Assess Community Strength and Needs to Create an Effective Community-based Education for Living Heritage Conservation in Melaka World Heritage Site

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Noor Azramalina Abdul Aziz[1], Noor Fazamimah Mohd Ariffin[1], Nor Atiah Ismail[1], Sumarni Ismail[2] and Anuar Alias[3]

[1]Department of Landscape Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Serdang, Selangor Darul Ehsan, Malaysia, [2]Department of Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Serdang, Selangor Darul Ehsan, Malaysia. [3]Department of Estate Management, Faculty of Built Environment, Universiti Malaya, Kuala Lumpur, Malaysia.

Abstract

Living Heritage or intangible cultural heritage is defined as human skills and knowledge, practices, expression, and instruments that form the transmitted practices of local people. Threatened by globalization and cultural modernization, many emotions and manifestations of Intangible cultural heritage are in crisis because of the lack of responsibility, recognition, awareness, and education in the community. Using the community-based education principal model, the information-based community will be identified in this study to assess Community strength and needs before planning the action for quality and effective community-based education for living heritage conservation.

Keywords: Intangible Cultural Heritage, Public Awareness, Quality Education

Introduction

Intangible cultural heritage (ICH) risks disappearing forever or freezing as a practice belonging to the past if it is not raised in the community. To strengthen the intangible cultural heritage keeps it alive, preserve and pass this heritage on to future generations while accepting for it to transform and conform in any situation (Aziz et al., 2020 & 2022). Education is the most potent tool for transmitted living heritage or ICH practices of local people and the community.

In September 2019, the United Nations Educational, Scientific and Cultural Organization (UNESCO) launched the Futures of Education initiative to reimagine how knowledge and learning can shape the futures of humanity in a context of increasing complexity, uncertainty, and precarity. From climate change to growing inequalities, artificial intelligence to learning outcomes, UNESCO wants to respond to challenges and opportunities that will impact the education and well-being of future generations. Now, people worldwide need to share their views on what the future of knowledge can be.

Intangible cultural heritage (ICH), made up of all immaterial manifestations of culture, shows the variety of living heritage of humanity and is the most important tool of cultural diversity. The main 'constitutive factors' of ICH are defined by the 'self-identification' of this heritage as an essential element of the cultural identity of its creators and bearers. Its constant recreation in response to the historical and social evolution of the communities and groups concerned; its connection with the cultural identity of these communities and groups; its authenticity; and its indissoluble relationship with human rights (Lenzerini, 2011). Place identity is linked to meanings and perceptions held by the people concerning their environment, and the loss of identity weakens the depth of meaning, attachment, and diversity of place experience. It this evident that new developments within the traditional settings in the city center transform constructed places and place meanings and attachments embedded in the existing social and cultural context (Ujang, 2017).

Living heritage is characterized by the ongoing use of heritage by its associated community for the purpose for which it was originally created (it) is strongly linked to a community and is therefore subject to a continuous process of evolution as change is embraced as part of the living nature of the heritage place (ICCROM, 2015). On 7th July 2008, the Melaka city area was listed as UNESCO World Heritage Site together with George Town of Penang due to its unique multicultural living heritage originating from the trade routes and other outstanding universal values (OUV). Together they form the Historic Cities of the Straits Settlements. As a World Heritage Site, the Melaka city area was required to preserve and maintain its unique historical tangible, and intangible cultural heritage. Accordingly, it is not permitted to demolish or significantly modify the appearance of its historic buildings. Also, in compliance with the requirements, Melaka needs to increase awareness regarding the World Heritage Site, especially among its population, build a sense of custodianship, and secure support by promoting its significance.

