities, non-governmental organizations, and governmental bodies, is considered in the preservation and promotion of architectural traditions.

The paper employs documentary analysis and provides insights into the relations between vernacular architecture, heritage preservation, and city branding. It suggests adaptable techniques, such as incorporating traditional architectural features into modern designs, repurposing historic structures, involving local communities, capacity building, and sustainable development methods, to address these challenges.

The research findings enhance the understanding of the current difficulties faced in preserving Indonesian vernacular architecture. It offers flexible methods to preserve historical heritage while enhancing local branding. The study contributes to the existing knowledge on vernacular architecture preservation and provides recommendations for further research and practical applications in conserving Indonesian architectural heritage.

Keywords: Vernacular architecture, Heritage preservation, City branding, Indonesia, Adaptive strategies

Introduction

Indonesia's vernacular architecture is a vibrant and varied expression of the nation's rich cultural heritage. It includes a vast variety of conventional architectural designs and construction methods that have developed over many years, representing the distinctive personalities of different areas and towns throughout the archipelago. Vernacular architecture of Indonesia, which ranges from the elaborate timber structures of Java to the stilt houses of

Sumatra and the bamboo buildings of Kalimantan, demonstrates the creativity, adaptability, and craftsmanship of its people.

The traditions, customs, and environmental concerns of the Indonesian people are firmly ingrained in the country's vernacular architecture. It demonstrates an intimate connection between people and their natural surroundings through the harmonious blending of social, cultural and environmental variables (Oliver, 2007a). Innovative uses of conventional construction materials such as bamboo, lumber, thatch, and clay, result in buildings that are well-suited to the topography, climate, and resource availability of the region. The architectural styles and characteristics of Indonesia's vernacular structures vary depending on the region, reflecting the country's cultural diversity and historical influences (Noble, 2009).

Indonesia's regional architecture is a tribute to the nation's eclectic background, from the opulence of Javanese *Joglo* houses with their ornate carvings and tiered roofs to the distinctive Minangkabau *Rumah Gadang* with its curving roof-lines. Despite its importance to culture, vernacular architecture in Indonesia suffers several difficulties in the modern world. Traditional building techniques are in danger of being lost due to rapid urbanization, population increase, and the growing influence of contemporary architectural forms. The efficiency and homogeneity inherent in vernacular architecture are frequently prioritized by socio-economic demands on urban growth over their distinctiveness and cultural values (Prajnawrdhi, 2019).

A careful balance must be struck between preserving cultural history and adjusting to the shifting requirements and ambitions of communities to preserve Indonesia's vernacular architecture. It demands the creation and application of adaptable techniques to meet the demands of modern living and urban development while ensuring the continuity of traditional construction traditions (Fahmi et al., 2021).

This study examines the difficulties and suggest adaptable solutions for Indonesian vernacular architecture, paying particular attention to the harmony between heritage preservation and city branding. The paper aims to advance knowledge about and interest in Indonesia's rich architectural legacy by exploring the cultural values, difficulties, and adaptive methods associated with vernacular buildings. It also aims to offer insightful information to safeguard the cultural significance of vernacular architecture while embracing the opportunities presented by city branding in a rapidly changing urban context. Its objectives are as follows:

1. Evaluate the authenticity of vernacular architecture and its potential as a competitive advantage.
2. Investigate the challenges and complexities associated with preserving Indonesian vernacular architecture while balancing heritage preservation and city branding.
3. Explore the cultural values embedded in Indonesian vernacular architecture and its role in shaping the cultural identity of the region.
4. Propose adaptable solutions and strategies to address preservation challenges and promote vernacular architecture, considering the evolving urban landscape and opportunities offered by city branding.

Theoretical Framework

Vernacular Architecture and the Competitiveness of Indonesian Cities

Vernacular architecture contributes to the competitiveness of Indonesian cities in various ways. Rajendra (2021) argues that traditional Indonesian architecture has local wisdom in responding to the climate, which can provide indoor and outdoor thermal comfort throughout the day. However, the use of artificial/prefab materials in Indonesian vernacular buildings can increase indoor temperature and lead to user discomfort. Dawson (1994) provides a detailed examination of the history, traditions, materials, and techniques of Indonesian vernacular buildings, which can inspire new interests throughout the world. Salura (2020) shows that the Sundanese vernacular concept can be applied to modern building designs, which can embody local expressions and fit new functions and zeitgeist. Elahi (2022) argues that vernacular

architecture can promote the city's brand by reflecting the community culture, characteristics of the environment, and sustainable design.

In Indonesia, vernacular architecture has changed because of numerous influences. The vast array of traditional styles present throughout the archipelago are highlighted in an in-depth exploration of the history, traditions, materials, and construction methods used in Indonesian vernacular architecture (Dawson & Gillow, 1995). Due to its harmonious blending with the natural environment and representation of a lifestyle different from that of industrialized nations, Indonesian traditional architecture has captured the interest of people all over the world. The Indonesian archipelago has an exceptional variety of traditional structures due to its diverse population and geography (Forshee, 2006a). Elevated village buildings supported by finely carved and painted stilts, posts, and pillars decorated with images of guardian spirits, ancestors, animals, human beings, spirals, and ornate floral and geometric patterns are a distinctive characteristic of Indonesian architectural styles.

The building of a house has profound spiritual importance and is accompanied by elaborate ceremonies and superstitions in many Indonesian tribes. The house acts as the spiritual hub and represents the neighborhood, ancestry, and social standing (Schefold et al., 2003).

