LIST OF INTANGIBLE CULTURAL HERITAGE
IN NEED OF URGENT SAFEGUARDING

Deadline 31 March 2022
for possible inscription in 2023

Instructions for completing the nomination form are available at: https://ich.unesco.org/en/forms.
Nominations not complying with those instructions and those found below will be considered incomplete and cannot be accepted.

Possibility to request International Assistance when nominating

To nominate an element for inscription on the Urgent Safeguarding List and simultaneously request international assistance to support the implementation of its proposed safeguarding plan, use Form ICH-01bis.

To nominate an element for inscription on the Urgent Safeguarding List without requesting financial assistance, continue to use Form ICH-01.

A. State(s) Party(ies)

For multinational nominations, States Parties should be listed in the order on which they have mutually agreed.

Malaysia

B. Name of the element

B.1. Name of the element in English or French

*Indicate the official name of the element that will appear in published material.*

Not to exceed 200 characters

Mek Mulung

B.2. Name of the element in the language and script of the community concerned, if applicable

*Indicate the official name of the element in the vernacular language, corresponding to its official name in English or French (point B.1).*

Not to exceed 200 characters

Mek Mulung
B.3. Other name(s) of the element, if any

In addition to the official name(s) of the element (point B.1), mention the alternate name(s), if any, by which the element is known.

N/A

C. Name of the communities, groups or, if applicable, individuals concerned

Identify clearly one or several communities, groups or, if applicable, individuals concerned with the nominated element.

Not to exceed 150 words

The early practitioner of Mek Mulung known as Wang Tepus group is believed to have started since 400 years ago. Mek Mulung was formed by a married couple from Ligor (13th to 18th century) named Mohar and Mek Munga. They have a son named Mek Jelung and formed a group The group migrated to Kedah in Perit Village, then to several villages and eventually settled in Wang Tepus Village. Now only a few members of Pak Saad Salleh (2005-2019) group known as Wang Tepus Group left. They are Ahmad bin Shahadan (Group Head), Kamarudin bin Debak (musician), Ishak bin Man (comedian), Yahya bin Dohat (musician) and Osman bin Saad (the heir of Pak Saad Salleh).

D. Geographical location and range of the element

Provide information on the distribution of the element within the territory(ies) of the submitting State(s), indicating, if possible, the location(s) in which it is centred. Nominations should concentrate on the situation of the element within the territories of the submitting States, while acknowledging the existence of same or similar elements outside their territories. Submitting States should not refer to the viability of such intangible cultural heritage outside their territories or characterize the safeguarding efforts of other States.

Not to exceed 150 words

It is said that Mek Mulung originated from Legor, Siam later introduced in Kedah during the Kedah-Siam conflict. The place it was first introduced in Paya Kelubi. Then to Kampung Perit. Mukim Kurung Itam, Kuala Nerang District. Subsequently the show expanded to the Kampung Mulung Belukar, Kampung Paya Keladi and finally in Kampung Wang Tepus, Jitra Kedah. Today, Mek Mulung is only available and presented in Kg Baru Wang Tepus, Jitra Kedah. The village is located in the northern part of Kedah, in Tanah Merah, about 12 kilometers from Jitra town.

E. Contact person for correspondence

E.1. Designated contact person

Provide the name, address and other contact information of a single person responsible for all correspondence concerning the nomination. For multinational nominations, provide complete contact information for one person designated by the States Parties as the main contact person for all correspondence relating to the nomination.

Title (Ms/Mr, etc.): Mr.
Family name: Bahadin
Given name: Mohamad Muda
Institution/position: Deputy Commissioner of Heritage
The Department of National Heritage
Ministry of Tourism, Arts and Culture Malaysia
Address: Blok A & B, Bangunan Sultan Abdul Samad
Jalan Raja
50050 Kuala Lumpur.
Telephone number: +603 - 2612 7766
E.2. Other contact persons (for multinational files only)

Provide complete contact information below for one person in each submitting State, other than the primary contact person identified above.

N/A

1. Identification and definition of the element

For Criterion U.1, States shall demonstrate that ‘the element constitutes intangible cultural heritage as defined in Article 2 of the Convention’.

Tick one or more boxes to identify the domain(s) of intangible cultural heritage manifested by the element, which might include one or more of the domains identified in Article 2.2 of the Convention. If you tick ‘other(s)’, specify the domain(s) in brackets.

- oral traditions and expressions, including language as a vehicle of intangible cultural heritage
- performing arts
- social practices, rituals and festive events
- knowledge and practices concerning nature and the universe
- traditional craftsmanship
- other(s) ( )

This section should address all the significant features of the element as it exists at present, and should include:

a. an explanation of its social functions and cultural meanings today, within and for its community;

b. the characteristics of the bearers and practitioners of the element;

c. any specific roles, including gender-related ones or categories of persons with special responsibilities towards the element; and

d. the current modes of transmission of the knowledge and skills related to the element.

The Committee should receive sufficient information to determine:

a. that the element is among the ‘practices, representations, expressions, knowledge, skills — as well as the instruments, objects, artefacts and cultural spaces associated therewith’;

b. ‘that communities, groups and, in some cases, individuals recognize [it] as part of their cultural heritage’;

c. that it is being ‘transmitted from generation to generation, [and] is constantly recreated by communities and groups in response to their environment, their interaction with nature and their history’;

d. that it provides the communities and groups involved with ‘a sense of identity and continuity’; and

e. that it is not incompatible with ‘existing international human rights instruments as well as with the requirements of mutual respect among communities, groups and individuals, and of sustainable development’.

