

The Cultural and Historical Trail Map of Peranakan Heritage in the Andaman Provincial Cluster in Thailand

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ABSTRACT

This study explored the trace of Peranakan heritage in the Andaman provincial cluster and presented the Cultural and Historical Trail Map of Peranakan heritage in Andaman provincial cluster. The concept of development communication objectives was used to create a research framework. Research results in the "complement" phase showed 117 traces of Peranakan heritage in the Andaman provincial cluster. As for the "facilitate" phase, 83 sites were qualified. An analysis of the relationship of qualified sites with Peranakan culture revealed five significant connections between each location and culture: 1) Peranakan ancestral monument, 2) Peranakan shrine, 3) Sino-European architectural building, 4) Peranakan residential areas, and 5) Peranakan cultural and historical learning center. Upon completion of the last phase, "extend," 6 tourist maps were created to display 8 cultural sites in Ranong province, 15 sites in Phang Nga province, 33 sites in Phuket province, 8 sites in Krabi province, 14 sites in Trang province, and 4 sites in Satun province, respectively. This study, thus, has produced a visual map in each province which is a catalytic communication tool to promote tourism development at the regional level and national level.

Keywords: communication for development, Peranakan heritage, Peranakan route map, tourism development, visual communication



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INTRODUCTION

Chinese exploration is considered to be the beginning of numerous stories. In 2000 BE (1458 CE), during the reign of the Emperor of the Ming dynasty, China commanded Princess Hang Li Po and her 500 male servants and hundreds of female servants to travel to the Taifa of Malaga for diplomatic marriage with Sultan Mansur Shah (Wee, 2011). Zheng He, the naval commander during the time, led the royal fleet to explore the untouched territories. When the fleet arrived in the Taifa of Malaga, they resided at Bukit Cina, an anniversary gift from the princess's husband. Later, Hang Li Po gave birth to a child named Paduka Hamad (Brown, 1970). This bonding was the beginning of interracial marriages, making Peranakans believe that Hang Li Po and her followers from mainland China are their ancestors (Tan, 1983).

Later, the flow of Chinese men emigrated from their homeland to settle in the Malay region. A majority of Chinese men were bachelors, resulting in the increased interracial marriage with native women. These mixed-race children acculturated Chinese culture from their father, Malay culture from their mother, and European culture, influenced by Europeans in the Malay area to become their own new culture (Abdullah, 2013; Attharathasatharn, 2013). During the rising era of tin mining globally, the tin mining industry had expanded across regions and finally reached the Andaman provincial cluster of Southern Thailand. This Cluster comprised of the Phuket, Krabi, Phang-Nga, Satun, Trang, and Ranong provinces. The cluster provinces area is well known for having an abundance of tin mineral resources in the area and the nexus port of call for vessels sailing across the world. Seeing the opportunity to start their business, these overseas Chinese men, mostly from the southern part of Fujian, China, emigrated from their home to live in the Malay Peninsula and further moved to the Andaman cluster area. With a warm welcome from the native people, they devoted their lives to work and settled down with marriage to native women. A mixed-race of these Thai Chinese children formed a Thai-Peranakan culture (Noonmee, 2018; Pongvat & Tonpradoo, 2019; Sakunpiphat, P. Sakunpiphat, S., Chaopreecha, J. & Tovankasame, 2012).

After the tin mining industry lost its popularity, the trading business between Thailand and the Malay regions also slowed down. The Peranakan culture faded as cultural assimilation. When the tin industry age is over, the Andaman cluster's economy depends on fisheries and rubber plantations. However, being located along the beautiful seashore rich in nature and scenic resources, tourism is also the Cluster's economic boost. The area is a top-rated destination with both Thai and foreign tourists. In addition to nature tourism, cultural tourism plays a vital role in all countries' tourism sector due to changing tourist behavior. Today's tourists want to learn the local community's traditions (indigenesness) or authenticity even more. Communication is vital to success as it is only through effective communication that the tourism business can deliver intangible cultural experiences to those interested. Cities worldwide are starting to compete to communicate their cultural identity to attract tourists and other stakeholders to increase their economic growth and income (Aliya & Febriyani, 2020; Pratt, 2011; Ratanasuwongchai, 2011; Siregar, 2019). One of the tourism industry pillars has been humankind's inherent desire to learn about different parts of the world's cultural identity (World Tourism Organization, 2020). In domestic tourism, cultural heritage stimulates national pride in one's history. In international tourism, cultural heritage promotes respect and understanding of their cultures. Peranakan ethnic groups possess a unique cultural heritage that could be a value-added cultural tourism asset to boost the Andaman cluster provinces' socio-economic development.

