

## CSR HERITAGE PROJECTS IN UNESCO GEORGE TOWN WORLD HERITAGE SITE, PENANG, MALAYSIA

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**Abstract:** In 2008, George Town was granted the UNESCO status. The state government has initiated the establishment of the State Heritage Committee (SHC) to manage the heritage enclave. Founded in 1996, the Committee includes the local-, state- and federal-level organisations, local community leaders, and heritage experts. However, there have been issues with efforts to manage George Town's heritage properties. The problem occurs among the state, federal governments and civil society organisations. This paper investigates CSR heritage projects in UNESCO George Town, Penang. Participants involved in this paper are the CSR executives of local, state and federal organisations. This qualitative research employs in-depth interviews. Research findings indicate three patterns of CSR heritage projects in UNESCO Penang: (1) CSR heritage project categories relating to cultural heritage, (2) the institutionalisation of CSR heritage projects are established according to organisations' objectives and (3) CSR heritage projects are being practised across religions, regardless of ethnicity.

Keywords: Corporate Social Responsibility (CSR), George Town, heritage, tourism, UNESCO.

### Introduction

Before 2020, tourism was one of the highest contributors to the world's economy (McCabe & Qiao, 2020). According to Musa & Thirumoorthi (2016), the tourism industry in Malaysia is the second dominant source of foreign exchange. Malaysia has become a well-known destination and has attracted local and international tourists in recent years (Lim, 2017). In Malaysia, tourism development started when the government established the Cultural Department in 1964, followed by the establishment of the Tourism Development Corporation (TDC) in 1972 (Marzuki, 2010). In 1990, the tourism sector gained further government attention when the Ministry of Culture Arts and Tourism (MOTAC) was established. Next, MOTAC established the Malaysia Tourism Promotion Board (MTPB) 1992. Commonly recognised as Tourism Malaysia, it aims to promote Malaysia as a local and international tourism destination (Tourism Malaysia, 2017).

One of Malaysia's tourism policies is to focus on upsurging tourist arrivals to this

country (Musa & Thirumoorthi, 2016). In 1990, Malaysia launched the Visit Malaysia Year (VMY) campaign. This VMY 1990 campaign aims to expand Malaysia's tourism sector further. VMY 1990 had been successful. Tourist arrivals increased from approximately 5 million in 1989 to 7 million in 1990. The next VMY campaign was launched in 1994. In 1994, 10.2 million tourists arrived in Malaysia. The following VMY was held in 2007 with Malaysia's 50th Independence anniversary. In 2007, VMY managed to generate 20.9 million tourist arrivals. Malaysia launched its fourth VMY in 2014 and successfully generated 28 million tourist arrivals to Malaysia (Tourism Malaysia, 2017).

Another tourism campaign is the 'Malaysia Truly Asia' campaign, launched to rebrand Malaysia as a multicultural country (Hussin, 2017). This campaign demonstrates the Asian characteristics of Malaysia (Galí *et al.*, 2017). Launched in 1999, this 'Malaysia Truly Asia' campaign has been successful and flourished

for at least two decades. This tourism campaign demonstrates Malaysia's multiculturalism, portraying the 'diversity in unity' of all Malaysians (Ongkowidjojo & Hikam, 2015).

Penang is one example of a developed state in Malaysia. Its tourism sector became more prosperous when George Town was gazetted as a UNESCO site on July 7, 2008 (Connolly, 2017). The UNESCO status was granted due to the preservation efforts of its heritage properties (Bahauddin *et al.*, 2013; Mohamed *et al.*, 2015). Ever since the listing of George Town on the UNESCO list, Penang's tourism industry has been growing positively (The Guardian, 2017). Penang is widely recognised as a state representing multiculturalism and Malaysia's celebrated diversity (Gin, 2015).

### Literature Review

Over the last two decades, Malaysia has progressively improved its alignment with global management practices such as quality management and ISO 9001. Several elements of CSR are already incorporated in Malaysian legislation, for instance, the Human Rights Commission of Malaysia Act (1999), the Anti-corruption Act (1977) and the Environment Quality Act (1974), to name a few. The challenge now is to encompass the main issues of CSR (Lu & Castka, 2009). The Malaysian government has been focusing on improving CSR and numerous initiatives have emerged. For instance, there is a clear effort to reform state-owned firms (which account for one-third of Malaysia's stock market); the Government-Linked Companies (GLCs) Transformation Programme was initiated in 2004 and is being monitored by the Putrajaya Committee on GLC High Performance (PCG). Since then, PCG has launched ten initiatives, including the Silver and Green Book, to transform GLCs into high-performing companies.

