



Department of Architecture
Universitas Tanjungpura, Pontianak



School of Built Environment
University College of Technology Sarawak



InHERIT 2020

14th - 15th DECEMBER, 2021

THE INTERNATIONAL CONFERENCE
ON HERITAGE AND CULTURAL CONSERVATION
(InHERIT) 2020

Program Book

Foreword

Bismillahirrahmanirrahim
Assalamualaikum warahmatullahi wabarakatuh,

On behalf of the committee, I would like to welcome you and express my gratitude for your participation on the conference.

The International Conference on Heritage and Cultural Conservation (InHERIT) is a biannual academic conference on cultural heritage, initiated by University of Technology Sarawak (UTS) in 2018. This year, InHERIT 2020 will be held in Pontianak and organized by Universitas Tanjungpura with University of Technology Sarawak, co-organized with Universiti Teknologi Malaya (UTM), International Islamic University Malaysia (IIUM), Universiti Malaysia Sarawak (UNIMAS), and supported by National Taitung University, Universitas Lambung Mangkurat (ULM), Universitas Palangka Raya (UPR), and Politeknik Negeri Pontianak (Polnep). The conference will be held for two days, from 14 to 15 December, 2021, with online media.

We initially would like to hold this conference as scheduled in 2020 with offline conference in Pontianak, Indonesia. Unfortunately, as the Covid pandemic broke out, we have to postpone it and change the conference method to online conference.

This year's conference theme is "Challenges, Opportunities and Current Issues in Heritage Conservation". With this theme, InHERIT 2020 offers a collaborative environment to academicians, researchers, and practitioners to discuss an academic discourse concerning cultural heritage conservation and its current issues to global condition nowadays. The conference also provides a platform for intellectuals from various fields and disciplines to share experiences and promote better practice in conserving cultural heritage.

We must sincerely thank the presenters, colleagues, and the students in our department, who contributed so magnificently to the success of the conference. We tried hard to ensure that the conference would be well organized, and we hope that it met the expectations. We are grateful to the presenters and the participants for their thought provoking contributions. We extend our very best wishes to you wherever you may be around the world.

Wassalam
Pontianak, 14 December 2021

Emilya Kalsum, S.T., M.T
Chairman of the Conference

Themes & Topics

THEME: “CHALLENGES, OPPORTUNITIES AND CURRENT ISSUES IN HERITAGE CONSERVATION”

Sub Themes:

We welcome high-quality papers that describe original and unpublished research papers addressing the real issues, methods, and challenges on the following areas of heritage and cultural conservation, but not limited to:

1. Heritage Conservation
Protection, Restoration, and Preservation of Tangible and Intangible Cultural Heritage
Methodologies, Technologies, Models and Tools for Heritage Conservation
2. Documentary Heritage
Information Management Systems
Digital Data Acquisition Technologies
3. Art and Culture
Local wisdom
Tangible and Intangible Culture
Built Environment
Archaeology and History
4. Social Humanities
Economics
Tourism
Empowerment

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Time Schedule

Day 1, Tuesday 14 December 2021

Time (WIB/UTC+7)	Agenda
8:00 - 8:30	Preparation
	Opening Ceremony
8:30 - 8:32	MC opens the ceremony
8:32 - 8:40	National anthem - Indonesia Raya
8:40 - 8:43	Prayer chanting
8:43 - 8:48	Welcome Speech of the Chair of the Conference: Emilya Kalsum, ST., MT (+InHERIT profile)
8:48 - 8:53	Welcome Speech from UTS
8:53 - 8:58	Welcome Speech from Dean of Faculty of Engineering, Universitas Tanjungpura
8:58 - 9:08	Welcome and Opening Speech from the Rector of Universitas Tanjungpura
9:08 - 9:10	MC closes the ceremony
9:10 - 9:15	Commercial break
	PLENARY SESSION 1
9:15 - 9:18	MC introduce moderator (including CV)
9:18 - 9:21	Moderator opens the session and read Keynote speaker 1's CV
9:21 - 9:51	Keynote Speech 1
9:51 - 9:54	Moderator opens the session and read Keynote speaker 2's CV
9:54 - 10:24	Keynote Speech 2
10:24 - 10:26	Moderator opens Q&A session
10:26 - 11:11	Q&A session
11:11 - 11:15	Moderator closes the session by giving conclusion and return the session to MC
11:15 - 12:15	Lunch Break
	TECHNICAL PARALLEL SESSION 1
	(In every break room)
13:00 - 13:05	Chair session/moderator opens the session and read Invited Speaker's CV
13:05 - 13:25	Speech by Invited speaker
13:25 - 13:50	Q&A session
13:50 - 13:53	Chair session opens the presentation by presenters
13:53 -	Presentation by presenters (10' each)
	Q&A session (20 Minute)

Day 1, Wednesday 15 December 2021

Time (WIB/UTC+7)	Agenda
8:00 - 8:30	Preparation
	PLENARY SESSION 2
8:30 - 8:33	MC introduce moderator (including CV)
8:33 - 8:36	Moderator opens the session and read Keynote speaker 3's CV
8:36 - 9:06	Keynote Speech 3
9:06 - 9:09	Moderator opens the session and read Keynote speaker 4's CV
9:09 - 9:39	Keynote Speech 4
9:39 - 9:41	Moderator opens Q&A session
9:41 - 10:26	Q&A session
10:26 - 10:30	Moderator closes the session by giving conclusion and return the session to MC
10:30 - 10:35	Commercial break
	TECHNICAL PARALLEL SESSION 2
	(In every break room)
10:35 - 10:40	Chair session/moderator opens the session and read Invited Speaker's CV
10:40 - 11:00	Speech by Invited speaker
11:00 - 11:25	Q&A session
11:25 - 12:25	Presentation by presenters (10' each)
12:25 - 12:50	Q&A session
12:50 - 13:55	Lunch Break
13:55 - 14:00	Commercial break
	Closing Ceremony
14:00 - 14:02	MC opens the closing ceremony
14:02 - 14:09	3 Best Presenters Announcement
14:09 - 14:17	3 Best Discussants Announcement
14:17 - 14:27	Closing remark by Chair of the Conference
14:27 - 14:30	MC closes the ceremony

TECHNICAL PARALLEL SESSION

DAY 1, Tuesday 14 December 2021 (WIB/UTC+7)

TIME	USER ID	PAPER TITLE	AUTHORS
Art and Culture			
13:05 - 13:25	INVITED SPEAKER	The Art and Cultural Identity of Traditional Malay Mosques	Harlina Md Sharif
13:25 - 13:50		DISCUSSION QA	
13:50 - 14:00	INH-101	Batik Nusantara: Identifying the Local Culture Influences on Batik Motif Design	Roshida Abdul Majid, Pujiyanto, Alice Sabrina Ismail, Muhammad Faizal Rani,
14:00 - 14:10	INH-90	The Factors and Effects of The Changes in The Spatial Layout of Iban Dwelling in Sarawak	Salfarina Abdul Gapor, Muhammad Oliver Ensor Silini, Daniel Ugih Echoh, & Haris Fadzilah Abdul Rahman
14:10 - 14:20	INH-104	The Impact of Foreign Cultural on Kuta and Ubud as Opposed to Local Wisdom	Yonathan Kevin Kumenap & Lya Dewi Anggraini
14:20 - 14:30	INH-116	Cultural Resilience: Lesson Learned from the Sade Village in Lombok	Ni Ketut Agusintadewi
14:30 - 14:55		DISCUSSION QA	
Social Humanities			
13:05 - 13:25	INVITED SPEAKER	Reflecting Distant Identities: Pluriversal Design Journey in Malaysian Borneo	Tariq Zaman
13:25 - 13:50		DISCUSSION QA	
13:50 - 14:00	INH-87	Square Storyline: Evaluating an architectural square for social heritage.	Ian Aik-Soon Ng & Jasper Thien Jin Ling
14:00 - 14:10	INH-91	Law Governance on Cultural Value for Regaining Bandar Senapelan Image as Kampung Melayu: A Review	Amanda Rosetia & Rika Cheris
14:10 - 14:20	INH-89	The Effects of Poverty to Housing Condition: Case Study of Kampung Sentosa, Sibul, and Sarawak	Haris Fadzilah Abdul Rahman, Salfarina Abdul Gapor, Daniel Ugih Echoh, & Rahmat Moriat
14:20 - 14:30	INH-94	Sekolah Batu Lama Pulapol, Kuala Lumpur	Asiah Abdul Rahim, Srazali Aripin, Abdul Razak Sapian, & Hazwan Zubir
14:30 - 14:55		DISCUSSION QA	

Continued...