Dawson and Gillow (1995) effectively represent the enormous diversity of traditional forms present in Indonesia with the aid of old pictures, sketches and photographs. Indonesian traditional architecture displays a rich tapestry of design and cultural expressions, from the magnificence and dignity of the Minangkabau houses in Sumatra to the sturdy communal longhouses of the Dayak people, the rich heritage of Hindu-Buddhist architecture in Java, or the modest haystack houses of the Antoni in Timor. To shed light on the complex world of Indonesian traditional architecture, Barry Dawson and John Gillow, who previously worked together on "Traditional Indonesian Textiles," lend their experience. They offer priceless insights into the customs, craftsmanship, and societal values ingrained in these magnificent architectural works through their rigorous research and visual recording (Dawson & Gillow, 1995).

In his investigation of the effects of Dutch colonization on Indonesian architecture, Vogelsang (2020) highlights the Western buildings that have replaced traditional ones and have been later modified to fit the region's needs. Dutch colonization has had an impact on Indonesian architecture, with a particular emphasis on how traditional vernacular buildings have changed and developed. The investigation is based on the author's observations that the architectural landscape encountered in daily life differs from the traditional architecture covered in academic curricula (Vogelsang, 2020). Recognizing the customs, way of life, and housing situations of Indonesia, particularly as they relate to traditional building with its diverse cultural heritage and rich traditions, exhibits a wide range of customs, ways of life, and housing situations that are intimately connected to traditional building styles. The Dutch colonialism of Indonesia has had a profound impact on Indonesian society, which is recognized as having shaped the country's architectural landscape. The author's study strategy has included looking at one's own perception of transformation and exploring the long-term effects of colonization on Indonesian architecture to gain insights into how architectural practices have evolved and have been influenced by historical and cultural factors. They produce insights into how architectural practices have evolved and have been influenced by historical and cultural factors. On their encounters, which included trips to Taman Nusa, an Indonesian Culture Park, they have got the opportunities to compare several traditional architectural designs firsthand. A major issue is the significance of closely examining how Dutch colonization has affected Indonesian architecture.

The assessment contends that indigenous Indonesian architecture has been gradually displaced by Western architectural structures, which have been then modified to fit the local conditions, rather than viewing the Dutch impact as a revolutionary process. This knowledge sheds light on modern architectural landscape of the Indonesian cities, where the predominance

of Western-style structures contrasts with the traditional structures. The effects of Dutch colonization on Indonesian architecture focuses on how traditional vernacular architecture changed. A fuller knowledge of the intricate relationship between colonization, architectural transformation, and the current architectural identity of Indonesian cities is made possible from the author's experiences and research findings.

Widiastuti (2019) claims that modernization has influenced the Minangkabau culture's vernacular architecture, creating a dynamic vernacular setting that manifests in a variety of expressions and traits. Matrilineal kinship, paddy culture, and ecological traits are the main activities that have influenced the vernacularity of the Minangkabau culture. These cultural customs, which are based on maternal values and upheld by matrilineal kinship, aid in the evolution of contextual customs and manifestations in Minangkabau vernacular architecture. Vernacularity is a historical term that can change as beliefs and practices change over time, either for the better or for worse.

Rajendra (2021) explores the current issues that Indonesian vernacular architecture faces in reaction to climate change, exposing those changes in building materials such as roof coverings which have caused elevated interior temperature and discomfort to the users. These publications show how Indonesian vernacular architecture has changed through time because of colonization, modernization, and climate change. Indonesian traditional architecture reflects a philosophy of coexisting with Nature and embodies local knowledge. This kind of thinking has resulted in the development of 'breathing' buildings, which use the efficiency of their construction and the use of their materials to maintain a comfortable temperature throughout the day. The buildings' proximity to green, open spaces also adds to the atmosphere's general comfort. Over time, there have been changes in both life and building materials, particularly in roof covering materials. The increase in inside and outdoor temperature has been noted, even if the building's design and orientation may have stayed the same (Rajendra, 2021).

Rajendra (2021) cites global climate change as the cause of these temperature variations. He uses a comparative method to examine the use of manufactured/prefabricated and natural roof covering materials in existing Indonesian vernacular structures to comprehend the effects of material modifications. He focuses on architectural and green building concepts with the goal of highlighting current and emerging difficulties. He shows that the conversion of Indonesian vernacular houses from using natural to artificial construction materials results in higher interior temperatures and discomfort for the users (Ming, 2020). The study highlights the effort to advance knowledge of the implications of material selections and how they affect thermal comfort in traditional building.

Vernacular Architecture and City Authenticity

Vernacular architecture plays a crucial role in enhancing the authenticity of a city. Research studies have shown that vernacular architecture contributes to a city's brand by reflecting the community culture and characteristics of the environment (Elahi, 2022). It harmonizes with the local context, including culture, traditions, and environmental factors, respecting the construction materials and morphology (Tawayha et al., 2019). However, the absence of values derived from architectural heritage and the disregard for the local climate and materials can result in the loss of identity in contemporary cities (Benslimane & Biara, 2019). Collectively, these studies highlight the importance of vernacular architecture in preserving the authenticity of a city by reflecting community culture, respecting the environment, and preserving local values and traditions.

In Turkey, Aktürk (2022) has discovered that vernacular heritage sites are deteriorating as a result of climate change and has suggested evaluating vernacular architecture as a historic category to solve this problem and enable targeted management of climate change impacts (Aktürk & Fluck, 2022). In arid zones, Daoudi (2019) has identified architectural and urban design elements that are adaptable. These characteristics have made it easier to create urban and architectural morphologies that can successfully resist harsh physical settings (Daoudi et

al., 2019). In Brazil, South Africa, and China, Nash (2019) has discovered that few residents openly referred to climate change as a phenomenon, instead frequently framing their explanations of climate-relevant issues in the context of locally significant concerns (Nash et al., 2019). Kaburise (2016) has examined the semantic difficulties that people with Tshivenda and English backgrounds face when discussing climate change. They show that certain words and expressions' semantic under-determination is caused by the connotations associated with them based on the interlocutors' factors (Kaburise & Ramavhona, 2016).

