

## **Historical Sites and Their Relationship to the Natural Heritage as a Factor in the Formation of Traditional Malay Settlements in Sulalatus Salatin**

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**Abstract:** Historic Sites Or Historical Areas Are A Significant Legacy That Are Considered Part Of The Human Cultural Heritage Derived From The Combination Of Either Human Outcomes Or Natural Result Or A Combination Of Both, Such As Archaeological Sites That Illustrate The High Historical Value, Aesthetics, Ethnology Or Anthropology. Historical Sites Also Have Links To Natural Heritage, Which Is A Natural Heritage Covering A Wide Range Of Biologically And Richly Landscapes With Scientific Records Covering The History Of Earth's Development And Life Involving The Development Of Human Civilization Which Is Largely Controlled By Human Capabilities Utilizing These Resources. In This Context, The Historical Site Shows Its Relationship With The Opening Of Settlements As Described By The Malay Historiography Texts, Such As *Sulalatus Salatin* By Highlighting The Use Of Natural Resources By Traditional Malay Societies As Resources On Historical Sites In Forming Natural Results And Human Results. Therefore, Through The Text Analysis Method, This Paper Will Examine The Historical Sites Contained In The Malay Historiography Text As Well As Show The Use Of Natural Heritage As A Source Of Historical Sites As A Settlement Area Thus Reflecting The Development Of Traditional Malay Civilization. Overall, The Environment Plays An Important Role Either As A Measuring Stick, A Source Of Material Or Impersonation In Forming A Historical Site.

**Keyword:** Historical Sites, Natural Heritage, Natural Result, Human Outcome, Nature, Historiography Text

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Date of Submission: 16-04-2018

Date of acceptance: 02-05-2018

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### **I. INTRODUCTION**

Historical Sites Or Historical Areas Are Significant Legacies Considered To Be Part Of Human Cultural Heritage. According To National Heritage (2012), Historical Sites Are The Combined Result Of Either Human Or Nature Work Or A Combination Of Both, Such As Archeological Sites That Illustrate The High Historical Value, Aesthetics, Ethnology Or Anthropology. This View Is In Line With UNESCO (1995) Statement That Describes Historical Sites As Combined Works Of Human Outcome With Nature, An Area That Includes Archaeological Remains And Has An Important Value To The Aspects Of Persecution, Culture And Science. As Such, The Historical Site Is Summarized As An Area Born Of Historical Heritage Either Natural Or Human Result Or A Combination Of Both That Reflects The Characteristics Of Persecution, Culture, Aesthetics, Ethnology, Anthropology And Knowledge In Revealing The Cultural Heritage Of A Society.

In This Context, Historical Sites Clearly Have Links With The Natural Heritage, Which Is A Natural Heritage Covering A Variety Of Biology And Landscapes (Ibrahim Komoo, 2017: 10). Moreover, Each Heritage Is Unique And Cannot Be Reproduced Anywhere And Anytime (Ibrahim Komoo, 2017: 10). The Illustration Of The Fact Is That It Clearly Demonstrates The Inherent Heritage Properties. This Is When Significant Legacies Also Have A Purity Value That Cannot Be Falsified Either Physically Or Indirectly (Henry Cleere, 1984: 4-5). In Addition, The Environment Which Is Also A Natural Legacy Has A Symbol Of

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Civilization And The Common Value Of Society Rich In Scientific And Aesthetic Values That Needs To Be Scrutinized And Inherited To Future Generations. This Scientific And Aesthetic Value Is Identified Through A Record That Shows The Historical Development Of The Earth And Its Life In Connection With The Development Of Human Civilization, And Even This Development Is Largely Controlled By Human Capabilities In Utilizing Geological Resources Based On Time (Ibrahim Kamoo, 2017: 10).

In This Connection, The Natural Heritage That Include Geology And Biology Demonstrate Their Relationship With The Opening Of Settlements As One Of The Development Of Human Civilization, Such As State Or Country, Thus Demonstrating The Capability Of Contemporary Humanity To Utilize The Geological Resources Involved In Forming A Settlement. This Is Essentially Identifiable Through Research On Historical Sites, Which Are Evidently Derived From A Combination Of Two Elements Or One Of Them, Which Is Natural Or Natural Or Human Or Human's Work. In The Early Days Of The Establishment Of The Malay Kingdom, Thus Its Civilization, The Natural Legacies Played An Important Role In The Formation Of Settlements Which Were Then Regarded As Historical Sites Due To The Inherent Characteristics Of Culture, Aesthetics, Ethnology, Anthropology And Knowledge In Revealing The Cultural Heritage Of A Society.

