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ASSESSING THE SOCIO-CULTURAL IMPACT OF THE DECLINING CUSTOMS IN KUALA PILAH, NEGERI SEMBILAN, MALAYSIA

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ABSTRACT

Kuala Pilah, Negeri Sembilan, with its rich cultural heritage and deep-rooted traditions, is experiencing a significant decline in traditional customs due to urbanisation, modernization and changing generational choices. This decline poses a threat to the community's social and cultural identity, raising concerns about preserving intangible cultural heritage. This research assesses how the declining traditions in Kuala Pilah are affecting community identity and cultural continuity, focusing on socio-cultural impacts. The objectives of the study include identifying key traditional that declining customs and practices in Kuala Pilah that are diminishing, exploring the factors contributing to their decline, and evaluating the socio-cultural impacts of this decline on the local community. To explore the impact of cultural heritage loss, the study will use primary data collection methods, including a questionnaire with 30 local respondents from diverse demographic groups to obtain a comprehensive perspective. The survey will measure the community's perceptions of the loss of cultural heritage on identity and economy. Participant observation will provide further insights through engagement with local traditions, festivals and daily practices. This analysis highlights that older, long-term residents of Kuala Pilah have stronger ties to traditional customs, including food, marriage practices and architecture, while younger, short-term residents show a significant decline in these customs.

Keyword: *Social, Cultural, Declining, Custom*

INTRODUCTION

Cultural heritage, comprising both tangible and intangible elements, serves as the cornerstone of a community's identity and continuity, connecting present generations to their ancestors and shaping societal trends for the future. In Kuala Pilah, Negeri Sembilan, the matrilineal Adat Perpatih system represents a fundamental aspect of its cultural identity. However, this distinctive heritage faces increasing threats from modernization, urban migration, economic pressures, and changing generational preferences, leading to the gradual erosion of customs that undermine cultural diversity and disrupt the intergenerational relationships preserving collective identity. Globalization, urbanization, and industrialization have further fragmented local practices and identities, accelerating the global loss of cultural heritage (Harrison, n.d.; Suaib et al., 2020). The disappearance of cultural markers such as rituals, traditional knowledge, and practices weakens a community's sense of belonging and social cohesion (Rahman Embong, 2011). This issue is particularly concerning in Kuala Pilah, where traditional behaviors are central to community cohesion and identity, and the socio-cultural consequences of this decline are profound, affecting the intergenerational transfer of knowledge and local economies reliant on cultural tourism and traditional crafts (Ismail & Hassan, 2024; Ahmad & Zainal, 2023). Recognizing the importance of cultural preservation, the Malaysian government has introduced policies such as the National Culture Policy (Dasar Kebudayaan Negara) and the National Heritage Act 2005 to safeguard and promote cultural heritage by preserving traditional practices, supporting cultural tourism, and ensuring the continuity of intangible cultural heritage like Adat Perpatih. However, the success of these policies depends on effective local implementation and active community engagement. The aims include recognizing important traditional customs and practices in Kuala Pilah that are fading, investigating the reasons behind their decrease, assessing the socio-cultural effects on the community, and suggesting ways to revive and protect the region's cultural heritage, with research objectives that include identifying key traditional that declining customs and practices in Kuala Pilah that are diminishing, exploring the factors contributing to their decline, and evaluating the socio-cultural impacts of this decline on

the local community.

By employing a quantitative approach, this study seeks to gather data to capture the broader societal impacts of cultural decline and inform sustainable strategies for safeguarding endangered traditions, ensuring the preservation of Kuala Pilah's rich cultural legacy for future generations. Despite extensive global studies on cultural heritage, there is limited research on the specific socio-cultural impacts of declining customs in rural Malaysian contexts. Much of the existing literature provides general frameworks for cultural preservation but lacks localized insights required to address the unique challenges faced by areas like Kuala Pilah. The decline of traditional customs, particularly the Adat Perpatih system, and its socio-cultural impacts remain underexplored, presenting a critical research gap that must be addressed to develop tailored strategies for safeguarding Kuala Pilah's cultural heritage. While the reviewed literature highlights the importance of cultural heritage in shaping identity and community cohesion and acknowledges the challenges of globalization, urbanization, and industrialization, the lack of localized studies in Kuala Pilah underscores a pressing need to understand the unique dynamics of cultural erosion in the region. This study aims to fill the gap by examining the socio-cultural impacts of declining customs in Kuala Pilah and proposing actionable strategies for their revitalization and preservation.

