

EDITORIAL

The Asian School of Knowledge (ASK) is delighted to bring to you this issue of the ISVS e-journal. This is while the world is in turmoil in the midst of a war between the West and the East. It is also amidst the reluctance of some academics to publish in the ISVS e-journal since it was discontinued from Scopus. Nevertheless, the ISVS e-journal 13.05 is published as planned, demonstrating the stature of the journal, and the trust of the researchers about its place in the world. At the end, that is what matters. We promote science and research.

This issue has eight papers in keeping with the scale-down approach it is following since the beginning of 2025. In the first paper, Slamet Supriyadi et al. present research on the issue of harmonization of Arabesque and Javanese aesthetics in the interior ornaments of the Syech Zayed Mosque in Surakarta, Indonesia. They show that the interior ornaments of the Sheikh Zayed Mosque in Surakarta combine Arabesque geometric patterns, calligraphy, and floral motifs with visual elements similar to traditional Javanese motifs such as kawung, plant tendrils, and the principle of visual balance that distinguishes Javanese aesthetics.

In the second paper, Kholida Alisher Qizi Akramova & Akhtam Sindarovich Uralov examine the influence of historic landscape principles on contemporary urban green infrastructure in Hot-Arid Climates. They bring insights from Chahar Bagh Boulevard in Isfahan, Iran. They conclude that the climatic performance attributed to Chahar Bagh in the literature is explained less by individual landscape elements than by the integration of tree cover, water systems, pedestrian spaces and public activities into a coherent spatial-functional system.

Alanood Alatwaan takes us on a completely different path. She discusses what she calls the 'unseen traditions.' She examines how traditional Bahraini Architecture shapes modern residential design preferences and reveals that traditional architectural behaviour persists even in visually modern homes. Actors reproduce spatial values from heritage automatically as they proceed in their everyday life and adaptive behaviours. This means that traditions may not necessarily be imitated in form but continued by functions and behaviour, she argues.

Hoang Truong Huy & Trung Thanh Nguyen examine a case of reinterpreting vernacular typologies of central Vietnam for environmental comfort. They present climate-responsive interior strategies from modern luxury resorts in Hue and Hoi-An. They point out that synthesizing vernacular wisdom of Hoi An and Hue offers a highly effective, culturally resonant framework for sustainable tropical interior architecture in Vietnam as well as in Asia.

Kalonova, & Babakandov take us along an entirely different path. They look at the architectural and cultural significance of personal memorial museums in Uzbekistan: a unique vernacular heritage practice. They offer insights from the Fayzulla Khodjayev house museum in Bukhara and point out that the memorial character of the museum is expressed through the original materials related to Fayzulla Khodjaev and reconstructed elements of the historical domestic environment. Documents, photographs, books and other materials related to Khodjaev provide direct connections with his life and activities, while furniture, household objects, clothing, ceramics, musical instruments and other exhibits help recreate the atmosphere and everyday setting.

Ilhamsyah et al., bring us to Indonesia again. They examine the transformations of meanings of myths in the Srabad Banteng-Windu reverse glass paintings in Cirebon, Indonesia. By looking closely at one of the paintings, they point out that there is a transformation in the meaning of the mythical sign in the Banteng-Windu figure which aims to convey the Islamic ideology: tawhid. The Mahesasura-Jatasura myth makes the people understand Islamic lessons easily, because the narrative is not different from what they are familiar with.

In contrast, Nguyen Thi Bich Van examines the indigenous interiors as narrative spaces and argues that heritage interiors are indeed storytellers of memory as seen in the ancient houses in Hoi An, Vietnam. She concludes that conservation of ancient houses of Hoi An should therefore extend beyond physical fabric to protect the sensory, ritual, and lived conditions through which heritage interiors continue to tell stories.

Finally, Lana Ashkar offers insights into restoration of heritage projects in Bahrain through participatory design. She proposes a more inclusive and socially responsive approach towards heritage urban development to build bridges between heritage and community, which it seems appears to not exist at the moment.

Undeniably, these papers divulge the nuances of the manifestations of culture, traditions and the unique practices that exist in the human settlements bringing out insights hitherto not available. We are grateful to the authors for their research and the insights shared. We look forward to the active contributions of others in the future to add to them.

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Editor-in-Chief