

Characteristic Patterns of Traditional Settlements in the Keraton Malay Area

Case studies in Pontianak, Kuala Terengganu, and Kampung Glam

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Abstract – Traditional settlements or villages emerged during the empire. Kampongs tend to be located on the banks of rivers and are located near palaces or imperial palaces. The Kadriah Palace, Istana Maziah and Glung Kampung Palace are the Malay sultanate palaces which develop along with the surrounding traditional settlements (kampongs). This study aims to explore the traditional settlement patterns of the Malay community across three countries; Indonesia, Malaysia, Singapore, to see similarities and differences in settlement patterns. This research is a qualitative-descriptive research with comparative analysis. Differences and similarities will define the existence level of identity of the types of settlement patterns around the palace. Settlement Patterns in the three locations have the same pattern, that is, an elongated pattern or a line or linear pattern with the process of splitting from the river bank to the land. Cultural boundary of traditional settlements is in all three locations where houses are grouped in one place based on ethnicity.

Keywords: *malay, palace, residential area, village.*



I. INTRODUCTION

The palace has several meanings namely the state or kingdom; the king's yard, covering the area inside cepuri (the wall that surrounds the courtyard); or the scope of the king's residence (Soeratman, 1989). The kraton officially embraced Islam, but in the life style the influence of the Hindu-Javanese tradition was more prominent (Suseno, 2003). This is because the concept and culture of the palace is a cultural heritage of Hindu Buddhism which was later adopted in the kingdom or the Sultanate of Islam as a form of local culture acculturation of a blend of Javanese, Hinduism, Buddhism, and Islam (Wardoyo & Sulaeman, 2017). The kraton in the past functioned as the central control of the government, namely the place of the king-god, who was physically considered sacred and closed

(Wardani & Soedarsono, 2013). Now how many palaces functioned for tourist objects; a place for art and cultural research so that the palace is open to the public (Wibowo, et al., 2014).

Palace or palace is one type of building in Islamic Architecture besides the Mosque (Rochym, 1983). The arrival of Islam in the archipelago influenced Javanese culture and Malay culture (Maharsi, 2010). Malay architecture is an architectural style in areas which are generally dominated by Malay communities such as parts of Malaysia, Sumatra, Java, Kalimantan and Sulawesi (Hamzah, 2011). Malay has the meaning as an individual who implements Malay customs, speaks Malay, and embraces Islam (Fee, 2001). Milner writes that:

"The Malays are settled across a wide area. Figures are often difficult to determine with accuracy, but apart from the 12 million 'Malays' in Peninsular Malaysia (with more than 300,000 in Sabah and some 500,000 in Sarawak), the year 2000 census in Indonesia put the total there at 7 million (located mainly in the Riau Archipelago, the coastal areas of Sumatra and Kalimantan); in Singapore there are more than half a million; and in Brunei a quarter of a million. There are 1.3 million in southern Thailand (according to an International"

It can be concluded that Malay is spread in Southeast Asian countries namely Indonesia, Malaysia, South Thailand, Brunei and Singapore (Milner, 2010, p. 1). In these five countries there are also traces of the sultanate or kingdom of Malay Islam (Helmiati, 2014).

The presence of the palace is generally followed by the presence of the village as the main image, "The Malay traditional town contained a number of big buildings such as a palace, a mosque and houses belonging to substantive officials, but still has a kampong appearance as their main image." (Samsudin et al., 2018). The ethnic Malay community resides close to the Palace, because the Malay ethnic community still has the lineage of kings and chose to build houses around the palace area (Martin, et al., 2019). Kampung Melayu is generally arranged in two patterns. The first pattern is a linear pattern which is usually located in the estuaries of rivers and coastal areas where people depend their lives on the life of ports and fishermen (Firzal, 2015). The second pattern is the cluster village pattern that can be found along the river flow inland and around the tributaries where the life of the shed and farming (Firzal, 2015). Malay society is a society that is open to each different group, this openness makes Malay settlements surrounded by other ethnic settlements (Jaya, 2019).

The purpose of this study was to identify traditional settlement patterns in the study area. This research is systematically reviewed in the problem is formulated as follows:

1. What is the process of forming traditional settlement patterns around the palace?
2. What are the characteristics of traditional settlement patterns around the Sultanate of Malay Palace?
3. What are the different patterns of traditional settlements around the Keraton in Pontianak, in Kuala Terengganu and in Kampung Glam?

II. METHODOLOGY

This research is a qualitative-descriptive research with comparative analysis. Comparative analysis will be used to compare settlement patterns around the palace in the study area. Differences and similarities will define the existence level of identity of the types of settlement patterns around the palace.

The first step in this research is to look for a paper that has already discussed the settlements of Malay villages and Malay palaces by using keywords; Keraton Malay, palace settlement. Then find 68 similar papers, and use 38 citations in this paper.

Place (Keraton)

The palace is where the king and his family live. In some places, the palace is also called the palace, kedaton, or castle (Poerwaningtiyas & Suwanto, 2018). The palace comes from the word "rat" prefix "ka" or "ke" and the suffix "an" means the residence of the queen, the queen's government center, or the royal capital (Winarti, 2010). The palace is a palace that contains religious, philosophical and cultural meanings (Atmakusumah, 2011). The palace in general is also used as the center of the kingdom and is the center of all political, economic, social and cultural activities. Cosmological and religio-magical

views that originate from the traditions of the Indonesian people see the palace as a center of magical power that affects the entire life of society (Hatmadji, 2005).