Documentary Heritage				
13:05 - 13:25	INVITED SPEAKER	The Archaeological Study of Former Bunun Settlements in the Lakulaku Basin of Taiwan		
13:25 - 13:50	DISCUSSION QA			
13:50 - 14:00	INH-92	Micro-Spatial Pattern of The Settlement of Salako Community in Kampung Bantang, Singkawang City	Emilya Kalsum, Tri Wibowo Caesariadi, & Zahrul Basimah	
14:00 - 14:10	INH-97	Shophouse Transformation in Chinatown Semarang	Adella Priskila Sunaryo, Audrey Christabelle Ariawan, Stephanie Mustika Sutanto, Fiola Raynan Noviansyah, Serlli Septania, Salma Wafian Zulfa, Nimaz Ratih Roesanjarwati, & Lya Dewi Anggraini	
14:10 - 14:20	INH-99	Modern Shop House Facade	Antonio William, Eugenia Shineeca, Jasmine Vanessa, Jessica Aurelia Wisaka, Ralf Vivaldo, Sharon Augustine Ho, Stephanie Kaori Widodo, & Lya Dewi Anggraini	
14:20 - 14:30	INH-109	Mapping of Green Open Space Development in Pahandut Seberang Village, City of Palangka Raya	Noor Hamidah, Waluyo Nuswantoro, Tatau Wijaya Garib, Dwi Anung Nindito, & Mahdi Santoso	
14:30 - 14:40	INH-102	Structural element of a village compared to the modern housing in Sidoarjo	Fadhil Dzulfikar Athauallah & Lya Dewi Anggraini	
14:40 - 14:50	INH-106	Application of Design Principles in Peneleh and Northwest Lake Housing in Surabaya	Stacey Elbita Eliana, Andi Pricilia Yunita, Stefanie Loviraura, Putri Refinda Yuan Ochtisha, Muhamad Rahmat Pamudji, Bella Eunike Jessica, Reynald Richard, & Lya Dewi Anggraini	
14:50 - 15:15	DISCUSSION QA			

TECHNICAL PARALLEL SESSION

DAY 2, Wednesday 15 December 2021 (WIB/UTC+7)

TIME	USER ID	PAPER TITLE	AUTHORS
Art and Culture			
10:35 - 10:55	INVITED SPEAKER	Palaces Revitalization and the Revival of the Sultanate Culture	Uray Fery Andi, Irwin, and Valentinus Pebriano
10:55 - 11:20		DISCUSSION QA	
11:20 - 11:30	INH-122	The Memayu Ritual Tradition Route as a Part of Cultural Landscape Sacred Space Study Case: Kanoman Palace, Cirebon, Indonesia	Dini Rosmalia and Euis Puspita Dewi
11:30 - 11:40	INH-110	Dissemination of Healthy Toilet Sanitation Facilities Model In The Riverside Area of Palangka Raya City	Noor Hamidah, Dwi Anung Nindito, & Tatau Wijaya Garib
11:40 - 11:50	INH-95	The Influence of Chinese Architectural Elements on Communal Mosques in Malaysia.	Nurul Syaheera Aziz & Alice Sabrina Ismail
11:50 - 12:00	INH-103	Spatial Arrangements of Traditional House of Karapao	Alexander Septian Harjono, Anak Agung Ari Agung Indira Wiratma, Teresa Erica, Nathania Gunawan, I Gusti Agung Gede Diva Adithya Wijaya, Mochammad Fahmi Aziz, & Lyra Dewi Anggraini
12:00 - 12:10	INH-96	Efforts to Preserve Souraja Cultural Heritage in Rehabilitation and Restoration	Irdinal arief & Harifuddin Thahir
12:10 - 12:35		DISCUSSION QA	
Social Humanities			
10:35 - 10:55	INVITED SPEAKER	Beyond Built Environment Heritage Conservation and Preservation	NurAKmal Abdullah Goh
10:55 - 11:20		DISCUSSION QA	
11:20 - 11:30	INH-105	Space Sharing Inside Chinese Shop Houses Related to the Residents' Privacy	Karen Fayola, Kelyn Andrew, Carolina D. Thie, Danielle Rachel Kurnia, Michael Tirta Widodo, Komang Gilang Verdiawan, Figo William Chan, & Lyra Dewi Anggraini
11:30 - 11:40	INH-111	The Potential of Tanjung Manis Halal Hub: the Sarawak Corridor of Renewable Energy (SCORE)	Abdul Hayy Haziq Bin Mohamad & Nur Nazifah Bin Mohamad

Continued...

11:40 - 11:50	INH-100	Privacy as one important consideration in designing shophouse	Muhammad Bayu Aditama, Muhammad Zulfan Farisy, Reynaldi Wijaya, Ivan Alexander, Edgard Lauwis, Sulthan Rafy Athallah, & Lya Dewi Anggraini;
11:50 - 12:00	INH-121	The Dyncamics of Meaning Based on Community Perception in Tugu Square of Malang	Lisa Dwi Wulandari, Jenny Ernawati, & Elsa Intan Pratiwi
12:00 - 12:25		DISCUSSION QA	

Heritage Conservation

10:35 - 10:55	INVITED SPEAKER	Action on Heritage conservation of wooden structures: Enhancing the cultural spaces of Pontianak by reconstruction of a traditional Malay house	Zairin Zain, Irwin, dan Uray Fery Andi
10:55 - 11:15	INVITED SPEAKER		Bambang Eryudhawan
11:15 - 11:40		DISCUSSION QA	
11:40 - 11:50	INH-115	Revealing the unsung community Masjids of Gombak to the nation's history	Norwina Mohd Nawawi, Zuraini Denan, Sufian Hamat , Muhammad Ihsan Shaharil, Nayeem Asif and Srazali Aripin
11:50 - 12:00	INH-93	Model of Preservation Historic Wooden Stilt House Into Amphibious House	Wijanarka
12:00 - 12:10	INH-86	Collective Memory and Spatial Narratives: The Persistence of Foochow Imprints in Diaspora	Ian Aik-Soon Ng & Lin Sze Wong
12:10 - 12:35		DISCUSSION QA	

Continued . . .

Documentary Heritage				
10:35 - 10:45	INH-98	Bioclimatic Strategy of Vernacular Buildings of West Kalimantan	Tri Wibowo Caesariadi, Emilya Kalsum, & Yudi Purnomo	
10:45 - 10:55	INH-112	Evaluating the Impact of Façade Design on Indoor Thermal Performance in Malaysia's Modern Vernacular Masjids	Siti Salwana bt Mohd Nawayai, Zuraini bt Denan, Aliyah Nur Zafirah bt Sanusi, and Norwina bt Mohd Nawawi	
10:55 - 11:05	INH-113	Assessment of Indoor Thermal Condition of Traditional Vernacular Masjid: Case Study in Masjid Kampung Laut, Malaysia.	Nur Athirah bt Khalit, Zuraini bt Denan, & Aliyah Nur Zafirah bt Sanusi	
11:05 - 11:15	INH-123	Juxtaposition Concept on Buildings Suspected as Cultural Heritage: Case Study of Sungai Bangkong Mental Hospital Pontianak	Estar Putra Akbar, Uray Fery Andi, & Muhammad Ridha Alhamdani	
11:15 - 11:25	INH-107	To What Extent does Digital Technology Play A Role towards Traditional Settlement Reconstruction of Papua?	Lauw Zoe Ferensli Lawinata, Daffa Atha Taqiy, Elvina Meireza Yuztika, Ignasius Reynard Tendra, Bawi Najmi Anggraieni, Michael Suwono, Qatrunnada Syifa Khairunnisa, & Lya Dewi Anggraini	
11:25 - 11:35	INH-114	Re-Discovering the Typologies of Traditional House of Indigenous People in Peninsular Malaysia	A.R Musa, N.A.G Abdullah, & A.S. Ismail	
11:35 - 11:45	INH-108	Exploring the Old City of Kotagede Through Bicycle Tourism	Wiyatiningsih & Kristian Oentoro	
11:45 - 12:10		DISCUSSION QA		
12:10 - 12:30	INVITED SPEAKER		Huib Akihary	
12:30 - 12:55		DISCUSSION QA		

REVIEWING OUR MINDSET: MANAGING OUR INHERITANCE

Johannes Widodo
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UNESCO defines Cultural Heritage as the totality of material signs, both artistic and symbolic, which are handed down from past generations to each successor of cultural heritage, and all humanity, and constitute the entire treasure trove of human experience." (UNESCO, 1989). Cultural and natural heritage needs to be protected so that it can be preserved for use by the current generation and passed on to future generations as a whole in good condition.

However, often the awareness and understanding of the meaning of "Heritage" and the responsibility to preserve it are not correct, especially at the government level and among the stakeholders, not only in Indonesia but also in various countries in the world. The mindset of selling instead of educating, indulgence and not protecting, utilizing and not preserving, weak legal institutions and instruments, including their coordination, implementation, enforcement, and supervision, worsens preservation if not destroying the natural and cultural heritage in many countries.

This keynote will discuss the need to change the mindset of conservation and development actors to return the meaning of cultural heritage preservation to the right track, including in the policy and public education. Conservation is not anti-development, but efforts to manage change and balance development so that authenticity and significant value can be protected and preserved, damage and destruction can be avoided, and what is already damaged can be repaired, restored, and revitalized.

CHALLENGES IN THE CONSERVATION OF FORTS IN SARAWAK

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There are 12 forts in Sarawak that are gazetted under the Sarawak Cultural Heritage Ordinance 1993. In fact, 24 forts were built by the Brooke government to protect their administrative areas from the attacks of pirates and rebels from the interior areas. The forts are located all over Sarawak. However, many have been demolished or destroyed during the war, and several were restored as an adaptive reuse. The architecture is mainly of vernacular styles except for Margherita, with medieval European castle architecture. Other forts were built using local building materials, such as timber. The forts depict major witnesses to the historical events in Sarawak and have heritage values. Thus, through the support of the federal government, the state government has been funding the conservation of forts in Sarawak.

The presentation discusses case studies of three forts that have recently undergone conservation process, Fort Emma in Kanowit, Fort Lili in Betong and Fort Brooke in Julau, Sarawak. In the process of conservation, there are many challenges that the conservation team have to face. These include a shortage of materials and skilled workers and craftsmen. Another critical challenge is the lack of awareness of the importance of conservation and lack of knowledge on relevant acts and guidelines and correct mechanisms and procedures related to conservation.

Conservation work is very specialised; this makes many contractors and consultant engineers, quantity surveyors, and architects unfamiliar with the process and mechanism. In addition, there is also a lack of experts and specialists related to the matter, and most of the consultants and specialists are from Peninsular Malaysia and even from Singapore. There is also not sufficient facilities and experts for testing the building materials and defect test. Other pressing issues are logistic problems, where several of the forts are located quite remote without proper access, making it difficult to maintain the conservation process. Recommendations include increasing awareness through seminars and workshops and organising more training for the main key stakeholders. Perhaps, there should also be more bespoke guidelines that suit the local context, such as the material and other cultural rituals like miring.

Keywords: Conservation, Forts, Heritage, Sarawak.

