



## Identifying the Customs and Rituals in the Malay Culture

<sup>1</sup>Nangkula Utaberta, <sup>2</sup>Nik Farah Elina, <sup>3</sup>Mohd Tajuddin Mohd Rasdi, <sup>1</sup>Mohd Yazid Mohd Yunos, <sup>1</sup>Nor Atiah Ismail, <sup>1</sup>Sumarni Ismail

<sup>1</sup>Architecture Department, Faculty of Design and Built Environment, Universiti Putra Malaysia

<sup>2</sup>Master Student, Architecture Department, Faculty of Built Environment, Universiti Teknologi Malaysia.

<sup>3</sup>Architecture Department, Faculty of Built Environment, Universiti Teknologi Malaysia.

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### ABSTRACT

In the year 1972, UNESCO has defined the term 'Malay' as a tribe in Peninsular Malaysia, Thailand, Indonesia, Filipina, and Madagascar. On the other hand, there was a report about two types of definition in terms of law and anthropology regarding the 'Malay'. According to constitution in case 160(2), Malays have been defined as a person who is Islam, speaks the Malay language, practices the Malay culture and tradition, born before independence day whether in official Malay Federation grounds or in Singapore or, on the day of independence and he or she is a resident in the federation or in Singapore. A Malaysian Anthropologist, Syed Husin Ali stated that the Malay people are brown skinned, average built but robust as well as polite and rather poetic in terms of appearance. In terms of Ethnology, Malay means a group of community that practices the heritage and generation system that was once applied in Mongoloid race.

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## INTRODUCTION

The Rituals of the Malay culture in this writing covers about customs of marriage, burials and celebration of the Malay people. These rituals and procedures are implemented from the day we were born until the day we passed away. Rituals such as welcoming a new-born, rituals for after giving birth, rituals for circumcision, rituals for marriage and one for celebration. These customs and taboos are held dearly by some Malay who still has quite a tight bond for them. The reason for discussing this subject on customs and traditions about the Malays in this country is because we will be able to acquire a general idea about them, only then we will be able to implement those rules in order to evaluate the typology of their terrace house from their cultural perspective. However, these cultures may be different from other country as each of them varies from their own perspective. Because of that reason, only a select few will be discussed where it has been listed in a form of a table following with the evaluation typology for the rituals that have been listed.

In general, rituals that involve marriage in Malay culture are divided into three stages. The first stage is to get to know the soon to be husband from the soon to be wife's parents or a representative from the family, the same procedures apply for the soon to be wife as well. Then, proposals can be initiated, acceptance would require for both family to send gifts as an expense. For the second stage, actual marriage procedures are carried out where the future husband will memorize certain words given to him earlier before the ceremony for he will need to say those words to the cleric, and the wife will have her nails dyed. Stage three occurs in a way that the husband and wife will be accompanied by a marching band consist of their family members and have them seated together in a rather large gathering hall followed by sprinkling them with low proportions of holy water and flower petals as a sign of congratulation as well as wishing them for a long and prosper life for their marriage. Despite this, the way they apply their procedures vary from each country.

It has been said that according to the culture, many have thought that most Malays are tied to Islam. As a Muslim, people in the vicinity are all required to bathe, prepare, pray and bury those members of the religion who have passed away. Furthermore, maternity, marriage and burial rituals are to be understood so that designs

**Corresponding Author:** Nangkula Utaberta, Architecture Department, Faculty of Design and Built Environment, Universiti Putra Malaysia  
E-mail: [nangkula\\_arch@yahoo.com](mailto:nangkula_arch@yahoo.com)

for the future terrace house will be compatible and convenient for them to practice and perform their traditions amongst each other.

