



maria sudarwani <maria.sudarwani@gmail.com>

Submitting ISVS article

6 pesan

maria sudarwani <maria.sudarwani@gmail.com>
Kepada: Ranjith Dayaratne <ranjith.dayaratne@gmail.com>

11 Mei 2023 pukul 16.33

Dr. Ranjith Dayaratne
University of Bahrain
Bahrain


Dear Sir,

I am the Associate professor of the Architecture Study Program of Engineering Faculty, Universitas Kristen Indonesia, Jakarta. I would like to submit our paper “**The Concept of Sundanese Architecture in Kampung Naga and Its Application in The Present**”, which is related to vernacular settlements in particular and architecture in general.

I would appreciate it very much if you could include the paper in ISVS e-Journal (International Society for the Study of Vernacular Settlements) Volume 10, No.5, May 2023.

I look forward to hearing from you soon.

Your sincerely,
Dr. M. Maria Sudarwani

 **ISVS Vol 10 No 5- M. Maria Sudarwani.docx**
4090K

Ranjith Dayaratne <ranjith.dayaratne@gmail.com>
Kepada: maria sudarwani <maria.sudarwani@gmail.com>

11 Mei 2023 pukul 19.19

Dear Maria,

Thank you for your interest in the ISVS e-journal which is scopus indexed and is now published monthly. It is reviewed thoroughly.

The journal is open access. We do not reject papers unless the paper is beyond any development. We help the authors to bring the papers upto the standards expected. If your paper falls generally within the focus of the journal,

it can be considered for publication.

If you agree then it will go to review.

Please also let me know if you have any deadline to publish. The instructions are on the website.

Looking forward to hearing from you,

Ranjith

**Archt. Dr. Ranjith Dayaratne,
Asian School of Architecture (ASA),
Melbourne, Australia.
Colombo, Sri Lanka.
Juffair, Bahrain**

0061382881177 Australia.

0094777312439 Sri Lanka

0097336224295 Bahrain

visit: asahome.mystrikingly.com

Editor: ISVS e journal (Scopus indexed Journal on Vernacular Settlements);

Editor: Cities People and Places (Journal on Urban Design)

Commonwealth Scholar - 1989; Commonwealth Fellow - 1995

[Kutipan teks disembunyikan]

maria sudarwani <maria.sudarwani@gmail.com>
Kepada: Ranjith Dayaratne <ranjith.dayaratne@gmail.com>

11 Mei 2023 pukul 23.55

I agree...Thank You

[Kutipan teks disembunyikan]

maria sudarwani <maria.sudarwani@gmail.com>
Kepada: Ranjith Dayaratne <ranjith.dayaratne@gmail.com>

22 Mei 2023 pukul 13.54

Yes, I agree to the rules...Thank You

[Kutipan teks disembunyikan]

Ranjith Dayaratne <ranjith.dayaratne@gmail.com>
Kepada: maria sudarwani <maria.sudarwani@gmail.com>

6 Juli 2023 pukul 16.05

Dear Maria,

Please find attached the review of your paper. It needs revisions. Please follow the review comments and do the revisions in this version itself and send it back to me within 7 days. Please follow the guidelines attached.

Please name the revised file as ISVSej_10.7.1_Maria revised'.

Do the revision in the reviewed version which is edited; remove all the track marks and comments following the instructions attached.

Please let me know if you will revise the paper within the stipulated time so that I can allocate a slot in the ISVS e-journal 10.7.

I look forward to hearing from you,

Thanks,

Ranjith

Archt. Dr. Ranjith Dayaratne,
Asian School of Architecture (ASA),
Melbourne, Australia.

Colombo, Sri Lanka.

Juffair, Bahrain

0061382881177 Australia.

0094777312439 Sri Lanka

0097336224295 Bahrain

visit: asahome.mystrikingly.com

Editor: ISVS e journal (Scopus indexed Journal on Vernacular Settlements);

Editor: Cities People and Places (Journal on Urban Design)

Commonwealth Scholar - 1989; Commonwealth Fellow - 1995

[Kutipan teks disembunyikan]

3 lampiran



Instructions for Revising the Papers.pdf

120K



Guidelines for Writing a Review of Literature.pdf

197K



ISVSej_10.7.1_Maria Reviewed.docx

3981K

maria sudarwani <maria.sudarwani@gmail.com>

Kepada: Ranjith Dayaratne <ranjith.dayaratne@gmail.com>

6 Juli 2023 pukul 18.11

Thank you, I will do that.

[Kutipan teks disembunyikan]



maria sudarwani <maria.sudarwani@gmail.com>

Submitting Revised Article

6 pesan

maria sudarwani <maria.sudarwani@gmail.com>
Kepada: Ranjith Dayaratne <ranjith.dayaratne@gmail.com>

10 Juli 2023 pukul 18.47

Dear Mr. Ranjith,
I have made revisions according to the article review.
Please check if there is still something we need to fix.,
I look forward to hearing from you,

Regards,
Dr. M. Maria Sudarwani

 **ISVSej_10.7.1_Maria Revised.docx**
3200K

Ranjith Dayaratne <ranjith.dayaratne@gmail.com>
Kepada: maria sudarwani <maria.sudarwani@gmail.com>

20 Juli 2023 pukul 18.45

Dear Maria,
We will check as soon as possible.

