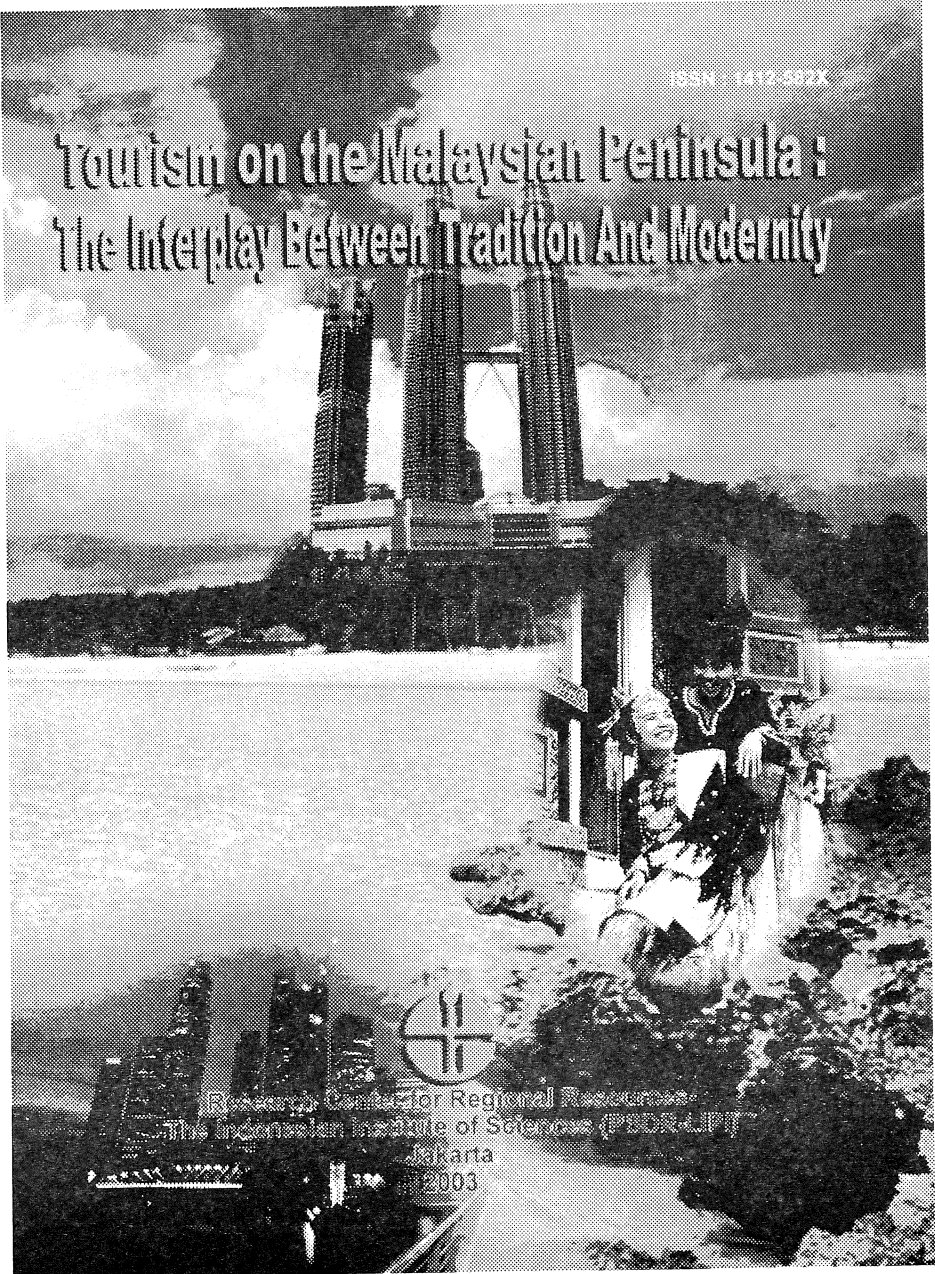


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Tourism on the Malaysian Peninsula : The Interplay Between Tradition And Modernity



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PREFACE

This book is based upon empirical research on 'Tourism on the Malaysian Peninsula: The Interplay Between Tradition and Modernity' carried out in April-May, 2003, by a team of tourism researchers from the Research Center for Regional Resources, the Indonesian Institute of Sciences, Jakarta, Indonesia. In this work, Tourism in Peninsular Malaysia is analyzed from a variety of angles that incorporate a wide range of issues from the historical, economic, and cultural aspects. It demonstrates that tourism has contributed to the Malaysian economy and it has even played a significant role in the economic development of the Malaysian Peninsula. Tourism not only spurs economic growth, but also creates job opportunities in various sectors. The Malaysian Peninsula is able to combine the elements of tradition and modernity in promoting its tourism. The reinvention of traditional cultures goes side by side with the elements of modernity that can be seen through modern architecture and advanced technology within the tourist facilities.

The Malaysian Peninsula's success story of combining tradition and modernity seems to lead to a new Malaysian identity, modern and culturally unique. Recently, Malaysia has surpassed other Southeast Asian countries in terms of the number of tourists' arriving. Having a comprehensive understanding of the Malaysian Peninsula's tourist industry is expected not only to widen the knowledge academically, but also for Indonesia to learn from that country's experiences so that Indonesia can formulate effective policies. Indeed, this book is a continuation of previous publication on Tourism in Sarawak, East Malaysia. It is here that it is hoped for it to make an important contribution, particularly because it is based on empirical studies in several areas, including Kuala Lumpur, Malacca, and Putrajaya, thus it is expected to be of great interest to scholars and policy makers alike.

The publication of this book was only made possible by the support of many people, to whom the Research Center for Regional Resources is greatly indebted. Firstly, I would like to express my deepest gratitude to Professor Dato' Dr Shaharil Talib, Executive Director of the Asia-Europe Institute, University of Malaya for his willingness for his institution to be the counterpart institution in Malaysia. I also wish to thank many Malaysians whom I cannot mention one by one, for their valuable information on tourism. I also would like to express my sincere thanks to I Ketut Ardhana, Rucianawati and Sukri Abdurrachman for their hard work in writing up this book. I, particularly, wish to thank Ms Halina Nowicka ka for her language assistance. Finally, I would like to thank Yudho Utomo for his hard work in formatting this book.

Jakarta, December 2003
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INTRODUCTION: THE INTERPLAY BETWEEN TRADITION AND MODERNITY IN THE CONTEXT OF TOURISM

I Ketut Ardhana and Yekti Maunati

Background

Malaysia is one state among the ASEAN countries which has succeeded in developing a tourist industry, so much so that recently Malaysia succeeded in being at the top of the development. This is based on the number of visitors to the country in recent years. The comparison between the number of visits to several states among ASEAN countries in 2000 can be seen as follows: The number of tourist visits to Malaysia was 10.271.582, Thailand: 9.508.577, Singapore: 7.691.399, Indonesia: 5.064.217, and Vietnam: 2.150.100 (*Kompas*, 27 October, 2001).

The success of Malaysia is based upon aspects such as the natural environment and the integration of traditional culture and modernity. This does not mean that every federal state has the same attractions. For instance, in Sarawak, East Malaysia the natural environment and the richness of the traditional culture are important in developing the tourist industry. While, in the Malaysian Peninsula it is not only traditional culture that plays an important role, but also the combination between traditionalism and modernism. Modernity can be seen in the building of the *Petronas Twin Towers (Menara Kembar)*, as the highest building in the world with a height of around 452 metres.

Earlier, the presentation of the *Petronas Twin Towers* was quite dilemma, since a lot of people criticized and considered the project an ambitious creation of the then Prime Minister, Mahathir Muhammad. However, many people are now proud of the building and it has recently become a determinant factor in attracting tourists. It is also important to note that when Malaysia built a new airport the *Kuala Lumpur International Airport (KLIA)*. It became the best airport in the world (*Kompas*, 27 October, 2001).

Besides the modernity aspects as mentioned above, the strategy on how to develop the tourist industry is also based upon the maintenance of the traditional cultures of various ethnic groups such as Malay, Indian and Chinese. In Malaysia, particularly in the Malaysian Peninsula, the promotion of the heterogeneity is packaged in a concept of 'multiculturalism' as we can see in brochures and advertisements. Therefore, the development of the tourist sector in the Malaysian Peninsula can reflect the existence of traditional and modern cultures side by side in the context of the creation of the concept of a multicultural society. For instance, in promoting the tourist industry it is claimed that the tourist need not visit many Asian countries to see Asian cultures since it is enough to just visit Malaysia.

The research on tourism in Malaysia is very significant, since this study could be useful in analyzing the concepts and theories on culture and it could also be very meaningful in finding out some models of policy issues in the tourist industry.

The Issues

Based on the above arguments it seems that there are interesting issues in the success story of developing the tourist industry in Malaysia. While Malaysia often prioritises the high modernity aspects of the building of the *Petronas Twin Towers* and the *Kuala Lumpur International Airport*, it also defends the importance of traditional cultures in facing a fast modernization process. Through both these contradictive issues in reality, Malaysia is able to combine the two main factors in developing its tourist industry.

There are, however, some issues which need to be analyzed: Firstly, the analysis of some sectors which caused the development of the cultural tourism allied to modernity in the Malaysian Peninsula. Secondly, the analysis of multicultural packaging which serves traditional culture in relation to the existence of the modernity issues in Malaysia. Thirdly, the focus on the strategy and the government policies in Malaysia in general and in the Malaysian Peninsula in particular. Finally, the relationship between the policies and daily life or (*everyday practices*). From the analysis I expect the research to be meaningful for the Indonesians who study the Malaysian 'success' story in the development of its tourist industry.

Aims and Orientation

The aims of the research are:

1. To understand the success of Malaysia in managing its tourist industry;
2. To add to the knowledge of the models of policies in tourism sector in the Malaysian Peninsula;
3. To study whether there are paradoxes between modernism and traditionalism in the context of the tourist industry;
4. To understand the relationship between policies and the responses of the people to the policies.

The Orientation:

1. To analyze the development of types of tourism in Malaysia, particularly in the Malaysian Peninsula;
2. To explore the models of policies in the economic, social, cultural, and political aspects of the tourist industry;
3. To describe the aspects of modernity and traditionalism which encourage the tourist sectors, for instance, the maintenance of traditional culture: Malay, Indian and Chinese; the creation of multicultural concepts and the process of infrastructure buildings (including the *Petronas Twin Towers*, KLIA) which symbolize modernity.

The Analytical Framework

Recently, tourism has become very important as a cure for the problem of unemployment and a spur to economic growth. This is not only in Malaysia, but throughout the world. Hall claims that:

Tourism has been a component of economic development of the Asia Pacific since the early 1960s and is an important source of foreign exchange for many of the countries in the region (1994:1)

Urry points out that 'worldwide tourism is growing at 5-6 percent per annum and will probably be the largest source of employment by the year 2000' (1990:5).

The attracting sources of the tourist industry are various. While some argue that tourism consists of natural, ethnic and cultural aspects, Smith identifies five types as follows:

Ethnic tourism is marketed to the public in terms of the 'quaint' customs of indigenous and often exotic peoples, exemplified by the case studies on the Eskimo, the San Blas Indians of Panama, and the Toraja in Indonesia.... Cultural tourism includes the 'picturesque' or "local colour", a vestige of a vanishing life style that lies within human memory with its 'old style' houses, homespun fabrics, horse or ox drawn carts and ploughs, and hand rather than machine made crafts.... Historical tourism is the Museum-Cathedral circuit that stresses the glories of the Past - i.e., Rome, Egypt, and the Inca.... Environmental tourism is often ancillary to ethnic tourism, attracting a tourist elite to remote areas such as Antarctica to experience a truly alien scene.... Recreational tourism is often sand, sea, and sex - promoted by beautiful colour pictures that make you want to be 'there' - on the ski slopes, the palm fringed beaches, the championship golf courses, or sunning in a deck chair, and attracts tourists who want to relax or commune with nature (1977:2-3).

Recently, some experts have described the development of a tourist industry type strongly related to religious activity and called: *pariwisata ziarah*.

Several types of tourism have been developed and it depends upon the purpose of the tourists as to what kind of the places they prefer visiting. Malaysia has all these types of tourism, although it is difficult to produce such strict categorizations. Sarawak, for instance, can be classed as a site of cultural tourism, but also a destination for environmental tourism. A beautiful environment moreover may be gradually expanded to provide sex services if the demand for such services occurs as was the case in Thailand.

The preferred destinations of tourists could be constructed according to the continual search for novelty. Urry points out:

An array of tourist professionals develop who attempt to reproduce ever-new objects of the tourist gaze. This depends on the interplay between, on the one hand, competition between interests involved in the provision of such objects and, on the other hand, changing class, gender, generational distinctions of taste, within the potential population of visitors (1990:3-4)

Urry notes, for example, that Morecambe was a well known tourist destination until a change in the concept of 'tourism as the consumption of facilities' left many hotels and restaurants empty. He also notes that in England travel or holidays used to be limited to the upper class, but now have developed into a universal market that extends to people from lower classes. This is not to argue that class is no longer relevant within tourism as issues related to class status are linked to the choice of destination and style of accommodation.

Recently, ethnic and cultural tourism has developed and emphasized the uniqueness of traditional cultures belonging to certain ethnic groups. In Malaysia, Malay, Chinese and Indian groups are involved. The attraction of ethnic tourism for tourists is based on a conceptualization of the 'Other'. Third World countries may see an opportunity to exploit this Western fascination with the 'Other' by developing ethnic tourism as a means to generate economic growth. Governments play a major role in determining which groups can be 'sold' to tourists as ethnic groups. Wood states that 'the material sources to reconstruct ritual traditions for tourist consumption' has become one of the main factors in the Chinese government's selection of appropriate areas for international tourism (1997:11). In the case of Indonesia, the state may pursue contradictory strategies due to conflicting interests. On one hand, in order to unify people of different cultures and backgrounds, the state imposes the nationalist project by presenting the idea of 'unity in diversity'. On the other hand the uniqueness of ethnic groups can in fact be sold for tourism so that the reconstruction and preservation of ethnic groups is important. As Kipp has argued,

Indonesia's policies on culture and ethnicity must be seen in terms of these contradictory demands to minimize the destabilizing potential of ethnicity, and also to use traditional cultures for economic and integrative ends (1993:105).

Kipp points out the policy of the New Order Government to create 'a single cultural type for each province' (1993:112). The regionalization of culture at the provincial level is exemplified in the design and establishment of *Taman Mini Indonesia Indah* (Beautiful Indonesia in miniature park). In line with this policy, Dayak material culture is used to represent East Kalimantan even though the Dayak are a minority of the population (Gerke, 1997:182). Gerke notes that Dayak are less than ten per cent of the total population (ibid).

Similarly to Indonesia, in Sarawak, Malaysia, for instance, we can visit the same project, called the *Sarawak Cultural Village (Desa Budaya)* which was established by the government in 1990. This project is similar to the *TMI* in Jakarta (Winzeler, 1997). Furthermore Winzeler states that in the Cultural Village there are traditional houses and the material cultures which are based on ethnic groups, including Iban, Bidayuh, Chinese, Malay, and Punan to attract tourists. In Sarawak, Malaysia, the Dayak cultures have become the key element in the context of ethnic tourism. Winzeler notes, for instance, that the traditional dances of the Dayak Bidayuh are demonstrated when there are cultural events, including cultural workshops. In this case, one of the dances which is demonstrated is the *skull dance* where the narrator explains that the dance is related to the *bead hunting* ritual (Winzeler, 1997:203). Zeppel (1993) also writes that the Dayak cultures have been used in tourism promotion in Sarawak.

The development of tourism can also be linked to other developments. Kahn (1997) gives an example of the development of a particular street in Georgetown, which has less to do with the tourism industry or the encounter between the West and the East, and more to do with economic, political and cultural developments in Malaysia. In this case, the state government's efforts to conserve important heritage sites was directly linked to the government's intention to show the international community that Malaysia was a developed and attractive country. In the context of Malaysia's economic development, this image was important in terms of attracting professional and skilled labour (Kahn, 1997).

Tourism is also affected by power relations. Often ethnic tourism is a manifestation of superior-inferior relationships in which those in power describe the inferior as 'primitive'. The interest of westerners in experiencing exotic tribal society may reflect the feeling of superiority of the tourists in ways reminiscent of power relations in the colonial period. Nash points out that:

At the most general level, theories of imperialism refer to the expansion of society's interests abroad. These interests - whether economic, political, military, religious, or some other - are imposed on or adopted by an alien society, and evolving intersocietal transactions, marked by the ebb and flow of power, are established (1977:34).

Tourist enterprises in the Third World therefore cannot be separated from colonial representations, especially in the case of ethnic and cultural tourism. It may be true that in

observing the backwardness of 'primitive' peoples, Westerners want to revel in their 'superiority'. Nevertheless, we should not ignore the extent to which people of the Third World themselves participate in such constructions and the accompanying power differential. As Van den Berghe argues (1994), middlemen (including local elites) offer a meeting point between tourists and *tourée*. Hence, the relationship between tourist and *tourée* is not limited to an encounter between a Western tourist and an indigenous *tourée*, but it is in fact mediated by agents of the tourist industry who come from local elites. Ethnic tourism typically involves tourist, *tourée*, nation-state agencies, and individual agents. The notion of 'tradition' invoked by the agents within the tourist industry may be little more than a contemporary reconstruction of cultural practices to meet market demand or the tourists' needs. Kahn (1993) argues that those aspects which seem to be traditional are often modern responses to an imagined past (see also Handler and Linnekin, 1984). The relations established by tourism, therefore, also include 'modern' peoples of the Third World who actively contribute to the construction of 'tradition' as well as those domestic tourists who also expect to gaze on 'primitive tribes'.

Social scientists have only belatedly taken an interest in the issue of tourism. Smith dates this interest from the 1970s. But while the effects of tourism have been investigated by anthropologists around the globe, they have been concerned generally only with certain aspects of the phenomenon (1977:1). Volkman maintains:

Anthropologists have not quite decided what to do with tourism when it appears on 'their' turf. It seems to be a blight upon the local culture as well as an intrusion upon (and a threat to) the anthropologist's own privileged domain. As a phenomenon it is easily disdained, mocked, even condemned; as a subject of inquiry, it is easily trivialized. Yet in many parts of the world, contemporary ethnographic reality is strongly shaped by tourism. That shaping need not be direct or obvious; it need not take the form of a development miracle, an economic disaster, or 'culture by the pound'. It may be a subtle shift in the way the world is viewed, the way pieces of a cultural puzzle are taken apart and fit together in new ways to create an object, or many objects, that can be consumed: purchased, photographed, even eaten, but above all, narrated, understood (1990:91).

Appadurai also notes that a detailed ethnography of tourist locations, one which explores the construction and reconstruction of locality 'is just beginning to be written' (1995:216).

Anthropological studies on tourism focus mostly on the impact of tourism in terms of whether it is good or bad for indigenous people. But a number of other issues - ranging from the impact of tourism, commodification of culture, consumerism and the rise of the global market - are considered in the theoretical literature. The more pessimistic commentators suggest that tourism has led to cultural deterioration, whilst the optimists argue that due to economic growth generated by tourism, societies have been able to maintain and revive their cultures. Moreover, the nature of the economic impact of tourism is still debatable. On the one hand domination by elites and the marginalisation of indigenous people (or the unequal distribution of wealth) often exists. While on the other hand, tourism expands and creates jobs for a large number of people. Van den Berghe (1994) and Urry (1990) are partly concerned with the impact of tourism on host societies, Van den Berghe (1994) arguing that tourism not only brings about negative impacts, but that it also provides certain benefits.

We would argue that to understand tourism it is not sufficient to restrict the discussion to the issue of whether tourism has negative or positive impacts on society. Instead both effects, the negative and the positive, seem to be necessary to understanding tourism itself. Moreover, the role of an agency must be considered, that is, individuals and/or groups within that society participate in, and have effects upon, the development and transformation of the content of tourism.

Tourism, especially ethnic tourism, also involves the promotion of the uniqueness of particular ethnic groups, celebrated for either their 'primitiveness' or their cultural richness.

The process of cultural commodification in the context of the tourist industry particularly ethnic and cultural tourism are often believed to have negative impacts, that is: the destruction of cultural processes (see for instance Greenwood, 1977), but Firat (1995), Wood (1993), Adam (1997) and Picard (1997) emphasize more the encouragement of the maintenance of culture by practicing and reinventing the traditions. The central debate in much anthropological writing is whether the transformation of culture destroys the essence of culture and erodes cultural identity. Controversy surrounding the need for cultural preservation in Bali, for instance, has been around for many years. Those who argue, like Picard (1990), that Balinese culture has not been ruined by the rapid growth of the tourist

industry, do so on the basis that there is nothing static or fixed in the culture. Likewise, Kahn notes Greenblatt's¹ conclusion that Balinese culture was in fact preserved through tourism and 'the remarkable adaptive power of the local community' (Kahn, 1995:80). Moreover, Friedman (1990) has argued that the impact of the global market through the commodification of culture has not resulted in homogeneity but rather it has created and recreated identity. For instance, he provides an example of the effect of commodification on Ainu identity and culture, in which 'the Ainu produce traditional goods in order to create themselves' (1990:323). According to Appadurai (1986), 'commodities represent complex social forms and distributions of knowledge' (1986:41). In fact, it is not merely the price but also the 'authenticity' of the commodity that is often negotiated through tourism (Appadurai, 1986:44).

In the case of Dayak culture, Maunati (2000) reports that the Dayak society in East Kalimantan are proud that their culture is being promoted as one of the main attractions in the region. The process of cultural commodification does not destroy the Dayak culture which in turn encourages their identity (*keDayakannya*). The Dayak Bidayuh group in Sarawak is also involved in the process of reinventing tradition, apart from the academics and political elite (Winzeler, 1997:216).

The use of traditional cultural aspect in the tourist industry as mentioned above is not only a determinant factor in the process of the development of the tourist industry. The modernization process in the context of the tourist industry contributes to the success of the process. Kahn (1997) in his study on tourism in Georgetown, notes that aspects of modernity are used as attractive factors. In this case, he gives an example of how the role and the improvement of the infrastructure in the region reflects the modernity of Malaysia. He believes that by improving the infrastructure it affects the political and economic issues are affected. This means that Malaysians wish to show to the world the potential and modernity of their society.

Hypothesis

Although traditional culture is often contrasted against modernity, it seems that the policy of the Malaysian government in the tourist industry has succeeded in combining the paradox of traditionalism and modernity.

¹ Greenblatt, Stephen (1991).

Research Method

This study analyses some problems, namely: the issues of the development of the tourist industry and modernity, the idea of the processes of packaging multi culture, the strategy and policy and the implications of everyday practices on the Malaysian Peninsula.

The collection of data has been conducted through several sources both primary and secondary. The secondary sources have come from several libraries and related institutions in Malaysia and Indonesia. The primary sources were obtained through field research on the Malaysian Peninsula.

In depth interviews with several people from government agencies, private enterprises, travel bureau, museums, souvenir shops, hotels and guides have been carried out intensively in Malaysia. This research also used the qualitative method. Additionally, observations were also made to understand the dynamics of the tourist industry on the Malaysian Peninsula.

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GEOGRAPHY AND HISTORICAL BACKGROUND OF PENINSULAR MALAYSIA

Rucianawati

Introduction

Malaysia is a federal state in Southeast Asia, which has had success in developing a tourist industry. Compared with other states in Southeast Asia, Malaysia leads in the number of tourist arrivals. The Tourist industry has become a most successful sector that gives much revenue to the GDP and the wealth of the nation. Malaysia's success story in developing its tourist industry certainly depends on cooperation between the government and the private sectors in promoting tourism.

Broadly, Malaysia has two main assets in developing its tourist industry. The first is cultural plurality, which comes from various ethnic groups who live in Malaysia, such as Malays, Indians, Chinese and Dayak. Each ethnic group has its uniqueness, which forms a cultural package. Tourists who come to Malaysia can enjoy the cultural presentations of various ethnic groups. The second is beautiful nature, for example, the beaches, mountains and tropical forests, and their flora and fauna. Earlier research conducted in Sarawak showed that natural resources became the base for the local government to develop ecotourism, for example, the Gunung Mulu and Bako National Parks.

To learn the secrets of Malaysia's success in developing its tourist industry, we should look carefully at some issues. Malaysia's geography and demography are important points that show the shape of Malaysia, the area, the weather, the people and the culture. Historical background is another aspect from which we can learn the making of Malaysia and the beginning of its cultural and tourist development.

Geography

Malaysia, one of the tropical countries in Southeast Asia is located between 1 and 7 degrees north of the equator and along longitudes 100 and 119 degrees east. Its area, which comprises Peninsular Malaysia and two states, Sabah and Sarawak on Borneo Island, covers

about 336.700 square kilometers. The Malaysian Peninsula takes up 40% of the total land area, while Sarawak takes up 37% and Sabah 23%.

The South China Sea separates Peninsular Malaysia from the two states of Sarawak and Sabah. Politically, Peninsular Malaysia is divided into 11 states; which are: Perlis, Kedah, Pulau Pinang, Perak, Kelantan, Terengganu, Pahang, Selangor, Negeri Sembilan, Malaka and Johor. Perlis is the northernmost state which is bounded by Thailand, while Johor is the southernmost state which bordered by Singapore. The land of Peninsular Malaysia stretches from Perlis to Tanjung Piai in the Straits of Johor for about 740 kilometers. As a tropical country, Malaysia has a climate with temperature ranging from 21°C to 32°C. Generally, Malaysia has two seasons, the dry season (from May to September) and the rainy season (from November to March). Tourists from has countries such as Japan, America and those in Europe enjoy the warm and humid weather throughout the year in Malaysia.

Geographically, Malaysia is located in a strategic area, the place that links the West and East. This country has been an important meeting point for traders and explorers from around the world for hundreds of years ago. Some beautiful places have become stopovers for mariners and traders. One of the favourite places that became a preliminary stop is Pulau Tioman, on the eastern coast of Johor. Because of its significance, the Greek astronomer, Ptolemy called this area 'The Golden Chersonese'.²

Demography

Population

According to the national Census of 2000, the total Malaysian population was 23.27 million. The previous census in 1991 showed the total population to be 18.38 million. Comparing the two census, as it can be calculated that on average, Malaysia's population growth over 10 years (1991-2000), was 2.6% per year. Earlier (1980-1991), the average annual population growth was 2.64%.³

² www.MalaysiaMyDestination.com.

³ www.statistics.gov.my.

