

The Basis of Plants Adoption and It's Application in Landscape of Malay Traditional House

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ABSTRACT: Malay home surroundings is varies in plants pattern as well as a variety of size. The plants species cultivated own their particular reasons. Malay house environment is so harmony with humans, Mother Nature also culture relationship has visualise a unique environmental design. In this accomplishing research, it will provide an understanding of plants adoption of Malay house environment. Environment factor and socio-culture dominates planting pattern of Malay house environment. The cultivated plant species purpose is not only for beautifying the view only but also involve food, medicine, cosmetic, belief and also aesthetic values factor. This research use Paine and Taylor approach that emphasize four factors of nature, culture, view and meaning to obtain wider range of vision from informants in this field to provide a wider point of understanding in comprehending plants adoption pattern. The environment of Malay society life is much near with Mother Nature has influence plants landscape pattern at their home yard/ lawn. The plants selection planted were much influenced with Malay society's lifestyle.

Keywords: Physical features, Sense of Place, Prayer room, Signs, Decoration, Activity

INTRODUCTION

Plants utilisation in Malay community often been referred to by the former researchers. The usage of plants in Malay society is closely related to the environment as well as their culture from the aspect of plants application for the objective of medication, belief, food and others. Condition of Malay traditional house environment is more in natural form become the question of how is the real picture of Malay landscape. It becomes the question in viewing the guidance of adoption, application and organisation of the plants used in the landscape of Malay traditional house. According to Abdullah Hadi & Julaihi (2010) there are three main elements in forming the understanding and application of Malay lawn which are:

Informal environment;
Implicit identity;
Phenomenon of floating space;

Space distribution is formally applied in environmental management approach nowadays by specialize a space by separate construction elements or activities by creating space or by growing plants or to isolate it (Abdullah Hadi & Julaihi, 2010). This difference could be noticed in Malay community that space division is informal. Malay landscape yard seldom provide that kind of space division as their surrounding has mostly including more nature elements.

In exhibiting the implicit identity, approach of Malay traditional community in their surrounding design is more in form of metaphors and concealed. Traditional culture of Malay community is more concern of the environmental function along with Malay traditional community's daily activities (Abdullah Hadi & Julaihi, 2010).

For phenomenon of floating space, Abdullah Hadi & Julaihi (2010) described that many idea of traditional Malay were displayed about space through their tradition. Many

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presentation of their culture concept is translated into songs, myth, cosmology and also motifs. Therefore, the usage of rhymes, poems, songs, seloka¹, sculptures, writings and others, many is seen describe Malay traditional culture and community environment.

With these three elements of comprehension of Malay traditional environment utilization, the basis of plants selection in Malay surroundings could be evaluate from the aspects of nature, culture, view and meaning.

MATERIALS AND METHODS

This research is carried out to identify the basis of plants adoption also its application in landscape of Malay traditional house. Research paradigm in this research involves qualitative method as whole. Application of qualitative method in this research is very eligible due to the acquired data are more complete, clearer and exact in explaining the acquired information without blockade of certain questions. It enable researcher provide descriptive relating the acquired data from the research made perspective. Research method in this research is by utilizing theory and approaches. In this research, the acquired data will be describe in form of descriptive and analysis. The acquired data is not widely applied the statistic software method. N-VIVO software aid is used in assisting analysing the acquired data more accurate and fast.

Theory and Approach in Primer Data

Perspective theory applied is assimilation theory approach. Assimilation theory is utilized in order to describe the process of acceptance of a foreign culture trait by a community, in which evaluation and reception process of a culture. The one culture trait will be accepted for practice as long as it has no contradiction with local values of a community. As there is compatibility, the culture trait will be assimilated with local community lifestyle. In the research that have been undergone, the focus of the culture trait for plants selection in Malay landscape.

Paine and Taylor Approach Selection

Model method used is based on Paine & Taylor (1995) approach. This approach is applied to assist the researcher as the clue and reference in overall of a culture landscape.