At The Same Time, Historical Sites Contained In The Nature Of The Historiography Cannot Be Attributed To History. This Is Indirectly Related To Traditional Malay Works, Especially The Malay Historiography Texts Such As *Sulalatus Salatin* As A Work That Describes The Malay Society's Prejudice, Thus Displaying The Image Of The Civilization Of A Race And The Sketch Of Civilization Of The Malay Community (Mana Sikana, 2003: Xiv). UNESCO Also Emphasized The Description Of *Sulalatus Salatin* As A Text Gathering The Diversity Of Cultural Heritage Of The Malay Community In All Its Aspects And Even Considered A Reference Work That Characterized The Nation's Prejudice (Hashim Awang Et Al., 2016: 6). As Such, Based On That View, The Focus Will Be On The Malay Historiography Text, *Sulalatus Salatin*, In Overcoming The Historical Site As A Settlement Of The Malay Community As Well As Explaining Its Relationship With The Natural Heritage As A Reflection Of The Development Of Malay Civilization.

## II. RESEARCH METHODOLOGY

This Paper Is Produced By Qualitative Method And Text Analysis As The Main Method. This Study Involves The Process Of Seeking Information From Various Sources. In Addition, The Method Of Analyzing Texts Involves Critical Reading And Judgment And Assessment Of The Formation Of Historical Sites Contained In *Sulalatus Salatin* Text As The Text Of The Study.

## III. ANALYSIS AND DISCUSSION

The Historical Site Can Be Judged On The Criteria Outlined, Both Natural Result And Human Outcome Or A Combination Of Both. However, The Criteria Should Rely On Certain Features, For Example, A Trait Of Character, Culture, Aesthetics, Ethnology, Anthropology And Knowledge. Therefore, Based On The Research On The Study Text, There Are Several Places Or Regions Identified To Meet The Criteria As Shown In Table 1 Below:

**Table 1:** Historical Sites Available In *Sulalatus Salatin*.

Heritage Sites	Natural Results				Human Outcome			
	PT	WS	FF	OT	FT	BD	TC	OT
Dinding	/	/	/		/	/		/
Temasek	/	/	/		/	/	/	/
Semundra	/	/	/					
Pasai	/	/	/			/	/	
Biawak Busuk			/		/			
Kota Burok					/			
Melaka	/	/	/		/	/	/	
Pagoh			/		/	/		
Pekan Tua					/			
Kuala Johor	/	/	/		/	/	/	/
Pahang		/	/	/				
Jeram					/			
Siak		/			/			
Langiu		/			/			
Kelantan	/	/			/	/		
Palembang	/	/	/	/				
Bangka Hulu		/	/	/				
Inderagiri	/	/						

Selat Air Tawar	/	/					
Bintan	/	/	/		/	/	/
Bemban	/	/	/				
Padang Maya				/			
Bukit China	/	/				/	
Kampar					/	/	
Tanjung Batu		/		/			
Cempa	/				/		
Patani		/					
Seluyud		/				/	/
Makam Tauhid		/			/	/	
Batu Sawar		/					/
Pangkalan Rama						/	
Pasir Raja		/			/	/	
Pagar Ruyung			/	/	/	/	
Kota Mahligai					/	/	

**Guidance:**

PT: Plateau                      WS: Water Source  
 FF: Flora/Fauna              FT: Fort  
 BD: Building                 TC: Town/City  
 OT: Others

Based On The Table Above, There Are 34 Historical Sites That Conform To The Historical Site Features Of The *Sulalatus Salatin*. All Historical Sites Are Created Through Two Important Elements, Namely Natural Result And Human Outcome. The Natural Product That Is The Existing Component Of A Historical Site, Divided Into Three, Namely The Plateau/ Highlands Of Land Such As Plains On Hills Or Mountains, Waters Source Cover Rivers, Seas And Trenches, While, Fauna Flora Of Various Plants, Such As Malacca, Mangrove, Nyirih, Tumu-Tumu, Rice, Rumble And Fire, As Well As Animals, Such As Tigers, Dogs, Lions, Buffaloes And Elephants.

