This paper is a review of the metadata construction of a large archive of still images from N. A. Halim's collection and of Malay proverbs. The former are visual in nature while the latter are textual. The integration of these media containing Malay indigenous knowledge ensures their faster and more effective retrieval through the Internet. So far, many assume that knowledge and information related to the Malay world today are mainly from the West, a heritage left by the former colonial masters, particularly the British and the Dutch.

1. Introduction

1.1 Historically, the Dutch and the English were the most important Westerners to have first-hand contact with the Malays, an inter-civilizational contact that began in the 16th century (Ding 2002e). In time, they selected topics which not only interested them, but which also reflected the daily lives and traditional culture of local inhabitants. Many Dutch and British scholars ventured into Malay settlements in pursuit of first-hand information. Reporting these experiences was never easy since transportation was inconvenient. Moreover, cultural differences among different groups of Malays in different areas could vary greatly. Thus, months of labour and research were required for a single article. They observed Malay traditional lifestyles, culture and belief and they saw that the Malays, mostly farmers and fishermen and rugged hunters, had a low standard of living and engaged in hard physical labour. The Malays loved singing, dancing and decorative arts, and used these, together with rites and literature to affirm their traditional culture. To the colonial masters, a better understanding of local culture, wisdom, thinking and heritage was a prerequisite for their administration. Whatever they treasured, they systematically reported. Today, the reports, books and journals compiled by these so-called orientalists are important sources of Malay indigenous knowledge and cultural heritage. Important texts include:

i. Nicholas Gervais: An History of Description of Kingdom of Macassar in East Indies (1701);
ii. Isabella Bird: The Golden Chersonese (1883);
iii. Sir Frank Swettenham: An Anthology of Buginess and Makassarese Poetry (1883);

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1.2 Beyond this, one must realize that indigenous knowledge is more clearly defined as the sum of the experience and knowledge of a given community, which form the basis for decision making (Warren and Cashman 1998). This definition emphasizes the notion that indigenous knowledge is what the people involved hold to be true. Since the Malays in the past lived close to nature — on the land and among the flora and fauna, seas and rivers — they acquired a rich working knowledge about vegetation and soils not only through received accounts of collective experience, but also through individual direct contact. Malay land use, for example, was a systematic iterative procedure for creating an enabling environment for sustainable development. The Malays assessed the physical, socio-economic and land potential in order to make competent decisions about land use. Such a process involved the activation of local communities to use their knowledge to develop adequate solutions. It was dynamic, and developed as collective experience continued to interact with the environment (Ogburn 1952). It was based on the entire culture of the indigenous people, including its identity, and spiritual and religious beliefs. There was apparently a considerable oral transfer of knowledge from one generation to the next. In this way, ideas and experience, according to Turner (1993) were shared with respect to the success or failure of crops, undertakings etc., making the knowledge they accumulated uniquely their own.

1.3 In truth, colonial works did make significant contributions, since the knowledge and information they contained were not available elsewhere. They recorded Malay society and cultural life in adequate detail and built on a scholarly foundation of documentation based somewhat on Malay points of view, and helped change widely-held stereotypes. The interests of these European travellers, artists and scholars were picturesquely exotic or orientalist, focusing on the ecological and the geographic, the flora and fauna, the aborigines and the Malays. The existence of so much documentation of varying quality and standard and from so many Western writers showed their tremendous and varied interest in the Malay world. Since then, an increasing wealth of information pertaining to soils, people, fauna and flora has been accumulated. However, some of these colonialists tended to focus on negative things when reporting about the Malays and other indigenous peoples, thus leaving us with biased descriptions despite the authors’ belief that such reporting could help resolve misunderstandings that were due to the previous absence of direct contact. Besides those in the coastal areas, most Malays then were living in relatively remote areas, and tended thus to be ignored. Nevertheless, examples of the integration of indigenous knowledge into mainstream research still remain scarce. One reason is the continued dominance of Western knowledge, which has made it difficult for Malaysian scientists and development experts to make use of or develop an alternative epistemology. At the same time, the passive resistance of the target groups to the concept of modernization has tended to be seen as expressions of traditionalism, ignorance and inflexibility.