Traditional Settlements (Kampung)

The early traditional settlement, *kampongs* was existed since the Malay Sultanate era (Samsudin et al., 2014). The “*kampongs*” traditionally function as a residential area for the Sultan followers in traditional Malay town (Fee, 2001). The process of urbanization in Malay culture began with clusters of houses forming a community known as a *kampung* (Samsudin et al., 2018). These settlements were typically established near rivers to provide convenient transportation access for the inhabitants (Fee, 2001). Over time, many *kampongs* situated near water sources, such as rivers, evolved into traditional fishing villages (Samsudin et al., 2018). These downstream *kampongs* also played a crucial role as trade hubs, facilitating the distribution of forest resources from the hinterland to merchants and traders (Kathirithamby-Wells, 1993). The houses were generally arranged in clusters, with each cluster belonging to members of the same extended family (Fee, 2001). As time progressed, these settlements grew into vibrant centers of daily life and economic activity. Due to their strategic locations, they attracted traders and merchants (Samsudin et al., 2018). Given the significance of maritime trade to traditional Malay kingdoms, many of these settlements eventually developed into sultanate capitals and royal centers (Samsudin et al., 2018). According to Syed Zainol Abidin (1995), there are six (6) main characteristics of a traditional Malay city or a Royal Town, which are:

- Palace as a symbol of king’s authority
- Traditional Malay *kampongs* that served as community and residential areas
- Traditional Malay fortification system
- Mosque as a centre of Islamic teaching propagations
- Traditional market as a place for economic and social interactions
- Water bodies such as rivers and seas- mode of transportation and food source

In many traditional Malay cities, the *kampongs* can be divided into two different categories based on their political and cultural hemispheres (Tajudeen, 2005). The *kampongs* that located within the inner walls of the city belonged to high ranks officials known as ‘Bendahara’, ‘Temenggong’, ‘Laksamana’ and ‘Shahbandar’. These were the most four important ranks reflected the social hierarchy status in Melaka Sultanate. The *kampongs* were populated by their loyal followers and had their distinctive laws system that binds the whole community in the *kampongs* (Samsudin et al., 2018). In terms of planning, these *kampongs* usually located at outer walls of the king’s compound or capital (Samsudin et al., 2018).

According to The Encyclopedia of Malaysia Architecture (1998), *kampongs* have been described as several cluster Malay houses with its compound (Samsudin et al., 2013). Their houses were clustered within unclear boundaries and sometimes sharing a same common space such as a front yard (Samsudin et al., 2013). Traditionally the layout plan is characterized by detached and dispersed units with ample external spaces between them to allow for good air circulation (Hanafi, 2007). Crop-bearing trees are planted to give shade and act as visual barriers for privacy (Hanafi, 2007). Trees were sometimes planted to indicate individual plot boundaries. Pedestrian walkways had plenty of shade provided by the high branches of crop-bearing trees (Hanafi, 2007). Public spaces provide ample areas for recreation and the children’s playground is protected from sunlight (Hanafi, 2007). The main route used to connect the houses in the *kampongs* with other places such as markets, mosques, *madrassah* (Muslim religious schools) located in the heart of the *kampongs* (Samsudin. et al., 2018). Typically, houses in *kampongs* are arranged organically. The term “organic” in this research means natural, unplanned, no clear polar and without professional intervention. A *kampung* does not develop according to a plan like modern housing estates.

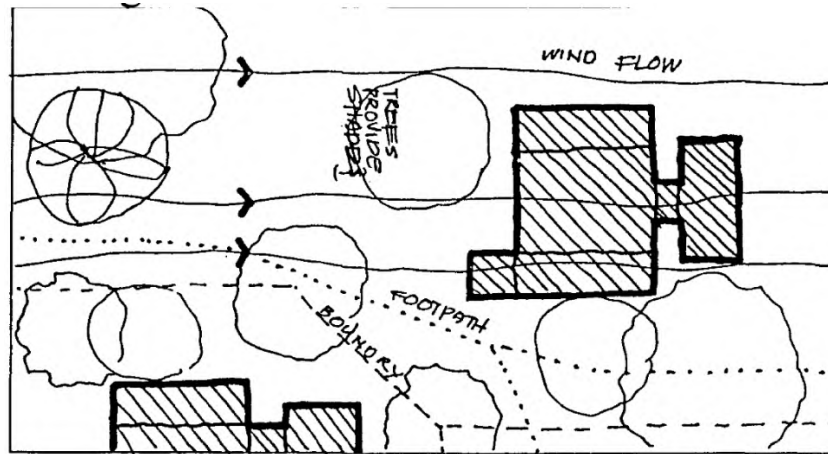


Fig. 1. Traditional Malay settlement layout
Source: Hanafi (2007)

Hassan and Hassan (2001) found they are only three types of traditional kampongs based on their growing pattern namely as kampung darat, kampung air and kampung gabungan (translated in English as inland kampongs, water kampongs and combined kampongs). Firstly, kampung darat described as traditional settlement that grows towards the inland from the origin point, the river estuary. While, kampung air refers to settlements that grow towards the water area like a river. In this settlement, resident built their houses on stilts above the water surface (also known as rumah tiang seribu or thousand stilts houses). Kampung gabungan has been described as a settlement that contains both of characteristic.

There are three types of houses arrangement can be identified in kampongs area namely as cluster form, linear form and scattered form (Ministry of Housing Local Government, 2010). Cluster form settlement has houses focusing on a certain facilities like a mosque or sometime just open spaces (Samsudin et al, 2013). Houses in this settlement build in cluster form and focusing on a certain spot or an important area. Normally mosque functions as a community centre in the kampongs. Community centre also functions as communal space. Indirectly this space can encourage interaction amongst residents.

