

Theories of Asian Architecture (ARC60704)

Project 2: Research in Asian Architecture

Topic & Issue Proposal (Formative Assessment)

Group Members: **Assessed by:**

1. Liew Li Hui (0338919)
2. Lim Yong Jian (0334107)
3. Nelson Bay Xin Yi (0335181)
4. Pak Mei Kei (0334386)
5. Pang Zi Ying (0339369)
6. Tee Hui Qing (0334497)
7. Yuen Hoh Yan (0334719)

Research Title:

Evaluating Traditional Architecture in Jalan Tun H.S. Lee Through UNESCO's Heritage Tourism Perspective.

Issues/ Problem Statement:

1. Lack of recognition. The street isn't classified under UNESCO heritage site. Charity organisations are more likely to invest in the preservation of UNESCO heritage sites such as Jonker Street instead of Jalan Tun H.S. Lee.
2. Lack of information online. Little historical records on certain areas of the street. Tourists are unable to do research about certain heritage buildings before visiting.
3. New businesses(eg: trendy, modern shops) are affecting the relevance of traditional shops.
4. Buildings with economical potential (eg: banks, motels, temples) are given priority. Lack of priority towards other buildings when it comes to funding.

Research Questions:

1. What is the relationship between UNESCO and heritage tourism?
2. What has UNESCO done for various heritage sites in Asia?
3. How can Jalan Tun H.S. Lee be improved if funds were given?

Methodology

Step 1: Online research.

Step 2: Site visit.

Step 3: Literature review.

Step 4: Case study.

Summary of Research :

Heritage Tourism

Values of cultural heritage: symbolic, historic, informational, aesthetic and economic. Two forms of cultural heritage: tangible: buildings or artifacts, intangible: people's values, attitudes and way of life.

Types of Heritage Tourism

Heritage attractions are typically divided into three categories: natural, cultural and built. Our focus is directed towards **built** heritage tourism.

Benefits of Preservation of Traditional Architecture in Terms of Heritage Tourism

With respect to tourism, maintaining and saving architectural monuments attract tourists, especially people who would like to experience the "spirit" of the city, which is seen through architecture.

1. With respect to culture, old buildings help us to understand the history occurred before us and promote respect to those who lived in prior times and different traditions. Preservation of old monuments plays an important cultural role in cultivating pride of our heritage and past making us unique in the world.
2. Preserving old buildings can be considered a form of recycling, which reduces construction waste, saves energy spent on manufacturing building materials, tools and equipment and transporting them.

A World Heritage Site is a place or an area which has outstanding universal value and is listed by the United Nations Educational Scientific and Cultural Organization. It is internationally accepted that heritage sites with significant importance should be protected in order to prevent the loss of cultural and natural heritage all over the world.

UNESCO labels its heritage sites as either a cultural heritage site or a natural heritage site. Jalan Tun H.S. Lee falls under the category of cultural heritage site. (Ertan, Egercio glu, 2016, p 593, 594)

A cultural heritage is described by UNESCO as one of the followings:

Monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science.

Groups of Buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science.

Sites: works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.

Benefits of Being Labeled as a UNESCO Heritage Site

1. It becomes a world tourist attraction point. Increasing curiosity of people for different cultures results in increasing numbers of visitors to world heritage sites and this leads to a considerable contribution to the country's economy.
2. New job opportunities arise. The emergence of new infrastructure promotes new businesses and the urban quality improves as well as the social life.
3. Political and ethnic acceptance. UNESCO keeps track of the listed cultural heritage zone and reports the developments. This results in the regulation of preservation within the historic city centers. Private sectors and non-government organisations will be attracted to invest in architectural restoration projects.

Architecture in Jalan Tun H.S. Lee

Jalan Tun H.S Lee has two prominent architecture styles: Neo-classical (1900 – 1930) and Art Deco (1930s -1940s) architectural styles. One of the buildings that reflects Neo-classical architecture style is the Back Home Kuala Lumpur Hostel & Reggae Mansion Hostel. The shophouses are 3 stories high and integrated of elements of Neo-gothic, Baroque, Palladian or Renaissance designs. This includes Greek and Roman columns, decorated window frames and festoons that were common in the design, ornate facades featured parapets, open balustrades and flamboyant gables. On the other hand, The Maybank Tun H.S. Lee Branch (7-storey office building), the oldest Maybank branch in Malaysia, is the most eminent example for Art Deco style building. Art Deco style is distinguished by strong horizontal and vertical elements, the abstract geometric shapes were mostly used as decorations and features including banding devices, Shanghai-plaster motifs and concrete flag poles.

