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Dondang Sayang
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Addendum

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EDITORIAL NOTE

Melaka Journal of Heritage has gone quite a long way that called for it to be officially launched. The launching of this journal will take place on 2 July 2013 in conjunction with the opening ceremony of The National Heritage Seminar to be held at Ramadha Hotel on 2-3 July 2013. The National Heritage seminar is organised by The Melaka State government through Melaka Museums Corporation and Universiti Kebangsaan Malaysia through the Faculty of Law with the cooperation of Melaka Historic City Council, the National Heritage Department and Melaka World Heritage Sdn Bhd in aggregation with the 5th annual celebration of Melaka as UNESCO Wold Heritage Site. Selected papers presented in this seminar will be published in the next issue of Melaka Journal of Heritage.

In this issue we have selected 6 articles and two of them are written in Bahasa Malaysia. The first article entitled "Transformation of Mosque and Museum: The Intellectual Garden (TIG) as a Catalyst for Global Knowledge, Economic and Prosperity" conceptually relates the mosques to museums in term of their roles and functions with positive suggestion of transforming of both mosque and museum into an advent of TIG (The Intellectual Garden) as a global project for future demands.

The second article entitled “Choice Experiment (CE) in Estimating the Valuation of Living Heritage Conservation in Melaka City” which recognizes the two common methods for measuring the ‘Willingness to Pay’ (WTP) in estimating the value of living heritage, namely the revealed preference (RP) and the stated preference (SP) method. However this paper suggests that the use of another method called choice experiment (CE) method in the said measurement to be preferred.

The third article entitled “Safeguarding the Intangible Cultural Heritage: Article 3(b) of the UNESCO Convention 2003” deliberates on Article 3(b) of the said convention which relates to the Safeguarding of the Intangible Cultural Heritage of the rights and obligations of states parties deriving from any international instrument relating to Intellectual Property rights. This paper also examines the existing relationship between heritage law and intellectual property regime under the said 2003 Convention.

The fourth article entitled “Pemeliharaan Warisan Melayu di Negeri Melaka: Transformasi Koleksi Museum Melaka ke Portal Muzium Digital Melaka” written in Bahasa Malaysia recommends a transformation of the physical Melaka Museum collection into various digital form that
enhances safekeeping and preservation of the Melaka heritage and it is also said that such transformation will help the consumers to have easy access to the said collection.

The fifth article entitled “Warisan Pemikiran Mazhab Shafi’i dalam Perlembagaan 57 Terengganu 1911M pada Zaman Pemerintahan Sultan Zainal Abidin III” also written in Malay, adds to the historical and Islamic dimension of heritage studies in Malaysia.

The sixth article entitled “Dondang Sayang” belongs to Melaka Museums Corporation and it is a translation from Malay into English language. The article prescribes what Dondang Sayang is all about.

We hope that the collection of articles in this issue is suitably diverse and will be a good source of reference to our readers.

As a final note we would like to record our appreciation to The Melaka State Government, Melaka Museums Corporation, Melaka Historic City Council, the National Heritage Department and Melaka world Heritage Sdn Bhd Universiti Kebangsaan Malaysia and UKM Law Faculty for their corporation in organising The National Heritage Seminar 2013 and the advisory members of Melaka Journal of Heritage for their effort and support for our work.

SITI NAAISHAH HAMBAI & MAHMUD ZUHDI MOHD NOR
FACULTY OF LAW UNIVERSITI KEBANGSAAN MALAYSIA.
TRANSFORMATION OF MOSQUE AND MUSEUM: THE INTELLECTUAL GARDEN (TIG) AS A CATALYST FOR THE GLOBAL MUSLIM KNOWLEDGE, ECONOMIC AND PROSPERITY