In Addition, Human Sharing, Which Is A Component Of Human Effort, Also Consists Of Three, Namely Fort, Buildings, Towns And Cities. However, The Divisions, Whether Natural Or Current Results, Have Particular Interests, As The Main Criterion For The Production And Construction Of A Historical Site, By Displaying Historical, Cultural, Aesthetic, Ethnological, Anthropological And Scientific Values.

In This Regard, The Division, The Natural Result And Human Outcomes, Is Essentially Used As A Major Criterion For The Selection Of A Historical Site. At The Same Time, Research Through The Study Text Also Demonstrates The Existence Of Alignment In The Construction Of A Historical Site, Which Clearly Shows The Relationship Between The Two Components, The Natural And Human Results, As Shown In Table 2 Below:

**Table 2:** Opening The Historical Site As A Placement Area In *Sulalatus Salatin*

Historical Sites	Natural Result		Human Outcome				
	Plateau	Water Source	Flora/Fauna	Fort	Building	Toen/City	Port
Temasek	Hill	Ditch Ocean	Lion	Singapura's Fort	Balai Rong Dalam (Inner Court) Balai Rong Luar (Outer Court) House	Market, Shop	Teluk Tanjung Rhu-Parit's Trading Port
Semundra	Plateau	Ocean Shore	Semut Besar				
Pasai	Plateau	Shore	Si Pasai (Dog)		Palace	Small Town	
Biawak Busuk			Biawak (Monitor Lizard)	Fenced Fort			
Kota				Fort			

Burok							
Melaka	Hill	Sungai Bertam	Dog, Mouse-Deer Melaka's Tree	Melaka's Fort	Hall	Small Town And City	Trading Port
Pagoh			Pagar Ruyung (Rumbia)	Fort At Bentayan	Pagar Ruyung's Palace		
Pekan Tua				Kota Kara			
Kuala Johor	Bukit Piatu	Sungai Kerting's Downstream, Sungai Johor's Upstream	Trees		Palace, Mosque, Balairung Kedua (Second Audience's Hall), Penangahan (Temporary Kitchen), Balai Gendang (Drum's Hall), House, Shop	Small Town, Pesara (Market)	Lebuh (Port)
Palembang	Bukit Si Guntang, Gunung Mahameru	Sungai Melayu	Gold Paddy Alloy's	Rice With Stem	Panca Persada Tujuh Belas Pangkat , Pallace		
Bemban Patani	Hill	Ocean Ocena	Mouse-Deer				
Seluyud		Sungai Seluyud			House	Pesara (Market) At Ganggang	
Makam Tauhid		Sungai Damar's Upstream		Fort	Pallace, Berdewal Beta's Tomb		
Batu Sawar		Sungai Batu Sawar					
Pasir Raja		Sungai Riun		Kota Kayu Kulim	Palace, Balai Rong Luar (Outer Court), Balai Rong Dalam (Inner Court), Penangahan (Temporary Kitchen), Balai Gendang (Drum's Hall), Mosque		
Pagar Ruyung			Poison Ivy's Stem Chicken	Kota Pagar Ruyung	Palace, Hall, Baluhan Gendang		

The Table Shows The Relationship That Exists Between The Natural And Human Results Of The Opening Of A Historical Site As A Settlement Area Thus Forming A Government. In This Context, These Areas Use Natural Products Such As Natural Environment Or Natural Heritage As The Selection Criteria Of A Region That Is Considered As A Good Location Of A State, Including Administrative, Placement And Economic Areas. The Area Chosen Will Be Developed By The Construction Of Various Human Outcomes, As Well As By Using Natural Heritage In Producing Cities, Buildings, Towns And Cities And Ports. In This Context, There Is A Clear Relationship Or Link Between The Two Elements To Develop A Historical Site Thus Showing The Significance Of The Inherited Legacy To The Creation Of Historical Sites As Placement Areas.