1.4 Until recently, the understanding most of us had of traditional Malay culture was often based on knowledge available in the old writings of Dutch and British scholars. These vague and stereotyped images depicted something less than the whole truth, as did the impression Malays once had of the Europeans. Indeed, we certainly do not wish to have only colonial perceptions of the Malay World, which are less than correct and which perhaps should not be given too much importance. Given the rich cultural tapestry that varies from region to region in terms of history, traditional crafts and lifestyle, we face a considerable challenge in constructing an integrated access mechanism capable of adequately serving the demanding clientele of scholars, researchers and members of the general public. So, what can we do? Firstly, to achieve our goals, the attitude we have towards ourselves and indigenous knowledge must change. The Malay world must be viewed through an accumulation of indigenous knowledge that holds strong potential as a field of multidisciplinary study:

i. We must become better scholars of the Malay world, and be sensitive to the diversity of the Malay world, and be conscious of the need to develop the field;

ii. We must understand the cultural wealth of the Malay world;
iii. There are still many hidden resources in the Malay world;
iv. The future of Malay world scholarship is greater in the Malay world than anywhere else and we must envision what can be done with proper resources.
v. The strategic importance of the Malay world will continue to generate tremendous global interest in it;
vi. As a global culture develops, local culture must not be neglected, and must be strengthened as a source of inspiration;
vii. If others are wise enough to make use of our materials, we must exercise wisdom in facilitating their research.

1.5 It is also desirable for us to embrace state-of-the-art technology in digitization and metadata, and maintain wide connections, since these will enhance our chances of receiving international funding and achieving resource development (Gertz, 1997). Furthermore, each new contact with a new resource reveals new aspects of Malay culture. It is indeed an emphasis on indigenous knowledge that is ATMA’s strategic thrust as we travel the digital information highway into the new millenium. Without making use of the global network of interconnected computers and telecommunications links, we cannot influence available information on Malay world studies and make increasingly diversified materials available on the Internet. For example, when we make material on the building industry and on Malay architectural typology and its history available, we subsequently also illustrate the full breadth of Malay economy, social conditions and cultural life.

2. Databases at ATMA in Metadata

2.1 While old and established libraries in the past enjoyed an unchallenged advantage in providing information and material to researchers, sustainable competitive advantage nowadays is no longer based on continued accumulation of material alone, but also on how the collection can best be managed and served through the use of up-to-date technology. Following the tremendous growth in computational power, and in networking bandwidth and connectivity, and seeing the fast rising number of research institutes making information digitally available on the Internet, ATMA undertook to build a metadata information system for studies of the Malay world. Now, metadata is a critical mechanism in knowledge representation and data mining with archival materials, and in the capture, compression, manipulation, storage and transmission of digital images. These technological advances have solved many problems normally involved in the retrieval of visual information. Metadata is also used now to refer to descriptive information about WWW and other electronic resources, thus providing us with a means to discover that a particular resource does exist and with details on how it might be accessed (Turner & Brackbill 1998). We started constructing PADAT, our first database, as soon as Shamsul Amri Baharduddin took over ATMA as the ninth director in April 1999. With active support from the top management at UKM, he set a strategic direction for ATMA and presented a clear vision of the extent and scope of change that was to take place. Given the signal to reposition ATMA, we started to design and develop databases focusing on Malay world studies. Subsequently one database after another was produced. In striving to provide more locally produced databases, ATMA aims to gain Malaysia a position in the Research & Development value chain. Given the fact that Malay world studies are multidisciplinary, the interest of advanced and diverse researchers of the Malay world should continue to grow. It has been very inspiring to follow the development of these various databases. Priding itself as the first Malay World studies database on the Internet, our portal named www.malaycivilization.com caters to all needs and in the PADAT database has one of the largest collection of single articles. Other databases handle the subjects of Malay proverbs, Pantun baba/nyonya Malaysia, Jawi works, Malay dictionaries and Borneo Homeland. They bloom like so many beautiful flowers in rapid succession in Spring. With more databases soon to be added, the portal will become a window into the Malay world. These databases will attract more researchers, scholars and students, and can reach critical mass as an indispensable resource at a faster rate than traditional libraries not only in advanced countries, but also in developing countries that have little infotech. They are never rivals to traditional libraries, but yet are superior in many important respects. Among them are:

i. Increased access to various relevant information and materials;
ii. More efficient use of resources in connection with the collection process; iii. More effective retrieval and use of relevant information;
iv. Better targeting of research and development, surveillance and investigation;
v. Increased possibility for research in new areas and frontiers;
vi. Rapid access to a broader decision-making base.

