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## Analysis on Community Involvement Level in Intangible Cultural Heritage: Malacca cultural community

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### Abstract

Intangible Cultural Heritage refers to human skills, practices, expression and instruments which form the transmitted practices of local cultures. The paper provides bivariate statistical analyses on the relationship between level of community involvement in Intangible Cultural Heritage and 10 demographic and socio-economic factors of Malacca community. The factors include gender, ethnicity, origin, age, marital status, religion, geographical location, education, household income and occupation. There exist community issues associate to the demographic and socio-economic factors which contributed to deterioration in practices of local cultures. This paper discussed the community issues facing Malacca community in safeguarding their Intangible Cultural Heritage.

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*Keywords:* Intangible cultural heritage; community involvement; Malacca

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### 1. Introduction

This paper provides analysis on community involvement level in Intangible Cultural Heritage (ICH), in one of the inscribed World Heritage Sites (WHS), which is the Historical City of Malacca. One of the three selection criteria which Malacca fulfilled as a WHS emphasized on the ICH expressed by a variety

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of multicultural activities of cultural community in Malacca (UNESCO, 2008). ICH refers to human skills, practices, expression and instruments which form the transmitted practices of local cultures through generations and provide senses of identity, continuity, respect, diversity and creativity particularly to the involved local communities (UNESCO, 2003). In order to safeguard the ICH, community involvement approaches were crucially indispensable.

The research determined level of community involvement in ICH according to 10 demographic and socio-economic factors of the community. The factors were gender, ethnicity, origin, age, marital status, religion, geographical location, education level, household income and occupation. The selected community resides in the Core Zone and Buffer Zone of the WHS. Distinctions of community members according to the 10 demographic and socioeconomic factors acknowledge diversity of the cultural community. The distinction also addressed the well-being or the quality of life of the cultural community in safeguarding the ICH.

The research discovered community issues associate to the distinction of the community members according to their demographic and socioeconomic factors. The statistical analyses with support of relevant literature reviews identified and discussed community issues facing Malacca cultural community in safeguarding their ICH. The findings provided justifications to generate guidelines to improve of the conservation of ICH among the community members, conservation agencies and tourism agencies.

The aim of the paper is to recognize community issues discovered through statistical relationships of demographic and socioeconomic factors and level of community involvement in ICH. The involvement levels in ICH which vary due to the distinction of demographic and socioeconomic factors determine the quality of life of the community in safeguarding ICH.

## 2. Literature review

Community involvement in safeguarding ICH refers to engaging members of a concerned community to generate, recreate, transmit and sustain their ICH. ICH refers to the manifestations of range of community-based heritage products which individuals or a community recognized as their cultural heritage. UNESCO (2003) categorizes the heritage products under five domains of ICH. They are oral tradition and expression, performing arts, social practices, knowledge and traditional craftsmanship

UNESCO's effort of safeguarding ICH begun since 1952 when back then ICH was referred as folklore (Smith, 2006; Smith and Akagawa, 2009). The concern on ICH rises due to the realization on the disappearance of traditions as a result of failure in local culture reproduction in the globalization epoch.

There are two challenging questions raised by conservators to UNESCO regarding safeguarding ICH. The first question is if the living heritage is to be passed on to the future generation, what are the forms of living heritage to be documented and how are they documented? The second question is if the forms of living heritage were the practitioners of the heritage itself, what are to be transmitted to the next generation and why are they transmitted?

UNESCO (2003) emphasizes that practitioners of the ICH are more important to be protected over the ICH itself; without the practitioners, transmission of ICH is impossible to be accomplished. The protection of ICH requires more than just attention towards the arts and artifacts but also the artists, craftsmen and practitioners. Unlike tangible heritage, ICH is alive and needs to be transmitted. Hence to ensure the sustainability of ICH, the whole system of living heritage transmission must be observed and protected. This means that the responsibility of safeguarding ICH greatly subjected to the concerned community which a certain ICH belongs to (Smith and Akagawa, 2009).