LITERATURE REVIEW

In the Malaysian, challenges such as globalization, industrialization, and urbanization have contributed to the decline of traditional practices, threatening the cultural fabric of regions like Kuala Pilah at risk. This literature review will explore key themes related to cultural heritage and identity, the decline of traditional customs, socio-cultural impacts, preservation strategies, and the research gap that are particularly relevant to Kuala Pilah.

Cultural Heritage and Identity

Cultural heritage is integral to fostering a sense of identity and belonging within communities. Harrison (n.d.) argues that heritage is both a link to the past and a foundation for future societal development. Rahman

Embong (2011) emphasizes the relationship between culture and identity in the context of globalization, arguing that the loss of traditional practices diminishes communal ties and weakens societal structures. In Malaysia, the Adat Perpatih system in Negeri Sembilan provides a clear example of how cultural traditions shape communal identity and governance. However, as Suaib et al. (2020) point out, these traditions face increasing threats due to urban migration and shifting societal norms, putting their preservation at risk. Similarly, Zainal and Zulkifli (2021) highlight the role of local cultural festivals in strengthening identity and fostering community participation, emphasizing the urgency of preserving these cultural elements.

Decline of Traditional Customs

This cultural heritage is not only a source of identity but also a dynamic force that shapes the social fabric and governance structures of communities. Preserving cultural traditions is essential to safeguarding community identity and ensuring the resilience of social structures in the face of contemporary challenges. The decline of traditional customs is a widespread concern driven largely by modernization, industrialization, and evolving generational preferences. Studies by Congdon Fors et al. (2024) and Vlachová and Hamplová (2023) demonstrated how societal changes and economic priorities erode long-standing practices, leading to cultural homogenization. In the Malaysian context, Suaib et al. (2020) identify urbanization as a primary driver of cultural decline, particularly in rural areas where customs are deeply rooted in daily life. Additionally, Bello-Bravo (2023) emphasizes globalization's role in accelerating the loss of indigenous knowledge, pointing to the need for localized interventions to counteract this trend. Supporting this, Abdul Rahim et al. (2022) discuss the role of local governance in mitigating the decline of traditional crafts and rituals, emphasizing their economic and cultural significance.

Socio-Cultural Impact of Decline

The decline of traditional customs has far-reaching socio-cultural consequences. Velasco-Ruiz et al. (2022) and Rahman Embong (2011) argue that the erosion of cultural practices weakens intergenerational bonds, disrupts social cohesion, and diminishes a community's sense of belonging. Economically, Elmira et al. (2024) link the loss of customs

to significant challenges in industries reliant on cultural heritage, such as tourism and traditional crafts. In Southeast Asia, Bakker (2023) highlights how the decline of traditions can lead to social unrest, underscoring the interconnectedness of cultural stability and community well-being. For Kuala Pilah, Negeri Sembilan, these findings highlight the potential consequences of losing key practices like the Adat Perpatih system, which is integral to its cultural identity. Similarly, Ahmad and Osman (2023) emphasize the adverse effects of modernization on the sustainability of traditional food and marriage customs, identifying a critical need for cultural revitalization efforts.

Cultural Preservation Strategies

Effective strategies for preserving cultural heritage are critical in mitigating the decline of traditional customs. The Malaysian government's National Culture Policy and National Heritage Act 2005 emphasize safeguarding intangible cultural heritage through documentation, education, and community involvement. Congdon Fors et al. (2024) advocate for integrating traditional practices into modern frameworks, such as cultural tourism, to ensure their sustainability. Similarly, Bello-Bravo (2023) highlights the importance of leveraging digital technologies to document and disseminate cultural knowledge. However, as Rahman Embong (2011) notes, successful preservation efforts require active community participation to ensure that strategies align with local values and needs. In addition, Mohamad et al. (2022) emphasize the role of intergenerational knowledge transfer and the revitalization of traditional crafts through modern entrepreneurial ventures, suggesting a hybrid approach to preservation.