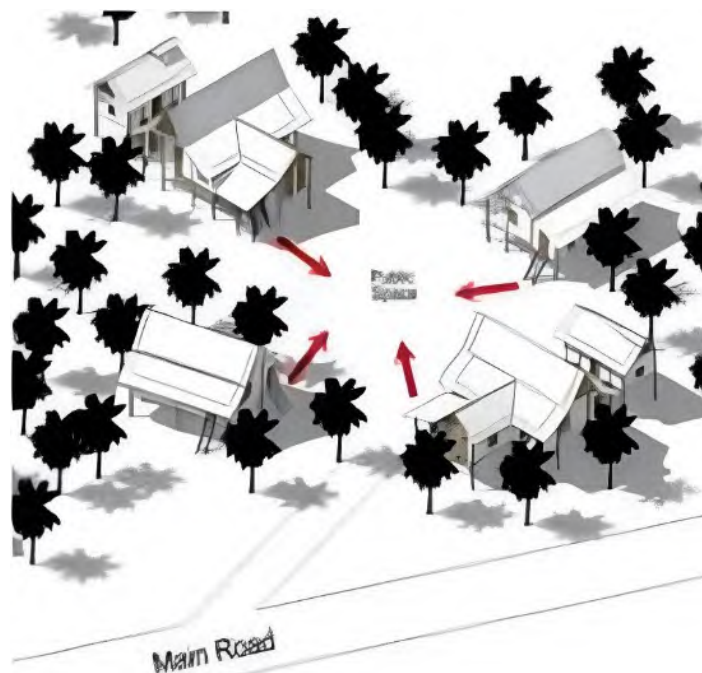


Figure 2. Cluster form settlement
Source: Samsudin (2013)

Linear form settlement can be found along the river bank, stream and the main road (Samsudin et al, 2013). Houses in this area build parallel to this component. This form exists in agricultural area in the hinterland Irrigation system (also known as parit) has been built for irrigates crops.

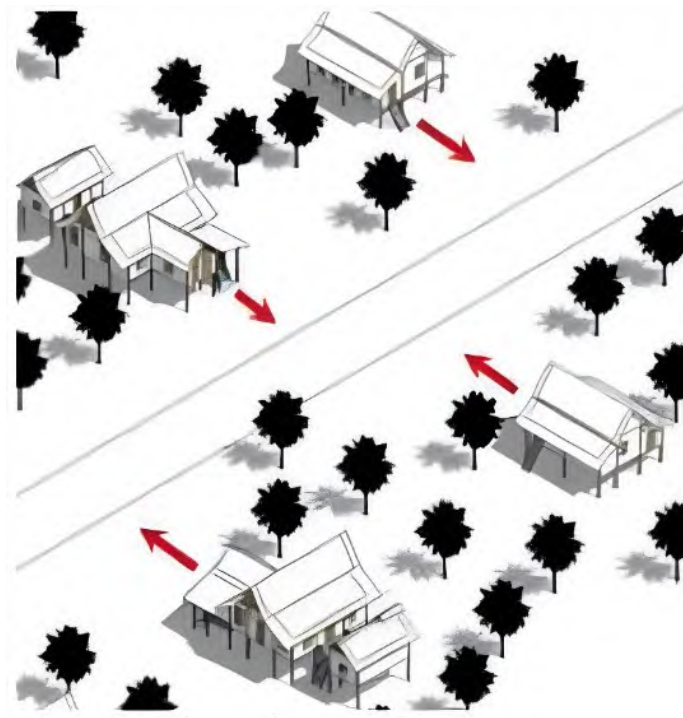


Figure 3. Linear form settlement
Source: Samsudin (2013)

Scattered or unclear form settlement was a basic pattern for traditional kampongs (Samsudin et al, 2013). Houses are built scattered from each other without any special order or unclear polar. Settled areas are more spacious than other patterns. The kampongs which located towards the inland area are more likely to adopt this pattern compared to the settlement near to the river bank or coastal area due to topographical factors.



Figure 4. Scattered or unclear form settlement
Source: Samsudin (2013)

Besides paths, district play a role in defining the planning of the Malay Royal towns. Usually the district can be found in a centralized form, which is the town is divided into 3 primary districts. The palace complex and mosque would form an administrative core, with the settlements becoming a residential district and the last is marketplace and jetty forming commercial districts (Shukri et al., 2018).

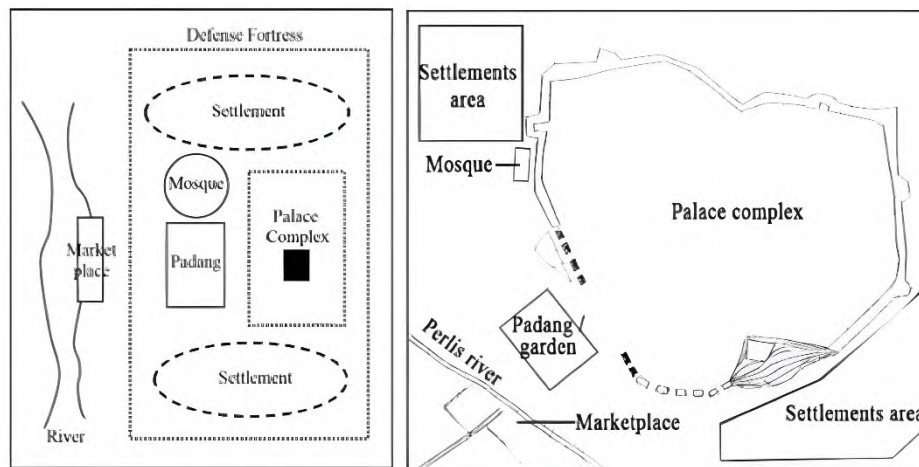


Figure 5. Three primary districts in Malay traditional settlements

Source: Shukri, et al. (2018)