### Customs Of The Malay Community:

This writing will explain the customs of the Malay people:

### Customs For Newborn:

The chart below describes the customs and rituals for a newborn according to the Malay Tribe in Malaysia:

Name of custom/ceremony	Features of customs performed	Rituals and spaces included
CUSTOMS FOR NEWBORN ▪ 'Menanam Uri' or the burial of placenta	<ul style="list-style-type: none"> <li>Placenta is buried along with tamarind, salt, a needle, a book and a pencil so that the newborn will be studious and become a smart student.</li> </ul>	<ul style="list-style-type: none"> <li>The placenta is usually buried along a roadside along with tamarind, salt, needle, a book and a pencil so that the newborn will be studious and become a smart student.</li> <li>Some people are more comfortable with burying the placenta in the backyard of their own home with hopes that the baby will always love to live in their house instead of going out with no good reason.</li> </ul>
▪ 'Mencukur rambut bayi' or shaving the baby's hair	<ul style="list-style-type: none"> <li>Performed usually after the baby is 7 days old.</li> <li>It is appreciated if you were to give alms according to the weight of the baby's shaved hair.</li> <li>Usually done on a Friday morning.</li> </ul>	<ul style="list-style-type: none"> <li>Utilizes the living room and the dining room if it is a terrace house.</li> <li>A rather small banquet will commence first followed by benediction.</li> <li>After the feast, all members, relatives and friends of the family who visited will take turns in holding the baby and passing on to another until all have done so. <ul style="list-style-type: none"> <li>A pious person is invited to lead the ceremony.</li> </ul> </li> <li>The baby's hair will be cut little by little from the front to the back and placed in a container filled with Zamzam water. Though, some cases have experienced shaving the baby's head full.</li> </ul>
▪ 'Akikah' or Aqiqa	<ul style="list-style-type: none"> <li>Circumcision is usually performed on the 7th day which is done after shaving the baby's hair. Sometimes the name of the newborn is also given on the 7th day alongside with the Aqiqa and shaved hair.</li> <li>Aqiqa can be done on any other day when you have free time.</li> <li>Meat will be donated whether it is cooked or used in banquets.</li> </ul>	<ul style="list-style-type: none"> <li>Spaces that are involved should a ceremony has been initiated would be the living room, kitchen area, in the backyard, dining room and porch space.</li> <li>When the ceremony is completed, the bones of the animals slayed will be gathered together and buried in one spot. Usually buried in the backyard of the house.</li> <li>Some other custom that may still apply are getting on a swing, ceremony of ending taboo on the 44th day after giving birth (only done for the first born) and the ceremony of making first contact on the ground.</li> </ul>
'Adat selepas bersalin' or customs after giving birth	<ul style="list-style-type: none"> <li>In a long duration, the mother is prohibited from walking or performing any sorts of labourous task.</li> <li>The health of the mother and the baby is well-kept.</li> <li>All caretakers work are done by the mother of the woman who gave birth or a person who is paid to take care of the mother and her baby.</li> </ul>	<ul style="list-style-type: none"> <li>After giving birth, the mother and the baby are to be settled in a room or a designated space away from other family members.</li> <li>A masseur will come during the time of taboo to massage and take care, bathe, apply medicated oil, lime on the mother's belly.</li> <li>Other than that, the masseur will also set up and attach a girdle on the mother's belly after maternity.</li> <li>The customs after giving birth that are usually performed are done in a specific room for the mother and the child such as minor steam bath, rubbing on the mother's belly with a heated cloth that contains leaves of lemon, galangal and pandan leaves in hopes of reducing the form of the belly back to normal and have her worn a tight cloth surrounding from the lower breast to the thigh to recover her normal body form. Furthermore, it would be wise if the mother's room is near the kitchen for the convenience of the caretaker so that preparations for the needs of the mother and the child can be met.</li> </ul>
▪ 'Adat bertindik bagi kanak-kanak perempuan' or piercing the ear custom for girls ▪ 'Adat berkhatan' or circumcision custom for boys		<ul style="list-style-type: none"> <li>Now done in shops that sells valuable accessories.</li> <li>Now can be done in private and government clinic for the boys..</li> </ul>