Ranjith
Archt. Prof. Dr. Ranjith Dayaratne,
Asian School of Architecture (ASA),
Melbourne, Australia.
Colombo, Sri Lanka.
Juffair, Bahrain
0061382881177 Australia.
0094777312439 Sri Lanka
0097336224295 Bahrain
visit: asahome.mystrikingly.com

Editor: ISVS e journal (Scopus indexed Journal on Architecture, Society and Culture, Visual Arts & Vernacular Settlements);
Editor: Cities People and Places (Journal on Urban Design)
Commonwealth Scholar - 1989; Commonwealth Fellow - 1995

maria sudarwani <maria.sudarwani@gmail.com>
Kepada: Ranjith Dayaratne <ranjith.dayaratne@gmail.com>

20 Juli 2023 pukul 19.44

Thank you very much.
[Kutipan teks disembunyikan]

maria sudarwani <maria.sudarwani@gmail.com>
Kepada: Ranjith Dayaratne <ranjith.dayaratne@gmail.com>

21 Juli 2023 pukul 11.47

Dear Mr Ranjith,
May I ask for Letter Of Acceptance?

Pada tanggal Kam, 20 Jul 2023 pukul 18.46 Ranjith Dayaratne <ranjith.dayaratne@gmail.com> menulis:
[Kutipan teks disembunyikan]

Ranjith Dayaratne <ranjith.dayaratne@gmail.com>
Kepada: maria sudarwani <maria.sudarwani@gmail.com>

21 Juli 2023 pukul 11.56

Dear Maria,
Here is your Letter of Acceptance.

Ranjith


Archt. Prof. Dr. Ranjith Dayaratne,
Asian School of Architecture (ASA),
Melbourne, Australia.
Colombo, Sri Lanka.
Juffair, Bahrain

0061382881177 Australia.
0094777312439 Sri Lanka
0097336224295 Bahrain

visit: asahome.mystrikingly.com

Editor: ISVS e journal (Scopus indexed Journal on Architecture, Society and Culture, Visual Arts & Vernacular Settlements);
Editor: Cities People and Places (Journal on Urban Design)
Commonwealth Scholar - 1989; Commonwealth Fellow - 1995

[Kutipan teks disembunyikan]

 **Letter for Maria.pdf**
137K

8/20/23, 1:15 PM

Gmail - Submitting Revised Article

21 Juli 2023 pukul 12.03

maria sudarwani <maria.sudarwani@gmail.com>
Kepada: Ranjith Dayaratne <ranjith.dayaratne@gmail.com>

Thank you very much.

[Kutipan teks disembunyikan]

ISVS e-journal

Guidelines for Writing a Literature Review

2022

The objectives of a research paper is to present a research conducted on an issue and present the findings. Research is aimed at producing new knowledge. This means that a research must be conducted on an issue about which there is no adequate knowledge. It may be that there is knowledge but there are gaps in that knowledge. It may also be that the world has changed so much that the knowledge that we have seems out of date.

Whatever the case may be, research is about creating new knowledge. This means, in order to claim that new knowledge is being produced through the research we publish, we must show what the current knowledge is.

Knowledge exists/resides in written form. It may also reside in the memories of people, videos, word of mouth etc. But such knowledge is not easily accessible. Knowledge published in research papers are accepted knowledge that exists in the form of writing. We call them literature.

Therefore, in order to understand what that knowledge is, an activity called 'a critical review of literature' is done. A critical review, as the word suggests involves few things.

1. Examining, listing and summarizing key ideas and findings of previous research.
2. Evaluating these ideas to locate patterns of agreements or disagreements among the scholars.
3. Evaluating these ideas and findings critically, to show inadequacies, irrelevancies or where new ideas may make more sense.

Thus, one of the first tasks of any research is to write a 'review of literature'. Conducting a 'literature review' is not a research methodology. This is a task accomplished before a research method is decided. In fact, some research methods could be uncovered by means of doing a 'documentary survey' which is a research method. A literature review should not be mixed up with the 'documentary survey' method. A critical review of literature is written in an accepted way. Following principles are adopted.

1. In a review, a person's status does not make the ideas important. Thus we do not refer to professors, and Drs etc. or any positions.
2. Once knowledge and ideas are produced, they belong to those who produced them. Although others are free to use those ideas and findings, the original researchers must always be acknowledged. This is the standard practice. Hence whenever, research ideas and findings from others are written about, the authors must be mentioned. This is called 'citing'. In other words, in research, always, authors are referred to or 'cited'.
3. The time when such findings and ideas were generated is very important. For example, citing a 100-year-old document with regard to an issue of current nature is not very useful. Similarly, when looking at something that happened in the past, documents of the past are

more relevant. Moreover, authors can also change ideas from time to time. For this reason, citing must involve both the author and the year in which the finding has been made.

One of the most scientific ways of citing or referencing is called the Harvard system. According to the Harvard system, a reference is made as follows. ISVS e-journal uses a derivative of the Harvard system. There is no dot or comma after the bracket in the system used by the ISVS e-journal. We think this is unnecessary.

Indirect references

Heidegger (1960) argued that Man dwells poetically. (here the idea is indirectly quoted)

In referencing, if you refer to the idea only, then only the author and the year is mentioned. If you cite a direct quotation however, the page number where it appears must also be mentioned. If the direct quotation is longer than 20 words or two lines, it should be indented from both sides too; the references must be listed at the bottom of the quoted text.

“Why are there beings at all instead of nothing? That is the question. Presumably it is not arbitrary question, "Why are there beings at all instead of nothing"- this is obviously the first of all questions. Of course it is not the first question in the chronological sense [...] And yet, we are each touched once, maybe even every now and then, by the concealed power of this question, without properly grasping what is happening to us. In great despair, for example, when all weight tends to dwindle away from things and the sense of things grows dark, the question looms.”

Heidegger,1960:232

Note the comma and the colon.

If more than two are cited such as (Heidegger,1960;Dovey,1999), then a semi colon is used to separate. Don't place them separately in two separate brackets. These conventions must be followed. Having done that in the text, the full references must be listed at the end of the document following the Harvard system.

Following is a good literature review.