Besides, Tun H.S Lee is known to have temples such as the Sin Sze Si Ya Temple and Sri Mahamariamman Temple that exhibited important interchange of human values, over a span of time in architecture or technology, monumental arts, town-planning or landscape design. Being the oldest Taoist temple built in 1864, Sin Sze Si Ya Temple comprises a main prayer hall and two smaller side halls while the temple grounds host open-air pavilions with intricately carved panels where devotees can light incense and joss sticks. The temple entrance features two sedan chairs that are more than 100 years old. A memorial plaque in honour of Chan Sow Lin, Yap Ah Shak, Yap Ah Loy, and Yap Kwan Seng. Yap Ah Loy may well be a symbol for the Malaysian Chinese community, and if so, employing him astutely as a cultural marker (along with "myths, codes, icons, and sentiments to create the illusion of homogeneity of a group" can fortify a "collective worldview" (of self) (Salih, 1998, quoted by Chong, 2012). This serves proceeding generations for when "these symbols, myths and narratives are passed down as heritage... their centrality to the people's worldview and identity are further reinforced (James, 2007). Whereas for Sri Mahamariamman Temple (founded in 1873), the temple was named after Mariamman, the South Indian mother goddess (also known as Parvati). Her shrine is at the back of the complex. On the left sits a shrine to the elephant-headed deity Ganesh, and on the right one to Lord Murugan with both categorised under South Indian Dravidian architecture style. It was an important landmark for Indian immigrants to worship in the early days. The initial attap structure was demolished in 1887 and a brick building was erected in its place. Significant renovation took place in 1968 with the construction of the impressive 75ft, deity-clad 'Raja Gopuram' tower. That structure was demolished to make way for the

current temple building which were completed in 1968. The impressive gateway to the temple, known as the gopuram, was completed in 1972. The new temple was consecrated in 1973. ("Lonely Planet", 2017)

Furthermore, Wisma Kwong Siew, known as an outstanding example of a traditional human settlement, was officially completed in 1888 (the 14th year of Guangxu). The building is quaint and rich in oriental colors. The hall area is more than 10,000 square feet. Wisma Kwong Siew was established to provide opportunity to study Chinese. In the past 50 years, many Chinese and English talents have been created and won high praise from the society. ("kwongsiew", 2019). Secondly, The Rubber Trade Association of Selangor & Pahang with its name based on the business of Selangor and Pahang State at that time was because of the transportation of the rubber from Pahang to KL rubber merchants. In the past, it played a role in promoting the development of the local rubber industry because its members include large-cap stocks and second-disc dealers. This will not only avoid the vicious competition of the industry, but also protect the interests of the operators. In addition, when the government proposed some unfavourable regulations to Chinese businessmen, it also came forward to negotiate with the government. Nowadays, the building remained and Kedai Kopi Lai Foong operated at the ground floor of the building. (Csong, 2010)

Existing renovations in Jalan Tun H.S Lee

Sri Mahamariamman Temple is the oldest functioning Hindu temple in Malaysia. It was recently under wraps for renovations again. (Aroma Asian, 2018). The same thing can be implemented on the shophouses in Jalan Tun HS Lee to retain the traditional architecture style while the function of the building can be altered.

Restoration has been done on some of the old shophouses and they look newer than their surroundings. The original roofs have been refurbished by corrugated iron or tile roofs. (Sadafadam architect, 2014) However, there are still plenty of run-down and weak-structured buildings currently existing which could benefit immensely from the change of structural materials for the roofs to preserve the heritage shophouses better. This is where Unesco would be of help in providing funds to renovate the damaged shophouses but still retain their cultural values.

BackHome KL run by former TV producer Ng Ping Ho gave five adjoining pre-war shop lots owned by his family a facelift and created a budget hostel that opened its doors in 2009. (The Edge Market, 2019) On the other hand, there are plenty of abandoned shophouses that can be renovated and turned into a tourist spot similar to BackHome so that the architecture is retained and at the same time promote the heritage tourism in Jalan Tun HS Lee.