Malay Palace (Keraton Melayu)

Keraton in Malay culture emerged with the emergence of the sultanate when the Malay cultural development entered the third phase which was marked by the meeting of Malay culture with West Asian culture (Middle East or Arabic) in the form of Islam, the sultanate system, literacy, education system, architecture, and so on (Ashsubli, 2018). The existence of the sultanate or Islamic kingdom contributed to politics in the process of Islamic development (Yusuf, 2016). The sultanate can unite forces with other sultanates to fight against colonialism through marriage relations in the archipelago (Yusuf, 2016). Not only ties between the sultanate families in the territory of Indonesia alone, but also relations between the sultanates in neighboring countries (such as in Brunei, and Malaysia) even with other ethnicities namely Bugis and Dayak (Yusuf, 2016).

Kadriah Palace and surrounding settlements

Keraton Kadriyah is located in the area of Kampung Beting, Kelurahan Dalam Bugis, Pontianak Timur District, Pontianak City. The Sultanate of Pontianak was established on October 23, 1771 or 12 days of Rajab in 1185 Hijriyah by a mixed dynasty between Arab, Malay, Bugis and Dayak (Hamzah, 2011). The palace as a traditional city center was inhabited by the sultan and his families (Syuriansyah, 2019). The Sultan provides many opportunities for newcomers, especially those who have similar social and cultural similarities with their native regions, such as Java, Arabic, Bugis, and Madura who still have very strong family ties between Muslims (cultural boundary) (Nurhidayati, 2015). Outside the palace, most of them live in hulubalang or royal servants of Bugis and Arabic descent (Nurhidayati, 2015). Keraton and upstream Balang relatives live in Kampung Bugis, Kampung Arab and Kampung Banjar (Syuriansyah, 2019). Outside the hulubalang settlement is Kampung Tambelan (Syuriansyah, 2019). The palace building complex is separate from other villages surrounded by walls and rivers (Nurhidayati, 2015). Outside the palace complex there is a mosque (Masjid Jami ') which functions as a center for worship and development of Islamic mosques (Nurhidayati, 2015). The location of the Kadriyah Palace is in the area of the Kapuas Kecil River, slightly away towards the land \pm 250 m (Hamzah, 2011).



Figure 6. Kadriyah Palace

Source: Syuriansyah (2019)

Veth said that on January 7, 1772 in this area they began clearing forests and establishing new settlements, then built a surau (Jami Mosque now) and some time later a building (Keraton Kadriah now) was built with simple materials made from materials bamboo and thatch leaves (Hasanuddin & Kristanto, 2001). After that the area was developed into a shipping and trade center (Hasanuddin & Kristanto, 2001). Strategic areas bring progress in shipping and trade because then many traders come to the region by holding trade relations, such as Bugis, Malay, Chinese, Sanggau, Sukadana, Mempawah, and Sambas (Hasanuddin & Kristanto, 2001).

Not a few traders who later attracted to settle in Pontianak (Syuriansyah, 2019). They established settlements / settlements after obtaining permission from the sultan (Syuriansyah, 2019). At that time many villages were oriented to the regions or countries where the trade originated and settled in the area around the center of the Kingdom's government (Syuriansyah, 2019). There are villages of Bugis, Malay, Tambelan Sampit, Banjar, Bali, Bangka-Belitung, Kuantan, Cambodia, Bansir, Siagon, Arabic, Cape, Limestone, Major Trench, and so on (Syuriansyah, 2019).

Terengganu Sultanate Palace and surrounding settlements

Likewise, Istana Maziah in Kuala Terengganu features a grand gateway at its entrance, serving as a welcoming symbol to visitors of the palace complex (Shukri et al., 2018). The gateway, painted in the same sandstone hue as the palace, harmonizes with its French architectural influences and contrasts with the stark white of the Zainal Abidin Mosque. Meanwhile, in Kota Setar, Kedah, the urban layout of the royal town was shaped by the presence of the river, palace complex, and mosque (Shukri et al., 2018). The Pelamin Palace and Zahir Mosque were centrally located within the royal town, encircled by the Kedah River and surrounding settlements (Shukri et al., 2018). Figure 4 below presents models of Malay royal towns based on historical map overlays of Kuala Terengganu (Shukri et al., 2018).

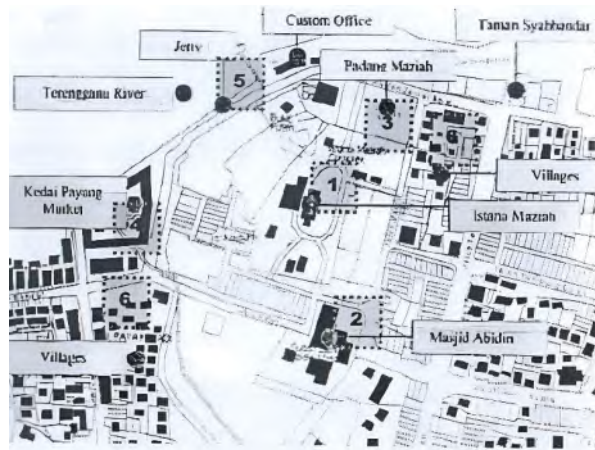


Figure 7. Kuala Terengganu Map

Source: Shukri, et al (2018)

Kuala Terengganu constitutes a unique intersection as cultures have co-existed side by side for many years (Latip et al., 2013). Malay population and indigenous immigrants from China constitutes tripartite factors that define other townships of Malaysia, yet Kuala Terengganu has had centuries of the existence of Mainland Chinese diaspora community, existing side by side with a Malay community and urban settlement which has demonstrated the impact of fundamental Islamic values and principles (Latip et al., 2013). Later, the influence of colonial has also impacted onto an essentially Malay Muslim community and influenced its attendant architecture and urban form (Latip et al., 2013). While other townships either veers towards a predominant Malay township or a predominant Chinese dominated as in the Straits Settlements, Kuala Terengganu shows evidence of an essential equilibrium force in the impact of these multiracial and multi religious factors (Latip et al., 2013).

