

Analysis of the Prospect of Heritage Tourism in Kinta Valley, Perak (Malaysia)

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Kinta Valley is both a valley rich with tin ore and a unique tourist attraction among local and foreign tourists. Hence, this article aims to identify the potential and attraction of Kinta Valley as one of the heritage tourism centres in Malaysia. A total of 375 local tourists were selected as respondents through simple random sampling. A questionnaire instrument was used to obtain feedback. It comprised tourists' background, visit duration profile and objective when visiting Kinta Valley, the frequency of location announcements of Kinta Valley, as well as other potentials and attractions of Kinta Valley; a heritage tourism centre in Malaysia. The results of the study show that the majority of local tourists to Kinta Valley stayed one day only, and the main intention of the visits for most of the tourists is to relax or to go sightseeing. The announcement frequency for Kinta Valley showed that social media played a very important role among the tourists visiting Kinta Valley, followed by documentaries, television or radio, travel agencies, magazines or brochures, as well as friends and relatives. Other potentials and attractions of Kinta Valley include the theme park, murals, creative illustrations, buildings, restaurants and eateries. This demonstrates that apart from the heritage of archaeological sites, historic buildings, nature and food, Kinta Valley has other attractions that are on par with the current trend, such as Movie Animation Park Studio, The Lost World of Tambun, Taman Rekreasi Gunung Lang, Art of Old Town and Fantasy House Trick Art. In order to bring Kinta Valley forward as one of Malaysia's leading heritage tourism destinations, announcements via social media should be intensified, as it is the most current, fast, and effective medium.

Key words: *Kinta Valley, attraction, potential, heritage tourism.*



Introduction

History has become a product of heritage tourism groups in places such as Europe, Egypt, China, and Malaysia (Mohd, Samsudin & Sulong, 2013). The World Heritage Committee (1996) (WHC) explained that heritage is a legacy from the past that is still practised today, to be passed down from the current generation to future generations. Meanwhile, the National Heritage Department (2009) defines legacy as a state treasure inherited from the previous generation, for which the community group to which it belongs bears a collective responsibility to conserve and preserve it. Our heritage is the knowledge and expertise inherited by us through life, the belief that is manifested through cultural objects. It describes the overall memory of the community's lives and symbolises the civilisation of the community. Cultural and natural heritage are indeed the sources and inspirations of life that are irreplaceable. In brief, heritage is a benchmark, a basic reference, and the identity of a community. Basically, heritage is something that is visible and invisible, belonging to a community through inheritance, and highly valued and important in the context of the social and cultural evolution of the community.

Tourists look for experiences at original places and seek activities that describe the stories and people of the past (National Trust for Historic Preservation, 2011). This shows that heritage tourism focuses on community stories and places delivered through the interpretation of cultural landscapes and the conservation and preservation of the historical form itself (National Association of Tribal Historic Preservation Officers, 2011). Through heritage tourism, tourists experience the heritage left behind in a town by observing, in person, the shape of the buildings, culture, residential places, and human activities as described in history. Therefore, it is important for heritage tourism to retain the originality of monuments and activities that are being re-enacted.

Background

To date, efforts to maintain sites and monuments related to history and heritage are the most successful activities for attracting tourists. For example, foreign tourists are excited to visit the remains of European architecture, like A 'Formosa (Malacca) and the remains of British-era buildings in Georgetown (Penang) and Ipoh (Perak). This condition proves that historical remains can be tourism products in Malaysia. Heritage tourism can be a country's major source of income, as in Egypt (the pyramids), Jordan (Petra), Peru (Maccu Pichu), Cambodia (Angkor Wat), Indonesia (Borobudur), and so on. Efforts made to attract more tourists are an excellent source of income and can create a job market, as well as developing the local economic sector. Activities related to heritage tourism are important, as many studies show that heritage tourists stay longer and spend more money than other groups of tourists. Focusing on heritage tourism



also helps society diversify its economic resources, rather than merely relying on a single industry.

At the same time, heritage tourism is an important asset in promoting the pride of a community. When a community focuses on presenting its heritage to tourists, it also receives assistance in conserving that heritage. The reusing of historic remains and reliving of historical memories for tourism activities protects important resources and helps maintain the uniqueness of the community in an area (Neumayer, 2004). Therefore, one of the ways to sustain Malaysia's heritage is by creating a national park or "geopark". This is because, indirectly, the national heritage, and especially the natural heritage, will continue to be preserved and conserved for the society and future generations. So far, there are two sites that have been recognised by UNESCO as a World Heritage Site in the nature category; Mulu National Park (Sarawak) and Kinabalu National Park (Sabah). Whereas Langkawi has a geopark patronised by the UNESCO Global Geopark Network. Under the Global Geopark Network, the geopark in Langkawi is not bound by barriers towards economic activities conducted within the geopark area, but must comply with the laws stipulated by the local, national, and regional authorities.

Another proposed geopark to be developed is in Kinta Valley. Kinta Valley also possesses some attractions of natural heritage and cultural heritage. The diverse and unique Malaysian terrain has left behind archaeological sites such as Bujang Valley and Sungai Batu, Kedah, the Lenggong Archaeological Site, and Kinta Valley, Perak. However, in this article, studies are more focused on the analysis of the potential of heritage tourism attractions in Kinta Valley, Perak. Kinta Valley is situated between two mountainous areas of the Titiwangsa Range (on the east) and Mount Keledang Range (on the west). It is located between 4° 15' 00' and 4° 45' 00' longitude (North) and 101° 00' 00' and 101° 15' 00' latitude (East) and has an area of about 627 to 700 square kilometres. Kinta Valley was once rich with tin ore and is home to towns related to the production of tin ore, such as Ipoh City, Kampar, Gopeng, Batu Gajah, Pusing, Pasir Putih, Papan, Lahat, Menglembu, Jelapang, Tasek, Bercham, Mount Rapat, and others. Kinta Valley is characterised by the Kinta River, which is located in Mount Korbu, Ulu Kinta, and runs from Tanjung Rambutan all the way to Kampung Gajah, where the Kinta River meets Perak River near Pulau Inderasakti (Inderasakti Island). The development of Kinta River proposed in 2000, and the declaration of Kinta Valley Geopark in 2014, have indirectly introduced the cultural heritage and natural heritage of the area (Nazri, 2000; Rosli, 2014). A total of 24 geosites have been identified and these include the Ipoh area, Kampar district, and Batu Gajah district (Rosli, 2014). Based on preliminary studies around Kinta Valley, there were various attractions that could be highlighted as tourism products in Kinta Valley. These especially involve limestone caves, man-made lakes, waterfalls, the beautiful river, tin mines with dredge remains, as well as the cultures of the communities, particularly the Orang Asli community of the Temiar tribe.

