















## CONCLUSION

Having been migrated from sub-tropical region of south China into the tropical region of Malaysia, KPC have to judge what aspects that they can retain and what aspects they should adjust, accept and change in order to sustain environmentally and socio-culturally with the new native environment. These negotiations are illustrated in their domestic house design. Most obviously, KPC ancestors had chosen to follow the local Malay and Siamese natives in using local natural material to build their homes. The lightweight natural material with low thermal capacity such as wood and bamboo provide the house better thermal comfort in tropical climate, besides being visually and contextually harmoniously with the native villages' surrounding environment. To get rid the problem of contained humidity in tropical climate, KPC houses are kept in small units, with the houses being sparsely arranged and the floors are elevated. The purpose is to allow better wind velocity to penetrate into the house compounds and units for reducing the level of humidity. This illustrates that KPC have no longer follow their ancestor's norm of expanding their houses into a big complex to accommodate generations of family members, which it is not suitable in tropical climate where humidity will be difficult to be discharged. Besides, KPC has got rid their Chinese ancestor's furniture culture by adapting Malay natives' way of life by utilizing elevated timber floor as a living platform to conduct their daily activities. Judging from the KPC house's stilt house architecture, the KPC seem to have adapted into Southeast Asia native architecture tradition and further dissociated with their ancestral traditional house typology in Min Nan, China, where most of the houses are made from masonry and placed on stone platforms (Else Glahn, 1982).

However, the domestic sphere of KPC house is still ruled by the concept of Chinese ritual. Descending from Chinese origin, the practice of ancestral veneration is one of their cultural pillars which have to be performed in the ancestral hall. At two sides of the ancestral hall, the norm of placing male's bedroom at the left side and female's bedroom at the right of ancestral hall has further determined the concept of spatial planning inherited from their Chinese origin. Due to sensitivity to the Muslim-majority communities, the main door of the house where ancestral hall is located is always in closed condition. The smaller-size windows further restricts the penetration of light and air into the buildings, making the level of luminance low and air temperature hardly achieve comfortable level. To solve the problem, KPC have adjusted the use of these spaces. To avoid uncomfortable air temperature and low luminance level, these interior spaces are rarely used during the daytime but only at night when both aspects achieve comfortable levels. To substitute the interior spaces, KPC houses, like native houses, have wide veranda for men to rest and do their daily tasks during the daytime and women and children do their activities in kitchen unit where dining and extended family rooms are located.

These architectural adjustments are needed in order for them to fulfill their daily activities and spiritual needs and at the same time to harmoniously sustain in a new socio-cultural and natural environments. The KPC architecture reveals how certain socio-cultural and ritual-religious variables could be adjusted architecturally towards creating a more socially and environmentally sustainable habitat.

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