Case Studies

Architecture in Jonker Street

Jonker Street however consists of Straits Eclectic Style (1900-1940) and British Colonial Architecture dating back to the 18th century. A good example of Straits Eclectic Style is the Baba Nyonya Heritage Museum depicts Chinese influence carved timber door, air vents, gable end, air-well etc together with European influence's full-length shuttered windows, geometric-patterned coloured clay floor tiles and dado panel tiles below windows. Nowadays, many of the houses are unoccupied but are maintained as ancestral homes. On the other hand, Heng Huat Coffee Shop (1930) perfectly portrays the British Colonial Style as it was built during the mid-18th century, the British Colonial period. It still remains as a shophouse at Jonker Street and were mostly constructed before 1750.

In addition, the Cheng Hoon Teng Temple (1646), Masjid Kampong Kling (1748) and The Stadhuis (1660) exhibits an important interchange of human values, over a span of time or within a cultural area of the world,

on developments in architecture or technology, monumental arts, town-planning or landscape design. This Chinese temple is known as the oldest Buddhist place of worship in the country dedicated to Guan Yin, the Goddess of Mercy. It had also experienced 6 rebuildings and 3 expansions that won the award in 2003 and became a model for outstanding ancient building restoration projects. The building material of this temple is a kind of wild tree called “lacquer tree” in China, and the construction workers are also from China. On the roof of the temple, there are mythological and animal statues and wood carvings made of broken glass and porcelain. Besides, these statues are all about the history of China's 5,000 years and the origin of Buddhism. The architectural style of the temple also has the symbol and sculpture of the dragon, which symbolizes the auspiciousness of Chinese traditional culture. (“Sin Chew Daily”, 2015). The Masjid Kampong Kling, built in 1748, is one of the oldest mosques in Malaysia. The multiple styles revealed in this mosque attest to the syncretic building tradition that flourished in Malacca, a major trading port in the fourteenth through the 18th centuries. Corinthian columns are used for the verandah that wraps around the prayer hall and also separate the minbar space from the central prayer hall within the mosque. Kampong Kling's triple-tiered hipped roof is particularly indicative of a Malaccan mosque. Likened to a Chinese pagoda or stupa form, the minaret of the mosque has become characteristic of Malacca. Built during the Dutch occupation that followed the period of Portuguese rule, European touches reveal themselves in the mosque in such elements as rendered plaster on the internal masonry walls. (Vlatseas, 1990). Moreover, The Stadthuys is a historical structure situated in the heart of Malacca City, the administrative capital of the state of Malacca. Located right next to the Christ Church, the Stadthuys is believed to be the oldest-surviving Dutch building in the East. Part of Malacca town square's prominent Dutch colonial architecture it is a massive riverfront building that was once the official residence of Dutch governors and officers. It was built between 1641 and 1660, The Stadthuys of Malacca was the focus point of several successive governments (Dutch, Portuguese, British etc.) for over 300 years, from its completion until 1980. Now, the interior of the Stadthuys is renovated into a museum that showcases Malaccan customs and the country's history. (Wong, 2019).

Last but not least, Baba Nyonya Heritage Museum (1985) is a house museum that has been passed down for four generations since 1861 by the Chen family with Baba Nyonya's design in both interior and architecture. Therefore it is considered as an outstanding example of a traditional human settlement which is representative of a culture and human interaction with the environment especially when it has become vulnerable under the impact of irreversible change. The museum exhibits history about Peranakans, Chen's family, Baba Nyonya's culture can be learned from this museum. The Baba-Nyonya Heritage Museum is a collection of three restored houses arranged to look like a typical 19th-century Baba-Nyonya residence. (Wong, 2019)

Existing Renovations to Jonker Street

Before Jonker Street was listed under UNESCO, a few renovations have been carried out at the Jonker Street and the nearby area. Conservation project was carried out in 8, Heeren street to prove how shophouses can be preserved in their original styles and also can be given new functions (Williams, 2010). With the influence of Heeren Number 8, Jonker Street also started to revitalize the traditional shophouses it has. The new tile layers of the courtyard for instance were removed to expose the original layer. Some of the rotten timber pieces were replaced from the leftover from the Cheng Hoon Teng Temple restoration project. The timber replacements were cut carefully to resemble the original pieces. The building is currently used as a heritage preservation information centre (Wan Ismail and Shamsuddin, 2005). Some shophouses have undergone function changes such as the Geographer Café in the corner building in Jonker Street, Malacca. It successfully converted to a restaurant with the process of adaptive re-use. Even though, there is an overwhelming tourist flood to Jonker Street on weekends, the influence of UNESCO has transformed the city into a successful preservation project with economic, social and physical benefits.