All these expected results should reduce costs, shorten decision making time and strengthen the basis for decision making, thus satisfying the needs of more and more researchers. The general dissatisfaction with retrieval of material at traditional libraries will be lessened.

2.2 Constructing a database is a radically new type of information management. It is made possible not only by the introduction of new technology, but also by the changes in the needs and expectations of users. Developing databases involves integrating not only IT as such, but also information sources. As explained in our earlier paper (2000), our work is modelled according to commercial databases. As we repackage information digitally, we have to address current retrieval problems and provide useful insight about the future (Henshaw et al 2001; Healy 1998). Our targets are ever more demanding researchers who also need continual access to information through the Internet, which means that we have to ensure universal seamless access. In short, we have to perform the challenging task of information development and product synthesis. We have to retool our abilities towards providing information solutions, not just information. Repackaged information delivery can provide higher quality information and more satisfaction faster and at a lower price, despite the huge initial costs involved. We recognize that in modern IT, we have an unprecedented ability to produce services. Our databases are the culmination of five years of R & D, involving some RM1 million in investments, in terms of grants from UKM, IRPA and MIMOS, salary and equipment costs. R & D in ATMA has now more than paid for itself, since it has now given us the requisite experience to design and develop our own databases. Our ultimate objective is to simplify retrieval and use of materials for the study of the Malay world, and to increase the availability of cross sector information and efficiency in the use of our materials. Our portal, www.malaycivilization.com, which grew out of PADAT (Ding & Supyan 2000; Ding 2002b), now includes Pantun Baba (Ding 2002d), Peribahasa Melayu (Ding & Arbayeah 2002), Malay proverbs, Pantun Baba, N. A. Halim’s Collection, Jawi’s Works, Malay Dictionaries and many others, and is now the new information hub for Malay world studies. Our vision is to create a research environment built around world class IT, where researchers do not need to leave their offices to do their work. To surf through each database will be to experience a new age and culture, populated by a staggering amount of hyperlinked information. Our work will involve continuous documentation of studies about the Malay world, spanning Malaysia, Singapore, Borneo, Mindanao, Madagascar, Ceylon, Campa and Cape Town in South Africa.

2.3 ATMA’s ambitious efforts to enhance research on the Malay world are comparable to those undertaken by other full-fledged research institutes at KITLV (Leiden), the School of Oriental and African Studies (London), ISEAS (Singapore) and CSEAS (Kyoto) (Ding & Supyan 2000 & 2003), to mention but a few. Our portal will offer global users easy and fast access to materials in digital form, and help turn ATMA into an indispensable centre for Malay World research. Readers all over the world using increasingly advanced technology will be able to search, browse, download and, on approval, print materials selected individually or in the form of a whole collection.

3. The First Web-based Dictionary on Malay Proverbs

3.1 This database was created in mid-2000, and contains some 21,303 Malay proverbs which fall readily into such main categories as peribahasa (normally cast in the form of a complete sentence), simpulan bahasa (usually using two words), bidalan (abstract statements), pepatah (traditional sayings from folklore), perbilangan (specific observations from everyday experience) and perumpamaan (metaphorical phrases). Every peribahasa, simpulan bahasa, bidalan, pepatah
and perumpama is rooted in individual experience, perspective, understanding of a problem, and solutions relevant and inspirational for the community as a whole.

3.2 Proverbs, defined as short traditional sayings, offer valuable advice with lasting wisdom. It is this positive quality that makes them memorable. Technical devices used to aid this effect are rhyme, assonance, brevity and balanced form. A wise saying has to be assimilated by the common folk to be considered a proverb. In the process, its origin is often forgotten. Though it is convenient to say that most proverbs have their origins in the collective wisdom and experience of the folk, it is not wrong to say that many have their sources in specific wise men in the past. The further back in time we go, the more obvious our lack of definite knowledge. Indeed, some Malay proverbs were undeniably a part of the Malay oral tradition long before they made their first written appearance in works such as Sejarah Melayu and Hikayat Raja-Raja Pasai. The oral and literary sources have since increasingly mingled and their origins are no longer commonly remembered.