### **Natural Heritage Is An Important Factor In The Selection Of Placement Areas On Historical Sites**

The Traditional Malay Society Depicted In The Text Considers The Natural Heritage As An Important Aspect Of Its Daily Life, Including The Selection Of A Historical Site As A Settlement. The Interaction That Exists Between The Malay Community And The Natural Heritage Leads To The Exploitation Of The Legacy, Whether As An Important Criterion Of Choice Thus Becoming A Major Aspect Of The Creation Of Historical Sites As Stated In The Following Passage:

"... When He Came To The Beach, He Came Down, Took His Wife Accompany By All Retinue, Playing In The Field Of Temasek ... So Seri Teri Buana Went Out To See The Land Of Temasek Was Tilted By Nobilities. He Saw Too Much Of The Action Of The Land, Its Hills And Flat Above It, And The Fields In The Country." (*Sulalatus Salatin*, 1979: 38)

The Quotations Illustrate The Natural Results Found In Temasek, Focusing On The State Of The Earth, Such As Open Ground, Highlands, Hills And Highlands. Based On The Passage, The Shape Of The Earth Becomes One Of The Attractions In The Area. This Is When Seri Teri Buana Who Met Temasek, Fascinated By The Shape Of His Face. In Fact, This Situation Is Also Seen As Affecting Other Historical Sites, As In The Quotations Below:

"As For A History Of Merah Silu Go Hunting, Then The Dog Named Pasai Barked. Merah Silu Saw Si Pasai Barking On The Highlands, As It Had Popped Into. Then Merah Silu Ascended On The Highlands ... " (*Sulalatus Salatin*, 1979: 52)

Semundra Or Sumatran Depicted In The Passage, Shows The Shape Of The Earth Composed Of Highland Areas. In Fact, The Highland Is Said To Have A Charm Through Its Appearance That Resembles A Heap Of Land As Man-Made. However, The Attraction Of This Natural Result Is Not Limited To The Shape Of The Earth Alone, Even Embracing Other Natural Heritage, As Stated In The Quotations Below:

"This Is A Story Narrated By The Owner Of The Story; There Is A Country, Indera Pura Its Name; The Waters Of The River Are Touched, Again With The Sand Region All Along, In The River Is Too Much Of The Island, Its Waters Are Barren To The Estuary. The Northern Season Of Its Turbulence; The Gold In The North, There Are Plenty Of Fields There. The Forest Content Of Elephants, Tiger Rhinos, Wild And All Hunting ... After Sultan Mansur Syah Heard The Rumor Of The Land, It Was Too Much For Him; Then He Ordered The Bendahara Paduka Raja To Invade Indera Pura, He Brought Two Hundred Provision." (*Sulalatus Salatin*, 1979: 90)

The Quotation Illustrates The Description Of The Water System Found In Indera Pura During The Reign Of The Maharaja Dewa Sura. Indera Pura Or Also Known As Pahang Is Characterized By Other Natural Legacies That Have A Shallow River, Its Water Is Barren, And Even When It Comes To The Seasons Of The Wind, Its Rivers Are Turbulent, Causing The Occurrence Of Gold Upstream. This Is Among The Attractions In The River In The State Of Pahang, Thus Leading To The Cause Of Melaka's Invasion Over The State. Furthermore, Its Fauna Is Also Considered Incredible, When The Animal Size Is Larger Than Normal.

In This Context, The Description Of Fauna Or Animal Life Is An Important Aspect In The Opening Of A Settlement Area. The Natural Legacy Under This Biological Aspect Is Clearly One Of The Important Features Found On The Historical Site, Which Is Also Described Through The Opening Of The Malay Settlement. The Opening Of Malacca State, For Example, States The Importance Of Fauna Through The Illustration Of Raja Iskandar Syah's Hunting Dog Being Kicked In A White Convergence, As Quoted Below:

"So The King Came There, Stopped Under A Tree, Too Much Branches , And He Ordered To Hunt; Suddenly The Dog Plunged In The Mouse-Deer. He Said "Well This Place Is Made Of Land, Dogs Are Alluded To By Mouse-Deer; If So, How Much More Will It Be? "Then The Nobilities Said," It Is Just As The Custom Of My Lord. "Then The King Ordered Him To Abstain, Made The Land. So The King Said, "What Is The Name Of The Wood? Then The People Said, "Melaka Wood Is His Name, My Lord," Said The King Of Iskandar Shah, "If So, Bring The Name Of This Land." (*Sulalatus Salatin*, 1979: 67)

