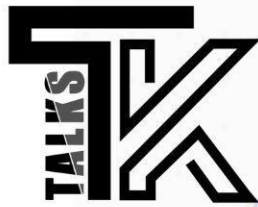


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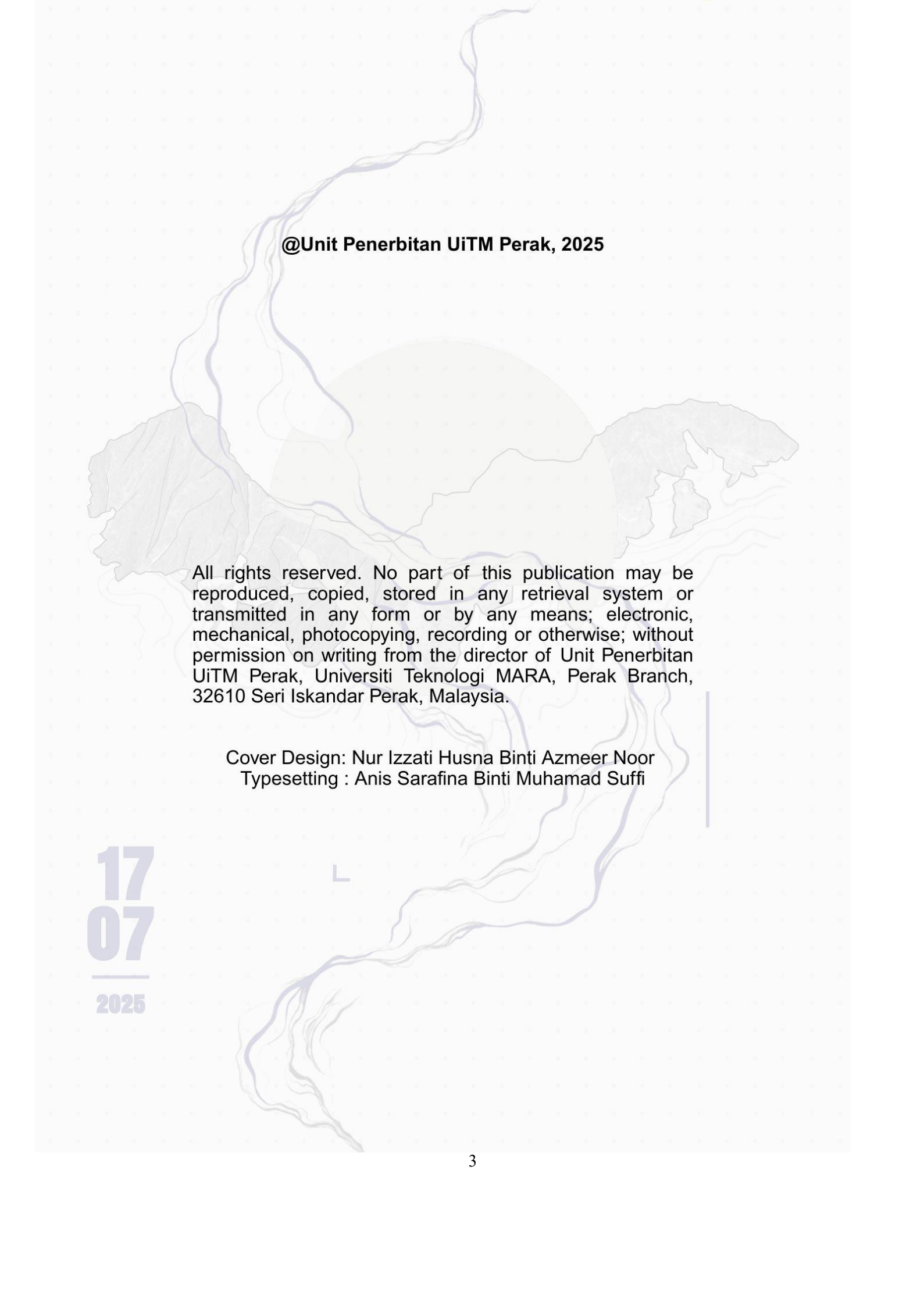
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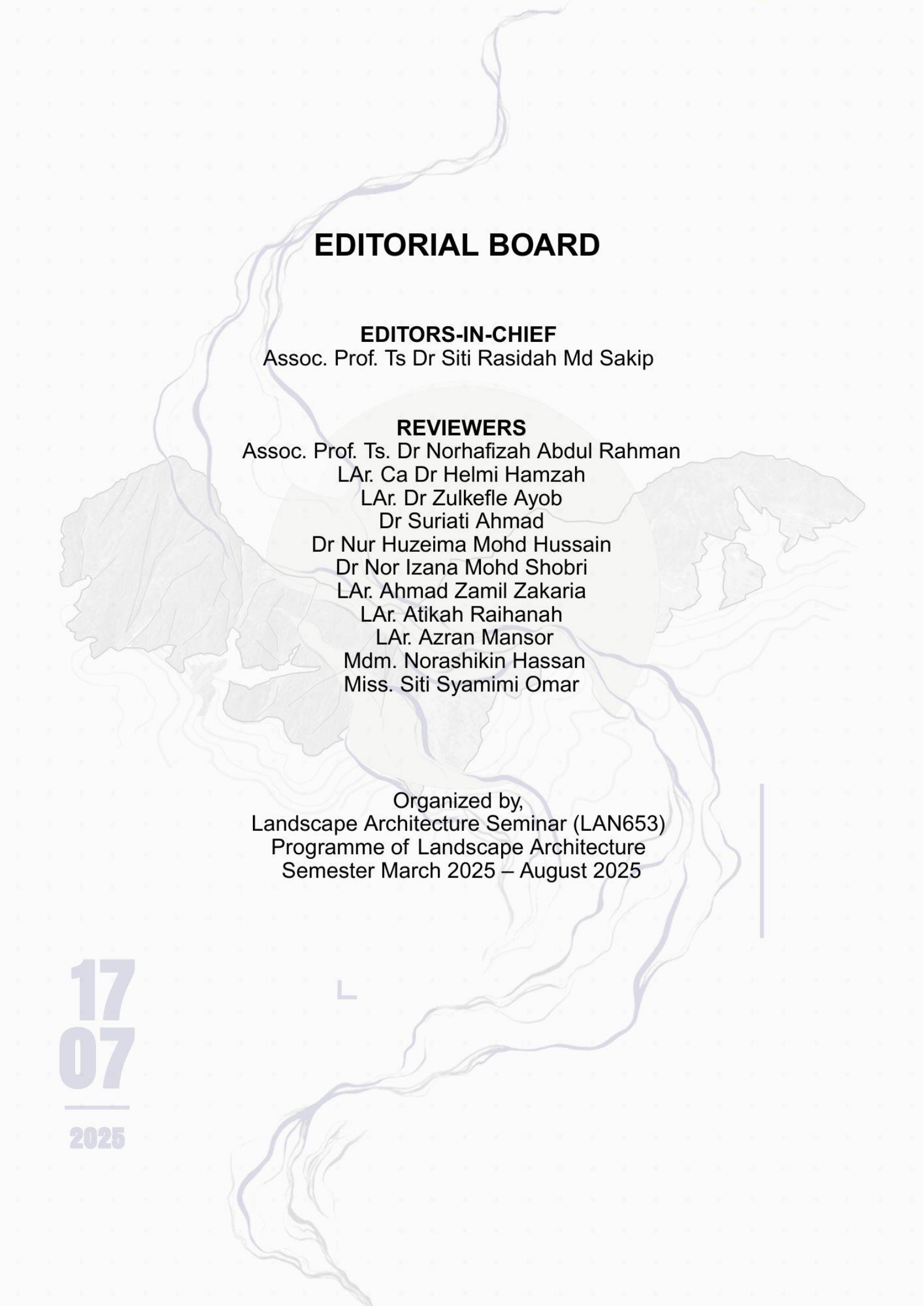