3.3 This dictionary was compiled from more than 30 printed dictionaries of Malay proverbs, published between the 1960s and the 1990s. Most of them are thus still in common use. The width and breadth of the coverage can be gauged from the astonishing degree of variety of these proverbs, which span over domains that together make up the cultural heritage of the Malays: interpersonal/social planning, decision making, problem solving, resource management and utilization, work and productivity, education and culture, health, leisure and recreation, self-regulation, civic management, wisdom, knowledge and experience. These proverbs testify to the efforts made and changes experienced in all aspects of Malay society, culture and belief, etc. It allows us to see the long tread of Malay culture and to gain a deeper and broader understanding of issues encountered by the Malays and of how they responded to changes. The identification of concepts indigenous to the Malays is an important step towards the construction and validation of ecocultural phenomena among the Malays. While some proverbs contain vigorous creative power, others transmit the comfort and peace of the older generation. In any case, many are certainly appealing to the young. In the past, children learned peribahasa from their elders, then formally in schools, and now from the Internet. In combining them now in a digital dictionary available on the Internet, we make available a varied set of perspectives, wisdom, experiences and understanding. This universal openness will open more ground for dialogue between Malaysians of different ethnic, religious and cultural backgrounds, and between Malays and scholars from outside the Malay world. Malay proverbs are another important source of indigenous knowledge about the Malays. This dictionary is intended first and foremost as a practical reference guide, and is now published on the Internet with the aim of promoting Malay proverbs throughout the world. This may be viewed as part of a multilateral lingual globalization that can enrich other languages and spread the beauty and wisdom inherent in the Malay language. For the sake of the general reader, all the proverbs therein are given their respective meanings—sometimes there is more than one, depending on the different contexts in which they are used—which are then thematically classified.

3.4 The most apparent feature of this digital dictionary which distinguishes it from printed ones is the grouping of all related proverbs under a specific subject category. This arrangement, combining the advantages of alphabetical and thematic presentation, is that favored by most readers. It also means that all entries may be readily tracked down through their meanings as well as subject categories through the use of the most significant words one can remember or imagine. In other words, besides being user-friendly, it also dissolves many of the problems encountered in the use of printed dictionaries. It is our hope that this dictionary will be especially useful to students. Access to the various categories is heavily dependent on knowledge about the relevant peribahasa, simpulan bahasa, bidalan, petatah and perumpamaan.

4. N.A. Halim's Collection

4.1 ATMA started in mid-2002 to create a database based on N.A. Halim’s collection. The aim was to subsume it within http://www.malaycivilization.com. This portal, in turn was being made possible by a research grant of RM504,760 from the Ministry of Science, Technology and Environment, under the Demonstrator Application Grant Scheme (DAGS), through MIMOS, NITe. This project, together with
other databases already accessible at http://www.atma.ukm.my, and many others still under construction, will further expand and intensify Malay world studies, the premier field of research at ATMA.

4.2 For this project, ATMA has digitized 17,261 slides, photographs, plans, drawings and sketches on Malay houses, palaces and other types of buildings produced by the late N.A. Halim from the early 1950s until the late 1990s. While digitization was undertaken by ATMA's technology partner, Paragon Automation, thus conforming to Z39.50 standards, physical and content description and links of each item were provided by the research team at ATMA. The latter work will entail efforts to identify what is unique in each of the photographs, slides, drawings, and to make them more informative and exploitable, supplementing that which is already self/explanatory in each item. Each of these items will then be a separate entity, supplied with a description sufficient to distinguish it from any other. This is necessary since every architectural construction may for example be seen either to exemplify an architect's work or to typify a construction, identifiable in time and space. To ensure accessibility to each item, either individually or in relevant groups, searchable elements will be provided, including accession number, title, date of creation (if available), physical and subject description, additional notes and links (where feasible).

