

Preserving the Uniqueness Cultural Landscape in Setiu Wetlands

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ABSTRACT

Landscapes change because of the dynamic interaction between natural and cultural forces in the environment. Cultural landscapes are the result of consecutive reorganization of the land in order to adapt its use and spatial structure better to the changing societal demands. Community demand for new roles in the rural landscape rapidly has been growing, thus every single valuable landscape that was existed thousands of years was lost or altered in the era of modern development. Protection of cultural landscape has an interaction between humans and nature over time which reflects the true character of a community life. At the same time, the attention was given to protect the biodiversity and ecosystem integrity. The cultural landscape maintains the historic features and protects the cultural and social values as aspirations.

Setiu Wetlands is one of the wetland areas in Malaysia that rich with several natural resources. Setiu lagoon is brackish water lagoons with the longest distance lagoon in Peninsular Malaysia with 22 kilometers consist of numerous habitats which are important to the ecosystem. Most of the community here live and work as fishermen and this is how the cultural landscape in Setiu Wetlands was formed. Most of the fishing villagers greatly rely on marine resources as their main income and they even maintain existing resources as a main cultural landscape in this region without damaging these resources including lagoon, river and sea. During the monsoon season, most of fishermen are not able to go to the sea; nonetheless they will spend their time to develop their skills by doing weave mats or basket as handicraft products. However, development pressures urbanization and industrialization causes the lives of rural communities are threatened. The entry of these aspects brings new values as threats to the identity of rural community.

This study will be conducted to understand the meaning of the cultural landscape, uniqueness and cultural landscape features that affect the formation of village identity in Setiu and the potential of preserving unique culture landscape in Setiu Wetlands by using Category V as tools to preserve this area as a protected area. Furthermore, case studies will be reviewed to recognize the comprehensive approach that is to retain their landscape cultural identity to the present. At the end of the study, the preservation and conservation of cultural landscape will be implemented by using legal protection category V. This protection area will have cooperation from all parties including the private sector, local authorities, and communities. Hence, the next generation will be able to savor and appreciate as a result of protecting this culture.

Keyword: Cultural landscape preservation, IUCN Category V, Rural area, Setiu Wetlands.

1.0 Introduction

Community demand for new roles in the rural landscape rapidly has been growing, thus every single valuable landscape that was existed thousands of years was lost or altered in the era of modern development. Modern development has refused the use of machinery and old equipment which were replaced with modern machinery. This resulted in a new market and the devaluation of in sector traditional agriculture and fisheries were influenced in the local community. Moreover, the transition from rural to urban in infrastructure caused the loss of the world heritage. Most of the farmers still focus on agriculture, yet many farmers see this prospect as a recreation area as well as conservation of Natural environment and Water management. In addition to the existence of modern technology, agriculture no longer provides resources of employment or income to rural communities.

Protection of cultural landscape has an interaction between humans and nature over time which reflects the true character of a community life. At the same time, the attention was given to protect the biodiversity and ecosystem integrity. The cultural landscape maintains the historic features and protects the cultural and social values as aspirations.

This paper is to present the uniqueness of the cultural landscape in Setiu Wetlands. Initially, the meaning of cultural landscape and their features will be presented and then follow by the threats for cultural landscape in Setiu Wetlands will be clarified. Lastly, the implementation of the IUCN Category V as a tool for preserving Setiu Wetlands areas as protected areas will be discussed.

2.0 Landscape

Landscape as a word is hard to be understood. This is because it has different meanings and may be interpreted differently by different individuals. There are even some communities are not able to understand what exactly is meant by the landscape. Besides that, the landscape is also universal not only encompasses the ground but also affects the coastal area and marine. Landscape may also be considered as a second source named a nature that can be inherited from the past. According to Jackson (1984), landscape not only involves natural space but it consists of human life, nature as well as space and time organization. The landscape also reflects variety of human activities from time to time than nurtured through cultural values with a combination of the elements of space and time.

Aronson and Floc'h (1996), argues that the need to identify landscape features that can be used as an indicator or indication to observe the changes in degradation, restoration and conservation. This condition is identified as the ecological and socio economic aspects. The European Landscape Convention (ELC) is the first international treaty that specifically focused on interpretation of the landscape as an area and it was viewed as an action and interaction of natural and human by the public (Council of Europe, 2000). This definition highlights human

activities that are not only limited for negative impact on the ecosystem or the exploitation of nature, but this human activities contribute and create the variety of landscapes for certain area.