Renovations to Jonker Street After Recognition By UNESCO

After Jonker Street was listed under UNESCO, a few renovations have been done at the Jonker Street and the nearby area, and they do bring some advantages to Jonker street. One of the advantages is that it can provide funds for restoration, preservation, and traditional construction training. With the influence of Heeren Number 8, Jonker Street also started to revitalize the traditional shophouses it has. The projects were sensitive to remain loyal as much as possible to the original styles of the buildings. For example, the new tile layers of the courtyard for instance were removed to expose the original layer, some of the rotten timber pieces were replaced from the leftover from the Cheng Hoon Teng Temple restoration project. The timber replacements were cut carefully to resemble the original pieces. The building is currently used as a heritage preservation information centre (Wan Ismail and Shamsuddin, 2005). As the result of recognition, there is an overwhelming tourist flood to Jonker Street on weekends, the influence of UNESCO has transformed the city into a successful preservation.

Besides that, it promotes local pride and brings tourism to the local's unique architecture. Journal of Social Sciences and Humanities from Faculty of Social Sciences and Humanities Universiti kebangsaan Malaysia have tabulated statistics that showed a total of 150 respondents were international tourists and 100 respondents are among the local hosts that visited religion places such as temples, mosques, ancestral surname temples, and ancestral birthplaces. (Field Research 2014)

The building of Malaysian Nyonya is a Straits Eclectic style, a combination of Chinese and Western architecture. The strait compromise shop appeared in the middle to late 20th century (1940-1990). As early as the early 20th century, shop houses built in the Straits Settlements began to inject new architectural elements. Take the window door as an example. It is a combination of French French window frame and wooden shutters. The upper part of the window is arched beam, the sides of the window are plaster pillars carved by plaster; the roof part is made of reinforced concrete to widen the roof. The front suspension beam and the two sides of the beam are connected to the top of the wall column by a delicate cantilever.

Furthermore, job opportunities for promoting traditional architecture, and culture. With a small entrance fee, tourists are able to learn the traditional culture of Baba Nyonya in Baba Nyonya Museum. It is one of the shophouses with Straits Eclectic Style which provides job opportunities for the locals to promote the local traditions and culture. With a small entrance fee, tourists are able to learn the traditional culture of Baba Nyonya. The museum is a combination of three terrace lots that were acquired by the Chan family in 1861 that became a museum that is well-preserved.

Historical Comparison

Jalan Tun H.S.Lee

The area of Kuala Lumpur was developed by Yap Ah Loi, but it was occupied and destroyed by the Japanese army in 1941. There are a few historical buildings that have been preserved so far, and there are no special monuments and cultures to attract tourists. Compared to Malacca which has been ruled by many countries. Some buildings have lost their historical values because they have been refurbished, just like the temples of the Sin Sze Si Ya Temple in Jalan Tun H.S. Lee. Thus, some traditional values have been dissipated. It still has many cultural customs and its distinctive architecture, adding unique characteristics to the local area. However, the lack of unique architectural and cultural features remains its greatest cultural flaw.

Jonker Street

Malacca was an important geographical position, business has always flourished, attracting Eastern and Western immigrants. Malacca has adopted the characteristics of various countries to help it become unique. Kuala Lumpur has not been occupied by as many countries, and lacks Malacca's geographical advantage. This is why many shops, streets and monuments in Malacca have been preserved and continue to contribute to its economy, attracting a large number of tourists to visit Malacca. There are two reasons why UNESCO listed Jonker Street under the World Cultural Heritage List in 2008. The first is because Jonker Street is a good example of a multicultural trade city; the other is because Malacca is a proof of a multicultural heritage.

	UNESCO'S Criterias	Jalan Tun H.S. Lee (Potential to be Recognised)	Jonker Street (Recognised)
1	Be an outstanding example of a type of building or architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history	<p><u>1. Neo-classical (1900 – 1930)</u></p>  <p>Back Home Kuala Lumpur Hostel & Reggae Mansion Hostel in Jalan Tun HS Lee.</p> <p><u>2. Art Deco (1930s -1940s)</u></p>  <p>The Maybank in Jalan Tun H.S. Lee.</p>	<p><u>1. Straits Eclectic Style (1900 - 1940)</u></p>  <p>Baba Nyonya Heritage Museum.</p> <p><u>2. British Colonial Architecture (<1750)</u></p>  <p>Heng Huat Coffee Shop.</p>
2	Exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town -planning or landscape design	<p><u>1. Sin Sze Si Ya Temple (1864)</u></p> 	<p><u>1. Cheng Hoon Teng Temple (1646)</u></p> 