LEARNING SYSTEM OF COLONIAL ARCHITECTURAL HERITAGE USING DRAWING DOCUMENTATION

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The architectural heritage comprises many dimensions like the historical, aesthetic, symbolic and scientific reference. Henceforth, it is essential to understand architectural heritage's tangible and intangible aspects as it represents the interaction between people and communities, the relationship with identity, personal and collective memories. Nevertheless, in graduate architecture studies, the theory of restoration or those that affect the pathology and rehabilitation aspects of construction are commonly taught unconnected, and this resulted in a lack of awareness concerning heritage studies degrees in architecture. In the School of Architecture, Universiti Teknologi Malaysia, the genuine articulation and instilling certain sensibilities and attitudes toward architectural conservation had been well ingrained in the architecture program for almost 46 years. For that matter, the sensitivity on architectural conservation is embedded from the early degree years, combining the teaching of the measured drawing course as the compulsory subject involving hands-on projects. Concerning the teaching and learning system of architectural heritage, the descriptive and morphological levels from manual understanding are combined with the REVIT system to document and reinterpret the architectural drawings to produce technical drawing conventions. In this way, the expression of the differences between traces of the original value of architectural heritage and the modifications in materials for which the patina of time has passed can be documented to form a more sensitive, deliberate and analytical representation. To understand this, the documentation of a case study of colonial architecture in the 1930's Malaysian context is explained to showcase how the School of Architecture, Universiti Teknologi Malaysia conducts the heritage course as a teaching subject under the architecture discipline. In this sense, the exploration of some early modern developments in the heritage concept, relating them to societal changes associated with colonial (and post-colonial), is experienced first hand. This profound understanding of heritage's historically contingent and embedded nature allows students to go beyond treating heritage simply as a set of problems to be solved and enables them to engage with debates about the production of identity and social culture. This is important to generate a comprehensive understanding of the most vital aspects affecting architectural heritage values besides inculcating a sense of awareness among the young generation.

Keywords: Architectural Heritage Conservation, Learning system, Colonial Architecture, Heritage Documentation

KINERAPAN, LUMBUNG AND SCHOOL UNDER A SHADE

Bien Chiang

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In this talk, I would like to introduce two artistic presentations, or representations, of an Austronesian artist, Sakuliu Pavavalung. The first presentation will be staged in La Biennale of Venezia, 2022. Curated by Philippine art professor Patrick Flore, the subject of Sakuliu's exhibition will be entitled “knerapan, the right of crawling”. The second presentation will be the Documenta 15 in Kassel, Germany, 2022, and will be curated by an Indonesian artist collective Ruangrupa and bearing the title “lumbung”, the community rice barn. Sakuliu also participates in this exhibition and the subject of his artistic creation will be focused on the “school under the shade”. Sakuliu hope to use this idea, which is a part of his long-standing concern about creating a community-based, decentralizing education system for his people, to echo the idea of lumbung and stress the aspect of “food for thought”. This is the first time that the German Documenta will be curated by an Asian, Indonesian, team and the first time an Indigenous artist from Taiwan will join the exhibition. I will present, in sketch, Sakuliu's ideas and his artistic representations for this two art events.

BEYOND BUILT ENVIRONMENT HERITAGE CONSERVATION AND PRESERVATION

Nur Akmal Abdullah Goh

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Construction Industry plays an important role in establishing the infrastructure required for socio-economic development and directly contribute to economic growth. Environmental sustainability has been a global agenda discussed in many forum, conferences and many other platforms. The construction and the built environment industry has been claimed as the main contributor to the climate change and global warming. Built environment development is associated to a nation development, for it economic growth and the advancement of the people. Sustainable Development has been debated in international platform and locally, though the awareness of issues related to the destruction of biodiversity environment and the ecosystem is high, there are yet stern actions taken to balance development and the natural environment. Our task in the built environment shall go beyond just conserving and preserving the built heritage, balancing the natural environment and our built heritage come hands in hands. Conservation and preservation begins and ends with people, if sustainable solution regarding conservation and preservation of our built heritage needed to be implemented, it shall consist of the biodiverse environment, the ecosystems, the culture values, people and identity, lifestyle and the relationship of people in the places, the memory and the needs of society. This paper will discuss the gap occurred in sustainable built heritage conservation and preservation, our social responsibility, commitments and the beyond.

Keyword: Balancing Nature and Built Heritage, Biodiverse Environment, Beyond Conservation and Preservation

REFLECTING DISTANT IDENTITIES: PLURIVERSAL DESIGN JOURNEY IN MALAYSIAN BORNEO

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Due to the global pandemic, the museums and cultural organizations have sped up the adoption of technology and online modalities, with varying degrees of success. In reality, the crisis has worsened pre-existing structural problems and revealed the fragility of practitioners and institutions in this sector. Nevertheless, the digitization process of cultural artefacts has always borne to the critics of “decontextualization” and “misrepresentation” of “the reality”. In this presentation, I'll be sharing my decade long experience of co-designing technologies with communities and institutions for digitization and preservation of indigenous knowledge in Malaysian Borneo. I recognize the fact that the representation of culture is transformed within my digitization practices under the limitations and capabilities of the technology, however, I will also share the co-design process and methodological approaches that help in developing integrated, intuitive and non-intrusive technological solutions within the local context. I aim to shift perspectives and push the discussion of singular static perspective on digitization of culture to the fore within the heritage and cultural conservation community, especially concerning different topics of interest at the InHERIT conference, such as; local wisdom, empowerment, indigenous knowledge, documentary heritage, and designing in pandemic times.

THE ART AND CULTURAL IDENTITY OF TRADITIONAL MALAY MOSQUES

Harlina Md Sharif

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Due to the global pandemic, the museums and cultural organizations have sped up the adoption of technology and online modalities, with varying degrees of success. In reality, the crisis has worsened pre-existing structural problems and revealed the fragility of practitioners and institutions in this sector. Nevertheless, the digitization process of cultural artefacts has always borne to the critics of “decontextualization” and “misrepresentation” of “the reality”. In this presentation, I'll be sharing my decade long experience of co-designing technologies with communities and institutions for digitization and preservation of indigenous knowledge in Malaysian Borneo. I recognize the fact that the representation of culture is transformed within my digitization practices under the limitations and capabilities of the technology, however, I will also share the co-design process and methodological approaches that help in developing integrated, intuitive and non-intrusive technological solutions within the local context. I aim to shift perspectives and push the discussion of singular static perspective on digitization of culture to the fore within the heritage and cultural conservation community, especially concerning different topics of interest at the InHERIT conference, such as; local wisdom, empowerment, indigenous knowledge, documentary heritage, and designing in pandemic times.

THE ARCHAEOLOGICAL STUDY OF FORMER BUNUN SETTLEMENTS IN THE LAKULAKU BASIN OF TAIWAN

Chieh-fu Jeff Cheng

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Many indigenous groups in Taiwan, including the Bunun, originally inhabited — wholly or partly — remote mountainous regions such as the Lakulaku River Basin. Beginning in the 1930s, because of colonial policy, all mountain settlements were relocated to lower areas so that they could be more easily monitored by the authorities. Modern-day indigenous communities rarely have the chance to visit their ancestors' lands; decades on, their wilderness skills and knowledge are eroding. Some communities do not even know the location of their former settlements. The archaeological study of “former settlements”, focusing on abandoned indigenous settlements, emerged in the early 1980s in this context. More former settlement studies have been done in the last decade, as awareness of their traditional territories has been growing among the indigenous peoples. Most of the studies have been done at less remote sites accessible by car, and have mainly focused on settlement layouts and stone structures.

Between 2017 and 2020, serving as field director, I helped the Institute of History and Philology and the Center for GIS at Academia Sinica design and conduct a series of archaeological surveys and GIS studies on abandoned Bunun settlements in the Lakulaku River Basin. We collaborated with settlement descendants to locate and record the settlements, supplementing community knowledge with documentary records and modern technologies such as GPS, photogrammetry and airborne LiDAR. In addition to focusing on the settlements themselves, we also investigated the traditional landscape by conducting systematic surveys around the settlement, recording trails, shelters, field systems, natural resources, and landscape features that would have been part of local Bunun life and activity 90 years ago.

ACTION ON HERITAGE CONSERVATION OF WOODEN STRUCTURES: ENHANCING THE CULTURAL SPACES OF PONTIANAK BY RECONSTRUCTION OF A TRADITIONAL MALAY HOUSE

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Preserving memorials over damaged buildings is necessary for humankind to maintain a cultural identity to be reused and inherited by future generations. Buildings erected in the past will overlook the fact that they will meet conditions of aging and weathering. As a material for traditional Malay buildings in Pontianak, wooden construction faces durability issues in traditional houses built more than 100 years ago. Environmental conditions also make the building structure unusable. In addition, the situation in the surrounding environment that has changed and the demands for new functions that require improving the structure's condition have become challenges in retrofitting the traditional roles of the building into the current needs of contemporary activities. The traditional Malay house in Kampung Bangka, Pontianak, which experienced a transfer of ownership from the original owner to the city government, changed its function from a residential house to a cultural house. The condition of buildings that have experienced weathering requires well-planned reconstruction and re-functioning efforts by the city government. The importance of carrying out the reconstruction stages

and house's identification process of past roles is needed to accommodate some new activities into a function of culture and public space. Identification and analysis process carried out to resolve the damaged condition of structural elements of the building to maintain its authenticity as memorials building for the community. Identification is also needed to anticipate the new function of the building by providing a new structure or reinforcement to govern the future activities on the operation period of the building. Cultural and structural analysis is carried out to improve the function of the building and the surrounding area into a cultural space that enhances its image as a public space.