Nature: The effect upon Mother Nature and the continous changes.

Culture: Human effect or interaction with the surrounding nature.

Observation: Visual perception toward landscape by the expert or the experience one.

Meaning: Landscape definition for the personal or the group.

This method provides aid in gaining the information qualitatively and suitable to be utilized for areas that own strong culture element also their own nature element. This model is appropriate to apply in this research which covers factor of the surrounding, the culture, the visual, the meaning to visualise

Malay culture elements in plant selection for Malay landscape. Academic research including research obtained from journal, book, article and past research are the source from secondary data. This process includes combination of academic data research, data collection and data analysis to reach research result.

Tool /Instrument in the Research

To use Paine & Taylor (1995) approach also theory as research methodology, data collecting process in this research involves three techniques which are observation technique, interview technique and document research. These techniques are very suitable in data and information collection of the undergoing research. At earlier stage of the research, the researcher provides concentration toward research area observation. The proceeding of observation process includes three stages which are public observation, specific observation and exclusive observation.

Besides applying observation technique, the researcher also utilises interview technique. This interview technique is necessary in this research to obtain information that could not be acquired through observation. Interview is made upon the involved academician as the informant that could provide explanation of issues in the research question. The presented questions toward the informant are the open questions. The purpose is to make the informant easily gives more crystal clear and free suggestion or idea in offering information to the researcher.

The accomplishment of interview technique toward these informants is executed on three different stages as it was stated by Ramle (2001), which is public interview, specific interview and exclusive interview. The following are the interview that was done by the researcher to the informant:

Public interview: Public interview is carried out by bring forward the same question to all the interviewed informants by the researcher. This public interview is more into public questions in form of suggestion and current idea.

Specific interview: In this specific interview, researcher will provide question related to the issue and also question in the research. This interview is executed on the chosen informant base on their own field to gain certain information and data.

Exclusive interview: For exclusive interview session, the researcher interviews significant informant who has specific knowledge, accurate and related with the research question to gain more specific data.

The researcher also makes reference of articles from the past researcher to obtain additional information also as a part of basic data in this research. Interview on the informant is done by individual and the interview process is progressed until the given information reach saturated stage as the given answer by the informant with another informant are the same and there is no more differences of the other providing information among the informants (Abdul Hafiz, 2004). Among interview questions scope are as below:

What basic for the application of plants in Malay landscape design.

What local plant that could extrude Malay element in Malay landscape.

How far the current Malay landscape could shape the surrounding that based on Malay culture.

Are Malay landscape with Malay culture could be assimilate with socio-culture of local Malay community.

Data Collection

Data analysis could be executed after all the collected information and data for this research are sufficient. All the acquired data through observation, interview, also note and others is collected. The informants will provide answers from their point of view and data from this interview will be collected until it reaches saturated level.

Data Analysis

The acquired data and information analysis is analysed by using the assistance of N-VIVO software. Observation on research base also analysis result from N-VIVO software is viewed together to obtain research result. Writing of printed materials or library reference is utilised to offer consolidation or security to the researcher's fact to explain the discussed issue

RESULTS AND DISCUSSION

Characters of Malay House Landscape

The concept of space architectural of Malay traditional house is closely related neither external space nor surroundings of Malay traditional house (Nur Huzeima & Suriati, 2010). This matter could be seen from the method of plants layout also species of plants at every different space with space position of the house. It is said by informant (R1), what is seen in the landscape of traditional Malay is what we can see in Malay settlement. The surroundings of Malay traditional house are much related to activities in the house. The traditional house of Malay is still utilising traditional values in the application of natural resources among the rural community or the elder generation. According to a statement from informant (R1), most of Malay landscape is indirectly exist causing the surrounding people did not realise the existence of Malay landscape that are more in natural form as asserted by him/her:

"Landscape of the ancient society was not designed, they did not design. However, they did think which part to do layout of the plants/crop at a part of their home. They just did not know the meaning of landscape designing. The word landscape did not exist yet during the time. The past is different, nowadays another. Therefore, what they did is actually the same as landscape designer/landscape architect."