In addition to the government initiatives for GLC transformation, Bursa Malaysia introduced a CSR framework in 2006 for public-listed companies (PLCs). This framework serves as

guidelines for Malaysian PLCs in developing CSR initiatives, agendas and policies. As such, it encourages PLCs to engage seriously in CSR activities. Furthermore, PLCs are also required to disclose their CSR reports. In line with the initiatives to promote CSR in Malaysia, many other organisations have also begun introducing awards to encourage better adoption of CSR in Malaysia. The introduction of different CSR-related awards may also catalyse organisations to start taking suitable and appropriate action to implement CSR.

In 1990, the Malaysia Productivity Corporation (MPC) introduced the Quality Management Excellence Awards (QMEA), followed by the Prime Minister's Hibiscus Award (PMHA) in 1996 from the Business Council for Sustainable Development (BCSDM); the Malaysian Business Corporate Governance Award in 2002 from Malaysian Business; the ACCA Malaysia Environmental Reporting Awards (MERA) in 2002 from the Association of Chartered Certified Accountants (ACCA); the ACCA Malaysia Environmental And Social Reporting Awards (ACCA MESRA) in 2004 from the Association of Chartered Certified Accountants (ACCA); the Malaysian Business Ethics Excellence Award in 2005 from the Business Ethics Institute of Malaysia (BEIM); the Prime Minister's CSR Awards in 2007 from the Ministry of 61 Women, Family and Community Development; and also the StarBiz-ICR Malaysia Corporate Responsibility Awards in 2008 from the Star Biz & ICR Malaysia.

Despite raising awareness and the general public's initiatives about social responsibility, CSR is still in its infancy in Malaysia (Rashid and Ibrahim, 2002; Ahmad and Rahim, 2003; Ramasamy and Ting, 2004). One of the main challenges that policy-makers and government face is identifying the type of assistance the government can offer to motivate industries to adopt CSR and the type of CSR activities practised in Malaysia (Rashid and Ibrahim, 2002). Most studies conducted so far have emphasised specific aspects of CSR, such as the investigation of awareness of CSR (Zulkifli

and Amran, 2006), corporate governance (Devi, 2003) and disclosure and reporting (Ramasamy & Ting, 2004; Thompson & Zakaria, 2004; Chapple & Moon, 2005). Therefore, this research aims to enhance and enrich the current understanding of CSR in Malaysia and provide further illumination about CSR with special reference to cultural heritage tourism in Penang (Lu & Castka, 2009).

### ***Problem statement and research significance***

The entry of George Town as a UNESCO heritage site was based on three Outstanding Universal Values (OUVs) criteria (UNESCO, 2023):

Criterion (ii): “George Town represents an exceptional example of a multi-cultural trading town in East and Southeast Asia, forged from the mercantile and exchanges of Malay, Chinese, and Indian cultures and three successive European colonial powers for almost 200 years that imprints on the architecture and urban form, technology and monumental art. The city shows different stages of development and successive changes over a long period, thus complementary”.

Criterion (iii): “George Town is a living testimony to the multi-cultural heritage and tradition of Asia and European colonial influences. This multi-cultural tangible and intangible heritage is expressed in various religious buildings of different faiths, ethnic quarters, the many languages, worship and religious festivals, dances, costumes, art and music, food, and daily life”.

Criterion (iv): “George Town reflects a mixture of influences which have created a unique architecture, culture and townscape without parallel anywhere in East and South Asia. In particular, the city demonstrates an exceptional range of shophouses and townhouses. These buildings show many different types and stages of development of the building types”.

In 1996, Penang established a committee to manage the UNESCO heritage enclave (Abdullah *et al.*, 2013). The State Heritage

Committee (SHC) comprises the local-, state- and federal-level organisations, heritage experts and local community leaders (Nomination Dossier, 2007). However, much has been debated about efforts to manage the heritage enclave’s properties. The debate occurs among state and federal governments and civil society organisations. In the discussions, they seem to neglect the voices of residents. This situation makes it plain that the management of heritage enclaves is an elite enterprise (Lowenthal, 2009). Hence, two conceptual vacuums have been captured:

- (1) CSR in tourism research is still underdeveloped (Coles *et al.*, 2013), and falls behind other industries (Ayuso, 2006).
- (2) CSR research in other industries is irrelevant to the tourism industry. Thus, more research on CSR in the tourism industry is required (Wells *et al.*, 2016).