For many social, economic, technological, and geopolitical reasons, tourism is one of the most significant industries with actual high quantitative and qualitative growth dynamics and high growth potential in the future (Zelenka, 2009). It should be noted that there is no effective communication program emphasizing the Peranakan ethnic to promote this area as an exact tourist destination (Chuenpraphanusorn et al., 2018). The Andaman cluster provincial authorities can increase their tourism potential by revitalizing Peranakan cultural heritage and traces to become destination assets. The tourism map is one of the visual communication tools developed to improve places' visibility and promote destination tourism. Map communication can be easily understood and preferred by most (Schmid,

1983). It is a combination of ideas, images, and geographic information. A map is, therefore, a tool for spreading the thoughts of people in different eras to the next generation (Patnukao, 2009).

Among the 13 relevant research pieces on Peranakan culture in the Thailand national research database, only two studies are on tourism but not on the communication for development or tourism mapping to promote the Peranakan heritage's cultural tourism. In light of the history and importance of conserving Peranakan heritage, it is essential to narrate and promote this culture worldwide, with its uniqueness. Therefore, research on "Peranakan Cultural Trace Map in the Andaman Cluster" explored the trace of Peranakan heritage in the Andaman provincial cluster and presented the Cultural and Historical Trail Map of Peranakan heritage in the Andaman provincial cluster. The research framework is based on the importance of communication to develop cultural tourism destination, as shown in Figure 1. It uses an alternative development paradigm that emphasizes the human dimension and diversity without emphasizing economic dimensions as in the past. It is believed that different societies, races, or groups have different identities and paths of development. Therefore, a small development project must suit public needs (Singhal & Sthapitanonda, 1996). The Peranakan cultural trail map encodes the significance of the artistic value and heritages of the ethnic culture called Peranakan. Through this communication, tourism development could be increased, resulting in the country's economic growth.