RESEARCH METHODOLOGY

This research will use a quantitative methodology, specifically a survey method, to evaluate the socio-cultural effects of diminishing traditions in Kuala Pilah, Negeri Sembilan. The survey method enables the gathering of standardized data from a vast sample size, offering a widespread and applicable comprehension of the beliefs, feelings, and encounters of the community regarding the evolution of cultural traditions (Suaib et al., 2020; Elmira et al., 2024). In order to meet ethical guidelines and

standards, the research will be subject to an ethical review process by the Ethical Review Committee (ERC). The research will employ a descriptive quantitative methodology, suitable for evaluating the present socio-cultural effects of the waning traditions on the community's identity and cultural sustainability in Kuala Pilah. This approach aligns with the broader discourse on cultural heritage and its role in shaping societal identity amidst globalization (Rahman Embong, 2011; Harrison, n.d.; Smith & Akagawa, 2009). The major goal will be to collect quantitative data that represents the community's perspectives and experiences with the decline of cultural traditions, notably the Adat Perpatih system. Abdul Rahim, Hassan, and Yusoff (2022) emphasize the importance of quantitative methodologies in investigating the economic and social elements of traditional crafts, a methodology applicable to studying the influence of cultural traditions in Kuala Pilah. Ahmad and Osman (2023) also underline the need of assessing the socioeconomic effects of modernization on traditional traditions in rural communities. These findings contribute to the study's goal of studying the effects of dwindling cultural heritage on community cohesiveness and economic sustainability. Understanding such impact is crucial in the context of safeguarding intangible cultural heritage, as similar research have highlighted the global socioeconomic and cultural consequences of declining practices (Bello-Bravo, 2023; Mohamad, Ramli, & Ismail, 2022). For example, Zainal and Zulkifli (2021) suggest that sustaining cultural festivals and customs is critical to maintaining community identity and involvement, a concept that is especially important to Kuala Pilah's cultural landscape. The study's conclusions aim to provide actionable insights for cultural preservation initiatives, assuring the continuity of Kuala Pilah's rich legacy while also addressing the issues identified in the broader literature (Ismail and Hassan, 2024; UNESCO, 2003).

Research Instrument

The research instrument for assessing the socio-cultural impact of the declining of customs in Kuala Pilah, Negeri Sembilan, will primarily involve structured surveys and questionnaires designed to capture quantitative data. The survey will be divided into four (4) sections that address demographic information, knowledge of traditional Minangkabau customs, levels of participation in cultural activities, and perceptions of the decline of these customs. The instrument will include Variables will include age, categorized

as either continuous or categorical, gender as a categorical variable, custom decline measured using a Likert scale ranging from 1 (Strongly disagree) to 4 (Strongly agree), and socio- cultural impact assessed on a similar Likert or 1-4 scale. Proper coding of response options and consistent labeling will be applied to maintain data integrity and facilitate precise statistical evaluation to measure attitudes and participation, as well as open-ended questions to allow respondents to elaborate on their experiences and concerns (Harrison, n.d.; Suaib et al., 2020; Rahman Embong, 2011). These instruments will ensure a comprehensive understanding of the issue from multiple perspectives within the community, providing critical insights into cultural identity and continuity (Bello-Bravo, 2023; Velasco-Ruiz et al., 2022).