Characters of traditional landscape of Malay not proposed in form of guidebook, causing the questions about the existence of Malay landscape. The character of Malay landscape that is more in form of nature obscures the points of presence in our surrounding. The blur boundaries in Malay landscape

complicate the determination the place of boundaries and limits of the landscape. Raja Bahrin Shah (1988) also states the marking boundaries of the area are frequently not accurate and the marking also not clear. According to Anisa et al. (2012), although the boundary is not clear, however, the "core" of the overall composition of this area can be seen. Although there is no clear mark for the area mark, but it is seen as an agreement in accordance with their respective functions as it is also said by Longuet (2007). Yuan (1987) also did state that, it is difficult to identify geometry guideline in landscape layout of Malay traditional landscape, because it is decided by the network of social, culture and also life style of Malay community there. This matter has the same opinion with the informant (R2):

"The problems in Malay landscape, there have no wall. So the boundary is not clear and fuzzy, so there for, if you ask me where should be the specific tree should be plants, it quit difficult. Some time, you can see mangosteen trees, sometime in the front, most of them, plants in the orchard. Logically should be in orchard. So, why do people plant it? Some time there have no reason, just I take this plant from my grandfather, then I plants in my front yard. There is no spatial planning (carta atur)² say that it should be here or here."

Furthermore the crops grown are averagely involving fruit trees. The boundary is set only by growing plants as the area mark. Notwithstanding the mark that has domain characteristics such as river, trench also was utilized (Anisa et al., 2012). Many of Malay landscape involve natural environmental and most of the plants are fruit plants, ulam-ulaman³ (Malay salads) and herbs. The informal organisation of plants cause no specific fixation is made to state the plants positioning or organising in Malay landscape. It just likes what has been state by respondent (R1), which is:

"What we see in those villages, that is the real Malay landscape. So, it did exist. But, due to the reason of their existence is naturally, so people are unaware of its existence. It is not designed."

For Malay community, plants in the environment of their house are more likely to meet their needs. Nevertheless, it does not mean that Malay landscape did not have flower plants. The utilization of flower plants also was many used in Malay landscape. Among them is *Cananga odorata* (kenanga), *Bougainvillea* spp. (bougainvillea), *Jasminium sambac* (jasmine) and many more. Due to the tropical climate factors, the production of bright colour flowers such as bougainvillea is not too encouraged and most the soft colour flower plants are not from Tanah Melayu⁴ during the time. Today, the flower plants which produce bright colour flower mostly are imported to Tanah Melayu (now is Malaysia) by the Britain. This was asserted by informant (R2) as below:

"If it is green, we have tons of green in Malaysia. Majority of our plants are green. But, I don't think it should be specific colours. When God created tropical trees, He created vary few colours, because to create colours it's take the plant to certain huge of lights. That's why; the British bring bougainvillea

(Bougainvillea spp.) because we don't have colours. So, stay as what it is. That's what the biology and natural ecosystems in that place performs. But, we have a lot of birds. This all thing can associate with that plant. That is the part of landscape that people should entire with."

The difficulty in deciding Malay landscape also happens because the factor of colonialism in which many of foreign plants is taken into Tanah Melayu at that time. So much until it is well blend within the Malay community and is seen as one of the plants in the Malay landscape. According to informant (R2) about this matter is as below:

"In landscape architecture, we call it adaptation species, meaning, that has been long with us, we feel it's ours. We call it, adapted species. But if you look as native, they are not native, they are not original."