Table. 1
Malaysia's Population Census 2000 and 1991

States	Census 2000	Census 1991
Johor	2.565.701	2.069.740
Kedah	1.572.107	1.302.241
Kelantan	1.289.199	1.181.315
Malaka	602.867	506.321
Negeri Sembilan	830.080	692.897
Pahang	1.231.176	1.045.003
Perak	2.030.382	1.877.471
Perlis	198.335	183.824
Penang	1.225.501	1.064.166
Sabah	2.449.389	1.734.685
Sarawak	2.012.616	1.642.771
Selangor	3.947.527	2.297.159
Terengganu	879.691	766.244
Kuala Lumpur Federal Territory	1.297.526	1.145.342
Labuan	70.517	54.241

Source: www.asiafeatures.com

Approximately 83% of Malaysia's population lives in Peninsular Malaysia, 8% in Sabah and the remaining 9% in Sarawak. In population distribution, the greatest number of people was in Selangor, 3.947.527, which has 18% of the total Malaysian population. Labuan was the least populated state with a total population of 70.517 or about 0.3% of the total population of Malaysia.⁴

Besides being the most populous state, Selangor had the highest population growth rate, reaching 6.02% during the 1991 – 2000 period. This rapid increase in population has been influenced by the rapidly developing industrial sector. The impact of industrial expansion has speeded up the rate of migration from others states to Selangor. The state

⁴ www.asiafeatures.com.

with the lowest population growth was Perak, with 0.4% for the same period. The average population density in Malaysia according to the Census of 2000 was 67 people per square kilometre, compared with 53 people per square kilometre in 1991. Kuala Lumpur was the most densely populated with 5.340 people per square kilometre, while Sarawak was the least densely populated with 16 people per square kilometre.⁵

The 2000 Census shows that of the total population of Malaysia, 94.1% were Malaysian citizens with the remainder non Malaysian citizens. Divided by ethnic composition, 65.1% of Malaysia's population was Malay and indigenous people called *Bumiputera*, 26% Chinese, 7.7% Indian and 1.2% others. Malaysia's ethnic composition is different if compared with that of Sarawak. In Sarawak, the major indigenous ethnic group was Iban, making up 30.1% of the total population, followed by Chinese 26.7%, Malay 23%, and Indian 0.2%.⁶

Malaysia and Sarawak also had differences in percentage of religious. The majority of Sarawak's population was Christian, while 60.4% Malaysia's population was Moslem, 9.1% Christian, 6.3% Hindu, 19.2% Buddhist, 2.6% Confucian/Tao. Although Islam is the official religion in Malaysia, there were no prohibitions on embracing other religions. The majority of the Muslims in Malaysia were Malays.

The multi ethnic groups who live in Malaysia brought various culture and traditions. Each region has its traditions that have become tourist attractions. The government has made cultural riches the main attraction to promote Malaysia. It appears in their popular slogan 'Malaysia is truly Asia', which promises visitors different Asian cultures. The uniqueness of traditions leads tourists to know more about the different cultures. They will come and see to satisfy their curiosity.

The Orang Asli

As in Sarawak, which has groups of indigenous people such as the Dayak, the Penan, the Iban and others, in Peninsular Malaysia there are the Orang Asli or the indigenous people. Their estimated presence in this area is more than 5000 years. Some experts say that

⁵ *Ibid.*

⁶ www.statistics.gov.my.

probably they came from China and Tibet, entered the Peninsula and its surrounding, including the Indonesian Archipelago, through Mainland Southeast Asia.⁷

The Malays

The first Malay group (*Proto-Melayu*) are estimated to have lived in Peninsular Malaysia by 1000 BC. During the next few centuries, came the second Malay settlers (*Deutero-Melayu*) who were more advanced in farming techniques and new knowledge of metals. They spread out almost over the entire archipelago of Malaysia and Indonesia, so that until today we can see the closest affinities between the Malays in Malaysian Peninsula and the Malays in Sumatera. Together, the Malays and the Orang Asli make up the indigenous people of Malaysia, called the Bumiputera, which translates as 'sons of the soil'.⁸

The Chinese

The Malay ancestors who lived on the Peninsula and its surrounds are estimated to have come from the South China Mainland. They have lived on the Peninsula and have been separated from their homeland for thousands of years. Their culture had grown, so that they developed different characteristics from their original ones. The next Chinese ethnic group came to Malaysia for trading activities. In the colonial period, the British brought in the Chinese immigrants to work in the tin mines and on railway construction. In Johor and Seberang Perai particularly, they were mobilized in commercial agriculture, called 'Kangchu System'. Recently, they have dominated the major economies in the Peninsula because of their skills and capability in trading and entrepreneurship. The Chinese run approximately 85% of companies in Malaysia.⁹

The Indians

For hundreds of years Indian traders and travelers came and lived on the Malaysian Peninsula. Together with the Arab traders, they have played an important role in spreading Islam in Malaka in the 13th Century. This means that Indian have had trade relations on the Peninsula for a long time. In the early 20th Century, the new Indian immigrants came to fulfill work requirements. Lack of local workers, caused an influx of foreign workers, mainly Chinese for the tin mines and Indians for the rubber plantations.

⁷ www.virtualMalaysia.com.

⁸ *Ibid*.

⁹ www.pacificbridge.com.

According to historical records, in the mid 16th Century there were many Javanese in Malaka, where they had their colonies. The same sources mention that there was a Javanese prince with 6000 Javanese slaves. They were in Malaka to trade, and after their return to Java, they became involved in spreading Islam as well.¹⁰ In the next period, the Javanese community assimilated with other ethnic groups on the Peninsula. Today, their Javanese characteristics are obvious at all, because their total number is very small if compared with other ethnic groups such as the Malays and the Chinese.

One of the unifying forces of various ethnic groups is language. Since there were multi ethnic groups living in Malaysia, there were various languages used. The federal government of Malaysia decided on Bahasa Melayu (Malay Language) as the national language. Although Bahasa Melayu is the official language, there was no prohibition on practicing the mother tongue such as Hokkien, Hakka, Mandarin, Tamil or Bengali. Besides Bahasa Melayu, English is one of the important languages in Malaysia, especially in the commercial sector. Although there is a tendency to use English mixed with Bahasa Melayu (*Manglish: Malaysian English*), as if English were the second national language. This is very important for tourist development, as foreign tourists will not face difficulties in communicating with the local community, and will feel more welcome.

Labour Distribution

Since it achieved independence in 1957, Malaysia has been aiming to be a sovereign country with a strong economic foundation and political stability. According to the WTO Annual Report of 2000, Malaysia is one of the top trading nations of the world. We can say that Malaysia is a successful developing country in Southeast Asia. Rapid development, especially in the industrial sector, certainly has had an impact on increasing the need for workers.

As mentioned before, Selangor was the state with the highest population growth rate. Not only an increase of the birth rate, but through migrant arrivals from others states, including from Indonesia. This has occurred almost in the entire of Malaysian region. The 2000 census found that over 230,000 foreign workers were working in Malaysia, mostly from Indonesia and the Philippines. They worked in low paying and low skill fields, in

¹⁰ Hall, D.G.E., *Sejarah Asia Tenggara*, (Surabaya: Usana Offset Printing, 1988), p. 194.

positions that Malaysian workers refused to fill. They had no choice but to do the “3 D jobs” (dirty, dangerous, and demeaning).¹¹ In contrast, some foreign skilled workers from France and England in Sarawak for example, work in the tourism sector, in fine positions with good salaries. The government hired them in order to boost foreign exchange from tourism.

The need for workers in large numbers did not only occur in the manufacturing sector. Other sectors, such as trade and tourism also absorbed a large number of employees. Table 2.2 shows the labour distribution in Malaysia, according to the 2000 census.

Table 2.
Labour Distribution in Malaysia
(In Census 2000)

No.	Field of occupations	Labour force (%)
1.	Local trade & tourism	28
2.	Manufacturing	27
3.	Agriculture, forestry and fisheries	16
4.	Services	10
5.	Government	10
6.	Construction	9

Source: www.nationmaster.com

The total Malaysian labour force in 2000 was estimated at nearly 9.9 million people. Local trade and tourism took the largest number of employees, 28%, followed by the manufacturing sector employing 27% of the workers. Serious efforts in spurring the tourism sector were successful as shown by the number of workers in this sector.

¹¹ www.pacificbridge.com.

One of the tourist destinations that involved hundreds of employees is Sarawak Cultural Village (SCV) in Sarawak, which is almost the same as *Taman Mini Indonesia Indah (TMII)* in Indonesia. Tourists can see replicas of traditional houses of the various ethnic groups who live in Sarawak. Each traditional house has a guide who acts as the host for that house. Some people carry out traditional activities, such as cooking, playing music, weaving, embroidering, etc. There is a theatre in SCV that serves tourists with cultural performances twice a day. Dozens of artists are involved in these performances. We can imagine how many employees are absorbed by the SCV.

In Peninsular Malaysia, there are some tourist destinations that involve hundreds of workers, especially in family tour complexes. The Genting Highland for example, became one of the most popular tourist destinations on the Peninsula. Certainly, this place has been employing a large number of workers, who take care of thousands of square kilometers. This complex provides complete tourist facilities such as hotels, restaurants, amusement parks, children's playgrounds, a world-class casino, a shopping complex, and health-care facilities.

Historical Background

Brief History of Malaysia

Located in a strategic area, Malaysia has long been a stopover for traders and mariners from around the world. For hundreds of years, this place has been a meeting place of traders from the East and the West. Historians have found that trade routes between India and China have run through the Peninsula since 2nd Century BC. The trip taking about 2 years over the sea. In this period, traders carried out bartering transactions.¹²

According to archeological findings, one of the oldest trading centres on the Peninsula is Kedah. Temples have been found in Lembah Bujang and Kuala Merbok and have strengthened the assumption that Kedah was the centre of culture in the 4th – 13th centuries. In the Hindu Buddhist period, politically the Peninsula was surrendered to the Javanese or Sumatran powers.

¹² Liang Liji, *Hubungan Empayar Melaka – Dinasti Ming Abad ke-15*. (Selangor: UKM, 1996), p. 14 – 15

The arrival of Islam on the Peninsula indicated a new era in Malaysian history. Islam, was brought by Indian and Arab traders and has been spreading through Malaya since the 13th Century. Malaka was the centre of the spread of Islam and the greatness of Kedah gradually shifted to Malaka, which later became the big trading centre (see Plate 1).

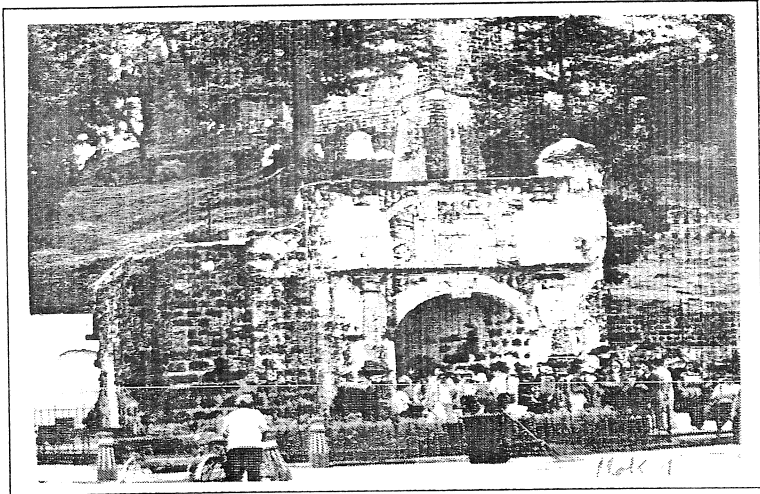


Plate 1

In Malaysian history, Malaka played a significant role. According to a legend, Prameswara founded Malaka in 1396. An exiled Sumatran prince he wanted to build a new empire. The legend explains that the name 'Malaka' was inspired by the name of the tree where Prameswara was sitting to rest in his hunting. His obsession to build a big empire succeeded when Malaka grew becoming the biggest trade centre in the Malaka Strait.¹³

As mentioned above, Malaka was one of the centres of the spread of Islam on the Peninsula. Prameswara was the first Muslim Malay prince. The process of Islamisation was easy and complete because the spread involved the empire. Islam was the official religion in the Malaka Empire, so almost all of their conquered territory became Muslim. Religious proselytizing, weddings, political relations and trade were the best ways to spread Islam.¹⁴

¹³ www.abcmalaysia.com.

¹⁴ Thukiman. Kassim. *Malaysia: Perspektif, Sejarah dan Politik*. (Johor: Universiti Teknologi Malaysia. 2002). p. 36.

Malaka was strong when diplomatic relations with the Chinese Empire occurred in the early 15th Century. Admiral Cheng Ho, leading the Chinese Empire delegation arrived in Malaka in 1405 bearing gifts from the Ming Emperor. The delegation promised to protect Malaka from Siamese attack. The diplomatic relations became closer when the daughter of the Ming Emperor wed the Sultan of Malaka in the mid 15th Century. This wedding can be called a 'diplomatic wedding' between two powerful empires.¹⁵ By the end of the 15th Century, Malaka grew to become the first powerful trading empire on the Peninsula. Malaka defended its power for over 100 years and dominated all of Malaya.

Besides being located in a strategic area on a maritime trade route, Malaka had an abundance of cloves, pepper and nutmeg, so that Westerners considered it part of the '*Fabled Spice Islands of the East*'. Malaka attracted colonial powers to a monopoly of the spice trade and to make this place their colony.¹⁶ Tome Pires in his *Suma Oriental* books explained that all of Malaka through to Kedah was the spice area and also the tin area.¹⁷

Alfonso D'Albuquerque who led the Portuguese attack in 1511 successfully brought down Malaka's power. The Portuguese authority was the beginning of colonization in Malaysia. In 1641, the Dutch attacked and defeated the Portuguese. The British, who already had Penang (1786) and Singapore (1819), controlled Malaka in 1824, in exchange for the Sumatran port of Bencoolen (Bengkulu).

During the early British occupation, they were only interested to control seaports in order to protect their routes of trade. Different from the pioneers, the Portuguese and the Dutch, who only took control over Malaka, soon the British penetrated the inland of the Peninsula. The discovery of tin attracted them to move inland and the British controlled almost all the Peninsula states, by the 1920s.

The British brought political reforms to Malaya. On July 1, 1896, the British established the Federated Malay States; consisting of Perak, Selangor, Pahang and Negeri Sembilan. Sir Frank Swettenham was the first Resident General of the Malay States Federation.¹⁸ In

¹⁵ www.abcmalaysia.com.

¹⁶ www.virtualMalaysia.com.

¹⁷ Hall, D.G.E., *op.cit.*, p. 309.

¹⁸ *Ibid.*, p. 535 - 536.

1897, the British initiated a conference of *raja-raja Melayu* (Malay Kings), in Kuala Kangsar, Perak. The second conference was held in 1903. The conferences discussed the role of Malays in the Malayan government. In 1909, the government formed the Federal Council. The members of the council consisted of the Resident General, four residents, four sultans and four informal members that were appointed by the British High Commissioner. The Federal Council had the duty of setting each state budget.¹⁹

Under the British, the prosperity of Malaya was improving. The population grew rapidly, which is shown by the increase in the total population to 678.595 in 1901, compared with 424.218 in 1891. The British also established hospitals, schools and post offices. The improvement in the transport infrastructure got more attention with the construction of main roads and railways. The communication system became easier with the installing of a telegraph line.²⁰ Significant improvements appeared in official laws. The British established a judicial institution that was led by European judges and assisted by Malay judges.²¹

The British introduced a commercial economy system that replaced the traditional one. The capitalists, particularly the British and the Chinese dominated the economy under the new system. They launched the new tax system, known as the 'Ali Baba System'. The Malays were left out of this new economy. They were left in their old occupations of farming and fishing, while the Chinese and the Indians became involved in mining, trading and plantation management. It was the beginning of economic jealousy.²² At the end of the 19th Century and in the early of 20th Century, tin mines sprang up and grew rapidly. Immediately the modern system of tin mining replaced the primitive one. The British brought in modern tin mining machines from Europe. In less than two decades, the export of tin from Malaya increased almost two fold, from 26,000 tons in 1889 to 51,733 tons in 1904. In the early 20th Century, Malaya produced more than 50% of the world's tin.²³

Rubber estates followed the success of tin mines. In 1877, The Royal Botanical Garden introduced rubber plantations to Malaya. In 1897, 345 acres of land was used for rubber plantations. The rubber planted area was extended to 50,000 acres in 1905. Malaya exported

¹⁹ *Ibid.*, p. 538.

²⁰ *Ibid.*, p. 537.

²¹ *Ibid.*, p. 531.

²² Thukiman. Kassim. *op.cit.*, p. 77 – 78.

²³ Hall. D.G.E., *op.cit.*, p. 540.

200 tons of rubber in that year. The rubber boom occurred in 1920, when Malaya exported 196,000 tons of rubber, approximately 53% of the world's rubber product.²⁴ As mentioned above, by the 1920's, the British dominated almost the entire Peninsula. The British colonization in Malaya had run for a long time, so that its culture influenced the local culture. Today, this influence can be seen in the architectural forms, such as the buildings in *Cameron Highlands*, *Fraser's Hill* and *Bukit Bendera*. The British buildings have become an attractive tourist destination in Malaysia; moreover, those places also serve various English foods.

In the early 20th Century, nationalistic awareness rose among the major ethnic groups in Malaya. The seeds of nation state establishment began to grow. The immigrants who came to Malaya to look for jobs or other business started to consider this country as their home. Together, the local citizens and the immigrants fought to get independence. However, World War II hampered their efforts.

In 1948, the British established the Federation of Malaya, which consisted of the nine Malay States of the Peninsula (Perak, Selangor, Negeri Sembilan, Pahang, Johore, Terengganu, Kelantan, Kedah, Perlis), and was headed by a British High Commissioner. Kuala Lumpur was the centre of the Federation. In the agreement, which was signed on February 1, 1948, the head of each Malay State has given a better position and authority to rule his state. Then, the British introduced elections as the best way to establish a sovereign country.²⁵

The political struggle to get independence continued with the first federal elections in 1955. Tunku Abdul Rahman, the head of the Alliance that consisted of UMNO (United Malay National Organization) – MCA (Malayan Chinese Association) – MIC (Malayan Indian Congress), won the election and was appointed as the first Chief Minister of the Federation.²⁶ The Alliance (now renamed the *Barisan Nasional*) pressured the British to give Malaya independence as soon as possible. Finally, on August 31, 1957 Malaysia received its sovereignty. In 1963, Sabah, Sarawak and Singapore merged with the Peninsula and

²⁴ *Ibid.*

²⁵ Syaffie, Fauziah and Zainuddin. Ruslan. *Sejarah Malaysia*. (Selangor: Fajar Bakti Sdn. Bhd., 2001). p. 429 - 430.

²⁶ www.virtualMalaysia.com.

formed the Federation State of Malaysia, but two years later, Singapore extricated itself from the Federation to form a new state. The Head of the Malaysian Federation is the Yang Di Pertuan Agong, and the Head of Government is the Prime Minister.

History of Tourism in Peninsular Malaysia

Malaysia has been known for its nature and culture for a long time. As a tropical country, Malaysia offers beautiful islands, beautiful beaches, thick forests, mysterious caves and other treasures that have become the basis of the tourist industry. Various ethnic groups are other specifications of Malaysia that differentiate this country from other countries. Before Malaysia received more foreign exchange from the tourist industry, the main sources of state income were rubber and oil palm estates and tin mines. The tourist industry has been getting more attention in the 1970s, since the inter ethnic conflict in 1969.

Malays jealous of the success of the Chinese caused the riots, which killed hundreds of people. To prevent a repetition of racial riots, an awareness of the importance of social and cultural integration increased among the various ethnic groups in Malaysia. Tourism was considered as one of fundamental forces that could bridge ethnic and cultural differences. Tourism also brings cross cultural understanding among different ethnic groups. Various ethnic groups and their cultures give the colours to Malaysia, and have become a potential force in tourist industry development.

Awareness of this potency motivated the government to spur on the tourist industry. The developing of tourist facilities, such as hotels, restaurants and shopping centres followed this effort. The government also made improvement in infrastructure, like the transportation and communication networks, water systems, also in electricity. Main roads and highways to get around the tourist destinations were constructed. The modern Subang International Airport in Kuala Lumpur is a realization of transport development to support the tourism sector.

The Malaysian Government is involving the private sector in the tourist industry development. In this cooperation, the government gives facilities and financial support to the private sectors. The government also invites the local communities to go along in the developing of the tourist industry. The participation of the local communities is one of the government's policies to make the *Bumiputra* prosper.

As mentioned before, Portuguese, Dutch and British had controlled Malaka for hundreds of years. In recent days, the remnants of colonial buildings have become a favorite tourist destination. Spending a leisure time in Malaka, we will feel as if we are living in the past. The nostalgia will be completed by the presence of colonial buildings, which were built in the 16th Century, such as A Famosa, which was built in 1511, St. Paul's Church, St. Francis Xavier's Church and others.

One of the Malaysian States that interest the tourists to visit is Penang. Francis Light settled Pulau Pinang in 1786 and named it the Prince of Wales Island. Something special on this island is combination between Western and Eastern cultures, which is shown in the buildings, the way of life and food and beverages.²⁹ Penang Bridge, a modern construction, is the third longest bridge in the world. The antiquity can be seen in Kek Lok Si Temple, Snake Temple and Fort Cornwallis, which are archeological remains.

Conclusion

The research that was conducted in Peninsular Malaysia, particularly in Kuala Lumpur, Malaka and Pulau Pinang, found that geography, demography and historical background have influenced the success of Malaysia in developing its tourist industry. Malaysia is situated at the busiest East West crossroad, which has become a meeting point for world traders and conquerors. The strategic location makes it easy for visitors to come to Malaysia. Indonesia, which borders Malaysia and is located almost in the same position, actually has the same natural resources as the basis to develop a tourist industry.

A multi ethnic population is the basic model of Malaysia to offer various cultures packaged in activities and slogans, such as *Malaysia is Truly Asia* that promises the visitors to see and experience the colour of Asia. It is a good lesson for Indonesia that various ethnic groups should not cause dissent, but can be directed to have the same orientation and respect for each other, in order to develop their country.

Through its history, Malaysia has been dominated by Western powers for a long time. The positive aspect is that Malaysia received historical remains, which enrich its cultural heritage. The uniqueness of some old buildings makes Malaysia an interesting place to visit. Indonesia, as an ex-Dutch colony, certainly has those kinds of buildings. Unfortunately, a large number of the old buildings have been allowed to be ruined or removed in the cause of development. Learn from Malaysia's success story, the cultural heritage is important to support the tourist industry's development.

²⁹ Ministry of Culture. Arts and Tourism. 2000. *Malaysia. Panduan Pelancongan*. P. 9.

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THE TOURISM POLICY ON THE MALAYSIAN PENINSULA

Sukri Abdurrachman and I Ketut Ardhana

One of the Malaysian government strategies is to try to involve the entire country in order to support its development. Related to this is the development of the tourist industry, where efforts are made to improve human and natural resources, since the tourist industry contributes significantly to the country's development. Today, Malaysia leads in Southeast Asia in the number of tourist arrivals. In 2000, the number of tourist arrivals to Malaysia: was 10,271,582, Thailand: 9,508,577, Singapore: 7,691,399, Indonesia: 5,064,217 and Vietnam: 2,150,000 (*Kompas*, 27 October, 2001).

The tourist industry has become important in Southeast Asia since this sector gives opportunities in the economic field, in relation to globalization. The then Deputy Prime Minister Datuk Seri Abdullah Badawi, said, 'Globalization brought new complexities to Malaysia'. Although the process of globalization has grown rapidly, each country must have courage to compete in the world market. Since the Malaysian competitive advantage, but it needs a service industry, like tourism, before the government can compete effectively in worldwide trade without protection. In relation to the idea of 'the New Malaysian Dilemma'; there is the problem of how the government can support 30% of *Bumiputera* in the manufacturing sector in relation to international competition and the impact of globalization (Navaratnam, 2001: 185 – 188).

A Brief Note on the Tourism Policy on the Malaysian Peninsula

Malaysia is one of the ASEAN countries in which the tourist sector is growing fast. This is related to the security, political stability, the rapid economic development and advanced tourist facilities. From 2000 to 2002 Malaysia has been in the top position among ASEAN countries in terms of tourist arrivals. The success story of Malaysia seems to be a challenge for its neighbouring countries, including Indonesia.

This paper will focus on the tourism policies on the Malaysian Peninsula. It will address several issues: the influential factors on tourism policies; the interplay among the central and local as well as international policies and the affect of tourism policies on the infrastructure, job opportunities, foreign exchange, and cultural values.

Wahab argues that basically state policy constitutes of a chain of actions from many state agencies toward the one goal (1997:6). To understand the tourism policies in Peninsular Malaysia, we should not only focus on the planning or intention of the Malaysian government, but also incorporate what has been done by this government. Additionally, we should touch on the Internal Security Act/ISA, Sedition Act/SA, and Official Secrets Act 1972 (Act 88). Using the Internal Security Act/ISA, a product of the colonial period, the government can arrest anyone, who is alleged to threaten national security, without a court process.

Development of Tourism Policies

The Malaysian government started to pay serious attention to the tourist industry in the 1970s, especially following after the ethnic conflict in 1969. This has spurred the awareness for a need to strengthen the national integration and unity among various ethnic groups. Tourism was seen as a key element in establishing the understanding among ethnic groups. Maidin reports that under the former Prime Minister Tun Abdul Razak, on December 22, 1970 a policy was implemented on a foundation of national culture (1997:37). His government was also to introduce a new economic foundation, particularly by diminishing poverty regardless of ethnic affiliations, and rearranging the Malaysian society to be equal with regard to its economic identity. The balance of Malay and non Malay students in the Malaysian universities, including the University of Malaya, also became the concern of the government. Tun Abdul Razak encouraged the Malays to move to cities to participate in trade and in working for companies. The emergence of the Malay kampongs in Kuala Lumpur, including of Konggo, Kerinchi, and Sungai Pencala as well as the rise of Malay participation in the big associations are evident. The Malays also own shops in Kuala Lumpur which used to be dominated by the Chinese (Maidin, 1997:41). The above policies have created a new identity for Malaysian society in which the Malay together with Chinese and Indians have engaged in trading and in professional jobs. The Malays are no longer seen merely as fishermen, farmers, and unskilled labourers.

The reason for the Malaysian government's installation of a national culture was encourage the Malay culture to be the national culture. This entails three factors: first, a national culture should be based on the culture of the native people; second, other cultures can be accepted as long as not in opposition to the Malay culture; third, Islam is the important element (Nuraini Mat, 2003:21). It is recognised that culture is dynamic so each policy

should be carefully implemented in accordance to the above three principles.