Overly technical descriptions should be avoided and submitting States should keep in mind that this section must explain the element to readers who have no prior knowledge or direct experience of it. Nomination files need not address in detail the history of the element, or its origin or antiquity.

(i) Provide a brief description of the element that can introduce it to readers who have never seen or experienced it.

Not fewer than 150 or more than 250 words

Mek Mulung is a combination of art which consists of acting, singing, dancing and music element during performance. Mek Mulung performance involves group members between 15 to 20 people and the performance is accompanied by musicians who also sang as a background song. The Mek Mulung performance begins with an introductory song called ‘Bertabuh’ which consists of the blowing of a flute and followed by other musical instruments. It is considered a tribute to the audience while draw the audience’s attention to the following performance. Dance
started as soon as the salutation song has been completed. Every dance move is accompanied by music. Mek Mulung does not have a special costume. The comedian wore a mask to create humor to his audience. Mek Mulung is performed in an open barn, the players sitting surrounded by spectators. The ward was not floor, and it was not walled. It consists of columns, roof and shelves only. The actors are all men wearing women's clothes. In the Mek Mulung show, there is the main character of the king mentioned as Pak Mulung, while the princess is referred to as Mek Mulung. Her daughter is always accompanied by a nanny host. The character of Awang Pengasuh as well act as a shaman. The enemies of the king or Pak Mulung consist from the King of Giants or kings from other states who are jealous of Pak Mulung.

(ii) Who are the bearers and practitioners of the element? Are there any specific roles, including gender-related ones or categories of persons with special responsibilities for the practice and transmission of the element? If so, who are they and what are their responsibilities?

This folklore is considered as the property of the villagers and farmers in Kg Baru, Wang Tepus, Kedah as an entertainment during their free time and celebration for special ceremony. This Mek Mulung performance group is still strong in defending its heritage until now and making the name of Wang Tepus sub-district synonymous with Mek Mulung itself.

Apart from the Mek Mulung community in Kg Baru Wang Tepus, Mek Mulung has been taught to other parties who are interested with Mek Mulung and they hold performances frequently, such as the Mek Mulung group under the Department of National Culture Malaysia.

Besides, there are students who studied it at the National Academy of Heritage Arts (ASWARA), Ministry of Tourism, Arts and Culture Malaysia. However, they were scattered after graduation. Mek Mulung does not restrict any specific roles according to a particular gender in the performance or preparation for the performance. Nowadays, performances are performed by men. This is due to women are bound by commitments with their family and daily life.

(iii) How are the knowledge and skills related to the element transmitted today?

Traditionally, the knowledge and skills related to Mek Mulung performances have been passed down from generation to generation by practitioners to their children informally. Informal teaching such as training at home or while watching a performance held at particular times. The informal teaching process continues to be implemented until today although it is quite difficult to attract the interest of the younger generation.

After the establishment of government agencies, teaching was also done formally in classrooms, workshops and etc. Among the government agencies involved in providing formal education are the Department of National Culture and Arts; National Academy of Arts and Heritage (ASWARA); Department of National Heritage and others. These agencies have taught Mek Mulung by including it in the syllabus or training module. In addition, seminars, workshops and forums were also held, including at the state and national levels. Practitioners or the community from Kg Wang Tepus will be invited from time to time to monitor the process of imparting knowledge related to Mek Mulung from time to time.

(iv) What social functions and cultural meanings does the element have for its community nowadays?

The Mek Mulung performance will begin with a feast held by the community during the day before the performance. The feast was held to entertain the Mek Mulung activists, neighbors, and also their friends as well as special guest. The ceremony does not have any taboos that must be observed, this means that anyone can attend the feast. This feast usually serves
traditional food such as meat curry, dried fish, side dishes, and so on. In fact, almost every year the feast is held on a large scale and is visited by many guests. This situation gives an initial impression of the liveliness of the Mek Mulung which involves community gatherings where they will interact and subsequently witness the performance. Therefore, Mek Mulung itself has an element of social function that involves social mixing among the community through feasts held and then during the performance. Apart from that, social functions also take place during dialogue sessions; meetings or interaction among members held from time to time.

(v) Is there any part of the element that is not compatible with existing international human rights instruments or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development?

Not fewer than 150 or more than 250 words

Mek Mulung does not have any element in practice that is not compatible with existing international human rights instruments; conventions, protocols or with the requirement of mutual respect among communities, groups and individuals, or with sustainable development. In principle, it encourages respect among the community through involvement in the feast as well as witnessing the performance held without restriction of age, race and culture. In terms of sustainable development, Mek Mulung does not hinder any development aspiration and in fact it is a platform to create a hormonal atmosphere through entertainment beside strengthening relationships from time to time, especially among the community and people from outside.

2. Need for urgent safeguarding

For Criterion U.2, States shall demonstrate that ‘the element is in urgent need of safeguarding because its viability is at risk despite the efforts of the community, group or, if applicable, individuals and State(s) Party(ies) concerned’.

Describe the current level of viability of the element, particularly the frequency and extent of its practice, the strength of its traditional modes of transmission, the demographics of its practitioners and audiences and its sustainability.

Not fewer than 375 or more than 500 words

The actual Mek Mulung performance has traditionally not been possible at any time, unless the group is invited to hold a performance demonstration organized by outside parties such as the Department of Culture, Museums, and so on.