In the context of local social and economic factors, the role of community-based education is to create the involvement and education for the community's adults and youth to empower them while identifying and solving (Bui, 2011) community living heritage conservation problems. In other words, education creates actions based on community. One of the most effective examples of community-based education is capacity building in collaboration to address their common interests in community development strategy (Maser, 1997). More than the meaning of "education based in the community", with activities based on four key qualities: community-based, collaborative, information-based, and action-oriented. The background of the community, such as members' education, people's participation, local-level planning, and the sense of belonging to the society, discipline, capital accumulation, and judicious investment in diversified productive activities, affects the program's success (Chowdhury, 2005).
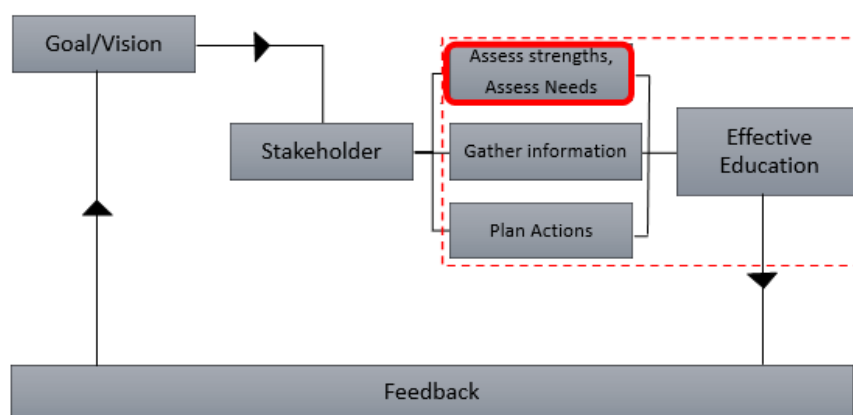
Figure 1: Building capacity: Applying the principles of community-based education (Andrew, 1998).

Figure 1 shows the building capacity applying the principles of community-based education that have five levels suggested based on the model. The detailed process employed in this research study in assessing the effective education for Sustainable Community-based Education Management and Planning Process for Living Heritage Conservation in Melaka WHS is represented in the red box dot line. Before achieving effective education, the stakeholders need to accomplish the actions to assess strengths, assess needs, gather information, and plan action. Therefore, this paper will be focused only on assessing strengths and assessing need's part.

Assess the Community's Strengths and Needs
Any community capacity-building approach, community strengths, and needs are important factors if stimulated by a goal (Andrews et al., 2004). This study investigates the current status of the strength of the community in living heritage conservation areas on heritage resources like history, visual and performing arts, heritage buildings, landscapes, and special lifestyles, values, traditions, and events.

Understanding the collective needs of the community is central to any community capacity-building approach. The degree and complexity of individual needs will differ from one individual to another. However, some needs may be shared more broadly among the community in accessing services and/or resources (Scougal, 2008). Collective community needs will be influenced to varying degrees by the changing political, social, and economic conditions of that community (Bell et al., 2010; Jackson et al., 2003; Noya et al., 2009). Focus on the needs of a particular individual can allow us to identify how the community might be better to solve their problems (Dower & Bush, 2003). By consulting directly with community members about their needs, authorities can better understand the community to support sustainable development decision-making.

In figure 2, UNESCO's 2003 Convention for the Safeguarding of the Intangible Cultural Heritage proposes five broad ICH domains. These five elements will be used to know their participant's level and knowledge based on daily practices in their own culture and other culture. Meanwhile, to assess the community's needs, the five-level of Maslow's hierarchy (physiological needs, safety needs, belongingness needs, esteem needs, and self-actualization needs) will use shown in figure 3.

Figure 2. Five broads 'domains' in intangible cultural heritage (Source: UNESCO, 2003).

Figure 3. The five-level of Maslow's hierarchy (Maslow, 1943) for living heritage conservation

Methodology

In this study, the quantitative method was used to collect data with the google form questionnaire survey technique. Based on Table 1, Melaka - Estimated Population by Ethnic Group (Department of Statistics, Malaysia, 2015), three hundred eighty-four sample sizes were needed for one million populations with a confident level of 95% and a 5% margin of error. In actual data collection, a total of three hundred ninety-two respondents were randomly responded. This study's range of question formats has adopted the 5-point Lickert's Scale. The Likert's Scale is a type of composite measure used to improve the levels of measurement in social research (Nor, 2009). The Scale in this research study has used the

standard response categories such as 'strongly disagree', 'disagree', 'partially agree', 'agree', and 'strongly agree' to determine the relative intensity of each item.

Table 1
Melaka - Estimated Population by Ethnic Group (Department of Statistics, Malaysia, 2015).