4.3 This collection of mainly non-printed materials was donated by the late N.A. Halim on 11 February 1992 to PATMA as a contribution towards preserving Malay heritage and in order to encourage scholars to undertake research on various aspects of Malay architecture. We wish here to pay tribute to N.A. Halim, who devoted a great part of his life to documenting houses, mosques, moats, palaces and other constructions throughout the Malay world. He showed a contagious fascination with his subject and was always trying to awaken awareness amongst Malaysians about the rich heritage of Malay architecture. Thanks to his indefatigable effort and unflagging patience in recording and documenting Malay cultural heritage, we now possess invaluable photos, slides, plans and drawings that can now be preserved for the future. His collection gave him great intellectual and emotional satisfaction, as he painstakingly arranged, labeled and mounted them individually for easier reference in the quiet of his home. Before his demise on 25 October 1999, he had extracted important information from some of his brilliant photos and slides and used them as illustrations and picture captions in his numerous books and articles. He exhibited a great ability for re-inventing stories in a contemporary style. However, there is as yet much more of intrinsic value to be extracted and exploited from the images. Though he was only an amateur photographer, his works are very professionally done. It is therefore a great privilege to witness this finest collection. He personally told us that he had rejected many offers from National Geographic (Washington DC) to acquire the collection, mainly because he wanted to keep it intact and close to him in case he needed to use of the items. This may explain the immense popularity he had amassed for his collection, and he himself was a renowned culture activist.

4.4 The greatest strength of the collection lies in the diversity of the subjects covered: houses, palaces, tombs, boats, moats, household utensils and many others. The size, the character and the extent of the collection not only serve to underline the great enthusiasm N.A. Halim had for local history and culture, but also to make the collection valuable and unique. From this large and rich collection, one can retrieve something on almost anything on Malay architecture in particular, and Malay history, culture and society in general. From the point of view of architects, engineers, building contractors, interior designers or local historians, these depictions of Malay architecture are invaluable for restoration work and for remodeling. They can corroborate or disprove both written and verbal sources, and be inspirational at the same time. This is why a photograph or slide is worth ten thousand words. Vivid memories return to many at the first sight of them.

4.5 They are all delightful things to experience: the weaving, the meticulous composition and the graphic kelarai used on the walls of traditional Malay houses, art work of keris in different shapes; recording of wedding ceremonies; Mak Yong's performance from the East Coast; the exciting contrasts between light and shade; the beauty and
purity of mangrove swamps and plant life; old bridges, exquisite ornaments and playing children; Malay stilt-houses with multiple windows; holed carvings and slatted wall panels with high thatch or clay-tile roofs; and many others. A typical Malay wooden house has at least one raised verandah (serambi) for work, relaxation or receiving guests that helps preserve the privacy of the house. The house itself is almost always divided into two parts: rumah ibu, the main structure of the house, and the simpler structure kitchen annex, called rumah dapur. The building of such a house involves elaborate procedures. Religion plays a central role since it is considered spiritually crucial to prepare, cleanse and bless the new site and structure to ensure the future well-being of the occupants. While Peninsular Malays have single extended family houses, many of their Borneo cousins build long-houses that host many families, with a common verandah linking the front. The staircase in Malaccan house, for example, is always intricately moulded and colorfully tiled. In the East Coast, many homes have distinctive carved roof gable-end boards similar to those used in Thailand and Cambodia.

4.6 Before the arrival of foreign influences, the indigenous peoples already had highly evolved dwellings, with forms and style suited to their lifestyle and the local habitat, built with replenishable natural material. Traditional roofs are always pitched in such a way as to quickly drain off rain water. Roofs come in two broad categories: bumbung panjang, a long roof type with open gable ends, or the limas, which are pyramidal variations. Together, they cover almost every conceivable roof design, with some forms peculiar to certain communities, such as the elegant and distinctive upward curves of Negeri Sembilan Minangkabau houses. The latter blends harmoniously with the surrounding environment, and are a draw for tourists and lovers of Malay arts, architecture, history and culture. Before nails came along, Malays used precut holes and grooves for joints, effectively making early versions of “pre-fabricated houses”. Since no nails were used, a wooden house could be easily dismantled piece by piece, and re-assembled in a new location. Many of the engraved traditional houses and royal palaces in the compound of the State Museum of Terengganu in Kuala Terengganu and the National Museum in Kuala Lumpur were transported from elsewhere. Small and relatively lightweight houses can be lifted and moved to another spot close by, always through gotong-royong, an example of neighbourly goodwill and mutual aid practised in Malay kampungs. In Sarawak and Sabah, rattan ropes were used to fasten bamboo pieces together to form floors and walls. All these histories, memories, culture and architectural heritage from the world of 50 years ago can now be experienced through N.A. Halim’s collection. The items are organized into broad subject categories and innumerable sub-categories, and access can be made through free-text search in the brief description given, and in the titles. The visual images of Malay architecture are a welcome supplement to the textual information that constitutes other databases, like PADAT, Pantun and Peribahasa.