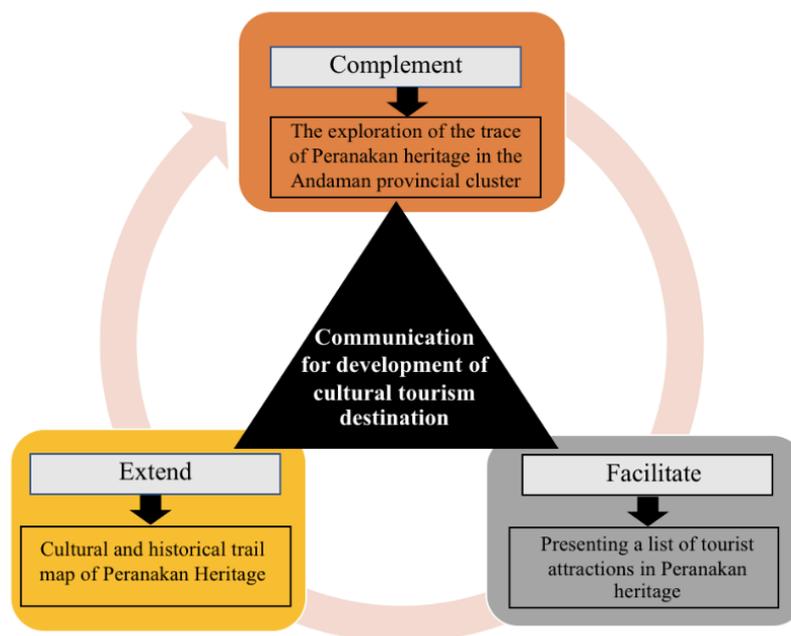


Figure 1. A research framework

METHOD

This survey was conducted with triangulation methods (Oppermann, 2000): 1) collecting names of historical sites of Peranakan heritage through document reviews, i.e., examining 79 documents involving Peranakan culture through a snowball sampling method, by using documentary research for data collection validity, 2) conducting in-depth interviews of 47 Peranakan-related individuals using a snowball sampling method for data collection validity, 3) conducting non-participant observation on the population in 117 Peranakan heritage sites for data collection validity, 4) reviewing the cultural and historical Peranakan trail in the Andaman provincial cluster in Thailand by 20 experts in tourism, Peranakan culture, communication, and academes. An analysis was conducted using an enumeration to obtain Peranakan culture trail lists. Furthermore, the quality of obtained trail lists was obtained using a cultural attraction standard (Department of Tourism, 2016) to nominate the Peranakan trail heritage attraction. The key factors used for evaluation were the capability in 1) attracting and encouraging tourism, 2) supporting tourism, and 3) managing attraction. After a summary of the list of all tourist attractions, tourism maps were created using Google map.

RESULTS AND DISCUSSION

Peranakan trace and destination in Andaman provincial cluster

Upon completing the first complement phase to explore the Peranakan heritage trail in the Andaman provincial cluster, 117 sites were initially identified. An evaluation of scraps and shreds of evidence concerning Peranakan cultural and historical heritage yielded only 83 qualified traces and destinations within the Andaman provincial cluster area. It was found that the highest number of traces and destinations, 34 (40.96%) sites, are in Phuket province, followed by 15 (18.07%) sites in Phang-Nga province, and the least, only 4 (4.82%) sites in Satun province respectively.

In terms of the type of traces and destinations, the highest number, 19 (34.94%), is that of the Sino-European architectural building, followed by 22 (26.51%) shrines, and the least number of 12 (12.05%) ancestral monuments, and cultural and historical learning centers, respectively. Considering the location that houses different types of traces and destinations, it was found that Ranong and Trang have the highest number of ancestral monuments (3, 3.61%), Phuket has the highest number of shrines (7, 8.34%), Sino-European architectural buildings (17, 20.48%) and cultural and historical learning centers (6, 7.23%), and Krabi has 3 (3.61%) of residential areas, respectively. It should be noted that Chuenpraphanusorn's study (Chuenpraphanusorn et al., 2018) also revealed that Phuket has most of the Peranakan heritage in Thailand. Detailed is in Table 1

Table 1. The Peranakan Cultural And Historical Traces And Destination According To The Location And Type of Trace and Destination

Location	Type of Peranakan Trace and Destination											
	1: Peranakan Ancestral monument		2: Peranakan Shrine		3: Sino-European architectural building		4: Peranakan Residential areas		5: Cultural and Historical Learning Center		Total	
	n	%	n	%	n	%	n	%	N	%	n	%
Krabi	0	0	3	3.61	2	2.41	3	3.61	0	0	8	9.64
Phang-Nga	2	2.41	5	6.02	6	7.23	1	1.20	1	1.20	15	18.07
Phuket	2	2.41	7	8.43	17	20.48	2	2.41	6	7.23	34	40.96
Ranong	3	3.61	1	1.20	2	2.41	2	2.41	1	1.20	8	9.64
Satun	0	0	1	1.20	0	0	2	2.41	1	1.20	4	4.82
Trang	3	3.61	5	6.02	2	2.41	2	2.41	2	2.41	14	16.87
Total	10	12.05	22	26.51	29	34.94	12	14.46	10	12.05	83	100

In the discovering phase, different types of Peranakan cultural traces that could be possible tourist attractions were identified. The findings of different types of Peranakan cultural heritage and its history could shed some light on the acculturation of the Peranakan ethnic in the Andaman provincial cluster area. Based on Barry's acculturation concept, there are four strategies: assimilation, integration, separation, and marginalization (Berry, 1997). The Peranakans born to a Chinese father and Thai mother have integrated both cultures and adapt their own. An example is the Old Town where Peranakan reside; most Peranakan people have Tain Gong Shrine attached to their front house, a Taoist belief passed down from a Chinese father. But when walking into the house, you will find the Buddha image's worship, which is a belief in Buddhism passed down by Thai mothers. This practice is an example of the Peranakan people's integration strategy to create their own cultural identity. In terms of traditional celebrations, the Peranakan participate in festivities inherited from both father's and mother's culture. Integration is the salience form evidenced in the Peranakan trace and destination scattered in Andaman

provincial cluster. An example of cultural integration in a different type of trace and destination are as follows.

