

Cultural Landscape Study For Malay Middle Landscape In Lenggong

Marina Abdullah

Faculty of Architecture, Planning & Surveying UiTM (Perak),
32610 Seri Iskandar, Perak, Malaysia
marina84@perak.uitm.edu.my; marinawithart@yahoo.com

Assoc. Prof. Dr. Kamarul Bahrain Shuib

Faculty of Architecture, Planning & Surveying UiTM,
40450 Shah Alam, Selangor, Malaysia
maria_mazehan@yahoo.com

Mariamah Mazehan

Faculty of Architecture, Planning & Surveying UiTM,
40450 Shah Alam, Selangor, Malaysia
kamarulshuib@yahoo.com

Assoc. Prof. Dr. Habsah Hashim

Faculty of Architecture, Planning & Surveying UiTM,
40450 Shah Alam, Selangor, Malaysia
habsah99@yahoo.com

ABSTRACT

Place and cultures have been meeting and mixing in Malaysia since the very beginning of its history. Colonization often shaped the minds of the population they settled for generations. However, one area that was left out and less valued in terms of its cultural landscape are the middle landscape. Cultural landscape is a property that represents the “combined works of nature and man”. Thus, conserving the cultural landscape is significant to ensure that it is not taken up by rapid development, climate change and also other threats. Objectives are to identify significance in middle landscape and to recommend ways to improve public understanding in landscape conservation. Visual study and oral information from local community was been carried. Value of a place comes from the perception of community towards the surrounding landscape environments. The expected outcome shall be landscape values as highlighted by the communities and these in turn help to strengthen the landscape conservation strategies.

Keywords: Cultural, Population, Significance

INTRODUCTION

Cultures have been meeting and mixing in Malaysia since the very beginning of its history. Nature plays important roles in creating the environmental culture. There are great relations between culture and environments that shapes the landscapes.

Landscape is a feature of the natural environment that generates human organization of space and time. Landscapes are usually understood as a portion of land that has view, picture or scenery (Palang et al., 2006). Furthermore, it is a cultural expression that does not happen by chance but is created by design as a result of human ideologies. There are great relationship between nature and culture that give values of a landscape.

Rosler (2006) highlighted the need to involve local community in the identification, planning and management of heritage landscape because they are the most effective guardians to the landscape. Operational Guidelines for the Implementation of the World Heritage Convention (2009) stated that cultural landscape is a property that represents the “combined works of nature and man” that make landscapes important. According to Sauer (1925), ‘A cultural landscape is fashioned from a natural landscape by a culture group; culture is the agent, the natural area is the medium and cultural landscape is the result’. Besides, cultural landscapes reflect human activity and are imbued with cultural values to evoke values, significance and owned identity of the community. Cultural richness promotes sense of local distinctiveness in an area.

Taylor (2000) mentioned that cultural landscape is a mosaic consisting of:

- a) Natural features and elements;
- b) Physical components from a number of historic periods resulting from human activity and modification to the natural features, and
- c) Patterns created in the landscape over time, these are layers in or on the landscapes.

The meaning and significance derived from landscape and all the elements closed themselves. Thus, landscape meaning and significance can be lost, when important components of a cultural landscape are removed, or evidence relating the feature to the landscape setting vanishes.

2. Middle landscape under threat

Middle landscape can be defined as an area or space where the setting is between wilderness and urban which consists of human activities such as living and work with nature like agriculture and also pastoral activities (Krall, 2007; Timothy, 2000; Stephen, 1997). It is a combination of cultural and ecological values where it consists of most long term human-modified landscape.

Cultural landscape in Lenggong is an area of a middle landscape where it is neither urban nor wilderness. Four general types of cultural landscape are

a historic site, a historic design landscapes, a vernacular landscapes, and ethnographic landscapes (Page et. al., 2005). The Middle landscape of Lenggong is a vernacular landscapes usually consists of beautiful scenery, recreational resources, sustenance activities, agricultural land, and landscape preservation area, built and cultural heritage. Because of that, it may be threatened site and needs for a protection and proper management of cultural landscape due to rapid social development and economic development.

This issue is highlighted because some of the cultural landscape in Malaysia has been changed to the other types of landscapes such as urban landscapes due to the socio-economic development in Malaysia (Abdullah, 2011). Understanding on the value of a landscape is vital in developing better management strategies, so that in future, this area remains its originality.

