

NATIONAL HERITAGE SUSTAINABILITY: HOPE AND CHALLENGE IN MALAYSIA LANDSCAPE

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ABSTRACT

Policy and planning to realize the seriousness of the key elements of the national heritage sustainability for achievement of developed nation status by 2020 is the main focus. This concept paper discusses the scope of the meaning, the threat of national heritage sustainability, a role that should be taken and policies to strengthen the country's national heritage. Construction of nations, the empowerment of human resources and consistency in global currents require new mechanisms for the sustainability of civilization. Thus as a country that shaped the various cultures and customs of the key elements is the absolute acceptance of a national heritage as a unity, and unity without any suspicion of loss of nationality or ethnic identity is in Malaysia.

Keywords: sustainability of national heritage, national construction of race, racial identity

INTRODUCTION

The world situation changes very quickly. The revolutions in communications technology, information, and transportation have resulted in the occurrence of the process which is now popular with the name of globalization. Now, the world is like a large village, the global village, and the residents at time of mutual listening, viewing, and discussion. However, the globalization process is full of contrast, there heterogeneous, and pluralism, (Friedman, 1994; Martin and Schumann, 1996). It is necessary first to discuss the definition of the national heritage before the discussion of sustainability is to skip the extra mile.

Purpose of sustainability according to the dictionary hall (1980) can be subdivided into four categories: sustainable means remain unchanged, preserving the preserve, fix, conservation and sustainability of protection from damage means circumstances not changed. Four definitions explain the purpose of sustainable and yet more accurate fourth defines topics discussed. But there are dimensions in discussing this topic.

Heritage purposes in accordance with 'The World Convention', can be categorized into two main categories of cultural heritage and natural heritage. a) Cultural Heritage: A monument, group of buildings or sites that have historical, aesthetic, archaeological, scientific, or anthropology ethnology, b) Natural Heritage: Physical characteristics, biological and unique geographic, plant breeding habitat and endangered animals and areas with scientific or aesthetic value

In relation to the national definition is a combination of the various stages of either society, culture and art that is accepted as an artifact, materials, documents that are in a country. This reflects the acceptance of all cultures received either culture, artifacts, materials or documents to be sharing with. By breaking the definition of sustainability could explained the purpose of national heritage that does not change the relevant cultural or natural heritage received by a country.

STATEMENT OF PROBLEM

Identified threats in National Heritage Sustainability

When a country undergoing the process of modernization or not will be a clash between the new culture and traditions. This is consistent with the Model "Gemeinschaft and Gesellschaft" by Tonnies and Model "Mechanical and Organic Social Solidarity" by Durkheim. Ferdinand Tonnies (1855-1936) already reflects the change in the farming community in Western Europe in the model "Gemeinschaft and Gesellschaft". In Gemeinschaft community, people are bound by common values of the same, tradition and blood ties. Humans also share a physical territory, the experience and thought the same. Thus, friendship, agriculture and the neighborhood are the values of the community penting. Dalam Gesellschaft, the human social organization and ideology associated with industrial capitalism, about the relationship and friendship. Human relationships are based on agreements and laws. In short, money is the crucial element.

Emile Durkheim (1858-1917) explains that the community will change from "Mechanical Solidarity" to "Organic Solidarity". In the community "Mechanical Solidarity", the community is the spiritual and moral homogeneous and it is not broken (atomized). In the community "Organic Solidarity", the spiritual and moral equality of the community has been lost and the division or specialization of labor has been promoting "individualism". Therefore, people have different based on the functions and responsibilities. Sustainability is to be discussed and ranked according to threat of several parts, namely:

The threat of cultural sustainability

The existence of the future society is expected in the Book Broker by Ibn Khaldun (1332-1406). He has seen the history of human civilization from traditional communities to urban communities. Similarly, the theory put forward by western scholars such as Bell (1976), Toffler (1991), and Masuda (1980) about the emergence of future society that comes from the ability to control the quality in terms of wealth, power and knowledge.