This landscape provides a variety of value and functionality, including natural resources, wildlife, habitat, economic benefits in the form of goods services (Merlo and Croitoru, 2005) as well as cultural aspects (EEA, 1995). Philip (2002) advocates that landscape not only focuses on the scenery or a set of purely physical aspect but also emphasizes the visual landscape that requires interaction of the humans and nature. Likewise, the landscape has associated with spiritual values that are important to communities across the globe that require management and protection of the natural universe. Based on the figure below, Philip, (2002) describes the direct relationship between humans and the environment in protecting the natural landscape.

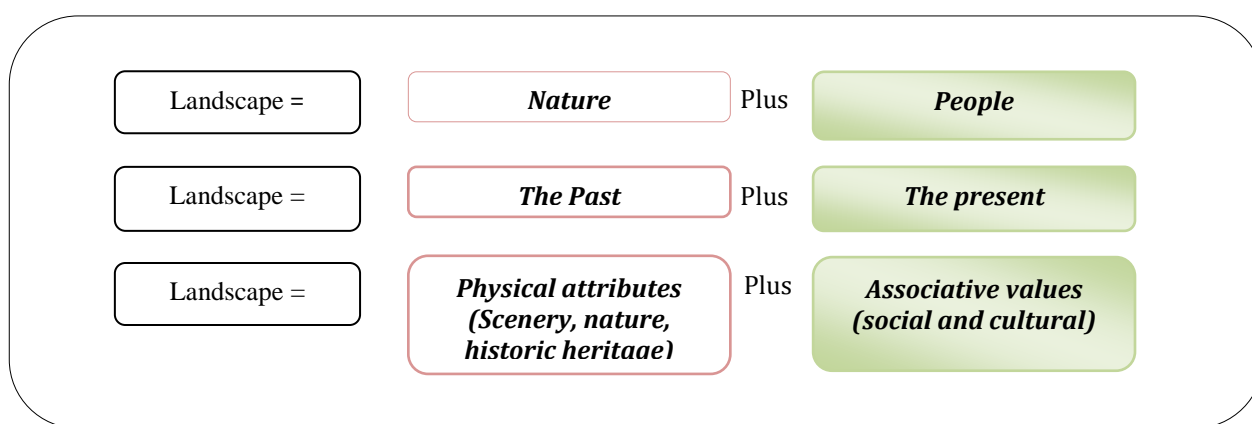


Figure: What is Landscape by Philip, 2002

Landscaping also refers to the land or painting but it is important that how people recognize that area. According to Cosgrove (1984, pp.13), the landscape is a vague concept that is enclosed with your understanding to maintain the identity of the area through the construction of social existence. Generation from each group of community will modify their landscape to represent their ideas and identity to remain until the next generation. The landscape is a background that shows the identity of the community through physical symbols, architectural design, urban design, sculptures and open spaces infused with the identity of the community. Symbol is intended to reproduce the norms of the dominant culture to create value in the community and how the community's own understanding of their culture Harvey (1979).

A social place exists through the construction of buildings, countries and regions that are subjective in nature and has its own uniqueness in creating a community identity. Symbolic sculptures are built to ensure the landscape that can be seen through visualization as buildings, memorials, statues, referring to the social identity of a community. Identity covers the subjective feeling and experience of a person living in social (Rose, 1995). Identity is a complex idea which is built on language, religion, ethnicity, myth, memory and history (Smith, 1991; Beetham and

Loard, 1998; Graham, 1998; Dijkink, 1999; Paasi, 2001). Variables identity formation may be internalized through the experience of a society that is often associated with the development of the past where it is increasingly threatened by the passage of current development.

The relationship between place and landscape bring an awareness concept to landscape as a manifestation of the ideological landscape, culture and identity. Analysis of the landscape is a reflection of local identity, regional, national and international organizations that requires an individual to think about identity and history of a place through relationships between people and place. When identity is closely connected with the community and the region as a culture, it is transmitted and reflected community identity through the formation of landscape. In conclusion, Landscape, place and identity are a complex idea. Landscapes were focused on the monument and urban design in which a religion can influence the use of land resources in maintaining environmental balance. More places to refer to the county, city and region. Identity is very complex and can be described in various ways.