Observation has been made by the researcher, the record of plants species application in Malay landscape many has shown the application of exotic plants (not the native plants) such as Hibiscus rosa-sinensis (hibiscus), Bougainvillea spp. (bougainvillea) and many other species. Due to the conditions of these plants that has been long used and it has indirectly makes it as one of the species to bring Malay landscape into prominence. Although the cultivated plants are not organized in fix orders, but in general, the characters is still could be seen clearly. The following opinion is of informant (R1) about Malay landscape characters:

"For us to recognize the character of Malay landscape is, there is lawn in front of Malay house, the lawn is one of Malay landscape characteristics. So, how are the characteristics of the lawn of Malay landscape? The characteristics are an open space. Usually there are no crops/plants in the middle of the lawn; commonly the crops/plants are cultivated at the side of the lawn, at the side of the house, near the stair, near the

loggia/porch. The purpose of this lawn is for the intentions of wedding, mutual aid, silat⁵ and other activities. At the same time, the existence of this lawn could stand out our home. That is the role of the lawn. In Malay lawn, the plants are frequently planted at warm area. 80% of the flower plants are plant at the front yard. That is a character."

Anisa et al., (2012) did mention the same thing in which, the open space are almost at every Malay house. This space serves as an active area for family and also community activities to be done here. Malay community use space of their yard as function of banquets, celebrations and cultural activities such as top-spins play, sepak takraw⁶ and many more. Most of their social activities are done at their own yard. Social activities like these are the strong element in describing the identity of Malay landscape Anisa et al., (2012). Besides that, the cultivated type of plants/ crops at this area is also different than the other area which is colourful plants is utilised. Generally, there are four yards/lawns that are normally seen in Malay landscape in Malay home that is the front yards, backyard and the right also left side yard.

Despite no fixed organisation or arrangement for the plants/ crops at every yard/ lawn, however, the type of plant cultivated is clearly could be differentiate with another yard. Hedgerows frequently planted nearing the house and the big trees are grown quite distant with house position. The reason of the significant of plant size accordance is made is the compatibility of the plants themselves rather than having its specific purpose. The following is the informant opinion about plants accordance that is cultivated at the yard of Malay house:

"Why mangosteen should be plant in front and close to the house? The logically, Malay house are from wood. They have gutter, so that, the rain fall into the gutter, and from the gutter, they collect it in a concrete pond or pool to collect it. When

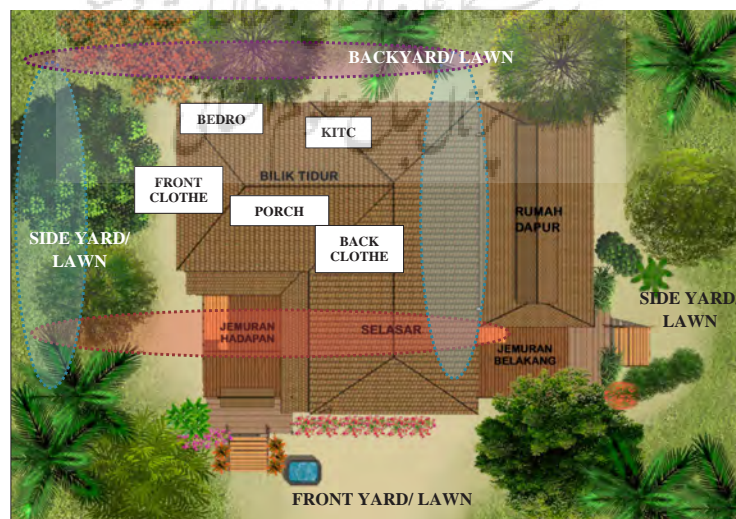


Fig. 1: Space composition plan for landscape of Malay traditional house.

enter into the house, so that you can use the water to wash your feet. So, therefore the water you don't have to take from river. If you plant this tree (mangosteen), near the house, the leaves fall onto the roof and into the gutter. So the gutter would be stuck. It will be no flow water into the gutter. That's quite a logical reason right? Meaning that, you should not plant near to your side yard, always in the orchard or at the back side. But, sometime you also can see that plant on side."