Sustainability in terms of the threat of the millennium the world culture which emphasizes the concept of information technology, globalization, and borderless world. The question that can be thought, What we must bequeath all the way of life inherited by our ancestors, when we get into modern life, a more practical? There is no doubt that today's lifestyle has changed considerably compared to the days of old. Society no longer wear traditional clothes, less use of native languages, and the most obvious way of thinking has changed. Philosophy of life is now much closer to the western individualistic conscious attitude. Lifestyle community roots make us lose a major function in the culture of a society. Society has forgot about the philosophy of life, art, religion and morality and thinking handed down to us. Society has changed from a form of social organization based on the unity of thought, belief and behavior based on the individual unions that are bound by the obligations heterogeneous or work that integrated the respective functions.

There is a clear change in the relationship to the mainstream of society which resulted in the development of the community have left their cultural values are very concerned about the original relationship of friendship, common values and traditions. Cultural values which is an entity that was handed down from generation to generation has changed the tide kemodenan. Pengabaian spiritual development may affect the sustainability of the culture. Examples such as the emergence of hippies and the loss of cultural and religious beliefs and other social ills.

Sustainability of the threat through mass media

The mass media through television, radio, video and so bring in western influence in terms of musical style, dress, culture, and this factor that affects our cultural heritage. Advances in information technology to provide global network or the Internet that allows direct communication with the outside world. This change makes power permeated the mass media throughout the country, including rural development is not overcome. Online communities like YouTube, MySpace and Facebook. MySpace has made social network with more than easily download, and so facilitate social interaction a person. YouTube also has a large community of both amateur and professional users to send video and comments. Professionals also use YouTube as a free publisher of promotional material. YouTube users, for example, no longer only download and listen to MP3, but also actively create their own music. According to Don Tapscott and Anthony D. Williams (2006), in their book Wikinomics, demand, and users of the Internet became a common and ever-increasing phenomenon.

The threat of environmental sustainability

Environment should be protected and preserved to maintain a sustainable quality of life for people in terms of the mind, emotions and thoughts. Therefore not concerned with the development environment will create a gap between humans and the environment.

Thus the concept of urban development to urban parks, technology and user-friendly model eco-media city is the best example of a city relationship with human development, plants and environment-friendly concept. This concept was introduced by Kurokawa (1994) and Newman (1997). This concept also emphasizes environmental quality, environmental impact on the population, efficiency and effectiveness of urban environmental management. Urban development also takes into account the network of sea, lake, rivers and ponds are treated as space development and environmental care. Indoor lake, river and pond landscape memberi comfort to residents in improving the quality of life, whether in terms of air, water, noise and temperature. Examples of this planned development is New development in Putrajaya Malaysia . Enforcement environmental laws have been enacted by the Environmental Quality Act under section 34A, an order of the Environmental Quality (act as) has listed 19 activities that are required to undergo EIA, one of these activities is the generator's emissions. Under the Act, the EIA must be submitted to the DOE and approved before a development project can be implemented.

OBJECTIVE OF STUDY

Of this concept paper is timely that the authority and role of the public can help in facing the challenges and expectations in the sustainability of the national heritage of Malaysia.

DSSCUSSION

Role in helping the sustainability of the National Heritage in Malaysia.

1. Role of the Individual

Through the social system family development forerunner of the community and society is the foundation of nation building. This means that a country's strength and progress of the start and is on the family and society. This assertion is especially true for families (households) and society that shape the quality of individuals who become citizens and leaders of a country. Cultures which include the values and way of life (including love of a caring society and culture) as desired to be driven from the outset and the need for people to realize the importance of family institutions in developing countries and take the steps necessary to create family and community perfect.

