



THE RELATIONSHIP BETWEEN THE ROYAL
SOCIO-CULTURE AND THE RESIDENCE
PALACES IN KEDAH

BY

SITI AISYAH BINTI MUHAMMAD

A thesis submitted in fulfilment of the requirement
for the degree of Master of Science
(Built Environment) (MSBE)

Kulliyyah Architecture and Environmental Design

International Islamic University
Malaysia

MAY 2012

ABSTRACT

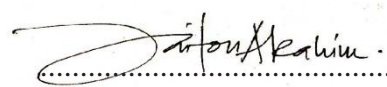
Socio-culture is a basic and common law of a society which influenced, governed and dictated the life of individuals and society. The socio-culture of the royalties, who are the rulers as positioned on the highest social standing in a given society is more refined than the commoners and strongly influenced by the royal customs and traditions. Then the socio-culture of the royalties influenced the architecture of the palaces particularly the space organisation, consistent with the suggestion that socio-culture influenced the built environment. This research examined the specifics of the socio-culture of the Kedah royalties, in relation to the palace architecture in general and the space organisation in particular. Qualitative methods using analytical review of literature, historical and documentary sources, measured drawings and pictures, site observation and personal interview were employed to achieve the objectives of the research. The research is limited by availability of secondary information and the lack of references. The findings indicate that the socio-culture of the Kedah royalty according to the royal custom and traditions namely the activity system, privacy, family structure, the role and position of women and the social interaction influenced the specifics of the residence palace architecture particularly the space organisation. Occasional activities were found to be an important socio-cultural factor influencing the Kedah palace. Findings also found that the socio-culture of the consort who was of a different origin and external factors influenced the palace architecture. The findings of the research are consistent with other findings which support the relationship between socio-culture and the built environment.

خلاصة البحث

الاجتماعية والثقافة هي أساس المجتمع التي تؤثر تدير والتحكم في حياة الشخص وأفراد المجتمع. الفئات الاجتماعية والثقافية تتكون من أعضاء الحكم الملكي الذي مقعدهم في المرتبة الأولى في المجتمع. وهذه الاعضاء هم يحدثون بكلام اللطيف يكتفون على الرعاية الاخرين. هذه السلوك قد تأثر من قبل الجمارك الملكية المعنوية . وهكذا، فإن الفئات الاجتماعية والثقافية أيضا تأثر في فت الضاعة من القصور الملكية، وخاصة في ترتيب الفضاء، بما يتفق مع الرأي القائل بأن التأثيرات الاجتماعية والثقافية للبيئة المبنية. تبحر هذه الدراسات العميق عن الاجتماعية الثقافية لحكم الملكي بولاية القدرح لمتصلة بفن الضاعة القصور الملكي ودرس الميق في الرتبة القلعة. قواعد النوعية في دراسة معمقة على كتب الأدب، والوثائق التاريخية والموارد، وقياس رسومات وصور فوتوغرافية، ومواقف الدراسة، فضلا عن المقابلات الشخصية التي أجريت من أجل تحقيق أهداف هذه الدراسة. اقتصرت هذه الدراسة على توافر المعلومات وعدم وجود إشارة. وأظهرت النتائج أن الفئات الاجتماعية والثقافية ولاية القدرح، في إشارة الى التقليد الملكي للنشاط النظام، والخصوصية، وبنية الأسرة والأدوار ووضع المرأة، والعلاقات الاجتماعية، لتفعيل المحكمة، أكثر من ذلك لترتيب الفضاء. الأنشطة الخاصة تتوفر العوامل الاجتماعية والثقافية التي تؤثر على الهندسة المعمارية للقصر الحيوية. كما أظهرت النتائج الاجتماعية والثقافات المختلفة من الملك الذي هو زوجة من العوامل الخارجية تؤثر أيضا على الهندسة المعمارية للقصر. هذه النتائج تتفق مع نتائج دراسات أخرى ويدعم وجهة نظر العلاقة بين البيئة الاجتماعية والثقافية والعمارة.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Science (Built Environment).




Zaiton Abdul Rahim
Supervisor

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Science (Built Environment).

.....
Abdul Razak Sopian
Examiner

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a thesis for the degree of Master of Science (Built Environment).