In the context of natural heritage, the state government intends to develop several areas as attractions in the Kinta Valley. They include Gunong Lang, Lata Ulu Chepor, Gua Tambun, Kledang Range, Gua Tempurung, and Air Terjun Batu Berangkai. In addition, there are caves categorised in the natural heritage and cultural heritage category. Apart from highlighting the beauty of the karst rocks and the fossils found in the caves, the caves in the area around the Kinta district hold evidence of the presence of prehistoric society in the form of artifacts and cave paintings that are not given much attention by Malaysian society. Among the caves that have the cultural remains of prehistoric society are Gua Kelawar, Gua Mat Surat, Gua Tambun, Gua Gol Bait, and others. Not much research is conducted on the limestone caves around Kinta Valley, for safety reasons and the fact that the caves have been disrupted by the gathering of bat guano for fertiliser. This mountain and cave area can also be an attraction for natural heritage tourism for its beautiful cave panorama, with its attractive karst rock formations. The limestone cave formations, such as notches, stalactites, stalagmites, and columns are often related to legendary stories by the local communities. Among the most frequently visited tourist attractions are Gua Tempurung, Gua Tasik Cermin, and Pencil Rock at Gua Datok.

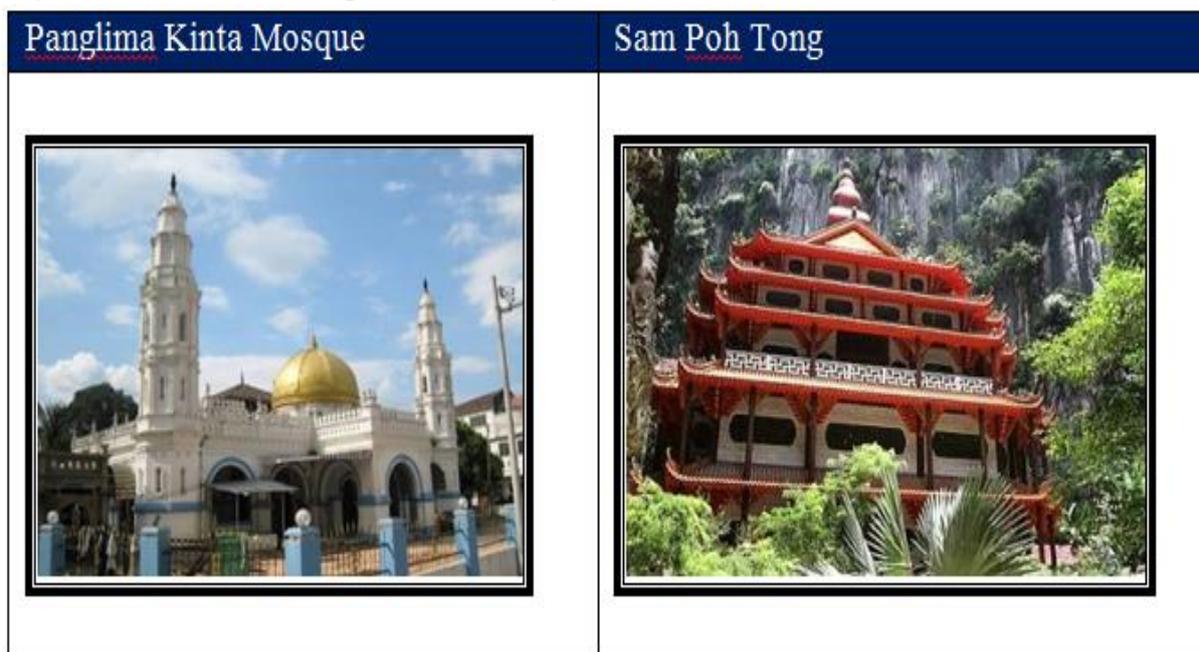
Figure 1. Natural heritage at Kinta Valley



In addition to limestone caves, other areas have the potential to be tourist attractions. They include the Ulu Kinta Forest Reserve, Lata Ulu Chepor, Mata Air Panas Lubuk Timah, Taman Rekreasi Gunong Lang, Air Terjun Sungai Chelik, Taman Rimba Kledang Saiong, Air Terjun Batu Berangkai, Jeram Sungai Kampar (Kampung Jahang), and Jeram Papan. Tourists can also visit the buildings from the British occupation period around Ipoh City. Among the buildings

are Bangunan Kelab Diraja Ipoh, Bangunan Dewan Bandaran, Pa Lo Ku Miao, Masjid India (Ipoh Padang Mosque), Sekolah St. Michael (St. Michael School), Panglima Kinta Mosque, Standard Chartered Bank, Ipoh High Court, Main Building of Ipoh Train Station, FMS Bar & Restaurant, J.W.W. Birch Clock Tower, OCBC & Chartered Bank, Hong Kong & Shanghai Bank, and Ipoh Mosque. The diversity of these tourism products can be highlighted, in addition to native fruit and food products, which assist in preserving the cultural and natural heritage of Kinta Valley, Perak. This shows that Kinta Valley is rich in heritage, with the potential of becoming a heritage tourism location.

