A*icE-Bs2022KotaKinabalu*

10th Asia-Pacific International Conference on E_B Studies
The Magellan Sutera Resort, Kota Kinabalu, Sabah, Malaysia, 06-07 Sep 2022

The Impact of Urbanisation and the Changing Environment of the Malay Settlement

Azli Abdullah[1&4], Julaihi Wahid [2], Ema Yunita Titisari [3], Engku Nasri Engku Mohd Ariffin [4]

[1]Department of Architecture, Faculty of Architecture and Ekistic, UMK, Malaysia
[2] Department of Architecture, Faculty of Built Environment, UNIMAS, Malaysia
[3]Department of Architecture, Faculty of Technique, University Brawijaya, Malang, Rep. of Indonesia
[4] Arkitek TeRAS (Team of Research in Architecture and Human Settlement) Sdn Bhd, Kota Bharu, Kelantan, Malaysia.

azli.ab@umk.edu.my, wjulaihi@unimas.my, ema_yunita@ub.ac.id, arkitekteras@gmail.com
+6012-9675054

Abstract

It is acknowledged that "architecture is about people, culture, and land. However, the development of urban areas has raised many questions about the urban dream and the notion that it is "paved with gold." The methodology of the study employs a mixed-method approach. According to the research, urban development is accelerating exponentially, and urban sprawl has occurred unpredictably, encroaching on traditional settlements. The new development on the outskirts of the old settlement is geared toward middle-income groups and is unattainable for the locals. Although the housing programme has been in place since 1968, it does not demonstrate the government's total commitment and participation in assisting the Kelantanese urban population.

Keywords: Cultural adaptation, Kelantan, Malay settlement, urbanisation.

1.0 Introduction

Since the 2nd Malaysia Plan, five years of government-led development have altered the appearance of urban areas in Malaysia. A sudden increase in the population resulted in a housing demand that coincided with the restructuring of society. The central focus of the national agenda for development is outlined in each Malaysia Plan's theme. From the outset, the housing development programme seeks to eliminate poverty, prevent ethnic segregation, accommodate population growth, restructure society, cater to growing urbanisation, re-plan development with quality infrastructure, and eliminate slums and squatter settlements. Throughout the development, however, a gap between urbanisation planning and urbanisation experience occurred unconsciously (Hadi, 2010; Wahid, 2014; 2020). As a result of urban sprawl, traditional settlements will remain as they are while urbanisation reaches them. Beginning with the development of shophouses on the outskirts of urban areas, land-use alterations occurred everywhere. On occasion, the traditional settlement was situated on Temporary Occupied Licence (TOL) land, the tenure of which is not permanent. According to the government's long-term plan, the land-

use status of the gazetted area will transition from rural to municipal, to town, and, eventually, to city. Malaysia's new settlement pattern involved the acquisition of land from smallholders or the conversion of agricultural land to residential and similar uses.

In the early 1970s, government housing estates were a novel concept designed to eliminate urban poverty and provide a sanitary environment (Wahid 1996, Tipple 2000). It plays a crucial role in the urbanisation of rural communities. The housing programme is also a place where the rural community can begin to adapt and change to meet the requirements of the city. From 1970 to 1980, there was a resurgence in urbanisation, with a population increase of 26.7 per cent to 34.2 per cent, equating to an annual growth rate of 5.3 per cent, or 2.2 times the national total population growth rate (Hadi, 2010). This increase was primarily attributable to the expansion of the construction, manufacturing, utilities, and service sectors, and there was unquestionably a rise in employment opportunities. The housing provisions of any society should not be viewed as merely a place to sleep but rather as the framework of an environment that is conducive to human survival. According to Doxiadis (1968 & 1974), the life system assumes various forms based on human creativity, beginning with a single shelter and progressing to a collection of clan houses, a village, a town, and finally a city, which are a total reflection of the interconnections between land and water.