.....
Raja Nafida Raja Shahmin
External Examiner

This thesis was submitted to the Department of Architecture and is accepted as a fulfilment of the requirement for the degree of Master of Science (Built Environment).

.....
Ali Raza Soomro
Head, Department of Architecture

This thesis was submitted to the Kulliyah of Architecture and is accepted as a fulfilment of the requirement for the degree of Master of Science (Built Environment).

.....
Khairuddin Abdul Rashid
Dean, Kulliyah of Architecture
and Environmental Design

ACKNOWLEDGEMENTS

Praises are to the Almighty Allah, The Most Beloved, The Cherisher and Sustainer of the world, The Most Gracious and The Most Merciful. All praises to Him the Almighty for providing me with the virtue of patience, knowledge and determination to accomplish this humble research. He was Merciful in providing me, the family, teachers and friends whose help lightened the burden of my task.

This study would not succeed without the support from my beloved parents, Hj Muhammad bin Hassan and Saniah binti Awang, my siblings and family. I cannot forget my loving parents, their unceasing prayers, I am sure, contributed to my successes in life, including the present. May Allah shower His blessings on them all here and in the hereafter, *Ameen*.

My deepest gratitude goes to my respected supervisor, Dr Zaiton Abdul Rahim for her guidance, support and patience in examining my drafts after drafts. Thank you very much for her dedication in providing me the right path in completing my humble research and her sharing of the knowledge, experience and teaching which I'm very indebted. A big appreciation I would like to give to all KEAD lecturers who love to share their knowledge and opinions with me.

Never forget my cheerful and energetic friends, who love to care and contribute their hard work and also to all KAED friends. Wish Allah send His blessing upon all of you, *Ameen*.

I also like to acknowledge my heartiest gratitude to Almarhum Dr Ahmad Shukri Yusof as he is the one who gave me the opportunity to further my study. The short memories with him were a sign for me to be more patience and strong person. All his thought is never fade and may Allah gather him with the pious and bless him at the hereafter, *Ameen*.

Thank you for those who had directly or indirectly involved in the completion of my research. I love to apology if I am not mention the name but in my heart, your contribution is always appreciated. May Allah bless all of us with bountiful love in this world and the hereafter, *Ameen*.

Dedicated to my beloved father, Almarhum Muhammad bin Hassan
My beloved mother, Saniah binti Awang
To everybody who love me and love for knowledge.....

*Culture springs from the roots
And sleeping through to all the shoots
To leaf and flower and bud
From cell to cell, like green blood
Is released by showers
As fragrance from the wet flowers
To fill the air,
But culture that is poured on men
From up above, congeals them
Like damp sugar, so they become
Like sugar-dolls and when some
Life-giving shower wets them through
They disappear and melt into
A sticky mess*

(Hassan Fathy In Architecture For The Poor, 1973)

TABLE OF CONTENTS

Abstract.....	ii
Abstract in Arabic.....	iii
Approval Page.....	iv
Declaration.....	v
Acknowledgements.....	vi
Dedication.....	vii
List of Tables.....	xi
List of Figures.....	xii

CHAPTER ONE: INTRODUCTION

1.1 Research Background.....	1
1.2 Research Issues.....	3
1.3 Research Objectives.....	4
1.4 Research Questions.....	5
1.5 Focus and Limitation of Study.....	5
1.6 Significance of Research.....	6
1.7 Research Structure.....	6

CHAPTER TWO: SOCIAL CULTURE AND BUILT ENVIRONMENT

2.1 Introduction.....	9
2.2 Socio-Culture And Built Environment.....	9
2.2.1 Definition Of Socio-Culture.....	9
2.3 The Aspect Of Socio-Culture Influencing The House.....	11
2.3.1 Activity System.....	12
2.3.2 Privacy.....	13
2.3.3 Family Structure.....	13
2.3.4 Role And Position Of Women.....	14
2.3.5 Social Interaction.....	15
2.4 The Built Environment.....	17
2.5 The Relationship Between Built Environment And Socio-Culture.....	19
2.6 The Relationship Between Socio-Culture Of The Royal Family And The Palace.....	21
2.7 Theoretical Framework.....	23
2.8 Summary.....	26