However in the tourist industry, to prioritize the Malay culture is counterproductive. This industry is closely related to the security and political stability, therefore, the Malaysian government supports security and political stability in order to develop its tourist industry. On August 10, 1972, the Malaysian government established the Tourism Development Corporation (TDC). TDC's existence has resulted in the evolvement of tourist infrastructures, including airports, transportation facilities, and so forth. Malaysia is 'a meeting place' for trading activities and is inhabited by many ethnic groups.

Since the 1980s, the government has paid serious attention to the tourist industry when the world economy experienced difficulties its fall which resulted in a decline of in prices for agricultural products. The tourist industry was seen as an alternative to boost the Malaysian economy. The Malaysian government implemented several policies to encourage the private sector to participate actively in the tourist industry. In so doing, the government has assisted financially for private sector to manage and develop the tourist industry professionally.

In 1986, Malaysia was chosen host the PATA meeting. This meeting was seen as very successful by the Malaysian government and was reported on by the national and international media. This success was also seen to place Malaysia as equal with other countries in the tourist industry (Muslawari, 2003:3³⁰). This success story can be noted as the emergence of the tourist industry in Malaysia. It can also be identified with the instalment of the Ministry of Culture, Arts and Tourism (MACOT) on May 19, 1987. Prior to these cultural matters were handled by the Ministry of Social Welfare in 1953. Then in 1964 the Ministry of Information was put in charge of cultural matters. Nuraini Mat points out that the duties of the Ministry of Culture, Arts and Tourism are partly to formulate and to conserve the national culture constituting indigenous culture and other cultures deriving from migrants: to develop economic and social fields and to establish a spirit of unity among various ethnic groups (2003:24).

³⁰ Drawing from Mohammad Safri. 1996.

The Ministry of Culture, Art and Tourism consists of six departments: The Management Division, The Development Division, The Cultural Division, The Tourism Division, The National Arts Academy and The National Arts Theatre. A crucial task of this Ministry is to mould the Malaysian culture to become a product for tourism. The shifting direction from development of national culture to cultural tourism has been opposed by a few people who are concerned with culture by arguing that culture cannot be transformed into a commodity. However, this has not stopped the government in trying to develop its tourist industry, which promotes Malaysian culture. A Malaysian culture that derives from various ethnic groups in order to support Malaysian tourism. Malaysia must reduce the poverty of its people regardless of their ethnicity and to do so the development of the tourist industry seems to be promising. Using the promotion of its ethnic groups, Malaysia has attempted to widen its tourist drawing power.

The government has also offered incentives, including tax reduction for tourist projects which in turn spur tourist development, including the increase in hotel rooms operated in Malaysia. In 1996, MIDA approved 130 accommodation facilities with a total budget of RM 8.6 million, while between 1997 and February 2002, MIDA approved 165 projects

The Malaysian government has put in place several regulations to deal with tourism including the Malaysian Tourism Board Act of 1992, the Tourism Industry Act of 1992 and Tourism Industry (Licensing of Tourism Training Institutions) Regulations of 1994. Apart from installing the above regulations, the Malaysian government established *Lembaga Penggalakan Pelancongan Malaysia* on May 15, 1992. This institution's duties are to promote international tourist destinations (*destinasi pelancongan antar bangsa*) and to advertise the natural beauty and cultural uniqueness of Malaysia. This institution is expected to promote Malaysia as a main tourist destination. It consists of several divisions each with its own activities: The First Division of International Marketing is to promote and market Malaysian Tourism in the regions of Asia, ASEAN and Oceania; The Second Division of International Marketing is to promote and market Malaysian Tourism in the regions of Europe, America and Africa; The Domestic Division is to market tourism within Malaysia by promoting several programs, product promotions, and festivals to mention just a few. Apart from the above Divisions, this institution has its Divisions of Exhibitions, Technology, Publications and Management.

The tourist promotion strategy is formulated by the Ministry of Culture, Arts and Tourism

which focuses on how to introduce Malaysia all over the world. The Malaysian government has spent a lot of money to promote its tourism. In Indonesia, for instance, we can see the advertisements for *Malaysia Truly Asia* on TV channels like Indosiar.

The Malaysian government has provided many subsidies for the Malays or *bumiputera* to be able to participate in the tourist industry. Based on interviews, we found that the Malays do not always use such facilities wisely. For instance, though the Malays have facilities to buy cars for tourist purposes, the travel agencies are still dominated by Chinese, around 60 percent, because many Malays have sold their cabs to Chinese businessmen.

The certainty of Laws in Malaysia has guaranteed the social, economic, and political life of its people, particularly in the context of entire development programs. This circumstance is a capital asset in the world of competition in the tourist industry.

In Southeast Asia, the tourist industry has become very important, where one country has to compete with other countries, in order to dominate the world market. Related to this competition, each country in Southeast Asia, like Thailand for example, wants to be the prominent international tourist destination.

In Thailand, visitors stay for a longer period than in Malaysia (Aziz, 2001: 1). For that reason, each country has its strategy on how to develop its tourist industry. Malaysia has its own particular strategy: To attract more visitors, the Malaysian Government offers a special place, like the Genting Highlands. The specific targets for this are tourists from China, Taiwan, Korea and Singapore, who are attracted to the casino there.

It is admitted by several respondents in Kuala Lumpur that Malaysia in general and the Malaysian Peninsula especially has consistent policies in developing and promoting its tourism. The above cited Genting Highlands is a case in point. It is widely known that Genting Highlands is a place where visitors can gamble. At the beginning, people may think that Malaysia, which is known to have a large number of devoted Muslim, has a lax policy for the sake of tourism. However, one will find that in fact, the Malaysian government prohibits Malaysian Muslims from entering the gambling places. The government has consistent regulations through which the Malaysian Muslims can only go to the surroundings like playgrounds, cable cars, and eating places. In order to understand this regulation, we went to the Genting Highlands and it was true that we had to show our passports to enter the gambling places. Without showing our passports, we would not be allowed to go

inside. Based on our observations, we could not find the 'faces of Malays' inside the casino where people could gamble using different types of machines and tables. Prior to our arrival at the Genting Highlands, the taxi driver warned three of us to be ready with our passports as he told us, the gambling places are limited to foreigners and non-Muslims.

The Malaysian Government is quite consistent in developing the tourist industry³¹. While it admits that there is a lack of human and natural resources in Malaysia if compared with a country like Indonesia, and a total population about 23 million people, it realises that Malaysia wants to compete with its neighbours, the states in the Malaysian Federation must be consistent in the application of rules and laws.

Conclusion

The promotion of the tourist industry in Malaysia is not only to encourage economic growth, but also to reduce ethnic conflict by promoting understanding of the various cultures of its ethnic groups, particularly the Malay, Chinese and Indian. Basically, the Fifth Malaysian Plan has its programs to open employment opportunities, foster regional development, foster national integration through domestic tourism and increase foreign exchange. In relation to this, the Malaysian government has paid serious attention to widen the promotion of its tourist industry both domestically and internationally. The incorporation of private sectors in the tourist industry has been supported by the government through subsidies. As well, a law enforcement in Malaysia seems to be a key element in the development of tourist industry since this industry is dependent on political stability and security issues.

³¹ Interview with Abadi

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ECONOMIC ASPECTS OF TOURISM DEVELOPMENT: THE CASE OF THE MALAYSIAN PENINSULA

I Ketut Ardhana

Introduction

The significant role of the tourist industry in Malaysia can be traced from its earliest developments. This is because in comparison with other Southeast Asian states such as Indonesia and Thailand for instance, Malaysia was less developed in the tourist industry sector. As Boey (2002: 31) explains when Malaysia gained its independence in 1957, the country was one of the poorest in the developing world. Yet not more than 40 years later Malaysia attained a per capita Gross National Product (GNP) of US \$ 4,530, elevating its status to that of a newly industrializing country (NIC). He argues that its outstanding and consistent economic progress over the last twenty years has led the World Bank to cite it as a model for developing countries. It is also noted that a recent economic survey even ranked Malaysia top in economic Cooperation Development (OECD). Despite such an impressive economic track record, since 1990 Malaysia became increasingly concerned with how it could propel the country's economic growth into the next millennium and attain its objective of becoming a developed nation by the 2020. With this goal, of course, Malaysian people must work hard to see which resources in terms of human and natural resources should be developed.

One of the strategies of the government is to provide all sectors to be able to encourage development in Malaysia in broader terms. Therefore policies had to be formulated to improve the human and natural resources in Malaysia regarding the development of the tourist industry in the region, which has also contributed to Malaysian development. Now Malaysia is in the first rank if we look at the number of tourists coming to Malaysia. For instance in 2000 the number of tourists to Malaysia was: 10.271.582, Thailand: 9.508.577, Singapore: 7.691.399, Indonesia: 5.064.217 and Vietnam: 2.150.000 (*Kompas*, 27 October 2001).

It is already well known that tourism is a people-based service industry more so than any other sector, its competitiveness and quality depend on the over eight millions people

working in tourism throughout Southeast Asian countries. With in the region increasingly competing with one another to attract another venture capitalists and transnational corporations that traverse the globe, seeking sites for their investments. It is a quiet easy to understand the impact if something happens that will affect the development of the tourist industry in the region such as the effect of the Golf War or the crisis in the Middle East, the Bali Bombings, terrorist networking, SARS, and finally the U.S. Passport Rules. This can be seen in *the Wall Street Journal Europe's* report, as follows:

Many are important U.S., allies, such as Japan and the United Kingdom. Tourist from those countries spent \$ 39.6 billion (EUR 33.9 billion) in the U.S. and accounted for 57% of overseas tourist spending in the U.S. in 2000, according to the U.S. Department of Commerce and the Travel Industry of America. Average spending per traveller from visa- waiver countries was \$2,253 in 2000, compared with \$ 1,274 per traveller from non visa waiver travellers. Additionally, these travellers' direct and indirect spending added between \$ 75 billion and \$ 102 billion to U.S. gross domestic product in 2000 (Wall Street Journal Europe 2003: 1).

From this it can be said that the tourist industry is strongly related to the social, economic, cultural and political events around the globe and particularly to the present day developments in Southeast Asia.

We can see how significant the role of the tourist industry is since this industry is a very diversified and complex one, encompassing a wide range of economic activities and job profiles in every region and involving a substantial investment in a good workforce. The tourism industry seems to provide good prospects for further employment growth, through which new jobs can be created in Southeast Asia each year, in hotels, restaurants, travel agencies, tour operator and other business sectors.

The tourist industry has become important in Southeast Asian states, since it provides chances in relation to important economic incomes for the countries in terms of globalisation. As the then Deputy Prime Minister Datuk Seri Abdullah Badawi said globalisation has put a new complexion on the Malay Drama". Though the process of globalisation runs fast each country must be brave enough to compete fully in the world market. Malaysia's competitive edge is not so obvious and more needs to be done to beef up the service industries such as tourism, before the government can effectively compete in the world

market without any protection whatsoever. In relation to the idea of the New Malaysian Dilemma, there is still the issue of how the government can attain as well as sustain the 30 percent *Bumiputera* share in the corporate sector amidst severe international competition as a result of globalisation (Navaratnam, 2001: 185-188).

The tourist industry has become more significant in the recent development in Southeast Asia where one country must compete with others to reach the world market. Regarding this competition in Thailand we can see that the length of stay of the foreign tourists cover approximately 95%. Meanwhile, in Malaysia it was only 70% to 80% (Aziz 2001: 1). Therefore, each country has strategic policies on how to develop the tourism industry in the region.

Malaysia, comprising Peninsular Malaysia and the States of Sabah and Sarawak on the Island of Borneo, covers an area of about 336,700sq km. Blessed, with diverse tropical beauty, it offers challenging jungle clad mountains spellbinding underwater marine life, sweeping coastlines, fascinating mangrove forests and exotic cultures. Across the country the 13 different States, namely Selangor, Perak, Negeri Sembilan, Malaka, Johor, Pahang, Pulau Pinang, Kedah, Perlis, Trengganu, Kelantan, Sabah and Sarawak along with the three Federal Territories of Kuala Lumpur, Putrajaya (See: Plate 3) and Labuan offer a never-ending discovery of a country that truly captures the essence of Asia. This is the major capital for Malaysia to promote and develop its tourism industry, particularly in competing with other countries in Southeast Asia.

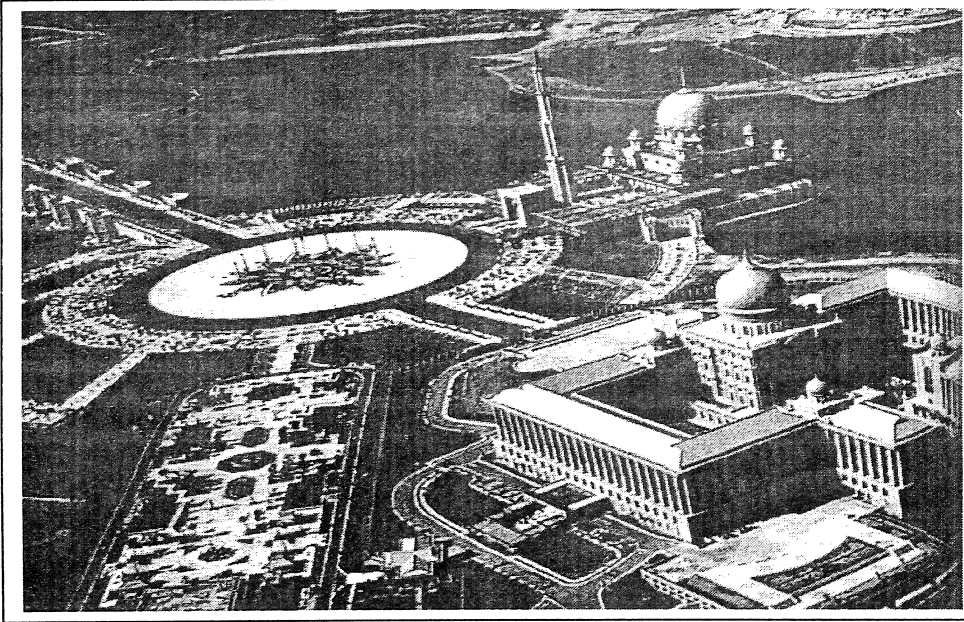


Plate 3

In Malaysia its Vision 2020 is quite specific on the role of the public sector to continue to be significant, especially in providing a stronger foundation for the attainment of social and economic objectives (Abdulai, 2001: 85).

Malaysia, like other countries has particular strategies to develop its tourism industry. To attract more tourists to Malaysia, the government offer a particular place, namely the Genting Highlands to attract more tourists from China, Taiwan, Korea and Singapore to a casino area there. In addition, it is important to say that the Malaysian government is quite consistent in developing its tourism industry in the region (interview with Abadi). The government recognizes the lack of natural source and human resources if compared to other countries in the region, such as Indonesia. In Malaysia there are around 23 million people and for Malaysia to compete with its neighbouring countries it must be consistent in applying regulations and laws.

In East Malaysia, particularly in Sarawak, ecotourism is offered and many tourists from

Germany enjoy visiting natural objects, such as the Langkawi Islands Tanah Bako, and other interesting places. In comparison to Sarawak, East Malaysia, in the Malay Peninsula the government pays much more attention to cultural tourism, based on the cultural identity Malays, Indians, Arabs and Chinese and also historical sites like these in Malacca which for a long period was ruled by the Portuguese, and later conquered by the Dutch. Malacca is located on the southwest coast of Peninsular Malaysia and covers an area of 658 sq km. Its history began in 1403 when an exiled Hindu prince Parameswara from Sumatra sought refuge in the little fishing village which he subsequently named after the Malacca tree when he once rested.

Malacca thrived as a port of call for many a ship and merchants from China, India, Arabia and South America. Steeped in history, it was colonized by the Portuguese in 1511 (for 130 years), the Dutch in 1641 (for 154 years), and the British in 1824 (until independence in 1957). Malacca also experienced Japanese occupation from 1942 to 1945. After World War II, anti colonial sentiments bred in the country among the nationalists, the result of which was the proclamation of Independence by Tunku Abdul Rahman Putra, Malaysia's first Prime Minister, at Padang Pahlawan Bandar Hilir, Malacca on 20th February 1956 (*Malaysia Tourist Pages 2002/ 2003*: 48). That is the historical background on how Malacca could be developed as a centre for tourist travel (*Malaysia Tourist Pages 2002/ 2003*: 48).

As also quoted from *Malacca 1994 Calender of Events* the area is described

Malacca... Malaysia's most fascinating and colourful historic city offers visitors the experience of our way of life, festivals and ceremonies, and 600 year old cultures (Aspar, 29).

As said in the *Malaysian Tourism News* May/ June 1992: 12:

Malacca has no natural resources but today we not only have full employment... in fact we have to hire workers from other states and even employ foreigners... And this is due to careful planning and investment not only in our industries but in the restoration and preservation of our historical sites, which has been a boost to our tourism industry, making us distinct from the rest of the country (Aspar, 32).

In Malacca the government offers 'Malaka Historical City Tour' which claims that Malaka's tourist appeal comes from the legacies of the state's glorious past that includes the Malaka

Sultanate, and the periods of rule by the Portuguese, Dutch and British. This is reflected in numerous heritage buildings within the historic city of Malaka which can be seen in the full day excursion from Kuala Lumpur. The tour takes in popular tourist sites such as the Museum, A’Famosa, the Stadhuys, Christ Church, Cheng Hoan Temple and Jonker Street (Malaysian Tourist Pages 2002-2003, 154).

By promoting its cultural and ecological sites the government tries to sell the objects to international tourists.

Table 3: The target program for the development of the tourist industry

Program	Plan	The Fifth Malaysian Plan	The Sixth Malaysian Plan
Protection of National Heritage	1.5	0.7	41.1
Tourist Accommodation	2.0	0.0	171.7
Program for making a clean, beautiful, protected environment	2.5	2.5	43.4
Development of cultural products	2.5	2.5	112.5
Facilities and infrastructure	79.2	76.7	157.4
Other	52.8	49.7	7.2
Total	140.5	112.1	533.9

(Aspar: 5)

Infrastructure as a Basic Capital

If we look at the historical background of the development of the tourist industry in Malaysia, it seems that tourism has developed along with the willingness of the Malaysian government to place Malaysia as one of the top tourist destinations in the world as expressed by the former Minister of Trade and Industry:

Kerajaan berazam untuk menjadikan Malaysia sebagai sebuah destinasi pelancongan yang paling selamat dan menarik di Asia Tenggara (Aspar: 2):

The country intends for Malaysia to become a tourist destination that is safest and most interesting in Southeast Asia. The government through its Ministry of Culture, Arts and Tourism has a significant task to develop the tourist industry in the region. This is because tourism has also encourages other economic aspects such as infrastructure development, crafts, hotels, travel agencies, and other.

Malaysia lends itself very well to be the ideal destination for a holiday. Good infrastructure and easy accessibility along with a combination of transportation choices makes travelling an exciting and memorable experience (*Malaysian Tourist Pages 2002-2003*: 156). In addition to this, the Malaysian government has a well developed internal transportation infrastructure enabling travel within the country to be convenient, speedy and relatively inexpensive. Getting to Malaysia is easy. Over 40 international airlines fly into the country from various parts of the globe.

The main gateway to Malaysia is the Kuala Lumpur International Airport (KLIA) at Sepang in the State of Selangor.

Like the rest of the country including Sabah, Sarawak is well serviced by domestic airports and airstrips in remote areas. Malaysian Airlines (MAS), the country's national carrier, has a global network that spans six continents, and a national network that covers 36 local destinations. Complementing the national network are local airlines such as Lion Air, Transmile, Berjaya Air, Air Asia and Sabah Air which serve popular tourist destinations in the country. Besides providing air services, local airlines create and market their own package tours, sometimes teaming up with hotels and car rental companies (*Malaysian Tourist Pages 2002-2003*: 156).

All major towns have road, rail and air links and there is also a good public transportation system which includes rental cars, taxis, buses, a Light Rail Transit (LRT) System in the capital city of Kuala Lumpur which links it to the adjoining Klang Valley District. Another rail service known as the KTM Commuter connects suburban or adjoining districts with Kuala Lumpur. The other alternative is to use domestic services available from the Sultan Abdul Aziz Shah International Airport at Sepang, Selangor. Points linked to Kuala Lumpur

include Ipoh, Penang, Kuantan, Johor Bahru, Kota Kinabalu, Sandakan, Lahad Datu, Tawau, Labuan, Kuching, Sibul, Bintulu and Miri.

Most points in Peninsular Malaysia are accessible via the north Expressway which links up coastal roads and the rest of the road arteries in the country. The expressway is an excellent road network, allowing one to drive through Peninsular Malaysia. There are also other modern highways, connecting towns and villages throughout the length and breadth of the country. Interstate air-conditioned buses travel between most cities and towns in Malaysia. They offer comfortable rides at reasonable rates and are to be found in all major cities offering air conditioned comfort at metered rates. There are set charges for outstation travel.

The railway network extends from neighbouring Singapore through major cities and towns within Peninsular Malaysia up to Thailand. On both the west and east coasts. It is very convenient that one can travel in air conditioned comfort in daytime first class coaches with single or double berths. Second class coaches also have sleeping berths.

Ferry services are offered to major islands. In Peninsular Malaysia, the ferry service between Butterworth and Penang Island is still popular despite the Penang Bridge link. A modern ferry service is offered from Kuala Perlis on the mainland to Pulau Langkawi, a popular tourist destination. Regular boat services are available on the Lumut-Pangkor Island and the Mersing-Tioman Island routes. A longboat service is available from Labuan to Menumbak in Sabah. In the riverine areas of Sarawak, the major means of transportation are air conditioned express boats. The Johor Port is already prepared to compete with Singapore (interview with Abadi).

The building of high infrastructure like the Kuala Lumpur International Airport (KLIA), as the most sophisticated airport in the Asia Pacific Region has increased the number of tourists visiting Malaysia. This industry sector has also affected other economic sectors in Malaysia. The tourist industry is one of the important income generators of the states, therefore, the government has strongly encouraged this development program by encouraging hotels, chalet and home stays.

In this case, the government has introduced a Home-stay Program, in which all of the families share together. This program has been carried out since December 1995 (*New*

Straits Times, February 1997: 8). This program offers unique place to tourists, particularly in that the tourists can live together with peasant or fishing families. In such a situation the tourist will perceive that he or she lives in a village or *kampung*. Although the program is still new, it seems that many tourists are interested in the program. The local communities have welcomed the idea of the Home Stay Program. Many villagers like places in Kampung Sungai Sireh, Tanjung Karang and Kuala Selangor say that this program is useful and these regions have become successful models of the Home-Stay Program. By introducing this program the government seems to strongly encourage the infrastructure building for tourism in Malaysia.

Aziz (2001: 10) notes that there are few studies on the Home Stay conducted by the local experts. Teo Wee Wee's work (1998) focused on the relationship between the local people and the existence of the 'Home Stay'. Teo carried out his research in some *kampongs* in Johor and argues that the program has been successful and has had a positive impact in terms of social and economic terms in creating new accommodation for foreign tourists. Other projects which can be considered as a kind of infrastructure for tourism are integrated tourist centre safaris and marine activities. Within this program the projects will be funded up to around 75%. The aim is to attract the private sector to take part in the tourist industry. The government has tried to provide guidelines in order to agree with the higher margin of financing, between 60%-70%, for a maximum loan period of 15 years for the infrastructure tourism fund and a minimum of 10 years for hotels (*Laporan Tabunan Bidang Perhubungan*, 2002: 20)

Informal Sectors and Small-Scale Industries

Small scale industries have been encouraged by the Malaysian government for a long time, particularly in villages. The industries have focused on handcrafts, furniture, food production etc.. These activities were protected by the government under, the *Lembaga Kemajuan Perusahaan Luar Banda* (RIDA). RIDA was established in 1956. The aim of RIDA was to develop the social economic life of the villages and also to encourage the local products of the villages, such as timber, rattan, mining, and food production. It can be said that the aim of RIDA was to encourage the role of *Bumiputera* (son of the soil) in trade and commerce activities.

However, this sector did not play a significant role in supporting the economic aspects of

the country, so the Malaysian government which had provided RM 8.4 million for increasing small scale industries has increased that to RM 10 millions (increased by around 6.5%).

RIDA became *Majlis Amanah Rakjat* (MARA) in 1966. The aim of this was to take responsibility and to encourage the economic sectors. Other institutions, related to these activities are *Bahagian Industri Kampung* (BIK), *Bahagian Kemajuan Masyarakat* (KEMAS), *Perbadanan Kemajuan Kraftangan Malaysia* (PKKM), *Pusat Pemasaran Karyaneka, Infokraj*, *Batik Malaysia Berhad* (BMB) (Chamburi Siwar et al., 1995: 31).

The Kelantanese are known for their fine workmanship of crafts. Many of the old mosques for example, are evidence of the unrivalled skill of the generations of Malay carpenters and master builders. Jalan PCB, the road leading to PCB beach, is flanked by cottage industries such as batik printing, songket weaving and Islamic calligraphy. For an insight into silverwork, Kampung Morak a little village about 10 km from Kota Bharu, is the answer. Items produced are tea set, rose bowls, silver trays, plaques and jewellery pieces (*Malaysia Tourist Pages 2002-2003*: 107).

Table 4: Some activities of the tourists in 1992

Activities	%
Local transportation	4.8
Shopping	19.6
Entertainment	2.3
Foods	20.2
Accommodation	39.0
Local flights	2.3
Sightseeing	6.4
Other	4.9

The Malaysian government has tried to improve the small scale industries to get additional income for the villagers by providing loans to the small scale industries, which have already been involved in tourism. They will get RM 10 million in the form of shareholder funding (90% of the project value) including for transportation and resort tourism.

Table 5: Tourist home-stay belonging to *Bumiputera* in Malacca

Location	Total	%
Taman Melaka Raya	9	52,94%
Tg. Kling	2	11,66%
Jalan Parameswara	1	5,90%
Jalan Tun Perak	1	5,90%
Limbongan	1	5,90%
Pantai Kundur	1	5,90%
Bandar Hilir	1	5,90%
Tg. Bidara	1	5,90%
Total	17	100,00

(Aspar: 58)

Though there is some participation of the *Bumiputera*, however, the *Bumiputera* must learn more about taking over senior professional and managerial positions, especially in the private sector.

In the Malaysian Peninsula, especially in Kuala Lumpur a Craft Centre has also been established to facilitate the trading of various handcrafts from different states. Based on observation and interviews with the employees of the Craft Centre in Kuala Lumpur, we can say that the government has encouraged small-scale entrepreneurs who produce Malaysian handcrafts to stock their products in this Craft Centre. The Craft Centre, which is placed in a unique building, is run by the government. The connecting building of the government is also a kind of craft centre, but the traders are from the private sectors. Usually, they offer cheaper souvenirs than at the government Craft Centre. Craft Centre is functions as one of the tourist destinations that is promoted widely. It is located near the Kuala Lumpur Central City close to the well known Petronas Twin Towers.