On 24 October 2014, Mek Mulung was recognized as Kedah Arts Heritage by the Kedah Chief Minister, Mek Mulung is declared and listed as ‘Heritage’ in 2008. Meanwhile, the Master (Guru) of Mek Mulung Wang Tepus Group namely Pak Saad bin Taib has also been declared and gazette as The Living Person (Living Human Treasure) in 2015 in accordance to the National Heritage Acts 2005. Mek Mulung, an ICH of Malaysia in form of performing arts with its traditional structures and inheritance is no longer practice when young and present generations are more likely to switch towards contemporary entertainment although there are a handful of concerned communities, groups, villagers, artists, agencies, NGOs, historians, lectures, arts students' and individuals. Therefore, Mek Mulung needs to be rescued and safeguarded by various efforts to preserve and enhance the programs and activities Mek Mulung as a performing art while allowing the creativity and artistic innovation.

The Mek Mulung group in Wang Tepus is the main reference group that will bring knowledge related to Mek Mulung to be inherited by future generations, but it has not yet become a reality among group members. Mek Mulung situation is not the same as before due to the lack of enthusiasm among local young performers around Wang Tepus village to inherit the element. With the declining number of members, will cause activities and performances to disappear. The offering to be held is the annual Master's Worship ceremony, which may soon be abandoned. As a result of this constraint, it has led to the impending extinction of Mek Mulung.

Performances outside Wang Tepus have also been rebuilt for several parties and groups to allow Mek Mulung performances to be on stage for urban audiences or requests from the state and national levels. This is a constraint when the group at Wang Tepus itself does not have
Mek Mulung is one of the traditional theater that is least highlighted to the audience compared to other traditional arts such as Makyung, Main Petri, Kuda Kepang or Wayang Kulit. The main Mek Mulung community only exists in Kedah, namely in Kampung Wang Tepus in Jitra. Mek Mulung is almost extinct and if this happens, it is a loss to the country in the context of traditional art.

Moreover, the traditional group of Mek Mulung Wang Tepus is declining in terms of activities and appearance of their group members with aging and health factors. Some of the remaining members of the Tepus Fund are Saad bin Taib 72 years old, known as Guru (master) and declared as the Living Human Treasure under the National Heritage Act, Ahamad Shahadan 55 years old and Kamarusdin Debak 64 years old. At that age, they are not able to perform due to health conditions, aging factor, and illness and often get sick.

According to Ahmad Shahadan, it is difficult for him now to play the role of Raja in Mek Mulung due to his poor health and body condition. The number of new members of the group is declining as he is unable to hold annual Ceremony which as one of the important step to welcome new members of the group. Unfortunately, Cikgu Saad bin Taib passed away on 16 March 2019, after starting a workshop in providing protection measures for Mek Mulung which involved the participation and involvement of the wider community.

In addition, the main factor that caused Mek Mulung to be threatened with extinction is due to the lack of interest of the younger generation in Mek Mulung. It's hard to find the younger generation who are committed to perform Mek Mulung. Probably one of the factors is because the demands meet the necessities of life in finding money to support the family. This factor has caused the younger generation to be more interested in finding job that can provide a lucrative income rather than giving a commitment in Mek Mulung program or activities.

According to Ahmad Shahadan also, "Mek Mulung performance still retains the old Kedah dialect in their performance. It describes the atmosphere of Kedah in ancient times and how the people of Kedah behaved with the king. This language is very unique and very difficult to be uttered or imitated by those who are not from Kedah. " Therefore, it is also one of the main constraints for the new generation from outside Kedah to learn and practice Mek Mulung. For that, it is a challenge to spread Mek Mulung outside Kedah in ensuring the continuity of Mek Mulung to be passed down to the new generation.

It can be concluded that the main source of threat to Mek Mulung is due to lack of young generation interested in performing Mek Mulung as well as to form a new community that is truly committed in continuing Mek Mulung. When there is no new community then it will be extinct or lost forever due to the absence of practitioner. Therefore, serious effort needed for immediate action in ensuring the preservation of Mek Mulung.
3. Safeguarding measures

For Criterion U.3, States shall demonstrate that 'safeguarding measures are elaborated that may enable the community, group or, if applicable, individuals concerned to continue the practice and transmission of the element'. The nomination should include sufficient information to permit the Evaluation Body and the Committee to assess the 'feasibility and sufficiency of the safeguarding plan'.

3.a. Past and current efforts to safeguard the element

(i) The feasibility of safeguarding depends in large part on the aspirations and commitment of the community, group or, if applicable, individuals concerned. How the viability of the element being ensured by the communities is, groups or, if applicable, individuals concerned? What past and current initiatives have they taken in this regard?

The Mek Mulung communities in general have done its best to ensure that Mek Mulung survives and can be passed on to future generations. Among the main efforts made is to continue to hold the show despite the constraints, including in terms of health, logistic and etc. Apart from that, they have passed on the knowledge related to Mek Mulung to their children who are able to perform if needed.

In addition, the Mek Mulung community has also helped to provide cooperation and provide information for research by others for the purpose of publication which is indirectly one of the important efforts of the community in an effort to ensure that Mek Mulung continues to be known for its existence.

With the help and good cooperation of the communities, the history, background and structure of Mek Mulung have been studied and written by many scholars, journalist and independent writers in various mediums. Among them are Mustika Magazine (1975), Pentas magazine, newspapers such as Harian Metro, Sinar Harian, Berita Harian and Mstar online and internet media. A number of important academic studies such as Zaleha Abdul Hamid (1975), Ku Zam Zam Idris (1978), Faridah Isa (1986), Toh Lai Chee (2004), Mohamad Lufti Abdul Rahman (2011), Nurizzati Jamaluddin (2014) and Nurzahidah Zainal Abidin (2018).

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the communities, groups or individuals concerned:

- transmission, particularly through formal and non-formal education
- identification, documentation, research
- preservation, protection
- promotion, enhancement
- revitalization

(ii) What past and current efforts have the States Parties concerned made to safeguard the element? Specify any external or internal constraints in this regard.