Although not well known internationally, a teaching experiment in Sri Lanka referred to as the “**Moratwa Experiment**” articulates a theory, its author claims an “**Eastern Approach**” (Nammuni, 1991a; 1991b; 1991c; 1991d). **According to** Nammuni, Eastern approaches internalize and search for insights in the solitude of mind, while Western approaches externalize and depend on quantified data. **Thus**, Nammuni **argues** that while facts are fruitful starting points in seeking solutions in fields such as architecture, solutions can only be conceived and synthesized through ‘**divine**’ inspirations (interpreted by Nammuni as a selfless state of being, the designer becomes at the time of designing) and intellectual articulations within the designer’s own mind. **This is in contrast to** Alexander’s timeless way of building, Hertzberger’s observations of the real world, Habraken’s supports or Hamdi’s participatory design. **Instead**, Nammuni focuses on that part of the designer’s internalized process through which the social dimensions are to be fused into the conceptions of architecture. **Nammuni’s arguments** have similarities with those of Hertzberger, who accepts that “**how one should go about processing all this facts...is a different story**” (1991; 164). Hertzberger

does not elaborate on this 'different story' but accedes that, "to bring this variegated assortment of data to the surface, the architect has only one means at his disposal; *his imagination* (my italics). He must use his imagination to the full to be able to identify himself with the users and thus to understand how his design will come across to them and what they will expect from it". In a similar interpretation, Nammuni **writes** (says, points out) that "a design process must therefore take us beyond our ego and help us transcend the boundaries of the human condition - into divinity that exists within us and without us" (1991d: 18). **According to** Nammuni, architecture should primarily solve "architectural problems" defined as being "socio-spatial" in nature, rather than environmental or construction problems. Nammuni **adopts an attitude** of causality of human behavior where specific environments evoke specific human responses that the architect can manipulate through space. **However**, (Nevertheless) Nammuni remains aloof to employing 'research data' directly. **Instead**, he proposes developing an empathy with the user through internalization and imagination.

Please look at the text highlighted in red. These phrases outline the following principles.

1. Write a review of literature using the voice of the person as much as possible. For example, instead of writing "while facts are fruitful starting points in seeking solutions in fields such as architecture, solutions can only be conceived and synthesized through 'divine' inspiration" (Nammuni,1991), write, "Thus, Nammuni (1991) argues that while facts are fruitful starting points in seeking solutions in fields such as architecture, solutions can only be conceived and synthesized through 'divine' inspiration".
2. Write in the present tense: do not write Rapport 'reported'; instead write 'Rapoport reports'
3. Make sure that there are connecting phrases between sentences; comparing contrasting, agreeing, disagreeing, extending or strengthening the ideas. The review discussion must flow well as a discussion.
4. End with a comment on the most researched ideas and the least. This way you show where the research gaps are, and why your research is necessary. This is the context of your paper.

References

- Alexander, C. & Kurokawa, K. (1977) A Pattern Language. Oxford: Oxford University Press.
- Augustin, S. (2009) Place advantage, Applied psychology for interior architecture, New Jersey: Wiley.
- Bates, D. (2013) Lab Architecture Studio, at http://en.wikipedia.org/wiki/Lab_Architecture_Studio accessed on 19th April 2013.
- Broady, M. (1966) 'Social Theory in Architectural Design' in Gutman, R. (ed.), People and Buildings. New York: Basic Books.
- Canter, D. V. (1974) Psychology for Architects, The University of California: Applied Science Press
- Goffman, E. (1963) Behavior in Public Places. London: The Free Press.
- Fisher, T. (2004) Architects Behaving Badly: Ignoring Environmental Behavior Research, Harvard Design Magazine, 21.
- Hall, E.T. (1966) The Hidden Dimension. London:Doubleday.
- Habraken, J. (1972) Supports: An Alternative to Mass Housing. London: Architectural Press.
- Hamdi, N. (1992) Housing without Houses. New York: Van Nostrand Reinhold.
- Hertzberger, H. (1991) Lessons for Students in Architecture, Rotterdam: Uitgeverij 010

Note: There are commas after the surname and the first (or second) initial. After the second (or final) initial there is only a dot.

Year must be within brackets. There is no comma or dot after the bracket.

After the title of the paper or the article, there is comma. After the place of publication, there is a colon. After the publisher, there is a dot.

ISVS

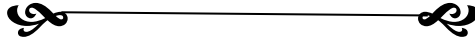
International Society for the Study of Vernacular Settlements

ISVS e-journal

Asian School of Architecture, Colombo, Sri Lanka; Melbourne, Australia.

Centre for Cities, University of Moratuwa, Sri Lanka.

00973-36224295



Instructions for Revising Papers

Preamble

You have now received the reviewed paper. This is done using 'track changes' command in word and constitutes three things.

1. Comments and instructions for changes and revisions.
2. Questions raised.
3. Language editing.

How to do the revisions

1. First, switch off the track change: go to Review>Track Changes>For everyone. (once done, type somewhere and check if the track change has been disabled: if not it will type your word in a different colour)
2. Read the paper without all the track change comments. To do this, click on the 'All mark up' and select 'No mark up'.
3. After reading, if you agree with the editing and the change of structures of sentences, then accept all the changes. To do this, go to 'Accept' click on the arrow and select 'Accept all changes'.
4. Carry out the revisions now in this paper itself, in response to the review comments and instructions.
5. Save the revised file with a new file name 'ISVSej_X.X.X_your name-revised'
6. Read the saved file and check grammar and spelling as well as the meanings. Make sure all the cited literature are listed in the references. Figs must have titles and sources.
7. Make sure that all the references are as per the Harvard system and according to the Journal style sheet: note that there is no dot after the bracket. Page numbers must have pp. before them. Last two items must be 'place of publication: publisher'. Pay attention to full stops and commas, as well as colons and semi colons. Do not use the Mendeley system to insert references- they cannot be edited.
8. Make sure that the images are of low-resolution. The file must be of a smaller size.
9. Do not use the reviewed version except the reviewed paper to do the revisions.
10. Send me the word copy.