Figure 2. Places of worship at Kinta Valley



History of Research on Kinta Valley

The history of Kinta Valley begins in prehistoric times, based on the discovery of a Hoabinhian human skeleton at Gunung Cheroh, as well as artifacts and eco-facts found in other caves such as Gua Tambun, Gua Mat Surat, Gua Gol Bait, Gua Tempurung, Gua Lanno II, Gua Angin and Gua Naga Emas (Wray, 1897, 1905; Evans 1922; Callenfels & Evans 1928; Collings, 1940; Matthews, 1959, 1960; Jusoh, 2011). Artifacts in the form of stone tools and earth pottery show that the communities who inhabited the caves lived from the Hoabinhian Period until the Neolithic Age. Based on the findings of seashell remnants at Felda Seberang Perak, which brought to light the Hoabinhian stone tools (Adi Taha, 1983), it can be suggested that the site displays similar evidence as the site in Guar Kepah, Seberang Prai, which has a relative dating of 5700 ± 50 BP (Beta 217436). The site in Felda Seberang Perak is the closest to Kinta Valley and thus can be compared by using relative dating of the site from the Hoabinhian Period in



Kinta Valley, which has been occupied from 6000 to 10,000 years ago. Based on archaeological data, Pulau Kelumpang is a second site adapted to the coastal area. Chronometric dating indicates that this site was already occupied in 200 BC, where the community was practising protruding burial and grave tool supply (Shuhaimi & Latif, 1988; Shuhaimi, 1991; Ramli et al., 2011).

Archaeological research in Perak has been growing very rapidly, in line with the opening of the Perak Museum in Taiping in 1883. Leonard Wray Jr. was appointed as the first Curator of the Perak Museum, with expertise in the field of natural science (Tweedie, 1965). Between 1886 and 1891, Wray had done numerous archaeological studies in Perak, and his first excavation was at Gunung Cheroh, where he had carried out studies at the two caves located at Gunung Cheroh. The first research was conducted in 1886 (Wray, 1897, pp. 38), followed by the second research in 1891 (Wray, 1897, pp. 39), and the last was from 1897 to 1905 (Wray, 1905, pp. 13). Research at Gunung Cheroh resulted in a very significant finding for Kinta Valley's archaeology. Two human skeletons were discovered. Based on the burial method used, which was curving, it was proposed that the burial method was consistent with the practices of the Hoabinhian culture. Three other human skeletons were found in the second cave. Based on the position of the skeletons, the indication was that the cemetery was owned by the Hoabinhian society.

One of the most important findings obtained by Wray is the discovery of seashells originated from the sea. This proved the existence of trade relations with seaside communities, believed to be the inhabitants of Felda Seberang Perak. Kinta Valley is rich with natural resources, especially tin ore (Nasution & Lubis, 2005). In the nineteenth century it became the focus of migrants, especially from China, working in tin mining. The rapid growth of the mining industry led to the emergence of several cities and towns related to the production of tin ore, including Ipoh, Kampar, Gopeng, Batu Gajah, Pusing, Pasir Putih, Papan, Lahat, Menglembu, Jelapang, Tasek, Bercham, Mount Rapat, and others (Zuliskandar et al., 2015). Even though the importance of Kinta Valley began to fade after the 14th century A.D., the archaeological remains have the potential to offer high economic returns, especially in tourism. Many archaeological findings at several sites in Kinta Valley, such as Gua Tempurung and Gua Tambun, have the potential to be archaeological tourism destinations. Colonial and local researchers have discovered artifacts such as earthenware, ceramics, bones, cave paintings, and the like, which indicate that the location was once used as a temporary shelter or stopover by prehistoric communities.

Kinta Valley as a Heritage Tourism Location

Kinta Valley is a tourist attraction with wonderful natural scenery, such as that found at Gua Tempurung, Tasik Cermin, Pencil Rock at Gua Datok, Kek Lok Tong, Perak Tong, Ulu Kinta

Forest Reserve, Lata Ulu Chepor, Mata Air Panas, Gunong Lang Recreational Park, and several other locations. Kinta Valley has a complete package of tourism activities associated with attractive natural phenomena such as limestone caves, lakes, rivers and waterfalls, as well as archaeological sites and historic buildings. Kinta Valley's uniqueness attracts a continuous stream of local and international tourists, which has been increasing over time, especially during school holidays in Perak. The potential of tourist visits to Perak and Kinta Valley can be seen from the projection of tourist arrivals (Table 1). The projections were generated by taking into account the average increase in annual tourist arrivals from 2011 to 2015, which equals 4% per year or 20% over five years. Table 1 shows that the projection of total tourist arrivals in 2040 is 20,476,868 visitors, with a total target of 94% domestic tourists and 6% international tourists.

Table 1: Projection of Tourist Arrivals to Perak Years 2015-2040

Tourist	2015	2020	2025	2030	2035	2040
Local	7,963,400	9,282,531	11,139,037	13,366,844	16,040,213	19,248,256
International	265,794	592,502	711,002	853,203	1,023,843	1,228,612
<i>Total</i>	<i>8,229,194</i>	<i>9,875,033</i>	<i>11,850,039</i>	<i>14,220,047</i>	<i>17,064,057</i>	<i>20,476,868</i>

Source: Tourism Perak Management Berhad, 2016 dan Kajian RSN Perak 2040 (Kajian Semula), 2016

Based on Table 1, the actual factors that attract tourists to visit Kinta Valley have yet to be identified. Despite tourist arrivals to Perak and Kinta Valley increasing annually, there are questions about whether there are other tourist enticements apart from heritage tourism. The extent of promotion and advertisement campaigns needs to be addressed, with a focus on whether they are being conducted in accordance with current developments and technologies. The scope of this article aims to identify advertising frequency, potential, and additional attractions in Kinta Valley, which is already known as one of the heritage tourism centres in Malaysia. Through the findings of this study, it is hoped that government efforts will improve and align with the feedback provided by the tourists.

Study Method

This study used a quantitative method, a questionnaire, to obtain data on local tourists' knowledge regarding the archaeo-tourism sector in Kinta Valley, Perak. A total of 375 questionnaires were distributed to local tourists visiting the heritage sites around the Valley. *The Statistical Package for Social Sciences (SPSS)* software was applied, to gather the information and data obtained from the questionnaires completed by the respondents.