## 2.2 Marriage Customs:

The chart below explains how marriage customs are carried out by Malay people in Malaysia:

Name of custom/ceremony	Characteristic of customs applied	Procedures and spaces involved
<b>Marriage Custom</b> ▪ 'Merisik' or enquiring about the bride's welfare	<ul style="list-style-type: none"> <li>Representatives from the groom will go to the bride's house to have a little chat.</li> <li>Arrives in a form of a friend visiting and is considered informal.</li> </ul>	<ul style="list-style-type: none"> <li>Performed in the living room and dining room if it is a terrace house.</li> <li>Enquiring custom is done in the kitchen area if it is a traditional Malay house.</li> <li>While eating, the reason for visitation will be set aside for a while due to the need to observe reactions of the bride's parents of a sudden visitation. Usually, at this point, parents of that bride does not want to uphold any promises for the time being.</li> <li>Once accepted, both parents from both party will explore more about the backgrounds from the other. Should there be any misconception or disagreement, any members from both party are able to reject or withdraw.</li> </ul>
▪ 'Meminang' or Proposal	<ul style="list-style-type: none"> <li>Once both parties accept, each one of them will commence preparation for marriage proposal formally.</li> </ul>	<ul style="list-style-type: none"> <li>Done in the living room of the terrace house</li> <li>Relatives from both parties are brought together for consultation and the groom's representative will visit the bride's house once more.</li> <li>Time and day of the marriage will be set up and the bride's side will ready herself when consultation is finished and get agreements from her relatives about the day of the proposal, gifts, the amount of money needed, time and day of marriage ceremony and the terms and conditions just in case if any one from each party accepts or refuses the agreement.</li> <li>The bride's side of the family will explain more on their needs and agreements concerning the marriage ceremony when the groom's side of the family arrives. The groom's representative will report everything back to his parents and relatives.</li> </ul>
▪ 'Hari pertunangan' or the day of the Engagement	<ul style="list-style-type: none"> <li>The groom will submit all the gifts to the bride's side of the family politely except for the engagement ring itself which is held by the groom's sister or aunt which will be sheathed on the bride's ring finger.</li> <li>Items from the bride's side of the family are also sent in odd numbers.</li> <li>Feast is commenced</li> </ul>	<ul style="list-style-type: none"> <li>Performed in the living room of the terrace house</li> <li>The groom's side of the family will bring the materials, knick-knacks and items requested.</li> <li>For the engagement ceremony to commence, members from the groom's side of the family will send a representative as a spokesman. Applies just as well from the bride's side of the family <ul style="list-style-type: none"> <li>The date of marriage will be set and terms and conditions will be informed of.</li> </ul> </li> <li>When all matters are discussed, the groom's side of the family will dispatch all gifts to the bride's side of the family politely and except the engagement ring which is held by the groom's sister or aunt which will be sheathed on the bride's ring finger.</li> <li>The bride who is beautifully dressed is to stand by in a room in an orderly fashion. This is where the groom's sister or aunt will get to look upon the bride closely.</li> <li>After exchanging gifts, a feast will be held usually in the living room, dining room or the front porch. It was then the groom arrives with his entourage. <ul style="list-style-type: none"> <li>This custom is usually applied on the front porch of a traditional Malay house.</li> </ul> </li> </ul>
▪ 'Akad Nikah' or solemnization	<ul style="list-style-type: none"> <li>Before the solem vow can commence, the <i>kadi</i> will</li> </ul>	<ul style="list-style-type: none"> <li>Performed in the living of a terrace house.</li> <li>The solemnization ceremony is held on the front porch for traditional house.</li> </ul>