This paper examines how local-, state- and federal-level organisations manage UNESCO George Town’s heritage properties accordingly. In doing so, this paper intends to achieve the responses from local-, state- and federal-level organisations’ CSR executives about the organisations’ CSR heritage projects in the heritage enclave. This study aimed to explore the patterns of CSR heritage projects of local-, state- and federal-level organisations in the multi-ethnic communities in the heritage enclave of George Town.

### ***Methodology***

This paper adopts Saunders *et al.* (2007) as a research design, including the method, case study selection of sampling, procedures and techniques in collecting and analysing the data (Figure 1).

### ***Research Method***

This paper applies the qualitative research method. This method is primarily exploratory research that implies an interpretive and naturalistic approach:

“Qualitative researchers study things in their natural settings, attempting to make sense of, or to interpret, phenomena in terms of the meanings people bring to them” (Denzin and Lincoln, 2010)

This research method is a means for understanding the meaning groups or individuals ascribe to a human or social issue (Creswell & Plano-Clark, 2017). This paper intends to achieve a deep understanding of CSR projects concerning multi-ethnic communities in George Town’s heritage enclave from CSR executives’ point of view (Babbie, 2008).

**Case Study Selection**

This paper employed a case study approach. The concept of a case study approach lies with two

elements: selecting the case to be studied and sampling the people within the case (Merriam, 1998). The selected case study for this paper is CSR heritage projects regarding multi-ethnic communities in the heritage enclave.

George Town was granted the UNESCO status in 2008 (Connolly, 2017). Since then, Penang has benefited from the increased attention on its cultural heritage tourism (Hitchcock *et al.*, 2010). With over 200 years of history, the heritage enclave possesses a rich collection of heritage properties (Mahmoud *et al.*, 2021). Approximately 2,500 historic buildings are within the heritage core zone (Foo & Krishnapillai, 2019). The core zone of UNESCO George Town is about 109 hectares (GTWHI, 2023) (Figure 2).

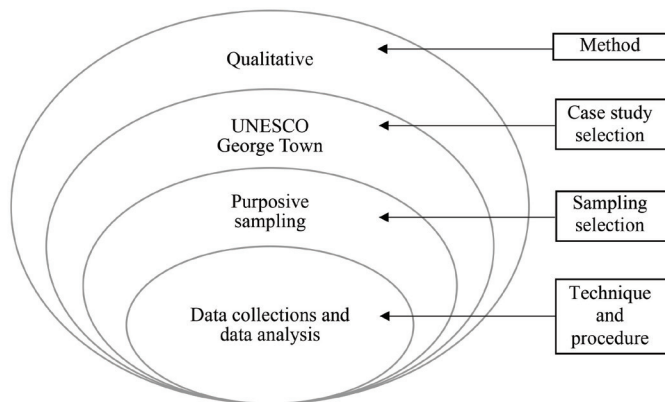


Figure 1: Layers of research onion model as research design



Figure 2: Geographical locations of Penang and UNESCO George Town Heritage Enclave

Year 2023 marks George Town's sixteenth year of being awarded UNESCO status. The impact and outcome on individuals incorporated in a project are best evaluated between 7 and 10 years after a project is underway (Kellogg Foundation, 2004). Thus, the sixteen years is qualified for the researchers to deeply understand the organisation's CSR heritage projects about the multi-ethnic communities in the UNESCO heritage enclave.

### ***Sampling Selection***

The participants in this paper are selected based on purposive sampling. The participants of this paper are CSR executives from local-, state- and federal-level organisations who actively manage the heritage enclave and its community via their CSR projects. The size of purposive sampling depends on informational considerations. Additionally, Morse (1994) suggests a minimum of 6 participants, Creswell (1998) recommends up to 10 participants, and Boyd (2001) mentions between two and 10 participants. For phenomenological studies, ranges include approximately 6 (Denzin and Lincoln, 1994), 6 to 8 (Kuzel, 1999), and 6 to 10 (Morse, 2000). For case studies, Yin (2009) recommends at least 6 sources of evidence. Creswell (2007) recommends 3 to 5 interviewees per case study. In addition, the concept of saturation is also useful when mulling over the sampling size of qualitative research (Mason, 2010). Therefore, when saturation is reached, the number of samples should also be determined. This paper involves twenty-two CSR executives.