Vernacularization can offer information about how international policy assemblages are put into practice (Levitt, 2020). Ming (2020) defines Vernacular language referred to as indigenous, native, and local and is used by a variety of speech communities, including those from lower socio-economic classes and rural or metropolitan areas (Ming, 2020). Coupland (2016) notes that vernacular language may be changing and evolving as a result of considerable changes in social class experiences, despite sociolinguistics' conventional concentration on class-related vernacular activities (Coupland, 2016). These works collectively imply that social and lifestyle changes can affect how vernacular language is used, and that comprehension of these changes depends on having a solid understanding of vernacularization.

The emphasis is on how societal and lifestyle changes have an impact on how vernacular language is used and defined. In the same way that societal dynamics and institutions change, so do people's ways of expressing themselves and their identities (Lawrence, 2006). Understanding the idea of vernacularization enables us to better understand these alterations and grasp the complex role that language plays in society. Understanding vernacularization and its connection to social and lifestyle changes can help shape society attitudes toward linguistic diversity as well as language policy and educational methods (Kymlicka, 2001). It enables us to promote inclusivity, respect, and appreciation for the variety of communities' rich and intricate linguistic heritage. Additionally, by enabling successful communication and dialogue across many cultural and language backgrounds, this information helps foster social harmony and understanding (Nasir & Kamal, 2021).

Vernacular Architecture and City Branding

Vernacular architecture can play a role in city branding, but there are also challenges to using it. Elahi (2022) found that vernacular architecture can promote a city's brand by reflecting the community culture and characteristics of the environment. However, Riza (2015) argues that iconic buildings and mega-events using permanent structures are unsustainable means to promote the culture of the city, as they often undermine the existing local culture in favor of a global taste (Riza, 2015). Messeidy (2019) highlights the importance of using iconic buildings as a tool for branding the city, while Godfrey (2016) found that images of modern architecture are prominently placed to gain attention and be seen as part of the ideal destination image. Overall, the papers suggest that vernacular architecture can be a valuable tool in city branding, but it must be used carefully and in conjunction with other branding strategies.

Application of traditional architectural ideas in modern settings presents several difficulties. By showcasing the distinctive qualities of the environment and the local community's culture, vernacular architecture, in Cai's opinion, can improve a city's reputation. As opposed to that, Pardo (2023) highlights that preserving vernacular architecture poses significant challenges in the era of globalization and increasing demands for modern, comfortable dwellings (Pardo, 2023). These difficulties with integrating vernacular architecture into municipal branding underscore the importance of careful planning and strategic methods. Vernacular architecture captures the essence of the local community's culture and the originality of the surroundings, which has the potential to favorably impact a city's brand, but the preservation of such buildings pose challenges. The conflicts between upholding authenticity of vernacular architecture and accommodating modern needs is brought on by the demands of globalization and the increased need for modern and comfortable living places (Chang & Teo, 2009).

This highlights the significance of striking a balance between preservation of vernacular history and adaptation to modern needs. City branding initiatives should take these issues into account and propose innovative solutions that make most of the inherent values of vernacular architecture while meeting the needs of an urban environment that is changing quickly. Cities can take advantage of the distinctive characteristics of vernacular architecture to develop a distinctive and alluring brand identity that appeals to both the locals and the tourists, establishing a sense of place and cultural authenticity by skillfully maintaining this delicate balance (El Messeidy, 2019).

Stigel (2006) contends that addressing issues with communication, publicity, and organizational structures is crucial for successful city branding. Branding initiatives may be hampered by a failure to recognize and effectively address these disparities. (Stigel & Frimann, 2006). Significant ramifications flow from Stigel's assertion that effective city branding requires attention to organizational structures, communication, and publicity. Understanding and navigating the intricacies of these aspects is essential for effective city branding. Lack of understanding and inadequate addressing of these variations can impede branding initiatives and reduce the desired impact.

Building a strong brand identity for cities involves effective communication and the dissemination of a compelling message highlighting the city's unique qualities and offerings (Demirbag Kaplan et al., 2010). Publicity plays a crucial role in promoting brand identity, ensuring that the message reaches the target audience and generates interest and engagement (Parkerson & Saunders, 2005). To maximize the impact and success of branding initiatives, it is essential to establish clear structures and strategies that facilitate efficient coordination and implementation (Trueman et al., 2004; Trueman et al., 2004). Failing to address factors such as ineffective communication, limited publicity, and organizational coherence can weaken a city's branding efforts (Braun, 2012). However, by comprehensively understanding and strategically approaching communication, publicity, and organizational structures, the city can enhance its brand perception, attract investments and tourists, and cultivate a favorable reputation (Kavaratzis, 2007). City branding practitioners must prioritize and effectively manage these aspects to achieve successful and impactful branding results (Boisen et al., 2018).

Godfrey et. al also has found that, although it typically takes center stage to grab attention and offer an ideal destination image, modern architecture is commonly paired with other city features in branding initiatives (Godfrey & Gretzel, 2016). A crucial element of the branding process is shown by Godfrey's research on the use of contemporary architecture in city branding. It is important to remember that city branding is a multi-dimensional undertaking that encompasses a range of factors, even though modern architecture may play a significant role in drawing attention and developing an ideal destination image.