Kampung Glam Palace

Istana Kampong Glam served as the residence and historical seat of Malay royalty in Singapore (Barry, 2009). It is situated at Sultan Gate in Kampong Glam, within the Rochor area of the central region (Barry, 2009). Sultan Hussein initially established his home in Kampong Glam a sprawling attap dwelling and relocated his entire family along with hundreds of followers from Riau to settle there (Barry, 2009). However, he never lived in the current Istana Kampong Glam building, as he passed away on 5 September 1835 in Malacca (Barry, 2009). At the time of his death, his eldest son, Tengku Mohammed Ali Iskander Shah, was only 10 years old (Barry, 2009). In 1840, when Tengku Ali arrived in Singapore to claim his father's estate, the colonial government granted him a monthly pension and allowed his family and descendants to continue residing on the Kampong Glam estate (Barry, 2009). That same year, Tengku Ali constructed Istana Kampong Glam at Sultan Gate. He was officially recognized by the British as the Sultan of Singapore in 1855 (Barry, 2009).



Figure 8. Kampung Glam Palace

Source: Cornelius (2015)

Until the 1820s, Kampong Glam was predominantly a swampy jungle dotted with wooden sheds (Los, 1985). The majority of its inhabitants at the time were Bugis settlers from Indonesia (Los, 1985). Village life centered around fishing and cultivating Glam trees (*Melaleuca leucadendron*), which provided a range of useful resources (Los, 1985). The tree's trunk was used for crafting hull planks for fishing boats and as firewood, while its papery bark served as weaving material for wooden huts. Additionally, its dried fruit was a source of black pepper, and its leaves were processed for oil (Los, 1985). The Glam trees also supplied crucial materials for boat maintenance, which was essential to the livelihood of local fishermen (Los, 1985). During this period, piracy was also a common occupation among the villagers (Los, 1985).

The colonization and expansion of maritime trade significantly transformed Kampong Glam (Los, 1985). In 1819, the British East India Company leased Singapore from the Sultan of Johor with the intention of developing it into a free port for its East Indian trading network (Los, 1985). Singapore's strategic location, along with the cultural and religious ties of the early settlers in Kampong Glam, contributed to the rapid growth of the import and export trade in Asian crafts and spices (Los, 1985). Each year, the arrival of trade winds or monsoons marked the beginning of the trading season, bringing

the village to life with bustling activity both onshore and aboard anchored vessels as they loaded and unloaded Asian crafts, spices, and even slaves (Los, 1985). Additionally, fish importing and distribution became other essential economic activities in the area (Los, 1985).

In his 1822 town plan, Stamford Raffles designated Kampong Glam as a settlement area for the Malays, Bugis, and Arabs (Barry, 2009). On 14 March 1823, a 56-acre plot of land, located east of the European town between the Rochor River and the sea, was granted to Sultan Hussein (Barry, 2009). Sultan Gate and the Istana subsequently became the royal residence of Malay rulers in Singapore, starting with Sultan Hussein, who later ceded Singapore to the British East India Company on 2 August 1824 (Barry, 2009). The estate was allocated to him for his personal residence (Barry, 2009).

Kampong Glam's economic significance drove its rapid urbanization (Los, 1985). During this period of modernization, it evolved into a prominent Muslim urban center. In Singapore's first master plan, Kampong Glam was officially designated as a Muslim enclave, reflecting the British colonial policy of segregating different racial and cultural groups. In the early 1820s, it was considered a prestigious residential area. At the time, Beach Road was known as the "Street of 20 Houses". Over time, the area developed into a densely populated urban settlement for the growing Muslim migrant community. Numerous low-rise shophouses and sheds were constructed to accommodate the expanding population and businesses. What was once a swampy village had transformed into a thriving town.



Figure 9. Kampong Glam : The Downtown of Singapore

Source: Los (1985)

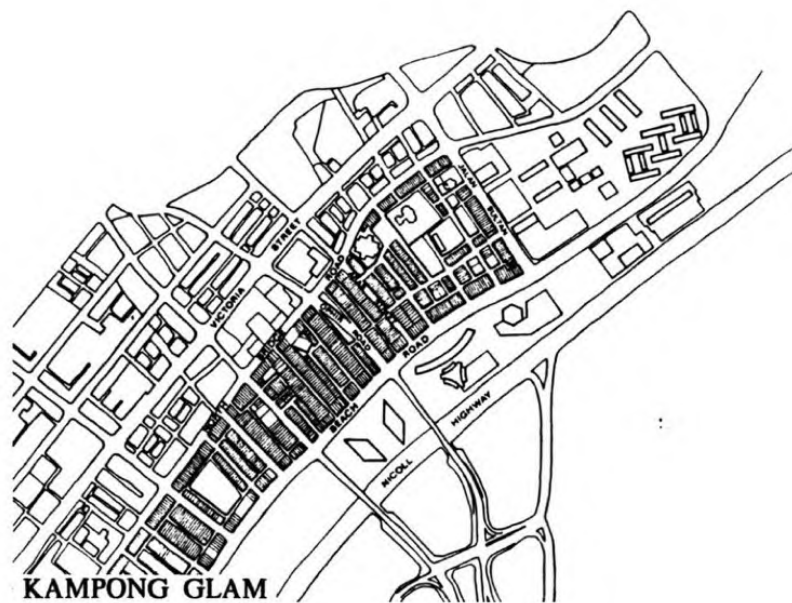


Figure 10. Kampung Glam Map

Source: Los (1985)