### ***Data Collection***

According to Creswell and Plano-Clark (2017), an in-depth interview is an appropriate strategy to collect data for a case study. An in-depth interview allows the researchers to focus on the description of the meanings of phenomena (Ritchie, 1996). For this paper, in-depth interviews were conducted with CSR executives about CSR heritage projects concerning the multi-ethnic communities in the heritage enclave. The participants were

selected to explore the organisations' CSR vis-à-vis multi-ethnic communities in the heritage enclave. Interviews are often combined with other sources of evidence (Denzin, 2017). The sources of evidence consist of documentation, artefacts, archival records and observations (Yin, 2017). Documentations include (i) letters, memos, emails, etc.; (ii) meeting minutes, agendas and announcements; (iii) administrative documents, for instance, reports and proposals; (iv) evaluations or formal studies that are related to the case study; and (v) newspaper clippings. Additionally, archival records may be appropriate, such as (i) public files like statistical data by the governments, (ii) organisational records like personnel records or budgets, (iii) existing survey data and (iv) maps.

In this paper, the researchers employed in-depth interviews as the primary source and archival records and documentation as a secondary source. The archival records used consist of the public files made available by the organisations, while the documentation used in this paper includes organisations' annual reports. Both additional sources of evidence may produce rich descriptions of this case study (Stake, 1995; Yin, 1994). As Merriam (1998) pointed out, all types of documents can help the researchers uncover the meaning, understanding, and insights relevant to this research. Furthermore, both sources of evidence are accessible via internet searches (Yin, 2017).

### ***Research Instrument***

Semi-structured in-depth interviews involve questions to be used before the interview takes place (Patton, 1990). The questions, also called interview guides, must be ready before the interview. The good thing about having an interview guide is that it helps the interviewers limit the interview time. The guided questions used in this paper were set to guide the participants to pay more open attention to the CSR heritage projects done by the local-, state- and federal-level organisations. The interview guide used in this paper is a semi-structured interview guide for the CSR executives from

local, state and federal organisations involved in managing the heritage enclave and its multi-ethnic communities.

### ***Data Record and Analysis***

All interview sessions were tape-recorded before they were transcribed verbatim. This style offers a permanent record of what was said and what was not said (Morse, 1991). As a guide, the researchers analysed the data using Colaizzi's (1978) method (Figure 3).

Colaizzi came out with seven processes of analysis. First, transcribe the descriptions; second, extract significant statements; third: formulate meanings; fourth: categorise into clusters of themes and validate them; fifth: describe; sixth: return to participants; and seventh: incorporate changes. The process of analysis is shown in Figure 4. Before theoretical knowledge, the author conducted in-depth interviews with CSR Executives involved in this study. With the information gained from the in-depth interviews with the participants, the author employed Colaizzi's (1978) method to guide the data analysis (refer to Figure 4). The data analysis involved two stages, viz., first-order construct and second-order construct. The findings showed new knowledge of patterns of CSR projects vis-à-vis the multi-ethnic community in the UNESCO enclave.

### ***Analysis and Findings***

The information regarding respective organisations and CSR executives is illustrated in Table 1. These organisations and CSR executives are given pseudonyms to protect their anonymity. The interviews were conducted with 22 executives from nine local, five state, and two federal-level organisations. The participants were the respective organisations' top management team (TMT). Throughout the interviews, the author found out that among 22 participants, only Executive 17 was a specific CSR Executive - Area CSR and Sustainability Manager. Other participants' designations were the Vice President, directors, officers, researchers, managers and engineers. This showed that no specific CSR executives were designated in these organisations, except for LRS. However, other than Participant 17, other participants were the main people managing CSR projects within their respective organisations.

### ***Cultural Heritage Project Categories***

Based on the analysis of heritage projects by the organisations, the findings discovered that their heritage projects are thus organised for community welfare, upgrading building capacity, urban planning, enhancing conservation and preservation, establishing laws and policies, promoting cultural resources and documenting the inventory of the local heritage.