Thank you for your interest in the ISVS e-journal. We look forward to help you to publish your work.

**Editor-in-Chief,
ISVS e-journal,**

Arch. Dr. Ranjith Dayaratne,
ranjithdayaratne@gmail.com

Blending Architecture with Nature: The Concept of Sundanese Architecture and its Applications in Contemporary Architecture in Kampung Naga, Indonesia

M. Maria Sudarwani^{1*}, Galuh Widati¹, Tisya Putri S.² & Petra Renatta²

¹ Lecturer, ² Student, Architecture Study Program, Faculty of Engineering,
Universitas Kristen,
Indonesia

*Corresponding Author. Email: margareta.sudarwani@uki.ac.id

Abstract

Sundanese are the largest ethnic group in the province of West Java, which is one of the provinces that has experienced a recent evolution of architecture. Many people apply the concept of Sundanese architecture into their residential architecture and, even into public buildings. Many houses constructed using ideas of Sundanese architecture are very interesting to study. In general, the design concept of Sundanese architecture is to blend with Nature.

One of the notable applications of such ideas is in the Kampung Naga area, which is located in the Nelgasari Village, Salawi District, Tasikmalaya Regency, West Java Province. Kampung Naga is a village that is still inhabited by people who have a strong belief in the ancestral customs.

The purposes of this research are to understand the concept of Sundanese architecture for houses in Kampung Naga, and to ascertain their application in contemporary designs.

The research employs a qualitative research method, where the researcher is the key instrument. Primary data, were obtained from field measurements, observations and interviews.

The findings show how the concept of Sundanese architecture and contemporary architecture are applied in Kampung Naga. They provide insights in to the application of architectural concepts in the future.

Keywords: Sundanese Architecture, contemporary design, Kampung Naga, Tasikmalaya

Introduction

Indonesia is a country that has various kinds of architectural styles. It creates various forms of houses with different architectural styles, which are elements of Nusantara architecture. The Sundanese are an ethnic group originating from the western part of the Java Island, Indonesia, known as the Tatar Pasundan which covers the administrative areas of the Provinces of West Java,

Commented [RD1]: This is an interesting paper and a very relevant one. However, it has some issues.

1. Its introduction is clear However, it does not refer to sustainability as such, not in the description not in the objectives, although sustainability appears here and there, particularly at the conclusion.
2. It does not have a review of literature. Please discuss all the major research that have examined this issue. A literature review must demonstrate the current knowledge and show what the gaps of that knowledge are. 12-15 references are expected.
3. Research methodology library research. If library research was used, then produce a table listing the sources of this text and what was delineated from each source. If observations and interviews were employed, say who did what when and where and with whom. Be specific, say, how were those 'people' or respondents selected? What did the research do with them?
4. Findings and analysis. There is a lot of written without the sources not acknowledged. Please show everywhere, from where the information came. Interviews are mentioned but no data: no one has been cited as evidence.
6. References must be checked for completeness and adherence to the ISVS e-journal template and Harvard style. Make sure that all cited in text are listed and *vice versa*.

Banten, Jakarta, and the western region of Central Java (Banyumasan). The Sundanese are scattered in various parts of Indonesia, with the provinces of Banten and West Java as the main areas. The house for the Sundanese people besides having a function as a place to live is also a place for family activities in various aspects of life that are full of traditional values.

~~Even based on this research,~~ The role of the house according to the Sundanese community is as a place for *jeung rabi* (family and descendants), as well as a place for the radiance of taste, intention and work. Sundanese houses are often referred to as stilt houses, because part of the house is made above the ground as if it were floating on a pedestal. The pedestal is made of river rock and then supported by pedestal foundations which are commonly called *tatapan* (foundations), *wadatan*, *umpak*, *titinggi*. The pedestal is made at a height of 40 cm to 60 cm. The ground space or the space between the ground and the floor of the house is referred to as *imah* (house). The purpose of making a space under ~~the as~~ *imah* is to store livestock and feeds, firewood and so on. The architecture of Sundanese houses has various types of buildings, based on the shapes of the roofs, and the placement of the entrances (Ilham & Sofyan, 2012).

The houses in Kampung Naga ~~is~~ located in the Nelgasari Village, Salawu District, Tasikmalaya Regency, West Java Province follow Sundanese architecture. It is a traditional village inhabited by people who strongly believe in ancestral customs. The houses in Kampung Naga are made according to predetermined regulations; the materials used are eco-friendly and natural. Given this, this research examines the ways in which these ideas manifest in the contemporary houses in this village.

Its objectives are:

- 1) To explore the concept of Sundanese architecture in the Kampung Naga area,
- 2) To understand the application of the concept of sustainable architecture that preserves Nature in Kampung Naga.

By understanding the concept of Sundanese architecture in Kampung Naga, a reference for how people should design houses related to Nature and therefore sustainable can be identified.

The Research Method

This research employs a rationalistic approach within a qualitative paradigm. Research data was first gathered through library studies as descriptive material. It also involved field observations in Kampung Naga. A virtual tour organized by the cultural landscape working group ~~to~~ obtained field data during the pandemic; interviews were conducted using social media. Due to ~~Since the research was carried out in 2019, during the Covid-19 pandemic,~~ further information was obtained by contacting the locals via WhatsApp and video conferencing with the informants.

The Findings and the Discussion

1. Geographical Conditions and the Administrative Areas

Kampung Naga is a village inhabited by a strong community that upholds the traditions and customs of their ancestors. Administratively, Kampung Naga is located in the Nelgasari Village area, Salawu District, Tasikmalaya Regency, West Java Province. The area is bounded by: a) The sacred forest to the ~~w~~ West (which is where the ancestral graves of the Kampung Naga community are located); b) The rice fields of the people of Kampung Naga to the South; c) The Ciwulan River, whose water source comes from the Mount Cikuray in the Garut area, to the North and East.