A holistic approach to city branding involves considering various aspects of a city's character, including contemporary and vernacular architecture, historical sites, cultural traditions, natural attractions, and neighborhood experiences (Hanna & Rowley, 2011). By leveraging these diverse elements, cities can create an authentic and comprehensive brand narrative that appeals to a wide audience. Embracing a city's unique qualities and assets, including how modern architecture integrates with other features, strengthens connections with tourists, investors, and locals (Riza et al., 2012). A fair and inclusive approach to branding recognizes the coexistence of different components, resulting in a compelling and well-rounded brand identity that sets cities apart and attracts visitors (Kasapi & Cela, 2017).

Research Method

This research was conducted using document survey method, which is a research to analyze and evaluate documents or written data sources relevant to a research topic. Here, it is the relationship between heritage preservation and city branding. This method involves collecting and analyzing data from documents such as reports, articles, manuscripts, policies, and other documents related to the research topic.

After formulating the research objectives, the researcher conducted data source selection, which involves identifying relevant written resources. This included resources in libraries, online databases, archives, websites, or internal organizational documents, and then proceeded to the data collection stage, document assessment, data analysis and interpretation therein.

The researchers identified common themes, and trends using this study. They looked at the effects of modern problems including urbanization, globalization, and changing social needs on vernacular architecture. The content analysis of the data also looked at adaptable techniques that have been suggested or put into practice to deal with these issues and create a balance between preservation of local heritage and city branding. The researchers developed a thorough awareness of the current difficulties facing Indonesian vernacular architecture as well as the solutions that have been proposed or used to address these difficulties by synthesizing and evaluating the results.

In the Documentary Survey Method, different types of documents are utilized to gather relevant data. Reports are sources of statistical information and expert opinions, selected for their relevance. Journals are sought after for research findings and scholarly articles, selected through keyword searches. Government documents, including policies, regulations, and official data, are obtained by conducting targeted searches based on specific topics and trusted sources

Table 1: Types of Documents, Data and Selection Process

Source: Authors

Document Type	Obtained Data	Selection Method
Reports	Statistical information, expert opinions.	Systematic sampling based on relevance and credibility
Journals	Research findings, scholarly articles.	Keyword search, peer-reviewed selection
Government Documents	Policies, regulations, official data.	Targeted search based on specific topics and sources
Newspapers	News articles, interviews, editorials.	Comprehensive search, relevance-based selection
Books	In-depth analysis, historical context.	Bibliographic search, relevance, and credibility assessment
Online Sources	Websites, blogs, online databases.	Search engine queries, credibility evaluation
Archival Records	Historical documents, primary sources.	Archival research, specific document identification

Findings and the Discussion

Indonesian vernacular architecture describes the architectural designs that originated in Indonesia under the influence of the country's indigenous customs, environment, and culture. The wide variety of cultures and ethnic groups in Indonesia contribute to the richness of the country's vernacular architecture (Hicks, 2005). Indonesian vernacular architecture includes the following:

- (i) **Dwelling Culture:** Showcases a rich variety of dwelling cultures across different regions. Traditional houses, such as the Javanese *Joglo*, Balinese compound houses, exemplify the unique architectural styles and cultural practices of the respective communities. These houses are designed to accommodate the specific needs and lifestyle of the local inhabitants, incorporating elements such as elevated floors, intricately carved details, and spatial organization that reflects the social structure and values of the community (Forshee, 2006b).
- (ii) **Cultural Symbols:** Often incorporates cultural symbols that hold significant meanings. Examples include the traditional or indigenous houses found in various

regions, such as the Minangkabau "*rumah gadang*" with its distinctive buffalo horn-shaped roof, the Batak "*rumah bolon*" with its towering structure symbolizing social hierarchy with its symbolic references to the universe and cosmos. These architectural expressions serve as symbols of identity, history, and cultural heritage (Blier, 2006).

- (iii) **Economic Resilience:** Demonstrates a strong connection to economic resilience. The use of locally available materials, such as bamboo, wood, and thatch, showcases resourcefulness and sustainable practices. This is particularly evident in the design and construction of "*lumbung padi*," traditional rice barns found in various regions of Indonesia (Safitri & Sihaloho, 2020).
- (iv) **Transition and Adaptation:** Has shown a remarkable ability to transition and adapt to the changing circumstances, with the concept of "*latar*" or courtyard playing a significant role. The concept of *latar* or courtyard refers to the open space or courtyard within a traditional house compound. This space serves as a transitional area that connects different functional spaces and allows for adaptation to various activities and events. The *latar* acts as a flexible and multifunctional space that can be transformed to accommodate social gatherings, ceremonies, or daily activities (Subroto, 2012).
- (v) **Security and Hierarchy:** Security and hierarchy are important considerations in Indonesian vernacular architecture. The "*rumah panggung*" or stilted houses found in various regions, such as West Sumatra and Papua, serve as protective measures against natural elements and potential threats. These houses are elevated to safeguard against floods, wild animals, and intruders. Additionally, traditional palaces and temples, like the Kraton of Yogyakarta and Borobudur Temple, exemplify hierarchical spatial organization and symbolic representation of power and authority (Yani et al., 2016).

Vernacular architecture plays a vital role in city branding as it reflects the unique cultural characteristics and environment of a community. According to Elahi (2022), key factors of vernacular architecture such as the natural landscape, sustainable design, unique local aesthetics, and cultural values have significant impacts on city branding. However, Riza argues against the use of iconic buildings and mega-events with permanent structures as they can be unsustainable and may overshadow the existing local culture in favor of a globalized aesthetic (Riza, 2015). García-Esparza reviews recent perspectives and theories that emphasize the increasing value of vernacular architecture in the context of city branding (García-Esparza, 2012). Meanwhile, Oliver delves into cultural aspects of vernacular architecture, including the importance of traditions and transmissions, the challenges of conservation and continuity, and addressing the demands of the 21st century (Oliver, 2007b).