Peranakan ancestral monument

Among ten Peranakan ancestral monuments, one of the most interesting is "The Phraya Ratsadanupradit Mahitsaraphakdi Museum," located in Trang. A slogan in the Trang province, "The City of Phraya Rasada," is in honor of Phraya Ratsadanupradit Mahitsaraphakdi, who is known to be a significant governor of Trang province. His most notable contribution was negotiating with the Thai government to allow the Chinese people to establish a mining company in Thailand. He was also born to a Chinese Hokkien father and a Thai mother, so he is a real Peranakan. If tourists come here, they can learn about Peranakan culture through the history of Phraya Ratsadanupradit Mahitsornphakdi exhibited in the museum. According to He (2018), Phraya Ratsadanupradit Mahitsornphakdi was receptive to the Western culture and advanced systems, contributing a lot to the social and economic development of southern Siam. He reflected the unique advantages of the overseas Chinese in Southeast Asia and his outstanding role in international exchanges and cooperation. The Phraya Ratsadanupradit Mahisonphankdi Museum is in Figure 2,



Figure 2. Phraya Ratsadanupradit Mahison Phankdi Museum

Peranakan shrine

Among twenty-two Peranakan shrines, the "Po Jeh Geng" in Satun represents the importance of communication for tourist attraction development. "Po Jeh Geng" in Hokkien Chinese means the shrine protecting people from their sadness, bringing happiness to the worshippers. This shrine is known to be the only Chinese Hokkien shrine resembling and connecting Peranakans among the majority of Muslims in the region. If tourists come here, they can learn about Peranakan culture through a ritual inside the shrine. Besides having statues of gods for worship, this shrine is like a hospital from the past to the present. Because those who believe in the gods, if they get sick, they will come to ask the gods to get medicine through a method of throwing "Seam- Si" (fortune sticks) from this shrine. The finding of (Ninsanguandecha, 2011) explained that the Chinese shrine established by Chinese settlers, who genuinely connected with the tradition and believed in God, is the center of culture offering historical traces. Its development continues to have a significant influence on Thai-Chinese people nowadays. Considering identity communication, Van Dijk (2011) indicated the relationship between communication and identity. In exchanging or transmitting news to create knowledge and understanding, humans also communicate intending to say "who we are," "what race we are," "what age," "where we were born," etc. We communicate to tell others who we are, how we are alike or different. Communication is a tool for "construct," "maintain," and "negotiate" identities at all times. Therefore, the shrine is the Peranakan people "construct" to communicate their identity, "maintain" for the culture to be passed on to their offspring, and "negotiate" to live under a different cultured society. The sample of Po Jeh Geng shrine is in Figure 3,



Figure 3: The Po Jeh Geng shrine

Sino-European architectural building.

The Sino-European building shows a significant combination of arts and cultures between Chinese, Malay, and European architectures. Tepsing & Wattanasin (2006) indicated that the Sino-European building is a form of architecture that appears to be abundant in the Andaman cluster. It is a combination of Chinese and Western buildings. This building's distinctive feature is the decoration of the façade in patterns such as the walls, the arches, the balconies, and the pillars, which are influenced by Chinese and Western arts. The design is a good reflection of the beliefs and history of the Andaman Cluster. Since the entry of Westerners and mainland Chinese people's migration to the Malay Peninsula and later to Thailand. The blue house building in Krabi best exemplifies the Peranakan Sino-European architectural building. If tourists come here, they will learn a Peranakan culture's stories through every part of the building that tells the story. For example, the house pillar was influenced by European style, Lightbox above the window, which has the bat shape, is inspired by Chinese beliefs. The Chinese believe that the bat is a symbol of good luck, and the way to walk in front of the house called "Ngor Kha Kee" was influenced by Malay. Photographs of the Blue House in Krabi is in Figure 4,