CHAPTER THREE: THE MALAY SOCIO-CULTURE

3.1 Introduction.....	27
3.2 The Socio-Culture Of The Malay Society.....	27
3.3 The Application of Malay Traditions in The Activity Systems.....	29
3.3.1 Traditions In Daily Activities.....	29
3.3.2 The Traditions In The Occasional Activities.....	30

3.3.3 The Tradition In Construction of a House.....	32
3.4 The Aspect Of Malay Socio-Culture Influencing The House Form.....	33
3.4.1 Privacy.....	33
3.4.2 Family Structure.....	35
3.4.3 The Role And Position Of Woman.....	36
3.5 The Relationship Between The Malay Socio-Culture And The Architecture Of The Malay House.....	38
3.6 The Relationship Between The Malay Traditions And The Space Organisation.....	40
3.7 The Socio-Culture Of The Royal Family.....	43
3.7.1 The Royal Malay Activity Systems.....	44
3.7.1.1 The Traditions Of The Royalty For Daily Activities.....	44
3.7.1.2 The Traditions Of The Royalty For The Occasional Activities.....	45
3.7.1.3 The Traditions And Decrees Of The Palace.....	46
3.7.2 Privacy In The Kedah Royalty.....	47
3.7.3 The Royal Malay Family Structure.....	48
3.7.4 The Role And Position Of Woman.....	49
3.7.5 Social Interaction.....	51
3.8 General Review Of The Palaces In Malaysia.....	51
3.8.1 Space Organisation Of The Palace.....	54
3.9 Summary.....	58

CHAPTER FOUR: METHODOLOGY

4.1 Introduction.....	59
4.2 Reviews Of Methodology.....	59
4.3 Selection Research Methodology.....	62
4.3.1 Analytical Review of Literature, Historical And Documentary Sources.....	62
4.3.2 Analytical Review of Measured Drawing.....	63
4.3.3 Site Observation.....	63
4.3.4 Personal Interview.....	64
4.4 Selection Of Palaces.....	65
4.5 Summary.....	66

CHAPTER FIVE: CASE STUDY

5.1 Introduction.....	67
5.2 Background of Sultan Abdul Hamid HalimSyah.....	67
5.3 Background of Selected Palaces.....	70
5.3.1 Istana Pelamin (Istana Kota Setar).....	70
5.3.2 Istana Sepahchendera.....	73
5.4 The Space Organisation.....	75
5.4.1 Spatial Relationship.....	75
5.4.2 Spatial Organisation.....	76
5.4.3 Circulation.....	77
5.4 Summary.....	77

CHAPTER SIX: DATA ANALYSIS AND FINDINGS	
6.1 Introduction.....	78
6.2 Summary Of The Case Studies.....	78
6.3 Socio-Cultural Factors Of The Kedah Royal Family.....	80
6.4 The Influences Of The Kedah Royal Socio-Culture On The Palace Architecture.....	86
6.4.1 Istana Pelamin.....	86
6.4.2 Istana Sepahchendera.....	97
6.5 The Influence Of Socio-Culture On The Space Organisation Of The Kedah Palaces.....	104
6.5.1 Istana Pelamin.....	105
6.5.2 Istana Sepahchendera.....	122
6.6 Discussion Of The Findings And Analysis Of The Case Studies.....	132
6.7 Summary.....	137
CHAPTER SEVEN: CONCLUSIONS AND RECOMMENDATIONS	
6.1 Introduction.....	138
6.2 Conclusion.....	138
7.2.1 The Socio-Cultural Factors Of The Kedah Royalty Influencing The Palaces.....	138
7.2.2 The Relationship Between Space Organisation Of The Kedah Palaces And The Socio-Culture Of The Kedah Royal Family.....	141
6.2.3 Overall Conclusion Of The Research.....	142
6.3 Recommendation.....	143
BIBLIOGRAPHY.....	144
APPENDICES	
APPENDIX I: SEVEN TYPES OF OLD <i>PETUA</i> OR GUIDELINES IN HOUSING CONSTRUCTION.....	150
APPENDIX II: THE TITLES OF THE RULERS IN MALAYSIA.....	153
APPENDIX III: THE KEDAH CORONATION CEREMONY.....	154
APPENDIX IV: THE KEDAH ROYAL WEDDING CEREMONY 1904.....	156
APPENDIX V: TABLE OF OBSERVATIONNAIRE.....	162
APPENDIX VI: LIST OF QUESTIONNAIRES.....	163
GLOSSARY.....	164