4.7 As mentioned earlier, N.A. Halim believed that his donation of mostly non-printed indigenous materials to PATMA on 11 February 1992 would strengthen Malay world studies. PATMA thus found itself in charge of an invaluable collection. For the presentation ceremony, a catalogue, Katalog N. A. Halim, was specially prepared. Since then, the collection has been given a new home, and now, we at ATMA are fully engaged in reorganizing and repackaging it with state-of-the-art digitization. This will not only ensure that the prized information will be preserved even after the original media have deteriorated, but also make it fully accessible via the Internet. We do not now have to worry about wear and tear, and many normal problems relating to staff education, space and equipment are minimised. Last but not least, through digitization, visual images can be integrated with printed media to allow one-stop-access at http://www.malaycivilization.com. Digitizing this collection is one further step taken by ATMA to facilitate the search for information and materials on the Malay world.

4.8 ATMA is greatly indebted to the family of the late N.A. Halim for allowing this collection to be digitized. Historians, researchers, students, architects, journalists and publishers all over the world will now for the first time be able to access such a unique collection on Malay cultural heritage.
The splendid account of the historical and geographical development of Malay architecture also helps shed light on other aspects of Malay history, culture and society. This collection, as the late N. A. Halim strongly believed, will stimulate research on the Malay world locally and overseas. Hopefully, more books and journal articles on Malay architecture and other related areas will result from the increasing amount of information accessible through http://www.malaycilization.com. Our goals are mainly:

i. To stimulate research on Malay cultural heritage;
ii. To place intellectual products from Malaysia on the information highway;
iii. To foster a love for indigenous cultural heritage among Malaysians;
iv. To promote ATMA as a full-fledged research institute on Malay world studies.

5. Conclusion

5.1 In his book, *Malay Society in the Late 19th Century*, J. M. Gullick (1987) notes that there existed a Malay world in which a sense of Malayness created a cultural unity despite the absence of political unity. Of course, the feudal Malays, even within Malaya, were not homogenous but parochial, antagonistic and fractious. This historical Malay world embraced what is now Malaysia, Singapore, Indonesia, Brunei, southern Philippines, Madagascar, Cape Town (Cape Africa) and Pattani (South Thailand). In this world, a number of separate communities or states share a common language and religion, and live a generally similar way of life based on an agricultural economy and a common political culture (in the sense that a Malay raja or kerajaan was indispensable). The term “Malay World” as it is generally used at ATMA is broader and more pragmatic, going beyond the Malaysian constitutional definition of a Malay as a person who speaks the Malay language, practises the religion of Islam and habitually dresses and lives as a Malay. When we think about the history and identity of Malays on the Malay Peninsula, for example, we start not with the capture of Malacca by the Portuguese and the Dutch in the 16th and 17th centuries, or with the successive occupation of Malaya by the British in the 18th and 19th centuries, but instead consider the continuous activity by indigenous peoples to adapt to and interact with Islamic, Indian, Chinese, Japanese, British and other western influences over a period of two thousand years. Adaptation and interaction are recognized as the core processes that the indigenous peoples underwent, objectively and subjectively, externally and internally. Once these are seen as long and unending, an intriguing question that asks itself is how balance was attained in the past between adaptation to “foreign influences” and identification with indigenous cultures, and how this knowledge can be useful to us today and in the future. How can the Malays accept influences from Islamic and Western cultures and yet retain political autonomy and cultural initiative. Other challenging questions are how the slow undermining of the sense of Malayness can be stopped and how the increasing seriousness of Westernization can be dealt with. These are some of the serious challenges Malays face today.

5.2 When considering how Malay society developed over time, one is struck by how the Malays managed to survive wave upon wave of cultural renaissance. ATMA as a research institute for Malay world studies has awakened to the idea that everything possible should be done to preserve Malay cultural history. Following an awakening to and a realisation of the importance of the reaffirming of their own culture, an increasing number of young Malay intellectuals are now seeking out their cultural roots in *peribahasa*, architecture, dancing, singing and other conventions. They travel to Malay villages to do fieldwork, teach their mother tongue, trace the migration and the origins of the Malay people and language, reconstruct clan lineage histories, collect myths and legends, and study traditional music and dance. As much as possible of this newly acquired information will one day be collected and integrated in our portal. Such an accomplishment would open a lifeline for the transmission of Malay culture to future generations, but also for a rectification of the general impression inherited from colonial texts of the Malays of the past as a backward, ignorant and exotic people. The courageous efforts of these dedicated individuals make one of the most inspiring and moving sights in the ongoing description of contemporary culture. We are witnessing an outpouring of a strong self-awareness that has grown out of the tribulations experienced by the Malays, who are now starting to stand steadfastly against continuing western cultural and
epistemological dominance. They feel that the more global culture grows, the more local culture should not be neglected. Instead, it should be strengthened as a continued source of inspiration, especially since Malay culture will remain the moral inspiration for modern Malaysia!