The role of the Ministry of Culture through its agencies, had published books (2003) and DVD recordings (by The Department of National Heritage (2003). Besides the recognition of Mek Mulung by the state government of Kedah as Kedah's heritage art (2014), the Federal Government has also given recognition to Mek Mulung as 'Heritage' (2008). In addition the Federal Government has also awarded the highest rating to the Mek Mulung activist or Master (Guru), Pak Saad bin Taib with the National Heritage status and listed as Living Person (2015) in accordance the National Heritage Act 2005.

Through the agencies and departments under the Ministry of Tourism, Arts and Culture, Mek Mulung is also featured in special events or programs for the promotion of local art activites in addition to ensuring the sustainability of Mek Mulung as a traditional performing art.

Several seminars and exhibitions related to Mek Mulung are also being implemented to promote Mek Mulung that have been declared as National Heritage. Moreover, the National Academy of Arts, Culture and Heritage is actively collecting data of Mek Mulung from the Master Pak Saad bin Taib and his group. The values and significanct of the performing arts been documented.
through field work assignments, thesis and dissertation from many graduate and post graduate students to portray the facts and values of Mek Mulung in various perspectives, beside performing Mek Mulung. In addition, to enhance the visibility of Mek Mulung to the general public, few agencies under the Ministry of Tourism, Arts and Culture Malaysia have held or organized many performances in several locations. To some extent, it has helped increase the visibility of Mek Mulung among the community in Malaysia.

Tick one or more boxes to identify the safeguarding measures that have been and are currently being taken by the State(s) Party(ies) with regard to the element:

- [ ] transmission, particularly through formal and non-formal education
- [ ] identification, documentation, research
- [ ] preservation, protection
- [ ] promotion, enhancement
- [ ] revitalization

3.b. Safeguarding plan proposed

This section should identify and describe a feasible and sufficient safeguarding plan that, within a time-frame of approximately four years, would respond to the need for urgent safeguarding and substantially enhance the viability of the element, if implemented. It is important that the safeguarding plan contain concrete measures and activities that adequately respond to the identified threats to the element. The safeguarding measures should be described in terms of the concrete engagements of the States Parties and communities and not only in terms of possibilities and potentialities. States Parties are reminded that they should present safeguarding plans and budgets that are proportionate to the resources that can realistically be mobilized by the submitting State and that can feasibly be accomplished within the time period foreseen. Provide detailed information as follows:

a. What primary objective(s) will be addressed and what concrete results will be expected?

This safeguarding plan focuses on preserving Mek Mulung. The approaches given are in accordance with the safeguarding measures within the perspective of Mek Mulung Wang Tepus heritage group and agreed by various groups, practitioners, bearers, stakeholders, artists, local leaders, local historians, researchers, NGOs, public agencies, relevant communities and individuals whom have put their common interest and commitment to safeguarding Mek Mulung which in great needs before it faded away. Besides, concrete result is expected that Mek Mulung will continue to spread, is known and has many practitioners to perform Mek Mulung and can also be inherited to the next generation.

Besides, the main objective is also to enhance a high commitment among the community and other communities in protecting Mek Mulung through the implementation of the program; activities and research efforts related to Mek Mulung. Apart from that, this Safeguarding Plan also aims to empower the Mek Mulung community to survive and be able to pass on the knowledge they have to future generations and also to expand community involvement in programs and activities organized by any party so that the Mek Mulung community does not marginalized.

Also, it is very important that the Safeguarding Plan also aims to provide awareness to decision makers among government agencies especially Local Authority, State as well as Federal Government to pay attention and to consider Mek Mulung in all planning aspect to ensure that Mek Mulung is always protected from extinction.

Preservation of information and skills related to Mek Mulung as well as proper keeping information is also needed through research and development which should be conducted from time to time.

b. What are the key activities that will be carried out in order to achieve these expected results? Describe the activities in detail and in their ideal sequence, addressing their feasibility.

The key activities that will be carried out in order to achieve these expected results:
1. Conducting Research and Inventories
A detailed and in-depth study should be made for the discovery of historical evidence and should be recorded under the National Archives. The record including the inventory would further enhance as reference to researchers in learning of cultural arts. Data collection from art players such as interviews should be recorded in the form of written or electronic medium, photographs to be collected and the information obtained is stored. The database of this heritage is kept in a systematic manner by the responsible institution. 
ACTION:
Department of Heritage/ National Academy /The National Library.

2. Improving Legal Protection
The Department of National Heritage Malaysia will prescribe procedure and guidelines of the 14 structural components found in Mek Mulung Wang Tepus. The procedures are to safeguard Mek Mulung and would open for intervention and technical innovation to attract participation in Mek Mulung to the younger generation.
ACTION:
Department of National Heritage

3. Promoting, Publicity and Dissemination
Promoting Mek Mulung through printed and electronic mediums, for the dissemination of information can be transmitted rapidly to communities. Promotion can be made more attractive in form of posters, billboards, radio dramas, serials and telemovies on television and movies. The program should be in cooperation with private agencies, associations and NGOs.
ACTION:
The National Arts and Cultural Academy (ASWARA), University Malaya Cultural Center (UM), Kedah Cultural Heritage Movement Association (AKRAB) and State Department of Culture and Arts, JKKN of Kedah, Istana Budaya (IB), Kuala Lumpur Performing Arts Center (KLPac), to perform complete Mek Mulung. Therefore, funding should be allocated to improve the attire, performance accessories and props.