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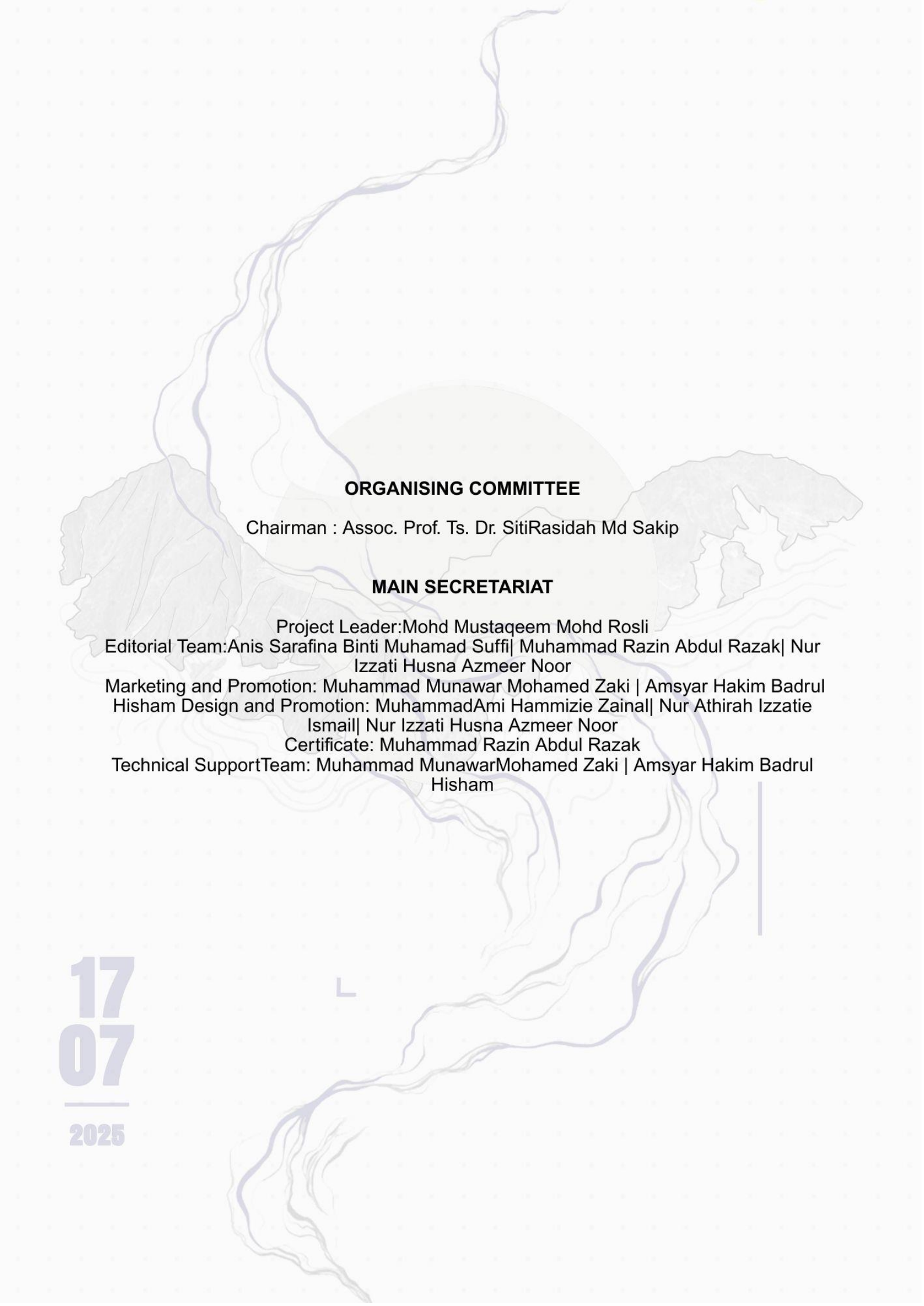
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Unveiling the Heritage and Tourism Potential of Kampung Bandar, Perak, Malaysia

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Abstract

Kampung Bandar, located in Perak, Malaysia, holds significant cultural and historical value, with its roots tracing back to the 19th century when it served as a vital hub for river trade. Its rich legacy, comprising royal connections, Islamic heritage, and notable historical landmarks, has been preserved despite modern challenges such as urban migration and recurring environmental threats. The Al-Madinah Mosque, built in 1890, stands as a testament to the village's enduring cultural influence, while the royal tombs further cement its historical importance. The study aims to explore Kampung Bandar's heritage and evaluate its tourism potential, with a focus on promoting sustainable cultural tourism while ensuring the preservation of the village's historical and cultural assets. The study objective to unveil the historical and cultural heritage of Kampung Bandar, evaluate its tourism potential and the community's willingness to participate in cultural sharing, and analyze stakeholder roles and institutional support in preserving and promoting the village as a heritage tourism destination. A qualitative research approach was employed, using semi-structured interviews with three key residents who have long-term ties to the village, and site observations to document heritage features such as architecture, tombs, and the impact of floods on heritage sites. Although the sample size was reduced from 10 to three due to time constraints, the study provided in-depth insights. However, the research faced challenges such as limited participation from the younger generation, who have migrated to urban areas, and infrastructural issues, which may limit the generalizability of findings. Despite these challenges, the findings suggest that Kampung Bandar's cultural assets are invaluable for heritage tourism, and integrating heritage tourism into the local economy could revitalize the community while preserving cultural practices. It is essential to invest in community involvement and infrastructure to fully realize the tourism potential of Kampung Bandar as a heritage tourism destination.