If the United Nations' definition of urban-rural migration is applied to the current situation in Malaysia, a definitional conflict might also be encountered. The municipal boundary is shifting as a result of the progression of economic and political development in developing nations; the third generation of the population (despite massive migration in the 1950s) in urban areas is experiencing the expansion of the territorial boundary, which has a negative impact on their living conditions. According to the old school of thought, urbanisation is the migration of the rural population to cities and towns. However, this is not the case in Malaysia (Wahid et al., 2010; Wahid, 2020). It is primarily due to urban population growth over the past fifty years. Malaysia, unlike other nations, is not afflicted by civil war or mass migration. In other countries, for instance, the conflict caused by civil war may be the city's saviour, as the changing government will likely have its own strategy for protecting the populace. A few paradigms in developing nations have been observed, in which the transition of the government, particularly the overthrow of the current government under the guise of democracy and human rights by liberal society with the aid of the west, also creates an additional phase of chaos during the transition period. In some instances, the rate of urbanisation and the spread of democracy occur simultaneously. In perilous regions, democracies foster anarchist behaviour and occasionally exacerbate the urban poverty rate. Individuals and communities do experience urbanisation outside of formal physical planning, as is the case in developing nations through territorial expansion. However, the concept of urban planning is a deliberate diffusion and adaptation brought about by introducing the urban experience into the rural environment or by bringing rural people to the urban environment. Thus, this is the urbanisation characteristic of the developing world, including Malaysia.

1.1 Culture and Urban Living

Developing nations, such as Malaysia, have progressed gradually because their inhabitants have incorporated their culture into their daily lives. Since the turn of the century, the Malay population has utilised available resources in accordance with Islamic doctrine. According to the Malays, the relationship between humans and nature is required by *hadith.* Thus, everyday life is a relationship between humans and the Supreme Being (Kling 1989). The issues of a liveable city are becoming a new topic of discussion in developing nations, while advanced nations concentrate on physical development, climate change, and the depletion of natural resources. The interpretation of a liveable city cannot be compared to the western context; the approach is frequently inconsistent with the essence of living conditions and the living environment. As stated by Levi Strauss in Kostof (1992), a city is a complex organism whose condition is heavily influenced by its environment. In addition, Lang (1994) proposed that "*... a richer way of considering the public realm is as a set of an interwoven and nested hierarchy of behaviour settings.*" Malaysian urban areas and cities are heavily influenced by the culture and living standards of their people. Although the term "liveable city" is becoming synonymous with the problem of rapid urbanisation and the deterioration of city living around the world, there is still much work to be done.

Trancik (1986) illustrated the idea of developing urban design and making a place liveable. Although the term is different, the intention is similar to Jacobs's idea of a safe street and Lynch's (1961) idea of linkage and placemaking by Relph. These ideas complement each other and help develop an urban design theory, as applied by scholars to check its suitability in any setting. All the issues were discussed in the early 80s, or even as early as the late 70s. Rodwin et al. (1961), who wrote "The Future Metropolis," have already put forward the changing pattern of the city by taking examples from American cities. The issue of land use, politically influenced and the like, has become mainstream in urban management and governance. Although the urban environment in the Western world is dissimilar to that in Malaysia, the academic scenario for the academic expedient of urban planning may be of extended discourse. Urbanisation in the developing world develops or expands based on political pursuits. It is clear that the territorial expansion as the boundary of the municipal increase for the sake of the political "divide and rule" policy alongside the annual property assessment.

2.0 Research Methodology

Since 1957, the evolution of the Malays' environment in Malaysia has been quite distinctive in relation to the country's progress and urbanisation. Combining a case study with a longitudinal analysis of the progress of urbanisation in Malaysia, as well as the development of literature from the urban design theory focusing on human settlement in relation to the current issue propagated by the Congress of New Urbanism, this paper employed a mixed-method commonly employed in social research. The objective of this study is to explore the environmental changes mainly through the transition of culture and tradition due to the pace of urbanization in Kota Bharu. Due to rapid urbanisation, the case study of a Malay settlement in Kota Bharu clarifies the scenario of the sequential details of the finding in order to derive the recommendations and discussions. This location was chosen because it is among the oldest settlements in Kota Bharu and is both historically and culturally significant. This study focused on Malay settlements along the river fringe in Kota Bharu. This is the origin