The application of Malay landscape is not limited at the front yard and side yard only, but also involves kitchen part of the house. It could be seen at how Malay community relates kitchen's necessity crops in their home landscape. Cultivation pattern in the kitchen is inherited from their ancestor became a symbolic in the kitchen part (Anisa et al., 2012). Even though there is no specific organisation in specifying the position of kitchen plants, nevertheless, the variety types of these plants/ crops and herbs have made it an attractive landscape view.

Most of these plants are cultivated by following the appropriateness of its ecology condition. Plants/ crops like *Pandanus odoratus* (pandan), *Polygonum minus* Huds (kesum), *Zingiber officinale* Roscoe (ginger) and others need a good water system. Therefore, the plants/ crops are planted near the puddles of water from kitchen waste (Anisa et al., 2012). It also indirectly, the waste of rice and food in the puddles became food source for the livestock such as chicken and ducks also as organic fertilisers for the cultivated plants/ crops. It indirectly provides a good ecosystem.

There is much variety of cultivated plants/ crops around the landscape of Malay house. According to Bodeker (2009), most of the plants/ crops species utilised by Malay community are almost the same as the native community because the natives has high wisdom of plants also respect them as Mother Nature treasure which is inherited from their ancestor.

Plants Selection in Malay Landscape

Almost every family in Malay community grow some plants to satisfy the claim of their need. This scenario did not describe Malay community as individualistic, but tends to glamorise them as modest in which the grown plants are incline into satisfying their economy necessity tradition (Zaidi Saidi, 1998). The cultivated crops are normally from variety types and functions and it is indirectly form the basis of plants adoption in Malay traditional landscape in which their life style has contributes to the determination of species category in the landscape by every residence owner (Anisa et al., 2012). For example, the ancient Kelantan's Malay traditional house, the roof is made of nipah (*Nypa fruticans*) leaves. The floor or the wall is made of woods or some of them from bamboo weaving. Vegetable, ulam-ulaman and fruits are the outcome from their own crops (Zaidi Saidi, 1998). According to informant (R1), the utilisation of plants could be divided into five basic general usages. The following are as below:

Foods

Cosmetics

Medicine/ herbs

Belief

The necessity of social/ utility

Foods

Food is the most important elements in associating the relationship between plants and also mankind. Therefore, the cultivation of plants in Malay community is generally more focused on food necessity (Normiadilah & Noriah, 2012). Among the plants/ crops species that could be seen are the example of plantation of *Garcinia mangostana* (mangosteen), *Musa* spp. (banana), *Cocos nucifera* (coconut), *Artocarpus integer* (cempedak/ jackfruit), *Artocarpus heterophyllus* Lam (nangka/ jackfruit), *Mangifera* spp. (manggo) and many more. This point is referred to by the informants (R2) as:

"I will say that, when we talk about Malay landscape, Malay landscape is about food, food related to the plant, and plant related to fruit."

For every house, the plantation of trees that are food source become a vital necessity by considering Malay community culture that rarely buy the basic ingredients for the kitchen needs. Most of menus of Malays use raw materials in their surrounding area (Anisa et al., 2012). Plants/ crops such as *Zingiber officinale* Roscoe (ginger), *Alpinia galanga* (galingale), *Polygonum minus* Huds (kesum), *Pheoameria imperialis* (kantam), *Pandanus odoratus* (pandan), *Cymbopogon citratus* (lemon grass) and many more are mostly used in daily menus. Most of these plants/ crops are grown at the backyard and some of them also for medication purpose. Most of these cultivated plants are consist of variety of size from small to medium.

Fruit plants especially are not the focus as food source only but also indirectly as present for the guests that come to visit their home as well as the shed. This scenario has become the Malay community culture to give present that normally are fruits to give to the guests. This was stated by informant (R1), which is: "Why trees that have function are grew at the house lawn? For example fruit trees, vegetable and so on? Did we notice, if we visit the villages, as we was about to return home, the villagers will present us gift, tie of the gift is a figurative/symbol. In Islam, gift is one of sedekah' or present, the given gift normally is something we can get from lawn of the home such as fruits taken from the trees cultivated at home environmental."