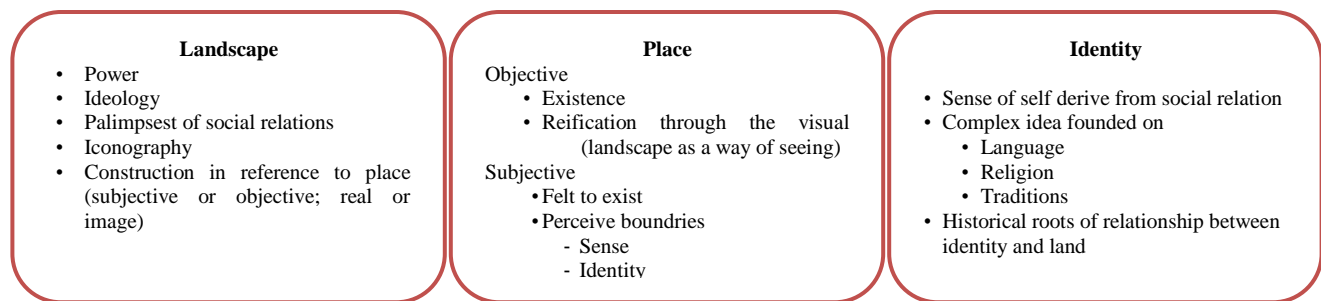


Figure: Theoretical Synthesis of Landscape, Place and Identity (Knudsen, Metro-Roland, Soper, and Greer;2008)

3.0 Culture

Culture is a part of human life as a natural process based on the experience they then encoded as a communication tool and a symbol of a society. The basic character of a community is to showing their life phenomenon. This approach is a platform to understand how culture is adopted by the next generation through the learning process and how to distinguish community based on their culture. According to (Baldwin et al, 1999) culture is an idea that shapes the society in which they communicate through symbols with the specific meaning to explaining the communication among their communities. This indirectly indicates that culture is a part of their life that requires each member of community should learn and understand this culture.

Culture should be learned, not only have to be assimilated to an individual. Community members need to spread out the culture from generation to generation so that culture can be sustained. Stability of the society is to preserve the value, clothing, beliefs, symbols, meanings, traditions, social structure, communication and distribution of power and trust (Ivanovic, 2008). Cultural identity will further strengthen unity and enhance a sense of belonging. Therefore, it is important to have agencies that preserve the culture and importance of culture in a certain society

because it avoids the extinction of cultural heritage. With this understanding, the main function of social control is essential for enforcement of social controls. Some agencies are composed of government agencies, private sector and local society itself. The cultural tradition is known as a community that preserving the culture in a long period of time with consistency and cohesion amongst communities. These cultural traditions also contain language, knowledge and customs inherited from the generation to generation. It can also be referred as social roles by some individuals such as mother, father, leader and judge (Ivanovic, 2008). Moreover, this tradition is a symbol of strength to specify the identity of a society based on a culture that enhances the spirit and pride of some groups.

There are four aspects of the culture based on the Sociological approach. The important aspects of culture contain cultural elements that may be measured and traded as artifacts, archeology, art and cultural buildings. These items can be found not only on the surface of the earth but also the surface water or groundwater. Culture also is to identify even if it cannot be measured by the concept and easier to understand the process of cultural evolution since it represents a community formed as a combination of traditional and cultural practices, such as dance, values, norms, ceremonial rituals and beliefs, and cultural identity. These give the meaning to it and shape and differentiate of a community with other communities.

Other than that, cognitive aspect consists of beliefs, values and ideology as a culture aspect. The belief does not require being true and should be tested. Yet, it is a belief or tradition inherited by some people for centuries. Value of community is an abstract aspect that cannot be tested and their community will represent something good or bad, appropriate or inappropriate for their community. However, the existence of different cultures and beliefs in this community will result in opinion conflict among some communities with other community members. Lastly, ideology firmly held belief to maintain the identity of a society and it expanded over the world-class. Cultural elements represent a cultural process in a community and as long as it is being maintained, it may have a significant role for tourism product. Ritchie and Zins (1999) have identified twelve elements of culture that would attract tourists, namely; handcraft, language, traditions, gastronomy, music and art, history of region, types of work that are engaged by resident and the technology they use, architecture which give the area a distinctive appearance, religion, education system, dress and leisure activities. The socio cultural elements even can be used in order to take tourists' attention such as dance (including costumes, music, design and skills). Storytelling and literature (books, magazine and newspaper) are a major tourist attraction.