Ethnic Group	2015		Sample size Data collection	Actual Data collection
	Percentage (%)	Population		
Malay	63.3	552,700	234	268
Chinese	24.6	215,000	94	50
Indian	5.9	51,400	23	13
Others	6.1	37,600	33	61
Total	100	872,900	384	392

Findings and Discussions
Table 2 represents the respondent's Socio-Economic Background - the highest percentage of an administrative district in Melaka Tengah (59.9%). The different responses of gender were only six, female with 199 respondents and male with 193 respondents. The highest percentage of respondents aged is 25 – 34 years old (25%). The highest percentage of respondents' education level is Ijazah/Degree (38.8%). The highest percentage of respondents' race is Malay (68.4%), and the highest percentage of respondents' religion is Islam (70.7%). It is because the sample size data collection was from Melaka - Estimated Population by Ethnic Group (Department of Statistics, Malaysia, 2015). The highest percentage of respondents' monthly income is no income. It is because most of the respondent was students (19%), and others (17%) included housewives, retiree, and the unemployed. The private sector is the highest percentage (27%) of respondents' jobs. The highest percentage of respondents' period of residence in Melaka was >21 years. It showed that most of the respondents were initially born and grew up in Melaka.

Table 2
Respondents Socio-Economic Background

| Demographic	Variable	Frequency	Percentages %
1. Administrative district	**Melaka Tengah**	**235**	**59.9**
	Alor Gajah	107	27.3
	Jasin	50	12.8
2. Gender	Male	193	49.2
	Female	**199**	**50.8**
3. Age	15 - 24	79	20.2
	25 - 34	**98**	**25.0**
	35 - 44	85	21.7
	45 - 54	94	24.0
	55 - 64	36	9.2
4. Race	**Malay**	**268**	**68.4**
	Chinese	50	12.8
	Indian	13	3.3
	Others	61	15.6
5. Religion	**Islam**	**277**	**70.7**
	Buddha	39	9.9
	Hindu	11	2.8
	Christian	48	12.2
	Others	17	4.3
6. Education level	No formal education	2	0.5
	UPSR	4	1.0
	SRP/PMR	7	1.8
	M	113	28.8
	Diploma	91	23.2
	Ijazah/Degree	**152**	**38.8**
	Others	23	5.9
7. Monthly income	**No income**	**109**	**27.8**
	< RM 500	11	2.8
	RM 501- RM 1000	22	5.6
	RM 1001 - RM 1500	44	11.2
	RM 1501 - RM 2000	35	8.9
	RM 2001 - RM 3000	43	11.0
	RM 3001 - RM 4000	35	8.9
	RM 4001 - RM 5000	27	6.9
	RM 5001 - RM 6000	24	6.1
	> RM 6001	42	10.7
8. Jobs	Civil Servant	104	26.5
	Private	**107**	**27.3**
	Business	38	9.7
	Students	75	19.1
	Others	68	17.3
9. Period of residence in Melaka	5 - 10 years	55	14.0
	11 - 15 years	35	8.9
	16 - 20 years	52	13.3
	> 21 years	**250**	**63.8**

n=392
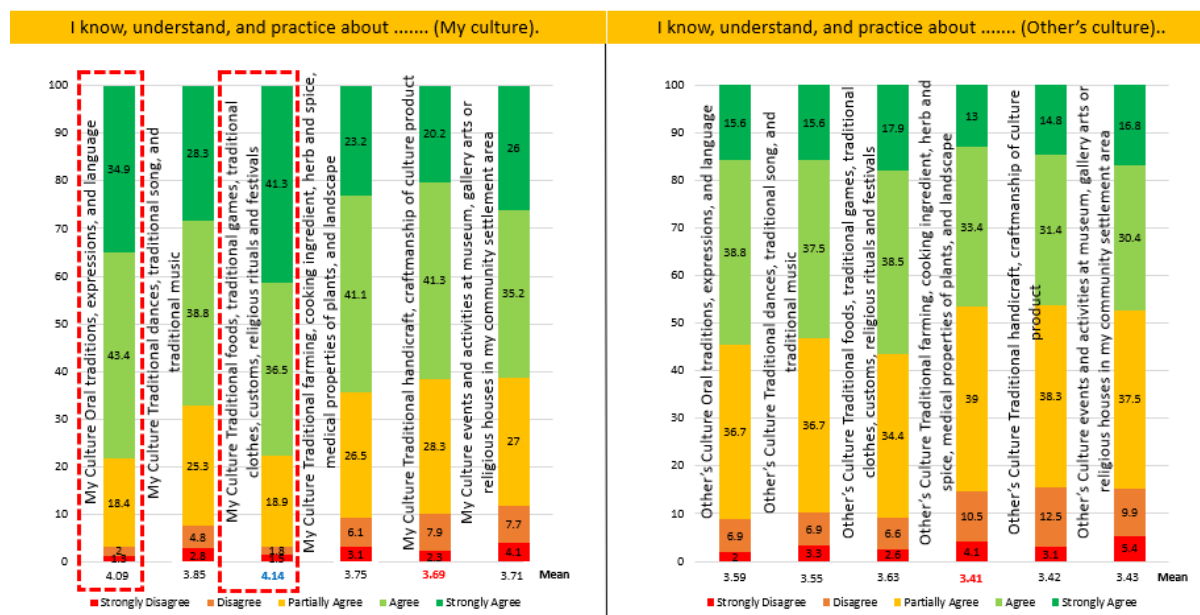
Figure 4: The Strength of the Community results base on respondent perspective.

