

EDITORIAL

Anyone who followed the ISVS e-journal over the past few months would have noticed that in 2023, it began to be published as a monthly journal, moving from 6 issues per year to a 12 issues per year. Although it was assumed that this will end in January 2024, it seems to continue unabated. In this issue, 20 papers are published since we continue to receive many papers everyday.

First among them is of Phylcia Deosephine Soegiono and Lilianny Sigit Arifin who examine the sustainable aspects of wall constructions of traditional houses. They bring insights from the Bajau tribe house in Indonesia and produce a design proposal for wall material installation techniques in contemporary houses. They take inspirations from the local wisdom of the Popondok house of the Bajau tribe.

Continuing to look at vernacular houses, Noorwatha at al. examine the design methods of vernacular architecture bringing insights from the Ngundagin method by employed by Undagi in Bali, Indonesia. They reveal that Balinese vernacular architecture symbolizes cosmic beings that will coexist harmoniously with their inhabitants. The Ngundagin method shows the correlation between the Undagi's worldview in Bali vernacular architecture as the final result of their design.

On the other hand, Anh the Phung, Quyet Thi Nguyen and Chung Quang Le examine the changing trends of the lifestyles of the peasantry under the impact of the rural urbanization process in Vietnam. They conclude that rural urbanization in Vietnam has led to significant, albeit complex, transformations within the peasant class.

Tessa Eka Darmayanti, Azizi Bahauddin and Dewi Isma Aryani examine a completely different issue. Their interest is in sense of place which is a vernacular experience of places. They bring out insights from people's experiences at Pasar Baru in Bandung, Indonesia. They argue that sense of place is not linked with anything visually beautiful, tidy, nice, or clean, but rather with efforts to survive, maintain life, and continue to feed the soul with varied local typical activities of a place.

In contrast, Jagatramka et al. examine the transformations of vernacular buildings of the rural areas in Chhattisgarh. They look specifically at the case of Ektaal Village in India. They identify the buildings in five different stages from vernacular to complete new buildings. They thus provide a primary understanding of the planning of residences, use of materials, construction techniques and social lifestyles of the dwellers in Ektaal, India.

Similarly, Algiffari et al. examine the historical evolution of the development patterns of Gorontalo, Indonesia. They conclude that urban development trends currently reflect colonial grid-shaped layouts with unsustainable radial growth. They conclude that this ongoing radiation is the precursor to the urban sprawl in the city of Gorontalo.

Asep Miftahul Falah, Agus Cahyana and Sangid Zaini Gani examine passing down of traditions and culture and more specifically methods of painting education at the Jelekong painting center, Bandung, Indonesia. They conclude that self-taught educational methods at the Jelekong Painting contribute to preserving the traditional Indonesian paintings.

Titih Nursugiharti, Achril Zalmansyah and Fachri Muhammad Rasyid examine religious values of the traditional ceremony in building a Bengkulu Malay traditional house. They reveal that traditional ceremonies related to building and occupying houses include a preparatory ceremony and building the house ceremony. The preparatory ceremony, which consists of selecting the land and cleaning the land mystically is aimed at clearing the land from the mystical spirits in the form of jinn or others. The building house ceremony consists of getting into or the bubungan ceremony, and occupying/getting inside the house ceremony as a sign of gratitude.

Traditions continue to draw attention. Nam Thanh Tran et al. examine the dialectics of tradition and modernity in the architectural landscape of Ho Chi Minh City in Vietnam. They argue that the continual exposure of Ho Chi Minh City to various external cultures raises concerns about preserving the delicate equilibrium between its traditional and modern architectural aspects.

However, Nasution, et al. examine a very different issue. They look at the effectiveness of religious moderation houses in perguruan tinggi keagamaan islam negeri, Indonesia. They conclude

that cooperation between academic institutions and the religious moderation house support the harmonization of faith.

Prachya Kritsanaphan et al. examine the design of home decoration products from the leftover fishing nets coated with latex. They bring insights on vernacular-inspired product designs reflecting the identity of the Southern region in Thailand.

Muhamad Burhanudin, et al. examine the traditional Islamic poetry as a form of cultural heritage conservation. They look specifically at cultural preservation of Syiir, and conclude that there is a need to preserve Syiir as cultural heritage through re-enactment and promotion.

Bani Noor Muchamad, Irwan Yudha Hadinata and Ira Mentayani examine the traces of the spice route in the architecture and city of Banjarmasin in South Kalimantan in Indonesia. They conclude that the spice route played a crucial role in the formation of Banjarmasin, consisting of three stages: the stage where Kampung Keraton evolved into the center of the Banjarmasin sultanate, the stage of the establishment of territorial arrangements due to the spice trade contract between the kingdom and the Dutch East India Company, and the stage of territorial control by the colonial government.

Sanmarga Mitra and Shailendra K. Mandal examine insights into the similarities and differences between the thermal comforts of old indigenous houses with new residential buildings of Kolkata, India. They conclude that the internal thermal performance of the old residential buildings is better than that of the new residential buildings.

Dong Ming Hui & Sarena Abdullah examine the visual appeal between the Sheng character of shadow puppets of the central plains of China and Sri Rama of Wayang Kulit Kelantan, Malaysia. They conclude that Sri Rama's modelling is closer to the Chinese shadow puppet designs than other shadow puppets from India, Cambodia, Thailand, and Indonesia.

Avi Marlina, et al. examine the potentials of employing local heritage in city branding. They particularly explore the case of Baluwarti, Surakarta in Indonesia and conclude that the aspects that can be used as branding for the ancient city of Baluwarti are ancient buildings, cultural events, creative industry, arts and culture, and the local culinary delights.

Yusfan Adeputera Yusran, et al. examine the issue of ethno-modelling as a glocalization process of understanding vernacular Architecture: They showcase the Kajang Padati Gadang House in Padang City, Indonesia. In conclusion, they say that there are various kinds of translation processes that can understand how Minangkabau people who live in Padang City can respond to various forms of adaptations through their architecture.

Kemas Ridwan Kurniawan, et al. examine the loss of Austronesian Saddle roof in the vernacular Architecture of Java, Indonesia. They conclude that the exact historic factors which have made these transformations, remain inconclusive due to the fragmentary evidence available.

Finally, Duha A. Alhafudh and Saba Sami Al Ali present a historical exploration of the reuse of heritage spolia in Iraq. They conclude that in the pre-Islamic Iraq, the reuse of building materials predominantly served economic and utilitarian motives. Symbolic reuse of architectural elements has been more prominent during the Abbasid rule and the subsequent periods. The modern local practice of the reuse of Spolia not only prioritizes economic considerations but also emphasizes aesthetic values, intertwining with the emulation of local identity.

Overall, this issue of the ISVS e-journal—as it always is—has been a collection of very meaningful studies into the vernacular settlements as well as the human settlements in general bringing out insights hitherto not available. We are most encouraged by their contributions; indeed, we are thankful to all our authors for their great contributions.

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Editor-in-Chief