of the metalworking and woodworking trades that have become Kelantan's trademark. The primary data was obtained from the 2019 questionnaire administered during fieldwork. Using a random sampling technique, the case study area received the questionnaire. The techniques of direct and participant observation, visual analysis, and interviews help to explain the setting and cultural aspects of the natives, which are heavily influenced by the settlers' daily activities. The researcher distributed a total of 350 questionnaires in the area through various means, including face-to-face interviews, group meetings, and research assistance from villagers with easy access to the area. Despite the fact that the form contains 89 questions, the variables relevant to the subject of this paper are only extracted and discussed in the context of urbanisation. With the aid of Google Map, Drone DJI Mavic Mini 1, AutoCAD 2018, and the area's longitudinal history, the researcher was able to visualise the settlement pattern and collaborate with the changes in land-use pattern, as well as cross-examine the theory and interview the respondents.

2.1 Case Study: Kota Bharu, Kelantan.

Kota Bharu is regarded as a regional capital in north-eastern Peninsular Malaysia, and it has developed into a commercial hub on the country's East Coast. The earliest settlers were Malays, who constructed their homes close to the river's edge for the convenience of daily tasks. The significance of the river is associated with all recent developments in Kota Bharu. Commonly, the jetty leading to the river is connected to inland facilities to maintain the continuity of land and river transport. The 1963-built Sultan Ismail Petra airport is located only 12 kilometres from Kota Bharu. With the opening of the Sultan Yahya Petra Bridge, automobiles can reach Kota Bharu's access points and communication systems (Raphael, 1981). Kampung Atas Paloh, Kota Bharu, Kelantan, as the case study area, is the oldest and most culturally diverse, with villages such as Kampung Menuang, Kampung Kubang Pasu, Jalan Post Office Lama, Kampung Masjid, Kampung Tok Semian, Kampung Haji Harun, Kampung Pengkalan Pasir, and Kampung Tok Semian concentrated in close proximity. All of these villages are located between the Kelantan and Budor rivers (Fig. 1). With reference to McGee's theory of Desa Kota, the villages developed into a town; it was here that the early Malay human settlement evolved into the modern Malay city. The river gave life to the settlers who made it possible. As a result of urban transformation and the cultural evolution of the settlers, it is now a city. The border of Sungai Kelantan and Sungai Budor clearly demonstrates the integration of the people's culture and way of life with their infrastructure support.
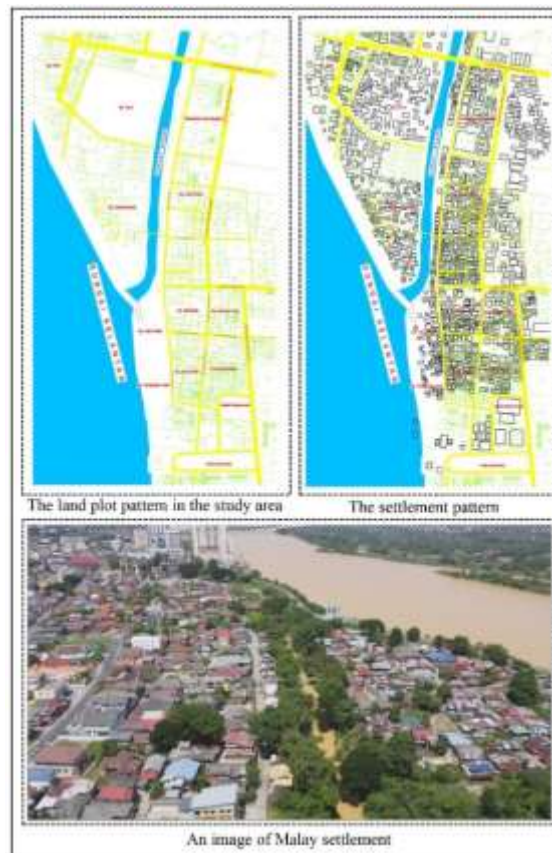

Fig.1: The Malay settlement pattern of the study area
(Source: Abdullah, 2021)

3.0 Analysis: Employment Pattern

Table 1.0 shows the pattern of employment in the study area. Generally, the unemployment rate in Kelantan remained the same in 2018 and 2019, at 4.0%. The graduate unemployment rate, on the other hand, increased from 1% in 2018 to 7.0% in 2019 (Department of

Statistics Malaysia, 2019). Lately, the female workforce dominated four categories of employment compared to the male, namely professionals (4.3%), technicians and allied professionals (3.4%), skilled workers in agriculture, forestry, livestock, and fisheries (10.4%) and skilled workers in related carpentry work (7.5%) in 2019.