LIST OF TABLES

<u>Table no.</u>		<u>Page no.</u>
3.1	Description of the Malay law and custom	28
3.2	The the types of palaces in Malaysia	52
3.3	Types of hall according to the functions of palaces	55
5.1	The Palaces in Kedah at the reign of Sultan Abdul Hamid HalimSyah	69
5.2	Building chronology of Istana Kota Setar (Istana Pelamin)	73
5.3	Chronology of the Istana Sepahchendera	75
6.1	The summary of the two palaces	74
6.2	The daily activities of Sultan Abdul Hamid HalimSyah	83
6.3	The summary of the space organisation in Istana Pelamin	121
6.4	The provisional of spaces inside Istana Sepahchendera	127
6.5	The summary of space organisation	128
6.6	The spatial organisation of Istana Sepahchendera	129
6.7	The external circulation of Istana Sepahchendera	131
6.8	The internal circulation of Istana Sepahchendera	132

LIST OF FIGURES

<u>Figure no.</u>		<u>Page</u>
1.1	Research structure	8
2.1	Kitchen outside the house of Rumah Gadang, Minangkabau	12
2.2	The privacy translation in different cultures	14
2.3	The Forbidden City, China	16
2.4	Chiyoda Castle, Japan	15
2.5	The architecture of the Siamese palace and traditional Siamese house	18
2.6	The culture as a spiral	23
2.7	Cultural changes in tandem with the built environment	24
2.8	Introduction of new material in palaces in Malaysia	25
3.1	The wedding ceremony of Malays	31-32
3.2	The external environment of a typical traditional Malay house	34
3.3	The hierarchy in Malays family	35
3.4	Hierarchy in a Malay community	36
3.5	The typical traditional Malay house according to states in Peninsula Malaysia	39
3.6	The activities and spaces in a traditional Malay house	42
3.7	The general hierarchy in a royal family	48
3.8	Examples of palaces in Malaysia	53

<u>Figure no.</u>		<u>Page</u>
3.9	Palaces within a fortress	54
3.10	Halls (<i>balai</i>) in the Malay palaces	56
3.11	Halls (<i>balai</i>) outside the Malay palaces	56
3.12	The Malay royal thrones	57
5.1	Sultan Abdul Hamid HalimSyah (1882-1943)	68
5.2	AlorSetar, Kedah	68
6.1	The administration complex of Kota Setar	88
6.2	BalaiBesar	87
6.3	Rumah Pagoda	89
6.4	<i>Dewan Tengah</i> next to RumahPelamin	89
6.5	The three sections of Istana Mak Wan Besar	90
6.6	The archway decorated with the Kedah emblem	91
6.7	The wet room at <i>DewanAstaka</i> and the floor planks	94
6.8	The ground floor of Istana Pelamin where the servants rest and sleep	94
6.9	The entrance of <i>RumahPelamin</i> projected from the wall surrounding the palace	96
6.10	The architecture of the Bangkok and Istana Sepahchendera	98
6.11	Typical Western influenced flat roof in Siam during the 1900s	99
6.12	The architectural details of Istana Sepahchendera	100
6.13	The elevations of Istana Sepahchendera	101
6.14	The terrace leading to the main entrance of Istana Sepahchendera	103

<u>Figure no.</u>		<u>Page</u>
6.15	The balcony at the second floor above the main entrance of Istana Sepahchendera	104
6.16	<i>DewanAstaka</i>	107
6.17	The layout plan of Istana Pelamin	108
6.18	The doors leading to <i>BalaiPelamin</i>	110
6.19	Interior of <i>RumahPelamin</i>	111
6.20	The interior of <i>Dewan Tengah</i>	112
6.21	The blow up plan of <i>RumahPelamin</i>	115
6.22	The blow up plan of <i>Dewan Tengah</i>	116
6.23	The blow up plan of <i>DewanAstaka</i>	117
6.24	The three sections of Istana Pelamin	118
6.25	Ground floor plan of Istana Sepahchendera	123
6.26	First floor plan, Istana Sepahchendera	125
6.27	The second floor plan of Istana Sepahchendera	125
6.28	The balcony at the second floor	130