Commented [S2]: The idea of sustainability suddenly appeared here. There was no mention of anything like that in the introduction. There is no question that building in harmony with Nature is sustainable. However, this introduction does not arrive there logically.

Commented [S3]: Before research methods, a review of literature is needed. Please critically review previous research that has examined the application of Sundanese architecture, in the past and the present. 12-15 references are expected, if literature is available. If the research have not examined architecture per se, then look at the studies related to these villages, and report what previous research has unearthed. In other words, the status of current knowledge and where the research gaps are, must be presented.

Commented [S4]: This description is inadequate. For observations, please say who did what when and where. How were the observations recorded. For interviews, please say who was interviewed and how the sample was chosen. Was it structured, unstructured and what kinds of questions were posed.

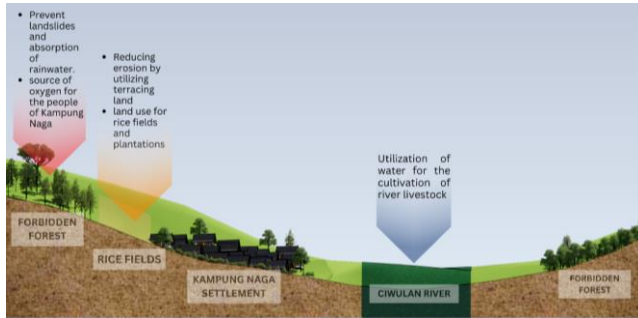


Fig.ure 1: Topography of the Kampung Naga Area
Source:?

The distance from Tasikmalaya City to Naga Village is about 30 Km, while the distance of Kampung Naga from the city of Garut is \pm 26 KM. Access to this village is not too difficult. To reach Kampung Naga from Garut-Tasikmalaya highway, one has to go down a rock stairway (Sundanese: *Sengked*) with a slope of about 45 degrees and a distance of about 500 meters to the bank of the Ciwulan river (See Fig.ure 1), and then through a path, walk through the Ciwulan River to Kampung Naga. It is located in the valley of Salawu hills with a village area of 1.5 hectares and a customary area of 4 hectares and an altitude of about 600 meters above the sea level. The topography of the village area is hilly and quite steep. The soil density is relatively stable, and the condition of the soil is fertile.

2. The Patterns of Settlements in Kampung Naga

The location of the settlements in Kampung Naga has a pattern that spreads according to with the availability of land based on the customary rules. Most houses face each other and are required to face north-North and South. The landscape of Kampung Naga is hills with fertile soil (See Fig.ure 2). It consists of three parts: the forest area, the residential area, and the outer area (dirty area).



Fig.ure 2. Siteplan of Kampung Naga
Source:?

3. Typology of Buildings in Kampung Naga

The people of Kampung Naga Tasikmalaya are capable of maintaining their regional identity with the Sundanese architectural style in their dwellings. The buildings in Kampung Naga consists of:

1. *Bumi Ageung* (big house), which has a smaller size than residential housing, but has a major function and meaning. This building has a sacred character because it is used as a place for storing heirlooms and used as a place to live for the oldest figures among the residents of Kampung Naga, who are considered to be the closest descendants of their ancestors. This sacred house is located on the second terrace from the bottom.
2. The Mosque and *Bale Patemon*, which are located in an open space and are two buildings located in a 'clean area', that is around people's homes. The mosque in Kampung Naga has not only have a function as a place of worship, but also as a place to study religion (See-Figure 3).



Fig 3: Bale Patemon and Kampung Naga Mosque
Source:?

3. *Leuit*/Rice Barn, which is a building that is located around the house that belongs to the residents of Kampung Naga. *Leuit* has a function to store the harvested rice that is donated by the residents. The Rice is usually used when there are activities like rituals events or other activities, for example, the restoration of the mosque or the bale patemon, and so on. Meanwhile, *Saung Lisung* is a place where the people of Kampung Naga pound rice. This building is made separated from the house and it is on the edge (or above) *balong* (fish pond) (See-Figure 4).
- 4.



Fig. 4: Saung Lisung in Kampung Naga
Source:?

5. Every house in Kampung Naga requires that each family can only have one head of the family and the ownership of the house is passed down from generation to generation through the eldest daughter in the family. If there is a marriage and they want to have their own household, then

there is an area to build a house outside of the Kampung Naga Dalam, which is commonly called Kampung Naga Luar. This village refuses electricity from the government, because all the residents' buildings use flammable wood and fiber materials and hence they were worried about a-fires. At night, the people of Kampung Naga are not allowed to use electricity; therefore they only use a traditional lighting device called *cempor* with kerosene as the fuel. Meanwhile, During the day, natural light will enters through the window openings and also through the holes in the roof which are covered with transparent material.

Commented [S5]: Please get the margins right

4. Materials in Kampung Naga

The Houses in Kampung Naga are made of natural materials that are environmentally friendly. The Stones found in the river and the vegetation that grows naturally are the main materials for the construction of buildings in Kampung Naga. The use of these materials is adjusted to their character and position in nature. For example, river stones are used as the basic material for housing for the pedestal, road surfaces, or retaining walls, while wood is usually used for the manufacture of support pillars, battens, *tiang adeg*, rafters, and Wood boards and bamboo material is also needed to make the walls and floors or *palupuh*. The approach of Sundanese architecture to the concept of an earthquake-resistant house can be seen from the pedestal foundation, the presence of the shady space under the house, the shape of the roof, and the natural materials used (Nuryanto, Mardiana & Widaningsih, 2014). The building structure consists of foundations, walls, floors, and roofs, which can be described as follows (See-Figure 5):