Culture always changes either internal or external which is considered as a dynamic system. Culture may consist of different types of human behavior, knowledge and values as a representative of a culture that cannot be assessed or tangible forms such as art and artifacts. The entire culture is taken and transmitted to the next generation based on the symbols and meaning through the learning process and it is categorized as traditional culture and created by particular community group. Cultural and social life of the community provides a lot of experiences primarily on tourism industry. Tourists can learn about the culture and costume of the local community that vary from one community to another. Consequently, this opens a wide space to introduce legacy of the community that would attract tourists and internalize it more safely.

4.0 Culture Landscape

The combination between culture and landscape produce uniqueness and this distinguishes a region with an area in different contexts. However, in general it requires precise relationship that is based on nature. According to Sauer (1926), cultural landscape is shaped with the natural landscape by a group of community where culture is the agent, the natural area is the medium, and the product is cultural landscape. Under certain influences, this situation will change over time and phases of landscape development in accordance with the current development cycle. The situation changes when the existence of the entry of foreign culture reforms cultural landscape which affects previous landscape.

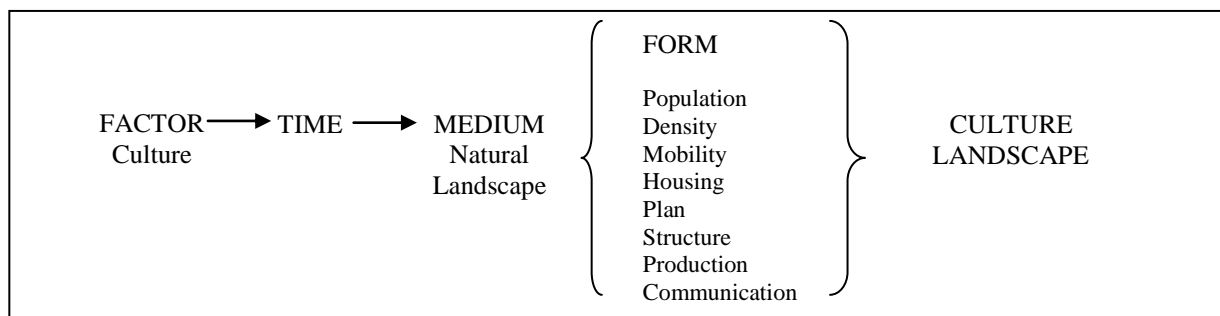


Figure: Formation Cultural Landscape (Carl O. Sauer, 1926)

According to Kaya (2002), cultural landscape is a complex space generated by human activity where the activity is a natural and biological process occurs in the human time. Humans do not give a direct effect on the landscape but it gives a role in the process and development results landscapes. O'Hare (1997), stated that cultural landscape is a modified environment, classified and interpreted by a human based on the concept of morphology which consist of layers of culture derived natural landscape. The diagram below represents the cultural landscape, continuous interaction between human and nature that requires a long period of time and create an area of identity. Jackson (1984), concluded that this concept is not only a way to see places special or unique, but can also be extended to cover the places where people live, work and travel every day.

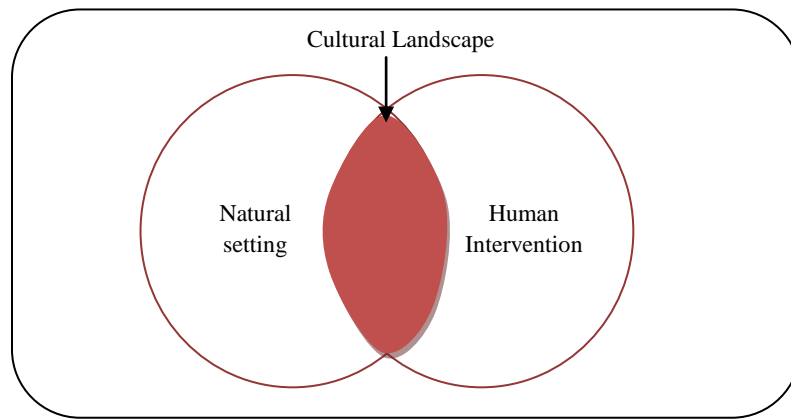


Figure: Cultural Landscape (O'Hare, 1997)