Keyword: Heritage, Tourism, Cultural Landscape and Kampung Bandar

INTRODUCTION

Kampung Bandar in Perak is a traditional village rich in historical, cultural, and culinary heritage. In the 19th century, it served as a significant trading hub along the Perak River, shaping a distinct local identity through economic and cultural exchanges (Newswav, 2024). Historical landmarks such as Masjid Al-Madinah, built in 1890, and the royal mausoleum reflect its strong connection to the Perak Sultanate (SAYS Malaysia, 2024). This study aims to explore and evaluate the heritage assets and tourism potential of Kampung Bandar in Perak, Malaysia, in order to support sustainable cultural tourism development in the area. Specifically, the study seeks to unveil the historical and Cultural heritage of Kampung Bandar and to analyze stakeholder roles and institutional support in preserving and promoting Kampung Bandar as a heritage tourism destination. In facing modern challenges such as rural depopulation and cultural erosion, heritage preservation must be combined with inclusive development. This study will to unveil the historical and cultural heritage of Kampung Bandar, evaluate its tourism potential and the community's willingness to participate in cultural sharing, and analyze stakeholder roles and institutional support in preserving and promoting the village as a heritage tourism destination.

These goals align with Malaysian government strategies such as the National Tourism Policy 2020–2030, National Cultural Policy (DAKEN), and the 12th Malaysia Plan (RMK-12), which emphasize sustainable heritage conservation and inclusive rural development (Ministry of Tourism, Arts and Culture [MOTAC], 2020; Economic Planning Unit, 2021). The Ministry of Tourism, Arts and Culture (MOTAC) also supports community empowerment through tourism training, homestay programs, and local product development (MOTAC, 2020). These efforts contribute to the Sustainable Development Goals (SDGs), particularly SDG 11 (Sustainable Cities and Communities) and SDG 8 (Decent Work and Economic Growth) (United Nations, 2015), and are aligned with the national vision of Malaysia MADANI, which emphasizes inclusivity, sustainability, and societal wellbeing, though challenges remain in translating these broad national aspirations into effective, grassroots-level action in rural communities. A successful example of such an initiative is Pulau Misa Melayu, a cultural heritage village in Perak, which showcases how heritage preservation combined with active community engagement can revitalize rural areas (Tan, 2021). The village offers an effective model for Kampung Bandar in developing sustainable cultural tourism while strengthening local identity and pride.

LITERATURE REVIEW

Heritage Conservation and Community Identity

Heritage conservation is the effort to preserve historic sites, traditions, and local cultural practices for the benefit of present and future generations. In Kampung Bandar, Perak, heritage elements such as Masjid Al Madinnah (built in 1890), a traditional timber surau, and royal tombs like those of Sultan Iskandar Dzulkarnain (1765) and Sultan Shahabuddin Riayat Shah (1851) serve as powerful symbols of communal identity and deeply rooted Islamic heritage (Tourism Perak Malaysia, 2021). Today, both the mosque and surau are only used during Eid celebrations, reflecting a shift in religious space usage due to declining population (Hot FM, 2024). Despite their limited use, these sacred spaces continue to uphold collective memory, cultural pride, and intergenerational continuity.

Beyond physical structures, intricate arts such as sulam tekad benang emas, a gold thread embroidery traditionally used in royal garments and ceremonial textiles, also reflect spiritual and cultural heritage. This art bears resemblance to the Kiswa of the Kaabah, highlighting how religious devotion, craftsmanship, and identity are deeply interwoven in the community's heritage. Such intangible heritage demonstrates that conservation is not only about preserving buildings but also about sustaining the spirit and cultural expression of a people.

Heritage conservation is also crucial in addressing modern challenges like rural depopulation and economic decline. Studies show that community participation in heritage based tourism can help revive villages and local economies (Jabatan Warisan Negara, 2024). Active local involvement ensures that conservation efforts remain aligned with cultural values (MDPI, 2023). In the Czech Republic, the preservation of traditional architecture in the Třeboň Basin has contributed to environmentally and socioeconomically sustainable landscape development (Bohnet et al., 2022). Meanwhile, in Chengyang, China, the integration of cultural heritage with tourism has strengthened community identity through balanced heritage management and economic growth (Wang et al., 2024). These examples demonstrate that heritage can be preserved while generating income, as long as efforts are community driven and authentic (Chen & Cai, 2025).

Heritage Tourism Development and Sustainability

Heritage tourism has become a crucial driver for preserving cultural assets while promoting economic development, particularly in rural and historical villages like Kampung Bandar (Exploring the Cultural Tourism of Malaysia, 2024). Heritage tourism emphasizes authentic experiences, allowing visitors to engage directly with the historical and cultural narratives of a place. In Malaysia, the Ministry of Tourism, Arts and Culture (MOTAC) advocates for community-based tourism models that empower local communities to manage and benefit from tourism initiatives (MOTAC, 2023). This approach ensures that heritage conservation efforts are locally driven, aligning with the traditions, aspirations, and needs of the communities themselves.

Kampung Bandar's rich architectural legacy, exemplified by Al-Madinah Mosque, provides a strong foundation for developing tourism products such as guided heritage walks, cultural storytelling sessions, and traditional craft demonstrations (Tourism Perak Malaysia, 2021). These initiatives not only create economic opportunities but also promote cultural pride and intergenerational knowledge transmission. Sustainable tourism practices, as highlighted by Bohnet et al. (2022), are vital in ensuring that heritage tourism does not only contribute to the economy but also helps preserve the cultural and environmental integrity of a place. This includes incorporating eco-friendly practices like low-impact visitor facilities and land-use planning that conserves natural landscapes. Wang et al. (2024) provide insights into how heritage tourism can benefit from ongoing collaboration between the local community and tourism authorities. In their study of Chengyang scenic villages, the authors discuss how tourism development, when aligned with cultural heritage, not only generates economic benefits but also enhances the preservation of cultural landmarks. This symbiotic relationship between tourism and cultural heritage ensures that the community retains its cultural identity while also benefiting from economic growth. Similarly, Kampung Bandar could leverage its cultural assets in a way that simultaneously drives sustainable tourism and enhances community welfare.