Tourism Promotion and Marketing

Tourism Promotion

In comparison with other Southeast Asian countries like Indonesia, Malaysia has successfully developed its tourist industry. The Malaysian government recognized that the objects of

tourist interest in this country can not be compared to Bali. Therefore, the Malaysian government has to try to formulate significant policies to improve the objects of potential tourist interest in its region. In this case, we can see how the government invested much funding to develop the industry. In relation to the promotion of tourism in Malaysia the government tries to carry out consistently the policy in this sector, since the government is trying to promote the tourist industry in overseas, adapting religious celebrations to fit in with tourist programs and also developing infrastructure in islands such as Langkawi, Sipadan, Ligitan and other small islands in Malaysia.

Table 6: Visits of tourists to the Malaysian Peninsula from January 1991 to December 1992 (Monthly)

Month	1991	1992	Growth	1991	1992	%
Jan	379,925	393,562	3.6	379,925	393,562	3.6
Feb	364,720	438,529	20.2	744,645	832,091	11.7
March	518,720	433,087	-16.5	1,263,412	1,265,178	0.1
Apr	410,288	423,215	3.2	1,673,701	1,688,393	0.9
May	379,081	414,867	9.5	2,052,782	2,103,360	2.5
June	648,257	551,969	-14.9	2,701,029	2,655,329	-1.7
July	491,636	449,166	-8.6	3,192,675	3,104,495	-2.8
Aug.	457,422	516,484	12.9	3,650,079	3,620,979	-0.8
Sept.	432,512	448,142	3.6	4,082,609	4,069,121	-0.3
Oct.	444,403	484,645	9.1	4,527,012	4,553,766	0.6
Nov.	446,159	533,688	19.6	4,973,171	5,087,454	2.3
Dec.	507,205	599,787	5.2	5,543,376	5,687,241	2.6

(See: *Malaysia Tourism News*, May 7, Jun 93: 20-21).

In Malaysia tourism is well organised by the Malaysian Tourism Centre (A One Stop Travel Centre). This institution is located in one of Kuala Lumpur's historical and architectural landmarks. Tourism Malaysia collaborates with the private sectors, like hotels, airlines and travel agencies, in organising sales missions to various foreign countries. These missions are intended to raise awareness of Malaysia as a leading tourist destination and to provide opportunities for establishing contacts between tour operators and tourism suppliers.

In partnership with organisations directly involved in the tourist industry, to reinforce Malaysia's position as an attractive destination.

Every year, many world class events draw foreign visitors to Malaysia. By providing wide ranging support to event organisers and helping to bring together the necessary resources from various organisations. Tourism Malaysia helps to ensure the continued popularity of these international events.

There is a Division which handles the execution of promotional activities for the Asian, ASEAN and Oceanian markets. Its activities include organising sales missions, carrying out trade and consumer incentive programs and participating in relevant exhibitions.

It is important to look at the Division's main function which is to market Malaysia as a top MICE (Meetings, Incentives, Conventions and Exhibitions) destination. The division also facilitates and provides services to organizers in the planning and successful staging of MICE events in Malaysia.

The Domestic Division promotes domestic tourism. Executing product promotions and implementing advertising programs are amongst its key functions. Meanwhile, the Division is also responsible for the day to day running of the tourist information centres throughout Malaysia. The management of specific events like the shopping Carnival, Cuti-Cuti Malaysia and the Malaysian Tourism Awards are other important functions.

The Corporate Division drives the strategic initiatives for promoting Malaysia. It executes the advertising and public relations programs that promote Malaysia as an attractive destination.

The Information Technology Division undertakes organization-wide responsibility for developing and maintaining Tourism Malaysia's information system.

The Research Division collects and processes relevant data and providing insightful analysis, which is in keeping with the Research Division's core function. The Data it generates is used as key indicators for future planning.

The Management Division has the responsibility of providing an effective management

infrastructure that includes human resource development, financial management and general administration to facilitate the implementation of promotional programs which are the main functions of Tourism Malaysia. Among activities that are given priority are training, strengthening systems and work procedures, personnel matters purchasing of services, assets and management staff relations.

In addition, the promotional division supports the production of like slides, leaflets and videos (in various languages) as important marketing tools. The production and distribution of these materials is managed by the Promotional Support Division.

World Amateur Inter Team Golf Championship (WAITGC)

The WAITGC was organised with the objective of promoting holiday destinations that offer golfing facilities to both the International and local markets. The Championship is open to teams of amateur golfers.

Colours of Malaysia

Display Malaysia's rich culture and tradition through a showcase of cultural activities, handcraft exhibitions, sumptuous cuisines and resplendent costumes. The Colours of Malaysia is presented for a whole month with a variety of cultural activities.

Malaysian Mega Sale

Local and international emporia, designer boutiques and stores all participate in the creation of a fantastic shopping extravaganza. Extraordinary discounts at retail outlets throughout the country offer bargains galore for both local and overseas shoppers. Highlights of the carnival include a Made in Malaysia Exhibition and Malaysian Fashion Week, where local designers, from the rapidly burgeoning fashion industry display their latest creations.

The best in shopping excitement unfolds at the Malaysian Mega Sale Carnival which takes place three times a year throughout the country during 3 March -1 April, 4 August-2 September and 1-30 December. During the sales, shopping complexes offer discounts for both local and overseas shoppers. Many shopping complexes also host midnight sales in fashion shops, handcraft exhibitions, food and beverage exhibitions, electronic fairs and

cultural shows (*Malaysia Tourist Pages 2002- 2003*: 144). The advertisements for a Mega Sale can be found on the Malaysian TV channels.

Water Festivals

The Water Festival Month was instituted with the intention of showing the uniqueness of the natural environment of the country as a tourist attraction for the domestic as well as the international market. This program is carried out for one month with packaging of all activities based on water resource throughout the country.

Cuti-Cuti Malaysia

Cuti-Cuti Malaysia is a tagline for a domestic tourism campaign that was launched in September 1999. The objectives of the campaign are to calculate the value of holiday culture amongst Malaysians and to get Malaysians to change their mindset and regard holiday as par of life. The campaign also aims at creating a planned holiday culture amongst Malaysians especially by using tour packages. The campaign is targeted towards those who consider sightseeing for a single day as a holiday, those who consider '*Balik kampung*' (return to the village) as a holiday and those who think that holidays are a waste.

A Penang Malaysian tourist told us that she enjoyed her travel around Malaysian Peninsula areas, like Johor, Kuala Lumpur and Selangor. She went travelling around those places with her family and neighbours by renting a bus. For her, the *Cuti-Cuti Malaysia* campaign is an effective method to encourage Malaysian to visit other parts of their country.

Malaysia Truly Asia

Malaysia is fast emerging as a choice destination for international conventions and exhibitions in this part of the world. Its growing appeal to convention and exhibition organizers is not surprising in view of the country's easy accessibility from most parts of the world, modern infrastructure, a wide range of well-equipped facilities, accommodation and settings to cater for all types of meeting requirements and its proven track record in hosting numerous major international events. The Malaysian government spends much money on the promotion programs such as on channels the CNN and BBC Television.

Marketing Activities

Tourism Malaysia collaborates with the private sector like hotels, airlines and travel agencies, in organising sales missions to various foreign countries. These missions are intended to raise awareness about Malaysia as a leading tourist destination and to provide opportunities for establishing contacts between tour operators and tourism suppliers.

Trade and Tourism Fairs

In partnership with organizations directly involved in the tour industry, these reinforce Malaysia's position as an attractive destination.

Seminar and Workshops

Tourism Malaysia's overseas offices regularly conduct seminars, workshops and familiarization programs. Initiatives targeted at traditional markets are designed to sustain continued interest in Malaysia, while the programs for new potential markets seek to create awareness and to attract new visitors.

Consumer Fairs

Consumers get an introduction to the alluring Malaysian culture, art, handicrafts and cuisine through these fairs. Conducted overseas, usually the fairs are held in at hotels and shopping complexes showcasing unique Malaysian attractions to stimulate visitor interest.

Major towns and gateway cities like Kuala Lumpur, Penang, Johor Bahru, Kota Kinabalu and Kuching offer a great variety of shopping experiences. Shopping hours are long, with shopping establishment open from 10 am -10pm daily. Shopping complexes in the cities are air conditioned, have banking facilities, food courts, amusement centres, toilets, resting areas and are generally 'shopper-friendly' to make shopping a pleasant experience. Credit cards are accepted in most stores (*Malaysia Tourist Pages 2002-2003*: 144). Entering the Langkawi Island, we could see the sign Duty Free. This duty free campaign is very attractive to both domestic and international tourists. It is common that to find tourists rushing to buy goods, including luggage, handbag, accessories, and so forth in the duty free shops.

In relation to the promotion, the Malaysian government has already also published *Rumah Kedua*” program in which the government will provide social visa for five years. The aim of this program is to increase the visit of foreign tourist who can stay much longer in the country. In order to get the five years visa there are some requirements which must be fulfilled. First, the foreign citizen has to have RM 750.000 in the Malaysian Bank and must have an income of more than RM 7500 monthly and also RM 10.000 for a partner from outside the country.

In the three months after the introduction of the program 80 foreigners have fulfilled the requirements and have received social visas for five years. They are from the United States, England, Japan, South Korea, Hong Kong, Pakistan and Singapore. The Malay Minister of Culture, Arts, and Tourism conceives that the foreign tourist will get more good experience the closer contacts between Malaysia and their countries. The government under the then Prime Minister Mahathir Mohammad added more funds for the promotion for the Social Tourism Board, RM 400 million (2003) from the previous year of RM 200 million (2002). These funds will be used for the rebuilding of the airport and establishing marine parks and tourist resorts.

The government also published “*Buku Panduan Wisata Ke Kuala Lumpur*”, in Chinese and Arabic editions. Translated as “Passport to Kuala Lumpur”, it had published in Malay and English in November 2001. One of the reasons for this is that most overseas Chinese and Arabs have visited Malaysia in the last couple of years. What is important to see here is that in Malaysia, the Chinese comprise approximately 29% of the Malaysian population. Although a high percentage, the Chinese are not as politically and economically important as they had been in the past though their socio economic status has not changed dramatically. Much of this differs from Indonesia, since the Chinese are a scant 3 percent of the population, though they remain an important economic component of the country (Freedman 2003: 164-165). It is reasonable that the government should publish the book on tourism in Chinese since the number of Chinese in Malaysia is quite greater than in Indonesia.

The government also publishes a book about hotels, tourist resorts, recreation and entertainment and shopping centres. The book is very useful and very easy to use because it covers information about Kuala Lumpur and can be found in important places, such as the Kuala Lumpur International Airport (KLIA), tourist bus networks stations and hotels. By publishing the book the government hopes that the number of tourists will increase,

particularly from China and Arab countries. The number of the Middle Eastern tourists in 2001 was 98,000 of which 36,000 were from Saudi Arabia and had increased by 10%. The Malaysian government has promoted tourism all over the world. During our fieldwork, the Malaysian government spent a lot of money to promote tourism to entice Middle Eastern communities. In so doing, the facilities of tourism on the Peninsula are compliant with the needs of Muslims such as direction signs of Islamic holy places.

Table 7: Places most commonly visited by tourists

Location	%
Kuala Lumpur	48%
Pulau Penang	26%
Johor Bahru	15%
Puncak Peranginan	10%
Malacca	9%

(Aspar: 11)

Recently most of tourists visited Kuala Lumpur, Pulau Pinang, Langkawi Islands and the Genting Highlands. The Kuala Lumpur Central is a state of the art transportation hub for the city's integral rail transportation system. As Malaysia's premier transportation hub, Kuala Lumpur Central forms the interchange between the Putra Light Rail Transit, KTM Commuter, Express Rail Link, KL Monorail and KTM International Intercity rail systems. It offers direct links with the new national administration centre at Putrajaya, the world class Kuala Lumpur International (KLIA) at Airport, the New Federal Government Administrative Centre, Cyberjaya.

Cyberjaya is one outstanding building which is aimed at repositioning Kuala Lumpur strategically, particularly in the emerging digital economy. This also means in making it a leading global centre for research and development such as telemedicine and new media. Cyberjaya was opened on 8 July, 1999. It has 7,000 hectare of land, which is to be developed over a 20 year period at an estimated overall cost of US \$15 billion (Boey 2002: 34).

In addition, there are key areas within the Multimedia Super Corridor (MSC) as well as link to all urban and suburban residential, commercial and industrial areas in Kuala Lumpur.

The main station will be able to accommodate 50 million passengers a year and up to 100 million by 2020. Situated around this network of transportation will be integrated commercial office buildings, hotels, retail, residential condominiums and recreational developments (30 acres of green parks). Satellite and fibre optic links will make it a small all-in one city within a city (*Malaysia Tourist Pages 2002-2003*: 159).

It can be argued that the MSC is often conceptualised as an integrated development in Malaysia. The MSC itself is centrally orchestrated by the Malaysian government in a bid to transform Kuala Lumpur in terms of the global economic and information systems. Boey notes that there are two new sources of growth, which have been implicated in the MSC development. Firstly, it is the attempt to expand Kuala Lumpur's role as a hub for financial activities, headquarter locations, and other advanced producer services in the broader Southeast Asian and Asia Pacific regions. Secondly the meaning of an area of growth is in information technologies. It is argued that information technologies are no longer just a means for communicating but also as capital accumulation and the operations of the global actor. In addition to this that a new market leader is also emerging in the global economy. The former Prime Minister Mahathir has stressed the new growth area in Malaysian economic development as follows (Boey 2002: 30-32):

We have read the charts and studied the trends. We have tried to put our fingers on the pulse of the forces that will shape the socio economic tapestry of the future. One consistent pounding beat was digital technology. Thus, we decided to make the Information and Communication Technologies (ICT) the engine of growth within all economic areas (Boey 2002: 32). Many people are proud of the fast developments in Malaysia for instance the building of the Petronas Twin Towers. The Petronas Twin Towers, currently the world's tallest building, soars to a dizzying height of 452 metres, a magnificent sight of architectural splendour. It is modern Kuala Lumpur's most impressive landmark. With the 88-storey gleaming two freestanding towers connected by a skybridge at the 41st floor. The Petronas Twin Towers form the centrepiece of the Kuala Lumpur City Centre (KLCC), an intelligent precinct that serves as the beginning of the Multimedia Super Corridor (MSC), a high technology, area for companies about 25 km away (See: Plate 2).



Plate 2

Situated within the towers is the Petronas Philharmonic Hall, the Petronas Art Gallery and Petrosains, an interactive science exhibition centre. For visitors wanting to view the skyline of the city, the skybridge is open on Tuesdays and Sundays. Adjacent to the Petronas Twin Towers, is the Suria KLCC, a modern shopping complex which houses several upmarket retail outlets, restaurants and leisure centres (*Malaysia Tourist Pages 2002/ 2003*: 21). In order to experience the sky bridge at the 41th floor, we visited this site. It is free of charge; tourists simply queue in the basement of the Petronas Twin Towers complex.

However, in certain respects there is pessimism regarding the development since the outstanding building are built not by Malaysian themselves as one person comments:

This building (Petronas Twin Towers) is a landmark of Malaysia. I really admire this building more than any building in Malaysia because the sophisticated design and the materials used make the building glitters when you see it from a distance. However, it is sad to say that the building I love the most is not Malaysia made. I hope Malaysian architects will work harder to produce more outstanding designs (Boey 2002: 39).

Pulau Penang

About Pulau Penang it can be said that it is fit for tales of adventure, intrigue and romance that unfold about the island's historic past. The Island of Penang was fondly referred to as 'The Pearl of the Orient' by the British who ruled the island for more than a century. Penang is rich in history and old buildings. A legacy of clanhouses, missionary schools, houses, shop and places of worship, passed on by the early artisans who came from all over the world offer an insight into the early history of its people. Among the popular sites are the Penang Museum, and Art Gallery, Fort Cornwallis, Acheen Mosque, Kapitan Kling Mosque, Khoo Kongsi, Kek Lok Si, Nattukotai Chettiar Temple and the Snake Temple (*Malaysian Tourist Pages 2002-2003*: 78). Based on our observations in Georgetown, in China Town we could easily find Chinese medicine shops and Chinese tea. Many people of Penang told us that Chinese medicine is becoming a new trend for enticing tourists to visit this area.

Langkawi Island

Langkawi Island is the main island in a group of 99 islands off the coast of Kedah. It is served by the Langkawi International Airport, and ferry services from Kuala Perlis, Kuala Kedah and Penang. Known as Langkawi Islands of Legends' for its numerous legends, the most famous being about Mashuri, a local woman, who was unjustly accused of adultery, some 200 years ago. She was put to death in a cruel manner and in her dying breath she cursed the Island to seven generations of hardship. Coincidentally or not, Langkawi began to emerge from its solitude just as Mashuri's curse lapsed in the late 1980s. Under the guidance of Malaysia's fourth Prime Minister, Dato' Seri Dr Mahathir Mohammad, Langkawi began to grow rapidly. With the Langkawi Development Authority (LADA) overseeing the transformation of the quiet island into an international resort since April 1990. Today, Langkawi, accorded duty free status since 1987, attracts a large number of international and local tourists. The well planned tourist have offers a good network of roads leading to popular tourist spots and a range of accommodation from international standard hotels to beachside chalets. Langkawi was given a duty free status with outlets in several places around the islands. Among these shops are Di-Shoppe Sdn Bhd and Samudra Duty Free Sdn Bhd. Both are located in Kuah town.

The Genting Highlands

There are some reasons why tourists from other countries are interested in visiting Malaysia. First, is the security. Second, *halal* foods which are very easy to find. Third, there are a lot of shopping centres. Fourth, the friendliness of the people. Fifth, the limitations on visiting Europe and the United States since the terrorist attacks (terrorism issues) (*Laporan Tahunan Bidang Perhubungan*. 2002: 33).

It is clear that the tourist industry gives income to the state, besides providing some employment for local people. Tourists do not only come to see nature, but also to go shopping. Shopping in Malaysia means variety, value and volume in a range of shops catering for every taste and budget. They include street stalls, night markets, bazaars, handcraft centres, hotel-shopping arcades, department stores, speciality stores, duty free shops and shopping complexes (*Malaysia Tourist Pages 2002 2003*: 144).

From the table below we can see the number of employed involved in tourism in Malaysia.

Table 8: The number of employed in tourism in Malaysia

Manpower in	1997
Hotels	65,377
Travel Agencies	12,839
Flight	16,482
Tour Operator	6,777
Tourism Schools	1,358
Total	102,833

(Source: Aziz, 2001: 3)

There are some issues on what will happen after the devastating tragedy of September 11, 2001 in the United States (World Trade Centre). This event was bad for Malaysian tourism too. Before the WTC bombing the tourist visits to Malaysia 1.2 million monthly after the tragedy dropped to 803,410. To counteract this some have been implemented by the government; Firstly, Taking part in the international exhibitions, World Travel Mart in London, in November 2001 and the International Tourism Borse in March 2002. Secondly, introducing the "Malaysia Truly Asia" to Germany, Czechoslovakia and Poland. Thirdly,

forming joint charters with LTU, TUI, Lauda Air, Aeroworld, FTI and Men's Welt Reises to conduct charter flights to Malaysia (*Laporan Tahunan Bidang Perhubungan*, 2002: 31).

The government has to anticipate the impact of events by mounting promotion campaigns in western countries such as Germany, whose citizens prefer visiting Southeast Asian states rather than the United States. It can be said that on average that each German family used RM 18.000 and stayed between 10-12 days.

According to the MIDF' report the number of tourist visiting Malaysia was 13.13 million (2002) and the income from the industry was RM 26.41 million, while in 2001 the number was only 12.78 million (2.76% increase). In 2003 the number of visitors 13.4 million so far had been and the income has been RM 29.5 million. The government was disappointed due to the Visit Cambodia Year, 2003 as it had set a target of 14 million tourists. However, the Malaysian government focused on Intra Asia travellers, in anticipation of the decreasing number of tourist visits from Europe, North America and conflict issues in West Asia. (*Laporan Tahunan Bidang Perhubungan*, 2002, 32).

There have also been difficulties, due to the break out of SARS (Severe Acute Respiratory Syndrome) which caused a big blow to the tourism trade, slashing domestic travel by some 60% since the SARS issues first surfaced in the country. Based on the latest feedback from members of the Malaysian Association of Tour and Travel Agencies (MARTA), the number of travellers from China has also dropped to near zero. MARTA members reported an 80% reduced business volume. Even outbound business contracted by 70%. The worrying trend of the business slowdown in the industry prompted the then Acting Prime Minister Datuk Seri Abdullah Ahmad Badawi to call on companies for cooperation to bring forward their planned functions ("Tourism Badly Hit: Local Travel Trade Down By 60%, Pak Lah: Hold Functions at Hotels to Help Out", in *Sunday Star*, 4 May, 2003 No. 16011: 1).

In encouraging the policy of infrastructure building, tourism is important for the Malaysian government, in comparison with other sectors. Here we can see the sources of income in Malaysia from 1996-1998

Table 9: The sources of income in Malaysia from 1996-1998

Sector	1996 (RM Billion)	1997 (RM Billion)	1998 (RM in Billion)
Oil	156.10 (1)	169.06 (1)	229.1 (1)
Tourism	11.30 (2)	10.51 (3)	9.3 (3)
Palm Oil	8.05(3)	10.85 (2)	16.5 (2)
Petroleum	7.0 (4)	7.0 (4)	7.3 (4)
<i>Balak</i>	5.25 (5)	2.45 (6)	4.3 (5)
Rubber	3.85 (6)	2.80 (5)	3.1 (6)

(Aziz, 2002: 4)

From the table it can be seen that the tourism sector is the second most important oil and contributes approximately RM 11.30 billion to the state. This figure decreased in 1997 to fall to the third rank and contribute RM 10.51 billion and decreased again in 1998 to RM 9.3 billion. After 1997 the situation became better as we can see from the table below:

Table 10: Tourist visits to Malaysia between 1998 and 1999

Country	1999	1998	Market Share (%)	Growth (%)
Singapore	4,900,084	3,007,666	61.8	62,9
Thailand	498,578	454,789	6.3	9,6
Indonesia	307,373	157,391	3.9	95,3
Japan	286,940	252,178	3.6	13,8
China	190,851	159,852	2.4	19,4
Brunei	187,704	183,146	2.4	2,5
Taiwan	136,863	159,747	1.7	-14,5
United Kingdom	13,398	160,678	1.7	-15,1
Australia	134,311	145,162	1.7	-7,5
The United States	83,260	83,089	1.0	0,2
India	46,537	33,751	0.8	37,9
West Asia	21,731	23,854	0.6	-8,9
Germany	43,316	50,583	0.5	-14,4
Hong Kong	66,981	90,148	0.3	-25,7
Others	890,222	588,714	11.3	51,2
Total	7,931,149	5,550,748	100.0	42,9

(Aziz, 2001: 6)

The monthly arrivals figures to Malaysia showed positive growth except for April, which recorded a drop of 7,2% compared with April 1998. The drop is attributed to the outbreak of Japanese Encephalitis which affected some parts of the country.

November recorded the highest number of arrivals at 873,537 people. The highest percentage growth for the year was 216,0% recorded in February.

Among the markets, Singapore continued to dominate as the most important contributor of tourist arrivals to Malaysia, with 61.8% market share, followed by Thailand, Indonesia, Japan, China, Brunei Darussalam, Taiwan, United Kingdom, Australia and the USA.

All the major markets showed market growth in 1999, Indonesia led with 95,3% market growth, followed by Singapore (+62,9%), India (+37,9%), China (+19,4%), Japan (+13,8%), Thailand (+9.1%), Brunei Darussalam (+2.5%), and the United States (+0.2%).

Of significant interest is the South Korean market. Traditionally a non-major market, South Korea grew by 91.6%, contributing 41,650 arrivals compared to 21,741 in 1998 ((See: Tourist Arrivals January-December 1999, *Malaysia: Statistical Report*).

What is important to say here is that most of the tourist who visit Malaysia from Indonesia do so for shopping.

Table 11: The distribution of tourist arrivals by region in 1999

Area	1999	Share (%)	1998	Change (%)
Peninsular Malaysia	7,483,823	94,4	5,203,355	+43.8
Sarawak	264,285	3,3	195,051	+35.5
Sabah	142,987	1,8	106,494	+34.3
Labuan	40,054	0,5	45,848	-12.6
Malaysia	7,931,149	100	5,550,748	+42.9

(See: *Statistical Report: Tourist Arrivals January-December 1999-Malaysia*)

Tourist arrivals to Malaysia in 1999 increased by 42,9% to 7, 931,149 persons compared to 5.550,748 in 1998. Peninsular Malaysia recorded 7, 483,823 tourists, an increase of 43,8%, Sabah and Sarawak also recorded increased arrivals but the Federal Territory of Labuan saw a reduced number of 40,054 arrivals.

The promotion issues have played a significant role in developing the tourist industry in Malaysia, in which several promotion programs such as *Kempen Pelancongan Domestik*, *Peta Malaysia '99*, and *Bulan Citrawarna Malaysia* have been carried out since May 2000. By conducting these programs the government has been successful in attracting local people in Malaysia to visit their country.

Conclusion

To sum up the tourist industry is a significant sector which contributes to the income of the state. The contributions are to the infrastructure as well as social and cultural. By encouraging tourism it is hoped to create some new employment such as in small scale industries like craft, food production/ preparation. In general it can be said that tourism is a positive factor in the economic development in Malaysia.

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CULTURAL ATTRACTION AND TOURISM ON THE MALAYSIAN PENINSULA

Yekti Maunati

Background

Tourism in Malaysia has been growing since the 1970s (Musa, 2000). Within its development, the government has supported it by providing the infrastructure, developing products and so forth. Recently, within the Seventh Malaysian Plan 1996-2000, the Malaysian government developed tourism intensively, by focusing on tourism development products, marketing, promotion and, private and local people participation (see Hall, 1997). The innovation of tourist products continues to be developed. Currently, *Malaysia Truly Asia*, drawing on a multicultural society concept, particularly on the Malay, Chinese and Indian cultures, has consistently become the key element of tourist promotion.

Ethnic tourism is often attributed to the notion of the 'Other' through which the West intends to see the quaint culture of the 'Other'. However, in the Malaysian case, one could say that the promotion of tourism drawing from a multicultural society as a key element of it is merely a product of such a notion because it constitutes a modern aspect as well. Therefore, it cannot be argued that the notion of the 'Other' is taken completely to promote ethnic tourism through the idea of *Malaysia Truly Asia*. The combination between traditionalism and modernity has become the key element of tourism in Malaysia. Meaning, to understand social and cultural aspects of tourism we can not simply rely on the explanation of traditional aspects of cultures, but we can also extend this to the modern aspects that have become embedded in the multi ethnic Malaysian society. Additionally, the promotion of advanced technology in the form of buildings and so forth has become a key element of the Malaysian tourism development. This, in turn, is expected to be followed by the Malaysian cultures, and is not only based upon traditional, but also modern elements.