Keywords: Re-construction, Wooden Structure, Malay Traditional House

PALACES REVITALIZATION AND THE REVIVAL OF THE SULTANATE CULTURE

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Since the mass killing of the sultan and his descendants during the Japanese occupation of West Kalimantan, the palaces of the sultanate were abandoned by the relatives of the sultanate. The palaces of the sultanate no longer functioned as the center of the sultan's government or the sultan's residence. The Sultan resides together with the residents' settlements around the palace. This change in function occurred along with the loss of political power and the territory of the sultanate due to the vacuum of the sultanate government after Japanese fascism. Starting in 2000 after the reformation period, the sultanates tried to rise again by appointing a king or sultan as the successor of the sultanate. The revitalization of the palaces was carried out and the palace was re-occupied as the residence of the new sultan. By 2012 almost all sultanates in West Kalimantan had risen and appointed a new sultan. Along with the revival of the sultanate, the existing palaces were revitalized into a palace function again, complete with a throne room and sultan's throne chair. This paper aims to determine the impact of revitalizing the sultanate palaces on the aristocratic culture of the successor to the sultanate. The research method used is the historical-interpretive method by interpreting the state of the palace architecture (form, space and ornament) before the palace was revitalized and after the revitalization was carried out. The appointment of a new king or sultan creates desires for power like the past by re-presenting the throne room as a space for power. Palaces are displayed decoratively to give the impression of the greatness and power of the empire. However, these efforts are limited in the cultural sphere. The Sultanate no longer has political and territorial power. The palaces displayed are nothing more than symbols of the revival of the sultan's culture.

Keywords: Palaces, Revitalization, Sultanates in West kalimantan, Culture

INVITED SPEAKER

Bambang Eryudhawan

Member of National Cultural Heritage Expert Team (TACB), Indonesia

Bambang Eryudhawan is an architect who graduated from the Bandung Institute of Technology (ITB) in 1988 with an interest in urban design, cultural heritage preservation, and history, and was one of the founders of the Young Indonesian Architects group (1989) and the Center for Architectural Documentation (2002). He also served as Chair of Indonesian Institute of Architects (IAI) Jakarta for 2 periods (2000 – 2003 and 2003 – 2006), then served as Deputy Chair II of the National IAI (2008 – 2011) and Secretary of the National IAI Honorary Council (2015 – 2018). Bambang, who has been active in the Jakarta Restoration Session Team from 2001 to 2020, is a member of the Jakarta City Architecture Advisory Team (TPAK) from 2004 to 2014 and will be the National Cultural Heritage Expert Team from 2013 to 2023.

INVITED SPEAKER

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Huib Akihary is an art and architectural historian and writer/researcher of several books and publications. His *Architectuur en Stedebouw in Indonesië 1870-1970*, presented at the Seminar "Change and Heritage in Indonesian Cities" held in Jakarta in 1988, and its 2nd revised edition published in 1990, was a very first overview of the shared architectural heritage in Indonesia. Other publications followed such as the monograph *J.F.L. Ghijsels, Architect in Indonesia 1910-1929*, published in 1996.

Akihary studied in 1984-1985 at the Institut Teknologi Bandung and holds a MA in History of Architecture from the University of Amsterdam. In the 1990's Akihary conducted research for the Rijksdienst Monumentenzorg Zeist (present Cultural Heritage Agency of The Netherlands / RCE). In the following years he worked as an art historian for several Dutch museums such as the Rijksmuseum Amsterdam in the field of conservation and restoration. From 2009 until 2012 he was director of Museum Maluku in Utrecht.

In 2012 Akihary returned to his field of expertise to do research into the shared heritage, writing and lecturing at Indonesian universities and institutes. He is co-author of *Digging4Data*, published in 2016 by National Archive of The Netherlands, The Hague, and the Cultural Heritage Agency of The Netherlands (RCE) in Amersfoort. In 2017 the Indonesian translation of *Digging4Data* was published as *Mencari Data, Bagaimana meneliti lingkungan terbangun di Indonesia, 1620-1950*

COLLECTIVE MEMORY AND SPATIAL NARRATIVES: THE PERSISTENCE OF FOOCHOW IMPRINTS IN DIASPORA

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Heritage studies are often built on individual remembrances seeking commonality in social spaces of cultural memory. The identity-constructing process, inherently collectivity-forming, is aided by historical objects, written records, oral narratives and community practices that examine a life in the past for its survivability into the future. Such collectivities sustain themselves on the character, permanence and adaptability of manifestations of this constructed culture. Understanding the efficacy of such manifestations is therefore crucial for nourishing the collectivity. In the case of the early Foochow settlers of Sibu this process needs reinforcement. Hence, this qualitative research assesses how the narratives of the early Foochow settlers' (TEFS) in Sarawak articulate a sustainable form of historical consciousness for their community: Identifying conflicts and struggles in this dynamic is an ancillary aim of the study. Employing a mixed method approach—with semi-structured interviews, site studies of architectural expressions, review of historical literature and analyses of contemporary data—it answers the questions of (i) how the narrative of TEFS is remembered in the place of origin and historical records, and (ii) the extent to which the narrative can be enhanced, broadened and/or reinterpreted for sharper remembrances of alterities. It maps participants' assertions of the palpability of TEFS heritage in terms of its strength, importance/relevance and potential continuity into the future. It finds that while historical monuments anchor heritage value, the dynamic experience of sociability in the organically evolved environment—now under threat of modernization—remains the primary currency needing attention. It suggests that future development of TEFS narratives and heritage for tourism as well as place identity systematically platforms the local voice for assured sustainability.

Keywords: Collective Memory, Cultural Tourism, Diaspora, Foochow Settlers, Historical Narrative

SQUARE STORYLINE: AN ASSESSMENT OF ARCHITECTURAL VALUES FOR SOCIAL SUSTAINABILITY

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While there is a wide range of methods for assessing architectural values for heritage and socio-cultural conservation, recent studies prioritize social science as the predominant discipline framing and investigating the issue. That the discipline of architecture figures correspondingly in only under 15% of studies suggests that more investigations could be designed from this discipline to densify and enrich the discussion. This case study aims to understand how the residents of a satellite housing estate (suburb) relate to the architecture of their neighbourhood to inform strategies for sustaining the social and heritage qualities of public spaces in residential areas. It privileges “non-expert” participation in as much as it is motivated by professional outlooks. Utilizing contextual studies undertaken over a year by the students of a Master of Architecture programme, this is a qualitative study of the commercial hub that is pivoted around a pedestrianized square in a housing estate known as Rejang Park, built in the early 1980s in the 300,000-person town of Sibul, Sarawak, Malaysia. Somewhat neglected and in want of youthful energy, the hub does not realize its full socio-spatial potential that it once enjoyed and that is akin to squares in European towns as its designers and developers intended. The problem revolves around a dearth of ideas of economic viability as much as design imagination. This paper maps architectural values through mixed methods—site observations of built form and behavioural flux, questionnaire surveys, semi-structured interviews and archival search. Social and aesthetic findings are the main outcome. It concludes that the social bonding of the remnant community and their intact but contested culture deserve creative rejuvenation, and that the architectural qualities and built manifestations surrounding the square need to be merged into future transformations that privilege the younger generation and the changing of technological ages.

Keywords: Architectural Value, Contextual Study, Place-identity, Social Heritage, User-narrative

THE EFFECTS OF POVERTY TO HOUSING CONDITION: CASE STUDY OF KAMPUNG SENTOSA, SIBU, SARAWAK

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Poverty can be defined as material and non-material dimensions. Non-material dimension is related to spiritual aspect such as, empowerment, self-determination and freedom. Material dimensions are commonly and easily quantified using income and asset, such as quality and conditions of housing. Housing is an important indicator of well-being as it is one of the human basic needs. This paper examined the relationship between poverty and housing condition in Sibu, Sarawak. Kampung Sentosa, Salim is located in Sibu. It is one of the state government resettlement village initiatives in Sibu to provide a designated housing lots for squatters. The objective of the resettlement scheme is to provide a better planned and legal leasehold of the lands. The lot owners built their own houses in the designated lots. Although the government has solved housing problems by resettling the squatters into proper housing lots, however the problem of poverty still exist. This is reflected by the conditions of the houses. Therefore, the objective of this paper is to find out the unliveable conditions of the houses and causes of defects and its effects on the occupants. The study is employed through a qualitative approach by in depth interview and observation. The findings show that the condition of the houses are mainly dilapidated due to lack of maintenance and unaffordability to repair. There are also problems of overcrowding and illegal extensions to cater for growing number of extended families. The area also faces regular flooding due to inefficient drainage and deep peat soil condition. Poverty are caused by lack of employment opportunities, low level of education and health problems, including disabled and elderlies without family and social support. It can be concluded that there is a close relationship between prolonged poverty to the conditions of the houses. It is good that the government have provided land and houses to meet one of the most important basic needs - shelter, however, the provision of economic opportunity is also important to break the poor from the poverty cycle.

Keywords: Housing, Poverty, Kampung Sentosa, Sarawak, Sibu

THE FACTORS AND EFFECTS OF THE CHANGES IN THE SPATIAL LAYOUT OF IBAN DWELLING IN SARAWAK

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Iban is the largest ethnic group in Sarawak. A typical stereotype of the Iban longhouse as perceived by outsiders is a communal dwelling made from timber with compact linear building composition. However, this has changed overtime due to several factors. Longhouses have become shorter with less households. Therefore, the main objective of this paper is to find out the factors that cause changes in the spatial layout of longhouse and impacts of the changes. This study is conducted using a case study method of two longhouses in Kapit and Sebuyau, Sarawak. Data collection includes in-depth interview and observation. Data analysis is done using building spatial analysis and historical timeline analysis. The findings show that although the Iban are still living in communal longhouses but there is an increasing trend showing their preferences to build and live in individual houses like the Malays and Melanaus in Sarawak. The changes in the spatial layout of the two longhouses are due to increasing number of household members, difficulty to access traditional building materials, especially timber, natural and fire hazard and characteristics of site topography that posed difficulty to maintain a linear extension of households.