Table 1: Employment pattern (n = 350)

Item	Frequency	Percentage
Government Sector	62	17.7
Private Sector	46	13.1
Work in Palace	5	1.4
Art and Traditional	2	.6
Self-employed (home-based)	90	25.7
Self-employed (informal Sector)	77	22.0
Pensioner	21	6.0
Not working	47	13.4
Total	350	100.0

(Source: Abdullah, 2021)

The East Coast of Malaysia is a well-known area where the employment structure is primarily led by self-employed residents and working from home is 25.7% (n = 90)]. They work independently, such as running a grocery store, being involved in informal sectors, running an online business, and repairing vehicles. They do not have to migrate to the city in order to find jobs. Their base is around their own home. Most of the customers are local residents, and their products are also bought by the wholesaler and distributed all over the country. Table 1.0 shows that 22% (n = 77) of the population are trading in Kubang Pasu Market, Bazaar Buluh Kubu, and weekly night market traders, as well as in the food and beverage industries. Those who are working outside their home, including Fridays and Saturdays. One resident confided that he worked every day except Tuesday. *'… Friday and Saturday are the busiest day of business in the market due to holidays. Thus, I will choose Tuesday to relax at home because during the beginning of the week there are less customers. The Income of the people are also volatile, especially during the rainy season '(R-1).*

3.1 Implication of the Cultural Activities
Once humans occupy a region, they naturally develop a relationship with their surroundings. In an effort to reduce travel time and distance, they construct assemblies for their daily tasks. According to Wahid (2021), it is typical for settlers to invite family and friends to their "new homeland." As the number of settlers has increased, so has the demand for daily tools and equipment, as well as recreational toys. The activities of the settlers who lived near the river evolved from boat building to house construction and the creation of wood-spinning toys and kites in their spare time. Due to familial ties and the Islamic spirit of brotherhood, it is typical for villagers to practise the spirit of working together (*gotong-royong*). These skills evolved repeatedly, resulting in an inherited Malay culture. The skill evolved and became more refined over time; as a result, it became their livelihood and generated income. 10% of the population consists of skilled craftsmen (Table 2). Despite the small number, this is a large-scale production in which each trade generates at least ten employment opportunities in the neighbourhood and the surrounding area. The villagers view it as a blessing that they can work and care for their families at the same time, and that they can walk to their place of employment. Aside from that, it permits the young apprentice to hone their inherited skills and guilds. Initially, the Malay settlement area was renowned for its close-knit community living; the younger generation learned trades for free within the community. Wood carving, copper tooling, goldsmith accessories, brass forging, *"songket"* (gold thread sarong), and other related wooden crafts were mass-produced by skilled carpenters and artisans in the village. According to Bott et al. (2003), the unification of physical and cultural elements exists when all individual and human needs are perceived in order to fulfil their life functions and purposes. Slowly, the identity of a "place" developed and became known to other villagers as a result of the physical, social, and cultural factors that were created by human skill. The presence of this arts and culture group eventually brought fame to the community. Approximately seventy-five years ago, after three generations, traditional Malay cultural activities began to decline.

Table 2: Family members carry out traditional Malay artwork (n = 350)

Item	Frequency	Percentage
Yes	35	10.0
No	315	90.0
Total	350	100.0

(Source: Abdullah, 2021)