Location And Site Selection

The study focuses on Kuala Pilah, a town in Negeri Sembilan, Malaysia, renowned for its cultural significance particularly deeply woven into the Adat Perpatih tradition as shown in figure 1. This matrilineal system is ingrained in the community's social fabric, influencing customs, inheritance norms, and societal organization. The study aims to evaluate how the decline of these traditional customs has impacted Kuala Pilah's cultural identity and social fabric, which have been vital to the community's sense of belonging and continuity for generations. Kuala Pilah is a town and district located in the state of Negeri Sembilan, Malaysia, situated in the central region of the Peninsular Malaysia. It serves as the administrative capital of the Kuala Pilah district, which is nestled within the foothills of the Titiwangsa mountain range. The town lies approximately 50 kilometers south of Seremban, the state capital of Negeri Sembilan, and about 100 kilometers north of Kuala Lumpur, making it accessible via the main highway linking these areas. Kuala Pilah is historically significant as a center for the Minangkabau culture, which influences the region's architecture, customs, and social structure, particularly the matrilineal system. The town itself is characterized by a combination of rural landscapes and small- town urban development, with a mix of traditional Malay village life and modern amenities. The surrounding district is known for its rich agricultural activity, with plantations and farming being key contributors to the local economy. The area's natural beauty, including forests and hills, enhances its appeal as a place of historical and cultural importance.

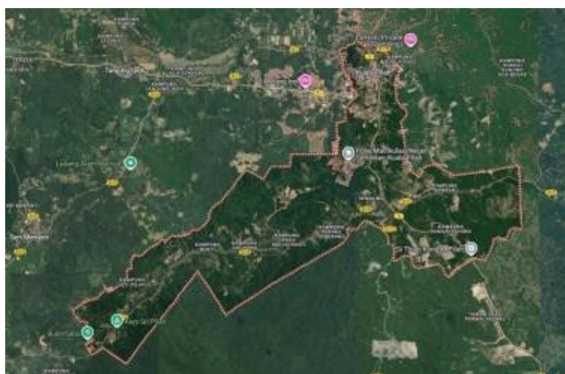


Figure 1. Maps of Kuala Pilah, Negeri Sembilan

Source:https://en.m.wikipedia.org/wiki/File%3AMap_of_Kuala_Pilah_District%2C_Negeri_Sembilan.svg

Respondents

Respondents would include a mix of age groups, from the older generation, who are more familiar with traditional Minangkabau customs, to younger individuals who may have been influenced by modern lifestyles and urbanization (Harrison, n.d.; Suaib et al., 2020; Rahman Embong, 2011). Key groups would also include community leaders, cultural practitioners, and local educators who play a role in preserving or teaching customs (Vlachová & Hamplová, 2023; Elmira, Chichaibelu, & Qaim, 2024; Bello-Bravo, 2023). Additionally, respondents would encompass those from various socio-economic backgrounds, including rural and urban residents, as the rural population is often more connected to traditional practices (Suaib et al., 2020; Velasco-Ruiz et al., 2022; Khan, 2024). Surveys and focus group discussions with these respondents would help to understand the extent to which customs have declined, the reasons behind this shift, and the impact on the community's social cohesion, identity, and heritage (Rahman Embong, 2011; Congdon Fors, Isaksson, & Lindskog, 2024; Bakker, 2023). Their perspectives would provide valuable insights into the challenges and opportunities for revitalizing cultural practices in the region (Harrison, n.d.; Elmira, Chichaibelu, & Qaim, 2024; Bello-Bravo, 2023).

Data Collection Methods

In this study, data will be collected from a population of residents in

Kuala Pilah, Negeri Sembilan, encompassing both younger and older. A random sampling method will be employed to select individuals who are directly engaged with or affected by the decline of traditional customs. The quantitative approach will involve surveys and structured questionnaires to gather numerical data on the level of awareness, participation, and attitudes toward traditional practices among different age groups (Suaib et al., 2020; Rahman Embong, 2011; Velasco-Ruiz et al., 2022). The data will be analyzed using statistical methods to identify patterns and correlations between demographic factors and the decline of customs in the community (Rahman Embong, 2011; Khan, 2024). The survey targets residents of Kuala Pilah, including individuals from diverse age groups, backgrounds, and social statuses, particularly those familiar with traditional customs and practices (Harrison, n.d.; Elmira et al., 2024). Kuala Pilah town, Negeri Sembilan, is the focus because it serves as a central hub for the surrounding rural areas, with residents frequently traveling to the town for commerce, social activities, and cultural events. This makes it an ideal location to gather diverse perspectives on the decline of traditional customs, as people from various backgrounds and ages interact with both modern and traditional elements of the community. This includes the elderly, who possess extensive knowledge of customary rituals, and the youth, who may feel disconnected from these traditions. An estimated 30 participants will be included, a sample size deemed sufficient to provide a reliable representation of the community and ensure statistical significance in data analysis (Congdon Fors et al., 2024; Bakker, 2023).