Keywords: Communal dwelling, Iban, Longhouse, Sarawak, Vernacular dwelling

LAW GOVERNANCE ON CULTURAL VALUE FOR REGAINING BANDAR SENAPELAN IMAGE AS KAMPUNG MELAYU: A REVIEW

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The rapid development in a space of urban and economic changing shows a big gap in cultural value preservation. Bandar Senapelan with its cultural value consist of both urban and industrial development for Pekanbaru city has its potential to promote a wide range of diversities in occurrence and growth of the capital. The history, landscape, even commercial, laid on the land called Bandar Senapelan. Due to its strategic location, attached to Siak River, the district has widely known for its initial born for Pekanbaru city history, diversity in multi ethnic community, and the trade centre for Central Sumatera's rapid economic growth. The district's potential and background was to encroaching and humiliating to be ignored. The city regional plan or (RTRW) statute by the government has not mention in detail the necessity of Bandar Senapelan to be a protected cultural site which should be preserve and conserve. There are several article written by law that confusing and need to be re-review. The image of the district as people has known it as Kampung Melayu slowly threatened. This paper will analyse the level of awareness with regard to cultural landscape conservation and protection in Pekanbaru policy from Pekanbaru RTRW statute. The research methodology will be done with qualitative analysis and descriptive method from relevant theory and studies. Both tangible and intangible identification will be reviewed to achieve the worthwhile protection for the region to be conducted.

Keywords: RTRW, bandar senapelan, cultural value, cultural landscape, urban heritage

MICRO-SPATIAL PATTERN OF THE SETTLEMENT OF SALAKO COMMUNITY IN KAMPUNG BANTANG, SINGKAWANG CITY

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The diversities of Indonesia's natural resources present the cultural diversity in its communities. As one of the cultural products, the ethnic settlements in Indonesia also varied. One of Indonesia's provinces that has a variety of ethnic settlements is West Kalimantan Province. Most of the population in West Kalimantan Province consists of three ethnicities: the Dayak ethnic group, the Malay ethnic group, and the Chinese ethnic group. However, one of the ethnic settlements of the Dayak ethnic group is endangered, which is the settlement of the Salako Community in Singkawang City. This research aims to identify the factors that affect the spatial structure formation and settlement patterns of the Salako community in Singkawang. Three factors affect the micro-spatial pattern of the settlement of Salako Community in Kampung Bantang: type, function, and layout of the space. These factors manifest the local's cultural beliefs and activities that are strongly related to orientation and hierarchy. According to how they utilized the land, there are three spaces as platforms to carry out their activities and protect their community from threats: bantang, dango padi, and yard. Bantang is a building composed of several residential units called bi'iks. Dango padi is a building to store the rice supply in a year. The yard is a place to conduct traditional ceremonies and educate young people about surviving and coexisting with nature. These places are the actualization of the Salako Community in Kampung Bantang's lifestyle and local wisdom.

Keywords: Settlement, Pattern, Ethnic, Salako, Singkawang

MODEL OF PRESERVATION HISTORIC WOODEN STILT HOUSE INTO AMPHIBIOUS HOUSE

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Tidal flooding due to rising sea levels which is now hitting urban and rural areas downstream of Kalimantan, has had an impact on historic houses, especially wooden houses on stilts. With the tidal flood, the land and environment around the historic wooden stilt house became filled. As a result, historic wooden houses have shorter pillars and some have even turned into landed houses because the height of the embankment is as high as the pillars of the house. In its development, tidal flooding is getting higher due to rising sea levels. And the historic wooden stilt houses whose land and surroundings have been filled in, are now starting to be flooded. Therefore, it is necessary to think about ways to preserve this historic wooden stilt house so that it can withstand the rate of sea level rise so that the floor is not flooded by high tides. One alternative for preservation is to convert historic wooden stilt houses into amphibious houses that are more adaptive to the impact of sea level rise. Now the question arises: How to turn a wooden stilt house into an amphibious house ?. Based on these questions, the goal to be achieved in this paper is to inform how to convert a wooden stilt house into an amphibious house. To achieve this goal, the method used is description. The research data was obtained from a study of the experiences of several practitioners who had carried out similar activities, then formulated a way to turn a wooden stilt house into an amphibious house. The resulting method is still a model that needs to be applied to be tested on real buildings in order to know its reliability.

Keywords: Preservation Model, Historic House, Wooden House, Stilt House, Amphibious House, Sea Level Rise, Kalimantan.

SEKOLAH BATU LAMA PULAPOL, KUALA LUMPUR

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This research is to convey the analytical studies of the Sekolah Batu Lama, Pusat Latihan Polis (PULAPOL). This research aims to present detailed information of the endogenous influences, particularly during the British colonisation era. PULAPOL was the first Police Training Centre in Malaysia. It is located at Jalan Sultan Yahya Petra, Kuala Lumpur. Bangunan Sekolah Batu Lama was constructed in 1938. The structural system used for the school's construction was load-bearing brick masonry. The objectives of the studies are: a) Increase the understanding and appreciation of Architectural Heritage of the Muslim World and outside it, b) Learn the techniques of measured drawings of heritage buildings with an emphasis on the building construction, detailing, research and documentation of the historical aspects of the building and its development, c) Appreciate the total concept and richness of the architectural as well as to be able to value the environment and to understand the socio-economic-cultural way of life of local inhabitants. In general, the methodology of the study is divided into pre-fieldwork, fieldwork and post-fieldwork. The methods of collecting the data are interviews, case study, observation, and quantitative observation which involve taking the measurements of the building. The data obtained from various methods are documented in reports and measured drawing. In conclusion, these research findings provide the chronology and history of the Sekolah Batu Lama PULAPOL which is rich in its historical value, materials used, construction technique and application of passive design.

Keywords: British Colonisation Era, Architectural Heritage, Construction and Passive Design

THE INFLUENCE OF CHINESE ARCHITECTURAL ELEMENTS ON COMMUNAL MOSQUES IN MALAYSIA.

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The harmony of the multi-racial and multi-religious society is a unique identity that Malaysia has had since independence. The Chinese community is an important community in Malaysia's demographic structure that is unique in creating diversity in terms of dialects and religions. This diversity needs to be understood in the interest of nation building and national unity. In addition, there are various studies on the retention and change of Chinese identity in Malaya have been done by social science scholars since the 1980s. Interpretivism study emphasizes human behavior which must be related to the environmental context. Therefore, this study is needed on the relationship of an object to the content of meaning, the semiotic method is seen because of its ability to process a specific meaning behind an object. The semiotic method is applied in this study to find out the meaning that is related to the decorative and structural elements in the construction of Chinese Muslim mosques in Malaysia. Therefore, the main focus is on the development of the Chinese community so that there is the influence of Chinese architecture on the architecture of Chinese Muslim mosques in Malaysia. Thus, the selected case study methods are Muhammadiyah Mosque, Ipoh, Perak and Beijing Mosque, Rantau Panjang, Kelantan. The architecture of this Chinese Muslim mosque proves that culture is a manifestation of the whole way of life which includes the way of acting, behavior and thought in the form of material and spiritual of a society and architecture is one of the human achievements that reflects the culture of the time.

Keywords: Chinese Arrival, Influence of Chinese Architecture, Chinese Muslim Mosques

EFFORTS TO PRESERVE SOURAJA CULTURAL HERITAGE IN REHABILITATION AND RESTORATION

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Natural disasters (earthquakes, liquefaction and tsunami) that occurred some time ago, precisely on September 28, 2018, had an impact on buildings and structures in Palu City. One of them is the Souraja traditional house located in Lere Village, Palu City, which was one of the buildings affected by the disaster with the destruction of several parts of the existing building, so this cultural heritage needs attention regarding the physical condition of the building. The "Souraja" Traditional House is one of the physical relics of the cultural heritage of past ancestors, namely the Palu Kingdom which was founded in 1892. Souraja has also actually been carried out, the restoration was carried out in 2 stages, namely the first stage carried out in the 1981/1982 fiscal year and the second stage or stage The settlement was carried out in the 1982/1983 fiscal year. The Banua oge or Souraja building is a stilt building using a wooden construction with a blend of Bugis and Kaili architecture. Souraja was built around the 19th century AD on the initiative of King Yodjokodi, therefore rehabilitation is needed considering that it has been almost 40 years and the Palu City earthquake incident in 2018. the damage was identified and the stages of completion of the physical condition of the Souraja Traditional House which were reviewed based on the existing of various technical elements of building construction. This is reviewed from the feasibility aspect of the assessment of various architectural, archaeological, economic aspects, as well as the condition of the surrounding social environment, in the process of restoration and rehabilitation of the Souraja Traditional House building. Conservation, restoration, rehabilitation and restoration activities on cultural heritage in Indonesia have been mandated in Law Number 11 of 2010 concerning Cultural Conservation.