These findings indicate that such employment is not an option for the settlement. Instead, some respondents said that the job could not guarantee a stable income. Another respondent added that,
'… I feel that traditional artwork is incapable of guaranteeing a bright future. There used to be a workshop to make 'batik' here, but eventually, it had been closed due to competition with the 'batik' industry and the cheap imported batik from Indonesia ...'(R-34).
Indonesian *batik* is inexpensive and available in a variety of designs and patterns. Thus, once such a product reaches the market, the locals' traditional art and craft will die out gradually. In particular, Kelantan has been the leading producer of batik, brassware, songket, and other Malay-culture-related souvenirs for the past two decades. This caused the majority of workshops to close. The trade is dying

due to its inability to adapt to modern industry standards and open market systems. This situation gradually led to the extinction of the trades that the younger Malay generation typically inherited. Rapoport (1977) and Altman (1975) described the depiction of a "place" along with the cultural influences and experiences that exist in society. Gradually, the characteristics of the "place" are no longer distinguished by their significance. Therefore, it was the trades and cultural activities of the past that gave the "place" its meaning and identity. In addition, it determined the social and cultural values of the "place," particularly for the inhabitants. This identity will contribute to the cultural significance and survival of the "place." As the cultural activity has gradually disappeared, it has deprived the Malay community of the chance to develop their skills and has had a significant impact on their household income. Due to these factors, the younger generation migrated to the city in search of suitable employment opportunities.

Table 3: Actively involved in traditional Malay artwork (n = 350)

Item	Frequency	Percentage
Yes	9	2.6
No	341	97.4
Total	350	100.0

(Source:Abdullah, 2021)

Table 3 shows that out of 350 respondents, only 9% were involved in these trades, and 341 respondents (97.4%) had never been involved in Malay cultural work. According to observations, the settlement area is no longer active in producing traditional and cultural works. During the random interviews conducted, the researcher found out that those who still carry out the trades do their work in their residences.

'... I work as a quail trap maker and sell it to interested individuals. The price of each quail trap is around RM50-RM 100 only' (R-18).

'… My son works as a kite maker to support his daily expenses. Since he is still single, he took it as a hobby. Now he is waiting for the reply from his job's application elsewhere ...'(R-23)

These statements demonstrate that traditional Malay art is still practised, albeit on a small scale. Few individuals remain to perform the task. Only work is performed within their settlement area. According to our observations, traditional handicrafts necessitate a substantial amount of space for material storage and workspace in order to mobilise the production process and final products. For more than thirty years, a quail trap maker has maintained a workshop in front of his house. According to him, some members of the younger generation work temporarily. However, most of them are unable to remain due to mundane employment. The younger generation is more interested in working at malls, McDonald's, and Pizza Hut, which offer ready-made, well-paying jobs. The fact that both respondents reside in Kampung Pengkalan Pasir and Kampung Atas Paloh is even more surprising. Since March 2020, their settlements have been in the process of acquiring land. A portion of the dwellings have been demolished. It is acknowledged that traditional Malay art is no longer practised in this region. They never imagined that their village was undergoing a process of urbanisation that was encroaching on their territory without warning. Initially, the residents of this area were unaware of the urbanisation process. Despite the fact that their lives have not changed, the urban activities they engage in on a daily basis tend to reflect the process of new urban culture penetrating the traditional community.

5.0 Findings and Discussion

The rate of urbanisation altered the settlement pattern and the local cottage industries. Historically, home-based industries were based on the local trades and guilds. Traditional trades and guilds have evolved into small- to medium-sized businesses that contribute to the national economy and provide employment opportunities. However, after independence, the Ministry of Trade and Industry complied with international safety and security standards, subject to international agreements and tariffs. The current home-based industries along the Kelantan and Budor rivers are merely traditional activities involving the use of rudimentary equipment and tools to produce fine and beautiful crafts. Moving to a new location with modern tools and unfamiliar surroundings is not suitable for a traditional craftsman. As a result, the trade and guild ceased to exist along with the settlement along the river's edge when the land was acquired. It has been observed that this immediate action may have significant consequences for the displacement of the people. The Malay people will lose their cultural identity and consistency if their culture is destroyed. The concept of culture has resulted in the influence of religious interests, culture, and tradition on the Malays' minds and spirits. According to Kling (1989), these elements have shaped the character and identity of the Malay people. Consequently, the new urban Malays will be an additional "urban culture" that evolved as a result of urbanisation, similar to Japan or mainland China. The pressure of urbanisation has caused the Malay community's culture to lose its viscosity. This will have an effect on Malay communities outside of Kelantan state. Other Malay communities along the river in Kuching, Kuala Kangsar, Kota Kinabalu, and even Kuala Lumpur will experience the same thing.