Ahmad Rizal Mohd Yusof, Zarina Othman, Shamsul A.B. & Mohamed Abu Bakar Kassim

Abstract

A mosque and a museum are two places that differ in its role and function according to the needs of society. A mosque is a place for Muslims, to perform their Islamic practices whilst a museum is dedicated to preserving and interpreting the primary tangible evidence of humankind and the environment. A transformation of both a mosque and a museum is the advent of TIG (The Intellectual Garden) as a global project for future demands. This study explores the conceptual idea of TIG and its contents as a basic understanding towards its objective. This study adopts three branches in philosophy to demonstrate the idea of TIG. A combination of knowledge, economic and prosperity is the basis for TIG to be executed as it plans and promises successful stories in the future. TIG is an approach to implement knowledge, economic and prosperity towards the global needs. It does not benefit only for the Muslims but it is to function as an avenue for national and international coalition throughout the world.

Keywords: Intellectual Garden, Knowledge, Economic, Prosperity, Epistemology, Ontology, Methodology

Introduction

The ‘Intellectual Garden’ with its given acronym ‘TIG’ is a concept proposed to attain a transformational upshot to conceive social prosperity that merges the preserved entities of the state governments and the sultanate heritage; i.e. the mosques and the museums in Malaysia. The mosque with its main function as a social center for muslim has been used as a place for praying, reading Al-Quran and Hadith, sermon, and other activities related to the spiritual of Islam. While museum is an institution that cares for (conserves) a collection of artifacts and other objects of scientific, artistic, cultural, or historical importance and makes them available for public viewing through exhibits that may be permanent or temporary. Combination of both institution performing the great ideas of the establishment of The Intellectual Garden. It starts
from the idea of director and also curator of Muzium Pekan Pahang, Mr Ahmad Farid Abdul Jalal. Mr Farid has transformed Muzium Pekan Pahang with architecture followed by contents which has been enriched by Distinguished Professor Datuk Dr Shamsul Amri Baharuddin. With the help of such academician, curators, administrators and even local people, Muzium DiRaja Pekan Pahang is now ready for entering the new dimension of combining museum and mosque to become one institution that can synergize the economic growth, entrepreneurship, social cohesion, and prosperity. This extra ordinary project should benefit the whole society and strengthen the Islamic Civilization in Malaysia as a part of the Malay World. At the same time it opens up an opportunity to explore the essence of TIG as a real catalyst for the global Muslim knowledge, economic and prosperity. In order to understand more about TIG, this paper explores the conceptual idea of TIG and its contents as a basic understanding towards its objectives.

**Conceptual Framework of TIG**

The main idea of TIG has been brought by Prof. Shamsul in order to combine museum and mosque for TIG. To have a crystal clear of the whole idea of TIG, it will be explained through epistemology, ontology and methodology. These three branches of philosophy will become the basic understanding of TIG thus it will form as a pillar for the establishment of TIG. Diagram below will conceptualize the whole idea of TIG.

Epistemologically, TIG is based on three factors; knowledge, economy and prosperity. These three concepts of TIG inter-related each other thus it generates more benefit to the society. Knowledge will represent more understanding towards Islam, ethnicity and also economy. It involves all process of learning, teaching, and also the study of every aspects of TIG. In the other words, knowledge is not restricted to only those who involved in this project but it also open to scholars,
intellectuals, administrators, curators, and to anybody who is interested to explore the essence of TIG establishment. This is a very crucial part of TIG where it focuses more on the civilization of Malay-Muslim, history, culture, identity, economy, social cohesion, and also the role of state government, federal government to boost this idea globally. Knowledge in this area could turn TIG as a one stop center for global and local academic network thus it could connect all institutions, academic and non-academic to share all information for TIG. As a first start, Institute of Ethnic Studies (KITA) from Universiti Kebangsaan Malaysia (UKM) will be responsible for a knowledge construction in this area. KITA will strategize all aspects of academic and non-academic realm related to TIG. In order to build a strong academic understanding, KITA will use its capability for globalizing TIG and connect its network through all academic institution. This will involve local and foreign universities contribution and explore more potential of co-operation for future studies and other academic purposes.

