

EDITORIAL

The ISVS-12 was held in Thailand in November 2024 and the journal has now received many papers that need to be processed. ISVS-12 clearly demonstrated that the interest in vernacular has increased manyfold confirming our assertion that the ISVS seminar and the ISVS e-journal are achieving its aim of promoting knowledge about vernacular.

In this issue, the papers examine many built-environmental issues in Indonesia, India, and Macedonia. They all deal with numerous aspects of the built-environments and demonstrate that the issues of our surroundings are complex and need to be examined through multiple lenses. Issues are numerous and range from the vernacular as well as the issues of cosmological harmony, folklores, music competitions, puppet theatre and tombstones in vernacular settlements. In more specific terms, the papers in this issue have focused on the following.

Mita Purbasari et al. examine the changing visual appearances of Ondel-ondel performing art as a cultural expression of the Sarimbit model of the Betawi vernacular community in Indonesia. They point out that Ondel-ondel is a communication medium that conveys messages as people who obey the rules and live-in harmony. ON a similar issue of tradition, Petar Namicev et al. examine Charm of Traditions: The Role of 19th-Century Urban Houses in Promoting Tourism in Macedonia. They reveal that the external appearance of the Krapche (Kanevche) house is acknowledged as a symbol of the cultural essence of Ohrid.

Titis Srimuda Pitana et al. aesthetic and cosmological harmony in traditional Javanese Architecture. They show that the types of buildings in Javanese architecture are classified into four types: tajug, joglo, limasan, and kampung. They are the code determination for constructing the Javanese house designs.

Iwan Pranoto et al. formation of Community Character through Cultural Recollections in Ceramics: Insights from the Dayak Community in Indonesia. They conclude that the impact of cultural recollection in ceramics leads the Dayak community to embody characteristics of empathy and responsibility towards others, Nature, and the environment, through culture and customs.

On the other hand, Yanuar Bagas Arwansyah et al. Functions of Folklores in Vernacular Settlements: A Geo-mythological Exploration of the Gunung Gamping Folklore in Indonesia. They reveal that Gunung Gamping folklore contains four functions in general, namely (1) the function of the projection system; (2) cultural validation; (3) child education; and (4) social norms.

I Nyoman Sukerna & Aris Setiawan et al. examine Mabarung Jegog Contestation in Music Competitions in Jembrana, Bali, Indonesia. They argue that competitive performance of Mabarung Jegog encourages the emergence of contestation, where differences of opinion or conflicts may arise among the involved parties.

Mikka Wildha Nurrochsya et al. deliberates towards the re-enchantment of the Wayang Puppet Theatre showing the puppeteers as agents of morality in the contemporary Indonesian society. They show that they puppeteers who focus on the tuntunan aspect preserve the traditional values of wayang.

Vineet Shrivastava & Kamini Sinha move away from traditions and look at the neighborhoods and human Settlements. They observe that there is a metamorphosis of approaches from the vernacular to planned settlements. In contrast, Biljana Petrevska et al. examine tourism-induced transformations of vernacular cities. They offer insights from the Old Bazaar in Skopje, North Macedonia. They advocate for the formulation of strategies to sustain tourism while preserving the authentic essence of the Old Bazaar.

Finally, Suprayitno examine the Acehnese Tombstones in the Vernacular Settlements of Southeast Asia: A Chronology and a Typology. They produce a new typology with codes that are practically easy to remember and use. Needless to say, that this issue is rich with great new insights into the vernacular. We are thankful to the authors.

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