Data Analysis

For evaluating the socio-cultural effects of diminishing traditions in Kuala Pilah, SPSS (Statistical Package for the Social Sciences) will be used to analyze the data, as it is a renowned software for quantitative data analysis. Survey responses will be input into SPSS with each variable meticulously defined and labeled to ensure accuracy and clarity in analysis. The analysis will include frequencies and percentages to capture the demographic profile of respondents, such as age, gender, and education level. Measures of central tendency, including mean, median, and mode, will be used to summarize participants' perceptions of the decline in traditional customs. Additionally, measures of variation, such as standard deviation and range, will be applied to assess the variability in responses, providing deeper insights into the

distribution and diversity of opinions.

ANALYSIS AND DISCUSSION

This section presents an in-depth examination of the findings obtained during the study on the socio-cultural impacts of declining customs in Kuala Pilah, Negeri Sembilan. The analysis is divided into three key component which is Identifying Declining Traditional Custom Analysis, Traditional Program Analysis and Socio- Cultural Impact Analysis. The demographic data provides a comprehensive profile of respondents in Kuala Pilah, Negeri Sembilan, Malaysia, highlighting key variables relevant to the socio-cultural impact of declining customs as shown in Table 1. The respondents are entirely Malay, reflecting the cultural homogeneity of the study area, with a gender distribution favoring females (63.3%) and a balanced representation across age groups (18–35, 36–55, and 56 years and above, each at 33.3%). The majority hold an SPM qualification (70%), indicating moderate educational attainment, while a significant portion is married (40%) or widowed (26.7%), suggesting family-oriented lifestyles. Over half of the respondents (70%) have resided in Negeri Sembilan for over 20 years, indicating a strong connection to local traditions. Furthermore, tribal affiliations reveal diverse representation among six major Negeri Sembilan tribes, with Suku Biduanda being the most prevalent (20%), followed by Suku Tiga Nenek (16.7%) and others. These findings suggest a population deeply rooted in traditional customs but potentially vulnerable to modernization's influences. The strong representation of long-term residents and tribal diversity underscores the urgent need to address generational and cultural shifts to sustain the region's rich heritage amidst evolving socio-cultural dynamics.

Table 1. Demographic Analysis Data

Variable	Category	Frequency	Percent %
Race	Malay	40	100.0
	Chinese	0	0
	Indian	0	0
Gender	Male	11	36.7
	Female	19	63.3

Age Level	18-35 years	10	33.3
	36-55 years	10	33.3
	56 years and above	10	33.3
Your highest educational qualification	Degree	1	3.3
	Diploma	8	26.7
	SPM	21	70.0
Marital Status	Single	10	33.3
	Married	12	40.0
	Widow/Widower	8	26.7
Period of stay in Negeri Sembilan	5-10 years	2	6.7
	10-15 years	5	16.7
	15-20 years	2	6.7
	20 years and above	21	70.0
Types of Tribes in Negeri Sembilan	Suku Biduanda	6	20.0
	Suku Seri Lemak	1	3.3
	Suku Seri Melenggang	2	6.7
	Suku Tiga Nenek	9	30.0
	Suku Anak Acheh	5	16.7
	Suku Payakumbuh	5	16.7
	Tiada Suku	2	6.7