The Quote Explains The Events Of His Hunting Dog Kicked The Mouse-Deer As An Attraction That Raja Iskandar Syah Pleased To Open The Country There. The White Mouse-Deer's Ability To Defeat The

Hunting Dog Is Considered An Extraordinary State, Thus Becoming A Special Attraction That Eventually Forms The State Of Melaka. Meanwhile, Emphasis Is Also On Flora Or Vegetation In Characterizing The Historical Site. This Can Be Seen Through The Selection Of Melaka's Name As The Name Of The Land, Which Is Derived From The Tree Of King Iskandar Shah's Legacy. Selection Of Malacca Name Is Believed To Be Closely Related To The State Of The Tree, Which Is Described As Lush, Leafy And Has Many Branched Branches.

In This Connection, Branding For Historical Sites Also Involves Certain Features That Are Considered Special In The Natural Legacy Thereby Displaying The Charm And Prominence Of The Identity Of A Placement Territory. Characteristics That Are Considered Special Feature Display Certain Properties That Differentiate The Historical Site From Other Regions As In The Following Text Excerpt:

"After Coming To A Strait, All The Equipment Of The King Was Lacking In Water; Some Are Sought After By Them Not Having Fresh Water, So They Are All Thirsty Of Water. Then Sri Tri Buana Said, "Circle The Rattan, Throw It Into The Water." Then It Was Done As The King Said. Then He Went Down To The Boat, And He Was Impressed By The King Iskandar Zulkarnain And Raja Sulaiman 'Alaihi S-Salam. Then Dipped His Toe Into The Rattan Circle. With The Grace Of God Almighty, Thanks To The Transmission Of The Prophet Sulaiman 'Alaihi S-Salam, The Salty Water Became Barren ... Then Called The "Selat Air Tawar" To Come To This Day."  
(*Sulalatus Salatin*, 1979: 29)

The Events Illustrate The Characteristics Of The Water Source, Which Is The Sea That Changes From Salt Water To Freshwater. The Change Of Feature Shows Certain Privileges Which Then Become The Main Feature In Naming The Area. In Fact, The Changes That Occur Show The Nature Of The Entire Area Highlighting The Different Settlements Involved With Other Historical Sites.

The Distinctive Features Of The Natural Heritage In The Opening Of A Historical Site Are In Fact Linked With The Beliefs And Holdings Of The Traditional Malay Community. These Features Are An Important Aspect Of A Historical Site In Ensuring The Well-Being Of The Community, Thus Enabling The Transition Of The Beliefs And Beliefs Of The Traditional Malay Community. Prior To The Advent Of Islam, The Evaluation, Selection And Formation Of Historical Sites Had Its Continuity With The Present Myths. The Traditional Malay Community Considers The Suitability Of An Area With Fate Or Luck Based On The Existence Of Extraordinary Features Of The Area As Found In The Following Passages:

"So All The People Went Up To Slaughter; Suddenly Passing Through An Animal, His Red-Haired, Red-Haired Body Was Black With His Head, And His Chest White; His Attitude Is Too Powerful, A Little Bit Of A Goat's (Kambing Randuk). After He Saw The Crowd, Then He Jumped, Unseen From Them. Then Teri Buana Said, "What Is The Name Of The Same Animal?" No One Responded. The Demang Lebar Daun Said, "My Lord, What I Hear, That Is The Nature And Behavior Of The Beast, The So-Called Lions Of My Lord. And He Said, "Let Us Do This Land Of The Land, For The Beast Is In It; And Call This Temasek As Singapore; ... "

(*Sulalatus Salatin*, 1979: 38)

Through The Passage, It Depicts The Existence Of A Myth During The Opening Process Of Singapore, The Emergence Of An Incredible Animal, Thus Confirming The Seri Teri Buana So That The Land Of Singapore Will Continue To Be Explored. Clearly, The Opening Of Historical Sites For The Malay Community Can Not Escape From Its Connection With The Mythical Features. This Is Expressed Either By The Nature Of A Strong, Agile And Magical Beast, Characterized By Its Leafy And Dense Trees As Well As Spacious And Beautiful Ground. For Traditional Malays, All Of These Features Are Symbols Of Luck Or Luck In The Area, Thus Leading To The Assurance Of The Well-Being Of The Government And Its Government.