When Raffles, an officer of the East India Company, established a port settlement at the southern tip of Singapore Island in 1819, the local *temenggong's* residence belonging to a branch of the Johor sultanate from the southern Malay Peninsula was modest and surrounded by a small settlement of no more than 100 people (Turnbull, 2009). At that time, Singapore's total population was approximately 1,000. The native inhabitants included various Malay groups such as the *orang laut* (seafaring nomads), as well as the *orang gelam*, *orang kallang*, and *orang selatar*, who relied on the rivers and coastal waters for their livelihood (Tantow, 2012). A small Chinese community of around 50 people also lived near the *temenggong's* settlement (Tantow, 2012).

Under British colonial rule, specific areas of the city were designated for different ethnic communities, though strict racial segregation was not enforced, allowing for the development of hybrid cultures in Singapore and the broader Straits Settlements (Tantow, 2012). A portion of land east of the river mouth was set aside for the local leader's *istana* (palace), around which present-day Kampong Glam gradually took shape (Tantow, 2012). Within colonial Singapore, Kampong Glam emerged as the center of the predominantly Malay Muslim community, where indigenous Malays coexisted with a diverse influx of migrants, primarily from other Muslim societies (Tantow, 2012).

III. RESULTS AND DISCUSSION

Traditional Settlement Patterns Around the Kadriah Palace

Kapuas River and the Landak River are the main road that connects the kingdom of Pontianak with the hinterland area and downstream towards the river that connects the area with other regions. (Syuriansyah, 2019). Judging from its geographical location, traditional settlements in the Kingdom of Pontianak are one of the links of the dendritic settlement patterns (Nurhidayati, 2015). According to Bennet Bronson, such settlements are often found in branched river streams so that the term is called dendritic because the pattern of transportation relations between settlements is similar to that of a tree which is increasingly branching to a branch, and in the river mouth a trading center will be found.

The development of settlements which are grouped densely and extends along the river is called the development of organic cities, that is, which develops by itself due to a certain activity and not the result of the planning of the authorities. According to Listiana, settlement patterns form an elongated pattern (ribbon), because it has a land area that is drained by regular and branched tributaries.

In observing the condition of the types of settlements on the banks of the Kapuas, Kapuas Kecil and Landak rivers, many are found. At a macro level, the distribution of settlement locations follows the river network pattern. A prominent feature in the distribution of settlements is the alignment of houses

along the river. The number of these ranks increases towards the rear with the addition of roadblocks. In the literature the layout of house buildings is categorized into elongated patterns or lines or linear patterns (Nurhidayati, 2015). The main orientation of this line is the river because the river is believed to be an element of life support (Zain & Andi, 2020).

In general, the process of expanding a settlement center begins with the development of land along the riverbank or the reclamation of waterfront areas, either extending inland or further into the water. When expansion moves toward the mainland, the settlement is supported by transportation infrastructure, such as dirt roads or elevated roads (depending on the land conditions and whether it is built on stilts), which run parallel to the riverbank. A similar approach is applied to water-based expansion, where elevated roads and transportation infrastructure play a crucial role in connectivity (Nurhidayati, 2015).



Figure 11. Types of settlements in Pontianak City

Source: Nurhidayati (2015)

The settlement pattern below shows the pattern parallel to a small river or ditch, then clustered densely. This is in accordance with the heterogeneity of the conditions of separate and very diverse village names. River morphology is still visible and also influences the culture of the community in utilizing river water for daily activities (Nurhidayati, 2015). The pattern of the road is also a characteristic of the area with a bluff that extends linearly following the ditch (Sari, 2014). The flow of natural truncated or dendritic branches affects the formation of settlement patterns (Sari, 2014).



Figure 12. Map of villages around Kadriah Palace

Source: Sari (2014)

Traditional Settlement Patterns Around the Maziah Palace

Settlement in Kuala Terengganu begins with the ethnic Chinese village on the river bank by using water transportation. In the 1800s the development of settlements led to land and roads became available. Until the 1900s settlements developed randomly.

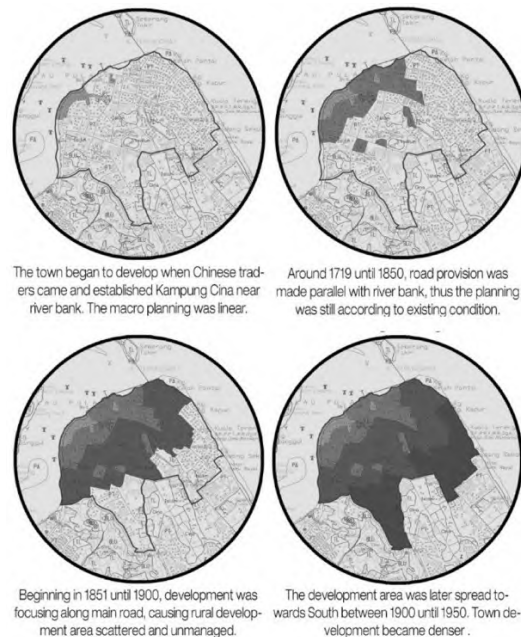


Figure 13. The process of development of settlements

Source: Latip, et al (2013).