These studies collectively highlight the importance of incorporating vernacular architecture in city branding efforts, recognizing the significance of cultural authenticity, sustainable design, and the preservation of local heritage. Several types of vernacular Indonesian architecture with heritage and city branding are clearly seen in the table 2 below.






Table 2: Interconnected Analysis Process
Source: Authors






Vernacular Architecture Type	Heritage Preservation	City Authenticity	City Branding	Competitive Ability
Dwelling Culture	Conduct research on the cultural significance of vernacular dwellings	Maintain and preserve traditional houses	Incorporate the cultural values of dwellings into the city's identity	Enhance the city's competitiveness by showcasing its unique dwelling culture
Cultural Symbolical	Identify and document cultural symbols in vernacular architecture	Preserve and integrate symbolic elements into the urban fabric	Leverage cultural symbols in branding efforts	Position the city as a symbolically rich destination, attracting visitors and investment
Economic Resilience	Explore the economic aspects and resilience of vernacular architecture	Promote adaptive reuse and economic viability of vernacular buildings	Emphasize the economic benefits of vernacular architecture in city branding	Enhance the city's competitive edge by showcasing its economically resilient heritage
Transition and Adaptation	Study the evolution and adaptive nature of vernacular architecture	Embrace and adapt vernacular architecture to changing needs	Highlight the city's architectural evolution in branding initiatives	Demonstrate the city's ability to adapt and innovate in a competitive environment
Security and Hierarchy	Analyze the role of security and hierarchy in vernacular architecture	Safeguard and integrate security features and hierarchical elements	Reflect the sense of security and hierarchy in city branding	Enhance the city's perceived safety and social structure for competitive advantage

Vernacular architecture varies and has distinctive features depending on the location in Indonesia. Cultural identity and values of the community are reflected in these fashion trends (Waterson, 2004). The variety of Indonesian vernacular architecture, which has been shaped by the regional culture, environment, and traditions, is very important. It is a symbol of Indonesia's diverse cultures and rich heritage and sense of self of the ethnic groups. Table 1 shows five elements of urban vernacular values: dwelling culture, cultural symbolism, economic resilience, transition and adaptation, and security and hierarchy. This diverse range of architectural styles, such as dwellings, mosque architecture, rice barns, courtyards, and stage houses, showcases the distinctive characteristics of each region. The summation of the idiomatic values that might still be present in modern circumstances is made up of these five components, as seen in the table 3 below.

Table 3. Urban Vernacularity Values

Source: Authors

Elements	VALUES		Pictures
	Tangible	Intangible	
Dwelling culture	Indonesian dwellings are dwellings built with consideration for the Nature, climate, and the culture of the region.	Dwelling primarily serves as a place to dwell but also serves as a venue for customary rituals.	 Source: Ratu Amelia, 2020
	Indonesian dwellings are created to exemplify the regional customs and culture. By blending enduring design cues and motifs into contemporary structures, Indonesian vernacular architecture seeks to highlight and preserve this country's unique cultural heritage. This helps preserve the community's cultural fabric and promotes a sense of continuity with the past.		 Source: Shafira Chairunnisa, 2023
Cultural Symbolical	The design of mosques is a fusion of Islamic religious and cultural elements with regional vernacular architecture. Vernacular architecture describes construction practices created by regional communities considering the local environment, building supplies, and cultural requirements.	The history and customs of vernacular mosques are frequently thought to confer blessings or good fortune on the constructions. These mosques may have a unique relationship to significant occasions or personalities in Islamic history, and there may be a conviction that attending the mosque for prayer can result in blessings and rewards.	 Source: Madina, 2023
	It means that the design is appropriate for the local climate and surroundings as well as reflect the cultural identity of the community by incorporating local vernacular features into mosque architecture. Architectural characteristics like steep roofs, open-air areas, and natural ventilation systems are frequently used to adapt the local environment. Traditional materials like wood, bamboo, thatch, or stone may also be used.		 Source: Parsika, 2019
Economic Resilience	<i>Rice Barns (Lumbung padi)</i> is a customary building in Indonesia used to store and safeguard the rice harvest from moisture and animals. Lumbung padi is a wooden structure with a steep roof that resembles a pyramid.	The conventional rice barns represent affluence and an abundance of harvests. Its presence shows that the community can grow enough food to meet their requirements. It also represents cooperation and unity in preserving food security.	 Source: Midori, 2010