4. Recognition
An official recognition to Mek Mulung Wang Tepus as the one stop center to pursuing pratical training on Mek Mulung. It will further motivate the descendants of this group to continue to engage and contribute knowledge to the new generations of youngsters. Among the tentative program is the recognition of new groups of practitioners who successfully completed the training. The recognition instead not to be restricted to the others practitioners of non-Malays artist, it should be open learning by various culture and ethnic group and belief. Indirectly, it will eliminate negative perception towards Mek Mulung. Besides recognition Mek Mulung Wang Tepus as a One Stop Center and recognition to practitioners who have completed the training, recognition of Mek Mulung practitioners can be proposed as a National Living Human Treasure under the National Heritage Act (Act 645).
ACTION:
Department of National Heritage/ Local Council of Jitra/ Department of National Culture

5. Rising Awareness
Besides organizing program and promotion activities, priority should be considered to document Mek Mulung in the form of video in developing a learning techniques module for teachers and lecturers for cultural learning purposes in schools, institutions. This refers to the collection of information about Mek Mulung from various sources, thus creating a basic, middle and professional level learning module as well as encouraging papers and discussions on Mek Mulung from various aspects, especially on the history of the origin, the background of the Wang Tepus money group and the basic structure.
ACTION:
The National Arts and Cultural Academy (ASWARA), University Malaya Cultural Center (UM),
Kedah Cultural Heritage Movement Association (AKRAB) and State Department of Culture and Arts, JKKN of Kedah, Istana Budaya (IB), Kuala Lumpur Performing Arts Center (KLPAC).

6. National Physical Plan
National Physical Planning should include Mek Mulung in the planning so that the venue and space for performances will continue to be protected as well as establishing proper performance venue and to attract the interest of the general public.

ACTION:
Department of National Heritage / PLANMalaysia

7. Establishment of Protective Action Committee
A Committee should be established involving the Mek Mulung communities. This committee will also be comprised of relevant stakeholders to address various issues that arise. It may be chaired by the Commissioner of Heritage or his representative and his Secretariat is placed under the Department of National Heritage.

ACTION:
Department of National Heritage

c. Describe the mechanisms for the full participation of communities, groups or, if appropriate, individuals in the proposed safeguarding measures. Provide information in as much detail as possible about the communities, in particular, practitioners and their roles in implementing the safeguarding measures. The description should cover not only the participation of the communities as beneficiaries of technical and financial support, but also their active participation in the planning and implementation of all of the activities, including the role of gender.

To ensure the active involvement of Mek Mulung communities in the design and implementation of the Mek Mulung Safeguarding Plan, a series of consultation will be conducted from time to time before the implementation of the proposes activities which will be led by the Department of National Heritage prior to implementation. The consultation will be organized in a series of community and stakeholders meetings to vet through and to propose the proper implementation. Moreover, the formation of competent safeguarding bodies - municipal, provincial and regional - shall be deliberated in these consultative meetings, including identification of roles and selection of members, to ensure informed and active representation of the Mek Mulung communities. The Mek Mulung communities will be given priority to be involved in every program implemented, particularly related to promotion, training, disseminating, and documentation and setting the future direction of Mek Mulung. Budget allocation will also be provided for communities capacity building, welfare such as medical treatment; creative incentives and others. Therefore, community involvement will be wider not only in determining the concept and direction of programs and activities, but will also jointly implement the program with stakeholders.

d. Provide evidence that the State(s) Party(ies) concerned is committed to supporting the safeguarding plan by creating favourable conditions for its implementation.

Moreover, the role of the Ministry of Culture through its agencies and departments under the Ministry of Tourism, Arts and Culture, Mek Mulung is also featured in special events or programs for the promotion of local art activites in addition to ensuring the sustainability of Mek Mulung as a traditional performing art.

Seminars and workshops will implemented to promote Mek Mulung. Moreover, the National Academy of Arts, Culture and Heritage is actively collecting data of Mek Mulung from the Master Pak Saad bin Taib and his group. The values and significant of the performing arts been documented through field work assignments, thesis and dissertation from many graduate and post graduate students to portray the facts and values of Mek Mulung in various perspectives, beside performing the plays with the guidance in modern context.

Form ICH-01-2023-EN – revised on 22/10/2021 – page 10
1. Conducting Research and Inventories
   - The record including the inventory would further enhance as reference to researchers in learning of cultural arts.
   - Data collection from art players such as interviews should be recorded in the form of written or electronic medium, photographs to be collected and the information obtained is stored.
   TIMETABLE / TIMEFRAME: 2022-2027

2. Improving Legal Protection
   - To identify the issues of legal protection related to Mek Mulung
   - The Department of National Heritage Malaysia prescribe procedure and guidelines of the 14 structural components found in Mek Mulung Wang Tepus.
   - Open for intervention and technical innovation to attract participation in Mek Mulung to the younger generation.
   - To amend the relevant laws or enactment.
   TIMETABLE / TIMEFRAME: 2022-2024

3. Promoting, Publicity and Dissemination
   - To prepare concept paper for the implementation
   - To consult with Mek Mulung communities with series of meeting
   - Promoting Mek Mulung through printed and electronic mediums, for the dissemination of information. Promotion can be made more attractive in form of posters, billboards, radio dramas,
   TIMETABLE / TIMEFRAME: 2022-2027

4. Recognition
   - Recognition to Mek Mulung Wang Tepus as the one stop center to pursuing practical training on Mek Mulung.
   - Recognition of new groups of practitioners who successfully completed the training.
   - Recognition Mek Mulung practitioners as a National Living Human Treasure under the National Heritage Act (Act 645).
   TIMETABLE / TIMEFRAME: 2022-2027