Besides that, food source are not limited to fruits only, but also ulam-ulaman as Malay's dietary source. Among the cultivated ulam-ulaman are *Piper sarmentosum* roxb (pucuk kaduk), *Cosmos caudatus* (ulam raja), *Centella asiatic* (pegaga) and many more. Some of these ulam-ulaman plants are not directly grow, but it grow on its own. There are also fruits, young shoots also certain parts of the plant can be used for cooking purpose. For example, nangka/ jackfruit (*Artocarpus heterophyllus* Lam) or the young banana (*Musa* spp.) (unripe), heart of the banana plant and many more are used to make several types of menus. As we observe, Malay society wisely harness everything in

their surrounding and the basic of the grown plant adoption are more concentrated for food needs.

Cosmetic

Malay community especially the females have their own way in dress up and decorate themselves. Most of the cosmetic used are mostly from plants source. Some of these plants could be obtained from the surrounding of Malay landscape. For example, plants such as Aloe vera or known as lidah buaya, Tamarindus indica (tamarind), Zingiber officinale Rose (ginger), Lawsonia inermis (henna) and other. According to the research accomplished by Aishah & A Aziz (1995) implies that plants and culture interplays/ influences one another, in which culture determines plants species that is to be used for decoration, medication and other purpose.

There are some of these plants used for cosmetics are influenced by culture for example, the usage of henna on the wedding day are the impingement of Hindu. Besides that, water from decoction of henna is also used for healthy purpose. Normally, plants that are utilized as for cosmetic and medication are not much differ. The application of plants in cosmetic could also be used for medication purpose. Among them are Eurycoma longifolia (tongkat Ali), Curcuma zanthorizza (temulawak), Zingiber zerumbet (lempoyang), Centella asiatica (pegaga), Merinda citronella (mengkudu), Labisia pumilla (kacip Fatimah), Orthosiphon stamineus (misai kucing) and Andrographis paniculata (hempedu bumi) (Abdul Aziz et al., 2005).

Besides that, the application of perfume also was extracted from most of the plants. The ancient Malay community combines variety types of fragrant flower to produce perfume. Frequently, the flowers are obtained from their home environment and also at the surrounding area. Some of the plants usages are also for bath purpose to boost facial beauty of the bride-to-be.

Medicine and Herbs

Malay society is very well-known of the usage of traditional medicines and herbs. Plants for the purpose of medicines or herbs could be obtained from the home environment or at surrounding area. According to Normiadilah & Noriah (2012), the result of the accomplished research, plants for medication purpose are a part of wisdom and also practice in which already exist and has bind with the Malay community culture that cover the aspect of healthiness and also curative. The accomplished research has list down 200 types of disease that could be cure with the usage of plants that can be obtain from the surrounding of Malay society's home (Azahari, 1994).

The application of herbs plants or for the purpose of the medication is utilised not only for individual needs, but it also closely related to occupation as the healer or witch-doctor who needs a certain plants to gain fruits, flowers or certain parts of the plants for medication purpose.

The ingredients are usually obtained from the home surrounding, for example white hibiscus leaves is used to smooth woman's

period cycle as well as cure blood pressure disease. Besides that, the application of lime, flower from certain trees are frequently used by the healer or the witch-doctor for curing. This was expressed by informant (R4) which is:

"If the flowers are used for flower bath, the rose water, for me, if it is only used as medication attempt, it is not a problem."

Among the plants used in faith healing ceremony to recover the patients such as Main Teri8 in Kelantan are as *Oryza sativa* Linn. (paddy), *Piper betle* Linn. (betel), *Areca catecu* Linn. (areca), *Curcuma domestica* Valetton (turmeric), *Michelia champaca* Linn. (cempaka), *Canangiam odoratum* Bail. (kenanga), *Jasminum sambac* Ait. (jasmine), *Mimusops elengi* Linn. (bunga tanjung), *Styrax benzoic* Dryander (incense), *Cocos nucifera* Linn. (coconut) (Aishah@Eshah & Abd Aziz, 2012). Nonetheless, types of plants and its usage are different based on the curative ways.