	<p>The common rice barns are a symbol of riches and an abundance of harvests. Their existence can serve as a symbol of the value of food security and the neighborhood's capacity for self-sufficiency in an urban setting. Communities can demonstrate their dedication to upholding agricultural traditions and guaranteeing a steady supply of food by preserving and integrating rice barns in urban areas. Traditional rice barns stand for community collaboration and togetherness. They represent the group effort to safeguard and preserve the harvest, underlining the significance of group ideals and assistance from one another.</p>	 <p>Source: Rasantika M. Seta, 2010</p>	
<p>Transition and adaptation</p>	<p>The front yard (<i>lata</i>) can be used as an area of shade and adequate air circulation in Indonesia's tropical environment. Traditional buildings can make use of the prevailing air to help cool the area by having a sizable, open courtyard.</p>	<p>For example, a sitting area on the terrace or a vestibule facing the street, the front yard setting of a typical Indonesian house frequently serves as an open public space inside the home.</p>	 <p>Source: Putu Intan, 2022</p>
	<p>Indonesian houses also exhibit the openness and hospitality that are important to their culture in the front yard. It enables interaction with bystanders and creates a pleasant environment for guests and visitors. Within urban surroundings, the blending of public and private places fosters a sense of shared identity and cultural continuity. These areas' fusion with urban vernacular values serves as a demonstration of the value of cultural heritage, sustainable design, community involvement, and harmony with the natural world.</p>	 <p>Source: Wanovi, 2022</p>	
<p>Security and hierarchy</p>	<p>An Indonesian traditional house called a <i>rumah panggung</i> is supported by wooden poles. In places prone to flooding or to prevent harmful animals, stilt dwellings are frequently employed. Stairs lead up to the main house in stilt dwellings.</p>	<p>When many families or members of a bigger family live together in one structure, traditional stilt houses are frequently used as shared residences. This reflects traditional Indonesian society's principles of cooperation, mutual aid, and unity.</p>	 <p>Source: Rizkie Fauzian, 2021</p>
	<p>Stilt houses are constructed typically on wooden poles, raising the main living area above the surface. In locations where flooding is a problem or while avoiding dangerous animals, this design is frequently used. It gives safety and protection from these natural elements by putting the house on stilts, displaying a practical solution to the difficulties of the local context. The fact that stilt houses have stairs leading up to the main house is one of their noteworthy features. Not only do these steps give access, but they also represent a symbolic link between the ground and the community living area. The stairway can be thought of as a symbolic bridge connecting various spheres of communal existence, highlighting the significance of interpersonal relationships and community.</p>	 <p>Source: Rahman 2023</p>	

Indonesian vernacular architecture is significant because it may represent and protect the cultural identity and values of the surrounding community. It represents their culture, customs, and way of life in concrete terms. Communities can maintain a sense of pride in their

cultural history by adopting and supporting these architectural types. Traditional architecture of Indonesia has the potential to boost tourism and city branding. Cities can establish a distinctive and sincere identity by incorporating vernacular architecture into urban development and design. This promotes the local economy through cultural tourism and draws tourists looking for distinctive cultural experiences (Raubo, 2010).

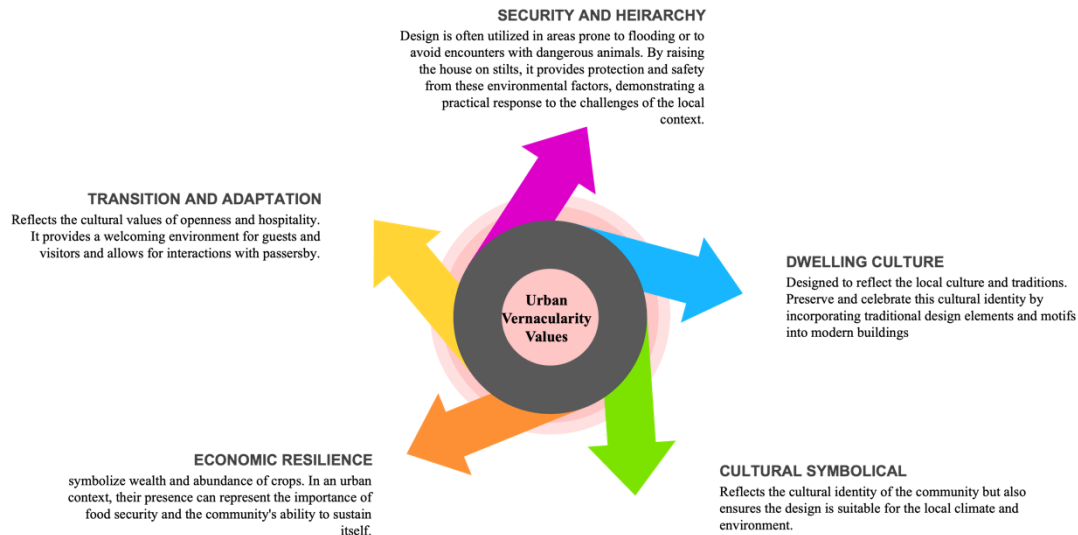


Fig. 1: Diagram of Urban Vernacularity Values
Source: Author

It is clear from Indonesian vernacular architecture that every architectural style—houses, mosques, rice barns, courtyards, and stage houses—contributes to the overall cultural identity and values of the neighborhood, as shown in the Fig. 1 above. Indonesian architecture is an excellent example of how local culture, climate, and environment have influenced various architectural features (Asquith & Vellinga, 2006). They emphasize the value of communal and cultural rituals by acting as both residential areas and locations for customary ceremonies. Indonesian mosque architecture exemplifies the merging of Islamic and regional vernacular forms. Mosques are built in accordance with regional building customs, considering the environment and the materials that are readily available. They offer places for worship and spiritual gratification and have enduring historical and cultural ties that inspire respect and blessings (Carr & Servon, 2008).

Lumbung padi, or rice barns provide useful uses by storing and safeguarding rice harvest. They are distinguished by their distinctive pyramidal shapes and steep roofs, which signify the abundance of crops and the community's sustainability and cooperation in preserving food security. Traditional Indonesian houses feature *latar* or frontyards that work as functional spaces to take advantage of the tropical heat by offering shade and promoting natural air circulation. These open areas serve as gathering places for social interactions, both within the houses and with the neighborhood, and they add to the overall aesthetics of the designs. To handle environmental issues like flooding and harmful animals, stilt houses, also known as *rumah panggung*, are constructed on stilts.