5. Rising Awareness
   - To document Mek Mulung in the form of video in developing a learning techniques module for teachers and lecturers for cultural learning purposes in schools, institutions.
   - To table the findings with the Mek Mulung Communities from time to time depending on the implementation of the program.
   - To print and publish the materials
   TIMETABLE / TIMEFRAME: 2022-2027

6. National Physical Plan
   - Identify the key issues with Mek Mulung communities and stakeholders
   - To prepare a proposal for inclusion of Mek Mulung in National Physical Plan
   - Consultation with PLANMalaysia
   - Consultation with State Government
   - Consultation with Local Councils
   - To include Mek Mulung in the National Physical Planning document
   TIMETABLE / TIMEFRAME: 2022-2027
7. Establishment of Protective Action Committee
- Preparing concept paper for the establishment of the Committee involving Mek Mulung Communities
- Organizing workshop for refining the mechanism of implementation
- Consultation with the top management of the Ministry of Tourism, Arts and Culture, Malaysia
- Implementation

TIMETABLE/TIMEFRAME: 2022-2027

f. Provide a detailed budget for the implementation of the activities proposed (if possible, in US dollars), identifying any available resources (governmental sources, in-kind community inputs, etc.).

PROPOSED BUDGET: USD5,000 been immediately released by The Department of National Heritage to reconstruct the collapse shed. Based on the future activities by the group, the department will allocate USD25,000 for the period of 2020-2023.

PROPOSED BUDGET: The Department of Cultural and Arts agreed to allocate venue and activities for Mek Mulung performance and would be displayed in their annual calendar of event with allocation of USD15,000 for the period 2020-2023.

PROPOSED BUDGET: Promotion of Mek Mulung by private organization with tax deduction scheme which been approved by Inland Revenue Board of Malaysia. Contribution of fund or in kind with maximum limit to USD175,000 (RM 700,000) per programme for organization.

PROPOSED BUDGET: Allocation of USD15,000 for the period of 2020 to 2023 from the Heritage Fund under the Commissioner of Heritage.

3.c. Competent body(ies) involved in safeguarding the element

(i) Provide the name, address and other contact information of the competent body(ies), and if applicable, the name and title of the contact person(s), responsible for the local management and safeguarding of the element.

Name of the body: The Department of National Heritage
Name and title of the contact person: Mr. Mohamad Muda bin Bahadin
Deputy Commissioner of Heritage
Department of National Heritage
Address: Blok A & B, Bangunan Sultan Abdul Samad, Jalan Raja, 50050 Kuala Lumpur
Telephone number: +603-2612 7766
Email address: muda@heritage.gov.my
Other relevant information: N/A

(ii) Describe the competent body responsible for the local management and safeguarding of the element, and its human resources available for implementing the safeguarding plan.

The Department of National Heritage is responsible for preserving and maintaining the national heritage as enacted under the National Heritage Act 2005 [Act 645]. Based on the Act, the...
department has carried out research, archaeology, conservation of buildings and monuments, gazetting and enforcement, intangible heritage and natural heritage. This effort was supported by the involvement of 182 employees. In an effort to preserve and conserve Mek Mulung’s performing arts heritage, the National Heritage Department has gazetted the element as National Heritage on 18 November 2008 for protection purposes.

The National Academy of Arts, Culture and Heritage (ASWARA) is an institution of higher learning in the field of performance. In the meantime, this institution is also one of the movers in continuing the legacy of Mek Mulung’s performing arts with the strength of 235 staff.

The National Culture and Arts Department (JKKN) is the agency consisting of 322 permanent enable staff in mobilizing Mek Mulung activities with the collaboration of the Kedah State Cultural Heritage Promotion Association (AKRAB) and Istana Budaya.

Mukim Wang Tepus which is the main location for Mek Mulung performing arts activities is located in the Kubang Pasu district under the administration of the Kubang Pasu Municipal Council. In total, there are 21 mukims in this district. Kubang Pasu Municipal Council with a staff of 261 people always supports the safeguarding efforts of Mek Mulung.

4. Community participation and consent in the nomination process

For Criterion U.4, States shall demonstrate that ‘the element has been nominated following the widest possible participation of the community, group or, if applicable, individuals concerned and with their free, prior and informed consent’.

4.a. Participation of communities, groups and individuals concerned in the nomination process

Describe how the community, group or, if applicable, individuals concerned have actively participated in preparing the nomination at all stages, including in terms of the role of gender.

States Parties are encouraged to prepare nominations with the participation of a wide variety of all parties concerned, including, where appropriate, local and regional governments, communities, non-governmental organizations, research institutes, centres of expertise and others. States Parties are reminded that the communities, groups and, in some cases, individuals whose intangible cultural heritage is concerned are essential participants throughout the conception and preparation of nominations, proposals and requests, as well as the planning and implementation of safeguarding measures, and are invited to devise creative measures to ensure that their widest possible participation is built in at every stage, as required by Article 15 of the Convention.

Not fewer than 300 or more than 500 words

Having realized the traditional Mek Mulung theatre has become extinct and will disappear if without immediate concrete action, the Department of National Heritage has initiated the effort to nominate Mek Mulung under the category of In Need of Urgent Safeguarding, UNESCO to enhance the visibility and greater assistance from local people, the state, NGOs and communities to continue protecting and safeguarding Mek Mulung.

The efforts have been initiated since 2018 by holding internal meetings and discussions to identify the state and the condition of Mek Mulung. Literature research and field studies have been conducted as well as data collection with good cooperation by the Mek Mulung communities. The Mek Mulung Wang Tepus group has been consulted to identify their difficulties in practicing as well as safeguarding Mek Mulung. Several meetings then been conducted as well as special visit to Wang Tepus Village to witness the threat they are facing.