Besides that, there are many specialised researches was accomplished in studying plants in context of Malay environment to cure disease related to woman (Aishah@Eshah & Abd. Aziz, 2011). This matter explains the understanding of plants usage in context of medication among Malay community is very wide. Most of the plants species made as medicine could be acquired at Malay landscape either naturally grow or planted. Most of these plants are not limited to a certain purpose only. But, there are other applications, for example lime is certainly grown for the purpose of flavour enhancer in cooking. It is also used in faith healing ceremony for curative purpose.

Belief

Before the appearance of Islam to Tanah Melayu, Malay society was once advocate the belief of animism and also religious of Hindu-Buddha. After Islam was disseminated among Malay community, the past beliefs were advocated by the ancestors are not all disposed, and some of the beliefs are still practiced in Malay society life until today (Haziyah, 2004). It was supported by the opinion of Anuar (2006) in which daily manners and behaviour of traditional Malay community was many decided by the manners practice such as Undang-undang 99, Tajul Muluk and Adat Papatih as well as teaching from al-Quran and also hadith. According to Zainal (1994), he states that customs or 'ritual' are a part of Malay identity. The usage of natural resources is a part of custom and ritual event are practiced by the traditional Malay community. This matter was supported by Normiadilah & Noriah (2012) which, Malay community culture has a very complicated relationship between the tradition and also current culture, in which plants or herbs were cultivated in around the house of Malay community not only for medication and curative purpose, but also a part of them are also related to culture as well as to the beliefs.

Among the beliefs are still practiced are the prohibition of *Asplenium nidus* (lansuir) plantation because it is believes the tree is lansuir ghost's domiciliary. There is half of the informant state that according to Malay's belief, there are some

of the trees are not suitable to be grown in front of the house because it brings negative things such as Manikara sapota Mill (ciku) tree and trees that produce white sap cannot be cultivated at the front yard. According to (R1):

“Any tree does not call the spirit to come except the environment or the condition of shady tree, shadowy, cold at a hot place, could attract the spirit to stay there.”

As well as the ancient Malay society's beliefs of paddy spirit that are needed to be exclaim to obtain good harvest product. The following was said by informant (R2) that is:

“I will say that, when we talk about Malay landscape, Malay landscape is about food, food related to the plant, plant related to fruit. You see, first is the most important plant in Malay believe is rice. Because, so much people put the value about rice, there for, rice is own soul (semangat)⁹. If you want to go to paddy field, you must respect the soul of rice, the spirit of rice, you cannot speak loud in paddy field, if you speak loud, you offend that spirit.”

Paddy is also assumes as important plant in Malay community because it is their staple food (Laderman, 1996). Besides that, paddy is also classified as super-culture plant because paddy is believed has energy, spirit and also miracle (Aishah@Eshah & Abd Aziz, 2012). One of the incantation calls for the paddy spirits is as below:

“Ni, bapa (ayah atau ibu), mari nak beritahu, dua-tiga hari (esok atau lusa) lagi bapa nak datang ambil bawa balik ke rumah, jangan terkejut tergepar apa-apa.”

("I (father or mother) came here to let you know that in two or three days later, I will (father or mother) come here and get you all back to my house and please do not be surprised any emergency.")

The Malay society believes that, if the taboo were cross, the effect will cause the paddy to deficient or disease could easily attack the plant. Therefore, the Malay society believes that by worshipping this paddy spirit, the results are paddy will increase and the disease will decrease all at once they will obtain lots of the harvest product. Also, through the faith healing ceremony for the purpose of medication and also healing are very popular among the tradition of Malay society. Most of the accoutrements and medicine in the faith healing ceremony owns elements that is feared by the spirit and also could raise the witch-doctor spirit and strength to cure his/her patients. Some of the plants usually used for faith healing ceremony like Main Teri are *Oryza sativa* (paddy), *Piper betle* (betel), *Areca catecu* (areca), *Curcuma domestica* (turmic), *Styrax benzoin* (incense), *Michelia champaca* (cempaka flower), *Canangium odoratum* (kenanga flower), *Mimusops elengi* (tanjung flower), *Jasminum sambac* (jasmine) and *Cocos nucifera* (coconut) (Endicott, 1981).