	<p><u>2. Sri Mahamariamman Temple</u></p> 	<p><u>2. Masjid Kampong Kling</u></p> 
<p>3 To be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change</p>	<p><u>1. Wisma Kwong Siew</u></p> 	<p><u>1. Baba Nyonya Heritage Museum</u></p> 

	<p><u>2. The Rubber Trade Association of Selangor & Pahang</u></p> 	
--	--	--

Existing Renovations to Jalan Tun H.S. Lee and Jonker Street

No.	Jonker Street	Jalan Tun H.S. Lee
1.	<ul style="list-style-type: none"> -Carried out in 8, Heeren street -Prove how shophouses can be preserved in their original styles and given new functions (Williams, 2010). -A model project showing perfect example for the usage of conventional materials. -A direct response to Elizabeth Vines' [UNESCO] report. -Aims to be a positive contribution to Melaka's bid for World Heritage Listing (Badan Warisan, 2002).  <p>Courtyard@Heeren Boutique Hotel exterior.</p>  <p>Courtyard@Heeren Boutique Hotel interior.</p>	<p>-Sri Mahamariamman Temple was recently under wraps for renovations again. (Aroma Asian, 2018).</p>  <p>Sri Mahamariamman Temple exterior.</p>  <p>Sri Mahamariamman Temple interior.</p>

<p>2</p> <ul style="list-style-type: none"> -Started to revitalize the existing traditional shophouses. -Some shophouses have undergone function changes - Geographer Café successfully converted to a restaurant with the process of adaptive re-use.  <p>Geographer Café exterior.</p>  <p>Geographer Café interior. restoration.</p>	<ul style="list-style-type: none"> -The original roofs of shophouses have been refurbished by corrugated iron or tile roofs. (Sadafadam architect, 2014).   <p>Intersection at Jalan Tun HS Lee before and after.</p>   <p>Kedai Kopi Lai Foong Jalan Tun HS Lee before and after.</p>
<p>3</p> <ul style="list-style-type: none"> -New tile layers of the courtyard for instance were removed to expose the original layer. -The timber replacements were cut carefully to resemble the original pieces. -Cheng Hoon Teng Temple is currently used as a heritage preservation information centre (Wan Ismail and Shamsuddin, 2005). 	<ul style="list-style-type: none"> -BackHome KL had a facelift and created a budget hostel that opened its doors in 2009. (The Edge Market, 2019).  <p>BackHome KL exterior.</p>

	<p>Cheng Hoon Teng Temple exterior.</p>  <p>Cheng Hoon Teng Temple interior (After)</p>	
--	--	--

Renovations to Jonker Street After Recognition By UNESCO and Proposal for Changes to be Made to Jalan Tun H.S. Lee

No.	Advantages of WHS Status	Jonker Street	Tun H.S. Lee (Lackings compared to Jonker Street)
1	It can provide funds for restoration, preservation, and traditional construction training	<p><u>Cheng Hoon Teng Temple</u></p> <ul style="list-style-type: none"> -Jonker Street also started to revitalize the traditional shophouses it has. -The new tile layers of the courtyard for instance were removed to expose the original layer.  <p>-Some of the rotten timber pieces were replaced from the leftover from the Cheng Hoon Teng Temple restoration project. The timber replacements were cut carefully to resemble the original pieces.(Wan Ismail and Shamsuddin, 2005).</p> 	<p><u>Sin Sze Si Ya Temple</u></p> <ul style="list-style-type: none"> -The temple committee, entrusted with the management of the building, while aware of aesthetics have followed a different set of values. -The task was assigned to non-professionals, and while they cannot be faulted for resorting to very affordable and workable solutions, the architectural quality and user experience could have benefitted appreciably from a better degree of design expertise. (Ng, 2019, p.14)