- The Foundation:** The foundation system used in the house in Kampung Naga is a pedestal foundation which is approximately 50 cm above the ground level (Damayanti & Ningrum, 2019). A pedestal foundation measures 40 cm x 40 cm. The use of pedestal foundations aims to make the house over the surface of the soil and free from termites. Besides that, The air quality in the house is very good because the air that comes in and out is channeled well through the concept of a stilt house.
- Walls:** Walls of the houses in Kampung Naga use materials in the form of gedhek (Sundanese: *bilik*, *albasia* wood or *jaro* (bamboo slats with a diameter of 5 cm which are erected upright and wrapped with bamboo rope). Usually, painting is done using white chalk to protect the walls from the termites. On the inner wall, 23 cm from the floor, there is wood measuring 20 cm to hold the weight to prevent the building from collapsing. This type of wall building material is classified as flammable. The wall material is made like *sasag* (wall made of woven bamboo) so that air circulation and lighting can get in and out properly.
- Floors and roofs:** The Flooring material of the houses in Kampung Naga is *albasia/sengon* wood. Meanwhile, The roof consists of two layers; namely, the bottom layer in the form of palm leaves and the top layer in the form of fibers wrapped with bamboo rope. Some parts of the roof have glass material that functions as allow natural lighting into the house.

Formatted: Font: Bold

Formatted: Font: Bold

Formatted: Font: Bold



Figure 5. The House of Kampung Naga
Source:?

5. The Concept of Sustainable Architecture in Kampung Naga

Sustainable architecture is an approach that has environmental, economic, and social aspects. These three aspects are supported by the principles of sustainable architecture. Ardiani (2015) suggests that there are nine principles in sustainable architecture, namely: urban ecology, energy strategy, water management, waste management, materials, environmental community, economic strategy, cultural preservation, and operational management. Based on research studies, Kampung Naga is one of the villages that still holds the cultural heritage of the Sundanese, including the culture of respecting ~~N~~nature. ~~The A~~rchitecture of Kampung Naga was born from an understanding of the context of the local natural and social environment. For the residents of Kampung Naga, the forest is an asset because it stores an invaluable wealth of flora and fauna. Kampung Naga has four ecological characteristics that are still being maintained (Soeriatmadja, 2001). ~~They are ,~~including:

1. The area which is located upstream in the form of a ridge, which is a relatively intact natural forest area, so that the function of water resources still plays a fairly good role. Meanwhile, the ridge of the hill which is located side by side with community settlements is planted with various types of trees.
2. The forest, which functions as a buffer zone for the resilience of slopes and hills from the possible risk of landslides or floods in the rainy season and the risk of drought in the dry season.
3. Kampung Naga residential area, in terms of the shape of the building which still reflects Sundanese architecture with philosophy values, the materials use, and the boundaries of the division of the residential area
4. Diversity of biological natural resources that can be found in the rice fields, gardens, or in the yard of the house to fulfill their needs of nutrition and medicinal plants.



Fig. 6: The Culture of Respecting Nature in Kampung Naga

Source:?

Here are nine principles of sustainable architecture in Kampung Naga:

- a. **The principle of urban ecology:** The situation and condition of the Kampung Naga is as a settlement in the middle of a natural zone where the soil structure, biotic diversity, and ecosystem are still unspoiled. Until now, the village does not allow electricity supply from PLN (the State electricity company) and only uses kerosene lamps, the use of which is limited to 20.00 Western Indonesia Time. Extensive green open space and water paths with river biota and

ponds are an endless source of life for the people (See-Fig.ure 7). Located at the crossroads of the city's main road, this village is a fresh unspoiled oasis for the urban area around it. Sustainability of life in Kampung Naga is guaranteed by maintaining the culture and customs of life by optimizing natural resources and balancing natural nutrients and maximizing green space for agriculture (urban farming).



Fig. 7: Ciwulan River

Source:?

Formatted: Font: Not Bold

- b. **Energy strategy**:- For traditional villages such as Kampung Naga which are located in a natural environment, the abundance of oxygen as natural energy is certainly ~~very~~-maximum. One of the reasons for not using electricity is the danger of an electrical short circuit which can immediately burn down ~~the houses~~ ~~buildings~~ whose materials are prone to fire. The settlement pattern is a grid pattern where the circulation path between houses leads to the ~~W~~est and ~~E~~east which in the village becomes a wind channel that spreads to the walls. Hollow cubicle is ideal for air circulation in the building (See-Fig.ure 8). However, the unlimited wealth of ~~the~~ solar energy can certainly be processed to produce solar energy for environmentally friendly and sustainable lighting at night.



Fig. 8: Circulation Path Between Residential Houses in Kampung Naga

Source:?

Formatted: Font: Not Bold

- c. **Water efficiency**:-~~In terms of-Regarding~~ (saving) water in Kampung Naga, it seems that there is no need to think about it because water flows in abundance. Water supply is adequate because the water source is constantly gushing and flowing. What needs to be considered and observed is the substitution. Using the same channel, the same water is used for various purposes: drinking water, ~~water for~~-cooking, ~~water for~~-washing, ~~water for~~-fishing and ~~water~~-for livestock. Natural water conservation ~~can-has~~ already ~~ben~~ started. It is suggested to prevent water pollution or

reuse of water by reprocessing water in the rain-fed area, reusing water from baths to water plants, and reducing excessive water use to anticipate climate anomalies. Water conservation in Kampung Naga is needed because many tourists visit the village, which is considered as a tourist village. Modern society with all its behavior can cause disturbances in the environmental balance.

- d. **Waste management:** Kampung Naga has become a tourist village where many visitors are scheduled to visit regularly. Logistic services and the need for cultural performances make the village crowded. This also produces a lot of waste, which requires awareness and self-discipline to manage waste from homes to the landfill.



Figure 9. Garbage Enclosure in Kampung Naga

Source:?