As the second variant of TIG, economy is the next factor as it can generate more business opportunity, entrepreneurship and job vacancy. It could strengthen TIG as a hub for halal food, oil and gas, and other forms of industry such as textile, automotive, aviation, electronics, agriculture, hotels and restaurants, architectural, engineering and technical, banking and financial services and also hospitals. The main actor for economic is not among private sector and corporate groups, it involves other group of business players with small and medium volume, the state and federal government. In fact, within this variant, TIG can boost up its responsibility as a global hub for Muslim and Non-Muslim partner, working together in a large scale business. This would allow so many joint ventures between corporate, conglomerate, private and government sector and also multinational companies. In the future, economy will promise so many benefits for TIG and it will open more industry related to its function as a hub for financial and business purposes. To execute this idea, E-MAM(this will be explained later) will look after all aspects of economy and potential to develop any potential industries inside and outside Pekan Pahang. E-MAM will also act as a middle man to invite investors, local and foreigners, to join in any areas of economic related to TIG. The involvement of E-MAM would also welcome any other Muslims from any other countries from Asia (Indonesia, China, Singapore, Japan, Korea) Australasia (Australia, New Zealand), from Middle East (UAE, Qatar, Saudi Arabia), Europe (Netherlands, Belgium, Germany, UK, France), Africa (Sudan, South Africa, Egypt), America and South America.
The most crucial part of knowledge construction and economic growth are through political stability and it can be executed through prosperity. Within this prosperity, a harmonious and peaceful life can broaden and deepen understanding among each other, and this is the main aim of TIG. TIG is not an idea to compete with other projects such as Multimedia Super Corridor, Iskandar Malaysia, Silicon Valley, Dubailand, Songdo International Business District, but establishment of TIG will balance the prosperity aspects of life, its relation to other ethnics and maintaining the cohesion and integration elements of local and foreigners. As it is situated in Pekan Pahang, TIG will be populated by Malay-Muslim life with its multi-culture elements and identity. The future community of population will be among foreigners. This will involve so many combination and integration with local and foreigners. As TIG will stress more on Islamic value, the culture of Malay itself will correlated each other and develop a new paradigm of prosperity. This is not an easy task to do. No matter how successful the mega project is, without social understanding, it can create more troubles and social problems. However, TIG is designed to build prosperity through its actors which is among, public, private and international bodies, investors, academician, and local people. Integration of all aspects of Islamic moral value, Malay culture and identity will assist TIG in achieving its prosperity aspects. In short, prosperity is the main key of maintaining the knowledge construction and economic growth. With prosperity, knowledge and economic variant of TIG will operates on the right track. This is the greatest part of TIG as it will guarantee the successful idea of this project.

Ontologically, TIG is the combination and convergence of various social actors such as individual, companies or corporate bodies, public institution, private and international bodies, inside and outside Malaysia. It will also involve academic institutions. This will allow more ideas and strategy for TIG. The main role for social actors will be based on TIG Concept, knowledge, economic and prosperity. Any institutions that are interested to explore more knowledge would be welcomed. This will involve more study, research and any academic purposes related to the establishment of TIG. TIG will also welcome academic institution from any countries which has been conducted research in Malay for enriching its contents. This would bring KITLV, SOAS, ANU, and other institutes which has established Malay and Islamic studies. In the economic part, companies, investors, public institutions and even multi-national companies are targeted actors to invest in TIG. Investment in TIG from all companies are not only for profit making, but TIG will broaden its wing as a place for entrepreneurship. It means TIG will collaborate with
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public and private institution for training, and motivating the young and intermediate entrepreneur to achieve their success and increase their volume of production. This effort will not benefit TIG but it will assist the Government Transformation Program (GTP) as well to change Malaysia into an industrial country.

TIG is an idea, an approach to synergize the knowledge, economic and prosperity as its main pillars for a successful victory. Methodological aspects of TIG will be represented by combination of public sector, private sector, and international bodies. Diagram below will elaborate particularly the whole process and position of TIG.