In order to ensure that the concerned communities generate, recreate, transmit and sustain their ICH, the approaches of community involvement are essential. Community involvement is a process of engaging individuals of a community to accomplish a determined activity. The purpose of the activity is to resolve issues in the community or the surrounding context of the community. The activity also

indicates potential assets to benefit the physical and the social aspects of the location (Reid, 2000; Haus, 2004; Mathbor, 2008). In this research, the activity refers to safeguarding ICH.

Among commonly discussed community issues of Malacca cultural community are socio-economic inequality, strong ethnic enclaves, acculturations and deculturation and impact of modernization. These issues contributed to the decline of ICH. Nordin Hussin (2002) highlights the issue of socio-economic inequality which resulted in social exclusion of community members. The social exclusion associates to how much the family earned. Consequently, community members faced difficulties to work cooperatively in safeguard their ICH.

Additionally, Malacca Museums Cooperation [PERZIM] (2002) report that there are 30 types of traditional art and crafts endangered in Malacca. The reason is that the entrepreneurs had no descendent to continue the legacy. The lack of interests from younger generations to carry on the legacy became one of the major constraints for the ICH to sustain (Saleh et. al, 2007). One of the outcomes of modernization is the adaptation of popular cultures into the lives of the community members, particularly the youth (Endon Mahmood, 2004, Saleh et al., 2007; MStar Online, 2008; Noriah Mohamed, 2009; Zalina Samadi and Rodzyah Mohd Yunus, 2012). Across the globe, youth are easily absorbed into the western way of life and cultural form which pays attention to materialistic elements. This has eclipsed many local cultures. As a result, local cultures have increasingly losing grip with the community they belong to and gradually declines along with generation change (Nayak, 2003; Abu Sadat, 2008).

Nordin Hussin (2002) and Chan (2006) underline the issue of strong ethnic enclaves in Malacca which means that the cultural communities geographically separated according to their ethnic background. The community members decide to live in ethnic enclaves to ease communication and everyday routine. Still, there are varieties of dialects and cultural practices articulated in the larger society. The cultural community being a multi-ethnic society is typical to experience interethnic interactions (Asmah Osman, 2004; Awang-Rozaimie Awang-Shuib, Siti-Huzaimah Sahari and A.J. Ali, 2012). Some ethnic minorities struggle to maintain their traditional culture while adapting into the larger society (Noriah Mohamed, 2009). While interacting with individuals of other ethnicity as well as assimilating into the global society, traditional cultures of the minorities slowly disappear. Acculturation is the process of adaption into a new culture while deculturation is the process of omitting one's own culture. Local culture can easily be overlooked and omitted due to adaptations of other cultures along the lives of the community members (Muzzi, 2002; Sarkissan, 2005; Lee, 2008; Noriah Mohamed, 2009; Azrul Affandi Sobry, 2010).

Other than the highlighted issues, family institution and metaphysical force of ICH influence how the community members behave towards their ICH. Other issues include conventional over indigenous knowledge input and finally interest and convenience. Lack of attention on the community issues lead to insensitivity on how the quality of life of the ICH practitioners affects their behavior towards involvement in ICH.

### **3. Research methodology**

The method of data collection implemented for the research was questionnaire survey. The research employed Statistical Package for Social Science (SPSS) to analyze the data from the questionnaire survey. Survey Questionnaire is a form with a set of questions, an important research tool to measure determined specifications (Oppenheim, 1992). A pilot study conducted beforehand ensured that the questions in the questionnaire forms were comprehensible to the community of interest, interpreted consistent understanding between researcher and respondents, and obtain data reliability and validity.

#### *3.1. Respondents and sampling method*

The respondents are the cultural community of Malacca residing in the Core Zone and Buffer Zone of the inscribed WHS locations. They are approached geographically at four residential locations. The

locations are Morten Village, Portuguese Village, Chetty Village and Heren and Jonker Streets. A total of 640 samples of the questionnaire survey gathered and analyzed for the research.

The village chiefs provided the estimated population in each residential area. However, the actual total population of the cultural community was not accessible to the researcher as some members moved from the case study areas. Accordingly, due to availability of respondents and limitation of time and workforce, the sampling method implemented for the survey was convenient sampling. This means that the respondents selected based on the convenience of the enumerators (Oppenheim, 1992).