Apart from cultural aspects, historical sites have been very important tourist attractions on the Malaysian Peninsula. There, Musa (2000) notes, Kuala Lumpur and Penang have been the pioneers in tourism development, followed by coastal resorts. The restoration of historical sites as well as the establishment of stylish buildings and tourist infrastructure has gone along with tourism promotion.

In this paper I would like to address three questions: To what extent has the notion of a multicultural society been utilized for tourism purposes? What kind of cultural icons and historical sites are to be used for tourism? And to what extent has the commodification of culture taken place?

Reinventing Cultures and Cultural Tourism

Reinventing Cultures for Tourism

Social scientists (including sociologists and anthropologists) have only belatedly taken an interest in the issue of tourism. Smith (1977) dates this interest from the 1970s. But while the effects of tourism have been investigated by anthropologists around the globe, they have been concerned generally only with certain aspects of the phenomenon (Smith, 1977:1). Appadurai notes that a detailed ethnography of tourist locations, one which explores the construction and reconstruction of locality 'is just beginning to be written' (1995:216).

As mentioned previously, anthropological studies on tourism focus mostly on the impact of tourism in terms of whether it is good or bad for local people. But a number of other issues, including the impact of tourism, commodification of culture, and the rise of the global market – are considered in the theoretical literature. The more pessimistic commentators suggest that tourism has led to cultural deterioration, whilst the optimists argue that due to economic growth generated by tourism societies have been able to maintain and revive their cultures. Van den Berghe (1994) and Urry (1990) are partly concerned with the impact of tourism on host societies, Van den Berghe arguing that tourism not only brings about negative impacts, but that it also provides certain benefits.

To understand tourism it is not sufficient to restrict the discussion to the issue of whether tourism has negative or positive impact on society, particularly the host society. Instead both effects, the negative and the positive, seem to be necessary to understanding tourism itself. Moreover, the role of agency must be considered, that is, individuals and/or groups within that society participate in, and have effects upon, the construction and reconstruction of authentic tradition within the context of tourism.

Tourism, especially ethnic and cultural tourism, also involves the promotion of the uniqueness of particular ethnic groups, celebrated for their cultural richness. In order to develop the tourist industry on the Malaysian Peninsula, the state promotes an image of a

multicultural society with its slogan '*Malaysia truly Asia*' which especially celebrates the Malay, Chinese, and Indian civilizations. This promotion of multicultural society encourages people to maintain and practise their traditions for the sake of tourism. This has also occurred in Indonesia, through the use of ethnic groups like the Balinese (Picard, 1997; and Adams, 1997). The reason often given is that this shows respect for traditional culture and preserves traditions by establishing their value within a modern environment. The Malay, Chinese and Indian civilizations as the most important civilizations in Asia are now 'sold' by tourist agents and operators, who also promote a version of an 'authentic Malay, Chinese and Indian' for tourist purposes.

To illustrate this promotion, we should start with the advertising for '*Malaysia Truly Asia*' widely through different types of media like TV, newspapers, and brochures. Based on an interview with a spokesperson from the Tourism Office, Malaysia has spent a lot of money for the promotion of tourism. The promotion of tourism Malaysia with the aim of *Malaysia Truly Asia*, was not only carried out in the advertisements, but also implemented in many different forms, including in the celebration of different religious rituals associated with ethnic groups in Malaysia, cultural festivals, cuisine, and so forth.

Tourism itself is the medium for the meeting of people of diverse cultural backgrounds, including people of the West (as tourists) and people of the Third World (domestic tourists, local elite, local government officials, and indigenous people). In this way the tourist industry has contributed to the process of cultural globalisation (Friedman, 1994). The emergence of the tourist industry cannot be separated from consumption in global as well as local markets (it involves both global and local travel agents and so on). Friedman stresses that 'the existence of large-scale tourism has to do with emergent trends in consumption' (1994:202). The notion of travelling as a modern experience has brought about this market expansion. Often, in this matter, the commodification of culture occurs whereby culture is transformed into a commodity and reproduced by the market to meet the demand for consumption from tourists. When partly transformed into a commodity, culture as a basis of people's identity may be affected. Cultural identity is in this interaction, therefore, shaped and reshaped by the tourist enterprise which is itself multifaceted.

On the Malaysian Peninsula, the promotion of diverse cultures from different ethnic groups, especially the Malay and Chinese, has been apparent. Often, this is the combination between the 'traditional' cultures and modernity. In the *Petronas Twin Towers*, there is a regular

performance of different types of arts. Once, we attended a theatre presentation called 'Istana Menanti', based on the story of a Malay lady waiting for her fiancé to return from a war. A brother of her fiancé also loves the lady and tries to seduce her while his brother is away. While the story seems to be taken from a traditional Malay one, the architecture of the theatre and its supporting equipment (including lighting) are modern. Another example of the promotion of traditional arts is to be found at the large festivals. In 2003, for instance, there was to be a huge festival located in the Merdeka Square. In this festival, the traditional Malay arts were to be performed on a large scale. This, of course, would not only show the Malay culture, but also other cultures. More than 44 TV channels worldwide were invited. The Malaysian Tourism Centre, known as MATIC (*Kompleks Penerangan Pelancongan Malaysia*) itself actively promotes tourism, apart from its duties to organize performances or festivals to attract tourists. In this office itself, art festivals are often held. As mentioned previously that the nature of tourism varies. Some argue that tourism should consist of natural, ethnic and cultural aspects, but Smith (1977) identifies five types of tourism: ethnic, cultural, historical, environmental, and recreational tourism (see 'Introduction' for explanation of each category). The Malaysian Peninsula has all these types of tourism, although it is difficult to produce such a strict categorization. Kuala Lumpur, for instance, can be classed as a site of cultural tourism with promoted unique architecture, but also a destination for historical tourism because we can see many historical sites, including the Jamek Mosque, Merdeka Square, the National History Museum, and so forth. The above categorizations need to be rethought if one talks about a city which provides many different attractions.

The images of uniqueness offered by Asian countries are often related to the traditional elements, but this is not completely true in the case of Malaysia because the Malaysian Peninsula offers a combination of traditionalism and modernity. The image of backwardness which is applied to areas that offer the uniqueness of indigenous people seems to be only part of the promotion and modernity seems to be a very important part of the promotion of Malaysian tourism. As Kahn (1997) argues, the Malaysian government intends to show to the world that Malaysia is a modern country which has qualified and skilled people.

The preferred destinations of tourists could be constructed according to the continual search for novelty (Urry, 1990). Our research is concerned with tourism on the Malaysian Peninsula which is growing rapidly. The nature of tourism of the Malaysian Peninsula is not the same as in Sarawak which is largely dependent upon CAN (Culture, Adventure

and Nature). On the Malaysian Peninsula, the main attraction is the combination between traditional and modern cultures which are marketed in the developing tourist industry in the forms of the multicultural slogan: '*Malaysia truly Asia*' and advanced technologies (like the *Petronas Twin Towers*). Musa (2000) notes that apart from the promotion of the cultural aspects of various ethnic groups in Malaysia, the restoration of historical sites in Kuala Lumpur, Penang and Malacca as well as the recent construction of the *Petronas Twin Towers*, the Shah Alam Mosque, Sunway Pyramid, and the Kuala Lumpur City Centre shopping complex have been promoted as tourist destinations.

Cultural Tourism

As discussed in the 'Introduction', the attraction of ethnic tourism for tourists is often based on a conceptualisation of the 'Other'. Third World countries may see an opportunity to exploit this Western fascination with the 'Other' by developing ethnic tourism as a means to generate economic growth. Usually, governments play a major role in determining which groups can be 'sold' to tourists as ethnic groups. Wood states that 'the material sources to reconstruct ritual traditions for tourist consumption' has become one of the main factors in the Chinese government's selection of appropriate areas for international tourism (1997:11). In the case of Indonesia, the state may pursue contradictory strategies due to conflicting interests. On the one hand, in order to unify people of different cultures and backgrounds, the state imposes the nationalist project by presenting the idea of 'unity in diversity', which on the other the uniqueness of ethnic groups can in fact be sold for tourism so that the reconstruction and preservation of ethnic group identity is important. As Kipp argues,

Indonesia's policies on culture and ethnicity must be seen in terms of these contradictory demands to minimize the destabilizing potential of ethnicity, and also to use traditional cultures for economic and integrative ends (1993:105).

Kipp points out the policy of the New Order Government to create 'a single cultural type for each province' (1993:112). The regionalisation of culture at the provincial level is exemplified in the design and establishment of *Taman Mini Indonesia Indah* (Beautiful Indonesia in miniature park). In line with this policy, Dayak material culture is used to

represent East Kalimantan even though the Dayak are a minority of the population. As Gerke notes Dayak are less than ten per cent of the total population (1997:182)³².

As we have seen, promoting ethnic tourism in Indonesia sometimes comes into conflict with other interests of the state – including development and nationalism. On the Malaysian Peninsula, it seems that ethnic tourism does not follow Smith's argument because it offers a combination of three big civilizations, the Malay, Chinese and Indian. The promotion is also nothing like the notion of the 'Other' because this offers a combination between the traditional and modern aspects of those ethnic groups.

The development of tourism can also be linked to other developments. Kahn (1997) gives an example of the development of a particular street in Georgetown, Malaysia, which has less to do with the tourism industry or the encounter between the West and the East, and more to do with economic, political and cultural developments in Malaysia. In this case, the state government's efforts to conserve important heritage sites were directly linked to the government's intention to show the international community that Malaysia was a developed and attractive country. In the context of Malaysia's economic development, this image was important in terms of attracting professional and skilled labour (Kahn, 1997).

Ethnic tourism, as mentioned previously, is often a manifestation of power relations in which those in power describe the inferior as 'unique' or 'colourful'. The interest of Westerners in experiencing exotic tribal society may reflect the feelings of superiority of the tourists in ways reminiscent of power relations in the colonial period. Perhaps, in the case of ethnic and cultural tourism, tourist enterprises in the Third World cannot be separated from colonial representations. However, we should not ignore the extent to which people of the Third World themselves participate in such constructions and the accompanying power differential. As Van den Berghe argues (1994), middlemen (including local elites) offer a meeting point between tourists and *tournee*. Hence, the relationship between tourist and *tournee* is not limited to an encounter between a Western tourist and an indigenous *tournee*, but it is in fact mediated by agents of the tourist industry who come from local elites. Ethnic tourism typically involves tourist, *tournee*, nation state agencies, and individual agents. The notion of 'tradition' invoked by the agents within the tourist industry

³² Gerke (1997) reports that there is no information on the exact number of Dayak but Loros (1989) estimates the Dayak population at four per cent and Rousseau (1990) gives a somewhat higher estimate.

may be little more than a contemporary reconstruction of cultural practices to meet market demand or the tourists' needs. Kahn (1993) as well as Handler and Linnekin 1984 argues that those aspects which seem to be traditional are often modern responses to an imagined past. The relations established by tourism, therefore, also include 'modern' people of the Third World who actively contribute to the construction of 'tradition' as well as those domestic tourists who expect to gaze on 'exotic tribes'.

As mentioned previously, on the Malaysian Peninsula, the promotion of the uniqueness of ethnic groups does not always only show the traditional aspects, but also is combined with the modern aspects of their lives. This is a slightly different case from Sarawak which is partly promoted as having the uniqueness of the exotic Dayak. Peninsular Malaysia tends to show a combination of traditionalism and modernity. Modern life can be identified in many forms, including modern life style, whilst traditionalism can be seen through traditional art performances and traditional clothes.

In a similar vein, Musa highlights the tourism products in Malaysia. He notes that the different cultural aspects of different ethnic groups, in terms of festivals, religious events, variety of architecture, choice of cuisine and lifestyles have been taken as the main attractions for international tourists to come to Malaysia (2000:145).

Multicultural Society as a Quaint attraction for Tourists

Three main civilizations: Malay, Chinese and Indian

Apart from the Malays, the Malaysian Peninsula constitutes other ethnic groups, especially Chinese and Indian who have been residing in the area for centuries. Of course, the dominant ethnic group in Malaysia is the Malay. In 1991 the Malays consisted of 58.3 per cent of Peninsular Malaysia's population, while the Chinese were about 29.4 per cent and Indians (including those of Pakistani, Bangladeshi and Sri Lankan origin) were around 9.5 per cent (Andaya and Andaya, 2001). It is further noted that the Malays usually worked in the government services, army and police force though now they have started to occupy many different sectors. The proportion of ethnic groups has changed, though there have been no dramatic changes. Recently, Musa (2000) reported that Malaysia is a multi racial country, consisting of 59.0 per cent Malay and other indigenous people, 32.1 per cent of

Chinese, 8.2 per cent of Indians and 0.7 per cent of other groups (2000:144)³³. The Malays have remained the majority among the ethnic groups in Malaysia.

The Malays, being the majority on the Peninsula, have largely engaged in government offices. They in fact have dominated those jobs (Andaya and Andaya, 2001). They reside both in the urban and rural areas. The Malay is defined as a Muslim, meaning being Malay is being Muslim (Andaya and Andaya, 2001)³⁴.

The Chinese have been residing in the Malaysian Peninsula since the mid nineteenth century when migration of Chinese occurred to fulfil the needs of the colonial period. Today Chinese are mainly the descendants of that generation. Andaya and Andaya (2001), for instance, pinpoint that Chinese are often associated with urban dwellers, but there are some Chinese who reside in the rural areas. Chinese have engaged in business and professional jobs. The connection between Chinese and business is not a new phenomenon, since this has occurred in many countries, including Indonesia³⁵. However, the Chinese have a rich material culture.

Similarly to the Chinese, the Indians are mostly the descendants of migrants who migrated to Malaysia during mid nineteenth century to work in the colonial economy (Andaya and Andaya, 2001:4). Indians had been working in the rubber estates on the Malaysian Peninsula. Today, many Indians reside in cities, like Kuala Lumpur. A number of young Indians have also received higher education and work in the bureaucracy and professions, and in the railways (Andaya and Andaya, 2001), but many Indians remain working in non formal jobs. The closure of plantations over the last 30 years has brought about the movement of the poor and unskilled Indians to urban areas (Andaya and Andaya, 2001). Based on our observations, in Kuala Lumpur we could easily find Indians working as taxi drivers, in cleaning services, and as waiters. In the Merdeka Square shopping Mall, we could also find a large number of Indians. A theatre that shows Indian movies, is also located in this Mall. Even though the Indians are not the majority of the Malaysian Peninsula population, their existence has been significant in relation to tourism particularly their cultures which have been widely promoted as part of the Malaysian culture.

³³ Citing from Information Malaysia (1998). *Year Book*. Berita Publishing Sdn.Bhd. Malaysia. 1998.

³⁴ Our interview with many Malaysians are also supported this notion in which Malays must be Muslim. If people identified as Malays, convert to other religions, such as Christianity, they will have no facilities which are offered to Malays and *bumiputera* (son of soil).

³⁵ It has been widely argued that in Indonesia only a few people have power in economic matters (Young, 1990; McIntyre, 1990: etc.) and patronage is widespread, involving the ruling group, bureaucrats and businessmen, especially Chinese (Budiman, 1990; MacIntyre, 1990).

The selection of promoting the Malay, Chinese, and Indian cultures through the theme of 'Malaysia Truly Asia' seems to be related to the existence of those ethnic groups on the Malaysian Peninsula themselves. In other words, they are the main ethnic groups in the area.

Unlike the Malaysian Peninsula, Sarawak has not focused on the celebration too much because it has its own advantages by having ecotourism or natural beauty and having the cultural uniqueness of the Dayak people, especially the Iban and Bidayuh. In Sarawak, it seems that it applies one of the drivers of international tourism which is the desire to experience the exotic and pristine culture of particular ethnic groups. Such purity and originality is problematic given the dynamics of cultural construction and reconstruction, but this notion is often promoted for the sake of tourist industry. Hall argues that the exotic and untouched ethnic other is a Western fantasy.

The idea that these are 'closed' places – ethnically pure, culturally traditional, undisturbed until yesterday by the ruptures of modernity – is a Western fantasy about 'otherness': a 'colonial fantasy' maintained about the periphery by 'the West, which tends to its native 'pure' and its exotic places 'untouched'. Nevertheless, the evidence suggests that globalization is impacting everywhere, including the West, and the 'periphery' is experiencing its pluralizing impact too, though at a slower, more uneven pace (1992:305).

The way in which ethnicity is marketed is not only reflective of the Western hunger for the consumption of otherness, but also of the desires of the host government. In Sarawak, there can be seen a process of packaging cultures of ethnic groups, especially the Dayak group, for tourist purposes. The tourist agencies promote a particular range of cultural and material culture depicted as uniquely and authentically the property of legitimated ethnic group.

Apart from the promotion of the cultural aspects of the three ethnic groups, tourism has been seen as a way to establish unity in Malaysia, especially after the racial riots in 1969 (Musa, 2000:145). In this case, tourism is seen as a starting point to promote mutual and better understanding of the multi ethnic society because people will know and understand other cultures and life styles (Musa, 2000:145). Since 1980s, the greater participation of native Malays has been supported by the government (Musa, 2000). Among a few aspects of ethnic lives selected, are:

Celebrating religious rituals

Malaysian Tourism has initiated the celebration of religious rituals open to public audiences. Musa (2000) points out that the products for tourism in Malaysia includes diverse religious events, ranging through Islamic, Hindu, and Confucian festivals. Islamic representations can be seen in many different elements, either in the celebration itself or in the mosque. For instance, after a month of fasting during Ramadhan, the Muslims will celebrate Eid Ul Fitr (*Idul Fitri*). On this occasion, there is an open day during which visitors can enjoy meals and artistic performances. Tour operators are invited to bring their quests to join the celebrations. Often, this kind of celebration is attended by well known politicians, including the leaders of UMNO³⁶. We can also find post cards showing religious elements, including the mosques of different places on the Malaysian Peninsula, including Jamek of Kuala Lumpur, Ubudiah of Kuala Kangsar – Perak, Ehsanniah Iskandariah of Padang Rengas – Perak, Zahir of Alor Star – Kedah, and Jamek Sultan Ibrahim of Johore (see Plates 4, 5, 6, and 7).

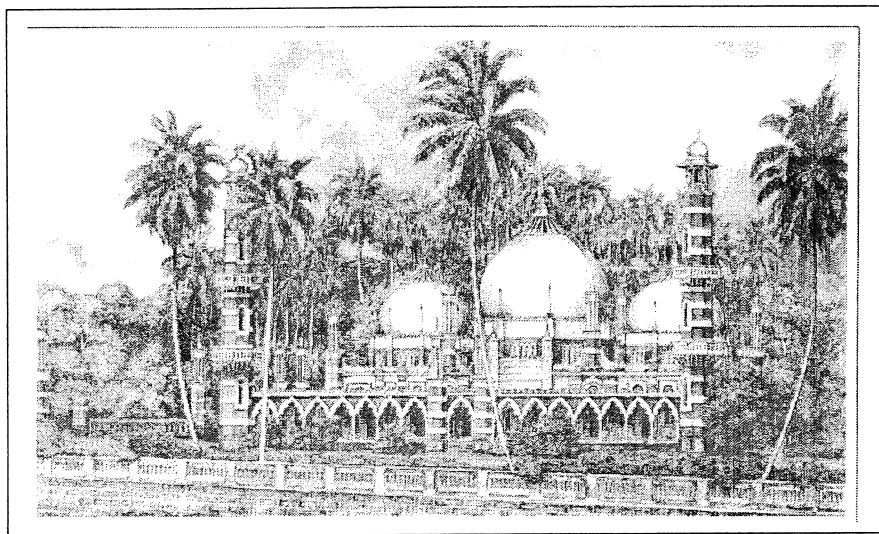


Plate 4

³⁶ Based on interviews in Kuala Lumpur.

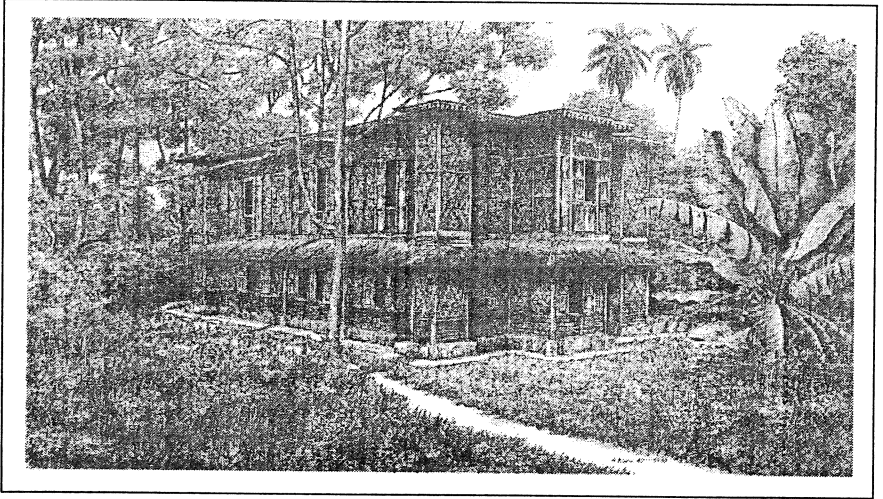


Plate 5

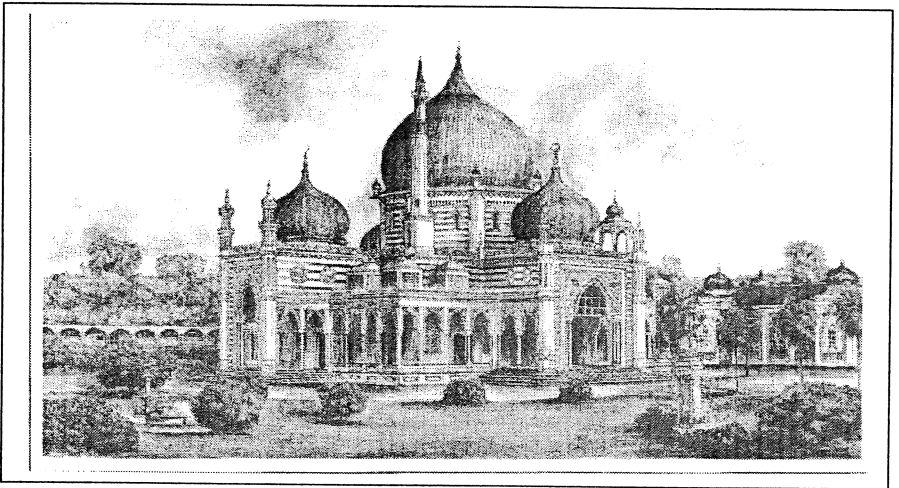


Plate 6

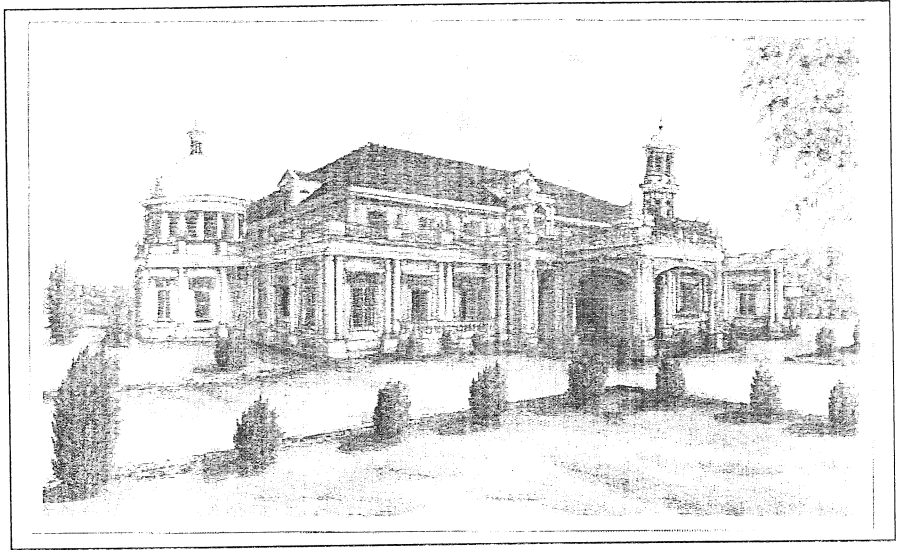


Plate 7

The mosques of Malaysia are promoted to attract tourists. In Kuala Lumpur, the Jamek Mosque which is located in the middle of the capital city, is being promoted in many different ways, including tourist brochures. In *Passport to Kuala Lumpur 2001-2002*, for instance, the Jamek Mosque is promoted as a part of a historic trail.

Sited at the confluence of the Gombak and Klang rivers, Masjid Jamek was built in 1909 and is the city's oldest mosque. Designed by government architect A.B. Hubbock, it incorporates North Indian Muslim elements in its design. Its main dome is flanked by two smaller domes together with cupolas and minarets topping the brick walls and arched colonnades (2001-2002: 69)

Based on our own experience in visiting the Jamek Mosque, we saw something very interesting as woman entering a mosque should wear a veil (*kerudung*). Here the mosque attendants supply many different colours of veils. Entering the gate of the Jamek Mosque, one will see a small building on the left hand side. In this building, there are a few people who are in charge of distributing veils and sandals for visitors. During our visit we saw many western women asked to wear veils. This phenomenon is not new in the world of

tourism. In Bali, for instance, if tourists intend to enter a temple they should wear a *selendang* tied around their waists. Women who are menstruating can not enter the temple. The notion of respecting religious matters is applicable here, but apart from this notion it is also a strategy to experience the differences or uniqueness. There were tourists who visited the Jamek to enjoy its beauty, since it is beautifully constructed of reddish materials and surrounded by many different trees, including palm trees. Behind the Mosque, one can see a river. People often take photographs here from any different angles to show the different aspects.

Apart from the Jamek of Kuala Lumpur, we can also observe another mosque in the Putrajaya area³⁷, the Putra Mosque. If we look at the promotion in the brochures (including *Passport to Kuala Lumpur 2001-2002*; *Malaysian Tourist Pages 2002/2003*), the Putra Mosque is an important part of the Putrajaya promotion.