5.3 Our many databases aim to integrate Malay wisdom with Western technology, making the resulting products easily retrievable on the Internet. It is a matter of pride for us at ATMA that we continue developing our vitally important portal. It is highly significant that it is placed right in the heart of the Malay world, and attracts scholars and researchers from all over the world. In the process, much local knowledge has already been gained, and new space for dialogue has been created. All the databases built so far reflect ATMA’s ambitions to move into new dimensions. This in itself occurs simultaneous with the progress, change and growth achieved by Malaysia over the past two decades. By taking advantage of the growth in domestic, regional and global markets for information and materials on Malay world studies, and opportunities available in the the consolidation of the Internet with other areas of information technology, the Malay world studies portal has come into its own, offering scholars and researchers a seamless nexus of research materials that are otherwise hidden, scattered and inaccessible. Although ATMA is now an important centre for Malay world studies, it is hoped that http://www.malaycivilization.com, significantly based within the Malay world, will not merely be of temporary historical importance in an endlessly changing world of Internet databases. We hope that it will be a stable pillar for ATMA’s continuing growth and underscore ATMA’s commitment to Malay world studies.

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organized by Universiti Kebangsaan Malaysia and University of Canberra, Australia at Bangi on 25th January 2000: 1–13.


Appendix

This is the first home grown database on Malay World studies on the Internet. To date, more than 30,000 articles from various journals, books, proceedings, theses and other sources in a variety of languages on Malay World studies have been gathered. This number is expected to reach 50,000 by the end of 2004.

We provide a "one-stop shop" for research materials on and about the Malay World Studies, using natural language and post-coordinated indexing.

Each article is accorded with and arranged by a serially run accession number which must be used to retrieve the articles manually from the collection.

All the articles can be searched by author, title, keyword, and source of publication, date, or a combination of these.

Searches can also be made through words in context in the relevant texts by filling in the required words in the box named "words-in-context". This applies only to digitized articles.

All hits can be displayed alphabetically alphabetically (by author, title, keyword, place of publication), chronologically, or according to accession number.

Due to copyright problems, only some articles are available online. For other articles, kindly refer to ATMA for assistance.

Indonesia, 37/2003

This is a confusing passage in Malay. It seems to be discussing a database called ATMA (Malay World Studies Database) and providing information about its content and usability. However, due to the language barrier and lack of clarity, I am unable to extract meaningful text from it. It seems to be a promotional or informational piece about the database, mentioning features such as a centralized source, natural language indexing, and the ability to search by author, title, keyword, and publication source. The content is intended for database users who wish to study Malay World studies.
1. Ini adalah katalog dan juga pautan data syair dan gurindam pada internet.
2. Sehingga kini, sebanyak 11,204 rangkap puisi rangkap puisi tersebut sudah dikeluarkan dari 35 buah buku dan alinbas terbitan antara 1889 dan 1940an (wakacup adata yang diselesaikan semula pada akhir tahun 1999)
3. Fungsi pencarian kembali diberikan pada menu
4. Anda boleh cari manu-mana puisi itu, samada satu demi satu, atau keseluruhannya, dengan memilih perkataan dalam sumber (klik pada "teks" di menu).
5. Senarai kata-kata Baba dengan kesamaannya dengan Bahasa Melayu disediakan untuk rujukan tambahan.
6. Pautikan data ini boleh diadakan rujukan untuk menjalankan penyelidikan lanjut mengenai warisan budaya Malaysia yang unik di Melaka, Pulau Pinang dan Singapura pada masa lalu.
7. Tidak ada perubahan atau penyesuaian dilakukan ke atas ciptaan, kata dan bahasa dalam teks asal bagi mengelakkan keaslian bahasa.