	usually remind the groom about the religious matters and responsibilities that a husband must uphold according to the principles of Islam.	<ul style="list-style-type: none"> <li>The solemnization process led by the <i>kadi</i> is usually done in the living room of a modern house or in a mosque.</li> <li>After the solemnization ceremony, the groom will change into a different attire to take part in the wedding ceremony</li> <li>Items and gifts will be brought to the wedding ceremony into the house of the bride and groom in an odd number placed by the bride's side of the family which should exceed more than the groom's side of the family's gift which are also sent in an odd number.</li> <li>However if solemnization commenced in daylight, gifts must be brought along during the solemnization ceremony.</li> </ul>
▪ 'Adat Berinai' or <i>Berinai</i> Ceremony	<ul style="list-style-type: none"> <li>The reason for such ceremony is for the cleanliness and holiness of both the bride and groom because it is considered as a 'blessing', which is also a way for purgation and protection.</li> </ul>	<ul style="list-style-type: none"> <li>Performed in the living room of a terrace house.</li> <li>Usually the <i>berinai</i> ceremony is held in several stages in a traditional Malay house such as the following: <ul style="list-style-type: none"> <li>'Berinai Curi' or <i>Berinai</i> in secrecy: held in 3 nights before the arrival of the official marriage ceremony with family member as participants only. In a traditional house, <i>berinai</i> in secrecy is performed in the house of the bride and treated as a form of a cheery and casual activity done in the front of the bridal's bed which has an open space.</li> <li>'Berinai Kecil' or <i>Berinai</i> informally: commenced 2 nights before the day of the official marriage ceremony. Guests vary from close relatives to friends.</li> <li>'Berinai Besar' or <i>Berinai</i> formally: commenced in the night before the marriage ceremony. Guests are chosen from the bride and groom's side of the family. Usually done after the solemnization process. But on that night, the groom will also participate. In a traditional house, <i>berinai</i> formally which means to commence solemnization ceremony is held at the foyer space and the front porch with the custom officer or <i>pegawai adat</i> and cleric sits in a correlated position.</li> </ul> </li> <li>It was during the Formal <i>berinai</i> ceremony is when the solemnization ceremony is commenced, before <i>berinai</i> of course. When the bride and groom are seated on the <i>pelamin</i> or thrones, the <i>berinai</i> ceremony is performed by men and women who are guest, but mostly from the womenfolkes. The total number of people who perform this task must be in odd number.</li> </ul>
▪ 'Hari Bersanding' or the official wedding day	<ul style="list-style-type: none"> <li>Represents the peak of ceremonial marriage.</li> <li>The day that the bride and groom gets to be called 'king for a day'.</li> </ul>	<ul style="list-style-type: none"> <li>The space included are that of the bridegroom's chamber and the living room. <ul style="list-style-type: none"> <li>Before the wedding ceremony, both the bride and groom will be guarded.</li> </ul> </li> <li>At some point, both the bride and groom will be beautified, though in some places, only the bride receive such privileges.</li> <li>In a traditional house, the <i>pelamin</i> for 'bersanding' and the <i>berinai</i> ceremony are both held in the 'rumah ibu' or in the middle of the house. Preparation for the bride shall be done in her chamber. Bathing occurs and physical decoration will be done in the living room or the verandah. The master bedroom in the parent's house will habitually become the bride and groom's temporary living quarter in the event of a marriage ceremony. The kitchen is reserved as a space for the women to ensure that this ceremony will be a success.</li> </ul>