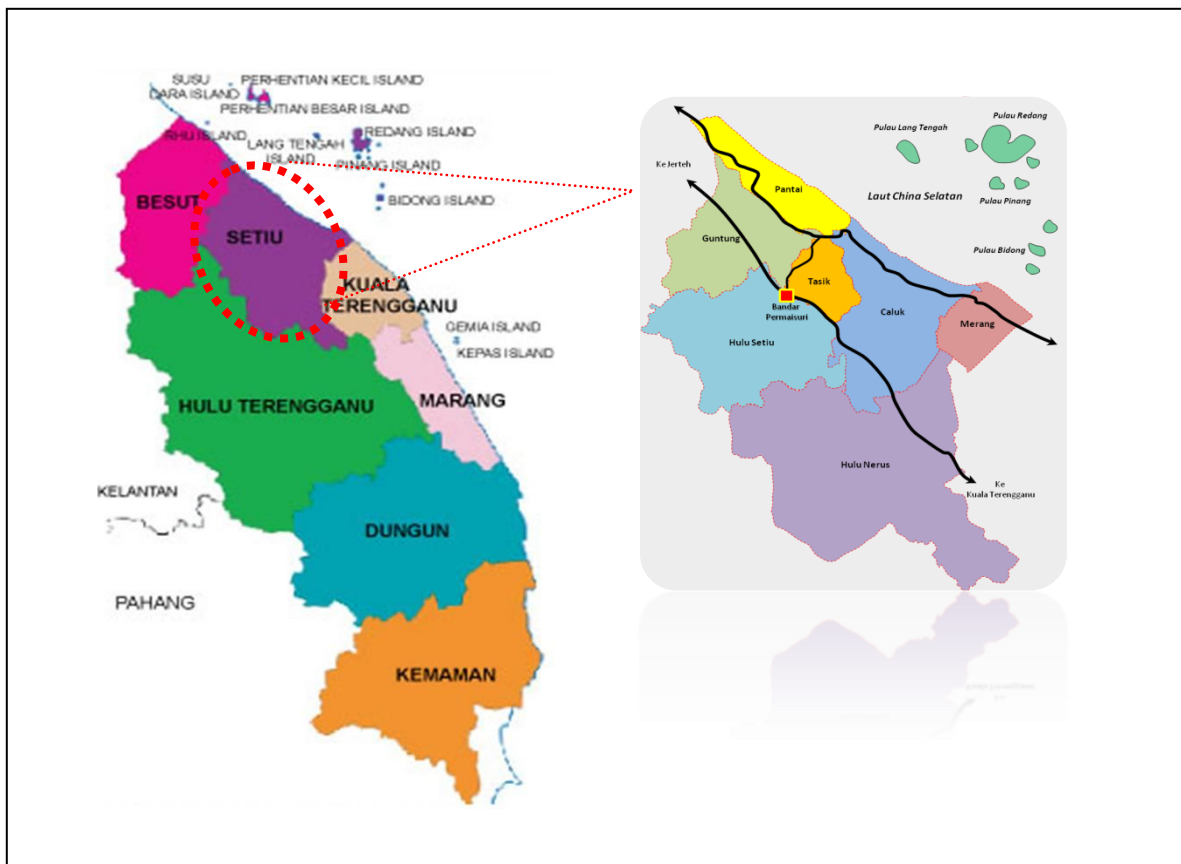
There are numerous categories of cultural landscape. Nantawan (2008) translated the three categories of the cultural landscape of the UNESCO landscape design which is intentionally created by humans. These include garden landscaping that was built for aesthetics related to historic and religious buildings. Landscape developments result the social, economic, administrative and religious interests through nature-conscious society in which the landscape reflects the evolutionary process through the design and characteristics of the components. It can be divided into two named the omission or fossil landscape, and the landscape is continuous. For the associated cultural landscape in the World Heritage are listed as a characteristic of cultural landscape. This cultural landscape is religious, artistic and includes the natural element which is a culture for some people.

Protection of natural landscapes can contribute to sustainable land use in modernization and maintain or improve the natural values of the existing cultural landscape. Indirectly the traditional cultural landscape was helpful in maintaining the biological diversity. Mitchel & Buggey (2000) were defined the cultural landscape that have three categories to differentiate cultural landscape value. **Category 1**, this category is refers to the cultural landscape were formed intentionally by human. Most of these areas were focusing on parks and garden and human activity will create the cultural landscape with the natural environment. **Category 2** were reflects the process of cultural change and its components by nature from time to time. Cultural landscape is formed from the interaction of social, economic, administration and religious that reacted with a natural environment. It can be divided into two sub category; A relict (or fossil) landscape is one of the cultural landscape development in the past by long time, however it was can still be seen in material form. A continuing landscape is one of social activity that is closely related to traditional life, but at the same time the process of cultural development is still occurring from time to time. **Category 3** is categorized as a cultural landscape associative landscape in which the interests of the cultural landscape resulting from the influence of the society in maintaining their culture until for the next generation. There are many forms of unique cultural landscape that exists in this world has its own value. The uniqueness of the cultural landscape should be preserved as far as possible for future generations and to avoid extinction with the advent of modern development.

