

# KESINAMBUNGAN KOMUNITI: ADAKAH GLOBALISASI MEMPENGARUHI KEKENTALAN BUDAYA DI KAMPUNG LAUT?

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## Abstrak

Komuniti desa mempunyai karekteristik yang unik. Ianya amat berlainan jika dibandingkan dengan kehidupan di bandar. Kesan dari Revolusi Perindustrian, kehidupan desa juga mengalami perubahannya. Arus globalisasi yang melanda seluruh masyarakat dunia menjadikan elemen budaya dan komuniti tradisi semakin rapuh. Dalam masa sama, kesedaran mengenai alam bina komuniti tradisi terhadap aspek seni bina yang wujud dalam kehidupan masyarakat tradisi amat berkurangan terutamanya bagi para arkitek dan perancang. Kajian terhadap impak globalisasi yang wujud terhadap penempatan tradisi juga sering dilupakan. Dalam masa yang sama, kesan globalisasi yang memberi ancaman terhadap kebudayaan yang wujud sekian lama akan menghakis kekentalan budaya. Satu analisis visual terhadap penempatan tradisi di Kampung Laut, Tumpat, Kelantan telah dijalankan untuk mengkaji aspek budaya yang masih wujud dan kesan globalisasi terhadap komuniti. Perbahasan teori yang digunakan akan menjelaskan hubungan budaya dan alam bina komuniti dalam menghadapi dunia globalisasi.

**Kata Kunci:** budaya, globalisasi, penempatan manusia, tradisi

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# COMMUNITY SUSTENANCE: IS GLOBALIZATION AFFECTING CULTURAL RESILIENCE IN KAMPUNG LAUT?

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## Abstract

*The traditional community has its own unique characteristics. It is vastly different in comparison to city life. Before the Industrial Revolution, village life was also gradually changing. The current stream of globalization that has engulfed the entire world has made the cultural and community lost its traditional elements. Thus, the awareness of the traditional community's architectural values inherently in the life of the traditional community is greatly diminished, specifically for architects and planners. Studies on the impact of globalization on traditional settlements are often overlooked. Hence, the effects of globalization that threatens existing cultures will erode and subsequently eradicate cultural resilience. A visual analysis of traditional settlements in Kampung Laut, Tumpat, Kelantan was conducted to study aspects of the existing culture and to further analyze as to how much of an impact does globalization have on the community. The theory used will explain the cultural and built-environment relationships of communities in the face of globalization.*

**Keywords:** *human settlement, culture, globalization, community.*

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## 1.0 Introduction

The Oxford Dictionary defines the word '*community*' as a group of people living in one place, in conventional and of importance. According to Longman's dictionary, '*community*' is a group of people living in the same area. They share their nationality and religion or have something in common. The two definitions are in line with classifying two critical elements that make up a community, a group of people living in one place and sharing their interests.

According to Lewis (1966), he saw community as a close relationship, shaped by personal relations and the nature of the relationship between the communities. Yet anthropologists such as Swift (1965) assert that natural factors and social cohesion in a village are fundamental elements to the formation of communities. The evidence can be seen in the environment of settlements with natural resources as a daily revenue generator. Contrary to the view of some modern anthropologists who think that the communities formed today are the result of social formation and income disparities in a village. The differences in the economic gap are also the result of competition between individuals and individuals other than the political system created in the area, as stated by Bahri (2001) and Wan Teh (1978).

Globalization is a process which involves human advancement and technological abridgement. In technical terms, data and information based on new global systems can be fostered through globalized-multinational corporations and often partnering with government sectors. The word 'global' will be used to designate anything which is seen to be all-encompassing, any figure, that is, which seeks to articulate or contain everything that is (Evans, 2019). While, in terms of human advancement, globalization is usually induced by mainly corporate managers in varieties of impulses either to serve shareholders or communities for the beneficiary gains of power possession and wealth. Globalization is primarily a driving force of revolution. It garners and brings improvement of spreading progression in life. According to See (2011), there generally five extensive definitions of globalization: globalization as internationalization; globalization as liberalization; globalization as universalization; globalization as westernization or modernization; and globalization aside-territorialization.