Figure 4. Blue house building

Peranakan residential areas

Among the Peranakan residential area, the old Phuket town represents the importance of communication to develop tourist attractions. Phuket is known to be the province with the most traces of Peranakan heritage, especially in the old town of Phuket. So now in Phuket old town, you can find facilities with Sino-European architecture. If tourists come here, they will learn about Peranakan culture through architecture, food, dress. This place has a complete collection of all aspects of Peranakan culture. Perhaps because Phuket was the starting point of tin mining in the past, the Peranakan people here were wealthy and built many buildings. Saisakares (2004) indicated that many Chinese people were relocated to Phuket Old Town when tin was discovered near Phuket Old Town. Thus, development in Phuket was more rapid and more prosperous than in other cities. The city's civilization resulted in a shift in architectural styles. The Chinese have begun constructing a building with a mix of Chinese and European architectural styles, which can be found in George Town, Penang Island, to show this community's wealth. Phuket Old Town photographs are in Figure 5,



Figure 5. Phuket old town

However, besides the old Phuket town, Takuapa Culture Street, in the Takuapa district of Phang Nga is another example of a residential area that reflected a Peranakan way of life. Peranakan's life here is not much different from the past. During summertime from November-May, a walking street opens every Sunday. The locals sell Peranakan-related food such as A-pong (a thin sweet pancake) and Hokkien style stir-fried noodle. Peranakan food is unique and innovative, making it stand out from Thai people's food in general. The food here is not new by innovation, but old food that cooks to a unique flavor. It arose to meet the psychological needs of people far away from home. Peranakan food is "Chinese father's nostalgic food cooked by the taste of a Thai mother's hands." Cooking is an art—the art of food. Locals culinary are intangible cultural heritage, and local food can also be a tool in defining the image of the destination and product value creation (De-Miguel-Molina et al., 2016). Takuapa Culture Street scenic is in Figure 6.



Figure 6. Takuapa Culture Street

Peranakan cultural and historical learning center

At Baan Hat Som Paen in Ranong, there is the famous Learning Center for Mineral Sieving. This place represents the importance of communication for the development of tourist attractions. Visitors can experience leaching tin minerals and understand the Peranakan way of life in the past during the tin mining era. For Ranong Province, tin is more important to people than in other provinces. The tin mineral is like a resource that builds forests into cities. Ranong was virtually uninhabited in the past, but more and more migrants settled into a city until now with tin mining. This is consistent with the finding of Poonvong (2016), which showed that Ranong has a natural resource known in ancient times as "Takua Dam" (tin ore) under the land a lot. It is therefore vital as a tin city with tin ore that is of great value. Make tin has been an essential part of the economic prosperity of Ranong from past to present. Photographs of the cultural and historical learning center at Ban Hat Som Paen is in Figure 7,



Figure 7. Bann Hat Som Paen

Cultural and historical trail map of Peranakan heritage in Andaman provincial cluster

In the "extend phase," Peranakan heritage sites were then listed. Developing a structural detail using Google Maps was designed to set geographic coordinates. QR code in the map provides the site's historical background in the map links to Google Maps for more straightforward navigation. As part of the communication to create tourist maps of attractions by offering analogic message codes, the design was the most comfortable communication form. Its use is straightforward to tell a story. When looking at an image in a realistic format, the viewer will immediately know what the story is or what it wants to say to the viewer (Lawansiri, 1986). Patnukao (2009) found that an analogical message code should represent the to communicate the prosperity and richness of the city's architecture, which creates the right tourism image for the town. Therefore, it will present the message of Peranakan architecture's beauty in showing the cultural mix for delivering this map. These sites are traces of the Andaman cluster's prosperity in the past, rich from tin mining. This information is essential for tourists to understand the initial condition of the attractions. Five maps to inform visitors of history, as well as directions to the places, were rendered. The destination map of each province is in Figures 8 -13, respectively.