Furthermore, few discussions have been organized with the communities to evaluate the condition of traditional Mek Mulung. Researches and students of arts, nevertheless had contributed in collecting data and records which related to Mek Mulung.

Workshop sessions were held from 08th March to 09 March 2019 in Alor Setar, Kedah with the involvement of several agencies from the state and the federal government, historians, academicians, artists and culture activists, especially the communities and members of Mek Mulung, Wang Tepus Group for brainstorming the possible efforts for the survival of Mek Mulung in nominating Mek Mulung in under the need of urgent safeguarding of UNESCO.

Further discussion sessions were also held with the Mek Mulung community representatives and practitioners in Kg Wang Tepus on 30th March 2022, at 3.00 p.m to brief and to discuss on the nomination form that has been prepared by the Department of National Heritage, including the
Safeguarding Plan that has been proposed. Finally, consensus and mutual approval have been agreed with all participants representing the local communities to sign with free, prior and informed consent in need of urgent safeguarding for Mek Mulung.

4.b. Free, prior and informed consent to the nomination

The free, prior and informed consent to the nomination of the element from the community, group or, if applicable, individuals concerned may be demonstrated through written or recorded concurrence, or through other means, according to the legal regimen of the State Party and the infinite variety of communities and groups concerned. The Committee will welcome a broad range of demonstrations or attestations of community consent in preference to standard or uniform declarations. Evidence of free, prior and informed consent shall be provided in one of the working languages of the Committee (English or French), as well as in the language of the community concerned if its members use languages other than English or French.

Attach to the nomination form information showing such consent and indicate below what documents you are providing, how they were obtained, and what form they take. Indicate also the gender of the people providing their consent.

Not fewer than 150 or more than 250 words

As for the preparation of the Mek Mulung nomination document, a workshop on urgent safeguarding was held from 8th March to 9th March 2019 at Hotel Seri Malaysia Alor Setar, Kedah. those participated are the researchers, communities, historian activists, managers, writers, NGOs, representatives from the state government, agencies from federal government, and bearers of Mek Mulung. It was a wide participation including both male and female participants with no restriction on gender. The Mek Mulung Wang Tepus Group was invited to discuss the issue and development of Mek Mulung performance, structure and identity. The discussion also covers the safeguarding measures and commitment on budgetary allocation from various agencies in regards with the future planning. Further discussion sessions were also held with the Mek Mulung community representatives and practitioners in Kg Wang Tepus on 30th March 2022, at 3.00 p.m to brief and to discuss on the nomination form that has been prepared by the Department of National Heritage, including the Safeguarding Plan that has been proposed (Letter of Consent as per attached).

4.c. Respect for customary practices governing access to the element

Access to certain specific aspects of intangible cultural heritage or to information about it is sometimes restricted by customary practices enacted and conducted by the communities in order, for example, to maintain the secrecy of certain knowledge. If such practices exist, demonstrate that the inscription of the element and implementation of the safeguarding measures would fully respect such customary practices governing access to specific aspects of such heritage (cf. Article 13 of the Convention). Describe any specific measures that might need to be taken to ensure such respect.

If no such practices exist, please provide a clear statement that there are no customary practices governing access to the element in at least 50 words.

Not fewer than 50 or more than 250 words

There is no restriction on learning about the knowledge and skills of Mek Mulung as well as practicing or viewing the equipment used in the Mek Mulung performance. It is not against the principle of Mek Mulung to explore or to participate in Mek Mulung program and activities. Besides, Mek Mulung performance is not limited to any party. Thus, Mek Mulung can be accessed by any party without any obstacles.

4.d. Community organization(s) or representative(s) concerned

Provide detailed contact information for each community organization or representative, or other non-governmental organization, that is concerned with the element such as associations, organizations, clubs, guilds, steering committees, etc.:

a. Name of the entity
b. Name and title of the contact person
c. Address
d. Telephone number
1. a. Name of the entity: Kumpulan Mek Mulung Wang Tepus
   b. Name and title of contact person: Ahmad bin Shahadan
   c. Address: Kampung Baru Wang Tepus, MK Wang Tepus 06000 Jitra, Kedah.
   d. Telephone number: +6019 525 0384
   e. Email: - NIL
   f. Other relevant information: NIL

2. Name of the entity: Universiti Malaya
   b. Name and title of contact person: Dr Rosdeen Suboh
   c. Address: Cultural Centre, Old Canselery Building, Jalan Lembah Pantai. University of Malaya, 50603 Kuala Lumpur.
   d. Telephone number: +6019 277 7657
   e. Email: kudin@um.edu.my
   f. Other relevant information: NIL

3. a. Name of the entity: National Academy of Arts, Culture and Heritage
   b. Name and title of contact person: Zamzuriah bt Zahari
   c. Address: Faculty of Dance, 464 Jalan Tun Ismail 50480 Kuala Lumpur.
   d. Telephone number: +6012 272 3617
   e. Email: zamzuriah@aswara.edu.my
   f. Other relevant information: NIL

4. a. Name of the entity: Group of Mek Mulung from National Department for Culture and Arts, Kedah.
   b. Name and title of contact person: Sabarina binti Masadi
   c. Address: Kompleks Jabatan Kebudayaan dan Kesenian Negara, Kedah Kedah Darul Aman
   d. Telephone number: +604-731 5930
   e. Email: sabarina@jkkn.gov.my
   f. Other relevant information: NIL

5. Inclusion of the element in an inventory

For Criterion U.5, States shall demonstrate that the element is identified and included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), in conformity with Articles 11.b and 12 of the Convention.