Understanding of religion can build a social system and prevent the threat of heritage preservation, for example, Islam teaches its followers to cover all aspects of life through the Quran and hadis. Instruction of balancing in human needs such as spiritually, physically and intellectually will produce individuals who truly understand the existence of himself. For the Chinese, many of the advantages and philosophy of life can be found, such as the teachings of Confucious, Tao teachings, lifestyle-conscious form of "spiritual" and not concerned with the pattern of material life. Practicing this lifestyle could reduce the need and desires of the physical and material, but in terms of mental lust. Many people forget or simply do not know the teachings of this, because in today's society is greatly influenced by Western thinking, which is concerned with material success. It is necessary also discussion outlines the development of human capital as helping the sustainability of cultural heritage.

Human Capital includes attitudes, values, positive and progressive ethics. According to Ismail (2001), human capital refers to individuals who can empower themselves in terms of competitive knowledge and technical and professional terms.

In a statement describing the human capital of the Jaafar (1996), namely:

"In an organization's human capital or assets is important and worth. If an employee is an organization of skilled, hard working and high work ethics they are expected to produce works perfect, good quality with low cost." (Jaafar 1996)

The statement explained the importance of human resources as key individuals in the mobilize and manage an organization's progress towards economic development and nurturing force productivity.

According to Mokhtar (1996) is;

"Improving the quality of life from the economic, moral, social and politics depends on the quality of human or individuals. Thus, the focus must be to programs that can develop the human self. "
(Mokhtar, 1996)

This statement also stressed the role of human resources itself as the absolute leader in lead prosperity and the ability to provide training systems for human development.

2. Community Role

According to Hall (2001) relationship development and heritage associated with change and human behavior. Thus the society must have a creative and innovative. This was stated by Komninos (2002), Shapiro (2005) and Simmie & Lever (2002) that creativity and innovative factors are required in the community to achieve a more comprehensive development. This needs to be centered in the environment to be able enrich the existing cultural heritage.

According to Daniel Pink (2005) in his book A Whole New Mind stressed the importance of creativity in the 21st century through the following statements:

"We are entering a new age where creativity is becoming increasing important, In this conceptual age, we will need to foster and encourage right directed thinking (representing creativity and Emotion)....."(Daniel Pink, 2005).

The importance of creativity in the human person, namely:

- a) Expanding the potential of individuals to expand beyond the boundaries of intellectual ability and potential to the maximum level.
- b) Balancing speed and competition in business and industry focus is generating new ideas in production.
- c) Human resources effectively to help the survival of a business in today's economy.
- d) related ideas in finding solutions related to the solution of creative thinking skills.
- e) The development and expansion of a society in an inter-related.
- f) Building area of natural knowledge and appreciation of knowledge.
- g) A natural phenomenon in each individual, whether used at high or low level.
- h) An important aspect of mental health as the individual ability to identify talent, skills in further self-development experience, findings and may mengaplikasi in life.
- i) Assist in developing effective leadership that can solve the problem based on creativity.
- j) Increase the value in the learning process, especially in teaching towards the development of higher order thinking skills (higher order thinking skills).

In addition, socially, especially during the festive season each Malaysian society also visiting with each other to enhance the relationship between others since time immemorial. It is also clear that the era of Malaysian culture to the new millennium is a culture and heritage of their respective races like Malay proverb says; Culture Located In The Race and Religion. Along the way of life still strong in this country hold their own cultural roots.

3. Government Policy

The role of key policy makers in the National Heritage Sustainability as the chronological starting from the input, throughout, outputs, outcomes, and impact of income received in the National Heritage Sustainability. This discussion is necessary concerning policies of the country which is the direction the country.

The first policy will be discussed related to the vision of 2020 related to the National Heritage Sustainability.

Vision 2020

The ultimate aim is desired the establishment of a Malaysia that is fully developed by 2020. Progress is not limited to the economic sense but it will cover all aspects of life: economic, political, social, spiritual, psychological and cultural.