Facing the scenic Putrajaya Lake, the desert pink Putra Mosque inspired by Persian architecture of the Safavid period has three main function areas which are the Prayer Hall, Sahn or courtyard and learning facilities. Twelve columns in the Prayer Hall support the main dome that measures 36m in diameter. The mimbar (pulpit) and mehrab (niche denoting the direction of Mecca) are adorned with khat (Islamic calligraphy). The Sahn or paved courtyard contains several decorative water features and is dominated by a 116m high minaret divided into five tiers to represent the Five Pillars of Islam. A manuscript room, library, auditorium and seminar rooms comprise the learning facilities on the basement floors. The Putra Mosque can accommodate a total of 15,000 people at any one time (Passport to Kuala Lumpur 2001-2002: 36).

Based on our observations, tourists are visiting Putrajaya. Apart from the Perdana Putra, which is the Prime Minister's Office Complex, visitors tend to head for the Putra Mosque. Besides, the Putra Mosque is open to people while the Perdana Putra is restricted to those who work there or have a permit to enter the building. Visitors do not only enjoy the beauty of the design of the Mosque, but also many pray.

³⁷ Putrajaya is the new Federal government administrative Centre of Malaysia. Named in honour of Malaysia's first Prime Minister, the late Tunku Abdul Rahman Putra Al-Haj, Putrajaya is an oil palm plantation transformed into a beautiful and meticulously planned city. Covering 4931 ha, the city emphasizes harmony with nature and intensive use of information technology and is scheduled for completion by 2010. Situated just 25 km south of the capital city and 20 km from the Kuala Lumpur International Airport, Putrajaya is easily accessible via a number of highways and is fast becoming a major tourist attraction (*Passport to Kuala Lumpur 2001-2002*: 35).

Apart from mosques, many places for religious purposes are also being promoted. For instance, the Batu Caves in which a temple for the Hindus is located. The Batu Caves themselves as well as the temple are also promoted within the scheme of tourism.

During the annual Thaipusam festival, thousands of kavadi carrying devotees climb 272 steps up to the main cavern of the Batu Caves to pay homage to Lord Subramaniam. The limestone walls, overgrown with ferns, loom 20m high with rays of light piercing from the gaps above. Another cavern, the 'Art Gallery', contains colourful images from Hindu mythology. In the temple grounds, monkeys roam freely around the souvenir stalls (Passport to Kuala Lumpur 2001-2002: 110-111).

The Chinese temples are promoted as well. In Kuala Lumpur, for instance, we can find many Chinese temples like Chan See Shu Yuen Temple, Kwang Siu Temple, and Thean Hou Temple. Chan See Shu Yuen Temple is a Buddhist temple which was built in 1906. The location of this temple is at the southern end of Petaling Street. 'Terracotta figurines of Chinese mythology adorn the eaves of its roof. In the main hall, images of deities and paintings of fabled animals add an air of mysticism' (*Passport to Kuala Lumpur 2001-2002*: 101). *Imlek*, the Chinese New Year celebration has also been 'sold' for international tourism, including the selling of Chinese cultural icons to celebrate this event.

The sites of attraction in Kuala Lumpur and its surroundings seem to be based upon various sources, including religious matters. Based on interviews with an official from the Tourism Office, it is clear that Malaysia has promoted tourism on the basis of its religious elements. The promotion of tourism is usually on the basis of uniqueness. In the case of the Malaysian Peninsula, it seems that the uniqueness is in its ability to combine many aspects, both traditional and modern. Certain religious elements are often considered to be part of traditionalism due to their continuity from the past, while certain aspects can be developed due to modern responses. Additionally, *Malaysia Truly Asia* is also symbolized within the promotion of different religious festivities which are often affiliated with certain ethnic groups. For instance, Islam is associated with the Malays, while Hinduism is allied with Indians and Sri Lankans and Buddhism and Confucianism are associated with the Chinese.

The response to the promotion of religious elements vary. However, based on our interviews, they mostly are in agreement or have no objection the issue. A Hindu adherent of Sri

Lankan decent, told us that the tourists do not disturb the religious ceremony if they visit the Batu Caves. He further told us that the visitors could not enter the particular area for praying so that the Hindu adherents would not get disturbed when they pray. The location of the Batu Caves is quite unique because it is located on a hill where people must climb 272 steps. It is only about 30 minutes by car from Kuala Lumpur.

A few people, including a scholar from UKM told us that in order to boost tourism Malaysia sells everything, ranging from sophisticated buildings, handcrafts, traditional cultures to religious rituals. Some people who are pessimistic argue that Malaysia sells everything because it is not unique like Bali. In reality, Malaysia is the place where international tourism is in the highest position in comparison with neighbouring countries. Apart from religious rituals, architecture is a form of tourist promotion as well.

Architecture and the Representation of cultural Identity

Architecture is an example of a representation of culture. In Indonesia, for instance, the Indonesian government has suggested that new government buildings, hotels and other buildings should utilize aspects of traditional architecture in order to attract tourists. In Bali, West Sumatra, and other places in Indonesia, for instance, there are many government offices and hotels which utilize traditional designs, especially on their roofs and walls. Bali is the pioneer here and has experienced a degree of success. In East Kalimantan, the local government encourages the use of traditional Dayak architecture. The use of Dayak architectural motifs and designs in government offices is seen as a way of encouraging a wider use of Dayak material culture. It is also thought to be attractive to tourists (Maunati, 2000). This authentic decoration is a trend. Kahn (1997) comments on Georgetown in regard to the use of traditional architecture

It seems that Kahn's argument is reasonable because the promotion of traditional and modern architectures not only works for development of tourism, but has to do with many different purposes, including to show the economic achievement of Malaysia, the pride of having symbols of modernity and sophisticated technologies, including the Petronas Twin Towers and the Kuala Lumpur International Airport. At the moment, the Petronas Twin Towers are the world's tallest building, soaring to a dizzying height of 452 meters (*Malaysia Tourist Pages 2002/2003:21*).

The above has also affected the creation of identity in which the modern or even sophisticated elements of cultures as well as traditional cultures can be incorporated and selected into Malaysian cultural identity. It is widely argued that cultural identity is constructed (King, 1982; Vickers, 1989; Hall, 1992; Eriksen, 1993; Kipp, 1993; Kahn, 1993; Kahn, 1995; Picard, 1997; and Wood, 1998). The idea of cultural identity as constructed is obviously connected to a related set of beliefs around the concept of culture. In particular, as Kahn (1995) and others argue, culture is less organic and bounded than has often been claimed. Culture is therefore best seen as the product of earlier cultural processes and as open to reinterpretation and new ideas as well as the shedding of old components. It is in relation to this conceptualisation of culture, that Kahn argues cultural identity is equally constructed and contextual. Tourist images can also become part of cultural identity construction. Picard's work (1997) which describes the involvement of Dutch colonial officials, early Balinese intellectuals and Indonesian government officials in the construction of an 'authorised' view of Balinese identity seems to support the idea. Picard argues that contemporary Balinese identity is a construction which draws on colonial, Indonesian and tourist images. It is therefore not surprising if Malaysia is also able to make use of sophisticated architecture in its national identity.

Apart from the above, Islamic architectures can be seen through mosques across the Malaysian Peninsula. In Syah Alam, the capital city of Selangor, as well as in Putrajaya, for instance, we can see the beautifully decorated mosques which people visit for their beauty (see Plate 8 for Putra Mosque). As mentioned previously, Putrajaya, as a newly established government office compound, is also a place of interest in which every building has its uniqueness. Apart from the mosque, we can also see a wonderful building for the Prime Minister's Office (see Plate 9). It seems that the Malaysian Peninsula, especially Kuala Lumpur and its surroundings portray on Islamic identity. In this case, the Islamic representation works together with the impression of modernity. This Islamic identity is combined with other cultural aspects taken from Chinese and Indian cultures. This works side by side with the promotion of *Malaysia Truly Asia*.

Language, religion, and customs are often chosen as elements of cultural identity. Picard (1997), for instance, mentions that religion, customs, and art/culture are important elements in the making of Balinese identity. Islam is an important element for the identity of a Muslim society. Of course, people can argue that elements of identity are supposed to uniquely belong to certain ethnic groups only. There are some grey areas where many groups can identify similar elements in their identities. However, one group may select several elements which in turn could represent its uniqueness.

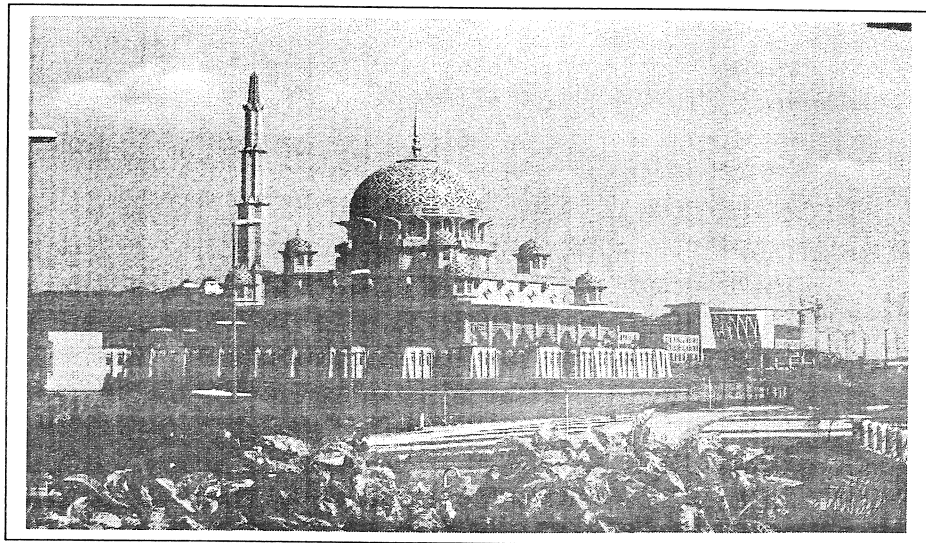


Plate 8

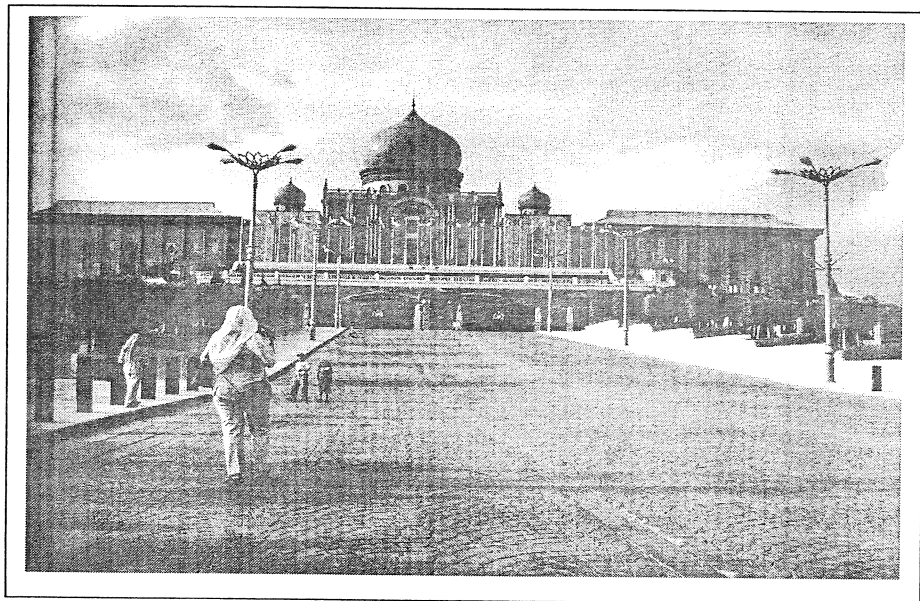


Plate 9

The Malaysian Tourism Centre (MTC), known as MATIC (*Kompleks Penerangan Pelancongan Malaysia*) itself is placed in a historical building and has become an important centre for the developing of cultural arts in Kuala Lumpur. This building was constructed during the colonial period, in 1935. Previously, it used to be Encik Eu Tong Sen's family house, accommodation for British soldiers, and the Japanese military head quarters to mention a few. It was only in 1988 that the Ministry of Culture, Arts and Tourism took over this building (*Malaysia Tourism Centre*). The objectives of MTC include: for it to be 'One-Stop-Centre', to assist foreign and domestic tourists in planning their trips and informing them of places of interest; to introduce and provide information on Malaysian cultures and arts through performances and other activities; to facilitate and provide an Auditorium and studio for training people (including artists, actors, performers, dancers, etc.); and to assist the tourist industry in terms of information and explanation (*Malaysia Tourism Centre*).

Apart from Kuala Lumpur and its surroundings, based on our observations and interviews in Malacca, we could also find certain architecture that is being promoted for tourism. Entering the heart of the city of Malacca, we could find traditional Chinese temples and housing. A traditional *baba-nyonya* restaurant³⁸, designed using Chinese architecture, is a place for tourists to enjoy their lunch if they use a package tour.

In addition to the Chinese architecture, Malacca has many places of interest to show its uniqueness. Historical sites of Malacca are very attractive because it was colonized by the Portuguese, the Dutch as well as the British just before independence in 1957 (*Malaysia Tourist Pages 2002/2003*). For instance, visitors can go to A-Famosa, a part of a fortress, located on a hilly site near the Malacca beach. It was built by the Portuguese in 1511, but it was partly destroyed by the Dutch in 1641. The Dutch restored it, but the British bombed it. Now, it has not been restored to become the same as in the past. In Malacca, we can also find another interesting place like the Malacca Museum, the Stadthuys which was built by the Dutch, with Dutch architecture. In front of it, we can get different types of souvenirs, including T-shirts of decorated cultural icons, postcards, and so forth. Visitors can also ride the Trishaw, once a popular form of transportation there. The Trishaw is nicely decorated with plastic flowers (see Plate 10).

³⁸ *Baba-Nyonya* originated from the intermarriage of early Chinese settlers and Malay women. It is known as a mixture of Chinese and Malay cultures.

The combination between the colonial heritages and the Chinese cultures are clearly found in Malacca. The restoration of historical sites in Malacca has been carried out to make those places tourist destinations (Musa, 2000). In order to understand the promotion of tourism in Malacca, we joined a day tour using a tour guide. Malacca has many different sites to offer for tourism, historical buildings and Chinese architecture and cultures. Chinese cultures and architecture are key elements in promoting tourism in Malacca. Malacca, being a transit city, has become the place for a large number of Chinese (see the paper by Rucianawati for details on the history of Malacca). Malacca has been the location of a port where ships and merchants from China, India, Arabia and South America met. The Colours of Chinese cultures and architecture are apparent in the city of Malacca. Entering the heart of the city, we can find temples where people sell Chinese souvenirs, including pendants and necklaces of jade. We can also enjoy the beautifully decorated Confucian temple (*klenteng*) and an old housing complex in Chinatown.

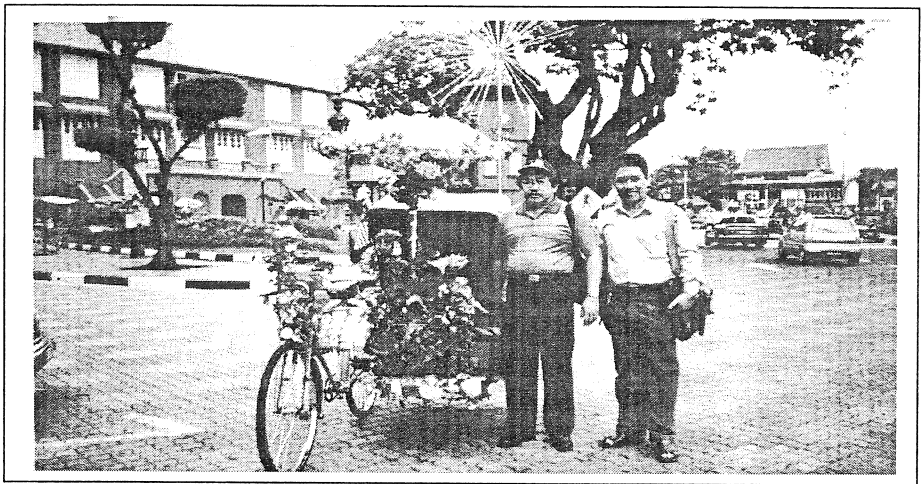


Plate 10

Towards the Commodification of Culture

The need to 'consume' indigenous people and their cultures seems to be a growing trend in the tourist industry. This inevitably leads to a commodification of culture along with

the tourism services that market cultural performances, architecture, and rituals. Here, it seems that the link between tradition and modernity is transposed into a commercial relationship. In MacCannell's words: 'the modernisation of work relations, history and nature detaches these from their traditional roots and transforms them into cultural productions and experiences' (1976:91).

The commodification of culture due to the demands of the tourist industry has taken place in a large number of tourist destinations. By commodification, I mean the process of packaging and selling cultural objects, performances and life-styles of a people. It involves ascribing a monetary value to aspects of people's lives which formerly had a value independent of the tourist market. Greenwood, who studied Fuenterrabia, Guipuzcoa, in the Spanish Basque country, focuses on 'the promotion of 'local colour' as a part of tourism merchandising' (1977:130). He describes the commodification of the *Alarde*, 'Fuenterrabia's *Alarde* is a public ritual *par excellence*. It involves almost all the men, women, and children in the town during the preparations for it and includes a staggering number of them in the actual enactment' (1977:131).

He states that while this ritual '*is a performance for the participants, not a show*' (1977:133) and therefore oriented to the insiders, because the *Alarde* has 'the misfortune of taking place during the tourist season' elements of it have become commodified (1977:143-5). For example, the government's promotion of the *Alarde* in its tourist brochures and calendars means that it has become a focus for tourists visiting the area. The swell in the number of tourists wanting to view the performance means that the town council has decided that the *Alarde* should be performed twice in order that everyone can see it. Consequently: 'in service of simple pecuniary motives, it defined the *Alarde* as a *public show to be performed for outsiders* who, because of their economic importance in the town, had the *right* to see it' (Greenwood, 1977:135. Emphasis in the original).

Picard describes a similar process in the enactment of the welcoming dance, the *Panyembrama* in Bali:

... the fate of the short group dance which opens every performance of 'Legong Dance' - whether destined for tourists or for the Balinese - is revealing. It was originally a temple dance, called the Pendet, performed by dancers presenting welcoming offerings of flowers, food, and incense to the visiting gods installed on their shrines. During the 1950s, it became the rule to greet

President Sukarno and important state guests with a large-scale Pendet. This custom was then taken up by the management of the Bali Beach Hotel, which decided to open each 'Legong Dance' with a Pendet, as a welcome dance for their guests. This caused great distress to the Balinese religious authorities, shocked that the tourists were being treated in the same way as the gods, and worried about the desecration of ritual dance. Thus, in the late 1960s, they ordered the composition of a new dance inspired by the Pendet from a choreographer of the Conservatory of Music. Entitled Panyembrama (literally 'that which is offered to the guests') or else Tari Selamat Datang ('welcome dance'), this new creation from then on replaced the Pendet as a curtain raiser to the tourist performances. Later on, this tourist version of a temple dance was brought back to the temple, as dancers who had learned the Panyembrama at the Conservatory began to perform it instead of the Pendet during temple festivals (1990:52).

There have been a large number of cases of cultural commodification on the Malaysian Peninsula. It is a global trend in relation to the tourist industry. The notion of *Malaysia Truly Asia* has brought about this cultural commodification processes of Malay, Chinese and Indian cultures.

Architecture is another example here. Buildings utilising aspects of traditional architecture in order to attract tourists is a further example of the commodification of culture. The so called authentic decoration is a trend. Kahn finds a similar case in Georgetown where traditional architecture is found (1997). In East Kalimantan, the local government encourages the use of traditional Dayak architecture.

The use of Islamic ornaments means that Islam is important as part of the nation state identity, in addition to the 'authentic' Malay, Chinese, and Indian cultures. Authenticity is often the most significant aspect of ethnic tourism. Yet authenticity is not fixed; it may change, as the traditional culture itself is subject to redefinition or reconstruction. Some elements of authenticity may have disappeared by the time tourism prompts their reintroduction for tourist consumption. Citing Redfoot (1984), Wood points out: 'Redfoot argues that authenticity – as well as its widely perceived opposite, inauthenticity – does not inhere in the touristic experience as such, but rather is a variable that depends on the expectations and goals of the tourist' (1993:59).

For this reason it is better to consider authenticity as a socially constructed concept, whose criteria vary depending on the perspective of the tourist or even the host. As Wood points out: 'the same applies to the tourist hosts. Authenticity for them must be judged through

their eyes, and the evidence suggests that 'invented' or reshaped 'tradition' may acquire authenticity quite quickly' (1993:59).

As has been the case in other tourist destinations, such as Bali, Tana Toraja (Volkman, 1990), the Spanish Basque country (Greenwood, 1977) and San Cristobel, Mexico (Van den Berghe, 1994) the commodification of culture is a central element of tourism on the Malaysian Peninsula.

The commodification of culture particularly characterises ethnic and cultural tourism, partly because it is the culture that is offered as the object of attraction. Van den Berghe argues:

The Fourth World peoples who are attractive to ethnic tourists are often at a disadvantage in 'selling' themselves directly to the tourists, although they may be quick to exploit new economic niches open to them for the 'commoditization' of themselves and their artefacts. Thus they start demanding fees for being photographed, or producing artefacts more or less distantly related to their 'traditional' ones for sale to tourists (1994:13).

The Malay, Chinese and Indian cultures have become the target of tourism in Peninsular Malaysia with the slogan of *Malaysia Truly Asia*. People can easily find 'Malay, Chinese, Indian artefacts' portrayed in many different types of products, ranging from T-shirts and handicrafts like in the Kuala Lumpur craft market, handicraft centre, and some souvenir shops.

The central debate in much anthropological writing is whether the transformation of culture destroys the essence of culture and erodes cultural identity. Controversy surrounding the need for cultural preservation in Bali, for instance, has been around for many years. Those who argue, like Picard (1990) that Balinese culture has not been ruined by the rapid growth of the tourist industry, do so on the basis that there is nothing static or fixed in the culture. Likewise, Kahn notes Greenblatt's³⁹ conclusion that Balinese culture was in fact preserved through tourism and 'the remarkable adaptive power of the local community' (Kahn, 1995:80). Moreover, Friedman (1990) has argued that the impact of the global

³⁹ Greenblatt, Stephen (1991).

market through the commodification of culture has not resulted in homogeneity but rather it has created and recreated identity. For instance, he provides an example of the effect of commodification on Ainu identity and culture, in which 'the Ainu produce traditional goods in order to create themselves' (1990:323).

According to Appadurai (1986), 'commodities represent complex social forms and distributions of knowledge' (1986:41). In fact, it is not merely the price but also the 'authenticity' of the commodity that is often negotiated through tourism (Appadurai, 1986:44).

For some groups (such as the local people), the consumption of cultural commodities (or souvenirs) can mean the expansion of the market. In other words, it can create the opportunity to establish such enterprises. However, it may be that not everybody has the same opportunity, depending on the ability of individuals to see the opportunity and take advantage of it. Van den Berghe (1994) states that the businessmen who are able to see the opportunities of a tourist industry are also the ones who have the capital. The government agencies have played important roles in this matter. To take an example, we could see at the handcraft centre in Kuala Lumpur that various Malaysian handcrafts made in several states within Malaysia were traded.

It is evident that there are many forces at work in the process of commodification of culture. As mentioned previously, traditional cultures of the three main ethnic groups have been the most important aspects in the developing of a tourism industry on the Malaysian Peninsula. Some people believe that tourism will destroy traditional cultures of the host, but others oppose this argument believing that culture is always adaptive and innovative.

In Peninsular Malaysia, based upon interviews with several Malays, tourism that has been using culture an attraction for tourism does not diminish Malay culture. In an interview with a Malaysian tour driver we found that he believed that Malay cultures are being promoted widely due to tourism. The traditional Malay cultures, which had been neglected previously, have been dug up for the promotion of Malaysian tourism to fit within the context of *Malaysia Truly Asia*.

The Tourist agencies have promoted Indian, Chinese and Malay cultures, especially on the Malaysian Peninsula. In an interview with a staff member from *Tourism Malaysia*, we were

told that Malaysia would have a big festival to which more than 44 TV channels worldwide would be invited. In this event, there will be many traditional dances and other types of arts performed to show the richness of Malaysian cultures to the world. The venue for this event will be the Merdeka Square. The innovative movement of this to some Malays has given the feeling of pride because their cultures are being respected and promoted. However, there is also a negative view coming from different groups (non Malay) who assume that the government tends to give priority to develop Malay cultures, instead of giving similar treatment to other cultures, including the Chinese and Indian. Compared to 'the selling' of Chinese culture, the Indian culture is 'sold' less. In terms of brochures, we could only find a few that present Indian cultures. However, the Chinese cultures or traditions are promoted widely.

Taman Mini Malaysia dan Asia

Malaysia has constructed the *Taman Mini Malaysia dan Asia*, located in Malacca. Entering the *Taman Mini Malaysia*, the visitor needs to pay RM 10 for adults and RM 5 for children. There could see the Malay traditional houses from many states of Malaysia, including Trengganu, Selangor, Negeri Sembilan, and so forth. We could also find the other ethnic groups represented, including a longhouse of Dayak Iban of Sarawak. Inside this longhouse, one can find a lot of material culture that represents the Dayak. Apart from the above, when we visited this longhouse we were welcomed with the Iban dance performed by two girls and two boys wearing traditional clothes. Visitors were asked to dance with them.

Other Asian traditional houses are also represented in this *Taman Mini*, including a Javanese house to represent Indonesia, and a house to represent the Philippines. It seems that the idea of establishing this *Taman Mini* is similar to the *Taman Mini Indonesia Indah* in Jakarta, but it is in wider context because it shows the ethnic group houses of neighbouring countries as well. The context of *Malaysia Truly Asia*, again, comes up in many different forms, such as in the *Taman Mini Malaysia dan Asia*.

If in the Peninsular Malaysia has *Taman Mini Malaysia dan Asia*, Sarawak has a Cultural Village, representing ethnic groups there. The Sarawak Economic Development Corporation (SEDC) established the Sarawak Cultural Village (SCV) in 1991. The aim of establishing SCV was to have a showcase of Sarawak culture (see Reed and Tarman, 1998). It has been built with traditional dwellings of the main ethnic groups in Sarawak, namely the Iban.

Bidayuh, Punan, Orang Ulu, Melanau, Malay and Chinese. The idea of Sarawak culture has been formed through material cultures of these main ethnic groups of Sarawak. Elsewhere domestic architecture, particularly longhouse architecture, is a marker of Iban, Bidayuh, and Orang Ulu identity. Meanwhile, the tall building is an imitation of the house of a well-known Malay trader (*Bandar Melayu*). The Sarawak Cultural Village has been promoted widely through the travel agencies, tour operators, hotels, and tourist agencies (including Sarawak Tourist Association)⁴⁰. It is often promoted as the ultimate showcase of Sarawak Culture where visitors can 'see' Sarawak culture in its entirety, without the need to go into the interior or to any other tourist stopping places.