In Addition, The Luck Factor That Can Give This Benefit Is Also Assessed Based On Events Occurring In A Historical Area. In The Event Of A Bad Event When Inhabiting A Region, The Malay Community Does Not Hesitate To Move Elsewhere To Avoid Accidents. This Is Explained In The Following Passages:

"As The King Of Iskandar Shah Walked It Almost Upstream Of Muar, Met A Good Place. Then He Stopped Doing The Place With His Fence, To Do The Land. When The Night Comes, The Monitor Lizard Comes Too Many Thousands. After The Day The People Were Taken To The Water, When The Night Came To Be Tens Of Thousands, As Well As Daylight In The Sight Of The People Too. So People Killed It And Throw It Into The Water. And When The Night Comes Double, The People Rush Into It; Then That Place Is Called The "Biawak Busuk", Come Now. So King Iskandar Walked From There ... Some Of His Days Went Close To Simpang Ujong, He Saw That The Place Was Good, And Was Sentenced, Made A City There, When The Night Went Hideous, It Was Named "Kota Buruk". He Goes There Straight To Ujong. "  
(*Sulalatus Salatin*, 1979: 66-67)

Excerpts Show The Transfer Of King Iskandar Syah From Biak Busuk And Kota Buruk On The Grounds Of Events That Are Considered Unfortunate. His Transfer From The Busuk Biawak Was Due To The Smell Of Dead Monitor Lizards Killed By Locals. Meanwhile, He Moved From Kota Buruk Due To The Fort's Developed Factor Turning To Hideous At Night. The Events Raised Doubts And Doubts In The Hearts Of The King And His Delegates Resulted In The Move To The Area Considered Better.

In This Connection, The Movement Of His Saints And Entourage From One Area To Another In The Effort To Open The State, Not Only Because Of The Problems That Arise, But More Precisely, Is Due To The Current Beliefs Of The Malay Community In Relation To Fortune Or Luck. For The Malay Community, The Adverse Event That Occurred During The Process Of Opening The State, Is A Sign Of The Ongoing Problem. Therefore, In Order To Prevent Any And All Accidents, The Malay Community Chose To Move To Another Better Place.

However, The Opening Of The Settlement Area Is No Longer Holding The Power Of Nature As A Guide To The Malay Community. After The Advent Of Islam, Reliance On The Power Of Nature Is Prohibited. Therefore, Nature Is No Longer Seen As An Entity That Has Power, But Rather Towards The Main Source Of The Malay Community's Needs. In This Case, Islamic Holdings Are Placed As The Main Support In The Selection Of A Settlement. This Is No Exception In The Selection Of Placement Areas. Based On The *Tajul Muluk* Book, The Selection Of Settlements Should Be In Accordance With The Prescribed Tips, Which Are Composed Of Spacious And Flat Areas, So That The Inhabitants Are Calm And Live In A State Of Affairs, Close To The Water Sources To Ensure Their Inhabitants Receive Abundant Living. Meanwhile, The Location Of The City And The Settlement Area Should Also Face The Fall Of Sun (Abdul Rahman Al-Ahmadi, 2003: 23).

In This Connection, The Malay Community Had Different Views On The Characteristics Of The Historical Area After The Arrival Of Islam. For Example, Historical Sites Are Advised To Approach The West (Sunrise), Towards The Direction Of The Qibla And Facing The Waters, Either The Coast Or The River (Abdullah Sani Ahmad Et Al., 2006: 16-17). This Provides An Opportunity For The Muslim Community Of Muslims To Perform The Prayer Rites. The Settlement Areas Facing The Sea Or River Also Facilitate The Residents To Explore The Condition Of The River Or Sea Exit On A Security Basis. Regarding The Selection Of Areas Relying On The Islamic Rationale Is Also Illustrated In The Following Passage:

"Within A Few Days, Then Paduka Bubunnya Went To Attack A Country, Near Siam. So Tun Telanai And Tun Jana Putera Went With All His People, And By The King Of Siam All The Malaccan Were Given A Pitch To A Hard Place, His City Was Strong, And His Weapon Was Great; But The Place Went To The Sun Dead. Tun Telanai Also Met With Minister Jana Putera, The Minister Jana Putera Said, "Your Majesty, Our Custom, All Muslims, When Praying, Facing The Sun Dead; If There Is A Gift Of Pra Cau, Let Us Go To The Other Pile. The War Tapped Into The Dead Sun Is Taboo."(*Sulalatus Salatin*: 1979: 103)