▪ 'Berarak dan bersanding' or Marching and Wedding ceremony.	<ul style="list-style-type: none"> <li>Most likely to never be left out from any traditional Malay marriage ceremony.</li> </ul>	<ul style="list-style-type: none"> <li>In a terrace house, spaces included are that of the open area in front of the bride's house, front porch or the living room or the dining room (a location where the <i>pelamin</i> is placed), and the bride's bedroom. The kitchen and the space at the back of the house are meant for preparation of the feast.</li> <li>Before sitting on the <i>pelamin</i>, the groom's congregation which accompanies him with bridesmaid and 'bunga manggar' will walk at a rather slow pace heading towards the bride's house, with a group of ladies leading the group. A band follows in the back of the line which is called 'kumpulan kompang' or a group of drummers and tambourine.</li> <li>When all congregation arrive at the compound of the house, the bride will welcome them while being escorted by her bridesmaid.</li> <li>The groom will be seated in a spot meant for him and his parents in the inner compound of the house where they will receive first class view of the 'pencak silat' performers. This is treated as a sign of respect for the one-day king.</li> <li>At this point, a male representative from the bride's side of the family will greet and whisper the rules and regulations which will be initiated during the wedding ceremony to the groom's bestman or <i>Mak Andam</i>. It was then the wedding ceremony can proceed.</li> <li>'Adat bersanding' or wedding ceremony is when the bride and the groom are sitting on the <i>pelamin</i>. The groom will sit on the right side while the bride sits on the left side. Usually this <i>pelamin</i> is placed in the living room or the front porch of the house. In a traditional house, the <i>pelamin</i> is usually built on the front porch. <ul style="list-style-type: none"> <li>Activities held are mainly about congratulating and leading them both to their bedroom.</li> </ul> </li> <li>After preaching their blessings, a feast is held and 'bunga telur' or boiled eggs wrapped in decorative flowers are distributed to both the bride and groom's side of the family as well guests who participated in this event.</li> </ul>
▪ 'Upacara makan damai' or peace ritualistic meal	<ul style="list-style-type: none"> <li>Performed after the wedding ceremony.</li> </ul>	<ul style="list-style-type: none"> <li>For a terrace house, spaces used are usually the front porch of the house or the road adjoining the house. The kitchen space, the back alley, front area as well as the area in front of the gatehouse are also used. Tents used for welcoming visitors are set up on the road adjacent to the house. <ul style="list-style-type: none"> <li>Relatives from both the bride and groom are welcomed to the tents for the peace ritualistic meal.</li> <li>Teasing and cheering as well laughs and chit chats enlivens the meal.</li> </ul> </li> </ul>
▪ 'Sambut menantu' or welcoming the daughter-in-law	<ul style="list-style-type: none"> <li>Usually takes place on the next week after the wedding ceremony at the bride's house</li> </ul>	<ul style="list-style-type: none"> <li>For a terrace house, spaces such as the front porch, living room or the dining room, the married couples' bedroom, the front and back area of the house as well as the road adjoining the house will once again be used.</li> <li>Sometimes a wedding ceremony takes place at the groom's house to give the relatives from the groom's side of the family who couldn't attend the wedding a chance to see the bride.</li> </ul>