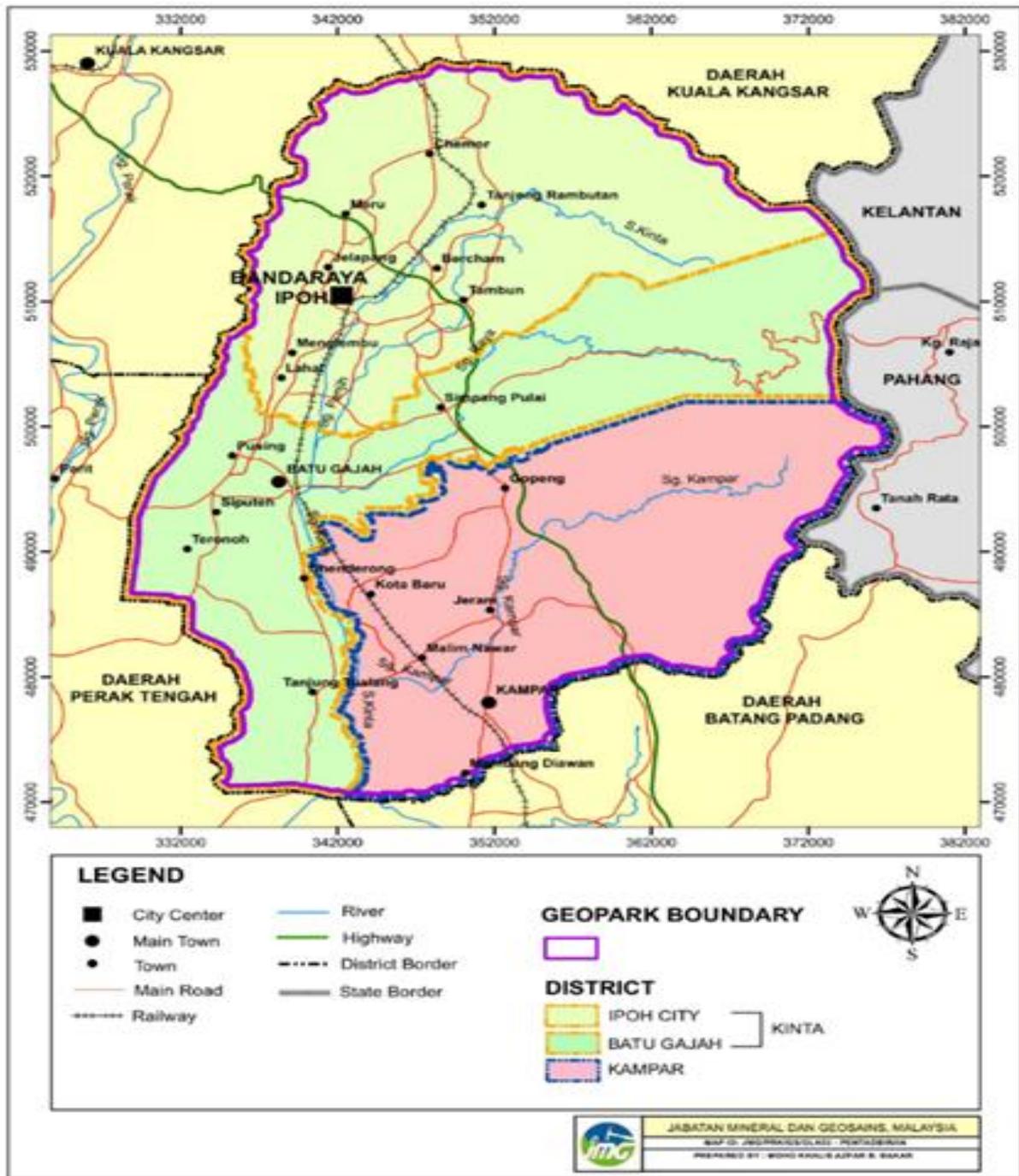


Study Location

The scope of the study encompassed Kinta Valley, Perak, a location once very rich in tin ore. It is also the location of tin-based industry towns, such as Ipoh City, Kampar, Gopeng, Batu Gajah, Pusing, Pasir Putih, Papan, Lahat, Menglembu, Jelapang, Tasek, Bercham, and Mount Rapat. In terms of geography, Kinta Valley is drained by the Kinta River, with its upstream located at Mount Korbu, from which it runs through Ulu Kinta, Tanjung Rambutan, and Kampung Gajah in the south, where the Kinta River meets the Perak River near Pulau Inderasakti.

In an effort to develop and attract tourists to come visit Perak, especially Kinta Valley, the local authorities suggested the Sungai Kinta Development in 2000. Subsequently, in 2014, the declaration of Kinta Valley was launched. This development indirectly introduced the cultural and natural heritage available in Kinta Valley. This geopark was designed to develop a local and natural product that is available to the Kinta Valley communities and contribute to the Gross Domestic Product (GDP). To achieve this goal, 24 geosites have been identified, including the Ipoh area, Kampar district and Batu Gajah district. In reality, numerous attractions around Kinta Valley can be highlighted as tourism products, especially those involving limestone caves, man-made lakes, waterfalls, beautiful rivers, tin ore mines with the remains of dredges, as well as the culture of the community, especially the Orang Asli of the Temiar tribe that can be seen around the Kinta district (Zuliskandar et al., 2015). A preliminary study found that most residents around the Kinta district, especially those in Lata Ulu Chepor and Air Terjun Batu Berangkai, agreed with the state government's efforts to develop the Kinta Valley area as one of Malaysia's geoparks, complementing the geopark in Langkawi. However, all tourism potentials, whether they be cultural or natural heritage tourism, need to be integrated more comprehensively. In fact, to attract tourists to Kinta Valley, there needs to be a holistic approach involving various parties, especially the central government agencies, state government, local authorities, private sector, NGOs, and local communities.

Figure 3. Map of the Kinta Valley Geopark, Perak (Malaysia)



Source: Department of Mineral and Geoscience Malaysia (2018)

Population and Sample

The sampling method applied in this study involved a simple random sampling based on the 8,229,194 local tourists that visited Perak (Tourism Perak, 2016), as shown in Table 1. Out of

that total, the recommended minimum sample was 375 people, as proposed in the Kreijie and Morgan (1971) table. In reaching the objective of this study, a total of 375 respondents were randomly selected to ensure that each subject in the population had the same opportunity to be selected as a respondent (Chua, 2006). The selected respondents consisted of the tourists who had visited Kinta Valley, including Ipoh City and the nearby towns.

Study Instrument

The questionnaire used in this study consisted of four sections: Section A (tourists' background); Section B (profile of the duration of the visit and reason for visiting Kinta Valley); Section C (announcement frequency of Kinta Valley location); and Section D (potential and other attractions of Kinta Valley as one of the heritage tourism centres in Malaysia). The questionnaire information is summarised in Table 2.