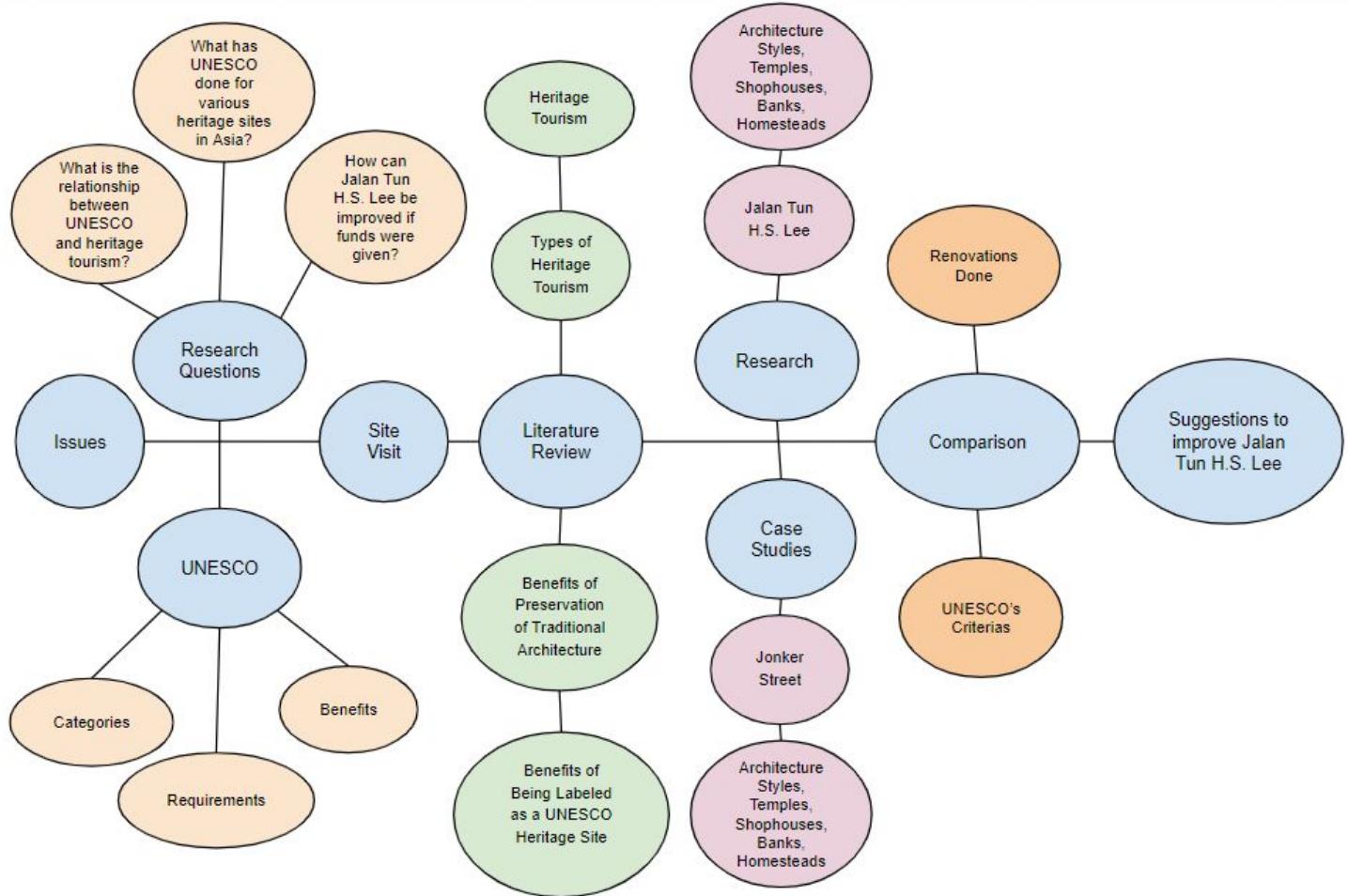
2	It promotes local pride and brings tourism to the local's unique architecture	<ul style="list-style-type: none"> -Statistic: For every 100 local respondents, there are 150 international tourists respondents who visited religious places. (Field Research, 2014) -The building of Malaysian Nyonya is in Straits Eclectic style (1940-1990). -Shop houses built in the Straits Settlements began to inject new architectural elements. 	<ul style="list-style-type: none"> -Lee Rubber Building (Popular bookstore) that was vacant since early November 2015 was put up for sale. -Its tall facade and large interior makes for a suitable display area.
3	Job opportunities for promoting traditional architecture, and culture.	<p><u>Baba Nyonya Museum</u></p> <ul style="list-style-type: none"> -It is one of the shophouses with Straits Eclectic Style which provides job opportunities for the locals to promote the local traditions and culture. -With a small entrance fee, tourists are able to learn the traditional culture of Baba Nyonya. -The museum is a combination of three terrace lots that were acquired by the Chan family in 1861 that became a museum that is well-preserved. 	<p><u>Abandoned shophouses in Jalan Tun H.S Lee</u></p>  <p>Build an information centre about Tun H.S Lee street's history.</p>