5.0 Cultural Landscape in Setiu Wetlands

Modernisation and Development Administration (MAMPU). Setiu has an area of 135,905.80 hectares which is 10.49% of the total area of Terengganu Darul Iman. Setiu also situated at the border districts of Terengganu, Hulu Terengganu and Besut. Terengganu divided into seven districts as below:

- a) Mukim Hulu Nerus
- b) Mukim Chalok
- c) Mukim Hulu Setiu
- d) Mukim Guntung
- e) Mukim Tasek
- f) Mukim Pantai
- g) Mukim Merang



Map: Setiu Wetland by Majlis Daerah Setiu

The estimated population of Setiu District in 2010 is about 55,517 people which are 5.57% total state population and the average annual population growth rate is 1.93% with percentage of population is 97.65 percent of the Malay populations; Chinese Population is about 0.23 percent, 0.02 percent of Indian population and 2.1 percent is for other races.

Setiu wetlands is one of the wetland areas in Malaysia is very rich in various natural resources. Setiu wetlands have unique landscape because of the presence of various types of natural habitats ranging from freshwater, brackish water and the beach. This include riparian forest, paperbacks swamp forest, peat swamp forests, mangrove forests, lagoons and sandy beach grass. Setiu lagoon is brackish water lagoon with the longest lagoon which is about 22 km in Peninsular Malaysia. Laguna is a breeding ground and nursery on most species of freshwater fish and marine that gives a commercial value. It is rich in shellfish seedlings and baby grouper that important for the aquaculture industry. Species in Setiu Wetlands can divide into three categories including mammals (29 species), reptiles (28 species), and birds (112 species). Other than that visitors also can enjoy of having the experience in Setiu by looking the terrapin and turtles around the beach. Lagoon also executes as a water retention agent or as a sponge to absorb the overflow of water during the rainy season where water will accumulate and flow slowly to send the water to the drains in order to prevent flooding for a low area.



Picture: Setiu Lagoon



Picture: Terrapin is endangered animals in Setiu.



Picture: Turtle (Karah) is a species that landed in Setiu.



Picture: Oyster farming industry



Picture: Fish farming industry

Setiu Wetlands contributes the source of income for the local community through various activities such as fishing, aquaculture, manufacturing, boat, food product processing based on marine product. Most of community in Setiu work as fishermen, deep-water fishing and fish farming cage. Some communities works as farmers by using natural resources to meet their daily needs without damaging the natural preserves. During the monsoon season, many people who work as fishermen and farmers in Setiu will spend their time repairing nets and boats. Due to weather conditions, they are unable to do fishing and tillage. At the same time, they also spend time to design craft for their use by using palm or cane including baskets, fish traps and roof. Until today craft is still popular and gains support from the local community and contributes to their income for local fishing communities in Setiu.



Picture: Coastal area in Setiu Wetlands



Picture: Craf by local community



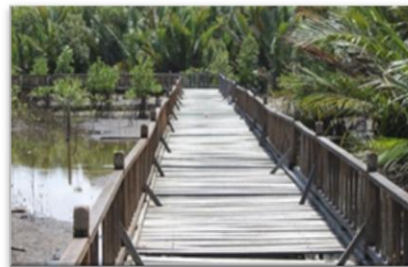
Picture: Dried fish and shrimp pasted based on marine product by local community

Many houses in Setiu are designed with a good understanding of the natural environments. Wood and palm thatched as well as zinc are the main materials to design the houses. Roof is designed uniquely to prevent from pressures and storm winds during the monsoon season. Afterwards, other activities are carried out by the community. They do side jobs such as has sea-based farming as potato chips, banana chips, sago, dried fish as a local products pickled enterprises and seafood restaurants to contribute their income. These jobs are not only limited to men but women also involve in these works.