Table 2: Questionnaire Information

Part	Aspect	Variables	Number of Item	Source
Part A	Background of Tourist	Gender	1	Built by researcher according to study needs
		Race	1	
		Age	1	
		Marital Status	1	
		Income	1	
Part B	Profile of Visit Time and Purpose of Visit to Kinta Valley	Visit Period	7	Built by researcher according to study needs
		Purpose of Visit to Kinta Valley	4	
Part C	Kinta Valley Location Exclamation Frequency		6	Built by researcher according to study needs
Part D	Other Potentials and Attractions of the Kinta Valley as One of the Leading Heritage Centers in Malaysia	Frequency of Tourism Potential in Kinta Valley	10	Built by researcher according to study needs
		Frequency Other Attraction Tourism in Kinta Valley	5	

Study Findings

Respondents' Background

Table 3 presents the background of the 375 respondents who visited Kinta Valley. In terms of respondents' gender, the findings show that the number of female respondents who visited Kinta Valley was almost equal to the number of male respondents, with 193 (51.5%) female respondents and 182 (48.5%) male respondents. In terms of the respondents' racial background, the majority were Malays, with 258 (68.8%) natives, followed by 66 (17.6%) Chinese visitors, 45 (12.0%) Indians, and six (1.6%) people of other races. The majority of respondents involved in this study were in the age range of 21 to 30 years old, (46.7% of the total respondents), followed by the age range of 31 to 40 years old (25.6%). Respondents younger than 20 years of age represented 13.1% of visitors, as did those aged between 41 and 50 years. Respondents aged above 51 years represented 1.6% of visitors. Respondents' marital status was divided into three categories: married, single, and single parent. The majority of the respondents were single, with a total of 207 persons (55.2%), followed by the number of respondents who were married, with a total of 162 persons (43.2%), and six persons (1.6%) who were single mothers/fathers. The majority of the respondents had income less than RM500 (28.8%), followed by 98 persons with income ranging from RM2001 to RM3000 (26.1%), 73 persons with income of RM3001 to RM4000 (19.5%), 48 persons with income of RM1001 to RM2000 (12.8%), 28 persons with income of RM501 up to RM1000 (7.5%), 11 persons with income of RM4000 up to RM5000 (2.9%), and finally, nine persons with income above RM5001 (2.4%). Even though there was an imbalance in some aspects, especially in terms of the number of tourists visiting Kinta Valley (particularly the trend of respondents by race and age), overall, the background of the respondents involved represents the findings of this study.

Table 3: Tourists' Background

Background of Tourist		N	%
Gender	Man	182	Gender
	Female	193	
	Total	375	
Races	Malay	258	Races
	Chinese	66	
	India	45	
	Other	6	
	Total	375	
Age	Less than 20 years old	49	Age
	21– 30 years old	175	
	31– 40 years old	96	
	41– 50 years old	49	
	More than 51 years old	6	
	Total	375	
Marital Status	Married	162	Marital Status
	Single	207	
	Widow/ Widower	6	
	Total	375	
Income	Less than RM500	108	Income
	RM501-RM1000	28	
	RM1001-RM2000	48	
	RM2001-RM3000	98	
	RM3001-RM4000	73	
	RM4001-RM5000	11	
	More than RM5001	9	
	Total	375	

Figure 4. Gender of Tourist (Age & Races)

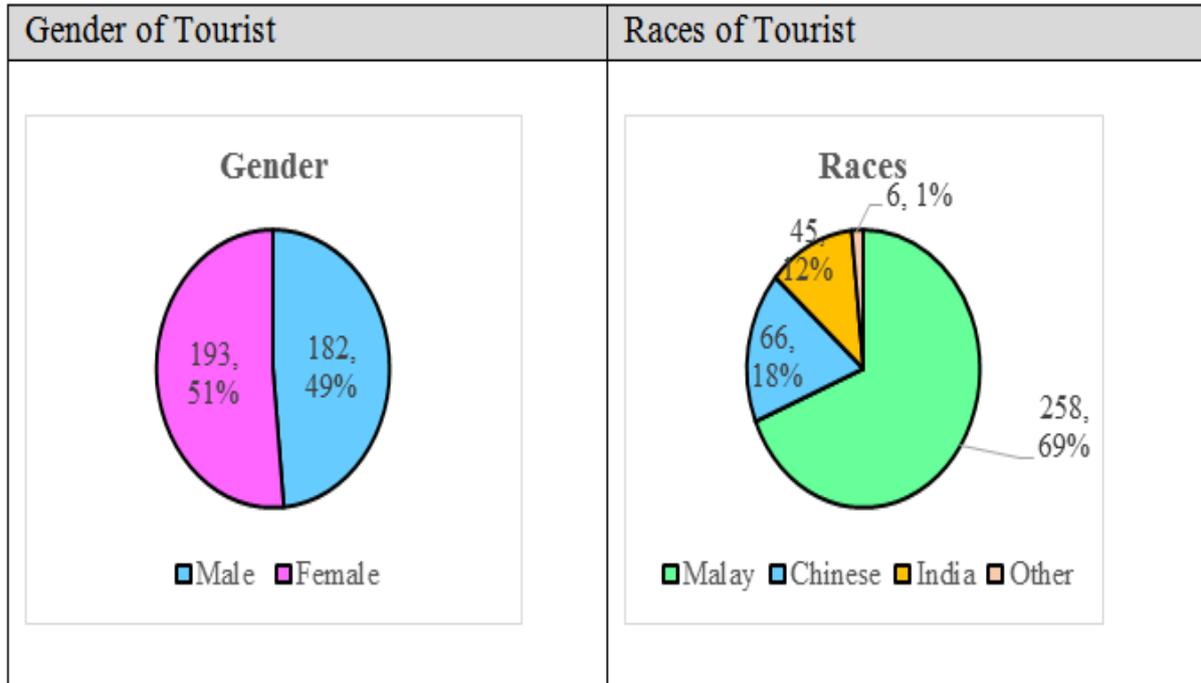
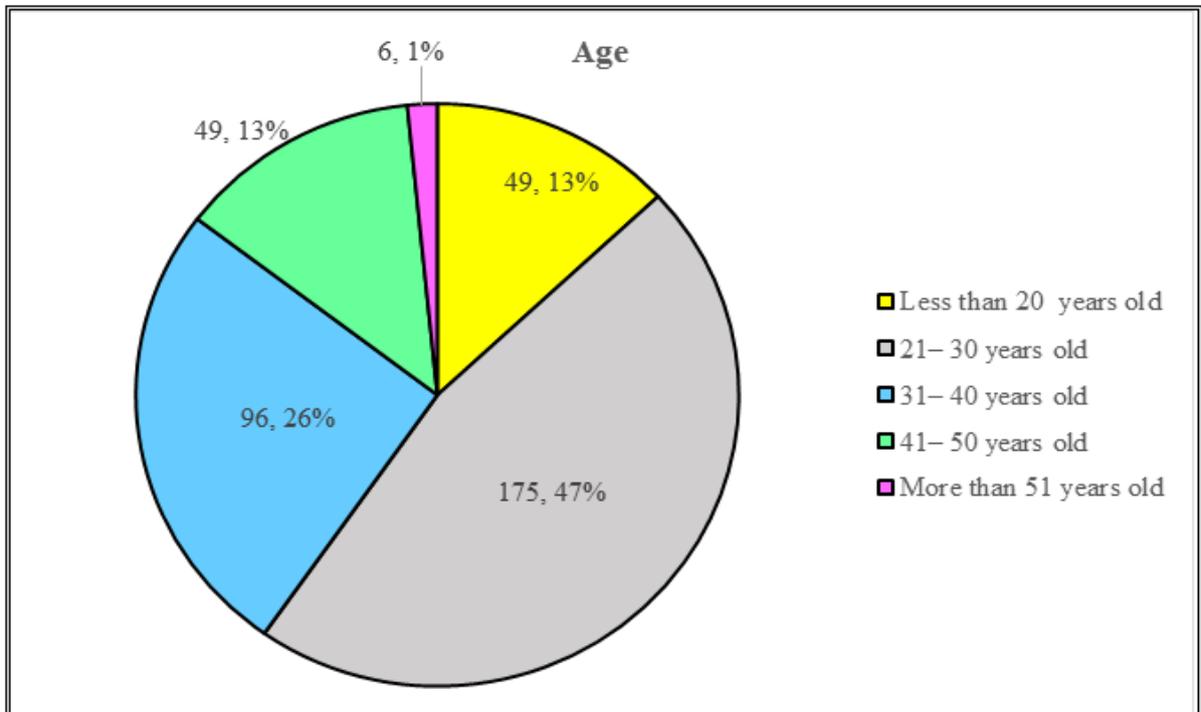