Muzeum Negara (National Museum)

Entering the National Museum in Kuala Lumpur, we could see two huge posters depicting *Malaysia Truly Asia*. In these posters, besides pictures of different ethnic groups wearing their traditional clothes, one could find two sentences, *Citrawarna Malaysia* (the colours of Malaysia) and *Karenamu Malaysia* (Because of you Malaysia). As mentioned previously, at every moment and in every event, *Tourism Malaysia* promotes *Malaysia Truly Asia*. The consistency of such promotion is the strength of the tourism in Malaysia. Musa (2000) points out that the Malaysian government has spent a significant amount of money for the promotion of tourism and the provision of infrastructure. Drawing from Hall (1997), and Khalifah and Tahir (1997), in Malaysia, the government has gradually increased its spending on tourism infrastructure, marketing and promotion, from RM 17.2 million in the second Malaysian Plan to RM 966 million in the Seventh Malaysian Plan (Musa, 2000:145).

Several material cultures of the main ethnic groups have been put on display at the Museum: a traditional Indian wedding, a Chinese wedding, the stage for a Malay shadow puppet performance, and a traditional Sarawak dance (*Ngajat Induk*). Apart from this, we could also find a small theatre, showing a film on ethnic groups in Malaysia like in Sarawak and Sabah. Next to this theatre, on the ground floor, we could find the display of a Malay Village (*Kampung Melayu*), Chinatown (*Pekan Cina*), and Indian festival of *Thaipusan*

⁴⁰ Each travel agency does not offer the same price to visit the Sarawak Cultural Village. ranging from RM 60 to RM 80. This includes the entrance fee. lunch. the performance. and return tickets by fan.

celebration, the indigenous people of Sarawak, and an Orang Asli Village (*Kampung Orang Asli*). The above displays are again related to the promotion of Malaysia as being *Truly Asia* because these ethnic groups are representations of their existence in Malaysia. A former Prime Minister of Malaysia, YTM Tunku Abdul Rahman's sentence on the unity of the Malay world is also displayed:

Pada suatu hari kelak dengan ikhtiar dan kuasa Tuhan dapatlah kita menumbuhkan satu bangsa yang semuanya bersatu-padu bersedia memikul segala tanggung jawab terhadap Persekutuan Tanah Melayu (One day with God's blessing we can have one unified nation where all are responsible for a Federation of Malaysia).

Conclusion

Peninsular Malaysia has built the uniqueness of its cultures on two strands, modernism and traditionalism. The government considers that the Malay, Chinese and Indian cultures have traditional elements which are of positive value for tourism. When the government pursues programs to emphasise the main ethnic groups' uniqueness through a commodification of their cultures in the tourist industry, this serves to validate these groups' existing sense of worth. In the past the Malays were often considered as left behind, but today their culture is thought of worth and is being developed through a process of reinventing or reforming of traditional art performances and other forms of cultural exhibition. Along with reforming of the traditional cultures, we could also witness the process of incorporation of modern aspects into the Malaysian identity. As Kahn (1997) points out, the renovation of Georgetown is related to the modern identity of Malaysia. The existence of the Petronas Twin Towers as the tallest building in the world has clearly had an impact on Malaysian pride apart from enticing both domestic and international tourists.

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CONCLUSION

From the foregoing paper, we can understand that if we compare the government policies in the Malay Peninsula (West Malaysia) and Sarawak (East Malaysia) on the tourist industry there are some differences. In Sarawak, for instance, the development of the tourist industry has been focused on cultural tourism and ecotourism while in the Malay Peninsula (*Tanah Semenanjung*) there is a combination of the modernity aspects and traditions. This we can see in the cases of the Petronas Twin Towers, KLIA, and Cyberjaya, Putrajaya, and Central Station.

Putrajaya, Central Station is evidence of how the modernity aspects have been packaged as a commodity in providing the development of the tourist industry in the Malay Peninsula. In addition, as we can see in Kuala Lumpur religious rituals and the traditional dances which belong to certain ethnic groups have been also packaged in the context of '*Malaysia Truly Asia*'.

Here we can see how the Malaysian government has not only strongly encouraged but also motivated the development of the tourist industry in both regions. The government has taken a crucial part in investing and promoting the tourist industry by recently inviting 44 television stations from several countries to promote the cultural festivals in Malaysia. In addition to this it seems also that the Malaysian government consistently applies its policies in developing the tourist industry, based on law enforcement, and security aspects.

By maintaining this favourable situation, the Malaysian government believes that it will be able to attract not only domestic tourist, but also international ones from the Middle East, and China. This is as evidence that the Malaysian government will be able to compete not only at the regional level but also internationally.

By learning of the good experiences of the Malaysian government in developing the tourist industry in Sarawak and the Malay Peninsula, Indonesian government (particularly its Tourism Officess) need to learn more how the Malaysian government consistently applies law enforcement, and security in the region. In addition, efforts to sustain the environment should be given more attention, even though the government strongly supports the development of the tourist industry, because the government consistently applies helpful policies to maintain a sustainable tourist industry, of which the environment is an integral part.

RINGKASAN LAPORAN

PARIWISATA DI TANAH SEMENANJUNG, MALAYSIA: PERPADUAN TRADISIONALISME DAN MODERNISME

I. Pendahuluan

Malaysia salah satu negara ASEAN yang berhasil dalam pengembangan industri pariwisata, bahkan kini Malaysia menempati posisi pertama ditinjau dari banyaknya jumlah kunjungan wisatawan ke negeri tersebut. Perbandingan jumlah kunjungan wisatawan ke beberapa negara ASEAN pada tahun 2000 dapat dilihat sebagai berikut: Jumlah kunjungan wisatawan ke Malaysia sebanyak 10.271.582, Thailand: 9.508.577, Singapura: 7.691.399, Indonesia: 5.064.217, dan Vietnam: 2.150.100 (*Kompas*, 27 Oktober 2001).

Industri pariwisata sering dianggap sebagai “obat” dalam mengatasi persoalan pengangguran dan sekaligus pendorong pertumbuhan ekonomi. Strategi seperti ini tidak hanya berlaku di berbagai negara, termasuk negara-negara di Malaysia, Thailand, Indonesia, dan Pasifik. Industri pariwisata merupakan komponen pembangunan ekonomi di Asia Pasifik sejak 1960an dan sebagai sumber devisa yang penting bagi berbagai negara di kawasan tersebut (lihat Hall, 1994). Sejak tahun 1994, industri pariwisata ditargetkan sebagai sumber devisa kedua setelah minyak dan gas. Pesatnya industri pariwisata merupakan sumber kesempatan kerja di dunia (lihat: Urry, 1990).

Daya tarik kepariwisataan terdiri dari berbagai jenis. Misalnya seorang antropolog, Smith (1977: 2-3) dalam bukunya *‘Hosts and Guests: The Anthropology of Tourism’* membagi lima jenis kepariwisataan, yakni etnik, budaya, sejarah, lingkungan, dan rekreasi. Dalam ilustrasinya Smith melihat bahwa pariwisata etnik dipasarkan dengan bekal daya tarik adat-istiadat tua tapi menarik (*quaint*) dari masyarakat adat dan sering merupakan orang-orang yang eksotik, misalnya Eskimo, Indian San Blas di Panama, dan Toraja di Indonesia. Sementara itu pariwisata budaya meliputi keindahan atau warna lokal, sisa dari lenyapnya gaya hidup yang masih melekat dalam memori dengan model rumah tua, kereta kuda atau bajak sapi, serta kerajinan tangan tanpa mesin. Pariwisata sejarah memaparkan museum yang menekankan pada kejayaan masa lalu, seperti misalnya Roma, Mesir, dan Inca. Pariwisata lingkungan sering merupakan penyokong dari pariwisata etnik. Terakhir, pariwisata rekreasi sering menggabungkan antara pasir, laut dan seks, yang dilengkapi dengan promosi keindahan alam yang pada gilirannya membuat orang ingin

berada disana dengan menikmati pantai, lapangan golf, dan berjemur. Belakangan ini para ahli sering menggambarkan perkembangan jenis pariwisata yang erat kaitannya dengan aktifitas keagamaan, yaitu pariwisata ziarah.

Jenis kepariwisataan terus berkembang dan dinamis dimana tujuan wisata yang digandrungi para wisatawan bisa berubah sesuai dengan pencarian kesenangan baru. Urry (1990), misalnya, menggambarkan keterpurukan daerah pariwisata yang pernah terkenal yaitu Morecambe di Inggris karena perubahan selera pada masyarakat disana. Wisatawan di Inggris dulunya hanya terbatas pada kelas atas, tetapi sekarang telah menjadi bagian tak terpisahkan pada masyarakat kelas bawah sekalipun. Ini tidak berarti bahwa kelas sosial tidak relevan lagi dengan industri pariwisata, tetapi tetap terkait dengan pemilihan tempat dan jenis akomodasi yang berbeda. Urry (1990) menggambarkan bahwa para profesional yang membidangi kepariwisataan berkembang dan mencoba menciptakan obyek baru bagi wisatawan.

Dalam perkembangan jenis-jenis pariwisata, saat ini pariwisata etnik dan budaya mulai berkembang dengan menonjolkan 'keunikan' budaya tradisional. Pariwisata etnik dan budaya yang telah memunculkan daya tarik dari 'keunikan' dan budaya yang dianggap 'otentik' sebagai pengisi kekosongan jiwa masyarakat moderen. Daya tarik utama dari pariwisata etnik dan budaya berdasarkan konsep tentang *the 'Other'* (kelompok lain). Negara berkembang mungkin melihat hal ini sebagai kesempatan untuk menggunakan kekaguman Barat pada *the Other* dengan mengembangkan pariwisata etnik dan budaya sebagai upaya untuk mempertinggi pertumbuhan ekonomi. Pemerintah sering mempunyai peran yang penting dalam penentuan kelompok mana yang bisa 'dijual' pada turis. Wood (1997) misalnya melaporkan dimana pemerintah Cina dalam memilih lokasi yang tepat untuk wisatawan internasional memprioritaskan daerah yang memiliki sumber-sumber material untuk menciptakan kembali tradisi-tradisi ritual sebagai konsumsi wisatawan.

Di Indonesia, pemerintah melakukan strategi yang kontradiktif karena kepentingan yang tidak sama. Di satu pihak, untuk menyatukan masyarakat yang memiliki latar belakang yang berbeda-beda, pemerintah menerapkan proyek nasionalis melalui gagasan '*unity in diversity*'. Di lain pihak keunikan dari kelompok-kelompok etnik dapat dijual untuk konsumsi wisatawan sehingga rekonstruksi dan pemeliharaan kelompok-kelompok etnik sangat diperlukan. Sebagaimana diungkapkan oleh Kipp (1993), kebijakan di Indonesia pada budaya dan etnisitas dapat dilihat dalam kerangka kontradiktif tersebut untuk meminimalkan potensi konflik etnik dan juga untuk menggunakan budaya guna tujuan ekonomi. Kipp (1993) juga melaporkan bahwa pemerintah Orde Baru menciptakan budaya tunggal untuk setiap propinsi. Ini juga terrefleksikan di TMII. Sejalan dengan kebijakan

ini, budaya material Dayak digunakan untuk Kalimantan Timur meskipun masyarakat Dayak adalah kelompok minoritas (lihat Gerke, 1997).

Sebagaimana halnya dengan Indonesia, di Sarawak dapat ditemukan *Sarawak Cultural Village* (Desa Budaya) yang didirikan tahun 1990 oleh pemerintah yang mirip dengan TMII di Jakarta-Indonesia (lihat Winzeler, 1997). Lebih lanjut Winzeler (1997) menggambarkan bahwa di Desa Budaya ada berbagai rumah tradisional komunitas lokal dan budaya materi yang berdasarkan etnisitas yang pada dasarnya bertujuan untuk menarik wisatawan. Senada dengan Indonesia, di Sarawak-Malaysia orang Dayak sebagai komunitas lokal juga dijadikan primadona bagi pariwisata etnik. Misalnya Winzeler (1997) mencatat bahwa tarian tradisional Dayak Bidayuh dimainkan ketika ada lokakarya budaya. Salah satu tarian yang dipertunjukkan adalah *skull dance* dimana narator menginformasikan bahwa tarian tersebut berkaitan dengan upacara *head-hunting* (Winzeler, 1997:203). Zeppel (1993) juga memaparkan pentingnya budaya Dayak Iban pada sektor pariwisata di Sarawak.

Para ahli sosial belum begitu lama menaruh perhatian pada isu kepariwisataan. Smith (1977) misalnya mencatat bahwa hanya pada tahun 1970an perhatian itu mulai diberikan, itupun masih terbatas pada isu tertentu. Appadurai (1995) juga melihat bahwa etnografi yang komplis tentang lokasi turis yang memaparkan konstruksi dan rekonstruksi lokalitas baru saja dimulai.

Studi-studi antropologi mengenai kepariwisataan kebanyakan menyoroti dampak dari industri pariwisata, terutama yang berkaitan dengan pertanyaan bahwa industri pariwisata memberi dampak yang positif atau negatif pada masyarakat lokal atau masyarakat adat. Namun berbagai literatur tentang dampak industri pariwisata, komodifikasi budaya, konsumerisme, dan munculnya pasar global sudah berkembang. Para ahli yang pesimis menganggap industri pariwisata mengakibatkan kerusakan budaya, namun mereka yang optimis beranggapan bahwa perkembangan ekonomi melalui industri pariwisata membuat masyarakat mampu untuk memelihara dan mengadakan revitalisasi budaya. Lebih lanjut, dampak ekonomi dari industri pariwisata juga masih dipersoalkan. Disatu pihak, dominasi elit dan marginalisasi masyarakat lokal yang berakibat pada distribusi kekayaan yang tidak seimbang masih terjadi. Di lain pihak, industri pariwisata memperluas dan menciptakan pekerjaan untuk banyak orang. Para ahli, misalnya Van den Berghe (1994) yang melakukan penelitian di Amerika Selatan beranggapan bahwa industri pariwisata tidak hanya memberikan dampak negatif, tetapi juga memberikan keuntungan tertentu.

Untuk memahami kepariwisataan, tidak cukup hanya membatasi pada dampak

dari industri pariwisata (baik yang positif maupun yang negatif), tapi perlu pula dilihat peran dari agen baik individual maupun kelompok yang ikut berkiprah dalam industri pariwisata. Industri pariwisata, terutama pariwisata etnik dan budaya, juga melibatkan promosi dari keunikan kelompok tertentu baik dari keeksotikannya maupun kekayaan budayanya.

Proses komodifikasi budaya dalam konteks industri pariwisata (terutama pariwisata etnik dan budaya) sering dianggap memberikan dampak negatif yaitu terjadinya penghancuran budaya (lihat misalnya Greenwood, 1977), tetapi Firat (1995), Wood (1993), Adam (1997) dan Picard (1997) lebih memberikan gambaran yang optimis terhadap perkembangan budaya. Misalnya, Firat (1995) dan Adam (1997) menganggap bahwa komodifikasi budaya telah mendorong proses pemeliharaan budaya dengan mempraktekkan dan mempertahankan tradisi-tradisi. Hal senada dikemukakan oleh Picard (1997) bahwa proses pemeliharaan dan revitalisasi budaya Bali terjadi dalam konteks perkembangan pariwisata budaya yang pada gilirannya menimbulkan kebanggaan dan sekaligus keuntungan bagi orang Bali.

Penggunaan aspek kebudayaan tradisional dalam industri pariwisata sebagaimana dijelaskan di atas bukanlah satu-satunya faktor penentu dalam proses perkembangan sektor ini. Arus modernisasi dalam konteks industri pariwisata ikut andil dalam keberhasilannya. Kahn (1997) dalam studinya tentang pariwisata di Georgetown, Malaysia mencatat bahwa aspek-aspek modernitas dipergunakan sebagai daya tarik wisatawan. Dalam hal ini dia memberikan contoh tentang peran dari perbaikan prasarana fisik di wilayah itu yang merefleksikan modernitas Malaysia. Bahkan dia juga menganggap adanya perbaikan prasarana ini juga memiliki implikasi politis dan ekonomis. Ini berarti Malaysia ingin menunjukkan pada dunia tentang keunggulan dan kemodernan mereka.

Dari pemaparan tersebut di atas tampak bahwa tidak hanya kebudayaan tradisional yang memiliki peran dalam pengembangan sektor pariwisata tetapi juga aspek-aspek modernitas.

Kesuksesan Malaysia tersebut bertumpu pada beberapa aspek antara lain, keindahan alam, keanekaragaman budaya tradisional dan modernitas. Ini tidak berarti bahwa setiap negara bagian memiliki daya tarik yang serupa. Misalnya, di Sarawak, Malaysia Timur, keindahan alam dan kekayaan budaya tradisionallah yang menjadi bagian terpenting dari pengembangan industri pariwisata. Sementara itu, keistimewaan pengembangan sektor pariwisata di Tanah Semenanjung dibandingkan dengan negara bagian lainnya di Malaysia adalah karena di daerah ini tidak hanya menampilkan sosok kebudayaan tradisional tetapi mereka mampu memadukan antara kebudayaan tradisional dan modern. Aspek modernitas ini dapat dilihat dengan dibangunnya *Twin Tower* (Menara Kembar), sebagai gedung tertinggi di dunia dengan ketinggian 452 meter.

Pada awalnya, kehadiran *Twin Tower* cukup dilematis karena banyak kalangan mencibir dan menganggap proyek ini adalah ambisi Perdana Menteri Mahathir Muhammad. Akan tetapi sekarang dunia telah mengagumi keberadaan gedung tersebut dan sekarang ia menjadi faktor penentu dalam usaha menarik kedatangan wisatawan. Begitu pula ketika Malaysia membangun bandara baru *Kuala Lumpur International Airport* (KLIA). Setelah bandara itu selesai ia menjadi bandara terbaik di dunia (Kompas, 27 Oktober 2001).

Selain menonjolkan aspek-aspek modernitas, sebagaimana tersebut di atas strategi pengembangan pariwisata juga didasari atas terpeliharanya kebudayaan tradisional dari berbagai kelompok etnik, seperti Melayu, India, dan Cina. Di Malaysia, terutama di Tanah Semenanjung, promosi tentang keanekaragaman budaya itu dikemas dalam sebuah konsep 'multibudaya' sebagaimana dapat dilihat di brosur dan iklan-iklan. Dengan demikian pengembangan sektor pariwisata di Tanah Semenanjung Malaysia ini dapat merefleksikan untuk hidupnya budaya tradisional dan modern secara berdampingan dalam kerangka terbentuknya konsep masyarakat multi budaya. Misalnya, dalam promosi pariwisata ini diharapkan wisatawan tidak perlu berkunjung ke berbagai negara Asia untuk melihat kebudayaan Asia, tetapi cukup berkunjung ke Malaysia.

Penelitian tentang pariwisata di Malaysia sangat penting untuk dilaksanakan karena studi seperti ini akan bermanfaat dalam penambahasan khazanah konsep-konsep dan teori-teori kebudayaan dan sekaligus berguna untuk mencari model-model kebijakan pada sektor pariwisata.

Berdasarkan atas pemaparan tersebut di atas tampak bahwa terdapat isu yang menarik dari keberhasilan pengembangan industri pariwisata di Malaysia. Di satu pihak, Malaysia sering memprioritaskan aspek-aspek modernitas yang tinggi, seperti terbangunnya *Twin Tower* dan *Kuala Lumpur International Airport*. Di lain pihak Malaysia mampu mempertahankan keanekaragaman kebudayaan tradisional di tengah-tengah arus modernisasi yang berkembang pesat. Kedua hal yang tampaknya kontradiktif ini dalam realitasnya, Malaysia mampu mengkombinasikan keduanya sebagai faktor penunjang utama dalam pengembangan industri pariwisata.

Adapun isu-isu yang akan dikaji adalah sebagai berikut: **Pertama**, mengkaji persoalan di sekitar faktor-faktor yang menyebabkan pengembangan jenis pariwisata budaya dan aspek modernitas yang dipromosikan di Tanah Semenanjung. **Kedua**, menganalisis proses 'packaging multibudaya' yang menyajikan budaya tradisional dalam kaitannya dengan ekistensinya di tengah-tengah terjadinya arus modernitas di Malaysia. **Ketiga**, memusatkan kajian pada strategi dan kebijakan pemerintah Malaysia pada

umumnya dan negara-negara bagian di Tanah Semenanjung Malaysia. Terakhir, melihat kaitan antara kebijakan tersebut dengan praktek sehari-hari (*everyday practices*). Dari analisis ini diharapkan penelitian ini akan bermanfaat bagi Indonesia untuk belajar dari kesuksesan Malaysia sebagai upaya memperkuat daya saing Indonesia dalam pengembangan sektor pariwisata ini.

II. Sejarah Pariwisata di Tanah Semenanjung

Sejak dahulu Malaysia cukup dikenal dengan keindahan alam dan budayanya. Oleh karena itu tak mengherankan jika keunggulan yang dimiliki menjadi aset penting dalam dunia pariwisata. Sebagai salah satu negara yang terletak di kawasan tropika, Malaysia memiliki pulau-pulau indah, pantai-pantai dengan pasir putih, dataran yang subur, hutan tropis yang kaya dengan bermacam flora dan fauna serta berbagai kekayaan alam lainnya.

Sebelum pariwisata dikembangkan di Malaysia, devisa negara terutama berasal dari karet, kelapa sawit dan tambang timah. Sektor pariwisata mulai mendapat perhatian dari pemerintah sejak tahun 1970-an. Hal ini berkaitan dengan terjadinya konflik etnis pada tahun 1969. Setelah peristiwa tersebut, muncul kesadaran akan pentingnya integrasi sosial dan budaya yang dapat meredam terjadinya konflik etnis. Pariwisata dipandang sebagai salah satu jalan yang dapat menjembatani perbedaan etnis dan budaya, serta dapat memberikan pemahaman akan perbedaan budaya diantara berbagai kelompok. Keanekaragaman suku bangsa dan budaya memberikan citra warna tersendiri bagi Malaysia dan menjadi potensi besar untuk pengembangan pariwisata.

Kesadaran akan potensi yang dimiliki, mendorong pemerintah untuk menggalakkan sector pariwisata. Usaha untuk mengembangkan sector pariwisata ditunjang juga dengan pembangunan berbagai fasilitas seperti hotel dan restoran, serta pembangunan infrastruktur lain seperti tersedianya air bersih, listrik dan jaringan komunikasi. Hal lain yang tak kalah penting adalah pembangunan sarana transportasi yang memadai seperti jalan-jalan besar dan pembangunan lapangan terbang yang modern. Pemerintah Malaysia mengikutsertakan sector swasta dalam membangun industri pariwisata, bahkan juga memberikan bantuan dana dan berbagai kemudahan. Selain itu pemerintah juga merangkul masyarakat untuk terlibat dalam pengembangan sector pariwisata.

Pembangunan sector pariwisata semakin mendapat perhatian dengan berdirinya Kementerian Kebudayaan dan Pelancongan pada tahun 1987. Pada tahun 1990, bertepatan dengan *ASEAN Visit Year* dan *Malaysia Visit Year*, lembaga ini berubah nama menjadi

Kementerian Kebudayaan, Seni dan Pelancongan. Selain itu terdapat pula lembaga-lembaga lain baik lembaga pemerintah, semi pemerintah maupun swasta yang berperan dalam pengembangan pariwisata, misalnya *Tourism Malaysia Office (TMO)*, *Malaysia Association of Hotels*, *Malaysia Association of Tour & travel* dan sebagainya. Diantara berbagai lembaga pendukung pariwisata tersebut, terjalin komunikasi dan koordinasi yang baik sehingga kegiatan yang dilakukan dapat saling mendukung dan melengkapi satu sama lain.

Pembangunan sector pariwisata di Malaysia mulai menampakkan hasil ketika pariwisata termasuk dalam 5 besar penyumbang devisa negara pada tahun 1990. Sejak itu peranan sector pariwisata terus ditingkatkan, sehingga pada tahun 2002 pariwisata bisa mencapai peringkat kedua penyumbang devisa negara setelah minyak bumi (*Kompas*, 8 Mei 2003). Malaysia terus mengembangkan sektor pariwisata untuk memenuhi ambisinya menjadi negara tujuan wisata kelas dunia. Malaysia mampu memadukan unsur-unsur tradisional dan modern dalam pengembangan pariwisata. Di satu sisi terdapat bangunan-bangunan ultra modern seperti Menara Petronas dan Menara Kuala Lumpur, namun disisi lain bangunan-bangunan tradisional tetap terjaga, seperti yang terlihat pada Benteng A Famosa, Gereja Christ dan Gereja St. Paul di Melaka.

III. Aspek-aspek Sosial Budaya Pariwisata di Tanah Semenanjung

3.1 Masyarakat Multibudaya Sebagai Suatu Yang Unik Untuk Pariwisata

Pariwisata di Malaysia telah berkembang sejak tahun 1970an (lihat Musa, 2000). Dalam perkembangannya, pemerintah telah mendukung dengan mengupayakan infrastruktur, produk yang berkembang dan sebagainya. Dewasa ini dalam *the Seventh Malaysia Plan 1996-2000*, pemerintah Malaysia telah mengembangkan promosi pariwisata secara intensif dengan memusatkan pada produk pembangunan pariwisata, promosi pemasaran partisipasi masyarakat (lihat Hall, 1997). Akhir-akhir ini Malaysia Truly Asia, digambarkan dari ide masyarakat multi budaya, khususnya Melayu, Cina dan kebudayaan India yang secara konsisten menjadi elemen kunci dari promosi pariwisata.

Pariwisata etnik sering ditempatkan pada ide tentang "the Other" yang mana di barat dimaksudkan untuk melihat kebudayaan yang antik dari yang lainnya. Namun demikian, dalam kasus Malaysia dapat dikatakan bahwa promosi pariwisata digambarkan dari masyarakat multibudaya. Kombinasi antara tradisionalisme dan modernitas telah menjadi kunci pengembangan pariwisata di Malaysia. Ini berarti untuk memahami aspek

sosial dan budaya pariwisata kita tidak hanya memahami penjelasan aspek tradisional kebudayaan tetapi juga meluasnya aspek modern yang telah melekat pada masyarakat Malaysia yang multi ethnik. Terlepas dari aspek budaya, situs sejarah juga menjadi atraksi penting di semenanjung Tanah Malaysia. Di sini, Musa mencatat (2000), bahwa Kuala Lumpur dan Penang telah menjadi pionir dari perkembangan kepariwisataan yang diikuti dengan pembangunan resorts pantai.