Picture: Traditional house in Setiu

The uniqueness of this cultural landscape in Setiu has attracted interest among rural communities to identify and understand more deeply about the customs and cultures here. Indirectly, Setiu Wetland is very potentially to serve as one of the tourist destinations in the state of Terengganu. Panorama in Setiu Wetlands can captivate every eye of the beholder. Among the existing attractions such as rivers and lagoons are capable to be a attraction as a fishing spot. Local residents can enhance its earnings by taking wages to bring anglers boating down the river, coastal area or deepwater. Activities river cruise were introduced Setiu to tourists who love to enjoy the beauty of nature and wildlife.



Picture: Location of broad walk or river cruise in Setiu Wetlands.



Picture: Location of broad walk in Setiu Wetlands.

There is also a community in Setiu that involves with the homestay program under the management Setiu Area Fishermen's Association (PNK Setiu). There are various packages available for those who join homestay program includes 'Keropok Lekor' Demonstration , Fireflies Watching, 'Batik' painting, Cultural performances like chants western or martial arts silat and village products. There is also a special package such as Terengganu traditional dances and snorkeling at Redang Island. The existences of this tourism product indirectly increase income for community in Setiu.

Setiu Wetlands has potential to be developed as a world class tourist district. The uniqueness of culture and customs of local community are still maintained and they practice a traditional life until today. Although the source of sustenance for their daily needs still depends heavily on natural resources such as agriculture and fisheries, but this community uses the natural resource without damaging the resource by retaining natural ecosystems. This situation should be maintained and preserved to alter natural ecosystems and the aesthetic value in Setiu area.

However, the uniqueness of cultural landscape in Setiu Wetlands now increasingly is under the danger by a number of factors. Nest swiftlet farming is one of the factors that affect the landscape. This situation not only damages the aesthetics beach but also causes conflicts and disrupts community life in Setiu. Planting mangroves are replaced with commercial crops which is oil palm cultivation destroys the natural ecosystem in Setiu where mangroves function is restricting the amount of erosion and flooding. Swiftlet house development along the coastal road also damages the natural scenery and eradicates the original characteristics Setiu Wetlands. Noise pollution also occurs as a result of the installation of the swiftlet voice

Other pollutants also identified by the existence of big scale Project Integrated Aquaculture Park (I-SHARP) development of shrimp farming involves an area of 1,000 hectares, which can damage the natural sources in Setiu Wetland. Refer to the section of the *Sinar Harian* newspaper (Zulkefly, 2012). This pollution is caused by waste from shrimp farming will be channeled to the river and as a result, the river will be polluted with toxic substances. Apart from polluted river water and also flooding, Zulkefly (2012) also stated that this project causes to the destruction of marine life breeding and fish farming cage, soil erosion and sedimentation. The social problems as a result of labor recruitment may use foreign labor service.

Other than that, cultural changes can be seen as a local cultural performances and folk games which are replaced with modern socio cultural such as concerts from local artists. The new generation also began to migrate outside Setae since they reject to involve in agriculture and fisheries. These changes have direct impacts on the cultural landscape in Setiu Wetlands for a long time. If these factors are not resolved at an early stage, the uniqueness of the landscape will be affected. According to the interview done with Mr. Che Amran, assistant of urban and regional planning officials Setiu District Council, Setiu Wetland areas have yet published as a protected area that requires full monitoring of the government and agencies, and it is still in the process of obtaining such status.

5.0 Preserving The Uniqueness Culture Landscape in Setiu Wetland Through IUCN Category V

There are more than 40,000 protected areas in the world (Data source: United Nations Environment Programmer's World Conservation Monitoring Centre-UNEP-WCMC). IUCN (International Union for the Conservation of Nature) is an important guideline to create a protected area and determine the best management practices for each category of protected areas. This category was recognized by international organizations such as the United Nations and government agencies at the national level as a global standard to determine and record the protected area. At the same time, it is also under the laws of the government to ensure effective implementation and monitoring.

IUCN was established in 1978 (IUCN, 1978) called as Protected Landscape. But it was divided into two areas which is first area is about aesthetic landscaping features special is produced due to the interaction between human and nature and the second one is about natural intensively managed by humans for recreational use and tourism. After that, the system has been replaced by the IUCN Protected Area Management Categories System in 1994 (IUCN, 1994). This was the starting point to define the protected area including all categories include land or sea especially for the protection and maintenance of biological diversity and natural resources and culturally relevant, and managed through effective law.