### *3.2. Statistical analysis method*

The independent variables of the analyses were 10 demographic and socioeconomic factors of the respondents. The dependent variable of the analyses was Involvement Level in ICH. The respondents were to answer low, medium, or high involvement level.

Chi-square for Independence employed to determine statistical relationship between each of the 10 demographic and socioeconomic factors with involvement level in ICH. Chi-Square for Independence is a statistical test to determine whether the counts of cases in two or more unrelated variables differ significantly by chance (Bryman and Cramer, 2001). Even if there were statistically significant relationships, they may not be practically important if the magnitudes of significance were small. Measure of association is a way to quantify the strength of a relationship (Rea and Parker, 1992; Kirk, 1996). Therefore, all of the analyses include the measure of association in the statistical report to indicate the magnitude of all significant relationships.

### *3.3. Research limitations*

The question regarding the involvement level in ICH was a multiple choice question which only allow the respondents to reply low, medium or high. Hence the responses were inflexible and could be superficial and insincere. Nevertheless, prior to the involvement level inquiry, there were questions regarding practices of ICH according to each domain of ICH. The questions allowed the respondents to evaluate their consistencies in practicing ICH before finally evaluating their overall involvement in ICH. In order to deliver comprehensive findings, the paper provided some answers from one of the open-ended questions related to the analyses. The question inquired on the reason why ICH is declining.

## **4. Findings**

10 Chi-Square for Independence conducted to determine statistical relationships between involvement level in ICH and demographic and socio-economic factors of the respondents. The null hypothesis deduced was there were no significant statistical relationships between involvement level with every 10 demographic and socioeconomic factors.

The statistical analyses yielded P - Values more than 0.05 for two of the demographic and socioeconomic factors. The factors were gender and origin. Alternatively, the statistical analyses yielded P - Values less than 0.05 for eight of the demographic and socioeconomic factors. The factors were ethnicity, marital status, religion, geographical location, education classification, household income classification and occupation. This means that between subjects of the eight factors, the observed counts of respondents with low, medium and high Involvement Level deviated from expected counts, which resulted in statistically significant value of  $\chi^2$ . As the deviation increased, the calculated value of  $\chi^2$  also increased; hence exceeded the critical value of  $\chi^2$ , thus P - Value retreated from 0.05. The lesser the P - Value from 0.05, the more significant was the value of  $\chi^2$ . Therefore, for the eight factors, the Chi-Square for Independence analyses rejected the null hypothesis. This means that at 95% confidence level,

there were significant statistical relationships between Involvement Level and each of the eight factors. Therefore the null hypothesis was rejected.

#### *4.1. Relationship between involvement level and ethnicity: Acculturation and deculturation*

There was a statistically significant and moderate relationship between Involvement Level and Ethnicity  $X^2(10) = 109.780$ ,  $p = 0.00 < 0.05$ ; Cramer's  $V = 0.293$ ,  $p = 0.00 < 0.05$ . Chetty and Indian respondents had observed counts higher than expected counts for high involvement level. Respondents of other ethnicities had observed counts higher than expected counts for low involvement level. The other ethnicities include the Malays, Portuguese, Chinese and Baba and Nyonya. This suggested that significant number of Chetty and Indian respondents believed that they highly involved in ICH.

Chinese, Baba and Nyonya and Malay respondents reside in the heart of the core zone of the inscribed World Heritage Site, which is the center of Malacca City. Thus, they tend to acculturate with popular cultures that easily disseminate into the lives of the urban dwellers (Endon Mahmood, 2004; Saleh et al., 2007; MStar Online, 2008; Noriah Mohamed, 2009). As for the Portuguese respondents who were very small ethnic minority in Malacca, they tend to adopt other cultures to fit in the larger mainstream of society. In order to communicate with the larger society of Malacca, such cultures include the Malay and English languages, the common language of the country and the world language respectively (Mis, 2012).