Identifying Key Traditional Declining Customs

Kuala Pilah, Negeri Sembilan, is known for its Minangkabau heritage, particularly the Adat Perpatih, a matrilineal system where women play a central role in family inheritance. However, modernization, urbanization, and youth migration have led to a decline in traditional practices, impacting the community’s social fabric and identity. The Negeri Sembilan dialect, once widely spoken, is fading, with expressions like "Den nak pi mano?" and "Apo yang kau buek ni, jang?" becoming less common. Traditional attire, such as Baju Kebaya Labuh and kain songket for women, and Baju Melayu Cekak Musang with tengkolok for men, is now mostly worn during ceremonies, reducing its presence in everyday life. The erosion of customs like berinai and merisik further illustrates the weakening of cultural continuity. The analysis of Table 2, supported by the bar charts in Figures 2, 3, and 4, highlights the key declining traditional customs in Kuala Pilah, Negeri Sembilan, Malaysia, by examining the relationship between age, length of residence, and engagement with traditional foods,

wedding practices, and architectural heritage. Older residents (56 years and above) and long-term residents (20 years or more) demonstrate a strong connection with (66.7%) to traditional elements such as iconic dishes like Masak Lemak Cili Api, (66.7%) to the wedding customs including Marriage Proposal Customs and The Custom of Pinang, and (70%) for architectural features such as Carving Elements and Concepts and Traditional Roofing, reflecting their deep- rooted ties to local culture. In contrast, younger generations and short-term residents show limited engagement with these cultural practices, highlighting a generational and migratory decline driven by modernization, urbanization, and changing societal norms. This trend calls for urgent interventions to preserve Negeri Sembilan's rich heritage, such as integrating traditional practices into modern contexts, organizing cultural festivals and workshops, fostering intergenerational knowledge transfer, and embedding cultural education in schools. Policymakers and community leaders must prioritize these initiatives to ensure the continuity and revitalization of Kuala Pilah's socio-cultural traditions amidst evolving societal dynamics.

Table 2. Frequency and Percentage of Key Traditional Declining Customs

Variable	Category	Frequency	Percent %
Traditional food	Masak Lemak Cili Api	20	66.7
	Daging Salai Masak Lemak Cili Api	8	26.7
	Sambal Belacan Negeri Sembilan	2	6.7
Wedding Customs	Marriage Proposal Customs	10	33.3
	The Custom of Bringing in Son-in-law	20	66.7
The most important architecture	Negeri Sembilan Traditional House	21	70.0
	Decorative Elements and Carvings	9	30.0

Source: Author

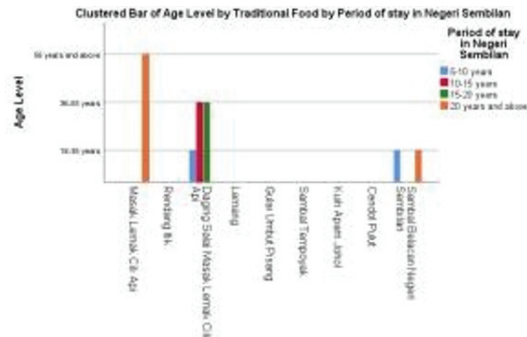


Figure 2. Clustered Bar of Age Level by Traditional Food by Period of Stay in Negeri Sembilan

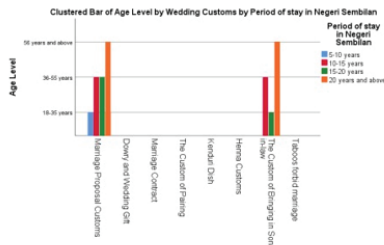


Figure 3. Clustered bar of age level by wedding customs by period of stay in Negeri Sembilan.

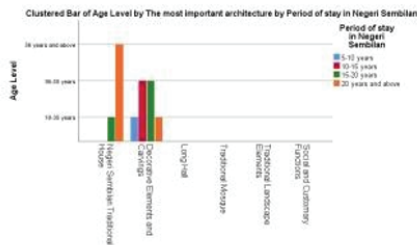


Figure 4. Clustered bar of age level by the most important architecture by period of stay in Negeri Sembilan.