### 2.3 Burial Customs:

The chart below explains about the burial procedures done by the Malay people in Malaysia:

Name of custom/ceremony	Characteristics of customs performed	Ceremony and spaces included
<b>BURIAL CUSTOMS</b> ▪ 'Cara menyempurnakan Jenazah' or ways of managing the deceased.	<ul style="list-style-type: none"> <li>Usually a 'yasin' will be recited before the burial.</li> </ul>	<ul style="list-style-type: none"> <li>For a terrace house, the spaces that are included are usually the bedroom or the living room.</li> <li>The deceased must be placed in the Qibla's direction where the feet must be positioned in the Qibla's direction while the head shall be positioned to the east. <ul style="list-style-type: none"> <li>The head will be elevated a little and a pillow is given as well as titled on top of the ribs.</li> </ul> </li> </ul>
▪ 'Memandikan Jenazah' or bathing the deceased	<ul style="list-style-type: none"> <li>The deceased is moved carefully to the bathing site.</li> <li>The persons worthy of bathing the deceased are usually the family member of the deceased while being assisted by others.</li> </ul>	<ul style="list-style-type: none"> <li>For a terrace house, the spaces included are the bathroom or the room that is close to the bathroom just in case the actual bathroom is too small to withhold the deceased in way that they use containers to bathe the deceased.</li> <li>It is mentioned that you must bathe the deceased in an enclosed space. In a traditional house, bathing the deceased is done in the middle of the house or the living room in a space that is called the 'yo yo' which is situated in the far reaches of the living room where there are several wooden planks deliberately unnailed. This is to pry open and be used as a bathing spot for the deceased. <ul style="list-style-type: none"> <li>When the body of the deceased is cleaned, then the body shall be ablutioned or 'diwudukkan'.</li> </ul> </li> <li>When everything is settled and the deceased is bathed, the body's cloth will be replaced with a clean one before he/she is shrouded for burial.</li> </ul>
▪ 'Mengkafankan Jenazah' or enshrouding the remains	<ul style="list-style-type: none"> <li>Cloth used for burial are usually white coloured. For a female, the cloth is a five layered veil</li> </ul>	<ul style="list-style-type: none"> <li>For a terrace house, spaces that are included are the bedroom or any enclosed space.</li> <li>Usually done in a protected area. Then the body is usually placed in the living room.</li> <li>In a traditional house, the body is placed in the middle of the house or the living room.</li> </ul>
▪ 'Menyembahyangkan Jenazah' or praying for the deceased.	<ul style="list-style-type: none"> <li>If the deceased is male, the <i>imam</i> will pray in the direction of the body's head.</li> </ul>	<ul style="list-style-type: none"> <li>Usually done in the living room if it is a terrace house or in the mosque. <ul style="list-style-type: none"> <li>Can be done in the house, in the mosque or even in graveyards if the weather permits.</li> </ul> </li> <li>When the praying session for the deceased is done, all sins committed by the deceased are to be mentioned and apologised for, ending the session with chanting the 'Al-Fatihah'.</li> </ul>

	<ul style="list-style-type: none"> <li>If the deceased is female, the <i>imam</i> will pray in the direction of the body's waist.</li> <li>Other praying participants will pray behind the <i>imam</i>.</li> </ul>	
<ul style="list-style-type: none"> <li>'Mengebumikan Jenazah' or burying the deceased.</li> </ul>	<ul style="list-style-type: none"> <li>When the deceased is prayed for, he/she will be carried to the hearse by their children as well as their relatives if the deceased is the mother or the father.</li> </ul>	<ul style="list-style-type: none"> <li>For a terrace house, the body is usually placed in the living room or in a room. The front porch is used as a convenience for vehicles coming in to pick the deceased to the cemetery should the location be very far from the house.</li> <li>Before burying, the deceased is placed in the middle of the house or the living room if it was a traditional house. <ul style="list-style-type: none"> <li>A call for prayers must be listened to before taking the deceased to the cemetery.</li> </ul> </li> <li>When the deceased is buried, chanting of '<i>tahlil</i>' or praises to Allah will be read, ending the session with reading of '<i>Al-Fatihah</i>'.</li> <li>Those who accompanied the deceased to the cemetery must take a bath in a place that is outside of their house before they can enter their house. This is to wipe out the feeling of dread and sadness towards lost loved one.</li> </ul>
<ul style="list-style-type: none"> <li>'Adat selepas Kematian' or customs performed after the burial of the deceased.</li> </ul>	<ul style="list-style-type: none"> <li>A feast for the spirit of the deceased is usually initiated on the first day, the third, the seventh, the 40th, the 100th with the list goes on and on.</li> </ul>	<ul style="list-style-type: none"> <li>For a terrace house, spaces included are the living room, the dining area, the front porch, in front of the house to set up tents and the kitchen for preparing the intended feast for guests. <ul style="list-style-type: none"> <li>Family members of the deceased will lead the feast and chant '<i>tahlil</i>' for the deceased.</li> </ul> </li> <li>This feast is done for the purpose of remembering those who are gone and praying for them in the after life.</li> <li>The feast for the deceased and prayers is also performed once or twice a year by the family of those who have left this world as a way to remember their death.</li> </ul>

### Malay Folks Festivals:

The chart below explains about the customs of celebration by the Malay people in Malaysia:

Name of festival	Characteristics of festival	Spaces involved and its ceremony
1. 'Menyambut Bulan Ramadhan (bulan puasa)' or welcoming the fasting month (Ramadan)	<ul style="list-style-type: none"> <li>During the month of fasting, religious activities becomes the main priority.</li> <li>In daylight, muslims searches for sustenance, in night time, they are encouraged to pray for <i>terawih</i>, <i>witr</i>, and performing Quran recitation.</li> </ul>	<ul style="list-style-type: none"> <li>For a terrace house, the spaces included are the kitchen area which is used to prepare food, the living room space is used to perform prayers together, recitation of the Quran and the bedroom is used for reciting the Quran individually. <ul style="list-style-type: none"> <li>Kitchen space is used for <i>iftar</i> or breaking the fast and preparing food together. <ul style="list-style-type: none"> <li>Living room is used to perform prayers together and Quran recitations. <ul style="list-style-type: none"> <li>Bedroom is used for reciting the Quran individually.</li> </ul> </li> </ul> </li> <li>Mosques are used as a main attraction to perform prayers together and listening to the preacher afterwards.</li> <li>On the 27th night in Ramadan, many houses are illuminated with lamplights. Some use lanterns lighted with kerosene and some utilise electrical lamplights.</li> <li>The womenfolks are busy in the kitchen preparing food for <i>Hari Raya</i> celebration and some are cooking <i>lemang</i> which is glutinous rice, coconut milk and salt, cooked in hollowed bamboo stick lined with banana leaves for the feast of tomorrow. <ul style="list-style-type: none"> <li>In the night before the <i>Hari Raya</i> celebration, the children usually come out and play with fireworks with their siblings and friends as well as relatives. The sound of blazing fireworks cheers the night air before the coming of <i>Hari Raya</i> celebration.</li> </ul> </li> </ul> </li></ul>
2. 'Hari Raya Aidilfitri' or Eid al-Fitr	<ul style="list-style-type: none"> <li>Celebrated on a large scale on the first of Syawal following the Islamic calendar which is the end of Ramadan.</li> <li>Eid al-Fitr is celebrated as a form of reward or victory to the Muslims for enduring the month of fasting and also marks as the time for disposition which is to stop fasting and go back to their normal way of life.</li> <li>To this day, the <i>Takbir</i> recitation is practiced until the <i>Hari Raya</i> prayers initiates.</li> <li>In this month of Syawal, Muslims are also encouraged to fast for six days except on the first day of Syawal. After six days, they will celebrate <i>Hari Raya</i> with little preparation.</li> </ul>	<ul style="list-style-type: none"> <li>For those who lives in a terrace house, they will bathe before entering the mosque for <i>Hari Raya</i> prayers. When it's all said and done, the spaces included for <i>Hari Raya</i> celebration are the living room, the dining quarters, the front porch and the outside area in front of the house to accomodate guests who arrive with vehicles.</li> <li>Before going out to perform <i>Hari Raya</i> prayers, one must bathe in ones own house. Then, clean or new attire as well as putting on perfume or something odor appealing to go to the mosque for <i>Hari Raya</i> prayers.</li> <li>Before making their way to the mosque, family members will shake hands with their father and mother to ask for apologies for any misguided and negative deeds done in the past. Then they procede to shake hands with their relatives such as their grandparents, aunties and uncles and anyone that they encounter from the day of the celebration to the end of it. Usually they will shake hands in the living room.</li> <li>Some people do not immediately visit other houses after <i>Hari Raya</i> prayers. Instead, they visit the graves of their deceased in the cemetery. <ul style="list-style-type: none"> <li><i>Hari Raya</i> celebration begins with praying together in the mosque.</li> </ul> </li> <li>Families and friends gather together from far away places to celebrate this event once a year.</li> <li>They will initiate other forms of preparation such as decorating the house or giving it a new paint job. The entire premise is cleaned out, curtains and furnitures are replaced to give out a more appealing look. <ul style="list-style-type: none"> <li>Clothes and decorative items are bought prioritising the children first.</li> </ul> </li> <li>Multiple types of food and snacks are prepared and served for guests to enjoy in the living room or the dining room.</li> <li>Other than that, open houses in the cities are also held to share the love and happiness amongst friends and possibly relatives from different races.</li> </ul>