In contrast, the Chetty and Indian respondents lived together in a small rural environment, isolated and hidden from the urbanized zones of Malacca City. Since the Chetty speaks Creole Malay, interethnic interactions were unlikely to restrain the Chetty from practicing their indigenous culture. Meanwhile, the Indians who share a similar culture and the same religious belief with the Chetty were likely encouraged to be highly involved in their indigenous culture. Thus, it was likely for the Chetty and Indian respondents to feel highly involved in their cultural heritage as compared to respondents of other ethnicities. Among related open-ended answers to the reasons why some ICH were declining were:

Adaptation of other culture due to mix marriage; Migration of cultural community members to urban areas detaches them from communal practices; English is more universal than ethnic language; Modern cultures are easier to adapt compared to traditional cultures.

There exists an issue of acculturation and deculturation which influenced the involvement level of the respondents in ICH. Respondents who were ethnic minorities and lived in an urban environment tend to struggle in sustaining their indigenous cultures. Consequently, popular cultures and common cultures of neighbouring communities increasingly disseminated into their lives.

#### *4.2. Relationship between involvement level and age: Preference of popular culture over local culture*

There was a statistically significant and moderate relationship between Involvement Level and Age Classification  $X^2(4) = 27.043$ ,  $p = 0.00 < 0.05$ ; Cramer's  $V = 0.202$ ,  $p = 0.00 < 0.05$ . Respondents who categorized under retirement age had observed count higher than expected count for high involvement level. Respondents who categorized under middle age had observed count slightly higher than expected count for both high and low involvement level. Additionally, the youths had observed count higher than expected count for low involvement level.

Although frequency of middle age respondents distributed rather evenly across different involvement levels, majority of the middle age respondents had low involvement level in ICH. The analysis discovered that the youth respondents were unlikely to feel involved in ICH than respondents of retirement age. Since youths often perceived as the prey of westernization and popular cultures (Abubakr, et al., 2011), it was inevitable to imply that the youths of the cultural communities experienced the same pattern of culture preferences. Among related open-ended answers to the reasons why some ICH were declining were:

Youth no longer interested; Youth does not believe in traditional cultural beliefs; Youth has overlooked and are ignorant of cultural values; Youth has no talent of traditional craftsmanship; Modern lifestyle with superficial activities has taken over traditional lifestyle of profound cultural values; New and better style of performing arts; Certain cultural products are no longer produced in traditional ways; Cultural practices are not suited for modern lifestyle especially for the young generation; Technology is taking over traditional methods; Contemporary way of living cannot adapt with traditional cultural practices and beliefs; Some cultural beliefs are nonsense and unbelievable in the present days; Elderly experts passed away without successfully transmitting the cultural legacy; Descendants of elderly experts cannot continue the legacy.

There exists an issue of preference of popular cultures over traditional cultures, which influenced the involvement level of the respondents in ICH, particularly the youths. Additionally, the middle age respondents who vary between 40 to 60 years old were either too occupied with work commitment or increasingly uninterested to be involved in ICH. On the other hand, the small number of retired community members with most experiences and skills in indigenous cultures were slowly decreasing.

#### *4.3. Relationship between involvement level and marital status: Weak family institution*

There was a statistically significant but weak relationship between Involvement Level and Marital Status  $X^2(2) = 9.669$ ,  $p = 0.01 < 0.05$ ; Cramer's  $V = 0.123$ ,  $p = 0.01 < 0.05$ . Married respondents had observed counts higher than expected counts for high involvement level. On the other hand, single respondents had observed counts higher than expected counts for low involvement level.

The analysis discovered that married respondents were more likely to feel involved in ICH than single respondents. However, the likelihood was small. Out of the 640 respondents, 83 of them vary between 10 to 20 years old. 46% of the single respondents with low involvement level were teenagers. This suggested that strong encouragement from family members especially the parents was lacking in the cultural community. Among related open-ended answers to the reasons why some ICH were declining were:

*Cultural practices are no longer practiced at home; Parents do not teach.*

There exists an issue of weak family institution which influenced the involvement level of the respondents in ICH. With lack of household commitment, single respondents had difficulties to appreciate and to abide with the society's behavioral norms. Thus, they were less involved in ICH as compared to married respondents. Therefore, family institution was important to nurture ICH to every family member (Waite and Gallagher, 2000; Steven, 2005; Whelan, Tellez and O'Brien, 2008).