Isomorphic forms that reflect institutional regime in the built fabric, these occur at Kampung Cina & Kampung Tanjung. Those kampongs are isomorphic form since pre-war. Looking closely into one of the earliest settlements in Kuala Terengganu, Kampung Cina is in the declining mode in terms of land value and financial character of the place. During its formation in pre-war periods, Kampung Cina is well known for its character as the main and financial street for Kuala Terengganu, with the erections of on stilts residential along the waterfront which leads the economic growth of the city. Besides, it also serves as the transportation hub which links between city for migrating and business purposes. From land to water transports, it boasts the city growth in the later days. As the city grows bigger, the main character of the Kampung Cina as the financial street and transportation hub gradually disappear (Usman, Low, Thahir, Irfan, & Tawil, 2009).

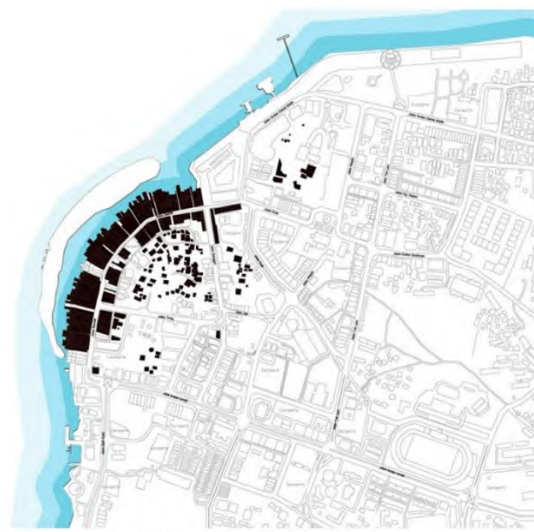


Figure 14. Map of Kuala Terengganu Area Settlements

Source: Usman, et al., (2009)

The settlements in Kuala Terengganu consist of a port, an administration office, a hill, a palace, a mosque, a market, and 2 villages namely china and Malay villages. The pattern of settlements in the Chinese village is arranged linearly where one side is parallel to the river bank and one side is parallel with the road. The pattern of Malay village settlements has a different pattern that is unclear and scattered patterns.

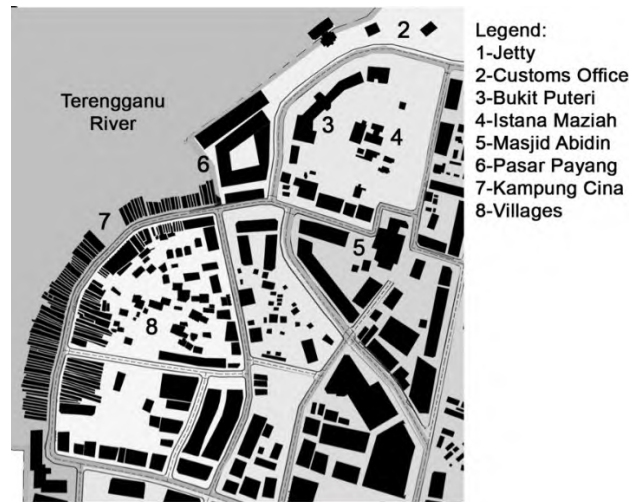


Figure 15. Map of Laying Elements of Settlements in Kuala Terengganu

Source: Usman et al. (2009)

Traditional Settlement Patterns Around Kampong Glam Palace

In 1822, Raffles introduced a structured town plan to regulate land allocation in the main settlement, ensuring its development followed a systematic layout (Dale, 1999). This plan, later known as the Raffles Town Plan or the Jackson Plan, was drafted by Lieutenant Philip Jackson and officially published in 1828 (Dale, 1999). Key aspects of the plan included a grid-based road network and the clear segregation of residential areas based on ethnicity, designating specific zones for European, Chinese, Indian, Malay, and Arab communities (Dale, 1999).

Later on, Glam Village which was believed to have been established around the 1820s also developed according to the Raffles Town Plan policy. The pattern of settlements in Glam Village became grid-shaped and without segregation of Malays and Chinese. Even without segregation, there is still a special area of point A for the Sultan's residence. Points B, C and D for the mosque. Point E for sacred tombs.

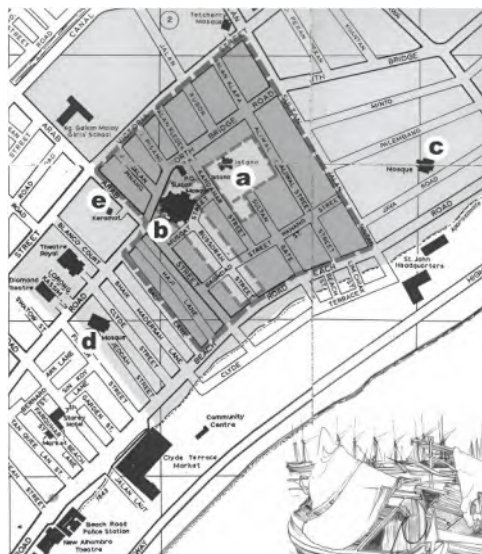


Figure 16. Old Kampung Gelam Port Town, 1966.

Source: Tajudeen (2007)

Settlements in Glam Village have no clear boundaries which are ethnic Malay settlements or houses and which are ethnic Chinese homes. In this village, there are many traditional Chinese shop houses or houses. The development of this village did not become wider because the area of the village was determined and restricted by the colonial government. However, there have been significant developments over time, that is, the boundary with the river is getting farther away due to landfill so that the waters are getting further away.