Challenges in Promoting Heritage Tourism

Despite its significant potential, promoting heritage tourism in Kampung Bandar faces several challenges. One of the major issues is the lack of infrastructure and facilities to support tourist activities, including proper signage, visitor toilets, and accommodation options (Tourism Perak Malaysia, 2021). As noted by Rosalina et al. (2023), successful rural tourism models, such as those implemented in Bali, emphasize the importance of developing the necessary infrastructure in parallel with community-based management to ensure a seamless and sustainable visitor experience. Recurring floods have become an annual issue in Kampung Bandar, causing damage to homes, public spaces, and heritage sites. The devastating floods of 1964 and 2014 witnessed water levels rising up to five feet (approximately 1.52 meters), reaching into homes and forcing many residents to evacuate. Unfortunately, there are no consistent funding mechanisms or emergency response systems in place to manage these disasters effectively. This situation is further worsened by the fact that the village lacks sufficient resources and financial support to invest in long-term flood mitigation and infrastructure development. Furthermore, many of the younger generation have migrated to urban areas for better job opportunities, leaving behind an aging population with limited capacity to maintain and develop the village's heritage. This rural-urban migration trend not only affects the continuity of local traditions but also reduces the pool of potential leaders and innovators who could drive heritage tourism initiatives. Another major concern is the lack of accountability from relevant authorities. Government agencies have not taken sufficient steps to address the village's challenges or provide meaningful support, despite the area's historical significance. This neglect contributes to the stagnation of tourism development and leaves the burden of preservation solely on the local community.

Additionally, limited funding for conservation efforts poses a significant barrier. Many historical sites remain neglected due to insufficient resources for maintenance and restoration, a common challenge across heritage villages in Malaysia (Cultural Heritage Tourism in Malaysia, 2016). The risk of cultural commodification also remains a concern. Heritage elements may be overly commercialized to meet tourist expectations, which can undermine their authenticity and erode the very identity they seek to preserve (Intangible Heritage as Cultural Tourism, 2019). Lack of basic facilities, such as accessible roads, clean water supply, and public transport, further reduces Kampung Bandar's appeal to visitors and investors. These missing amenities not only limit tourism growth but also negatively affect residents' quality of life.

Community participation remains a decisive factor in overcoming these challenges. Studies show that engaging local residents in decision-making, planning, and implementation processes strengthens the authenticity and sustainability of tourism initiatives (MDPI, 2023). For instance, as seen in rural villages in Bali, the success of tourism initiatives relies heavily on strong partnerships between local communities and tourism managers, where both parties share responsibility for maintaining the cultural integrity of heritage sites (Rosalina et al., 2023). In the case of the Chengyang villages, the partnership between local communities and tourism developers has allowed for a balanced approach where both tourism development and cultural heritage conservation can thrive together (Wang et al., 2024). This integrated approach can be applied to Kampung Bandar, ensuring that tourism development is both community-driven and culturally respectful.

RESEARCH METHODOLOGY

Site Selection

Kampung Bandar, located along the banks of the Perak River, was selected as the study site due to its rich historical and cultural heritage. In the 19th century, the village served as a key trade route, making it a strategic economic hub at the time (Gempak, 2023). Notable heritage landmarks include the Al-Madinah Mosque, built in 1890 with timber donated by Panglima Kinta, Muhammad Yusuf, to a respected religious scholar, Tuan Guru Haji Idris Al-Minangkabawi. The mosque once served as a major Islamic learning center for students from the Hilir Perak and Perak Tengah areas (Orang Perak, 2017). The village is also home to the tombs of prominent figures such as the 15th Sultan of Perak, Sultan Iskandar Dzulkarnain, and Perak's first Mufti, Muhammad Zain Muhammad Amin (Gempak, 2023). However, despite its historical significance, Kampung Bandar now has only 10 residents, largely due to limited economic opportunities and frequent flooding. The village has been affected by recurring floods, particularly in 1964 and 2014, when water levels rose as high as five feet (1.52 meters), inundating homes and forcing evacuations (Berita Harian, 2014). These environmental challenges have greatly impacted both the community's well-being and the preservation of its heritage structures, making the site an ideal location for studying the intersection of heritage conservation, rural development, and the environmental challenges faced by such communities.



Population Study

Population study in Kampung Bandar offers valuable insights into the effects of environmental challenges on rural communities. With a current population of only 10 residents, the significant decline in numbers since the 1990s highlights how recurring floods, particularly during the monsoon season, have influenced migration patterns. This trend is closely tied to the environmental shifts that pushed residents to seek safer, more stable living conditions elsewhere. Severe floods in 1964 and 2014, where water levels reached up to five feet, further exacerbated this displacement, showing the long-term impact of environmental risks on rural populations (Berita Harian, 2014). However, the return of former residents for work in industries like palm oil plantations and inland fishing suggests that despite the challenges, economic activities still play a role in maintaining ties to the village, contributing to the dynamic nature of rural population movement (Gempak, 2023).

Respondents and Sample size

This research aims to uncover the heritage and tourism potential of Kampung Bandar, Perak, Malaysia, by exploring its historical, cultural, and culinary assets. It also assesses the community's willingness to participate in cultural sharing and tourism development (Timothy & Boyd, 2003). A qualitative approach was adopted, employing purposive sampling to interview three key individuals which are R1(Fisherman,46years old), R2(tok Imam,69 years old), and R3(long-standing residents,62 years old) selected based on their roles, age groups, and long-standing ties to the village, which allowed for the collection of rich, in-depth insights into local traditions and values (Patton, 2002). Although the initial plan was to interview 10 participants, only three were available and willing to participate due to local accessibility and time constraints, which is a common challenge in field research (Marshall, 1996). Nevertheless, this aligns with Creswell's (2013) guideline that qualitative inquiries may involve smaller sample sizes when the research emphasizes depth and meaning over numerical generalization. The findings provide valuable cultural narratives and contribute toward understanding the potential for sustainable, community-based heritage tourism in the area (UNESCO, 2012).

informants	Job	Age
Respondent 1	Fisherman	46 years
Respondent 2	long-standing residents	69 years
Respondent 3	Tok Imam	62 years

Research Instruments

The research employs two primary instruments which are interviews and site observations. Semi-structured interviews are conducted with selected residents of Kampung Bandar to collect qualitative insights regarding the cultural heritage, historical background, and tourism potential of the village. The interview questions are divided into five sections which are section 1: demographic background, section 2:historical narratives, section 3:cultural practices,section 4: perceptions on heritage conservation and section 5: tourism.The demographic background section gathers basic information such as age, occupation, and length of residency to understand the social profile of the respondents. The historical narratives section explores the village's origin stories, notable past events, and key historical figures as remembered by the community.Lastly, the section on perceptions of heritage conservation and tourism assesses how residents view the importance of preserving their heritage and their willingness to participate in cultural based tourism initiatives.