Dalam uraian ini akan diajukan beberapa pertanyaan antara lain. Seberapa jauh masyarakat multibudaya telah dimanfaatkan dalam maksud kepariwisataan. Icon budaya dan sejarah yang mana yang digunakan untuk pengembangan masalah kepariwisataan dan seberapa jauh komodifikasi budaya berlangsung?

3.2 Perayaan Ritual Keagamaan

Pariwisata Malaysia telah mengawali perayaan ritual keagamaan yang terbuka untuk umum. Musa (2000) menjelaskan bahwa produk pariwisata di Malaysia termasuk peristiwa upacara keagamaan seperti Hindu, Islam festival Konfusianisme. Representasi Islam dapat dilihat dalam banyak elemen baik dalam upacaranya sendiri maupun di mesjid-mesjidnya. Seperti contohnya, sebulan puasa, masyarakat muslim akan merayakan upacara Idul Fitri. Pada kesempatan ini, akan ada hari terbuka bagi perayaan *Idul Fitri*, dan para pengunjung akan menikmati hidangan dan pertunjukan. Seringkali, perayaan ini juga dihadiri oleh para politisi termasuk pemimpin UMNO. Mesjid di Malaysia juga sering dipromosikan untuk pemasaran pariwisata. Seperti misalnya Mesjid Jamek di Kuala Lumpur yang berlokasi di tengah kota dipromosikan melalui berbagai cara termasuk brosur pariwisata. Dalam "Passport to Kuala Lumpur 2001-2002", misalnya Mesjid Jamek dipromosikan sebagai warisan sejarah. Selain mesjid di Jamek di Kuala Lumpur, kita juga bisa mengamati mesjid yang lainnya di Putrajaya, Mesjid Putra yang dipromosikan juga untuk pengembangan pariwisata di Tanah Semenanjung. Tambahan pula, banyak tempat yang dipromosikan untuk pengembangan pariwisata seperti di Batu Caves dimana sebuah pura Hindu didirikan.

Bangunan pemujaan Cina yang dipromosikan seperti Chan See Shu Yuen Temple, Kwang Siu Temple, dan Thean Hou Temple. Chan See Shu Yuen Temple adalah tempat pemujaan Budha yang dibangun tahun 1906. Lokasi dari pura ini di sebelah selatan Jalan Petaling. Perayaan *Imlek*, juga dijual untuk promosi pariwisata internasional termasuk penjualan icon budaya Cina.

3.3 Arsitektur dan Representasi Identitas Budaya

Penggunaan motif arsitektur Dayak dan design di kantor-kantor pemerintahan dilihat sebagai upaya untuk mendukung penggunaan yang lebih luas tentang kekayaan budaya Dayak. Ini juga dipertimbangkan untuk menarik wisatawan. Dekorasi yang asli ini adalah sebuah kecendrungan. Kahn menemukan kasus yang sama di Georgetown, Malaysia dimana arsitektur tradisional ditemukan (1997). Dalam hal ini, Kahn (1997) berpendapat bahwa perkembangan pariwisata dapat dikaitkan dengan perkembangan yang lainnya. Dengan demikian tampak bahwa upaya pemerintah untuk melestarikan situs warisan penting yang dikaitkan secara langsung pada perhatian pemerintah yang menunjukkan kepada dunia internasional bahwa Malaysia adalah sebuah negara yang menarik dan berkembang. Dalam konteks perkembangan ekonomi Malaysia, kesan ini penting dalam menarik jumlah tenaga kerja yang terampil dan profesional (Kahn, 1997).

Terlepas dari persoalan di atas dapat dilihat melalui mesjid-mesjid yang ada di Tanah Semenanjung. Di Syah Alam, ibukota Selangor sebagaimana halnya dengan Putra Jaya, kita dapat melihat dekorasi mesjid yang sangat indah. Sebagaimana disebutkan sebelumnya, bahwa Putra Jaya adalah kawasan pemerintahan yang baru dibangun yang mana pada setiap bangunan memuat keindahan dekorasi bangunannya. Identitas Islam dikombinasikan dengan aspek-aspek budaya lainnya yang diambil dari kebudayaan India dan Cina. Hasil karya ini berkaitan dengan promosi Malaysia melalui "Malaysia Truly Asia".

3.3.1 *Taman Mini Malaysia dan Asia*

Malaysia telah mengkonstruksikan *Taman Mini Malaysia dan Asia*, yang berlokasi di Malakka. Pengunjung diharuskan membayar RM 10 untuk orang dewasa dan RM 5 untuk anak-anak. Kita dapat melihat rumah tradisional dari banyak negara termasuk Trengganu, Selangor, Negeri Sembilan, dan sebagainya. Kita juga dapat menemukan kelompok etnik yang lainnya termasuk rumah panjang Dayak Iban dari Sarawak. Di dalam rumah panjang ini (*longhouse*), dapat menemukan kebudayaan material yang merepresentasikan etnik Dayak tersebut. Terpisah dari hal yang di atas, ketika kita mengunjungi rumah panjang kita disambut dengan disajikannya tarian Iban yang dimainkan oleh dua gadis dan dua lelaki yang memakai pakaian tradisional. Pengunjung diminta untuk menari dengan mereka.

Dengan demikian tampak bahwa ide penetapan Taman Mini adalah sama dengan

Taman Mini Indonesia Indah di Jakarta, akan tetapi lebih dalam konteks yang lebih luas sebab menghadirkan kelompok etnik dari negara tetangga juga. Konteks Malaysia Truly Asia, lagi muncul dalam berbagai bentuk sebagaimana halnya dengan *Taman Tini Malaysia dan Asia*.

IV. Kebijakan Pariwisata di Malaysia

Salah satu strategi pemerintah adalah mengupayakan semua sektor untuk dapat mendukung pembangunan Malaysia dalam pengertian yang lebih luas. Salah satu dari kebijakan ini adalah untuk meningkatkan sumber daya manusia dan alam di Malaysia berkaitan dengan perkembangan industri pariwisata di daerah itu yang memberikan kontribusi besar pada pembangunan Malaysia secara menyeluruh. Bahkan, sekarang Malaysia menduduki posisi pertama kalau kita melihat jumlah kunjungan wisatawan ke Malaysia. Sebagai contohnya pada tahun 2000 jumlah wisatawan yang berkunjung ke Malaysia: 10.271.582, ke Thailand: 9.508.577, Singapore: 7.691.399, Indonesia: 5.064.217 dan Vietnam: 2.150.000 (*Kompas*, October 27, 2001).

Industri pariwisata menjadi lebih penting di Asia Tenggara semenjak industri ini mengupayakan berbagai kesempatan dalam kaitannya dengan pendapatan ekonomi dalam kaitannya dengan masalah globalisasi. Sebagaimana Deputy Prime Minister Datuk Seri Abdullah Badawi mengatakan bahwa "globalisasi telah menimbulkan kompleksitas yang baru di Malaysia". Meskipun proses globalisasi berjalan cepat, setiap negara harus cukup berani untuk bersaing secara penuh di pasar dunia. Kompetisi Malaysia tidaklah begitu jelas, akan tetapi membutuhkan industri pelayanan sebagaimana halnya dengan pariwisata, sebelum pemerintah dapat secara efektif bersaing di pasar dunia tanpa banyak proteksi. Berkaitan dengan ide "New Malaysian Dilemma", masih terdapat satu persoalan bagaimana pemerintah menopang 30 persen *Bumiputera* dalam sektor perusahaan berkaitan dengan kompetisi internasional sebagai dampak dari globalisasi (Navaratnam, 2001: 185-188).

Industri pariwisata menjadi lebih penting dalam perkembangan masa kini di Asia Tenggara dimana satu negara harus bersaing satu sama lainnya dalam menguasai pasar dunia. Berkaitan dengan kompetisi ini, bahkan setiap negara Asia Tenggara seperti Thailand, berkeinginan negara mereka untuk menjadi tujuan utama kunjungan wisatawan internasional. Di Thailand kita dapat melihat bagaimana lamanya tinggal di suatu negara oleh wisatawan asing yang mencakup sekitar 95%. Sementara itu, Malaysia hanya sekitar 70% sampai 80% (Aziz 2001: 1). Oleh karena itu, setiap negara memiliki strateginya,

kebijakannya bagaimana untuk mengembangkan industri pariwisata itu sendiri.

Malaysia memiliki strategi yang berbeda dalam mengembangkan industri pariwisata. Thailand misalnya menjadi tujuan wisatawan yang menarik sebab Thailand mengembangkan wisatawan sex (*sex-tourism*). Di satu pihak, Malaysia tidak terbuka mengembangkan industri wisata seperti itu. Namun demikian, untuk menarik lebih banyak wisatawan pemerintah menawarkan tempat yang khusus, yaitu Genting Highlands untuk menarik kunjungan wisatawan dari Cina, Taiwan, Korea dan Singapore untuk mengunjungi kasino di Genting Highlands. Selain itu, penting untuk menyatakan bahwa pemerintah Malaysia cukup konsisten dalam mengembangkan inudstri pariwisata (interview dengan Abadi). Pemerintah mengakui kekurangan akan adanya sumber alam dan sumber daya manusia dibandingkan dengan negara lainnya di daerah itu seperti halnya Indonesia. Di Malaysia terdapat sekitar 23 juta penduduk. Satu alasan kalau negara itu ingin bersaing dengan negara tetangganya mereka harus konsisten dengan negara-negara mereka dalam menerapkan peraturan dan hukum.

Program Target Untuk Perkembangan Industri Pariwisata

Program	Rancangan	Malaysia ke-5	Rancangan Malaysia Ke-6
Pemeliharaan Warisan Nasional	1.5	0.7	41.1
Penginapan Pelancongan	2.0	0.0	171.7
Program Pengindahan/Kebersihan dan Perlindungan Alam Sekitar	2.5	2.5	43.4
Pembangunan Produk Budaya	2.5	2.5	112.5
Kemudahan dan infrastruktur	79.2	76.7	157.4
Lain-Lain	52.8	49.7	7.2
Jumlah	140.5	112.1	533.9

(See: Aspar; 5)

V. Aspek Ekonomi Perkembangan Kepariwisata: Kasus Tanah Semenanjung, MALAYSIA

5.1 Sektor Informal dan Industri Kecil

Industri kecil telah diupayakan pemerintah Malaysia sejak lama khususnya di daerah pedesaan. Industri kecil ini telah dipusatkan pada penanganan masalah kerajinan, peralatan rumah tangga, makanan dan sebagainya. Aktifitasnya diproteksi oleh pemerintah di bawah naungan *Lembaga Kemajuan Perusahaan Luar Banda (RIDA)* yang didirikan pada tahun 1956. Tujuan lembaga ini adalah mengembangkan kehidupan sosial ekonomi di pedesaan dan juga mendukung produk lokal dari kawasan pedesaan sebagaimana halnya yang terbuat dari kayu dan makanan. Dapat dikatakan bahwa tujuan adalah untuk mendukung peranan *Bumiputera* (indigenous people) dalam perdagangan dan aktifitas perdagangan.

Lebih lanjut, RIDA diubah namanya menjadi *Majlis Amanah Rakjat (MARA)* pada tahun 1966. Tujuannya adalah mengambil tanggung jawab dan mendukung sektor ekonomi. Lembaga lainnya yang berkaitan dengan aktifitas ini adalah *Bahagian Industri Kampung (BIK)*, *Bahagian Kemajuan Masyarakat (KEMAS)*, *Perbadanan Kemajuan Kraftangan Malaysia (PKKM)*, *Pusat Pemasaran Karyaneka, Infokraf, Batik Malaysia Berhad (BMB)* (Chamburi Siwar et al., 1995: 31).

5.2 Promosi Pariwisata dan Pemasaran

Dibandingkan dengan negara-negara Asia Tenggara lainnya seperti Indonesia misalnya, Malaysia telah berkembang dalam mengembangkan industry pariwisata. Pemerintah Malaysia mengakui permasalahan pariwisata di negeri itu tidak dapat dibandingkan dengan Bali. Dengan demikian pemerintah Malaysia mencoba memformulasikan kebijakan yang signifikan untuk meningkatkan daerah itu. Dalam masalah ini kita melihat bagaimana pemerintah Malaysia menginventasikan dalam jumlah yang cukup banyak untuk mengembangkan masalah kepariwisataan. Berkaitan dengan masalah promosi pemerintah Malaysia telah mencoba membuat kebijakan secara konsisten dalam sektor ini sebab pemerintah berupaya mempromosikan industri pariwisata di luar negeri, mengadopsi perayaan keagamaan dengan perencanaan kepariwisataan dan juga mengembangkan infrastruktur diantara pulau-pulau kecil seperti Langkawi, dimana Mahathir Mohammad dilahirkan, Sipadan, Ligitan dan pulau lainnya di Malaysia.

Kunjungan Wisatawan Ke Tanah Semenanjung, Malaysia Dari Januari Sampai Desember 1992 (Per Bulan)

Bulan	1991	1992	Pertumbuhan	1991	1992	%
Jan	379,925	393,562	3.6	379,925	393,562	3.6
Feb	364,720	438,529	20.2	744,645	832,091	11.7
Marc	518,720	433,087	-16.5	1,263,412	1,265,178	0.1
Apr	410,288	423,215	3.2	1,673,701	1,688,393	0.9
May	379,081	414,867	9.5	2,052,782	2,103,360	2.5
Jun	648,257	551,969	-14.9	2,701,029	2,655,329	-1.7
Jul	491,636	449,166	-8.6	3,192,675	3,104,495	-2.8
Aug	457,422	516,484	12.9	3,650,079	3,620,979	-0.8
Sept	432,512	448,142	3.6	4,082,609	4,069,121	-0.3
Oct	444,403	484,645	9.1	4,527,012	4,553,766	0.6
Nov	446,159	533,688	19.6	4,973,171	5,087,454	2.3
Dec	507,205	599,787	5.2	5,543,376	5,687,241	2.6

(See: *Malaysia Tourism News*, May 7, Jun 93: 20-21).

Di Malaysia industri pariwisata diorganisasikan secara baik oleh *Malaysia Tourism Centre (A One Top Travel Centre)*. Lembaga ini bertempat di salah satu landmark sejarah dan arsitektur Kuala Lumpur. Tourism Malaysia bekerja sama dengan sektor swasta seperti hotel, penerbangan dan agen perjalanan dalam mengorganisasikan misinya kepada wisatawan mancanegara. Misi ini dimaksudkan untuk membangkitkan kesadaran akan Malaysia tujuan wisatawan yang penting dan mengupayakan kesempatan untuk hubungan yang baik antara tour operators dan pengelola pariwisata lainnya.

Dalam hubungannya dengan organisasi-organisasi yang melibatkan secara langsung dalam industri pariwisata itu sendiri terutama dalam kaitannya dengan penguatan posisi Malaysia sebagai tujuan utama wisatawan.

Dalam kaitannya dengan promosi, pemerintah Malaysia telah menerbitkan program "*Rumah Keduaku*" yang mana pemerintah akan mengupayakan program visa sosial untuk lima tahun. Tujuan dari program ini adalah untuk meningkatkan kunjungan wisatawan asing and bisa tinggal lebih lama di negeri itu. Untuk memperoleh visa diperlukan beberapa persyaratan yang harus dilengkapi. Pertama untuk warganegara asing diperlukan untuk menyediakan RM 750.000 di bank Malaysia dan pendapatannya harus

lebih dari RM 7500 perbulannya dan bagi yang memiliki pasangan dari negara lain harus menyediakan RM 10.000. Pemerintah juga menerbitkan buku yang memuat informasi tentang tersedianya hotel, obyek wisata, tempat rekreasi lainnya dan pusat-pusat perbelanjaan. Buku itu sangat bermanfaat dan sangat memudahkan wisatawan karena berisi berbagai informasi mengenai Kuala Lumpur. Buku-buku itu bisa diperoleh di berbagai tempat seperti Kuala Lumpur International Airport (KLIA), terminal bus, stasion, hotel dan sebagainya. Dengan menerbitkan buku-buku itu pemerintah berharap bahwa kunjungan wisatawan mancanegara akan meningkat khususnya dari Cina dan Saudi Arabia. Kunjungan wisatawan Timur Tengah tampak cukup meningkat misalnya pada tahun 2001 terdapat sekitar 98.000 orang dan 36.000 diantaranya berasal dari Saudi Arabia.

Tempat-Tempat Yang Dikunjungi Wisatawan

Lokasi	%
Kuala Lumpur	48%
Pulau Penang	26%
Johor Bahru	15%
Puncak Peranginan	10%
Malacca	9%

(*libat: Aspar, 11*)

Akhir-akhir ini kebanyakan diantara mereka mengunjungi Kuala Lumpur, Pulau Pinang, Langkawi islands, Genting Highlands. Kuala Lumpur Central menghubungkan Pantara Putra Light Rail Transit, KTM Commuter, Express Rail Link, KL Monorail dan sistem kereta api KTM International Intercity. Ini menawarkan hubungan langsung pusat pemerintahan nasional yang baru di Putrajaya, pelabuhan udara Kuala Lumpur International (KLIA) di Sepang, pusat pemerintah federal yang baru di Cyberjaya. Cyberjaya adalah sebuah bangunan yang modern yang menempatkan Kuala Lumpur secara strategis khususnya sebagai ekonomi digital yang mutakhir. Ini berarti bahwa dengan membuat sebuah pusat global untuk penelitian dan pembangunan sebagaimana halnya dengan media yang baru. Cyberjaya dibuka pada tanggal 8 Juli 1999 dengan luas 7,000 hektar yang dibangun lebih dari 20 tahun dengan biaya sekitar US \$ 15 milyar (Boey 2002: 34)

Tambahan pula, terdapat daerah-daerah kunci di dalam Multimedia Super Corridor (MSC) sebagai tempat bisnis, hunian penduduk di Kuala Lumpur. Stasiun utamanya akan mampu mengangkut 50 juta penumpang setiap tahunnya dan sampai 100 juta pada

tahun 2020. Hubungan satelit dan fibre-optic akan membuat sesuatu yang canggih di tengah-tengah kota (*Malaysia Tourist Pages 2002-2003*: 159).

Banyak kalangan bangga dengan pembangunan yang cepat di Malaysia seperti pada bangunan Twin Towers. Petronas Twin Towers, sebagai salah satu bangunan tertinggi di dunia, dengan ketinggian 452 metres dengan arsitektur yang super canggih. Dua menara tinggi itu dihubungkan oleh jembatan langit (skybridge) dengan 41 lantai. Petronas Twin Towers dianggap sebagai centrepiece dari Kuala Lumpur City Centre (KLCC) yang memiliki teknologi yang tinggi. Berlokasi di sekitar Petronas Philharmonic Hall, the Petronas Art Gallery dan Petrosains, pengetahuan yang menarik dan adanya pusat pameran, upmarket retail outlets, restaurants dan pusat-pusat leisure (*Malaysia Tourist Pages 2002/ 2003*: 21).

Namun demikian, dalam aspek tertentu ada kesan pesimis mengenai pembangunan itu sebab bangunan itu tidak dibangun oleh orang Malaysia sendiri sebagaimana seorang pengunjung memberikan komentar mengenai Petronas Twin Towers sebagai berikut:

Gedung ini adalah (Petronas Twin Towers) adalah landmark dari Malaysia. Saya benar-benar kagum dengan gedung ini lebih dari yang lainnya di Malaysia sebab desain yang mutakhir dan bahanmaterial yang dipergunakan membuat bangunan itu mengkilat, jika anda melihat bangunan itu dari kejauhan. Namun demikian, ini adalah sangat menyedihkan, karena bangunan yang saya kagumi itu bukan buatan Malaysia. Saya berharap arsitek Malaysia akan bekerja lebih keras untuk menghasilkan desain yang lebih mutakhir (Boey 2002: 39).

5.2.1 Genting Highlands

Terdapat beberapa alasan mengapa wisatawan dari berbagai negara tertarik berkunjung ke Malaysia. Pertama adalah alasan keamanan. Kedua, makanan halal yang sangat mudah diperoleh. Ketiga, adanya pusat-pusat perbelanjaan. Keempat, keramah-tamahan dari masyarakatnya. Kelima, pembatasan untuk berkunjung ke Eropa dan Amerika Serikat sejak adanya serangan teroris (Laporan Tahunan Bidang Perhubungan, 2002: 33). Pemerintah harus mengantisipasi dampak dari peristiwa dengan mengupayakan promosi ke negara-negara barat seperti Jerman, yang mana warganegaranya lebih menyukai mengunjungi negara-negara Asia Tenggara sebagai ganti Amerika Serikat. Dapat dikatakan, bahwa rata-rata keluarga wisatawan Jerman menghabiskan sekitar RM 18.000 dan mereka biasanya menetap selama 10 sampai 12 hari.

Menurut laporan MIDF jumlah wisatawan yang berkunjung ke Malaysia sekitar 13.13 juta (2002) dan pendapatan RM 26.41 juta, sementara dalam tahun 2001 hanya 12.78 juta meningkat 2.76%. Pada tahun 2003 jumlah pengunjung the 13.4 juta dan pendapatan RM 29.5 juta.

Hal ini adalah sulit untuk pemerintah berkaitan dengan Visit Cambodia Year 2003 yang mentargetkan 14 juta wisatawan. Oleh karena itu, pemerintah Malaysia memusatkan pada pariwisata Intra- Asia Travellers, sebagai antisipasi berkaitan dengan menurunnya jumlah kunjungan wisatawan ke Eropa, Amerika Utara dan konflik yang berkepanjangan di Asia Barat (Laporan Tahunan Bidang Perhubungan, 2002, 32).

Hal ini adalah cukup sulit juga, berkaitan dengan terjadinya SARS (*The Severe Acute Respiratory Syndrome*) yang menyebabkan persoalan krisis dalam perdagangan pariwisata dan pukulan terhadap dunia pariwisata domestik sekitar 60% semenjak persoalan-persoalan SARS muncul ke permukaan. Didasari atas hal ini anggota perkumpulan *Malaysian Association of Tour and Travel Agencies* (MARTA), jumlah kunjungan wisatawan dari Cina juga mengalami penurunan mendekati angka ketibaan nol, yang mana sebagai salah satu andalan industri di negeri itu. Anggota MARTA juga melaporkan sekitar 80% bisnis mengalami penurunan bahkan industri bangunan mengalami penurunan sampai 70%. Kekhawatiran akan kelesuan ekonomi ini menyebabkan Wakil Perdana Menteri Datuk Seri Abdullah Ahmad Badawi memanggil perusahaan untuk bekerja sama untuk membawa perencanaan mereka pada fungsi perencanaan secara lebih baik (lihat: "Tourism Badly Hit: Local Travel Trade Down By 60%, Pak Lah: Hold Functions at Hotels to Help Out", in *Sunday Star*, May 4, 2003 No. 16011, : 1)

Adapun sumbangan pendapatan dari sektor ini pada tahun 1996-1998 sebagai berikut:

Sumbangan pendapatan dari sektor ini pada tahun 1996-1998 sebagai berikut:

Sektor	1996 (RM Milyar)	1997 (RM Milyar)	1998 (RM Milyar)
Perkilangan	156.10 (1)	169.06 (1)	229.1 (1)
Tourism	11.30 (2)	10.51 (3)	9.3 (3)
Kelapa sawit	8.05(3)	10.85 (2)	16.5 (2)
Petroleum	7.0 (4)	7.0 (4)	7.3 (4)
Balak	5.25 (5)	2.45 (6)	4.3 (5)
Getah	3.85 (6)	2.80 (5)	3.1 (6)

(Aziz, 2002: 4)

Dari tabel ini dapat dilihat bahwa industri pariwisata menduduki posisi kedua setelah perkilangan yang menyumbang sekitar RM 11.30 milyar. Angka ini menurun dalam tahun 1997 yaitu urutan ketiga dan menyumbang sekitar RM 10.51 milyar dan menurun lagi 1998 RM 9.3 milyar. Setelah tahun 1997 situasinya menjadi semakin baik sebagaimana terlihat dari tabel berikut ini.

Kunjungan Wisatawan Ke Malaysia Antara 1998 Dan 1999

Negara	1999	1998	(Market Share) (%)	Pertumbuhan (%)
Singapor	4,900,084	3,007,666	61.8	62,9
Thailand	498,578	454,789	6.3	9,6
Indonesia	307,373	157,391	3.9	95,3
Jepang	286,940	252,178	3.6	13,8
Cina	190,851	159,852	2.4	19,4
Brunei	187,704	183,146	2.4	2,5
Taiwan	136,863	159,747	1.7	-14,5
Inggris	13,398	160,678	1.7	-15,1
Australia	134,311	145,162	1.7	-7,5
Amerika Serikat	83,260	83,089	1.0	0,2
India	46,537	33,751	0.8	37,9
Asia Barat	21,731	23,854	0.6	-8,9
Jerman	43,316	50,583	0.5	-14,4
Hong Kong	66,981	90,148	0.3	-25,7
Lainnya	890,222	588,714	11.3	51,2
Jumlah	7,931,149	5,550,748	100.0	42,9

(Aziz, 2001: 6)

Diantara pasaran yang berkembang itu, tampak Singapor berlanjut untuk mendominasi sumbangan yang paling penting berkenaan dengan kunjungan wisatawan ke Malaysia, yaitu sekitar 61.8% (market share), diikuti oleh Thailand, Indonesia, Jepang, China, Brunei Darussalam, Taiwan, Inggris, Australia dan USA.

Distribusi Wisatawan Berdasarkan Daerah Kunjungan Tahun 1999

Daerah	1999	Share (%)	1998	Perubahan (%)
Tanah SemenanjungMalaysia	7,483,823	94,4	5,203,355	+43.8
Sarawak	264,285	3,3	195,051	+35.5
Sabah	142,987	1,8	106,494	+34.3
Labuan	40,054	0,5	45,848	-12.6
Malaysia	7,931,149	100	5,550,748	+42.9

(Libat: Statistical Report: Tourist Arrivals January-December 1999-Malaysia)

Kunjungan wisatawan ke Malaysia meningkat 42,9% pada tahun 1999 (7, 931,149) dibandingkan 5,550,748 pada tahun 1998. Tanah Semenanjung mencatat 7, 483,823 suatu peningkatan sekitar 43,8%, Sabah and Sarawak juga mencatat peningkatan akan tetapi Federal Territory of Labuan menunjukkan suatu penurunan 40,054 orang.

Persoalan-persoalan promosi tampak memainkan peranan penting dalam mengembangkan industri pariwisata di Malaysia yang program promosi seperti *Kempen Pelancongan Domestik, Peta Malaysia '99*, dan Bulan Citrawarna Malaysia have telah dilaksanakan sejak May 2000. Dengan melaksanakan program ini pemerintah telah berhasil menarik masyarakat lokal di untuk mengunjungi negeri mereka sendiri.