6.0 Conclusion and Recommendations

The residents still hold on to the belief that family interests are their priority and working at home allows them to look after their children and the household fairly. Either architects or planners or entrepreneurs, the sequences of events shown throughout the Malay settlement above reflect the age and memoirs of historical evidence of what had been done according to the process of time and tide witnessed by the environment. The urban features of Kota Bharu along the river are significant evidence of the demise of the Malay settlement. The disappearance of the settlement along with the people's culture is not going to be recovered in the new settlement of modern houses in

the housing estate, for the spirit of neighbourliness does not exist. The issue of sustainability is not only in terms of tangible aspects of the site and its resources but also the intangible factors that are hardly realised by the policy-makers. If sustainability is well defined and incorporated effectively into the policy and observed by all parties seriously, then the issues are not just approaching **ecotopia**. The existing settlement is the nerve of the city and it clarifies the urban tissue through the fabrics of urban living portrayed by the people's culture and activities. The urban renewal of the West itself has not shown any positive images. Instead, most are startled by identical situations that occur in the west, which are perceived to be relevant to the local region's environment. Hence, policy-makers need to work closely with all the professionals in order to balance this responsibility.

Acknowledgement

References

Altman, I., (1975). The Environment and Social Behavior: Privacy, Personal Space, Territory, Crowding. Monterey Calif: Brooks/ Cole Pub. Co.

Bott, S., et al. (2003). 'Place' and The Promise of Conservation Psychology. Journal Human Ecology Review-Society for Human Ecology, 10(2).

Doxiadis, C.A. (1968). Ekistics: An Introduction to the Science of Human Settlements. ISBN-13: 978-0090803002. Oxford University Press, New York.

Doxiadis, C.A., (1974). One Room for Every Human. Paper presented at the Third International Symposium on Lower-Cost Settlement Problems. Montreal, Canada.

Hadi, A.S. (2010). Urbanisasi di Malaysia: Mengaitkan Kepelbagaian Proses ke Bentuk Perbandaran. Malaysian Journal of Environmental Management11(2) (2010). Pp. 21-31.

Kostof, S., (1992). The City Assembled: The Elements of Urban Form Through History. Thames and Hudson Ltd. London.

Lang, J. (1994). Urban Design: The American Experience. ISBN 0471285420. John Wiley & Sons. New York.

Lynch, K. (1961). A World of Cities. In ed Lloyd Rodwin – The Future Metropolis. George Braziller, New York.

Rapoport, A., (1977). Human Aspects of Urban Form: Towards a Man-Environment Approach to Urban Form and Design. Pergamon Press. ISBN 0-08-017974-6. Oxford, London.

Trancik, R. (1986). Finding Lost Space, Pegamon, New York, USA.

Tipple, A. G. (2000). Extending Themselves: User-initiated Transformation of Government Built Housing in Developing Countries, Liverpool University Press, United Kingdom.

Wahid, J. (1996). Physical Change and Their Relationship to The Socio-Cultural Factors In Urban Design: The Case of Petrajaya, Kuching, Sarawak, PhD Thesis University of Newcastle Upon Tyne, UK.

Wahid, J. (2014). Urbanisasi dan Perumahan di Malaysia. (Siri Perlantikan Professor 2011/ bil.5). Penerbit Universiti Sains Malaysia. Malaysia.

Wahid, J. (2020). Siri Syarahan Umum. Siri 1: Webinar Forum of Architecture and Design (FACADE): Nusantara Architecture: Potentials and Constraints. In Collobration with Universitas Brawijaya, Universitas Gunadarma & Universitas Tanjungpura. Webinar Series.

Wahid, J., et,al. (2020). Gallavanting with Architecture. IOP Conf. Ser.: Mater. Sci. Eng. 1101 012025. The 13th International UNIMAS Engineering Conference 2020 (ENCON 2020). doi:10.1088/1757-899X/1101/1/012025

Wahid, J. (2021). Housing and the Bottom Billion. UMK Architecture Department Talk Series on 2nd July 2021. Platform Google Meet.

Kling, Z., (1989). Kebudayan Melayu Sarawak, Special Issue no. 4 part II, Sarawak Museum Journal, Kuching, Sarawak.