In 1994 IUCN also has identified six categories of protected areas in accordance with a specific set of environmental conditions, and social and economic objectives (IUCN, 1994), namely:

- I. **Strict Nature Reserve/Wilderness Area:** Protected area managed for (Ia) science or (Ib) wilderness protection.
- II. **National Park:** Protected area managed mainly for ecosystem protection and recreation.
- III. **Natural Monument:** Protected area managed mainly for conservation of specific natural features.
- IV. **Habitat/Species Management Area:** Protected area managed mainly for conservation through management intervention.
- V. **Protected Landscape/Seascape:** Protected area managed mainly for landscape / seascape conservation and recreation.
- VI. **Managed Resource Protected Area:** Protected area managed mainly for the sustainable use of natural ecosystems.

Phillips (2000) explains which categories I to III is focus on the broad areas that environment is natural and genuine that subject to certain conditions. Category IV and VI are subject to considerable manipulation. Category IV focuses on conservation where category VI is to ensure local communities to have natural resources in a sustainable manner. Category V involves in the modification and includes the idea of humanity and landscape management landscape such as human life, work and exploitation the natural resources.

These six categories are occurred for the protected areas. Protected areas are based on clear geographical space, recognized, dedicated and managed appropriately through legislative or other effective means to achieve long term conservation of natural ecosystems and associated with cultural values. Every country has their specialized protected areas that the area has been developed over the years. With the existence of this protected area it would indirectly restrict or limit the exploitation of natural resources in different execution system based on the needs and priorities through legal support, and financial institutions.

The protected area is also the basis for the conservation of biodiversity in maintaining the habitat and allows migration of species and their movement's through a natural process of lifecycle of each species. The existence of safe protection to biodiversity conservation, it will indirectly ensure the welfare of humanity itself. These protected areas will provide the main source of human needs which include water and food. Protected areas also act as a benchmark for better understanding of the interaction between human beings and nature in which many species die out nowadays. If these dangers are under the control, it will definitely produce significant benefits for the economy and contribute to sustainable development.

In Malaysia, almost 90 percent of protected areas based on Category II the National Park and is also known as a straight protected areas. At the same time, the area is also used as a tourist attraction for the local community and abroad. Category II is a protected area that holds largest natural areas to protect ecological processes, species and ecosystems. This provides the basis for the environment and local culture that is compatible with the spiritual, scientific, educational, and recreational and visitor. Although these areas are being protected but at the same time there are many potential areas are ignored and overlooked. One of them is the uniqueness cultural landscape in Setiu Wetlands can using IUCN Category V as a tool for protected areas.

The formation of processes culture and landscape in Setiu includes activities such as fishing and agriculture. In addition, the beautiful scenery, diversity of habitats, traditional land use, community life and beliefs also can be categorized as protected landscape or seascapes. The uniqueness of the existing cultural landscape in Setiu Wetlands focus on harmonious relationship between human activities and the natural, biological diversity as well as ecosystems and human interaction with nature. Generally, protected landscape or seascape requires the involvement of local communities in protecting the local culture. Protected area landscape or seascapes are the center of the cultural landscape for the local community in relation to the natural world. These natural conditions have existed for centuries in Setiu to meet their needs without damaging this natural resources. Involving the local communities in decision making on the cultural landscape is very important to identification and description of the values, priorities, needs and concerns of their problems. This cultural landscape also uses sustainable land to ensure the use of the environment and to support biodiversity which includes a spiritual connection with nature. Most of the protected landscape and seascapes have elements in common with the growing identity and exhibiting significant evidence from time to time. In Setiu Wetland, the uniqueness should be maintained in order to ensure next generations can experience these riches.

6.0 Conclusion

To sum up, the uniqueness that exists between the river and coastal area in Setiu Wetland shapes the cultural landscape in high value. Natural features also bring along its advantages to the life of the community in Setiu. It has also significant role in taking tourists' attractions since it reflects the cultural landscape in community life in Setiu. These unique tourism products will give pleasure to the tourists especially for whom they go to Setiu Wetland for the first time. They not only can enjoy a nice view but they also have the opportunity to learn about culture and costume of the community in Setae. Thus, there are packages for tourists to join the activities such as homestay program. This heritage should be preserved. This is because it reflects the interaction between human beings and nature. The society depends likely on nature but at the same time they still do not damage the nature.

7.0 Acknowledgement

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