Figure 5. Age of Tourist



Profile of Duration of Visit and Reasons for Visiting Kinta Valley

Table 4 shows the respondents’ duration of visit to Kinta Valley. A total of 143 respondents (38.15%) visited Kinta Valley for a period of three days, followed by 116 respondents who visited for one day (30.0%), 85 respondents who visited for two days (22.7%), 16 respondents who visited for four days (4.3%), 10 respondents who visited for five days (2.7%), three respondents visited for seven days (0.8%). Lastly, two respondents visited for nine days (0.05%). This shows that most tourists spent only one day in Kinta Valley.

Table 4: Respondents' Duration of Visit to Kinta Valley

Visit Period	N	%
1 day	116	30.9
2 day	85	22.7
3 day	143	38.1
4 day	16	4.3
5 day	10	2.7
7 day	3	0.8
9 day	2	0.5
Total	375	100.0

Figure 6. Visit period



Table 5 captures the reasons why respondents visited Kinta Valley. Most respondents visited for relaxing/sightseeing purposes (54.4%), followed by travelling activities with 33.9 percent.

Fifty-two persons (13.9%) visited for business purposes, and 6.9% visited for research and educational purposes. This shows that most tourists visited Kinta Valley for the purposes of relaxation or sightseeing.

Table 5: Purpose of Visiting Kinta Valley

Source of Information	Answer	N	%
Adventure Activity	Yes	127	33.9
	No	248	66.1
Research / education	Yes	26	6.9
	No	349	93.1
Sight seeing	Yes	204	54.4
	No	171	45.6
Work	Yes	52	13.9
	No	323	86.1

Announcement Frequency on the Location of Kinta Valley

Table 6 shows the announcement information provided for Kinta Valley via travel agencies. A majority of the respondents (166, or 44.3%) only occasionally gained information about Kinta Valley from travel agencies, 27.7% of the respondents rarely followed the announcement via travel agencies, 14.9% often obtained information from travel agencies, and the remaining 13.1% never received information regarding Kinta Valley via travel agencies. A total of 180 (48%) respondents only occasionally received announcement information regarding Kinta Valley through friends and relatives, 32.8% of the respondents rarely obtained information through friends and relatives, 12.5% frequently received announcements through friends and relatives, and lastly, 6.7% never received information from friends and relatives. A 40% predominance of respondents sometimes received information through TV/radio, 33.6% of the respondents rarely received information through TV/radio announcements, 15.7% frequently gained information through TV/radio, and 10.7% never received any information from TV/radio.

Documentary films were also a medium of information about Kinta Valley; 42.9% of the respondents only occasionally obtained information through this medium. A total of 29.1% of the respondents rarely obtained information through documentary films, followed by 18.4% who frequently followed announcements via documentary films, and lastly, 4.5% of the respondents had never received information through this medium. This study also looked at the provision of information on Kinta Valley through current social media. The results found that 194 (51.7%) respondents sometimes obtained information through this type of announcement, 26.1% of the respondents often obtained this information through social media, 17.6% rarely obtained the information from social media, and 4.5% never obtained any information in this

form. Finally, the announcement of information via brochures showed that 170 (45.3%) respondents sometimes obtained information through brochures, 32.5% of the respondents rarely obtained information through brochures, 12.5% of the respondents often found this information from brochures, and 9.6% had never obtained any information through brochures. This shows that current social media was the most frequently accessed medium for information among the tourists, followed by documentaries, television or radio, travel agencies, magazines or brochures, as well as friends and relatives.