CHAPTER ONE

INTRODUCTION

1.1 RESEARCH BACKGROUND

Palace is an official residence building for a noble monarchy or a high dignitary (*American Heritage Dictionary of the English Language*, 2000). In the Malay world, palace is known as *Istana*, built for the ruler or the king of the many states in Malaya. The ruler is known as *Raja* or *Sultan*. The ruler's consort is called as *Permaisuri*. *Astana* is a word from Sanskrit means 'place' and *Ostan* is a Persian's word means 'kingdom'. The ancient Malay called the royal residence as *Pura*. The palaces of the Malay rulers are similar to other palaces around the world in terms of its significance to the Malay society which reflect the power and status of the rulers (Abdul Halim and Wan Hashim, 1997). The Malay rulers have monarch power and ruled Malaya during the 18th until early 20th century. The architecture of the palaces reflects the socio-culture of the Malays and the influence of Islamic teachings (Abdul Halim and Wan Hashim, 1997).

The architecture of Malay palace was influenced by the socio-culture of the Malay rulers (Abdul Halim, 1985). The Malay royalty profoundly hold the *adatas* part of their socio-culture. *Adatis* a set of rules about appropriate linguistics, cultural and social behavior in a highly hierarchic society (Hafriza, 2006). The Malay rulers and royal families maintained the *adat* until the present day because *adatis* the indigenous significance of the traditional Malay socio-culture (Syed Alwi, 1986). The socio-culture of the Malay royalties is similar to the ordinary Malays but richer in tradition and *adat*. The total authority of a state falls onto the ruler and he was assisted by the

members of the royal family. The Sultan and the royal family were the first to have contact with foreign dignitaries and exposed to external influences. The exposure to western and other cultures resulted in the changes of socio-culture of the royalties and eventually the architecture of the palace. Subsequently the changes were adapted by the commoners particularly those with higher status and position. The introduction and acceptance of Islam by the Sultan was eventually followed by the commoners. The acceptance of Islam resulted in changes in some aspects of the traditional Malay *adat* which was adapted from Hinduism and Sanskrit culture (Mohd Taib, 1989). The Malays were animists before adapting Hinduism as the religion.

Rapoport (1969) noted that aspects of socio-culture namely basic needs, activity system, privacy, family structure, role and position and social interaction influenced the house form. Basic needs such as air and water influenced the specifics of windows and openings and location of houses. Activity system includes daily and occasional activities which influenced the house in general and the space organization in particular. The design of spaces of the house can promote or inhibit the function or activity in which the spaces were designed. Hillier (1996) indicated that building is highly influenced by the function and activity which translated into the space organization. Similar to the houses, in addition the palaces were built according to different functions and users as reflected by the names given. In some countries, there are summer or winter palaces other than the palaces for the princess and princesses. Some palaces were only for official and administrative matters as compared to the ones that were built as royal residence.

1.2 RESEARCH ISSUES

Studies and works by Abdul Halim (1985), Gibbs (1981) and Syed Alwi (1986) indicate that the architecture of the Malay palaces was influenced by the indigenous Malay socio-cultural factors known as *adat* and consistent with other suggestions by other authors which suggest the inter-relationship between socio-culture and the built environment in general (Baker, 1968; Altman, 1975; and Rapoport, 1969). At the same time socio-culture changes and influenced the changes of the built environment as the built environment changes in tandem with changes in socio-culture (Tipple & Willis, 1991).

Mohd Taib (1994) suggested that changes of culture are not static but always moving ahead where irrelevant aspects of culture would be left behind and the important aspects would be maintained and interact with new elements. Inter-relationship between socio-culture and built-environment is diabolical whereby changes in one component will have effect on another. It is expected that the Malay palace architecture were influenced by the traditional Malay socio-culture. Changes in the royal Malay socio-culture due to the interaction with other cultures are expected to also influence the palace architecture particularly the ones used as residence palaces. The Kedah Malay palaces in general and the space organization of the palaces in particular are expected to be influenced by the specifics of the socio-culture of the royal families living in different palaces namely the activity system, privacy, role and position of women and family structure of the royal family.