In my culture category, only two of the mean variables in stage 4: AGREE; meanwhile, other variables in stage 3: PARTIALLY AGREE. In other culture categories, all variables in stage 3: PARTIALLY AGREE. In conclusion, the Strength of the Community in MIDDLE STAGE.
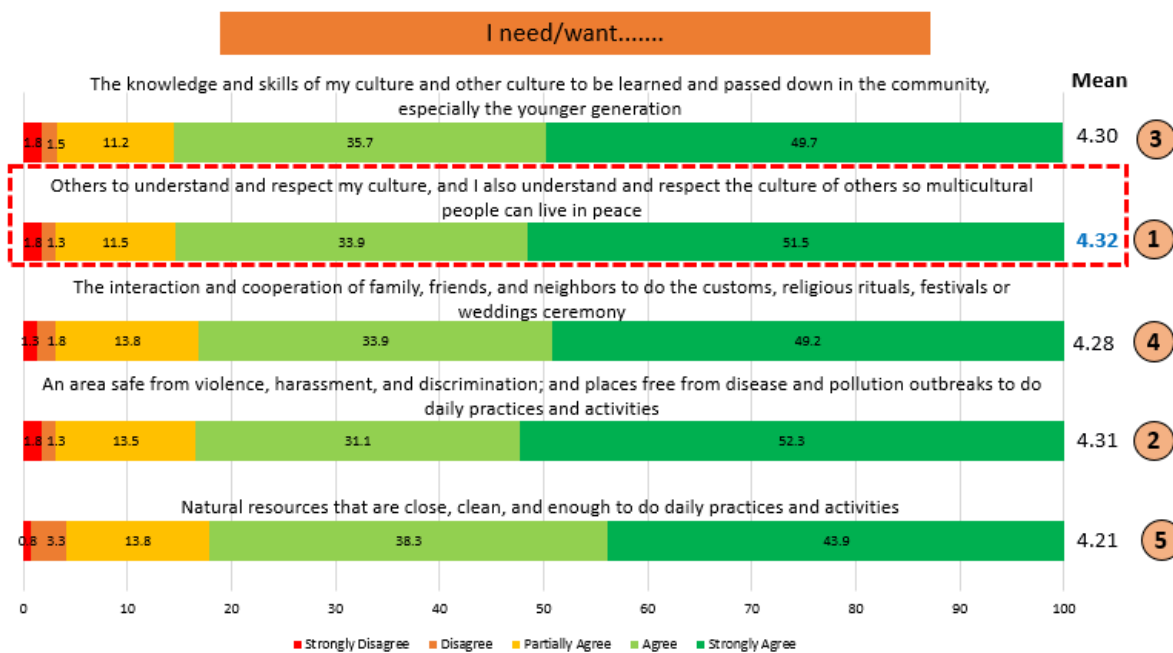

Figure 5: The Needs of the Community results base on respondent perspective.

Based on the respondent's responses, all the variables in the Community needs must be included in CBE for living heritage. Especially on Esteem Needs was Others to understand and respect my culture, and I also understand and respect the culture of others so multicultural people can live in peace.

Conclusions

In conclusion, to level up the community strength to a higher level. All five domains of ICH must be knowledgeable and practiced in daily life, especially in other cultures. The Community's Needs must highlight the Esteem Needs that Others to understand and respect my culture, and I also understand and respect the culture of others so multicultural people can live in peace. Built are respected attitude to others' beliefs and not question what they are doing. For future research, the Community-based Education (CBE) for Living Heritage Conservation must fulfill people's needs and helps link and empower both local people and the community to conserve the living heritage successfully.

Acknowledgement

Corresponding Author

Noor Fazamimah Mohd Ariffin
Department of Landscape Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia, Serdang, Selangor Darul Ehsan, Malaysia.
Email: fazamimah@upm.edu.my

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