Peranakan cultural and historical trail map of Krabi



Figure 8. Cultural and historical map of Peranakan Heritage in Krabi Province

Peranakan cultural and historical trail map of Phang-Nga



Figure 9. Cultural and historical map of Peranakan Heritage in Phang Nga province

Peranakan cultural and historical trail map of Phuket

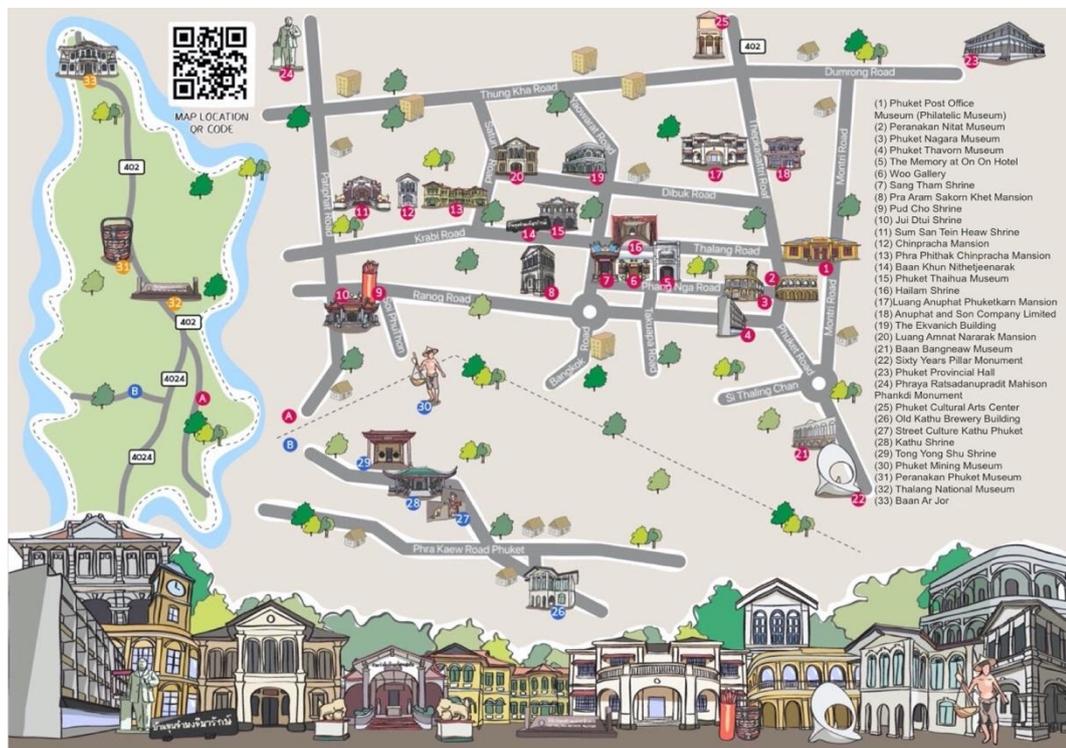


Figure 10. Cultural and Historical Map of Peranakan Heritage in Phuket province

Peranakan cultural and historical trail map of Ranong

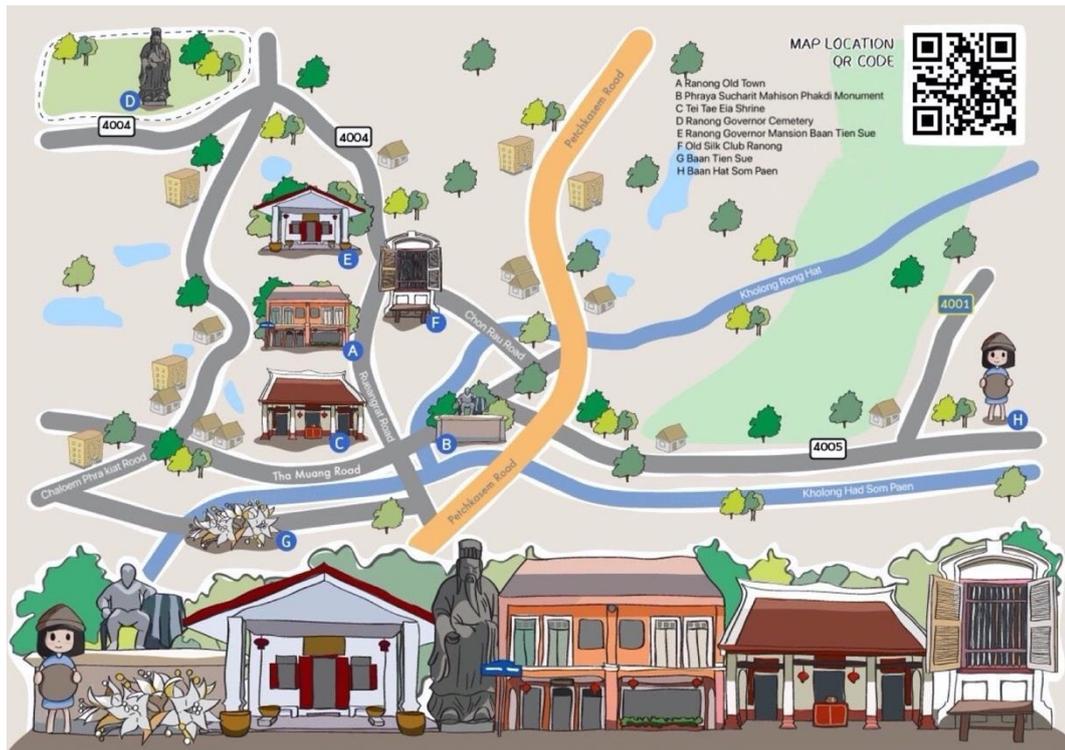


Figure 11. Cultural and Historical Map of Peranakan Heritage in Ranong Province

Peranakan cultural and historical trail map of Satun



Figure 12. Cultural and Historical Map of Peranakan Heritage in Satun Province

Peranakan cultural and historical trail map of Trang



Figure 13. Cultural and historical map of Peranakan Heritage in Trang province

CONCLUSION

As communication technology takes its full development speed with digitalization, this phenomenon opens ways for the marketing specialist working in the tourism sector to wake up the interest of potential visitors for visiting a selected tourist destination. When the organizations cut in their funding, they require them to seek higher value in the way marketing budgets are spent. Developing the tourism map by presenting cultural sites through maps in the form of analogic message codes is one way of visual communication that can make anyone in the world, regardless of country or language, understand what messengers are communicating. Therefore, Peranakan traces communicated through images in an analogic message code could be the best visual communication option on maps. Patnukao (2009) indicated that an icon image provides a touch of the prosperity and richness of the city's