#### *4.4. Relationship between involvement level and religion: Metaphysical force*

There was a statistically significant and moderate relationship between Involvement Level and Religion  $X^2(8) = 83.144$ ,  $p = 0.00 < 0.05$ ; Cramer's  $V = 0.255$ ,  $p = 0.00 < 0.05$ . Respondents who believed in Hinduism had observed count higher than expected count for high involvement level. Respondents of other religions had observed counts higher than expected counts for low involvement level. This means that significant numbers of Hindu respondents believed that they highly involved in ICH.

Since religious practices contribute metaphysical force to cultural practices (Dhaouadi, 2009), the result suggested that Hinduism encouraged the respondents to be highly involved in their cultural activities. While that was statistically inferred, it was unfair to suggest that the other religions did not encourage their believers to be involved in cultural practices, but merely religion as metaphysical force to cultural practices poorly realized by some members of the cultural communities. Additionally, some religions such as Islam prohibit cultural practices, which induce polytheism and distraction of one from

his Creator such as magic and sorcery as well as sing and dance (Azlina Musa and Yusmilawati Yunos, 2011). Among related open-ended answers to the reasons why some ICH were declining were:

*Majority of cultural practices are against religious belief; Community prefers religious laws over traditional cultural norms.*

Alternatively for the Hindu believers, majority of their cultural practices were customary activities in temple activities, religious ceremonies and ancestral worship practices (Ravichandran, 2009). Thus, it was likely for the Hindu respondents to feel highly involved in their cultural heritage as compared to respondents of other religions.

There exists an issue of metaphysical force of cultural practices, which influenced the involvement level of the respondents in ICH. Additionally, it was vital to acknowledge that some religious laws prohibit certain cultural practices which indirectly led to a decline in certain indigenous cultures.

#### *4.5. Relationship between involvement level and geographical location : Ethnic enclaves*

There was statistically significant and moderate relationship between Involvement Level and Geographical Location  $X^2(6) = 94.442$ ,  $p = 0.00 < 0.05$ ; Cramer's  $V = 0.272$ ,  $p = 0.00 < 0.05$ . Majority of the respondents who feel they highly involved in ICH were the respondents in Gajah Berang Village, followed by Morten Village and Portuguese Village respectively.

Studies on Malacca cultural communities indicated that ethnicity and religion were strong geographical drivers of the cultural communities (Nordin Hussin, 2002; Sarkissan, 2005; Chan, 2006). Chetty and Indians who were believers of Hinduism reside in Gajah Berang Village. The Portuguese who were believers of Roman Catholic reside in Portuguese Village. The Chinese and Baba and Nyonya who were believers of Buddhism and Atheism reside in Heren and Jonker Streets. Lastly the Malays who were believers of Islam reside in Morten Village. The respondents lived in their ethnic enclaves in order to avoid discriminations and to ease communication and everyday routine (Nordin Hussin, 2002; Chan, 2006).

There exists an issue of strong ethnic enclaves which influenced the involvement level of the respondents in ICH. Cultural heterogeneity resulting from globalization was strong in the cultural communities thus formed in the typical ethnic enclaves in urban areas (Bartle, 2012; Shaw 2012).

#### *4.6. Relationship between involvement level and education: Conventional over indigenous knowledge*

There was a statistically significant and moderate relationship between Involvement Level and Education Classification  $X^2(6) = 42.583$ ,  $p = 0.00 < 0.05$ ; Cramer's  $V = 0.232$ ,  $p = 0.00 < 0.05$ . Respondents of no school education and primary education had observed counts higher than expected counts for high involvement level. Respondents of secondary and tertiary education had observed counts higher than expected counts for low involvement level. The analysis discovered that respondents with low education level were more likely to feel involved in ICH than respondents with high education level. Among related open-ended answers to the reasons why some ICH were declining were:

Some cultural practices are difficult to learn; Indigenous knowledge are difficult to transmit; Absence of cultural experts who are reliable to teach difficult cultural activities; Knowledge of cultural practices are not well-spread; Contemporary way of thinking cannot adapt with traditional cultural practices and beliefs; Youth are only able to understand ethnic language but fail to reply in the same ethnic language.