3. Methodology

This study has used a qualitative method. Firstly, it identified a potential area of a middle landscape in Perak.

The second stage involved a direct observation. Capturing photos in Lenggong, and structured interviews among local community in Lenggong about their opinion on physical characters in Lenggong was been carried to find its uniqueness quality. Third, features and characteristics was surveyed and documented.

Lastly, the characteristics was been assess to find the significance of the area. The United States National Park Service was been used to identified the characteristics of a landscapes, then analysis of the rural landscape. The Burra Charter and Guidelines was been used to establish significance of rural cultural landscape.

4. Cultural Landscape Significance

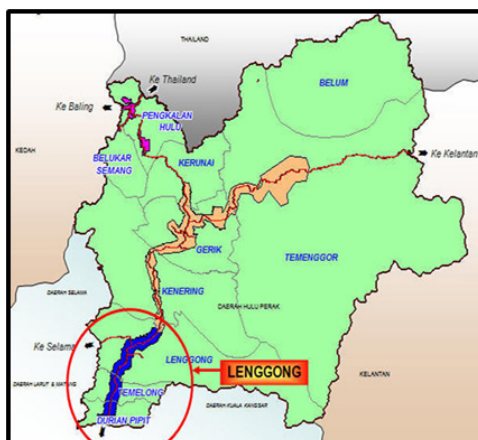
Cultural landscape is a geographic area, including both cultural and natural resources and the wildlife or domestic animals therein, associated with historic event, activity, or person, or that exhibit other cultural or aesthetic values (Page et. al., 2005). The Burra Charter defines significance refer to Australian ICOMOS 1992:73:

- a) Cultural significance is the aesthetic, historic, scientific or social value for past, present or future generations.
 - b) The places likely to be of significance are those which help an understanding of the past or enrich the present, and which will be of value to future generations.
- The Burra Charter defines the values comprising cultural significance as refer to Australian ICOMOS 1992:73 are aesthetic value, historic value, scientific value and social value. The integrity of a cultural landscape is the degree to which the landscape retains intact evidence from past historic periods.

5. Features and Characteristics in Lenggong

Lenggong is a study area with various rural landscape characters that has not been threatened by development. Located at Hulu Perak, it covers 80,324 hectares. It is a museum of legends, skeletons, caves and also precious finds such as jewellery, pottery, weapon and stone tools. Caves in Lenggong area have revealed evidence of ancient human lived, famous archeological findings was Perak Man. It is the 11,000 years old human skeletal remains discovered in 1991. Besides that, 100,000 years old stone tools and bronze manufacture during **Bronze Age** have been excavated at Lenggong area.

FIGURE 1 Study Area of Lenggong



5.1. Physical

5.1.1 Architectural characters

Architectural concerns on various types of buildings, structures, and objects served for human needs. House is a good example for building for human needs. Traditional houses are familiar with Lenggong. Due to tropical climate, most of Malay houses in Lenggong made of timber with carving. Every section of the house has its own functionality, tolerate to climate and with environmental influenced. Spatial of the houses indicating function of it, such as floor of verandah was lower than living room shows different level and function.

Besides, Lenggong have a mosque aged 100 years old. This building still maintains its structure that evokes its identity. Mosque became a must have structure once a Muslim entering a place for living.

FIGURE 2
Traditional Houses of Lenggong



Circulation networks are system for transporting people, goods, and raw materials from one to another. Range from trails and footpaths to roads, canals, highways and even airstrips. KampungBeng in Lenggong was significance by remaining with using sampan as their daily transportation even though there is a road to that village. It became their nature of living.

FIGURE 3
Transportation Methods of Local Community in KampungBeng



5.2. Biological

Biological was a biotic factor. In this study, it refers to vegetation and environments. Lenggong was popular with Durian and Lempuk. Besides, it also has abundant nature areas, which act as biodiversity preservation and conservation area. It included forest area, swamp area, caves, river and mountain. It contributed to the protection of the natural ecosystem.