3. 'Hari Raya Aidil Adha' or Eid al-Adha	<ul style="list-style-type: none"> <li><i>Hari Raya Aidil Adha</i> is celebrated on every ten of Dhul-hijjah following the Islamic calendar and the Hijrah calendar. <ul style="list-style-type: none"> <li>Recitation of the <i>Takbir</i> echoes throughtout the mornings before <i>Hari Raya</i> prayers start.</li> </ul> </li> </ul>	<ul style="list-style-type: none"> <li>For those who lives in a terrace house, bathing as done in <i>Hari Raya</i> is also performed. Sacrifices are usually done in mosque or in an open space which must be near the mosque where <i>Hari Raya</i> prayers are done. A rather casual feast is held in the house which uses the living room and the dining room. Preparations of the sacrificed animal's meat is done in the kitchen.</li> <li>On that day, bathing for <i>Hari Raya</i> is done followed by putting on a clean or new attire that you will wear to go to the mosque.</li> <li>On <i>Hari Raya Aidil Adha</i>, celebration begins with performing prayers in the mosque or even in a <i>surau</i> nearby. <ul style="list-style-type: none"> <li>The fellow Muslims will gather around to shake hands when they are done.</li> </ul> </li> </ul>
4. 'Maulidur Rasul' or the celebration of Prophet Muhammad's birthday	<ul style="list-style-type: none"> <li>The celebration of Prophet Muhammad's (peace be upon him) birthday represents as a reminder of his birth in this world which is on the 20th April 571 AD.</li> </ul>	<ul style="list-style-type: none"> <li>In a terrace house, this event is usually held casually followed by <i>zikir</i> and <i>salawat</i> from the masses for the prophet in the living room. Usually a spreadsheet full of light food will be served and visitors will eat them on the floor.</li> <li>Some other communities of Malay Muslim will hold this event in their houses to chant <i>zikir</i> and <i>salawat</i> for the prophet together.</li> </ul>
5. 'Kenduri' or Feast	<ul style="list-style-type: none"> <li>The concept of having this feast from the Malay's perspective is not just to gather and have a meal but more to a practice of their religion</li> </ul>	<ul style="list-style-type: none"> <li>In a terrace house, the spaces included usually depends on the type of feast that they wish to have whether small or large. For a casual feast, spaces used are the living room, the dining room and the kitchen area. For a rather large feast, added spaces such as the front porch, the open area in front of the house as well as the back alley are used even if they need permission from the authorities to utilise such spaces. <ul style="list-style-type: none"> <li>Usually the feast starts off with chanting of <i>zikir</i>, reciting prayer and so on.</li> </ul> </li> <li>Other than relatives and close companions, <i>imam</i> or clerics who are experts in the teachings of Islam are also invited to lead the event.</li> <li>Normally, an event like this consists of reciting several lines of the Al-Quran together, reciting the <i>tahlil</i> which they acknowledge their God and <i>zikir</i> which is chanting the greatness of God and lastly reciting several blessing prayers. <ul style="list-style-type: none"> <li>There are more than one types of feast usually committed by the Muslims which are feast for blessings, feast for being thankful, feast for the deceased and feast for <i>tolak bala</i> which means praying</li> </ul> </li> </ul>

		for the safety of their community from any unfortunate events such as worldly disasters. <ul style="list-style-type: none"> <li>• Usually a feast would involve using multiple spaces such as the kitchen, the back alley of the house, front porch, living room and dining room.</li> </ul>
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*Conclusion:*

Generally, this paper discuss in detail the custom and ritual of Malay Community in which will be very useful in identifying and analysis of its space usage in the modern terrace housing in Malaysia. This paper is a part of bigger research about space usage in Malay community in Malaysia which tries to propose better housing scheme based in this rituals and custom.

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