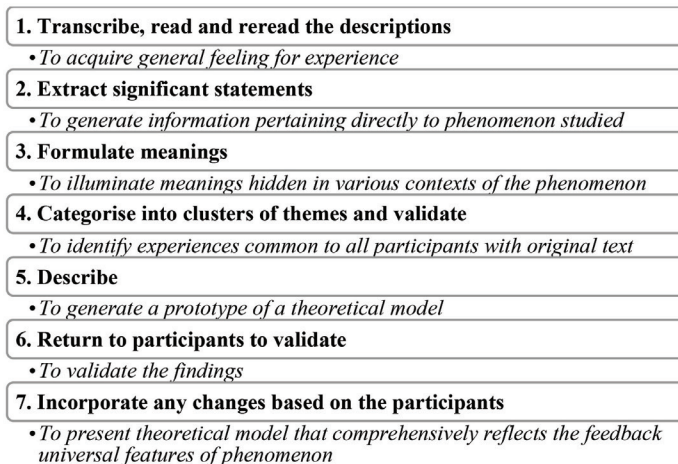


Figure 3: Colaizzi's method of analysis

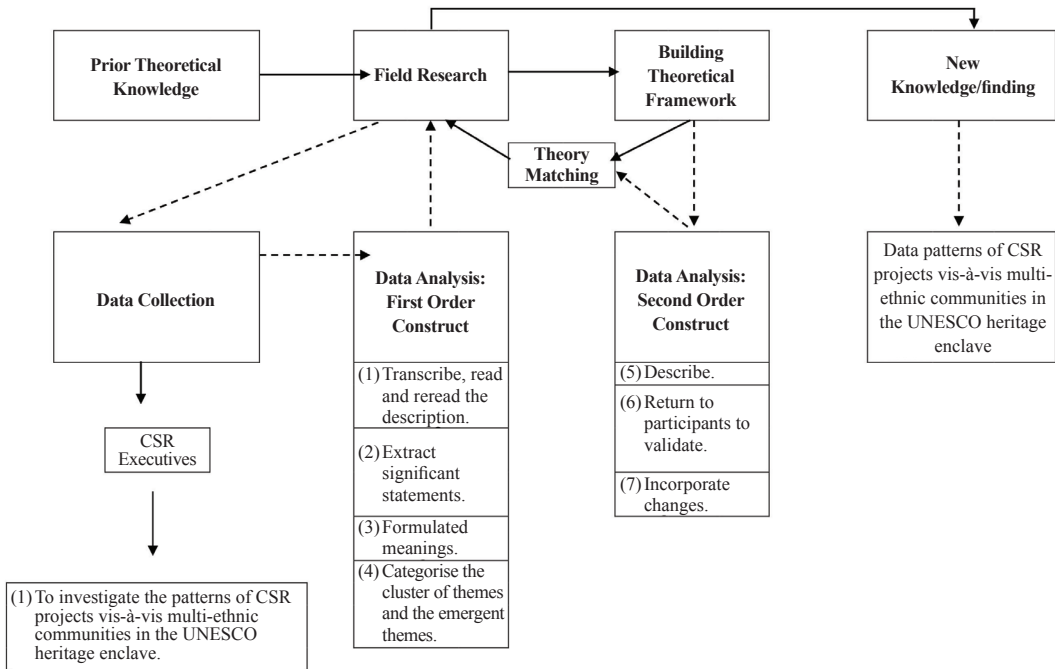


Figure 4: The process of research analysis

Table 1: Characteristics of Executives and Organisations

Name	Age	Ethnicity	Designation	Types of Organisations	Responsibility	Organisations' Level	Length of Service
Executive 1	29	Malay	Deputy Director	FJK	Preserve and promote Penang's culture and arts	Federal	5
Executive 2	56	Malay	Assistant Director	FJK	Preserve and promote Penang's culture and arts	Federal	27
Executive 3	33	Malay	Cultural Officer	FJK	Preserve and promote Penang's culture and arts	Federal	4
Executive 4	58	Malay	Director	FTM	Promote Penang-related events	Federal	24
Executive 5	50s	Malay	Engineer	SMB	Advisory and inspection of heritage buildings' maintenance	State	15