Other than that, the application of certain plants species such as the lotus as well as the application of yellow colour is influence carried by Buddha religion (Ku Zam Zam, 1989). Based on informant (R4), Malay society is still carried away by these superstitious related with the plants such as kemboja flower

cannot be sowed at the front house because it is believed the plant is for the cemetery only, as well as langsuir tree that related to langsuir ghost.

Society and Utility Needs

One of these important matters in describing Malay landscape is no wasting concept is not happening. It includes the utilisation of Malay landscape from society and utility needs concept in the society. For example the usage of pandan leaves (*Pandanus odoratus*), its usage is not only for cooking purpose but also used as daun rampai for bang trimming ceremony, finish the al-Quran, wedding and other ceremony among the Malay society. As we see from another aspect, fruit trees are usually cultivated at the front yard for it had become social place for the surrounding neighbours. Usually, there are table or platform at the front yard located under the tree such as mango, guava, cherry and others (Abdullah Sani, 2006). With the existence of the tree shade, it provides a healthy social environment along with the neighbours. These relax while chatting activities are followed by fruits eating from the table or platform under a tree or fruits plucked from trees at the front yard. Other than that, Malay house is also shade with big trees, shade and tall will provide more comfort during the scorching hot weather especially in the noon (Yuan, 1987).

Besides that, the cultivated at Malay home yard not only for the owner's necessity, but also become an alternative either as present or gift for the guests whose come visit. This matter has become a social need of how to celebrate guests whose come visit the house. It is said by informant (R1) as following:

“Why trees that have function are grew at the house surrounding? For example fruit trees, vegetable and so on? Did we notice, if we go the villages, as we was about to return home, the villagers will present us gift, tie of the gift is a figurative/symbol.”

Every tree layout cultivated at Malay landscape has particular calculation and positioning. For example at the front lawn, the front lawn is left with some space and big trees were evaded for specialised objectives. As it is viewed from the used space perspective, the front lawn is left commodious for the aim to facilitate social activity done such as children playground, banquet feast, rice drying area and many other functions (Anisa et al., 2012). This is said by informant (R2):

“People don't plant in front, because in front is the place that children like to play. Because Malay garden doesn't have grass, just dust. They sweep every day so that grass doesn't chance to grow. But, when you plant mangosteen, the root will come out from ground surface, so that children cannot play. So that, it shouldn't be at the front, it should be at the back. It's about functional or practical thing. Think as routine, daily needs”.

CONCLUSION

The environment of Malay society life is much near with Mother Nature has influence plants landscape pattern at their home yard/ lawn. Culture, belief, values, view brought will

strengthen the signification of plants adoption to be plant at their home landscape. Even though there are external elements or influences were brought in Malay society culture, nonetheless they are well assimilated in Malay society culture. The plants selection planted were much influenced with Malay society's lifestyle. Almost all of plants grown, neither from the aspect of flowering plants, small nor large should be well used for everyday use and also for other requirements. The cultivated plants are normally taken from their surrounding and also suitable to live in climate condition as well as its positioning at area of Malay home. Nevertheless, there are plants brought by the former colonialists were grown long ago and has blend with the yard landscape of Malay house.

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ENDNOTES

1. Seloka: Malay classic songs
2. Carta atur: Official layout
3. Ulam-ulaman: Malay salads
4. Tanah Melayu: Old name for Malaysia
5. Silat: Malay martial arts
6. Sepak takraw: Malay sports
7. Sedekah: Charity
8. Main Teri: Malay entertainment
9. Semangat: Spirit

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