Prior to each interview, respondents are provided with a Participant Information Sheet and consent form to ensure ethical compliance and voluntary participation, in line with core research ethics principles such as informed consent and confidentiality (Orb, Eisenhauer, & Wynaden, 2001). An iPhone equipped with the Voice Memos application is used to record the interviews. The recordings are then transcribed and analyzed thematically using ATLAS.ti software to identify recurring patterns and values related to cultural heritage and tourism (Braun & Clarke, 2006).

Additionally, site observations are conducted throughout Kampung Bandar to document physical and spatial elements that reflect the village's heritage character. A structured checklist is used to record features such as traditional architecture, flood issues, historical buildings, old tombs,history of river, and local handicrafts. Traditional architecture is observed to identify and preserve local building styles that reflect Malay cultural identity. Flood issues are noted to understand environmental challenges that may impact heritage conservation and future tourism development. Historical buildings and old tombs are included as they represent the village's link to the Perak Sultanate and its historical legacy. History of river is recorded to trace the role of the Perak River in shaping the village's economic and cultural past. Local handicrafts are documented to capture living cultural practices that can be promoted through community-based tourism. Photographs are taken to support the documentation process. These observations complement the interview data by providing tangible evidence of Kampung Bandar's cultural landscape and its potential for sustainable tourism development.

Research Procedures

This study had already undergone research ethics approval two (2) months prior to the data collection date. The primary data for this research was collected through field interviews conducted on the weekend of 10 May 2025 (Saturday) to ensure maximum availability of local respondents. Viable respondents were eventually found at Masjid Al Madinnah, Surau lama, and at the house of the tok imam in the township (refer to Figure 2a and Figure 2b). Fishermen, tok imam, and long-standing residents played an important role in the snowball technique. The snowball technique is a sampling method used in qualitative research where existing study participants recruit future participants from their acquaintances. This technique is important as it allows researchers to access hard-to-reach populations, especially when studying sensitive topics or niche groups, ensuring that the sample includes individuals with direct experience and relevant knowledge (Patton, 2002; Marshall, 1996), with other respondents who were then interviewed (refer to Figure 2b ,Figure 2c and Figure 2d).

2b)Interview with R1



2c)Interview with R2



2d)Interview with R3



Figure 2.0 Interview session with respondents

Data Analysis

This study employs qualitative data analysis techniques with a primary focus on interpreting interview transcripts and site observation records. The semi structured interviews conducted with residents of Kampung Bandar were recorded using the Voice Memos application and then transcribed in full. To analyze the data, ATLAS.ti software was utilized due to its capacity to manage unstructured qualitative data and facilitate thematic coding.

Thematic analysis was carried out to identify repeated patterns, key values, and meanings related to cultural heritage, community practices, and tourism development. Through ATLAS.ti, the transcribed interviews were systematically coded and categorized into themes that emerged from the data reflecting participants' views on historical narratives, traditions, and perceptions of tourism. This method aligns with established qualitative analysis frameworks (Braun and Clarke 2006) ensuring both depth and reliability in interpreting complex social information.

Additionally, site observation data collected using a structured checklist were reviewed and integrated into the analysis to enrich the understanding of the physical and cultural landscape of the village. Photographic and notes on architectural features, spatial patterns, and cultural markers were used to support and validate the themes identified from the interviews. By combining these data sources, the analysis offered a comprehensive insight into the heritage value and tourism potential of Kampung Bandar.

FINDING

Study Site: Heritage value in Kampung Bandar, Kampung Gajah Perak

For Kampung Bandar, located along the Perak River, the village holds strong historical and cultural value. In the 19th century, it was an important trade route and economic hub. A key landmark is the Al-Madinah Mosque, built in 1890 with timber donated by Panglima Kinta to Tuan Guru Haji Idris Al-Minangkabawi. The mosque once served as a major Islamic learning centre. Kampung Bandar also contains the tombs of the 15th Sultan of Perak, Sultan Iskandar Dzulkarnain, and Perak's first Mufti, Muhammad Zain Muhammad Amin. However, the village has experienced major floods in 1964 and 2014, with water levels reaching five feet. These incidents have affected the community's well-being and threatened the preservation of heritage structures. To support these historical findings, on-site observations were also conducted to document physical elements such as the mosque, tombs, and traditional houses, as well as to assess the impact of recurring floods on the built environment. The visual and spatial data gathered through this method provided direct evidence of the village's heritage value and current condition.

Masjid Al-Madinah

The Al-Madinah Mosque in Kampung Bandar has a unique and interesting history. According to a study by the Perak Heritage Society, the mosque was originally located in the centre of Ipoh town around the 1870s. As Ipoh rapidly developed into a city, the British colonial government took over the original site of the mosque. As compensation, a new mosque called Masjid Panglima Kinta was built elsewhere. The old mosque was later dismantled and moved to Kampung Bandar, Kampung Gajah, where it was rebuilt in 1890 using most of the original materials. Today, the Al-Madinah Mosque is only used for Eid prayers, while daily prayers are held at the newer mosque in the village. The mosque features traditional Malay architectural elements and stands as an important symbol of the local Islamic heritage. It also has the potential to be a cultural heritage tourism site in Kampung Bandar. However, it is only used during Eid. This issue occurs due to the low population of this village with a population of only 10 people.