Keywords: Rehabilitation and Restoration, Preservation, Souraja Cultural Heritage

SHOPHOUSE TRANSFORMATION IN CHINATOWN SEMARANG

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Shop house or more often referred as ruko is a building shape that is often found in the inner cities where trade centers are centered. The shop houses are identical to the Chinatown and ethnicity. Chinese communities in Indonesia commonly active as a trader, thus providing a variety of functions, which is both as a place to trade as well as a place to live. With the addition of functions, especially in the place of trading activities, there would be changes in the structure of the shop house structure compared with the general residence. Not only that, but as the times progressed, the facade of buildings, overall forms of buildings, the function of space, and positions of every room inside the building was transformed. These things raise questions, such as: what are some of the changes shop house experiences over time? Do these changes affect the level of aeration and lighting that the residents feel? The transformation of the building especially in the Chinatown area can have a profound impact on the culture, privacy and safety of the residents. The change in the interior layout of the Chinese shop house building toward the modern is expected to have no effect on the level of lighting and human circulation in the building. The transformation of the shop house is not only seen from the facade, the roof of the building, and the materials used in the building, but it can also be seen from how the thermal comfort temperature created in buildings, the natural lighting level, and the flow of human circulation in the building.

keywords: Pecinan, Rumah, Rumah Dua Lantai, Semarang, Toko, Transformasi

BIOCLIMATIC STRATEGY OF MALAY VERNACULAR BUILDINGS OF WEST KALIMANTAN

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Vernacular buildings are well known with their superb bioclimatic strategy. As these buildings have been used and maintained for generations, the adaptation of vernacular buildings with local climate is one thing that could be learnt. West Kalimantan is in warm humid tropical area with various geographical landscape, from coastal regions to hills. The vernacular buildings of West Kalimantan also developed with adaptation with warm humid tropical climate and local location sites in mind. It is interesting to learn how the vernacular buildings in West Kalimantan adapted to humid tropical climate. This research was qualitative descriptive research which compared the theoretical adaptation strategies of buildings in humid tropical climate with vernacular buildings in West Kalimantan. Theoretically, the strategic adaptations are building on stilts, elongated floor plan, proper orientation, wide openings, shaded veranda or terrace, and spatial layout. The vernacular buildings discussed are related to one of the main ethnics in West Kalimantan, the Malay ethnic group. This ethnic group usually located in the coastal region, whether near sea or river. The discussion result showed vernacular buildings of the Malay ethnic group has applied bioclimatic strategies in adapting with hot humid tropical climate of West Kalimantan. The strategy also applied in adapting the Malay main geographical location; the coastal region, which has particular microclimatic condition, thus resulted in particular vernacular buildings architectural features, such as building on stilts, numerous openings, building orientation, and spatial layout.

Keywords: vernacular buildings, bioclimatic strategy, West Kalimantan

MODERN SHOP HOUSE FACADE

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A shophouse is a building that functions as a house as well as a shop. Shophouses are also an ideal solution for high flexibility of business spaces. Usually, shophouses can be found in urban areas, especially Chinatowns or market areas. Shophouses are mostly located in limited space with only having one facade which combines shop and house floor plans. The characteristics of the shophouse building are influenced by several elements such as zoning, openings, circulation, shape, and color. There are differences on building facade due to differences on building function which also affects the floor plan layout of the shophouse. Given that every investment to change shop houses means inefficiency in design, especially on a large scale, therefore a more detailed study of this change is needed. This is what causes the difference in the shape of the facade between shophouses and houses in general. Method used in this research is quantitative rational. Rationality is the nature of research which done sensibly thus can be understood by human minds through quantitative methods, specifically surveys. The survey was conducted by distributing questionnaires to respondents and calculated in the table chart. This study uses the purposive sampling technique to examine 39 houses, which consist of 19 shophouses and 20 regular houses. The changes that occur are identified into three typologies, namely (1) the typology of minor changes; (2) typology of moderate changes; and (3) typology of major changes. Changes mainly happened in the floor plan such as changes in closure elements, space planning placement, and circulation that affect the change of facade elements such as opening, color, and the placement of the shop's nameplate. Recommendations from this study are expected to be useful input for readers and practitioners to plan shop house facade designs in the future.

PRIVACY AS ONE IMPORTANT CONSIDERATION IN DESIGNING SHOPHOUSE

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Privacy is a state in which a person does not feel observed or disturbed by others which is related to the social situation and individual's location or position. In general, privacy is the right to be isolated and the right to be free from interference from others, in the sense that humans"

There are two rules when it comes to privacy:

1. The right to privacy is not absolute, which means it needs a balance with the wishes of the community.
2. the public's right to know takes precedence over the individual's right to privacy.

This study aims to configure control mechanisms to achieve security based on direct observations of how occupants regulate their physical environment by the cases in shophouses where the residents experience many security problems because their business and life activities are intertwined with their privacy.

The method of study is to examine cases of shophouse buildings in urban areas in Ketandan dan Kauman, Yogyakarta, based on the hierarchical level of control to the physical environment. How the residents overcome their security problems during business opening hours and during close hours were detailed through the interview and examine the settings of their building from the street levels to the building, door/window, partitions, and furniture.

The results showed despite the differences in utilizing physical elements plus technology such as employing CCTV, there are similarities in how controlled access is obtained by mainly limiting interaction time and personal withdrawals at the level of furniture and utensils.

BATIK NUSANTARA: IDENTIFYING THE LOCAL CULTURE INFLUENCES ON BATIK MOTIF DESIGN

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Batik is a cultural fabric in the Malay World, with a history that can be traced back to the days of the Malacca Sultanate in 15 A.D. The techniques of batik making are unique where the plain fabric was stamped, made through rainbow technique or even hand-drawn. It plays a major part in Malay culture as it can be seen through the garments of special occasions. Among the well-known batik making techniques in Malaysia are batik cap, batik Pelangi and batik canting that are still thriving today. Unfortunately, the variation of batik available especially in Malaysia and Indonesia, there exists a confusion of identity for the Malaysian batik. It is also found that there is a lack of knowledge and education on the local Malaysian batik motifs. The research aims to understand the theory of formation, development and the influencing factors behind Malaysian batik motif design. Thus, this research reviews the scientific papers on Malaysian batik and summarize the various factors in designing the motif. The summary reveals that there are intangible and tangible determining factors that influence the Malaysian batik motif design. The tangible factors are the climate, natural environment, woodcarving activities and local delicacies whereas the intangible factors include the Islamic outlines, migrated culture, also local culture and interest. The study is helpful as a reference to scholars on the local art heritage and provides a foundation for the future batik maker in the region.

Keywords: Malaysian Batik, Motifs, Nusantara.

STRUCTURAL ELEMENT OF A VILLAGE COMPARED TO THE MODERN HOUSING IN SIDOARJO

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In Indonesia, seeing a village when traveling across the tropical country is not a rare sight. There are many villages display their natural beauty in their own style and custom that has been passed down from generations. The design and structure of the housings in village also varies depending on the location where the village is located. Traditionally, they were designed to respond to the climates and environmental situation. This research has a purpose of identifying the structural elements of a village and compare it to what we have in the modern cities. Using explorative method with a scoring as the analysis tool, the observation was centered in Cemoro Lawang Bromo village and Waru, Rewwin, Sidoarjo. Results show some strong environmental elements that form the basic structure of the village that could be found in the modern housing as well from the gated entrance ways to the lining front areas of the house borrowing the edge of the streets, where the fences or front walls or partitions attach to. The pedestrian way intermingles with the road for vehicles, and thus often cause problems with the residents since this was never incorporated in the environmental design. In conclusions, compared that of the modern housing of Waru, Rewwin, the village housing in Cemoro Lawang Bromo in their so called vernacular design might visually uncommon. However, these are what make the village special and distinctive to the modern and seemingly unresponsive and homogenized architectural design.

Keywords: Structural Element, Housing Design, Scoring Analysis

SPATIAL ARRANGEMENTS OF THE KAMOROS TRADITIONAL BUILDING

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The study emphasises on how the spatial arrangement of the Karapao has undergone changes and affected the Kamoro's social and cultural life before and after the modernism. Kamoro tribe is one of the many tribes in Papua, Indonesia that lives within the south-southwest part of Papua. The Kamoro have a spiritual ancestor belief where every family has their own ancestor animal and prohibition on consuming and hunting them. The Kamoro also prioritizes communal living and depends heavily on each other.

The process of modernism on the Kamoro has been going on slowly but steadily for a long time. This exposure has affected the knowledge and the living qualities of the Kamoros as well as their traditional house, Karapao. Traditionally, Karapao houses gather multiple male teenagers of Kamaros in sharing spaces. Karapao has a rectangular layout with an angled roof, with the front facade facing the setting sun in the west based on the spiritual belief that their ancestors were sent and live on the sun set on their afterlife. Ancestor pole called Mbitoro was set up to respect the ancestors' spiritual powers and wisdom.

The Karapao building has some similarities that remain the same until this day. Function wise, the Kamoro tribe still use the Karapao building to hold traditional ceremonies Architectural wise, the placement of the toilet remains the same which is outside of the Karapao building along with the number of the doors that represents the amount of the family remains the same. Socially wise, the process of constructing or building the new house remains communal similar to the Karapao house as well as the communal sitting space in the front house is inherited to the new house.

Keywords: Cultural Shift, Kamoro Tribe, Spatial Arrangement, Traditional House, Karapao.

IMPACT OF FOREIGN CULTURAL EFFECTS ON KUTA AND UBUD LOCAL WISDOM

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The island of Bali is famous for its natural beauty and international tourism destination, however it faces danger of losing its charm amidst the surge of modernisation. This paper concerns on the negative impact of modernisation the loss of identity in some cases in Kuta and Ubud, Legian, Bali. succumbing to foreign culture. One form of change is the facade of the building facade some building were altered in accordance with the foreign culture. However, there are still some that remain faithful to local design The identity of Balinese architecture is starting to diminish becoming vague in the design The use of modern designs. makes the design noticeable, however Kuta and Ubud , many tourists have come because of its natural beauty and local craftsmanship Compared to Kuta, the architecture style in the Ubud area still faithfully reflect the Balinese local identity, from the carvings on the building and the use of alang-alang and tree fiber for roof structure. In conclusions, the buildings in Kuta and Ubud have begun to revolutionize to serve modernisation, however, the characteristics of Balinese architecture continue to exist in their cravings design and roof structure and material.

SHARING SPACE INSIDE CHINESE SHOPHOUSES RELATED TO THE RESIDENTS

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Chinese shop houses in Indonesia have been around for a long time and have been passed down for generations. Inside the shop houses, space division becomes very crucial for the privacy of the residents. Basically, the development of Chinese shop houses in urban areas of both Jakarta and Jombang were associated with the political factor by the local government regulations that require the Chinese community to be concentrated in certain areas, and the social factor by which the Chinese community fulfills their desire to live in groups for sense of security and being able to help each other.

The problem of dividing space in Chinese shop houses concerning privacy leading to our main issue:

“What are the similarities between the interior of a shop house in Jakarta and Jombang pertaining to privacy?”