The Excerpt Explains The State Of The State That Wants To Attack Siam With The Help Of The Malacca Army, Which Is A Built Fort Facing Westward And Equipped With A Strong Defense System In That Part. Due To The Small Number Of Troops, The Melaka Army Rejected The Attack Position From The Front Of The Fort, But Using The Grounds Of The Front Of The City Was Built Towards The Dead Sun (West), The Direction Of The Qibla For Muslims In Performing The Prayers. This Is Indirectly Reflecting The Views Of The Malay Community Who At That Time Regarded The Building Of The Westward City In Relation To The Direction Of The Qibla.

It Is Clear That The Tradition Of The Formation Of A Historical Site Can Vary Based On The Time Factor, Beginning With The Belief In The Current Myths To Knowledge That Is Characterized By A Rational And Rational Nature. This Is Related To The Arrival Of The Islamic Religion Which Brings Many Changes, Including The Thoughts And Views Of The People. Islam, Which Carries Science And Emphasis On Knowledge, Causes The Malay Community To Reject All The Supernatural And Superstitious Views. In Fact, The Suggestion To Islamic Culture Of Knowledge, Led The Malay Community To Practice Knowledge Throughout Their Lives, Including In The Formation Of Historical Areas.

Historical Site Revenue As A Placement Area Also Emphasizes Human Outcomes As One Of The Key Elements. In This Context, The Human Being Is Identified As Being Born Of A Natural Heritage That Exists In The Environment, Either As A Source Of Income Or Impersonation. The Natural Heritage Is Easily Found To Be The Prime Choice Of The Malay Community, Thereby Exposing Its Wisdom To Maximizing The Resources Of The Environment. It Is Also Highlighted In The Text As Quoted Below:

"So By Demang Lebar Daun Given Him Named Sang Si Perba, And With All His Tools, Then By Patih Suatang Brought Him Back To Minang Kabau, Crowned There. During His Reign In The Minangkabau, The Poison-Ivy's Stem- Chicken Were Too Large, Made Up Of His Royal Pillars; Other Than His Grandchildren No One Can Sit There With Irritation And The Stem Of The Rump, And The Sting Of The Drums Of The Drums, And The Rumbles Can Be Made Of Spear Into The Palace Fence; Because That's Why The Minangkabau Nature Is Called "Pagar Ruyung", Which Is Coming Now."(*Sulalatus Salatin*, 1979: 21)

The Excerpt Explains The Design Of A Fenced Fort As A Result Of Humans Built On The Site Of The Ruyung Pagar, Or Also Known As Minangkabau. The Fenced Fort Is Built From The Nature Of A Ruyung Or Wood From Sago Palm Shaped Like A Spear Shape, Arranged In Line And Eventually Form A Fence Around The Castle Of Sang Si Perba. In This Context, The Construction Of A Gated Fort Is Not Only Focusing On The Natural Legacy As A Fort-Produced Material But Also Emphasizes The Built-In Fort-Building Technique That Makes It A Feature Of The Branding Of The Historical Site.

In This Regard, The Material In The Construction Of A Fort Often Relies On The Natural Heritage Found In The Historical Site Environment, Whether Lime Of Shellfish, Bees, Eggs And Various Types Of Wood. However, The Construction Material Of The Malay Fort Is Mainly Concentrated In Three Main Materials, Namely Stone Blocks, Landfills And Timber (Abdul Halim Nasir, 1990: 43-48). In Fact, The Use Of These Materials Is Sometimes Combined To Produce Stronger And More Powerful Builds. The Strength Of Human Outcome Dependent On Resources Is Also Identified In Buildings Such As Castles And Residential Homes. The Source Of The Natural Heritage Found In The Environment Is Used As A Component In Building Components In The Building Described In The Following Passage:

"The Palace's Ribs Are Kulim, One-Third Wide And Three Inches Thick, ..." (Sulalatus Salatin, 1979: 133)

The Quotation Details The Material And The Size Of The Beam Component, Which Is One Of The Components Found In The Pillar Column. The Beam Component Is Made Of A Thick, Three-Acre Wood And Three-Finger Thick. The Component Is One Of The Most Important Components Of The Column, Which Functions As A Connection System That Unites The Paragraphs Of The Building And Distributes The Load To The Pole (Zulkifli Hanafi, 1996: 20-21). The Beam Can Also Be Referred To As A Connector Or "Nail" In A Traditional Building. Beam Material From Kulim Is One Of The Finest Quality Materials Available In The Malay Peninsula. This Is Because, Kulim Wood Is A Kind Of Hardwood Grown In Malay Areas Especially In Sumatra, Peninsular Malaysia And Borneo Islands (J.F Dumanauw, 2001: 23).