Formatted: Font: Not Bold



Figure 10. Trash Can in Kampung Naga

Source:?

Formatted: Font: Not Bold

- e. **Materials:** Materials for buildings are available on site, ranging from river stone, wood, bamboo, coconut trees, palm leaves, to coconut shells. River stones from the river are used for pedestal foundations, as well as the road swales. These materials are all available in residential areas. If it is damaged, it can be repaired immediately. Likewise, river stones can be taken from the river without the need for energy.



Figure 11. Stone Material used in the House in Kampung Naga

Source:?

Formatted: Font: Not Bold

- f. **Community neighborhood**:- In order to meet their living needs, ~~the~~ people of Kampung Naga must build social relations with fellow residents, as well as residents outside of Kampung Naga by promoting urban farming selling agricultural products, doing reforestation, establishing waste banks, and building parks or green open spaces as a ~~place~~ place for gathering.



Figure 12. Gate in Kampung Naga

Source:?

Formatted: Font: Not Bold

- g. **Economic Strategy**:- Through empowerment in agriculture, livestock and fisheries, the community needs to learn to process agricultural products into unique products of Kampung Naga. Plant cultivation for food diversification is not for consumption by the people of Kampung Naga but can be marketed outside the village, or as souvenirs for ~~the~~ tourists who come to the village. Natural resources such as bamboo, wood and other products can also be processed more creatively. Homestay is the main attraction, because in addition to the shape of the house, tourists can also experience life in Kampung Naga. For this reason, services and facilities **should be** improved so that cultural tourism can improve the economy of the Kampung Naga community.

Formatted: Highlight

Commented [S6]: These are not findings, but recommendations.



Figure 13. Saung Lisung in Kampung Naga

Source:??

- h. **Preservation of culture:** Preserving culture and customs is part of the life of the people of Kampung Naga. The benefits are that culture and customs are maintained, the sustenance for each community is also felt. For this reason, the preservation of customs and culture is non-negotiable. Revitalization of traditional houses is regularly carried out.
- i. **Operational management:** Building maintenance and building maintenance technology systems need to be improved, especially in order to facilitate the maintenance of building systems. Simple technologies can be modified to increase the durability, stability and safety of the buildings. Management in terms of maintenance and use of natural resources for repairs with maximum quality (eg safer from termites) and management of drainage, clean water, and waste that do not pollute each other, but can maximize the benefits.

6. Application of Sundanese Architecture in Modern Buildings Design

The Sundanese architectural character is implemented by describing the basic nature of contemporary architecture by referring to its design principles in the form of building appreciation as a comparison.

a. Husein Sastranegara International Airport, Bandung

Husein Sastranegara International Airport in Bandung uses two types of properties with contemporary architecture, namely, hybrid architecture and open architecture. Hybrid architecture is the result of combination of two different types, while the open nature in contemporary architecture means having unity or harmony with the surrounding environment even though it has contrasting buildings in terms of appearance and materials.



Figure 14. Husein Sastranegara International Airport

(Source: lifestyle.liputan6.com)

In Husein Sastranegara International Airport building, hybrid architecture produces contemporary Sundanese architecture. The shape of the *Julang Ngapak* roof is a characteristic of Sundanese architecture, which is combined with the latest shapes and materials such as steel and glass. The accent on the roof is in the form of an arch that resembles Sundanese weapon, *kujang*.

Commented [S7]: Not findings. Please refrain from making recommendations here. Please discuss the findings.

Formatted: Highlight

Commented [S8]: Is this part of this village? If not this cannot be part of this research.

Commented [S9]: Very vague resemblance.

b. Rector and Administrative Office Building of Padjadjaran University, Jatinangor

The harmonization of outer space and inner space in contemporary Sundanese architecture is realized by covering the roof and transparent walls so as to create an open impression. Not only by using transparent materials, an open impression can also be realized by presenting landscape elements in the room, for example by making the inner yard,



Fig. 15: Inner Yard at Rector and Administrative Office of Padjadjaran University, Jatinangor
(Source: www.mldspot.com)

Commented [S10]: Inadequate and vague interpretation of Sundanese architecture: in harmony with Nature as it was said.

Collage is an artistic composition of several elements. In contemporary Sundanese architecture, several elements of Sundanese architecture can be realized in contemporary forms, both physically and symbolically. Collage can be found in the Rector and Administrative Office of Padjadjaran University, Jatinangor. The shape of the tube building with a double-skin facade that encircles it in brown is a representation of a plant associated with Sundanese, namely, bamboo. The shape of the tube is like bamboo blades cut across while the double-skin facade seems to be the pores of the bamboo plant.



Figure 16. Rector and Administrative Office of Padjadjaran University, Jatinangor
(Source: www.mldspot.com)

c. Residential House

Sundanese architectural houses are able to adapt to the climate. Thus, some argue that houses with this style are included in the criteria for a green architecture model. The following is a residential design concept that combines Sundanese architectural design

concepts with modern architecture.

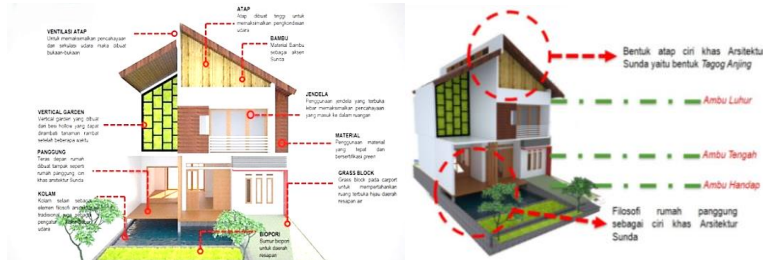


Figure 17. Modern Sundanese Architectural House Design Concept

(Source: Iswanto, 2014)

Conclusion

Kampung Naga is a village that is still inhabited by people who strongly believe in ancestral customs. The Kampung Naga residential area is surrounded by terraced rice fields and forests. Ecologically, the village pattern of Kampung Naga reflects the environmental pattern of the Sundanese society which is generally found in the rural areas. In this pattern, there are three important elements that support each other in fulfilling their daily lives, namely the house as a place to live, a water source that is always available and gardens and ponds where fish are kept. Because the Kampung Naga settlements are clustered in one predetermined location, the land allocation in the village spatial plan is further emphasized based on efficiency principles by not ignoring ecological factors in maintaining environmental balance.