This research uses qualitative methodology through interviews with the residents and direct observation on low story shop houses in Jakarta and Jombang the results show that the division of space encompasses economic, social, cultural, in particular Feng-Shui alongside the environmental factors and formal interior design elements that are able to realize the residents' needs in time frame of when the privacy is needed as part of space functionality.

Keywords: Chinese Shop house, Chinese Architecture, Space Sharing, Privacy

APPLICATION OF DESIGN PRINCIPLES IN PENELEH AND NORTHWEST LAKE HOUSING IN SURABAYA

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The ever-increasing changes and development in knowledge and technology have been affecting people's activities, providing significant contradiction in our built environment, these changes exert influence on the structure of vernacular settlements in urban areas from the modern settlements becomes the focus of this study. Peneleh Village in central Surabaya and Northwest Lake Housing in the west Surabaya were analyzed. Using google maps, the buildings, streets, and other elements were traced and identified based on basic design principles. The results show that there are principal differences between the traditional village settlements in Peneleh Village and Northwest Lake Housing in terms of balance, contrast and emphasis, meaning, symbol, form, connection, scale and proportion, rhythm, variety, image, and pattern seen from the entrance gate area (gapura). The characteristics of Peneleh's gapura have flashy color and distinctive foot-to-head proportion compared to that of Northwest Lake gapura. The symbolic meaning has probably the main factor of how the material and the aesthetics aspect were chosen following to the economic factor. The time factor is second, regarding the obsolete trends, tastes and forms. The next factor is related to branding, how to show the identity and quality of the settlement to increase the value of the area. This study concludes that in terms of design principles, mainly the meaning comes from the visual conception of basic shapes and its contrast to surrounding both in vernacular and modern housing.

Keywords: Vernacular Settlements, Modern Settlements, Entrance Gate, Design Principle, Built Environment

TO WHAT EXTENT DOES DIGITAL TECHNOLOGY PLAY A ROLE TOWARDS TRADITIONAL SETTLEMENT RECONSTRUCTION OF PAPUA?

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Papua is a province in Indonesia with ethnicities that hold its culture and belief in this era. One of the ethnicities is Kamoro who lives a traditional lifestyle. In this study, the settlement Kamoro ethnicity in Papua was taken to illustrate the general use of digital technology for reconstruction in its area. Most of the settlement of Kamoro has been modernized by the Government. However, the modernization didn't include much of the traditional house elements. Our main objective is to explore the use of digital technology toward the reconstruction of Kamoro's settlement without leaving the cultural elements aspect behind.

However, inhabitation may need reconstruction based on some situations and conditions. The development of technology constantly advances as time goes on. It has brought efficiencies and qualities to each life of human beings in many fields. One of the fields would be the cultural heritage of settlements which would be inherited through generations. As it needs to be inherited, therefore we need to maintain its qualities.

It all leads us to a research question, "To what extent does digital technology play a role toward traditional settlement reconstruction?" This exploration of digital technologies toward its settlements will be pursued using qualitative methodology with the technique of literature review, which refers to data and information seeking from the documents of Kamoro.

EXPLORING THE OLD CITY OF KOTAGEDE THROUGH BICYCLE TOURISM

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Kotagede is the heritage site of the Mataram Islamic Kingdom. The characteristic of architecture and spatial order of Kotagede were influenced by various cultures, such as Java, Islam, Dutch Colonial and Chinese. Considering its potentials, Kotagede becomes one of the primary destinations of Yogyakarta tourism. However, COVID-19 pandemic has interrupted tourism activities, especially in Kotagede. To reopen tourism activities, a bicycle tourism in Yogyakarta was designed. The creating of the bicycle tourism was stimulated by the trend of cycling activities during the pandemic. One of the bicycle tourism routes is located in Kotagede. This route was designed to explore the local potentials of Kotagede involving traditions, culture, culinary and heritage architecture. However, such a bicycle tourism has to compete with other types of bicycle tourism that offer natural landscape of rural areas as the object and destination. Based on the problems this study purposes to find out the local potentials of Kotagede that may be more competitive and integrate them to be an attractive brand, so that more tourists join the bicycle tourism. This study implemented an explorative case study method that discuss heritage buildings as the object and destination of the bicycle tourism and their role in strengthening the local identity of Yogyakarta. The study results show that the characteristics of the old city of Kotagede can be easily recognized through interactive activity involving tourists in the iconic objects of Kotagede. The interaction may take a longer time for experiencing objects in detail. The experience in the cultural activities and observing objects or heritage buildings is just as important as the history and meaning of the objects or heritage buildings itself. Both of them should be told in a storytelling,

Keywords: Bicycle Tourism, Heritage Buildings, Kotagede, Local Identity, Story Telling.

MAPPING OF GREEN OPEN SPACE DEVELOPMENT IN PAHANDUT SEBERANG VILLAGE, CITY OF PALANGKA RAYA

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Rivers are a part of people who have been developing for generations in several areas in Indonesia. Rivers have an important role in the development of cities, one of which is the cities in Central Kalimantan Province. The Kahayan River is a river that empties into 3 (three) regencies/cities, including: Palangka Raya City, Gunung Mas Regency and Pulang Pisau Regency, and empties into the Java Sea. Cities in Central Kalimantan Province basically grew from early settlements on the riverside area. The city of Palangka Raya is crossed by the Kahayan River which is formed from houses lined up on the Kahayan Riverside area. The houses on the Kahayan Riverside area as the initial form of the early village, namely "Kampung Pahandut". Pahandut Village is located in Pahandut Village, Pahandut District, until now it is still inhabited by natives and migrants who come and live in Palangka Raya City. Kahayan River has a philosophy as Batang Biaju Besar. The Kahayan River serves for the necessities of life, bathing, and washing, as well as a transportation route for residents to sell river resources and gardening products. Palangka Raya City has great natural potential, one of which is located in Pahandut Seberang Village, Pahandut District.

Kahayan River is one of the natural tourist destinations as a tourist attraction that is inherent in the life of the city community. The Kahayan River has tourist attractions with natural potential supported by artificial tourism with the existence of boat rentals and cultural attractions living on the banks of the river. The potential of the Kahayan River as a city buffer with the availability of forests and plants/vegetation growing on the riverside area, as well as the unique geographical characteristics of the location in the Kahayan River Basin. The objectives are mapping the identification of existing potential and analyzing the development of natural tourism potential in Pahandut Seberang Village on the Kahayan Riverside area.

Keywords: Potential, map, Open Space, Pahandut Seberang Village

DISSEMINATION OF HEALTHY TOILET SANITATION FACILITIES MODEL IN THE RIVERSIDE AREA OF PALANGKA RAYA CITY

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The settlements in Langkai Village, Pahandut Subdistrict, Palangka Raya are located on the banks of the Kahayan River. Characteristics of existing sanitation facilities in residential areas and the surrounding environment include floating toilet and toilet on stilt houses, most of which are above water (specific areas). Both types of latrines are above the water and there is no septic tank facility, resulting in an unpleasant odor for the surrounding environment and a source of ecoli waste in river water. Based on the concrete problems and priorities above, it is necessary to disseminate septic tank technology in accordance with the character of the house on stilts in the watery area, as a solution to problems in Langkai Village, Pahandut District and the surrounding community.

Repeated Processing Septictank is a form of appropriate technology solution that is used to overcome the problem of waste disposal in specific areas, namely houses on stilts on specific lands. This activity aims to provide sanitation problem solving in specific locations by providing training on the manufacture and installation of Repeated Processing Septictank (RPS) in toilet that do not have septictanks. The specific target that is expected is to facilitate several toilet of houses on stilts in the neighborhood with Repeated Processing Septictank technology. The contents of the activities include conducting education/training on the manufacture and installation of Repeated Processing Septictank, testing of tools and performance, evaluation and overall monitoring. The output of the activity is in the form of Repeated Processing Septictank and products and their specifications which will later be installed in Langkai Village, Pahandut District, Palangka Raya.

Methods of dissemination is qualtitave base on santitation problem in riverside area consist of: a) introduction of RPS Septictank Technology to Partners, b) together with partners designing rps septictank (according to field conditions), c) dissemination of manufacturing techniques, d) dissemination of assembly techniques, f) dissemination of installation techniques in the field and g) dissemination of operational and maintenance techniques.

Keywords: manufacture and installation, Repeated Processing Septictank (RPS), house latrines on stilts

EVALUATING THE IMPACT OF FAÇADE DESIGN ON INDOOR THERMAL PERFORMANCE IN MALAYSIA'S MODERN VERNACULAR MASJIDS

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The quests for cultural identity in Malaysia towards sustainable contemporary buildings require research of past achievements. When the trend of adopting foreign or international architectural style is widely spreading, it creates the need to revive vernacular architecture and accessing institutions to be evaluated. Vernacular masjid is known to adhere principles of passive design as the key to thermal comfort. Researchers have posed questions as to what can be achieved with vernacular architectural concept, in order to design a modern masjid with good thermal performance. This experimental research aimed to evaluate the outcome of masjid façades designed with vernacular concept in Malaysia. In the literature, research brings together variables such as design articulation, orientation, height, openings, façade shading, serambi / veranda, as well as materials and construction detail. Quantitative analysis led this investigation through observation and field survey. Empirical finding highlights the most significant elements of vernacular architecture found in building façade that influence indoor thermal performance in modern vernacular masjids. The result could become an extremely useful guideline for designers to create sustainable design in the future.

Keywords: Façade design, Vernacular architecture, Indoor Thermal.

ASSESSMENT OF INDOOR THERMAL CONDITION OF TRADITIONAL VERNACULAR MASJID: CASE STUDY IN MASJID KAMPUNG LAUT, MALAYSIA.