The Factor Contributing To Customs

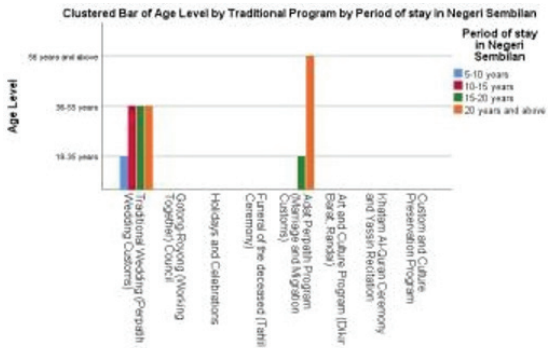
The analysis of Table 3, supported by the clustered bar chart in Figure 5, offers insights into the factors contributing to customs in Kuala Pilah, Negeri Sembilan, by examining participation in traditional programs across various age groups and lengths of residency. It reveals that individuals with longer periods of stay (20 years and above) show higher involvement (63.3%) in traditional activities such as the Adat Perpatih system and cultural celebrations. Conversely, participation among younger and shorter-residing groups appears limited, highlighting a generational gap in cultural engagement. This trend suggests that modernization and urbanization may erode the transmission of traditional practices, emphasizing the need for strategic interventions to preserve and adapt these customs to appeal to younger generations and newer residents, ensuring their relevance in

contemporary society.

Table 3. Frequency and Percentage of Factor Contributing To Customs

Variable	Category	Frequency	Percent %
Traditional Program	Traditional Wedding (Perpatih Wedding Customs)	11	36.7
	Adat Perpatih Program (Marriage and Migration Customs)	19	63.3

Figure 5. Clustered Bar of Age Level by Traditional Program by Period of Stay in Negeri Sembilan



Socio-Cultural Impacts On The Local Community

The analysis of Table 4, supported by the bar charts in Figures 6, 7, 8, and 9, highlights the significant socio-cultural impact on the local community in Kuala Pilah, Negeri Sembilan, Malaysia, emphasizing generational and residency-based differences in perception. Across all charts, individuals with over 20 years of residency, particularly within the 35-55 years and 55 years and above age groups, strongly agree that the erosion of traditional customs adversely customary consent (83.3%), social affect (90%), and affects cultural identity (83.3%) while being exacerbated by modern lifestyles (93.3%). This heightened awareness among long-term residents reflects their deeper integration with these customs and their reliance on traditional practices to sustain societal bonds and cultural identity. Conversely, younger individuals and those with shorter stays exhibit

weaker ties to these customs, likely due to limited exposure and the growing influence of modernization, which prioritizes contemporary values over traditional norms. These findings emphasize the urgent need for targeted cultural preservation initiatives that address generational and temporal gaps by integrating traditional practices into modern contexts, ensuring their relevance and sustainability in an evolving socio-cultural landscape.

Table 4. Frequency and Percentage of Socio- Cultural Impacts On The Local Community

Category	Frequency	Percent %
Customary consent is declining	5	16.7
	25	83.3
The decline of customs affects social	3	10.0
	27	90.0
The decline of customs has an impact on the cultural identity of the community	5	16.7
	25	83.3
Modern lifestyle leads to neglect of customs	2	6.7
	28	93.3

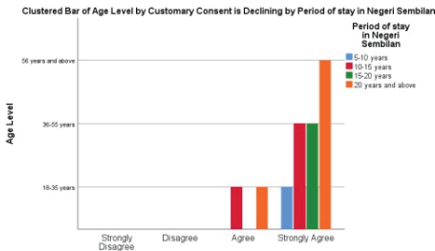


Figure 6 : Clustered bar of age level by **customary consent is declining** by period of stay in Negeri Sembilan.

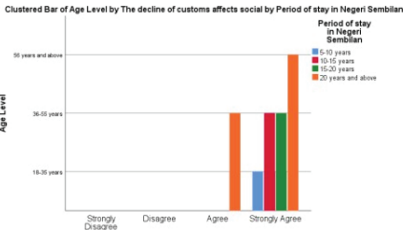


Figure 7 : Clustered bar of age level by **the decline of customs affects social** by period of stay in Negeri Sembilan.