Executive 6	32	Malay	Research Officer	SGT	Monitor heritage buildings on the Site	State	7
Executive 7	40	Chinese	Community Resource Development Officer	SGT	Organise heritage-related events with the local community	State	10
Executive 8	40	Malay	Director	SPS	Create variety shows at Penang State Museum	State	13
Executive 9	64	Malay	Head of Researcher of Nusantara Studies	SPI	Publish research	State	6
Executive 10	35	Others (British)	Head of Researcher for Urban Studies	SPI	Publish research	State	5
Executive 11	30s	Malay	Manager	SYI	Initiate Islamic programmes in Penang	State	5
Executive 12	50s	Chinese	Vice President	LPH	Conservation Consultation in Penang	Local	25
Executive 13	43	Malay	Honorary Secretary	LPE	Organising meetings and seminar	Local	13
Executive 14	41	Chinese	Chief Operating Officer	LTC	Manage operations in George Town, Penang and Kuala Lumpur	Local	7
Executive 15	27	Malay	Programme Executive	LTC	Monitor conservation in George Town, Penang	Local	3
Executive 16	55	Malay	Event Director	LJS	Organise yearly events	Local	30
Executive 17	32	Chinese	Area CSR and Sustainability Manager	LRS	Managing CSR	Local	10
Executive 18	55	Malay	Director of Communications	LRS	PR and Communications	Local	36
Executive 19	32	Chinese	Director of Human Resources	LGS	Managing HR	Local	10



Executive 20	49	Indian	Director of Human Resources	LHJ	Managing HR	Local	10
Executive 21	28	Indian	Employee Relations and Development Officer	LEO	Managing HR	Local	3
Executive 22	43	Malay	Human Resources Manager	LLP	Managing HR and CSR	Local	20

Table 2: Cultural heritage project categories

Organisations	Inventory	Promotion	Laws and policies	Conservation	Urban planning	Capacity buildings	Community Welfare
FJK	*	*					
FTM		*					
SMB	*	*		*	*	*	
SGT	*	*				*	
SPS		*					
SPI			*				
SYI		*					
LPH		*				*	
LPE		*					
LTC		*		*		*	
LJS		*					
LRS		*					*
LGS		*					*
LHJ		*					*
LEO		*					*
LLP		*					*

Identification and inventories are important in gathering information on the heritage properties of a heritage enclave. The aim is to ensure this information is available and accessible to the community (Blake, 2008). FJK, SMB and SGT are three organisations that offer these initiatives.

The promotion of heritage resources is intended to ensure that the heritage properties are more appreciated and visible in the community. These promotional activities consist of events,

guided visits, mobile exhibitions and museums, publications and educational materials, to name just a few. All organisations do promotional activities except for SPI.

Many countries have heritage protection laws that allow governments to take protective and legal actions against those who harm a site’s heritage (Ariffin *et al.*, 2015). The rules and protective measures at the George Town Heritage Enclave are under different levels of organisations (Said *et al.*, 2013). Local-, state-

and federal-level organisations engage important roles in managing issues regarding this enclave's tangible and intangible heritage properties. In this paper, only state-level organisation (SPI) is involved.

Another category is to improve and enhance the preservation and conservation of the enclave's heritage properties. In this paper, various initiatives are done by LTC and SMB. SMB coordinates urban planning at the heritage enclave and helps maintain the UNESCO George Town in the long run. This initiative enables the UNESCO heritage enclave to be preserved, promoted and protected as regards the authentic heritage features of a UNESCO heritage enclave.

Other initiatives are building and upgrading capacities. This particular initiative involves SGT, SMB, LTC and LPH. Under the community welfare and beneficiaries programme which includes philanthropy initiatives like charity, sponsorship and donations, the organisations involved in offering such initiatives are LHJ, LGS, LLP LRS and LEO.

### ***The Institutionalisation of Heritage Projects According to the Organisations' Establishment***

The heritage projects are organised based on the responsibilities and objectives of the organisation's establishment (Table 3). Several organisations promote heritage projects. FTM promotes Penang as a tourist destination by promoting major festivals and events in Penang. SPS is also in charge of promoting the local culture of the multi-ethnic communities of Penang. Another organisation that is in charge of promoting UNESCO George Town is SYI. Specifically, SYI is responsible for revitalising Acheen Street and the Muslim community at the heritage enclave. Joining FTM, SPS and SYI in promotional initiatives are LJS and LPE. LJS promotes the arts, culture and heritage of the UNESCO George Town through festivals

and events. LPE is in charge of promoting and protecting the Malay community in Penang.

Other organisations, such as FJK, promote the rich heritage of Penang. FJK is responsible for planning, implementing, coordinating and disseminating arts and cultural activities and a few examples of their projects include the promotion of the People Outreach Programme (POP) and the inventory of trainers under the National Arts and Culture Trainer (NACT). In managing the heritage enclave's UNESCO OUVs, SMB's responsibilities consist of documenting inventory through the Integrated Heritage Database System (IHDS); preservation and conservation of heritage properties; urban planning; promotional initiatives through heritage events like City Walk and Occupy Beach Street, George Town Festival, Marking George Town. Other initiatives include upgrading capacities through training, seminars and talks to safeguard the authenticity of heritage practices. In charge of promoting, protecting, and preserving the heritage enclave as a sustainable city, SGT organises its heritage projects by promoting and upgrading capacities and inventory.