There exists an issue of conventional or indigenous knowledge input which influenced the involvement level of the respondents in ICH. Although high educated members were successful with conventional education input, most conventional education pays less attention to the learners' local context (De Young, Howley and Theobald, 1995). Thus, it was questionable if they were able to adapt the knowledge in their native social context. On the other hand, although low educated members who were

more involved in ICH and were likely thrived with indigenous knowledge, they were unqualified to teach in the conventional education system.

#### *4.7. Relationship between involvement level and household income: Socioeconomic inequality*

There was a statistically significant and moderate relationship between Involvement Level and Household Income Classification  $X^2(12) = 106.680$ ,  $p = 0.00 < 0.05$ ; Cramer's  $V = 0.289$ ,  $p = 0.00 < 0.05$ . Respondents whose household incomes categorized under poverty to middle household income had observed counts higher than expected counts for high involvement level. Respondents whose household incomes categorized under upper-middle to upper-high household income had observed counts higher than expected counts for low involvement level. The analysis discovered that respondents with low household income classification were more likely to feel involved in ICH than respondents with high household income classification. Among related open-ended answers to the reasons why some ICH were declining were:

Resources to produce and manifest the culture are expensive; Lacking participation in generating the resources. Small financial encouragement by the public or authority; Lack of support from the public and authority; Expensive cultural equipment; Practice of certain culture is costly.

There exists an issue of socioeconomic inequality, which influenced the involvement level of the respondents in ICH. Although high income respondents were accessible to luxurious amenities, they failed to allocate time for communal activities involving the ICH. In contrast, low income respondents who concern on sustainability of ICH were isolated from the larger society and decision making process which affect them (Eshliki and Kaboudi, 2012). The household incomes of the respondents vary between RM 300 to RM 30,000 per month. Pyatok (2012) asserted that the increase of income inequality in inner cities without recognition of the local cultural wealth led to erosion of existing community cohesion.

#### *4.8. Relationship between involvement level and occupation: Interest and convenience*

There was a statistically significant and moderate relationship between Involvement Level and Occupation  $X^2(14) = 50.224$ ,  $p = 0.00 < 0.05$ ; Cramer's  $V = 0.200$ ,  $p = 0.00 < 0.05$ . Government employees, housewives and retirees, had observed counts higher than expected counts for high involvement level. Respondents of the remaining occupations had had observed counts higher than expected counts for low involvement level. The unemployed respondents had observed counts higher than expected counts for medium involvement level.

Respondents who were government employees, housewives and retirees, were more likely to feel involved in ICH than respondents of the remaining occupations. Housewives unintentionally manifested most of their local cultures in everyday tasks such as indigenous culinary skills, hereditary tips and childcare (Carli, 2001; Schmid, 2003). Similarly, the retirees manifested most of their local cultures in everyday routine such as spending time with family and friends, hobbies, volunteer work and communal activities. Frank and Lewis (2004) asserted that government employees were more interested in communal benefits, which indirectly value the ICH instead of personal benefits such as advancement opportunities. On the other hand, the students, private employees, sole traders and partnerships were professionally occupied in the working environment. Among related open-ended answers to the reasons why some ICH were declining were:

*Cultural practices are time-consuming; Busy other life priorities, Busy with careers and businesses.*

There exists an issue of interest and convenience which influenced the involvement of the respondents in ICH. Some respondents were inconvenience to communally involve in ICH due to school and working hours while some effortlessly involved in ICH as ICH embedded in their everyday routine. Interest and convenience contributed by professional field and working hours influenced the awareness and availability of the members to be involved in ICH manifestations.



**5. Discussion**

Out of the 10 demographic and socioeconomic factors, eight of the factors had statistically significant relationships with community involvement level in ICH. There exist eight community issues according to findings. The issues were acculturation and deculturation, preference of popular culture, weak family institution, metaphysical force, ethnic enclaves, conventional over indigenous knowledge input, socioeconomic inequality and finally interest and convenience. These issues determine the quality of life of the cultural community in safeguarding their ICH.

**6. Recommendation**

The findings discovered that there was an absence of soft infrastructure or a structured organization to cater issues affecting the community quality of life as ICH practitioners. The soft infrastructure should provide an operational mechanism to safeguard their ICH. At the same time, the soft infrastructure should also be responsive to the cultural diversity of the community. Community involvement initiatives are to be established to engage the community in safeguarding their ICH with the help of the existing surrounding efforts, especially by the authorities. The involvement of the community assists to indicate suitable methods to improve the scenarios of ICH in the urban historical city.