According to Naing (2019) community dwellings in Indonesian vernacular architecture often serve as a symbol of togetherness, mutual aid, and collaboration, as extended families or multiple households share these spaces. These diverse examples of Indonesian vernacular architecture showcase the richness, diversity, and resilience of local cultures (Naing, 2019). By preserving and promoting various architectural types, Indonesia can highlight its unique heritage and attract attention as a culturally vibrant destination. This contributes not only to city

branding but also fosters neighborhood pride and supports sustainable development efforts (Miftahuddin et al., 2021).

The value of Indonesian traditional architecture lies in its ability to preserve cultural identity, foster civic pride, and promote sustainable development. By valuing and preserving various architectural styles, Indonesia can showcase its unique heritage, attract tourists seeking authentic cultural experiences, and position itself as a vibrant cultural hub (Ardyan & Susanti, 2018). Incorporating elements such as dwelling culture, cultural symbolism, economic resilience, transition and adaptability, and security and hierarchical values in city development can help create a distinct and authentic identity for the Indonesian cities. This, in turn, can attract tourists, investors, and businesses that appreciate and seek out cultural experiences (Yuli, 2011). Cities can set themselves apart from generic or homogenized urban surroundings by promoting certain architectural types, increasing their appeal, and boosting the local economy through cultural tourism.

Promoting and preserving vernacular architectural values is essential for sustainable development. These architectural designs often utilize materials and construction methods that are well-suited to the local context (Medway & Warnaby, 2008). By embracing and safeguarding these traditions, communities can ensure the preservation of cultural heritage while promoting sustainable practices in the built environment (Chan et al., 2021). Cities may promote sustainable building methods, foster harmony with the natural world, and lessen the negative effects of urbanization by placing an emphasis on traditional design concepts (García-Esparza, 2012).

Additionally, the promotion and preservation of Indonesian traditional architecture aid in the preservation of cultural identity and ideals of the local communities. They can foster a sense of pride, bolster social cohesiveness, and guarantee the continuity of traditional customs and rites by recognizing and honoring their architectural legacy. As a result, the community and its built environment are more closely connected. There are numerous advantages to preserving and promoting Indonesian traditional architecture. They assist sustainable development, foster community pride, and assure the preservation of cultural identity and values. They also aid in city branding and draw in cultural tourists. By appreciating the value of local architecture, Indonesia can promote its rich cultural heritage and build future cities that are sustainable and dynamic (Hermawan & Sholihah, 2020).

Preserving Cultural Identity: Urban Vernacularity in City Branding




In Indonesia, dwellings are architecturally designed structures that harmonize with the local culture, climate, and environment of a specific region. According to Kasdi (2019), these homes showcase traditional building materials, designs, and methods that have been passed down through generations (Kasdi et al., 2019). Beyond serving as living spaces, dwellings also function as social gathering spots and venues for ceremonial events. They contribute to sense of place and identity for both the residents and visitors, providing a visual connection to the cultural heritage and local traditions of the communities (Sulistiowati et al., 2023). This fosters a strong emotional attachment to the city and instills a sense of pride among its residents. Visitors are also attracted to cities that offer an authentic cultural experience, making dwellings a significant attraction (Zinaida et al., 2022).

Dwelling in Indonesia hold a significant place in Indonesian vernacular architecture due to their representation of a rich and unique cultural heritage. Here are some reasons why dwellings play such an important role: (i) Cultural Identity Connection: dwelling reflect the rich cultural identity of Indonesia. Every region in Indonesia has its unique dwellings, with different architectural styles (Keane, 1995); (ii) Climate and Environment Adaptation: Indonesian dwelling are designed considering the tropical climate and local environmental conditions. They use natural materials available nearby such as wood, bamboo, or woven coconut leaves to construct houses that are resistant to heat, rain, and earthquakes (Feriadi & Wong, 2004). Their design also considers good air circulation, thus providing comfort and

energy efficiency; (iii) Local Wisdom and Sustainability: Dwellings reflect local wisdom in utilizing natural resources and sustainably. The materials used are usually easily obtained and environmentally friendly (Dahlani, 2010). Moreover, the construction of dwellings often employs architectural principles that have been tested for centuries, such as weaving systems or nail-free construction, which allows for relatively easy maintenance and renovation (Vitasurya, 2016); (iv) Spiritual and Symbolic Influence: Dwellings often have deep meaning and symbolism in the lives of local communities. They are often associated with belief systems and cultural rituals (Cuba & Hummon, 1993).

Four examples of Indonesian Vernacular Dwellings are shown in the Table 4 below.

Table 4: Indonesian Vernacular Dwellings: Relevance with Contemporary Condition
Source: Authors

	JAVANESE HOUSE	GADANG HOUSE	HONAI HOUSE	SASAK HOUSE
				
	Javanese dwellings reflect society's socioeconomic structure. Based on seniority and functions within the family, rooms are divided. Only select family members or significant visitors are permitted to use some rooms, while everyone is welcome to use others. This demonstrates values like reverence for elders, respect for ancestors, and the importance of each family member.	<i>Adat Basandi Syarak, Syarak Basandi Kitabullah:</i> This idea serves as the cornerstone for the Minangkabau people, who place a high value on the Islamic teachings as a moral code. This may be seen in all facets of Minangkabau culture, including the layout and construction of <i>Rumah Gadang</i> .	Honai are essential to Papuan society's ability to remain together and sustain social ties. Social events like get-togethers, parties, and ceremonial festivities all take place there. Honai encourages solidarity among community members by fostering interaction between them and strengthening social ties.	Sasak dwellings have a deep connection to the Sasak people's spiritual and religious beliefs. A few areas of the home, like altars or shrines, are utilized for religious ceremonies and memorializing the ancestors. The presence of these spiritual components is crucial to preserving the equilibrium and harmony between nature and humanity.