Clustered Bar of Age Level by The decline of customs has an impact on the cultural identity of the community by Period of stay in Negeri Sembilan

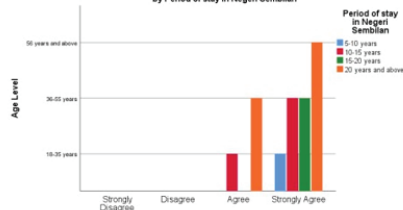


Figure 8 : Clustered bar of age level by the decline of customs has an impact on the cultural identity of the community by period of stay in Negeri Sembilan.

Clustered Bar of Age Level by Modern lifestyle leads to neglect of customs by Period of stay in Negeri Sembilan

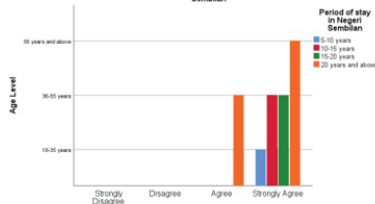


Figure 9 : Clustered bar of age level by modern lifestyle leads to neglect of customs by period of stay in Negeri Sembilan.

DISCUSSION

The decrease of age-old practices in Kuala Pilah, especially the Adat Perpatih system, has important impacts on the community's social, cultural, and economic aspects. With modernization, urban migration, and shifting values on the rise, younger generations are becoming more isolated from these traditions, which have long been the bedrock of local identity and community unity. The decline of cultural traditions not just diminishes the feeling of connection and community cohesion but also affects the local economy, particularly in sectors such as cultural tourism and handmade crafts. The research emphasizes the importance of implementing specific cultural conservation tactics, such as incorporating indigenous customs into schooling and contemporary media, to protect the legacy of Kuala Pilah for upcoming generations. Reviving these traditions can enhance community bonds, foster cultural identity, and bolster the growth of the local economy. Furthermore, the study's significant contribution is its complete assessment of the socio-cultural impact of fading customs in Kuala Pilah, which provides critical insights into how the decline of the Adat Perpatih system affects the community's identity and social cohesiveness. The research makes useful recommendations for protecting and reviving the region's distinct cultural legacy by emphasizing the role of education, media, and community engagement. The findings serve as a model for other communities dealing with the issues of modernity, urbanization, and cultural decline.

CONCLUSION

In conclusion, assessing the sociocultural impact of customary decline in Kuala Pilah, Negeri Sembilan, reveals a complex interplay between modernization, urbanization, and the erosion of traditional practices. The decline of Minangkabau customary heritage, particularly the matrilineal inheritance system and ceremonial traditions, has led to weakened community bonds, shifting social roles, and a loss of cultural identity among the younger generation. This shift is most pronounced among those who have migrated to urban areas, where exposure to modern lifestyles often overshadows traditional values. By fostering greater awareness of the importance of this customary culture, Kuala Pilah can work towards preserving its unique cultural heritage while adapting to a changing social landscape. This research focused on Kuala Pilah, Negeri Sembilan, which limits the results to this specific area. The impact of customary decline and societal factors may differ across regions in Malaysia. Time and resource constraints will constrain the study in terms of the duration of data collection and the scope of analysis. These limitations may affect the rigor of the study. As with all surveys, there is the potential for response bias when participants are asked about sensitive subjects such as the decline in traditional practices. This issue can be addressed by making the survey anonymous, which encourages honest and transparent responses. Even with the use of random sampling to ensure diversity across different age groups and backgrounds, the sample may not fully capture all subgroups, especially those with limited exposure to traditional practices. Future research on the socio-cultural impacts of the decline of adat in Kuala Pilah could focus on tracing how these traditions have changed over time and evaluating efforts to restore them. It could also examine how younger generations preserve and adapt these practices and explore ways to integrate local traditions into modern educational and social systems. Extending the research to other areas with similar cultures might provide comparisons of how modernization has affected Minangkabau adat. Additionally, examining the economic benefits of maintaining these traditions, such as through cultural tourism and local crafts, could support efforts for cultural sustainability and community growth.

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