Figure 3.0 Site Plan of Kampung Bandar, Kampung Gajah Perak

Source: Google Earth 2024

Other Significant Heritage Buildings

In addition to Masjid Al-Madinah, Kampung Bandar has a number of other significant heritage buildings that are testimony to its rich historical and cultural background. This includes royal mausoleums features the tomb of Sultan Iskandar Dzulkarnain, the 15th Sultan of Perak, and the grave of Muhammad Zain Muhammad Amin, Perak's first Mufti. These places exhibit the locality's very strong associations with the Perak Sultanate, as well as the character of Islamic scholars and scholarship. There are also several various traditional Malay houses scattered about the site that have a unique vernacular architecture. These houses exhibit local craftsmanship and design principles that have undergone modifications that make them suitable for living in the tropical climate. Protecting these buildings is important not simply as a way to retain the identity of Kampung Bandar but to enhance its development as a heritage tourism site. The village's heritage has tourism potential to support an appreciation of the village's stories and architecture, and specifically the role of space and built structure. Within the heritage tourism context, the research project builds on the theory of cultural heritage preservation which is voiced in the context of historical structures supporting identity and belonging, and is further supported by literature suggesting that tourism is one of communities' best options for developing their economy. Despite the village's rich heritage, there are hurdles and inadequacies such as not enough infrastructure, or an available skilled workforce, that will deter tourism development. Therefore, the local community must take ownership of the future tourism development, preservation of heritage, and promotion of Kampung Bandar as an avenue for tourism.

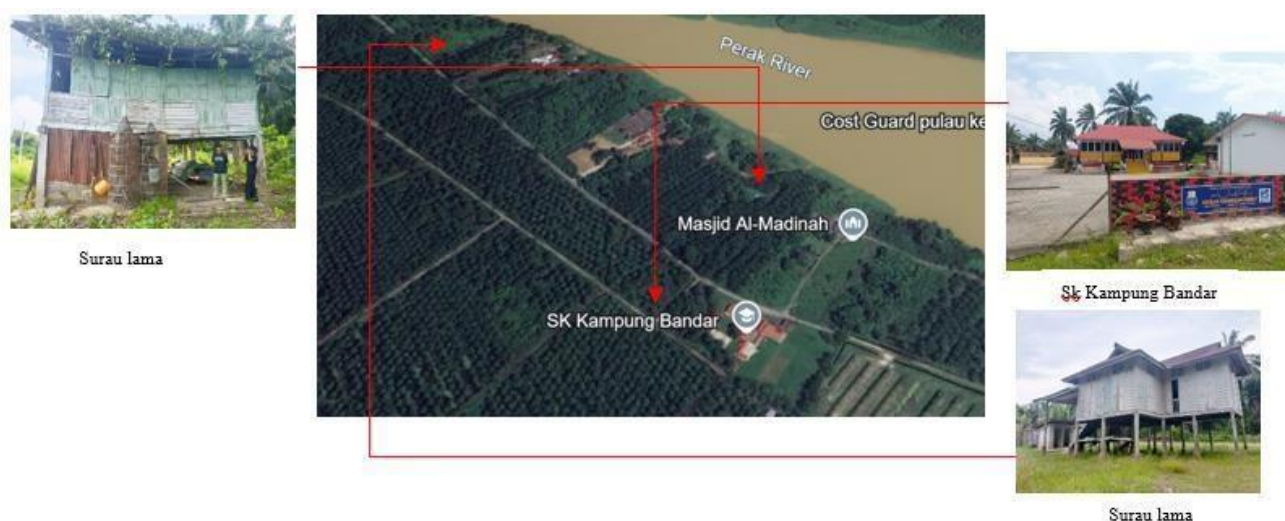


Figure 4.0 Site Plan of Kampung Bandar, Kampung Gajah Perak

Source: Google Earth 2024

Old Tombs

Kampung Bandar was selected as the study site due to the presence of several significant royal tombs of Perak. Among them are the tombs of Sultan Iskandar Zulkarnain (Marhum Kaharullah), Sultan Shahabuddin, and Sultan Alauddin Mansur Iskandar Muda, located on riverine islands near the Perak River. These tombs serve as tangible evidence of the Perak Sultanate's legacy and highlight Kampung Bandar's historical importance as an early center of governance and Islamic scholarship. The historical value of these tombs makes them a focal point for heritage tourism research and the preservation of cultural identity. According to Heritage Tourism Theory, these royal tombs represent a key aspect of cultural heritage, serving not only as markers of the Sultanate's historical influence but also as significant assets for tourism, which can drive local economic growth while simultaneously fostering cultural awareness and respect. However, this potential for tourism development raises an issue related to tourism impact, as there is a need to balance the benefits of economic growth with the preservation of these sacred sites. Additionally, the royal tombs are located near the Perak River, which exposes them to natural threats such as flooding and preservation challenges that need to be addressed to maintain their historical for future generations.

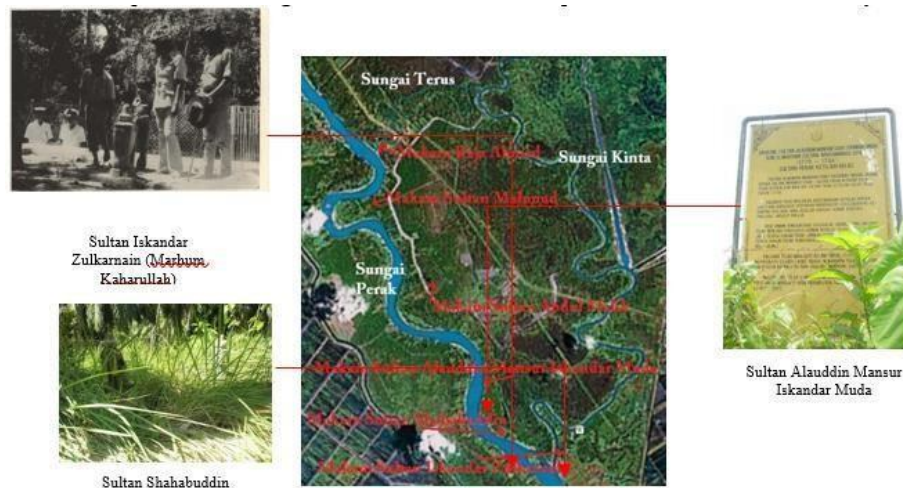


Figure 5.0 Site Plan of Kampung Bandar, Kampung Gajah Perak

Source: Google Earth 2024

Interview Data Set: Semi-Structured Interviews

A total of ten semi-structured interviews were conducted with selected residents of Kampung Bandar, focusing on their perspectives regarding heritage value, tourism potential, and preserving and promoting. Respondents were chosen based on their long-term residency and involvement in local cultural activities. The interviews were recorded, transcribed, and analyzed using qualitative thematic analysis to identify key issues such as number, flood impact, handicraft, historical building and old tombs, community and economic activities and history of river. This method provided valuable insights into community experiences and perceptions that support the evaluation of Kampung Bandar's tourism potential.