In Addition, The Natural Heritage Of The Environment Is Also A Source Of Impersonation For The Production Of Human Produce. In This Context, The Natural Environment Is The Basis For The Creation Of One Component Of The Human Element, As Shown In The Following Passages:

"... Amongst The Kapa-Kapa (The Lipat Kajang Roof) He Gave Him A Transverse And Gajah Menyusu; ..." (Sulalatus Salatin, 1979: 133)

The Quote Describes The Design Of A Gajah Menyusu (Nursing Elephant) On The Roof Of The Hawa Nafsu Castle. This Design Is One Of The Most Widely Used Roofs In The Malay Peninsula, Including Melaka (Zulkifli Hanafi, 1996: 35). In Fact, The Use Of Gajah Menyusu Roofs Shows The Relationship Between The Malay Community And The Environment, Through The Imitation Of The Natural Object Of The Nursing Elephant Figure. The Inspiration From The Figure Was Then Moved Into The Roof. Thus, The Creation Of This Design Explains The Relationship Between The Malay Community And The Environment, Thereby Promoting Its Ability To Produce The Identity Of Society.

The Production Of The Elephant's Roofing Design Is Born From The Artworks Of The Beauty Of The Environment, The Fig Tree Of A Nursing Elephant. This Gave To The Influence That Then Dominated The Mind And Behavior Of The Community. In This Assessment, The Elephant Nursery Shows The Beauty Of The Relationship Between The Child And The Mother, Such As Love And Protection. The Value Affects The Thinking And Behavior Of The Community, When The Design Of The Building Is In Proportion To The Value Of The Natural Object. The Protection Value Of The Nursery Elephant Figure Is Processed And Transferred To The Roof Of The Building, Which Is Part Of The Building Which Also Serves As A Protector To The Building And Its Occupants. The Application Of The Roof Design Reflects The Moral Value, Explains The Form Of The Malay Community, Which Tends Towards The Formation Of The Moral Of Society.

Overall, A Natural Heritage Of Geology And Biology Is Seen As Important In The Production Of Human Outcome At A Historical Site. This Natural Resource Is Not Only Used As A Production Material, But Also As A Basis For Imitation In Producing Human Results. In This Context, Natural Heritage Is Essential As A Source Of Historical Site Creation, Contributing To The Creation Of Natural And Human Outcomes.

#### **IV. CONCLUSION**

The Historical Site Identified In The *Sulalatus Salatin* Is Evidently Derived From The Combination Of Two Important Elements Or One Of Them, The Natural Result And Human Outcome. In This Context, Historical Sites Are Also Seen As The Starting Point Of The Development Of Human Civilization, Which Is When Historical Sites Are Also Seen In Relation To The Opening Of The Placement. Through The Opening Of The Settlement Area, There Is A Connection Between The Historical Site And The Natural Heritage, When Both Elements That Make Up The Historical Site Are Derived From The Use Of The Source Of The Natural Heritage That Is Used To The Fullest, From The Selection Of The Area Until The Human The Convenience Of Maintaining The Well-Being Of The Traditional Malay Community. Overall, It Is Clear That In The Creation

Of Settlements Comprising Historical Sites, The Malay Community Used Its Natural Heritage As A Major Source Of Its Formation. This Is To Ensure The Continued Well-Being Of Its Audience Ensures The Development Of Malay Civilization.

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Siti Rabiatul Adawiah Binti Jaffar "Historical Sites and Their Relationship to the Natural Heritage as a Factor In The Formation Of Traditional Malay Settlements In Sulalatus Salatin" *IOSR Journal Of Humanities And Social Science (IOSR-JHSS)*. vol. 23 no. 04, 2018, pp. 41-49