Almost all of the building materials are from local materials that are available in the local area and are relatively eco-friendly, except for certain parts such as nails and glass for shutters. Therefore, it can be categorized as meeting the criteria as a sustainable architectural design that is still passed down from generation to generation without destroying the land/nature around the village. The activities of the Kampung Naga community are managing crops, livestock, water and others as well as a source of life. In the Kampung Naga area, apart from agricultural land, there are also plots of fish and catfish ponds around the house. In this pandemic era, many people practice farming at their homes and thus, it can be said that the local wisdom of the Kampung Naga community is very special and in accordance with the pandemic period. The discussion of the concept of sustainable architecture in Kampung Naga, apart from the residence, environmental management, and infrastructure, is also about sustainability that is in line with the concept of green buildings in the current era that supports food security in Kampung Naga.

References

Ardiani, Mila (2015) Sustainable Architecture Arsitektur Berkelanjutan, Penerbit Erlangga.
 Damayanti, Fifi & Ningrum, D. (2019) Kearifan Lokal dalam Bangunan Tradisional di Jawa Barat Sebagai Penerapan Konsep Arsitektur Berkelanjutan. Prosiding Nasional Teknologi Industri, Lingkungan dan Infrastruktur (SENTIKUIN) Volume 2 Tahun 2019. Page-pp. B7.1-B7.9. Fakultas Teknik Universitas Tribhuwana Tungadewi Malang Indonesia 24 Agustus 2019.
 Ilham, A. Reggie Nur & Sofyan, A. (2012) Tipologi Bangunan Rumah Tinggal Adat Sunda Di Kampung Naga Jawa Barat. Jurnal Tesa Arsitektur Vol 10 NO. 1-Juni 2012, ISSN 1410-6094. Hal 1-8.
 Iswanto, Hadi Yanuar. (2014) Konsep Desain Rumah Panggung Sunda Modern. https://hadiyanuariswanto.wordpress.com/2014/09/22/konsep-desain-rumah-panggung-sunda-modern/v_unclear
 Nuryanto, M. ardiana, & Widaningsih. (2014) Pengembangan Model Desain Rumah Ramah Gempa Di Desa Jayapura Kecamatan Cigalontang Kabupaten Tasikmalaya Provinsi Jawa

Commented [S11]: Poor and inadequate to show the application of Sundanese architecture in contemporary buildings.

Commented [S12]: The conclusions are poor. Please make specific conclusions about the principles of Sundanese architecture and its applications in Contemporary architecture.
 1.
 2.
 3.
 Produce a list of conclusions derived by the research substantiated by data.
 General statements are 'concluding remarks' and not conclusions. They are appropriate for essays.

Commented [S13]: This paper did not deal with sustainability seriously. It is naive to refer to it only in the conclusion. Please ascertain if this paper achieved its objectives. Please also discuss the strengths and weaknesses of the research.

Formatted: Line spacing: single

Commented [S14]: Please follow ISVS e-journal template and Harvard style ISSN Numbers are not needed.

- Barat Atas Dasar Inspirasi Arsitektur Tradisional Sunda. Jurnal Tesa Arsitektur Vol XII No. 1- Juni 2014, [ISSN 1410-6094](#). Halaman 13-27. [Not needed not correct.](#)
- Soerjaatmadja, R. E. (2001) Makna Ekologis dalam Lingkungan Hidup “Masyarakat Sunda Tradisional Kampung Naga” di Jawa Barat. Makalah pada Konferensi Internasional Budaya Sunda (KIBS). Bandung. [wrong](#)
- Sudarwani, M. M. (2016) A Study on House Pattern of Kampung Naga in Tasikmalaya Indoneisa. International Journal of Technology Enhancements and Emerging Engineering Research Vol. 4, Issue 5-[pp.?2016](#), [ISSN 2347-4289](#). pp 8-13. [Not needed. Use Harvard.](#)

Formatted: Highlight

Formatted: Highlight

ISVS

International Society for the Study of Vernacular Settlements

ISVS e-journal

Scopus indexed since 2015

Published by the Asian School of Architecture, Melbourne, Australia with
Centre for Cities, University of Moratuwa, Colombo, Sri Lanka.

21.07.2023

Authors: **M. Maria Sudarwani, Tisya Putri S. & Petra Renatta**

Blending Architecture with Nature: The Concept of Sundanese Architecture and its Applications in Contemporary Architecture in Kampung Naga, Indonesia

Dear **M. Maria Sudarwani, Tisya Putri S. & Petra Renatta**

Thank you for sending the paper after revisions. I write to confirm that the above paper has been accepted for publication in the Volume 10 Issue 7 of the ISVS e-journal, due to be published in July 2023.

ISVS e-journal is Scopus indexed, and we maintain the highest standards. Please await for your paper to appear online in the first week of August 2023, available at isvshome.com/journal.html

Thanking you for publishing in the ISVS e-journal,

Sincerely,



Archt. Prof. Dr. Ranjith Dayaratne,
Editor-in-Chief,
ISVS e-journal and Cities People Places journal
Professor of Architecture,
Asian School Architecture,
Melbourne, Australia,
Colombo, Sri Lanka,
Juffair, Bahrain.
Contact: 00973-36224295