Tourism Potential

Based on Figure 5.0, the village's declining population and abandoned houses signal a drop in cultural tourism potential. This observation is supported by data collected through semi-structured interviews with local residents, which served as a key research method in this study. Respondents noted that *"the houses are left empty; the only ones who are there are old people like us"* (R2 in Document 2, Quotation 28 and 26) it similar to the findings in a study by Lee and Ji (2013), where it was mentioned that *"the houses are left empty, with only the elderly residents remaining."* and *"But now, many young people have left"* (R2 in Document 2, Quotation 22 and 23), mainly due to *"There is no work here"* (R2 in Document 2, Quotation 23 and 23) and *"Many young people continue their studies, then work in the city"* (R2 in Document 2, Quotation 25 and 26). Flooding further threatens the area, as *"Floods occur frequently due to the low location of the village"* (R3 in Document 3, Quotation 17 and 20) and *"During the monsoon season, the river water rises quickly, reaches the house yard"* (R1 in Document 1, Quotation 10 and 21). These conditions damage heritage sites, including *"tombs that are flooded... so it is difficult for us to maintain these old places"* (R2 in Document 2, Quotation 19 and 20) it like study by (Staff, 2009) it mentioned that *"rare heavy rainfall events can flood the tombs"* and *"Sometimes the jetty where we moor the boat sinks"* (R1 in Document 1, Quotation 11 and 21).

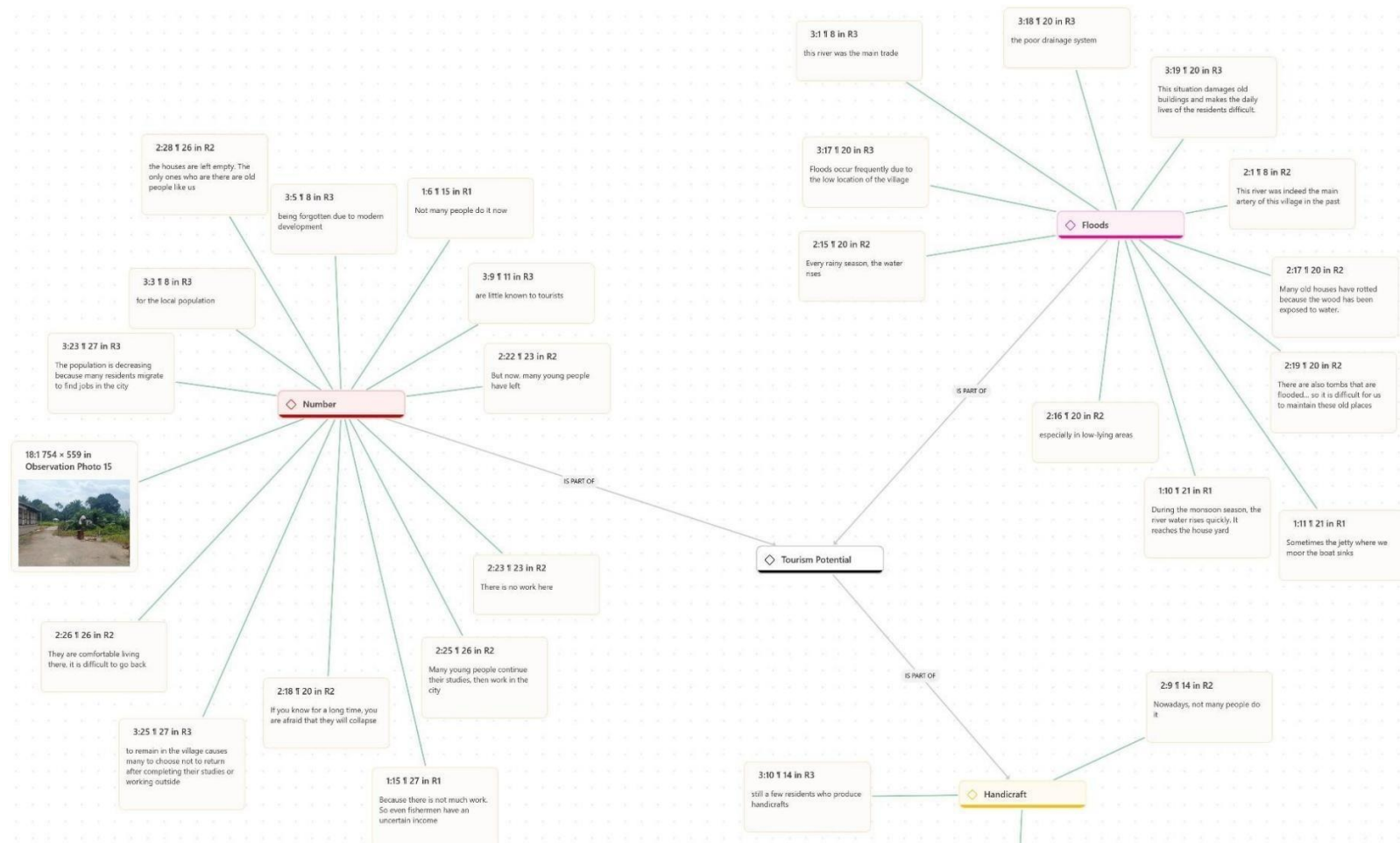


Figure 6.0 ATLAS.ti Network Tourism Potential Analysis

Although there are cultural resources like “weaving and wood carvings” (R3 in Document 3, Quotation 11 and 4), they are “little known to tourists” (R3 in Document 3, Quotation 9 and 1) and “not many people do it now” (R2 in Document 2, Quotation 9 and 4; R1 in Document 1, Quotation 6 and 5), with only “a few residents who produce handicrafts” (R3 in Document 3, Quotation 10 and 4). Figure 5.0 shows a quiet and neglected village, confirming residents’ concerns. However, traditional crafts, heritage, and architecture still offer potential for sustainable tourism if issues like “the population is decreasing because many residents migrate to find jobs in the city” (R2 in Document 2, Quotation 23 and 7) and “the poor drainage system” (R3 in Document 3, Quotation 18 and 20) it similar with study by (justyn, 2011) that it say "Over 300 residents of Kampong Muhibbah in Kanowit are struggling with a poor drainage system on the main road, which has impacted their livelihood and caused sleepless nights." are properly addressed.