Literature reviews indicates the inter-relationship between socio-culture of the people and the built environment. Rapoport (1969) noted the importance of socio-culture as the major factor which formed a building. There are many studies related to this issue in the West. However, there is very minimal reference on this issue with

regards to the Malay socio-culture and its built environment in general. Review of literature indicates there is no study done on how socio-culture of the Malay royalties influenced the palaces.

The traditional architecture represents indigenous ingenuity of the Malay society (Raja Bahrin, 2005). The architecture of the palace is important as it reflects the socio-culture and civilization of the people. The palace also plays an important role as the centre of learning and culture (Abdul Halim and Wan Hashim, 1997). However, many old palaces were lost or were left abandoned partly due to the lack of funding for conservation and maintenance and lack of use for the present context. Based on the discussions above, there is a need to examine the relationship between the Malay royal socio-culture and the palaces in Malaysia. The undertaken study on the Kedah royal socio-culture and palaces can be considered as exploratory in nature given the limitation of available information.

1.3 RESEARCH OBJECTIVES

This research contends that socio-culture of the Kedah royal family influenced the palace architecture. The socio-culture of the Kedah royal based on the customs and traditions influenced the Kedah palaces according to the specifics of the socio-culture of the royal families. However, the socio-culture of the Kedah royal family has been influenced by other cultures. Therefore, palace architecture was also not only influenced by Malay socio-culture but also other cultures adapted by the royalty such as Siamese and Western. Based on the points presented, the specific objectives of the study are:

1. To examine the socio-cultural factors of the Kedah royal family influencing the palaces
2. To examine the relationship between space organization of the Kedah palaces and the socio-culture of the Kedah royal family

1.4 RESEARCH QUESTIONS

1. What are the socio-cultural aspects of the Kedah royal family which influenced the palace architecture?
2. How the socio-culture of the Kedah royal family does influenced the space organization of the Kedah palaces?
 - a. How do space organization of the Kedah palaces relates to the socio-culture of the Kedah royal family?
 - b. What are the characteristics of the space organization of the Kedah palaces?

1.5 FOCUS AND LIMITATION OF STUDY

The focus of the research is the relationship between socio-culture of the Kedah royal family and the palaces as the physical living environment. The research focuses on two selected palaces in Kedah which were used as residence palaces by Sultan Abdul Hamid Halim Syah and his families. The selection is a beginning of a further study about the other Malay royalty and also the other Malay palaces. It examines the socio-culture factors of the Kedah royal family influencing the palace architecture in general and the space organization in particular. There are a number of limitations to the study namely:

- a. Available information on the Kedah palaces
- b. Availability of secondary data from measured drawings
- c. The selection of palaces for the study is limited to the ones built or used during the reign of Sultan Abdul Hamid Halim Syah
- d. This research is limited to examining socio-cultural factors influencing the Kedah palaces. The other contributing factors which influenced architecture in general such as climate, geography, availability of material and technology, etc. are considered as modifying factors as suggested by Rapoport (1969).

1.6 SIGNIFICANCE OF RESEARCH

There is a limited number of works and information on the Malay socio-culture and the built environment in general. The findings from the research will enhance the understanding and knowledge on the socio-culture of the Malay royalty in relation to the built environment. It will also contribute to the theoretical understanding on the specifics of the royal socio-culture of the Malays which influenced the palace architecture. The findings from this research will indirectly contribute to the tourism development plan of the state of Kedah in promoting heritage buildings in the state.

1.7 RESEARCH STRUCTURE

The research is divided into three main stages namely research design, data collection, and data analysis and conclusion. It is organized and presented in six chapters namely the introduction, theoretical framework, literature review, methodology, analysis and findings and lastly conclusion.

Chapter One introduces the research including the research background and issues, research problem, research objectives and questions, focus and limitation of research and significance of research.

Chapter Two provides the theoretical framework of the research to elicit the research statement. It provides the basis of the research based on related theories and works on socio-culture and the built environment.

Chapter Three presents the review of literature on socio-culture of the Malays in general and the Malay royals in particular, and their relationships with the built environment namely, the traditional Malay house and palaces. It also discusses the aspect of space organization in relation to socio-culture.

Chapter Four focuses on the methodology of the research. It provides a review on related methodologies in the study of culture, behavior and the built environment in general followed by a detail explanation on the methodologies selected for the research.