Table 6: Announcement Frequency on the Location of Kinta Valley

Announcement Information	Frequently		Sometimes		Rarely		Never		Total	
	N	%	N	%	N	%	N	%	N	%
Travel agency	56	14.9	166	44.3	104	27.7	49	13.1	375	100
Friends and Relatives	47	12.5	180	48.0	123	32.8	25	6.7	375	100
TV / Radio	59	15.7	150	40.0	126	33.6	40	10.7	375	100
Documentary / File	69	18.4	161	42.9	109	29.1	36	9.6	375	100
Latest Social Media	98	26.1	194	51.7	66	17.6	17	4.5	375	100
Magazine / Brochure	47	12.5	170	45.3	122	32.5	36	9.6	375	100

Other Attractions in Kinta Valley

Frequency classification was based on the mean score taken from the questionnaire scale as shown in Table 7. The level of frequency classification was based on the mean score where the mean score (1.00–1.99) was classified as ‘strongly disagree’, the mean score (2.00–2.99) was classified as ‘disagree’, the mean score (3.00–3.99) was classified as ‘somewhat disagree’, the mean score (4.00–4.99) was classified as ‘agree’, and the mean score (5.00–5.99) was classified as ‘strongly agree’ (Zulkifli, 2012).

Table 7: Classification of Mean Score Frequency

Mean Score Frequency	Classification
0.01-1.00	Strongly disagree
1.01-2.00	Do not agree
2.01-3.00	Disagree
3.01-4.00	Agreed
4.01-5.00	Strongly Agree

Source: Zulkifli (2012)

Table 8 shows the frequency of tourism potential in Kinta Valley. The findings show that the majority of the respondents ‘strongly agreed’ with all the statements, except for the first statement, with which respondents only ‘agreed’ (‘The historic building in Kinta Valley can provide space for various types of businesses’) (M=3.94, SP=.710). The statements that were

‘strongly agreed’ with were the second statement through the tenth statement: ‘The buildings in Kinta Valley need to be conserved and upgraded for tourism purposes’ (M=4.16, SP=.801); ‘The historic buildings in Kinta Valley have the potential for various types of services such as restaurants, hotels, boutiques and offices’ (M=4.17, SP=.794); ‘The historic buildings in Kinta Valley are able to attract tourists’ (M=4.11, SP=.818); ‘The conservation of historic buildings in Kinta Valley is capable of improving the quality of the existing facilities’ (M=4.13, SP=.821); ‘Property value will increase when historic buildings are maintained’ (M=4.07, SP=.797); ‘Conservation of historic buildings can enhance the image and aesthetic value of the area’ (M=4.11, SP=.818); ‘The preservation of historic buildings in Kinta Valley will be able to improve the cleanliness of the area’ (M=4.16, SP=.756); ‘The conservation of historic buildings in Kinta Valley can prevent buildings from becoming dilapidated’ (M=4.11, SP=.805); and ‘Conservation of historic buildings in Kinta Valley enhances the identity and love for heritage treasures’ (M=4.23, SP=.817).

Table 9 shows the frequency of other tourism attractions in Kinta Valley. There are three statements with which the majority of the respondents ‘strongly agreed’: ‘I visited Kinta Valley because of the theme parks, such as the Movie Animation Park Studio, The Lost World of Tambun, Taman Rekreasi Gunung Lang, and so on’ (M=4.11, SP=.801); ‘I visited Kinta Valley due to the mural decoration and creative illustrations on the buildings’ walls in the city, such as the Art of Old Town, Fantasy House Trick Art, and so on’ (M=4.05, SP=.828); and ‘I visited Kinta Valley because there are restaurants and eateries with delicious and appetising dishes’ (M=4.02, SP=.936). Respondents merely ‘agreed’ with two other statements: ‘I visited Kinta Valley because there is a building of the Buddhist Temple/Hindu Temple in the cave that is very interesting and unique’ (M=3.83, SP=.768); and ‘I visited Kinta Valley due to the excitement of Pasar Karat Ipoh, Gerbang Malam, and so on’ (M=3.95, SP=.805).

Table 8: Frequency of Kinta Valley's Tourism Potential

Item	SD		DNA		D		A		SA		Me an	SD	Classificat ion
	N	%	N	%	N	%	N	%	N	%			
The historic buildings of the Kinta Valley can provide space for various types of business.	3	.8	9	2.4	62	16.5	23	62.9	65	17.3	3.94	.710	Agreed
Buildings in the Kinta Valley need to be restored and upgraded for tourism purposes	1	.3	8	2.1	65	17.3	15	42.1	14	38.1	4.16	.801	Strongly Agree



The historic buildings of Kinta Valley have the potential for a wide range of services such as restaurants, hotels, boutiques and offices	1	.3	11	2.9	53	14.1	17.0	45.3	14.0	37.3	4.17	.794	Strongly Agree
The historic building of the Kinta Valley strives to attract tourists.	4	1.1	14	3.7	41	10.9	19.4	51.7	12.2	32.5	4.11	.818	Strongly Agree
Conservation of historic buildings in the Kinta Valley is capable of improving the quality of existing facilities	4	1.1	12	3.2	45	12.0	18.5	49.3	12.9	34.4	4.13	.821	Strongly Agree
Property value will increase when historic buildings are maintained	5	1.3	9	2.4	50	13.3	20.3	54.1	10.8	28.8	4.07	.797	Strongly Agree
Conservation of historical buildings can enhance the image and aesthetic value of the area	6	1.6	9	2.4	44	11.7	19.5	52.0	12.1	32.3	4.11	.818	Strongly Agree
Conservation of historic buildings in the Kinta Valley attempts to improve the cleanliness of the area.	2	.5	10	2.7	40	10.7	19.8	52.8	12.5	33.3	4.16	.756	Strongly Agree
Conservation of historic buildings in the Kinta Valley prevented buildings from becoming obsolete.	5	1.3	8	2.1	48	12.8	19.2	51.2	12.2	32.5	4.11	.805	Strongly Agree
Conservation of historic buildings in the Kinta Valley enhances identity and love for heritage treasures.	4	1.1	9	2.4	40	10.7	16.4	43.7	15.8	42.1	4.23	.817	Strongly Agree