FIGURE 4
Limestone caves in Lenggong

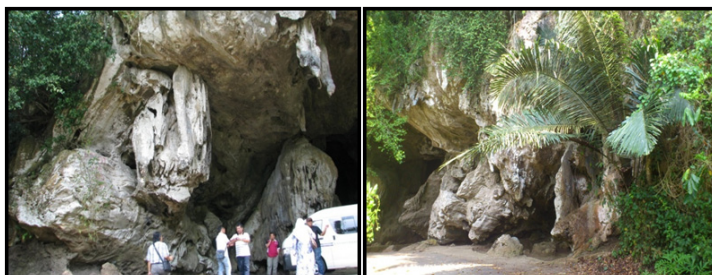


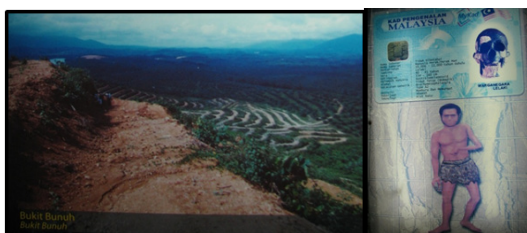
FIGURE 5
River in Lata Kekabu, Lenggong and Swamp area in Tasik Raban, Lenggong



5.3. Archaeological sites

Archaeological site is a prehistoric or historic activities or occupation, may be marked by foundations, ruins, changes in vegetation and surface remains (McClelland et. al., 1999). It may provide value of past uses of land and its history. In Lenggong, the Perak Man became a significant finding. Buried at GuaGunungRuntuh, this skeleton proved that human was there in late 100 years ago. Besides that, there are also other archaeological and historical remains in other places in Lenggong such as in Bukit Bunuh, Kota Tampan and Bukit Sapi.

FIGURE 6
Archeological remains in Lenggong



Cultural landscape significance in Lenggong needs to be preserved. From the features through observation in Lenggong has seen that most area has their own significance characters, either visible physically, historically, socially and intangibly. Most of the features still remain traditionally of everyday landscape in Lenggong. Together, it gives an identity of Traditional Malay Landscapes in Malaysia. Natural features especially at TasikRaban and activities on waterways at KampungBeng should be preserved to educate future generations about how this Malay community striving living in remote area. Lenggong was significance of its historic value relating to a place of skeleton founds of Perak Man at GuaGunungRuntuh. It became eyes of human survival in Perak over hundreds of years ago.

6. Conclusion

There are a lot of extraordinary in studying the middle landscape. A Malay person was response respectively towards setting with high self-initial reflections. This study is important to evoke the uniqueness of cultural landscape especially at vernacular landscape in Lenggong. Most of the areas are rich with cultural distinctiveness. Furthermore, Lenggong have social value, where Malays embracing the quality of living through their foods such as GulaiKemahang, GulaiLemakPatani and LemokPekasam and everyday landscapes, their activities daily such as , plants of herbs for medicine and goods, and architectural.

REFERENCES

- Abdullah, S. A. (2011). The Characteristics of the Cultural Landscape in Malaysia: Concept and Perspective. *Landscape Ecology in Asian Cultures, Ecological Research Monographs*, 4, 1-53.
- Krall, L. (2007). *Between Wilderness and the Middle Landscape: A Rocky Road*. USDA Forest Proceeding RMRS-P-49, 134-140
- McClelland F., Keller T., Melnick Z. (1999). *Guidelines for Evaluating and Documenting Rural Historic Landscapes*. US Department of the Interior National Park Service Cultural Resources.
- Operational Guidelines for the Implementation of the World Heritage Convention (2009).
- Page et al. (2005)
- Palang, H., Printsman, A., Gyuro, E. K., Urbanc, M., Skowronek, E., & Woloszyn, W. (2006). The Forgotten Rural Landscape of Central and Eastern Europe. *Landscape Ecology*, 21, 347-357.
- Rosler, M. (2006). World Heritage Cultural Landscapes: a UNESCO Flagship Programme. *Landscape Research*, 31(4), 333-353.
- Sauer, C. (1925). 'The Morphology of Landscape'. University of California Publications in Geography 2(2):19-53.
- Stephen. (1997).
- Taylor K. (2000). *Landscape & Memory: cultural landscapes, intangible values and some thoughts on Asia*.
- Timothy, V. (2000). Visions of the Middle Landscape: Organic Farming and the Politics of Nature, Agriculture and Human Value, 17, 245-256.