By the year 2020, Malaysia as an independent nation state will be fully developed, unified, self-reliant, progressive and prosperous. People will enjoy a perfect life in a society that is democratic, tolerant, moral, fair, competitive, dynamic and high resistance.

This means that the country's Vision 2020 aims to establish objective of Malaysia becoming a developed nation in its own way without following the foot steps on the way and the pattern developed in the present. Desired progress is the perfect development is not solely measured in terms of physical achievements or purely physical but it will include the creation of a perfect society with moral and ethical values are high and can be emulated by other nations.

Policy of the country, which also discussed in the pursuit of National Heritage Sustainability of the second and third thrust of the Mission Nasional namely:

National Mission

Thrust Two: To increase the capacity for knowledge, creativity and innovation and nurture 'first class mentality'. Future success depends on the quality of human capital, not only in terms of intellect but also character. In line with this thrust, the Government will improve the education system as a whole country, from pre-school to tertiary and vocational education. Environment that encourages to generate more research and development (R & D). At the same time, emphasis will be placed on nurturing a cultured society and a moral force.

Thrust Three: Addressing the socio-economic inequalities constructively and productively. The Government strongly believes in eradicating poverty, generating more balanced growth, and ensuring the benefits of development enjoyed by the people fairly and equitably.

The ability of society to achieve both this core can help when thinking of the National Heritage Sustainability, and increase the economic status encourages the community to appreciate the aesthetic value than to meet the necessities of life.

The idea of one Malaysian

One Malaysia is the idea of a concept that has been announced by the Prime Minister of Malaysia Datuk Seri Najib Tun Razak. In this concept there are eight elements of 1Malaysia purposes, namely: a) Culture of Excellence, b) Perseverance, c) Humility, d) Acceptance, e) Loyalty, f) Meritocracy, g) Education, and h) Integrity

1Malaysia Concept Through unity elements among Malaysians is the prerequisite for achieving the aspirations of Vision 2020. For developing countries, people should move forward, united in spirit, in the diversity of ethnicity, religion and belief. Extensive consolidation, mutual respect and accept with open arms, that a solid foundation of trust and a strong relationship closeness. When we as a nation stands united, then we can lead the development of a wider range of countries. To achieve unity, some other countries use the concept to develop a full national identity of its own.

In discussing the idea of a Malaysian values serve as the latest policy with the aim of the National Heritage Sustainability Malaysia more vibrant, more productive and more competitive and ultimately a great country, a

country with a hope that all Malaysians see themselves as Malaysians first, but since then to see him based on race, religion, geographical and social background, and also a country that is expected to Malaysia established in the economic structure, political and social.

The education system reflects the diversity of cultures and languages, and there are many streams using different media of instruction at all levels, primary, secondary and tertiary levels. As a result, the education system produces students with the ability of different languages (Bahasa Malaysia, Chinese, English, Tamil, and Arabic), and thus enable Malaysians communicate and explore learning and business opportunities in key markets in the world China, India, the country Muslim and Western countries. Multilingual capability has been and will continue to be an advantage for the people of Malaysia, which should be improved and utilized by accordingly, will enhance Malaysia's position as a major trading nation. However, it has resulted in students from different races separated. Thus, there is a need for continued efforts and new initiatives to promote integration in the formal education system.

Programs in arts and culture to highlight our rich heritage and promote pride and belonging. Proposals include using multi-ethnic themes in plays, played with traditional instruments and encourage Malaysians to write in different languages for readers from within or outside the country.

CONCLUSION

National Heritage Sustainability accounting and external environmental elements in maintaining the culture and heritage in today's world of modernity. The strength of community identity and the ability enrich belonging to an inheritance received at the national level is a continuous effort and involves a variety of network elements and a strong correlation and integrated. Human resource development, the application of religious and moral values, education and unity are the very essence of sustainability towards the strengthening of the national heritage. The role of all parties should not rely solely on a government policy planning, initiatives from the community, individuals and so the effort must be put in maintaining this national heritage.

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