Conclusion

The purpose of our research is to study the traditional architecture in Jalan Tun H.S. Lee in relation to UNESCO's criterias. After doing site visits and online research on Jalan Tun H.S. Lee and Jonker Street, we have come up with this proposal focusing on traditional architecture in Jalan Tun H.S. Lee and preserves traditional architecture from UNESCO's perspective. Firstly, Sin Sze Si Ya Temple should be handed over to UNESCO and proper professional authorities to restore the conventional materials in the temple with sufficient funds who have better degree of design expertise. Compared to Jonker Street, Cheng Hoon Teng has been proven to have undergone proper restoration like the replacement of timber pieces and tile layers with UNESCO's help. Secondly, the vacant Lee Rubber Building or known as the Popular bookstore's tall facade and huge interior can built into a museum that exhibits various cultural objects that introduce Jalan Tun H.S Lee's rich history and culture. Statistics of Jonker Street after listed as UNESCO site has clearly shown that with authorised refurbishment, tourists, both international and locals, begin to take notice of the embedded rich history and unique architecture styles in Jonker Street. Thus, meaningful history integrated in the traditional architecture elements can be preserved for more people to appreciate and acknowledge them. Furthermore, the abandoned shophouses next to Kopitiam Lai Foong can be converted into a useful information centre for tourists to inquire of information related to Jalan Tun H.S Lee's history consisting of both culture and architecture. Just like the Baba Nyonya Museum in Jonker Street, it can provide more job opportunities for locals to promote the local traditions and culture. Our research has identified the problems that lie behind the unsuccessful preserving traditional architecture and studied the role and benefit of UNESCO in preserving World Heritage Sites. In fact, we think that Jalan Tun H.S. Lee should be listed under UNESCO. Although it does not have its traditional architecture preserved well, however, we are not supposed to ignore the rich,

multi-racial culture on the street. Jonker Street received help from UNESCO and successfully preserved their traditional architecture with the funds from NGOs. Therefore, we believed that being listed under UNESCO will help Jalan Tun H.S. Lee to retain their traditional architecture. By achieving this, it provides more information to preserve Jalan Tun H.S. Lee in the future.

Concept Mapping



References

Admin. (2016, November 28). The Importance of Restoring Historical Monuments. Retrieved October 2, 2019, from <https://www.ierek.com/news/index.php/2016/10/09/importance-restoring-historical-monuments/>.

Anon, (2019). [online] Available at: https://www.researchgate.net/publication/256483802_Melaka_and_World_Heritage_Status [Accessed 21 Oct. 2019].

Brinkhoff, T. (n.d.). Population Distribution of Petaling Jaya. Retrieved October 21, 2019, from <https://www.citypopulation.de/php/malaysia-mukim-admin.php?adm1id=1005>.

Chinese Temples. (n.d.). Retrieved October 25, 2019, from <https://www.travelchinaguide.com/intro/architecture/styles/chinese-temples.htm>.

Chong, J. W. (April 01, 2012). "Mine, Yours or Ours?": The Indonesia-Malaysia Disputes over Shared Cultural Heritage. *Sojourn: Journal of Social Issues in Southeast Asia*, 27, 1, 1-53.

James, Peter C. "Human Rights, Cultural Heritage Conservation and Cultural Tourism — Conflict or Collaboration?" Conference by the International Council on Monuments and Sites (ICOMOS), "Heritage, Identity, Cultural Heritage, Cultural Diversity" <https://www.travelchinaguide.com/intro/architecture/styles/chinese-temples.htm>

Csong. (1970). 雪彭樹膠公會. Retrieved October 28, 2019, from http://petalingstreetstory.blogspot.com/2010/02/blog-post_4238.html.

Daxie. (2015). 历史遗迹保存完好. 青云亭建筑说故事. Retrieved October 28, 2019, from https://www.sinchew.com.my/content/2015-08/26/content_1048099.html.

Ertan, T., & Egercio glu, Y. (2016). Science, health and medical journals, full text articles and books. Retrieved October 1, 2019, from <https://www.sciencedirect.com/science/article/pii/S1877042815062114/pdf>.