Thus, personally, I believe globalization is very much conclusive of all five components and processes. We could basically deduce based on its definition and criterion that globalization comprehensively involves several vital elements such as world compression or space/time progression, general world's consciousness as well as its interdependence intensity. Hence, this would ultimately lead to a limitless world in the likes of a borderless village. Waters (2001) states that globalization is "a social process in which the constraints of geography on economic, social, and cultural arrangements recede, in which people become increasingly aware that they are receding and in which people act accordingly".

## 2.0 The Malay Settlement

According to Alexander, Ishikawa, Silverstein (1972), "pattern" has its own language when it comes to architecture, urban planning and buildings, specifically in traditional society. Traditional people are said to be more aware of their surroundings and constitute a more environmentally productive soul (Rapoport, 1993). Patterns can be translated into physical elements such as traditional buildings, plants, and traditional appliances. All of these elements are integrated with traditional values such as lifestyle, occupation, attitude, belief and spiritual values. Physical and mental cohesion (physically and spiritually) produces a pattern of multifaceted built-environment. Thus, there is a clear distinction of community-building patterns and idiosyncrasy between areas.

Most of the traditional settlements are also located around rivers that have shallow topography. Hence, it is very apparent that most locals carry out paddy and fishery cultivation activities as a significant and primary socio-economic practice as it is efficient to adapt to their existing topographic condition. Also, settlements in swampy landscapes greatly influence traditional settlement design that has adaptations to humid soil level, tropical climate and flood problems. According to the study by Hassan and Ku Hassan (2001), traditional village settlements in Malaysia can be divided into three settlements: land villages, water villages and mixed villages. The pattern of inland settlements and water villages is based on the topographic features of the estuary and river banks. The settlement which initially runs along the river bank then leads to the land called the 'land village' while the settlement which also starts by the river then builds a raise up floor towards the water known as the 'water village'.

### **3.0 Malay Settlement Compound**

The traditional Malay settlement layout and formation is organically formed by the river (Harun & Ibrahim, 2010). The settlements were built in line with the porch overlooking the river. There are various rural areas with settlements constructed in groups and spreading individually to the more remote and rural areas. The landscape infill of the rural Malay tradition is mostly made up of coconut trees and paddy fields. Nearly every settlement area is planted with coconut trees. Traditionally, coconut trees are grown at the same time as the settlements, and each tree is planted during its seedling stages. Apart from that, the indigenous locals tend to assimilate mystical beliefs in their habitation development, utilizing asserting the dwellings of souls or spirit in their traditional settlements. Thus, this belief is continually revolving, highlighted as well as being attributed to the local designs. It can also be translated into the design for further optimization of communication tools, specifically in cultural communication. The settlements in itself are the most pivotal cultural artefact, and hence, mythology could assist further in projecting a cultural identity (Alamsyah & Wahid, 2010).

### **4.0 Community and Built- Environment.**

The city's depiction is often contrary to that of a village. The village usually provides a stimulating experience as it is accommodated with beautiful sceneries, unpolluted fresh air and relaxing ambience and atmosphere. Hence, the city is a prior product of business and exchanges of goods that resulted from the revolutionary outcome of the globalization process but now turned into an innovative centre of national wealth (Jacobs, 1970).

Most traditional settlements have their own characteristics and practices. There are several main points of reference for the village community. In addition to existing neighbourhood values, these 'small nodes' form the primary foundational construct of its community strength (Figure 1).





**Figure 1:** The daily market is a small node for the community.

(Source: fieldwork, 2019)

The historical and traditional values of community life patterns have swimmingly complement each other in creating the built environment presupposition context of the traditional community. Beginning within the space layout itself as well as the location of settlements and the surrounding area, the Malay tradition is still heavily guided by planning their daily activities to connect their usual routines which induce interaction with each other. Every country in the world considers its actions as a reflection in describing the way of life and their standard of living (Rapoport, 1993). This is often a misconception derived from the presumptions asserted. Assertions of the contriving settlements are often misunderstood. This is due to each settlement having its own unique layout pattern, which could be a referential notion to better understand the purpose of traditional architectural designs. So it could be translated into every model and to ensure that the community's sustainability and value could be intertwined in built-environment. Thus social aspects that have triggered the '*sense of community*' and sense of place or '*genius loci*' need to be maintained to ensure sustainability and sustainable development (Schulz, 1979). This is because architecture is a physical manifestation of concrete, steel and brick.