The cultural, spiritual, and social values of various communities of Indonesia reflected in the traditional architecture.

	There are areas in a traditional Javanese dwelling that are revered, such as the <i>pendopo</i> . Typically, spiritual events like wedding ceremonies, traditional ceremonies, or family meetings take	<i>Adat Mamak</i> is the Minangkabau culture's familial and political structure. The place where <i>Adat Mamak</i> is practiced, including family decision-making, property inheritance, and	Traditional wisdom is transmitted from the older to the younger generations inside the Honai home. Inside the Honai house, stories, songs, dances, and ceremonies are used to transmit knowledge	Sasak dwellings also reflect regional expertise and traditional knowledge that has been passed down from generation to generation. This home's design is based on time-honored
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place in this area. These places of worship are treated with great respect and in accordance with conventions and traditions since they are thought to have a unique aura and energy.	interpersonal relationships between family members, called <i>rumah gadang</i> .	about nature, how to cultivate, hunt, and maintain the environment. This house serves as a repository for the Papuan people's priceless traditional knowledge.	architectural principals that have stood the test of time.
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As a reflection of the values and traditions of each community, traditional Indonesian architecture, such as Javanese homes, *Rumah Gadang* in Minangkabau, *Honai* homes in Papua, and Sasak dwellings, fulfills important sociological and spiritual functions.

The significance of these dwellings, including Javanese houses, *Gadang* houses, *Honai* houses, and *Sasak* houses, lies in their connection to the social order, cultural values, and spiritual beliefs of their respective communities. These houses reflect the traditions, customs, and way of life of the people who inhabit them. Understanding and appreciating these cultural aspects can contribute to a deeper appreciation of the local community and its heritage.

The City Branding and Dwelling of Indonesian Vernacular

There is a relationship between city branding and the dwelling of Indonesian vernacular, but the nature of this relationship is complex. Chaerani (2011) has found a positive relationship between city branding and city image, indicating that city branding can have a significant effect on motivating people to visit or live in a city (Chaerani, 2011). Aldianto (2019) has found that city branding in Bandung prioritizes creativity and modernity over the preservation of Sundanese culture, which could lead to the extinction of the city's original culture. Lestari (2020) suggests that city branding in Indonesia is often limited to making slogans and logos without considering public aspirations and local identities, and that inter-sectoral coordination is lacking (Lestari et al., 2020). Miftahuddin (2021) has found that city brand attractiveness and tourism experience have a positive effect on city brand equity, and that city brand attitude plays an essential role in building city brand attractiveness and tourism experience (Miftahuddin et al., 2021). Overall, the papers suggest that city branding can have both positive and negative effects on the preservation of Indonesian vernacular, and that public involvement and inter-sectoral collaboration are crucial for successful city branding. When it comes to city branding, incorporating vernacular dwellings such as *Javanese* houses, *Gadang* houses, *Honai* houses, and *Sasak* houses into urban development and city branding efforts can have several benefits (Murti, 2020).

First, dwellings contribute to the preservation and promotion of local culture and heritage. They are tangible representations of the region's history, traditions, and way of life. By integrating dwellings into the city's architectural landscape, a sense of authenticity and uniqueness is created, setting the city apart from the others. This can attract visitors who are interested in experiencing and understanding the local culture, and enhancing the city's cultural tourism appeal.

Second, dwellings can enhance the sense of place and identity for the residents and the visitors. These houses provide a visual connection to the cultural roots and local traditions of the community. They reflect the social order, cultural values, and spiritual beliefs of the respective communities. This can help create a strong emotional attachment to the city and foster a sense of pride among the residents. Visitors are often drawn to the cities that offer an authentic cultural experience, and dwellings can serve as major attractions, contributing to the city's branding as a culturally rich and diverse destination.

Conclusion

The studies have highlighted the significant role of vernacular architecture in enhancing the authenticity of Indonesian cities. Indonesian traditional architecture reflects the cultural identity of the region and promotes civic pride. It showcases the diversity and resilience of the local communities and their connection to the natural environment. However, the impact of Dutch colonization, modernization, and climate change have shaped the evolution of vernacular architecture. Preserving and promoting various architectural types is crucial for maintaining cultural heritage and attracting tourists seeking authentic experiences. Vernacular architecture contributes to the overall image and reputation of Indonesian cities as culturally rich and diverse destinations. By incorporating dwellings into urban planning and city branding, cities can showcase their distinctive qualities, foster a sense of place, and attract visitors, investors, and businesses interested in contributing to the local culture.

The research aimed to evaluate the authenticity of vernacular architecture and recognize its potential as a competitive advantage, as depicted in Urban Vernacularity Values, which includes five elements of urban vernacular values: dwelling culture, cultural symbolism, economic resilience, transition and adaptation, and security and hierarchy. It also explored the challenges associated with balancing heritage preservation and city branding, while considering the evolving urban landscape. The cultural values embedded in Indonesian vernacular architecture were examined to understand their significance in shaping the cultural identity of the region. Adaptable solutions and strategies were proposed to address the preservation challenges and promote vernacular architecture, taking advantage of opportunities presented by city branding. By embracing vernacular architecture and its cultural significance, Indonesia can uphold its unique legacy, draw tourists seeking genuine cultural experiences, and create a distinct and recognizable identity for its cities. This holistic approach supports sustainable development, preserves cultural heritage, and fosters pride among the residents and the visitors.

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