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Traditional vernacular architecture in Malaysia including the public building such as masjid has been designed correspondence to tropical climate and has been proven to be a good example in achieving indoor thermal comfort for the occupants. In traditional vernacular architecture, roof is the main building enclosure that contributes to the total heat gain in a building. The tiered pyramidal roof design that was portrayed in traditional vernacular masjid has promoted passive design strategies such as roof openings, roof overhangs, roof pitch and roof volume. Hence, the aim of this research is to assess indoor thermal condition of traditional vernacular masjid in peninsular Malaysia. Other than that, it is to investigate the suitability of the research methodology through computational fluid dynamics (CFD) software in analyzing the case study. The methodology applied in this study is using field measurement to validate the Integrated Environmental Solution Virtual Environment (IESVE) simulation model of traditional vernacular masjid, Masjid Kampung Laut, located in Kelantan. Indoor air temperature, air velocity and relative humidity data were collected using Kestrel Pocket Weather Meter 4000 and Hot Wire Anemometer. This data were used to validate the model generated by IESVE simulation software. The results show that the differences between on-field and simulation measurements were about 10%-20%, which is considered as a tolerable range. Therefore, the simulation data is valid and reliable for further thermal comfort prediction study for the tested building. Several other potential passive design strategies for roof design are proposed in this study to achieve acceptable indoor thermal comfort condition in masjid in Malaysia.

Keywords: IESVE simulation software, field measurement, indoor thermal comfort

RE-DISCOVERING THE TYPOLOGIES OF TRADITIONAL HOUSE OF INDIGENOUS PEOPLE IN PENINSULAR MALAYSIA

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Malaysians are known as a country which is live with the diversity of ethnic people. According to the theory the history of the indigenous people in the Malay peninsula, the arrival of this group is about 25,000 years ago. There are 3 main group of Indigenous people living in Peninsular Malaysia classified as Negrito, Senoi and Proto-Malay but in Borneo the Indigenous people known as native people. This research will be focusing on the Indigenous people living in Peninsular Malaysia only. Based on this research there are 6 sub-ethnic fractions from the 3 main group ethnics, makes the total number of Indigenous ethnic tribe found in Peninsular Malaysia is 18 ethnic tribes. These ethnic tribes settled scattered throughout different states and environment all over Peninsular Malaysia. Difference class ethnic of them adopting their own culture and lifestyle. Apart from adopting different lifestyles, they live in different environments which also influences into the design style of their houses. The Negrito ethnic group adopts a nomadic lifestyle meanwhile the semi-nomadic lifestyle by Senoi ethnic group cause this traditional Indigenous house has been built as utilitarian and based on this research it would be hard to identify the original form their traditional house because of the nature of their house has been built as temporary. Therefore, this study will rediscover the typologies of traditional architecture of Indigenous people in Peninsular of Malaysia for each of ethnic tribe. The result was found based on the data collection from various sources such as fieldwork study, literature review from book, exhibition materials from the museum and, journal or any online information. Based on this study there are 12 of typologies of Indigenous architecture focusing on their house or shelter has been rediscovered and discussed in this paper.

Keywords: Indigenous architecture, typology, traditional house, Peninsular Malaysia.

REVEALING THE UNSUNG COMMUNITY MASJIDS OF GOMBAK TO THE NATION'S HISTORY

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History, in the making of any nation, is usually deep-rooted to a civilisation for which the Malay Peninsula, currently part of Malaysia, has many to unveil. The location of the Malay peninsula at the crossroad between east and west, i.e. the Indian Ocean and the South China Sea, had witnessed many traders and fortune seekers among the inhabitants of surrounding islands or the Malay Archipelago-Nusantara as well as the Arabs, Indian and the Chinese of mainland China. The lure of gold, silver, and tin brought along many migrants' to settle in the peninsula with their families and culture and religion. This paper seeks to highlight the Sumatra community found in the heart of Kuala Lumpur, the capital city of Malaysia, through their three (3) masjids along the Gombak River. A historical and descriptive method through comparative studies were adopted to identify their respective architectural influence and the community function. The study had unveiled the unwritten camaraderie among the migrant through the establishment of these masjids. Although unique in its development, the architecture that ties to Javanese and yet Sumatran has to prevail and maintain the very community that established them in line with the teachings of Islam as a place of unity, piety and prosperity.

Keywords: Nusantara heritage, Masjid architecture, Gombak river.

CULTURAL RESILIENCE: LESSON LEARNED FROM THE SADE VILLAGE IN LOMBOK

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By utilizing the cultural heritage in Sade Village, tourism activities have inappreciably impacted to change the authenticity of the dwelling, which is the uniqueness of this village. Despite having a very high cultural resilience, change is inevitable. This study investigates the elements of cultural resilience and their level of resilience to changes caused by tourism activities in the hamlet. The study carried out qualitative methods with both strategies: ethnographic and case studies. Data were investigated on several cultural elements and analyzed from Schalk's point of view on cultural resilience. The study results revealed that the morphology of the village, the buildings, the orientation of the houses, the traditions of dwelling, the arts, and crafts were elements of cultural resilience that the villager successfully maintained. The key to the village's high level of cultural resilience is the ability to control physical environment, both natural and built environment, also human resources to maintain local uniqueness. The cultural resilience of Sade Village is one of the answers to preserve the local uniqueness of Sasak vernacular architecture. It is a valuable lesson for other traditional villages which are currently experiencing a dilemma due to the stipulation of becoming a tourist village. Furthermore, this research can positively contribute to the development of conservation science towards preserving cultural heritage, in this case, the living culture of the Sade Village.

Keywords: conservation challenge, cultural heritage, cultural resilience, cultural tourism, living culture

THE DYNICAMICS OF MEANING BASED ON COMMUNITY PERCEPTION IN TUGU SQUARE OF MALANG

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Tugu Square is one of the two identical government squares owned by Malang City, but not identically functioned as a public square (such as the Merdeka Square in Malang). Philosophically, the existence of the Tugu City Square of Malang does not reflect the harmonic relationships between dualistic concept of microcosm and hierarchical macrocosm of Traditional Javanese (Wiryomartono, *Seni Bangunan dan Seni Binakota di Indonesia*, 2014). According to its physical environment, Tugu Square of Malang is an open space located in front of the City Government Office and a complement to the new government centre's City Hall. Physical environmental changes had been occurred since Colonial era until the early days of Indonesian independence. Meanwhile, there have been no significant changes happened from the Reformation era until now. Since there were no significant changes about of its physical environment, we are now talking about the dynamics of Tugu Square's meaning for the community. Questions about the possibility of its changes (in terms of meaning) became a basic reason to do this research. Interpretive qualitative and discourse analysis method were used as an approach by involving key person and user of the square. Representational space of users' technique and occasional mapping of users were used as an approach of its space utility mapping in between the blurring identity of the square. The results of this research which focused on the dynamics of meaning were based on people's perceptions.

Keywords: square, dynamic of meaning, community perception

THE MEMAYU RITUAL TRADITION ROUTE AS A PART OF CULTURAL LANDSCAPE SACRED SPACE. STUDY CASE: KANOMAN PALACE, CIREBON, INDONESIA

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Memayu is part of the muludan tradition, commemorating the birth of Prophet Muhammad SAW in the Cirebon Palace, Indonesia. The special thing from this ritual is a large number of palace disciples from villages outside Cirebon City who are involved in its event. Disciples who are also known as wargi get involved from the preparation stage in their respective villages to the implementation of traditions in the palace. All of part of wargi's ritual activities are full of meaning, and routes from the villages to the palace are sacred paths. This meaning space is formed by the perception and belief of wargi as traditional actors which is based on an understanding of the memayu sacred value. Based on that, the article's purpose is to describe the activities of memayu ritual tradition that was held in Kanoman Palace and to explore the form of space that occurs, as well as the meaning contained in these ritual tradition spaces. The research method of this research is descriptive qualitative. The results showed that the villagers who were the palace disciples, position, and the route to the palace created an imaginary sacred spatial pattern. The spatial pattern created in this memayu is physical evidence of an imaginary sacred space of the Cirebon cultural landscape whose elements are symbolically purified and believed to bring blessings to palace wargi. Besides that, the several elements of ritual traditions of memayu, such as the Palace, routes from villages to palace, the sacred objects used as a ceremonial compliment that contain Outstanding Universal Value (OUV). All of that is a part of the picture of the Cirebon cultural landscape.

Keywords: cultural landscape, Kanoman Palace, memayu tradition, palace disciples, sacred space

JUXTAPOSITION CONCEPT ON BUILDINGS SUSPECTED AS CULTURAL HERITAGE. CASE STUDY OF SUNGAI BANGKONG MENTAL HOSPITAL PONTIANAK

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The Sungai Bangkong Mental Hospital, which was established in 1911, is one of the hospitals suspected of being an object of cultural heritage that needs to be preserved. Until now, Sungai Bangkong Mental Hospital still serves patients with mental disorders, especially outpatients. In its development, the hospital requires improvement in service and fulfillment of hospital health facility standards. So that in the development stage, a development concept direction is needed that can be adaptive to accommodate the main functions as a health facility and as a building that needs to be preserved.

The approach taken is the method of data exploration regarding the history of the hospital through documents and photographs that still exist and is combined with the need for space development of the hospital in the future. The analysis is done by making a space program that adjusts the function of the new building plan and the function of the old building.

The concept of juxtaposition at the Sungai Bangkong mental hospital facility is offered by: 1) Restoration is carried out by identifying the original building form of Sungai Bangkong Hospital, 2) Zoning based on the main function of medical services in new buildings and administrative functions in old buildings becomes a reinforcement in the implementation of Juxtaposition of health facility designs that are suspected of being cultural heritage, 3) Create a contrasting/juxtaposition blend of new building designs with old buildings, to strengthen the image or appearance of Sungai Bangkong Hospital Original building, 4) Increasing integrated accessibility between new buildings and old buildings suspected of being objects of cultural heritage, 5) The development process is carried out in stages, by temporarily transferring functions during dismantling so that all recommended stages can be achieved and hospital service functions can continue to run.

Keywords: Juxtaposition, Cultural Heritage, Mental Hospital

Thank You

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