Similarly, as an architect, architecture must emphasize the value of humanity in any development (Mohamad Rasdi, 2011). In line with the concept of sustainable development that improves the quality of human life. At the same time, preserves the presence and diversity of the earth from the planning and layout aspects. In the elements of built-environment should also be maintained and preserved (Muhammad, 1996).

## **5.0 Case Study: The Visual Analysis in Kampung Laut, Tumpat, Kelantan.**

The community in this settlement which exists in Kampung Laut has its own unique and distinctive characteristics and attributes. Various zones exist with the omission of physical boundary references. In such an instance, the educational zoning, transportation, entertainment, leisure, spiritual as well as administrative areas are amongst the macro-shaped barriers (Figure 2) that exists. On a micro-level basis, it is indicative of how the boundaries were broken down by certain hierarchies: the nobles and the rulers, the clergy or the priests and the subordinates. The existence of this hierarchy is to provide a community-based social structure proposition. Although this hierarchy exists in the form of social status, it could be merged using related communal designs such as coffee shops, markets, recreational areas and entertainment as well as

establishing good and effective neighbourhood relationships in the community. Such public spaces exist in the community by taking into account community positions and activities.



**Figure 2:** The facilities

(Source: fieldwork, 2019)



**Figure 3:** Micro zoning facilities

(Source: field, 2019)

These elements of built-environment play a vital role in shaping a community of harmonically inclined traditional settlement to be established. The resulting built-environment is not just from the standpoint of placement, but it is much larger than that where the arrangement of the settlements will create a broad and intimate community. This concept of neighbourhoods can pose a very daunting challenge in terms of providing a sustaining and communal design. However, it is possible to achieve by ensuring that there is a connection and synergize relationship between each settlement. Thus, a physical boundary layer may not be necessarily required as it is sufficient to use plants in which is also a daily source of food. Social engagement and communal interaction are further enhanced by providing layouts without boundaries within these settlements. This indirectly creates a volition to form large communities bottlenecking from these small-scales settlements. The result was the formation of a village that emphasized community life through the built-environment traditional aspects.



**Figure 4:** An image of Kampung Laut, Tumpat, Kelantan (Source: fieldwork, 2019)



**Figure 5:** An informal path existence to connect within settlements (Source: fieldwork, 2019)



**Figure 6:** The Shadow Puppet, which is a popular attraction in Kampung Laut. (Source: fieldwork, 2012)

Moreover, the researcher does not see any element of physical boundaries in terms of social status or environmental aspects. Small lanes that act as pedestrian paths serves as the main link between one family and another (Figure 5). These trails are filled with trees growing around them as sunshades. Markets and coffee shops located in strategic areas act as community linkage for both men and women. Additionally, leisure places like 'sepak takraw' and badminton courts have also encompassed itself as an active community activity based medium, especially for youth in the area. This synergizes relationship can also be created through the built-environment aspects whereby the establishment of a dynamic layout can make a living community more respectful towards each other as well as unite the community in the village in the form of a hierarchical structure.

## 6.0 Globalization in Local Culture

In this globalization era, which had begun since the late 20th century, has basically integrated foreign influences to intertwine with our traditional culture; thus a more extensive preparation to fully adapt and assimilate these influences is very much required. Hence, cultural impacts before globalization must be given strident emphasis. Culture can be defined as the values that society upholds or the representational values a community has in many respects. Therefore, values and opinions are often linked to psychological aspects. These aspects of the soul are so important to realize that one's behaviour is strongly influenced by what is in their minds. Globalization in culture can also proliferate in time. This is undoubtedly influenced by the speed and ease of accessibility in terms of communication, mass media and news. This phenomenon plays a major role in contributing to globalization pandemonium. Although globalization is rapidly increasing, the accessibility towards education and scholarly documents as well as researches are very much limited to only developing countries. This could eventually lag us in aspects concerning politics, economics, social, cultural, and the arts.

However, the development of most nations, including Malaysia, is only made possible by



the very progressive movement of globalization. This is before access to data and information garnered around the world. Therefore, globalization is inclusive of basically all aspects specifically towards economics as well as cultural issues.

## 7.0 Globalization Against Culture

The city's ecosystem is considered a generator for the city to grow. After the Cold War, the world economic system changed and led to an open market system. The city community is influenced by the capitalist financial system. It moves all over the country for the benefit of one method that is acceptable to all (Shaari, 1999).