architecture, which creates the right tourism image for the town. Congruent with the semiotic theory, the viewer can understand icon images the most (Peirce, 1955; Peter, 2013; Sookpadhee, 2016). Map and graphic representation of destination, which is a reproduction of the area, form a precise icon that penetrates the viewer's mind and increase understanding. Communication through maps is like repeating the projection of images to remind and raise awareness among the viewer. Implanting QR codes within the destination map is a marketing communication tool that allows the viewer to explore more related information without the disturbing scattering text on the already limited space (Švajdová, 2019). Since the mid-1980s, many scholars have tested the relationship between space and conveying visual representations of the map. It was found that the visualization of maps promotes spatial reproduction, for example, in uniqueness, excitement, and relaxation (Del Casino & Hanna, 2000)

The Cultural and Historical Trail Map of Peranakan Heritage in the Andaman Provincial Cluster yields a communication tool that contains rich information of individual destinations within the vicinity. This map proved to be an alternative innovation of narrating Peranakan's story. The development cycle used to guide this study's communication technique is comprehensive and cyclical and needs laborious work in data gathering and validation before crating a visual destination map. However, its effectiveness

requires further evaluation if this technique covers other cultural heritages or other ethnic groups. A useful development communication tool should involve community participation, facilitate education, and raise people's perceptions (Servaes, 2007).

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