The inclusion of the nominated element in an inventory should not in any way imply or require that the inventory(ies) should have been completed prior to nomination. Rather, the submitting State(s) Party(ies) may be in the process of completing or updating one or more inventories, but have already duly included the nominated element in an
Provide the following information:

(i) Name of the inventory(ies) in which the element is included:

| National Heritage Register |

(ii) Name of the office(s), agency(ies), organization(s) or body(ies) responsible for maintaining and updating that (those) inventory(ies), both in the original language, and in translation when the original language is not English or French:

| Heritage Register Division, Department of National Heritage, Ministry of Tourism, Arts and Culture Malaysia |

(iii) Reference number(s) and name(s) of the element in relevant inventory(ies):

| "Mek Mulung" had been listed as "Heritage", Gazette Number: P.U.(B) 439. on 13th November 2008 |

(iv) Date of inclusion of the element in the inventory(ies) (this date should precede the submission of this nomination):

| Mek Mulung" - had been listed as Heritage on 2008 (Listing as a "Heritage" status by the purview of Heritage Commissioner, means Mek Mulung is fully protected by the Malaysia law as a stipulated under the "National Heritage" Act 2005) |

(v) Explain how the element was identified and defined, including how information was collected and processed, 'with the participation of communities, groups and relevant non-governmental organizations' (Article 11.b) for the purpose of inventorying, including reference to the roles of the gender of the participants. Additional information may be provided to demonstrate the participation of research institutes and centres of expertise (max. 200 words).

In Malaysia, most the information about Mek Mulung received from the members of Mek Mulung Wang Tepus Group which are located in Jitra, Kedah. Various sources of information including from old archives documents, books, newspaper articles, journals and others which had been kept as a record.

(vi) Indicate how often the inventory(ies) is(are) updated (periodicity) (max. 100 words).

In Malaysia, the data of the inventory related to Mek Mulung will be updated from time to time accordingly or at least once a month. Research related elements of Intangible Heritage will be conducted by the Division of Intangible Cultural Heritage, Department of National Heritage or appointed party. Any new information will be submitted to the Heritage Register Division, The Department of National Heritage to be updated. The Inventory Book is stored in the Heritage Register Division of the Department of National Heritage.

(vii) Explain how the inventory(ies) is(are) regularly updated. The updating is understood not only as adding new elements but also as revising existing information on the evolving nature of the elements already included therein (Article 12.1 of the Convention) (max. 200 words).

Research related elements of Intangible Heritage will be conducted by the Division of Intangible Cultural Heritage, Department of National Heritage or appointed party. Any new information will be submitted to the Heritage Register Division, The Department of National Heritage to be updated. The Inventory Book is stored in the Heritage Register Division of the Department of National Heritage.

(viii) Documentary evidence shall be provided in an annex demonstrating that the nominated element is included in one or more inventories of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention. Such evidence shall include, at least, the name of the element, its description, the name(s) of the communities, groups or, if applicable, individuals concerned, their geographic location and the range of the element.

   a. If the inventory is available online, provide hyperlinks (URLs) to pages dedicated to the nominated element. Attach to the nomination print-outs of the relevant sections of the content of these links. The information should be provided in English or French, as well as in the original language if different.

   b. If the inventory is not available online, attach exact copies of the texts concerning the element included in the
6. Documentation

6.a. Appended documentation (mandatory)

The documentation listed below is mandatory and will be used in the process of evaluating and examining the nomination. The photographs and video will also be helpful for visibility activities if the element is inscribed. Tick the following boxes to confirm that related items are included with the nomination and that they follow the instructions. Additional materials other than those specified below cannot be accepted and will not be returned.

- documentary evidence of the consent of communities, along with a translation into English or French if the language of community concerned is not English or French
- documentary evidence demonstrating that the nominated element is included in an inventory of the intangible cultural heritage present in the territory(ies) of the submitting State(s) Party(ies), as defined in Articles 11.b and 12 of the Convention; such evidence shall include a relevant extract of the inventory(ies) in English or in French, as well as in the original language, if different
- ten recent photographs in high definition
- grant(s) of rights corresponding to the photographs (Form ICH-07-photo)
- edited video (from five to ten minutes), subtitled in one of the languages of the Committee (English or French) if the language utilized is not English or French
- grant(s) of rights corresponding to the video recording (Form ICH-07-video)

6.b. Principal published references (optional)

Submitting States may wish to list, using a standard bibliographic format, principal published references providing supplementary information on the element, such as books, articles, audiovisual materials or websites. Such published works should not be sent along with the nomination. 

Books:

Books Publishing:

Journals:

7. **Signature(s) on behalf of the State(s) Party(ies)**

The nomination should be signed by an official empowered to do so on behalf of the State Party, and should include his or her name, title and the date of submission.

In the case of multinational nominations, the document should contain the name, title and signature of an official of each State Party submitting the nomination.

<table>
<thead>
<tr>
<th>Name:</th>
<th>Mr. Mohamad Muda bin Bahadin</th>
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<tbody>
<tr>
<td>Title:</td>
<td>Deputy Commissioner of Heritage</td>
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<td>Department of National Heritage</td>
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<td>Ministry of Tourism, Arts and Culture Malaysia.</td>
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<td>Date:</td>
<td>31 March 2022</td>
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<tr>
<td>Signature:</td>
<td>[Signature]</td>
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Name(s), title(s) and signature(s) of other official(s) (for multinational nominations only).

N/A