Three objectives of community involvement are:

- to voice opinion on decisions upon public concerns which affect the community,
- to take responsibility in the changes occur in the community, and
- to increase and exercise control over resources and institutions (Haus, 2004; Mathbor, 2008).

Parallel to the objectives, three phases of community involvement, namely consultation and decision making, implementation of improvements, and community access of information and opportunities are necessary to be implemented in order to obtain a beneficial outcome of community involvement.

There were three programs of consultation and decision making. They are inventory on the ICH practices, approaching work group and community ideas and opinions. There were four programs of implementation of improvements. They are awareness and sensitivity, education and training, records & evidences and funding system. Table 1 shows the important ideas under consultation and decision making and implementation of improvements. Community access of information and opportunities refers to range of cultural tourism and conservation organizations, active cultural associations, institutions of cultural education and categories of cultural heritage fund and procedures. The external resources are responsible to document the ICH in the most tangible form possible and to assist the community in transmitting, manifesting and promoting their ICH.

Table 1. Consultation and decision making and implementation of improvements

CONSULTATION AND DECISION MAKING	
Inventory on the ICH Practices	Indication of the ICH manifestations, resources and condition
	ICH manifestations which strongly represent the cultural identity of the community are to be recognized.
	ICH resources are the practitioners of the ICH and the funding needed to sustain the ICH
	ICH conditions refers to the current condition of transmission and embodiment system of the ICH
Approaching Work Group	Approaching the Community
	Community is comprehensively approached. That is, no small groups of the community are left out.
	Clarification of Vision of the Program
	Establish a strong vision which foresees the positive future of ICH practices of the cultural community.
	Establishment of Steering Committee
	Acknowledge that community leaders are important assets to the programs, but new leadership need to be

	introduced to enhance sense of self-reliance within the community members.
	Indication of Issues of ICH Practices
	Each steering committee are responsible to indicate issues regarding their ICH practices and ICH condition
	Indication of External Involvement
Community Ideas and Opinion	The community has more knowledge on agencies which have approached them to perform their ICH manifestations. These agencies can assist the community in safeguarding their ICH practices.
	Important Decision Making
	When issues and resources of ICH practices are indicated, the community should be able to voice their opinions in important decision making process to ensure unity and systemized coordination for the following processes.
<b>IMPLEMENTATION OF IMPROVEMENTS</b>	
	Awareness-Raising Programs
Awareness and Sensitivity	The awareness-raising programs for the cultural community should be implemented regularly or occasionally depending on the convenience of the community members. However, the awareness-raising programs for the public should be implemented regularly to strongly inform the public of the significance of the local culture of ethnic minorities in the country
	Institutions of Local Culture Education and Training of Significant ICH
Education & Training	The trainings are conducted for ICH practices which need more emphasis on the method of practice and transmission know-how of the ICH practices, and for selected groups of the community which need more than awareness-raising programs.
	Documentation of ICH Practices
Records & Evidences	The documentation process should emphasize on the past and the present methods of practice, condition of the community during the traditional practices and tools and equipment used to produce or perform the practices.

The three phases of community involvement guidelines deliver an approach to establish a soft infrastructure which provides an operational mechanism that helps to safeguard ICH. Since ICH is part of local practices of the cultural community, community involvement is an important initiative to ensure involvement of the concerned community in indicating, implementing and safeguarding their ICH. Community involvement initiatives give a big impact to the effectiveness of policy making and policy implementation in the WHS. Attention given to community opinions, ideas, issues and conditions contribute to more effective and responsive framework for the development of the City of Living Culture.

## 7. Conclusion

This paper provides analysis on community involvement in ICH in one of the inscribed World Heritage Sites, which is the Historical City of Malacca. The statistical analysis with support of relevant literature reviews identified community issues facing Malacca cultural community in safeguarding their ICH. The findings also provided justifications to generate guidelines on the improvements of the conservation of ICH among the community members, conservation organizations and tourism agencies.

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