Hakcipta Terpelihara © 2003 - Perpustakaan Negara Malaysia
1. This is the first textual digital dictionary of Malay proverbs on the Internet containing more than 20,000 entries of peribahasa, simpulan bahasa, bidat, pepatah, and peribahasa.
2. All the proverbs are provided with an explanation and are sub-divided accordingly to their themes.
3. Self-explanatory searching functions are provided in the menu.
4. The total number of proverbs associated with single words and sorted under category of your choice can be displayed.
5. This database is an indispensable reference guide for the study of and the research into Malay proverbs.

Koleksi N. A. Halim

1. This visual database is made up of N. A. Halim’s Special Collection that has been deposited at PATMA (Perpustakaan ATMA).
2. It consists of at least 7,736 photographs, 7,982 slides, 300 plans, 150 maps and 1,092 other publications on Malay architecture (mosques, houses, etc.), tombs, and natural life in the Malay World.
3. Brief narrations will continually be added to all the images.
4. Links from the images to related articles in PADAT will also be provided for further reference.
5. All digital images can be searched via subject, subject categories by clicking the “category” button in the menu.
6. The size of the images can be enlarged or reduced by clicking on the “zoom” button in the menu.
7. A glossary of terms used is provided for easy reference.
1. This textual database on Malay literary works published in the Jawi script is developed in response to popular request.
2. All the works can be searched by author, title, publisher and date of publication.
3. The text can be browsed back and forth, by clicking the “next”, “back” “last” or “first” buttons in the menu.
4. The size of the images can be enlarged or reduced by clicking on the “zoom” functions in the menu.

**Conclusion**

The above-mentioned databases are designed to offer a vast array of information and materials on Malay World studies at ATMA. As sustainable competitive advantage cannot be based on technology alone, many more databases are under construction to diversify research materials to broaden and deepen the studies on the Malay world in this digital information age, which is taking researchers into uncharted territories, where traditional methods of retrieving information are becoming ineffective. All these will hopefully lead to vast improvements in the optimization of research activity in ATMA, thereby enhancing ATMA’s competitiveness in the Malay world studies globally.

Your comments and suggestions are most welcome. Your kind cooperation to introduce our databases to your friends and colleagues is highly appreciated too. For further information, please contact us at telephone 603-89250929, fax 603-89254698 or email pnp@pikrtc.my (Prof Dato’ Dr Shamsul Amri Bahauddin), or 603-89215617, fax 603-89254698 or email chooming@pikrtc.my (Prof Madya Dr Dino Choo Ming) or telephone 603-89213673/ fax 603-89254698 or email suayan@pikrtc.my (Prof Madya Dr Supyan Hussin) at ATMA, Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Malaysia.

Thank you

**Penutup**

Kesemua penggalakan itu telah dibina bagi menawarkan kepelbagaian maklumat dan bahan mengenai pengajian Melayu di ATMA. Oleh kerana kelelasan sistem yang berdaya saing tidak harus bergantung pada teknologi semata-mata, banyak penggalakan data yang lain akan dibina untuk mempelbagaikan bahan penyelidikan, sekaligus memperkayakan Pengajian Dunia Melayu pada era maklumat digital ini, yang telah membuka banyak kemungkinan baru kepada penyelidik, selain yang tidak mungkin dicapai oleh sistem pencarian maklumat tradisional. Semua ini dinilai akan mengoptimumkan kegiatan penyelidikan di ATMA, sekaligus memperkuatkan kedudukan ATMA dalam Pengajian Alam Melayu.

Kami mengakui dengan hangat kemenangan anda. Kerjasama anda memperkuatkan penggalakan data kami kepada rakan sekerja anda juga arif dinagai. Untuk kelebihan lainnya, sila hubungi kami di talian telefon 603-89250929 atau faks 603-89254698 atau e-mail pnp@pikrtc.my (Prof Dato’ Dr Shamsul Amri Bahauddin), atau di talian telefon 603-89215617 atau faks 89254698 atau e-mail chooming@pikrtc.my (Prof Madya Dr Dino Choo Ming) atau di talian telefon 603-89213673 atau faks 602-89254698 atau e-mail suayan@pikrtc.my (Prof Madya Dr Supyan Hussin) di ATMA, Universiti Kebangsaan Malaysia, 43600 UKM Bangi, Malaysia.

Terima Kasih

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