Frishman, E.M., Khan, H.U. (1994). *The Mosque: History, Architectural Development and Regional Diversity*. London: Thames and Hudson

Ismail, N., Masron , T., & Ahmad , A. (2014). Cultural Heritage Tourism in Malaysia: Issues and Challenges. Retrieved September 29, 2019, from <https://pdfs.semanticscholar.org/7162/85dec635058fcddcb1787a33e2fd25fafdb8.pdf>?

Ng, I. A.-S. (2019). Measuring Legacy: Architectural representation and cultural identity in an historical marker. Retrieved October 26, 2019, from <https://journal.ucts.edu.my/Home/ArticleDownload?articleId=BJSSH01011>

Ng, S.L, Ahmad, H., & Jusoh, H. (2016). Penilaian Aras Interaksi Tuan Rumah - Pelancong Antarabangsa Dalam Sektor Perkhidmatan: Kajian Kes Di Persiaran Jonker, Melaka. *E-BANGI Journal*, 11, 112–126. Retrieved from

<https://search-ebscohost-com.ezproxy.taylors.edu.my/login.aspx?direct=true&db=a9h&AN=123808902&site=eds-live&scope=site>

Omar, H. (2013). THE DEVELOPMENT OF SUSTAINABLE CULTURAL HERITAGE TOURISM IN MALAYSIA: IMPLICATION FOR PLANNING AND MANAGEMENT. Retrieved September 29, 2019, from <http://etd.uum.edu.my/3595/7/1092.pdf>.

Qingyun Pavilion. (2001). Retrieved October 28, 2019, from <http://www.malaysianbuddhistassociation.org/index.php/2009-04-01-01-11-38/2009-04-02-04-25-39/617-2010-01-21-03-19-02.html>.

Ramli, Z. (2017). Heritage Tourism in Malaysia: Potential and Challenges. Retrieved September 29, 2019, from <http://docsdrive.com/pdfs/medwelljournals/sscience/2017/431-440.pdf>.

Said, S. Y., Aksah, H., & Ismail, E. D. (2013). Heritage Conservation and Regeneration of Historic Areas in Malaysia. Retrieved September 29, 2019, from https://www.academia.edu/5873439/Heritage_Conservation_and_Regeneration_of_Historic_Areas_in_Malaysia.

Tan , J. K. Y. (2014). Sustainable Tourism Development In Jonker Street Melaka. Retrieved September 29, 2019, from https://www.academia.edu/13639812/JoyKeYue_SustainableTourismDevelopmentInJonkerStreetMelaka.

Ulumochi(Ulumochi). (2014, March 12). 2012大馬吃喝玩樂-2. Retrieved September 30, 2019, from <https://blog.xuite.net/ulumochi/twblog/146756961-2012大馬吃喝玩樂-2>.

Vlatseas, S. (1990). A History of Malaysian Architecture. Singapore: Longman Singapore Publishers

Wagner, A. (2017). Malaysian Shophouses: Creating Cities of Character. Retrieved September 29, 2019, from <https://pdfs.semanticscholar.org/9ca6/00f8cea356f3e66241684836e907affec9b3.pdf>.

Web.usm.my. (2019). [online] Available at: [http://web.usm.my/km/3/5\(Supp.1\)2017/km35s12017_3.pdf](http://web.usm.my/km/3/5(Supp.1)2017/km35s12017_3.pdf) [Accessed 21 Oct. 2019].

Whc.unesco.org. (2019). Guide 3 – Case Study: Melaka and George Town, Historic Cities of the Straits of Malacca (Malaysia) | UNESCO Sustainable Tourism Toolkit. [online] Available at: <http://whc.unesco.org/sustainabletourismtoolkit/guide-3-%E2%80%93-case-study-melaka-and-george-town-historic-cities-straits-malacca-malaysia> [Accessed 21 Oct. 2019].

Wong, P. (2019). Baba Nyonya Heritage Museum in Malacca - Jonker Street Attractions. Retrieved October 28, 2019, from <http://www.malacca.ws/attractions/baba-nyoya-muzeum.htm>.

Wong, P. (2019). The Stadthuys of Malacca - Malacca City Attractions. Retrieved October 28, 2019, from <http://www.malacca.ws/attractions/stadthuys.htm>.

Zainuddin, B., & Zainuddin, B. (2018, September 5). No junk at this Junk Bookstore. Retrieved September 30, 2019, from <https://www.freemalaysiatoday.com/category/leisure/2018/09/06/no-junk-at-this-junk-bookstore/>.