Table 9: Frequency of Other Tourism Attractions in Kinta Valley

Item	SD		DNA		D		A		SA		Mean N	SD %	Classific ation N
	N	%	N	%	N	%	N	%	N	%			
I visited the Kinta Valley because of theme parks such as Movie Animation Park Studio, The Lost World of Tambun, Mount Lang Recreational Park and so on	4	1.1	8	2.1	54	14.4	187	49.9	122	32.5	4.11	.801	Strongly Agree
I visited the Kinta Valley due to mural decoration and creative illustrations on the walls of buildings in downtown such as the Art of Old Town, Fantasy House Trick Art and so on	3	.8	13	3.5	63	16.8	181	48.3	115	30.7	4.05	.828	Strongly Agree
I visited the Kinta Valley because there was a building of the Buddhist Temple/Hindu Temple in a very interesting and unique cave	3	.8	22	5.9	63	16.8	234	62.4	53	14.1	3.83	.768	Agreed
I visited the Kinta Valley because there are delicious and appetizing restaurants and diners	5	1.3	18	4.8	76	20.3	141	37.6	135	36.0	4.02	.936	Strongly Agree
I visited the Kinta Valley due to the excitement of the Ipoh Karat Market, the Gerbang Malam and so on	1	.3	16	4.3	76	20.3	188	50.1	94	25.1	3.95	.805	Agreed

N =375 tourist

SD =Strongly disagree

DNA =Do not agree

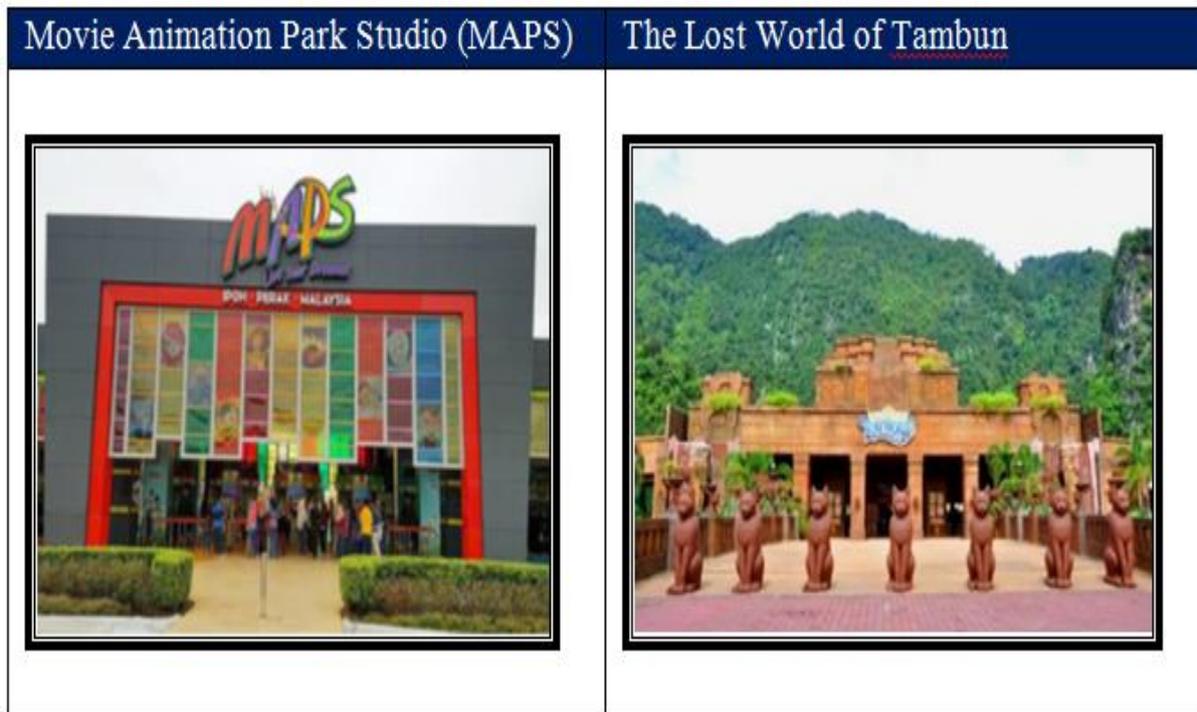
D =Disagree

A =Agreed

SA =Strongly Agree

With respect to Kinta Valley's potentials and attractions other than those directly related to its heritage tourism, the study shows that tourists 'strongly agreed' on every statement regarding theme parks, mural decorations, creative illustrations, buildings, restaurants, and eateries. This shows that in addition to the heritage aspects of archaeological sites, historic buildings, nature, and food, Kinta Valley also has other attractions that are in line with current trends, such as the Movie Animation Park Studio, The Lost World of Tambun, Taman Rekreasi Gunung Lang, Art of Old Town, and Fantasy House Trick Art.

Figure 7. New tourism attractions at Kinta Valley



Conclusion

The findings show that the majority of local tourists to Kinta Valley visit for one day only, and most of the tourists were there for relaxation or sightseeing, since the location of Kinta Valley is midway along the North-South Expressway route, making it a suitable stopover. Next, the frequency of advertisement of Kinta Valley showed that current social media played a very important role, followed by documentaries, television or radio, travel agencies, magazines or brochures, as well as friends and relatives. It is undeniable that Kinta Valley is popular for other potentials and attractions, such as its theme parks, murals, creative illustrations, buildings, restaurants, and eateries. This shows that besides the historical significance of archaeological sites, historic buildings, nature, and food, Kinta Valley also has other assets that are very enticing and able to attract tourists in large numbers. Especially around Ipoh City, various types of attractions have emerged including Movie Animation Park Studio, The Lost World of



Tambun, Taman Rekreasi Gunong Lang, Art of Old Town, and Fantasy House Trick Art. Hence, information on the cultural heritage and natural heritage of Kinta Valley should be enhanced and highlighted with information on complementary attractions in the form of interesting social media announcements to further increase the interest of tourists coming to see the heritage tourism of Kinta Valley. The combination of heritage elements and new attractions around Ipoh City is certainly very effective in attracting tourists to Kinta Valley. Therefore, advertisement via the latest social media sites needs to be intensified and enhanced, as it is the most current, easily accessible, and effective medium.

Acknowledgement

This research was carried out with the assistance of the *Fundamental Research Grant Scheme (FRGS) (2017-0080-108-02)*. The authors wish to express their gratitude to Minister of Higher Education (MOHE) and UPSI who provided the research fund and the parties involved in this research.



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