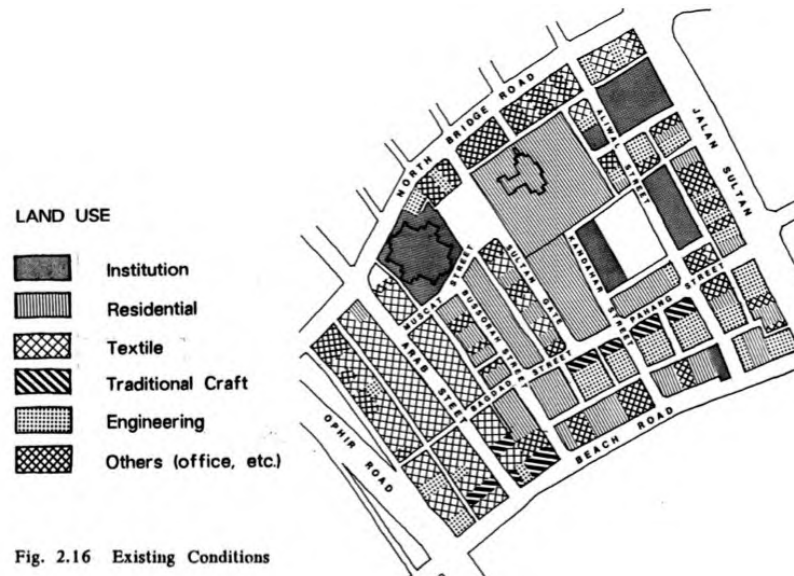


Fig. 2.16 Existing Conditions

Figure 17. Map of Land Use in Kampung Glam

Source: Los (1985)

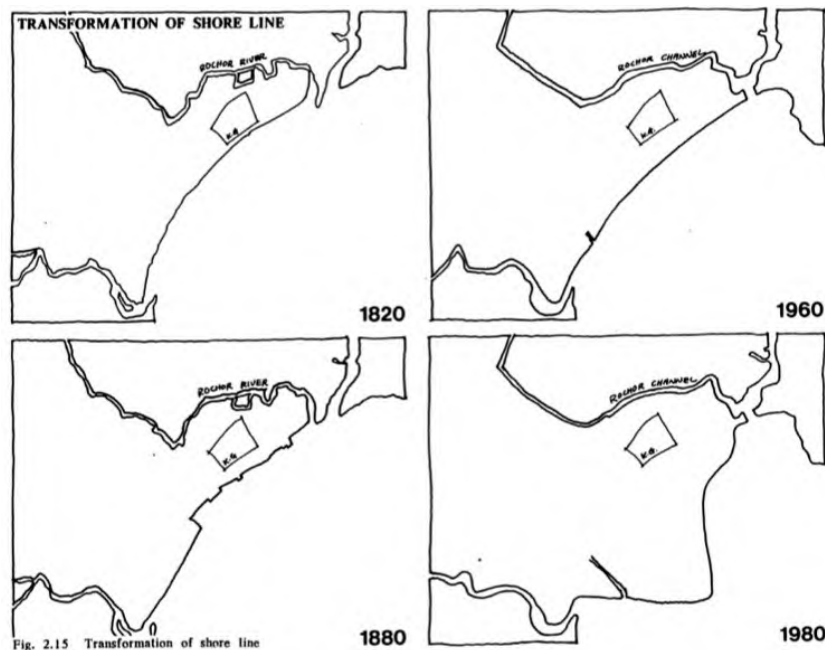


Fig. 2.15 Transformation of shore line

Figure 18. The development of increasingly distant waters (KG = Kampung Glam)

Source: Los (1985)

From the discussion that has been done, there are differences in settlement patterns in the area of the Malay palace, based on its history and development.

Table 1. Differences in settlement patterns in the area of the Malay palace

Indicator	Pontianak settlement	Kuala Terengganu	Kampung Galm
Chronology of settlement development	The cleared forest became the empire's territory, the home of the sultanate's relatives, attracted trade and other ethnicities began to join	The area that began to be inhabited by ethnic Chinese settlements, then trade developed to develop so that ethnic Malays came and the Sultan built a palace around a rapidly developing area	The swampy area was given by the colonial court to the sultan and his family to build trade and when a small ethnic Chinese group had settled
Settlements pattern	Cluster	Unclear	Grid
Cultural Boundary	Very clear (far apart by the river)	Self-explanatory (but adjacent to each other)	Unclear (ethnic Malay and Chinese blend in so that there are many shop houses in this area)
Location of Settlements with rivers or waters	Directly adjacent to waters	Close but not directly adjacent to the waters	Initially directly adjacent, then not immediately adjacent as the coast grows longer

IV. CONCLUSION

Judging from the history and development process, settlements in Pontianak, Kuala Terengganu and Kampung Glam each have differences. Chronologically, the settlement element that existed first was the Kadriyah Palace and then became a busy area visited by people and the settlement began to develop. In Kuala Terengganu, the settlement element that first existed was the Chinese village followed by the development of the Malay Village and the market, only then the sultan established the Maziah palace around there. Whereas Glam village was formed from a swampy area which was given by the colonial government to the sultan and his family to develop trade and when a small Chinese ethnic group settled. Traditional settlements have different cultural boundaries in the three study sites. In Pontianak the cultural boundary is clearer where the cultural boundary is separated by the Kapuas River and the Porcupine River. In Kuala Terengganu, cultural boundaries are only in the form of agglomeration of settlements that are close together between ethnic groups. Whereas in Glam village it is unclear (ethnic Malay and Chinese blend in so that there are many shop houses in this area). Settlement Patterns in all three locations have the same pattern, that is, an elongated pattern or a line or linear pattern with the process of expansion of the settlement center starting from the land on the edge or inland land transition. The pattern of Malay ethnic settlements in the three places has the same pattern which is not clear and spread without clear physical boundaries between houses.

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