Chapter Five explains the case study of the selected palaces. It gives the brief information about the background of Sultan Abdul Hamid Halim Syah (1882-1943) and the focused palaces.

Chapter Six analyses the data and presents the findings from the research consistent with the objectives of the research according to the theoretical framework of the research

Chapter Seven presents the conclusion of the research and recommendation for future research.

Figure 1.1 summarizes the stages of the research and presentation of chapters of the thesis.

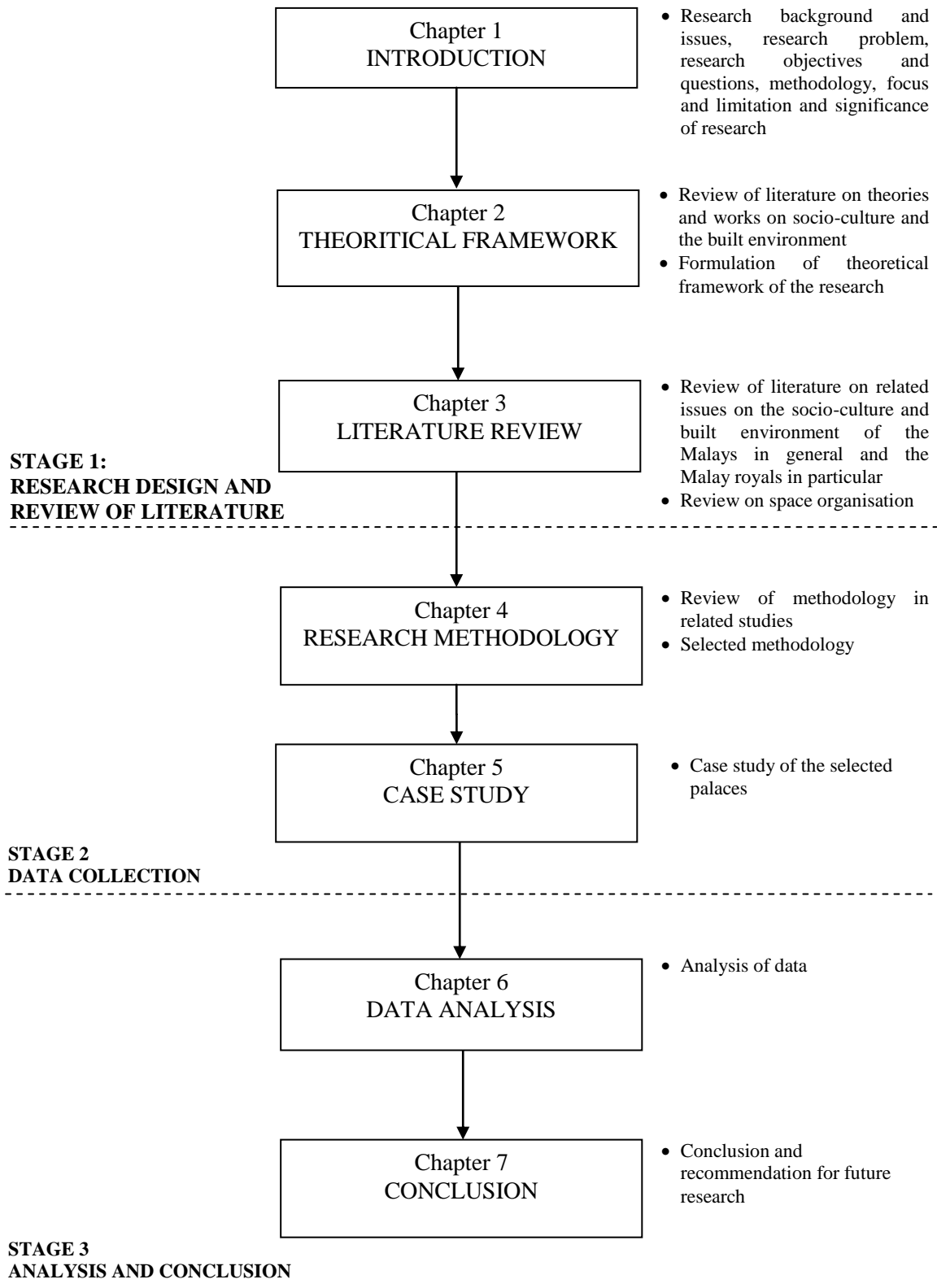


Figure 1.1: Research structure

CHAPTER TWO

SOCIAL CULTURE AND BUILT ENVIRONMENT

2.1 INTRODUCTION

This chapter is divided into two parts. The first part reviews the definition and influences of social and culture, the built environment in general, and the inter-relationship between socio-culture and built environment. The second part of the chapter provides the theoretical framework of the study.