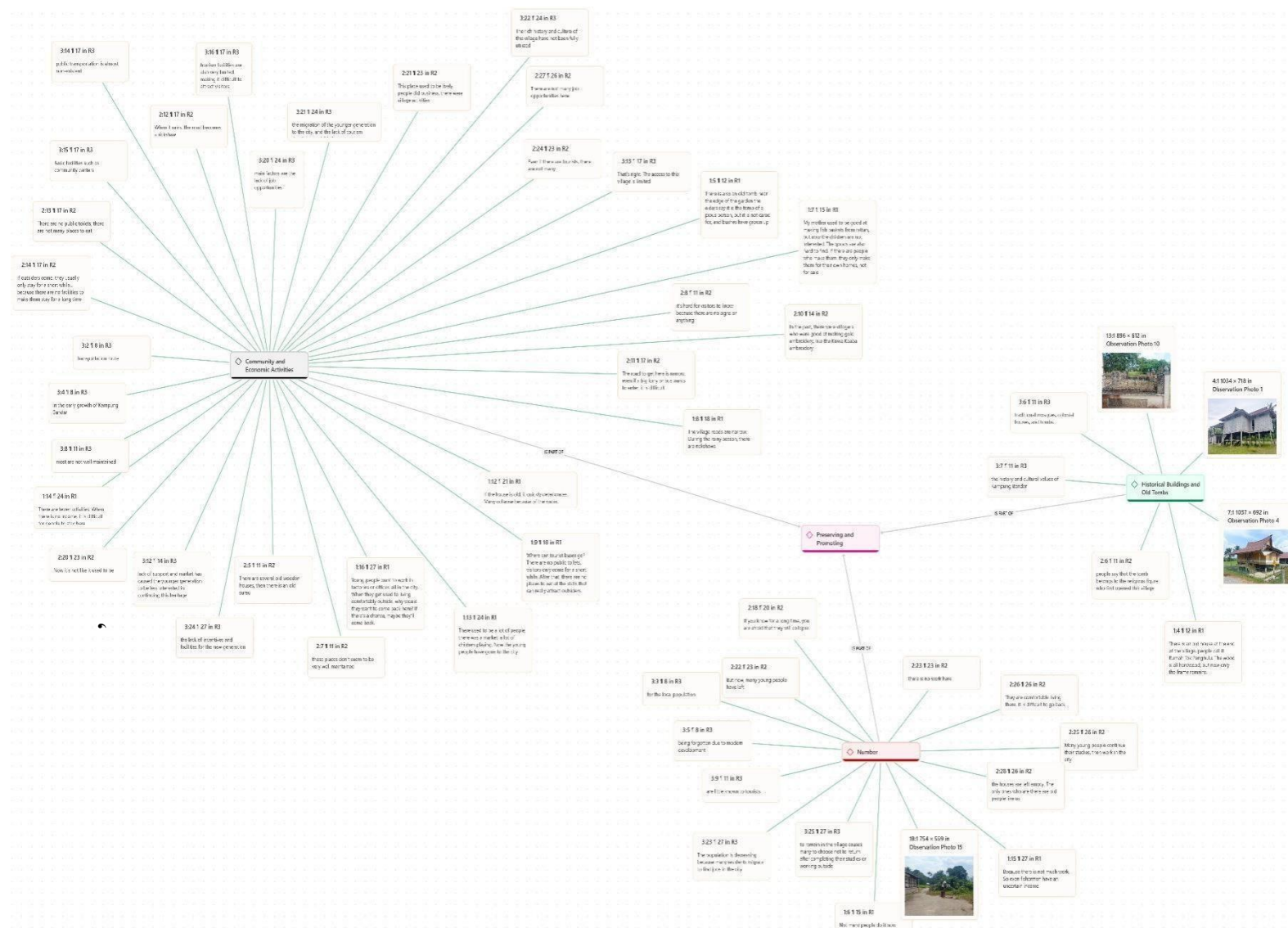


Figure 7.0 ATLAS.ti Network Preserving and Promoting Analysis

Based on Figure 6.0, the decline in community participation and population numbers has contributed significantly to the challenges of heritage preservation in the village. Respondents highlighted that “many people have left to find jobs in the city” (R2 in Document 2, Quotation 23 and 7) and “now there are only old people left” (R2 in Document 2, Quotation 28 and 26), indicating a demographic shift that weakens the continuity of traditional practices. Furthermore, limited employment and economic opportunities in the area are pushing the younger generation to migrate, as supported by statements like “there is no work here” (R2 in Document 2, Quotation 23 and 23) and “they continue their studies and work in the city” (R2 in Document 2, Quotation 25 and 26).

The weakening of local community activities such as traditional games, group farming, and collective cleaning reflects the erosion of social cohesion and cultural identity. These practices, once central to the community, are now described as “no longer common” (R3 in Document 3, Quotation 11 and 1) and “forgotten due to modern development” (R3 in Document 3, Quotation 5 and 8) it like study by (Pascua, 2025) it was mentioned “that risk of being forgotten due to modernization and the increasing reliance on technology”. Although some cultural knowledge is still preserved, such as “weaving and wood carvings” (R3 in Document 3, Quotation 11 and 4), the lack of participants and exposure limits its sustainability. This is compounded by perceptions of poor infrastructure and neglect, including remarks like “the poor drainage system” (R3 in Document 3, Quotation 18 and 20) and “many old houses are difficult to maintain” (R2 in Document 2, Quotation 19 and 20) it like information by (Vahtikari et al., 2012) that say “difficulties in maintaining wooden floorings are strongly”. Without active involvement from the local population and meaningful economic incentives, the long-term preservation of both tangible and intangible heritage remains at risk.

CONCLUSION & RECOMMENDATIONS

This study reveals that Kampung Bandar is more than just a rural village; it embodies the living heritage of Perak’s royal, religious, and commercial legacy. Despite challenges such as significant population decline, an aging demographic, environmental threats, and poor infrastructure, the village retains its high historical and cultural significance. The research highlights the importance of heritage elements, like the Al-Madinah Mosque, royal tombs, and traditional crafts, in shaping the community’s identity. This study has contributed to a deeper understanding of the cultural continuity and identity embedded in Kampung Bandar’s heritage, illustrating how these assets are integral to both the community’s history and its current social conversations. However, concerns remain about the transmission of heritage and traditions to future generations. To improve the situation, this study recommends a holistic approach that fosters collaboration between the community, government, and non- governmental organizations, alongside infrastructure improvements, and the preservation of traditional knowledge through educational programs and workshops. These efforts will help ensure cultural continuity while fostering sustainable development. Future research could explore the socio-economic impacts of rural tourism, the use of digital technologies in heritage conservation, and the balance between tourism development and cultural preservation. Studies could also focus on the involvement of younger generations in heritage conservation efforts and examine how tourism can benefit the local community without compromising its cultural integrity.

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