Cultural changes occur in traditional societies, which changes from a closed community to an open community. From homogeneous values to pluralism, social values and norms are one of the effects of globalization. Science and technology have changed the world in a heartbeat. International transportation and communication have eradicated the cultural boundaries and barriers of every nation. Every nation has now deemed the impacts of globalization on a certain degree. For instance, in the field of mass entertainment, the definitive spectrum of globalization has increased. We are now able to watch various international movies by satellite cable from our own homes without having to even be remotely close to where the original television station is located.

Meanwhile, other arts provided through cassettes, CDs, and DVDs from many countries have also gained our attention. These facts provide evidence of a technology-dominated country that has successfully gained power in cultural globalization, especially in the third world country. This event will impact the nature of our arts, community and architecture. Whereas our traditional arts and communities are national cultural treasures that need to be preserve. In an age of sophisticated information technology, we are being influenced by more global alternatives of entertainment and information, which may be more attractive than our own traditional arts.

## 8.0 Cultural Corrosive Technology

With the advancement of technology, we could witness the rapidly evolving cultural entertainment development. This would, however, hinder the increasingly marginalized Malay community from their daily life traditions that are laden with psychological elements. Prior to the globalization process induced by the industrialization movement, the changes brought upon the community is deeply engraving in multiple aspects. Gradually it is becoming more commercialize on a greater scale. Cultural and traditional rooted values began to lose its credence as globalization proceeds further. However, this does not entail that all of our traditional arts and community values are simply diminished. Several arts can still survive, even creatively, without being overwhelmed by the modernization process. Advances in technology have played a role in receding the traditional values; however, it



provides a more significant alternative platform of entertainment options that are more diverse for diverse communities. As a result, the public is no longer interested in the traditional arts and crafts that once were familiar with their lives. For example, the traditional shadow play master is becoming more deserted. It is very harmful because the shadow plays were one of the Malay traditional art forms that attract diversify attention locally and globally.

## 9.0 Discussion

In the perspective of this research study area, it can be seen that globalization affected the traditional settlements in Kampung Laut, Tumpat. There are various probable theories of reasons from this occurrence that can be made to why this happened, which leaves us with a few questions that can be discussed. In term of community, is it the people in the area that rejects the extensive idea of globalization and prefer to maintain lifestyle and environment they are accustomed to? In term of architecture, do they get enough exposure to the various different architectural design that can be implemented or morphed into their local buildings? In term of community conservation, is there lack of designated building layout arrangement and connectivity planning conducted or does the sporadic growth of the building layout and connectivity something they prefer? These are some questions that can be derived from this study and can be further discussed.

In the end, in the context of Malaysia, the country is undoubtedly affected by the impacts of globalization. However, the responses towards the globalization process by our nation is something to be highlighted as unconventional and approach. Especially, for traditional built environment and community. This could be clearly seen regarding our cultural identity as a globally localizing process of adapting foreign cultures are met with massive objections as to pertain our own unique and distinct cultural and traditional values. Hence, the traditional community is facing great challenges of foreign influences and westernization, which could be significantly reduced upon coalescing as Malaysians to retain our traditional and communal values. The globalization of information and culture that is taking place in the new millennium is inevitable. This is a very beneficial undertaking process and movement for a nation to uphold. It must be acknowledged that communication technology is one of the main product of modernization that is of great interest to the creation of universal dialogue. Globalization has a significant impact on traditional cultures and communities. Cultural relations through the media are informative and especially in delivering contents and data on the existence of different cultural values from different nations. The community traditional arts which comprises of different ethnicities of various regions is heavily impacted by the influence of this culture. The traditional community and built-environment also need to have better planning to maintain the existing spirit of the community.

## 10. Conclusion

Issues of environmental discrepancy need to be viewed from the aspect of development planning and environmental management. It has a very interdependence relationship with each other which includes community context. In conjunction, it is stated that the



architecture of communal society in Malaysia does not stand on its own. It has a close relationship with the local community. Modern development planning forms the environmental foundation and core in built-environment. The technical understanding of the physical development of the environment focuses on the engineering aspects and the determination of appropriate standards. Whereas cultural understanding and the needs of the community focus on economic, social, political and administrative issues. Cultural factors highlighted in this field are often the only aesthetic and moral factors of the environment (Harman Shah & Wahid, 2010). The community is also changing, which is in line with the globalization that pervades each of their settlements.

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