2.2 SOCIO-CULTURE AND THE BUILT ENVIRONMENT

Socio-culture and the built environment are inter-related. The built environment is the manifestation for the needs to provide a physical environment consistent with the socio-culture of the people or users. Changes in one component will influence the other component. The inter-relationship between socio-culture and built environment can be explained by understanding both components with regards to the definitions, influences and aspects as discussed further in the following discussions:

2.2.1 Definition of Socio-culture

The word ‘society’ and ‘social’ refer to the association of individuals that grouped a relation (Kroeber, 1963). Social is relates to the society and to people’s lives in general. It also relates to the position and activities involves in people’s lives (Macmillan English Dictionary, 2002). On the other hand, culture creates behavioural norms and, therefore, knowledge of cultural context which allows one to predict, to some extent, the actions of those people in that culture (Geertz, 1973). It is transmitted

and creates contents and patterns of values, ideas, and other symbolic meaningful systems. These values and meanings shaped human behaviour and the artefacts produced through behaviour (Kroeber & Parson, 1958). On the other hand, socialization is the process in which culture is passed through generations. Thus, social and culture are basically two distinctive things but at the end they are associated and coexisted (Kroeber, 1963). Some scholars denote culture as ‘the whole of social traditions’ and ‘social heredity’ because there is no culture without society (Kroeber, 1963).

Culture is the sum of learnt beliefs, values and customs that create behavioural norms for a given society (Jin, 1994; and Curry, 2005). It has the power to influence the human behaviour and the society. In the case of the royal families, the decrees become the important part of the culture which governs the royal institution such as seen in many societies. Culture includes the traditions and customs, adapted to the environmental surrounding, power and kinship for the sustainability of communal contacts in a society. Human societies operate under the influence of cultures inherited to them from their ancestors, the earlier societies (Kroeber, 1963; and Billington, Strawbridge, Greenside and Fitzsimons, 1991). Kluckhohn (1956) wrote that culture is ‘design for living’ that constructed through historical process (Billington et.al., 1991). Social presents the communal contacts and responds which is not individual command because it is related to culture which comprises the whole society (McClure and Batuska, 2007). Thus, socio-culture can be interpreted as the way of life of a society which guides and governed their behaviours and life. According to Arnold (1869) in Jenks (1993: 21):

Culture as the great help out of our present difficulties; culture being the pursuit of one total perfection by means of getting to know on all the matters which most concern us, the best which has been thought and said in the world; and, through this knowledge, turning a stream of fresh and free thought upon our stock notions and habits.

Socio-culture is a basic and common law of a society which influenced, governed and dictated their lifestyle, daily activities and routines. Culture exists from the belief of a society towards good deeds that the consequences are also good. Culture is a terminology that has different meanings. The origin of the word culture was from Latin *cultura* meaning “to cultivate”, originally referring to agricultural technique (Billington et al., 1991). In addition, culture also is the *best* achievements and products in art, literature and music (Billington et al., 1991). In sum, socio-culture relates to the human interaction and behaviour. It gives character to the human and the society. It influences the economy, politic, history, psychology and anthropology (Inkeles, 1964), and other aspects of human lives including the built environment (Syed Zainol, 1995; Rapoport, 1990 and Hiller, 1996).

2.3 THE ASPECTS OF SOCIO-CULTURE INFLUENCING THE HOUSE

The house or residential building is the most basic of architecture as it is the first building typology to be built. Rapoport (1969: 47) noted that:

The house form is not simply the result of physical forces or any single causal factor, but is the consequence of a whole range of socio-cultural factors seen in their broadest terms.

The socio-cultural factor is a major force which influenced the built environment in general and the house form regardless of if the occupants are ordinary people or someone from a higher status such as the royals. According to King (2004), “*Housing differs in several important specifics when we compare cultures, classes, even individual households (31)*”. This is reflected in the different house form around