LPH is responsible for conserving and promoting George Town's heritage properties for future generations. LPH projects include promotion and upgrading capacities. LTC is in charge of rejuvenating the heritage enclave. The organisation's heritage projects include conservation, preservation, promotion and capacity building. Being part of the UNESCO George Town's stakeholders, LHJ, LGS, LRS, LLP and LEO's main CSR projects include promotional projects through events and festivals, community welfare, and beneficiaries. The five organisations are in charge of preserving heritage resources and promoting local identity through the CSR projects where they operate. SPI, the state-level organisation serves as the public policy think tank for the Penang government.

Table 3: The organisations' objectives of establishment and projects

<b>Organisations</b>	<b>Objectives of establishment</b>	<b>Projects categories</b>
FJK	To plan, coordinate, implement and disseminate cultural and arts activities throughout Malaysia	<ul style="list-style-type: none"> <li>• Inventory</li> <li>• Promotion</li> </ul>
FTM	To promote and market Penang as a tourism destination domestically and internationally	<ul style="list-style-type: none"> <li>• Promotion</li> </ul>
SMB	To manage the outstanding universal values (OUVs) of George Town World Heritage Site	<ul style="list-style-type: none"> <li>• Inventory</li> <li>• Conservation &amp; preservation</li> <li>• Urban planning</li> <li>• Promotion</li> <li>• Upgrading capacities</li> </ul>
SGT	To protect, promote and preserve George Town as a sustainable city	<ul style="list-style-type: none"> <li>• Inventory</li> <li>• Promotion</li> <li>• Upgrading capacities</li> </ul>
SPS	To promote and exhibit the cultural foregrounding of the multi-ethnic local community of Penang	<ul style="list-style-type: none"> <li>• Promotion</li> </ul>
SPI	To serve as the public policy think tank of Penang state government	<ul style="list-style-type: none"> <li>• Policy</li> </ul>
SYI	To organise, promote and revitalise Acheen Street and George Town concerning the Muslim community in Penang	<ul style="list-style-type: none"> <li>• Promotion</li> </ul>
LPH	To promote, conserve and preserve Penang's heritage for future generations	<ul style="list-style-type: none"> <li>• Promotion</li> <li>• Upgrading capacities</li> </ul>
LPE	To be the voice of the Malays in Penang	<ul style="list-style-type: none"> <li>• Promotion</li> </ul>
LTC	To rejuvenate the historic city of George Town, Penang	<ul style="list-style-type: none"> <li>• Conservation and preservation</li> <li>• Promotion</li> <li>• Capacity building</li> </ul>
LJS	To promote the Arts, Culture and Heritage of the Site TWHS	<ul style="list-style-type: none"> <li>• Promotion</li> </ul>
LRS	To preserve heritage resources and highlight local uniqueness and identity through various CSR programmes where they operate.	<ul style="list-style-type: none"> <li>• Promotions through events and festivals</li> <li>• Community welfare and beneficiaries</li> </ul>
LGS	To preserve heritage resources and highlight local uniqueness and identity through various CSR programmes where they operate.	<ul style="list-style-type: none"> <li>• Promotions through events and festivals</li> <li>• Community welfare and beneficiaries</li> </ul>
LHJ	To preserve heritage resources and highlight local uniqueness and identity through various CSR programmes where they operate.	<ul style="list-style-type: none"> <li>• Promotions through events and festivals</li> <li>• Community welfare and beneficiaries</li> </ul>
LEO	To preserve heritage resources and highlight local uniqueness and identity through various CSR programmes where they operate.	<ul style="list-style-type: none"> <li>• Promotions through events and festivals</li> <li>• Community welfare and beneficiaries</li> </ul>
LLP	To preserve heritage resources and highlight local uniqueness and identity through various CSR programmes where they operate.	<ul style="list-style-type: none"> <li>• Promotions through events and festivals</li> <li>• Community welfare and beneficiaries</li> </ul>

**CSR Projects Are Being Practised Across Religions, Regardless of Ethnicity**

The CSR heritage projects are contributed to the communities where the organisations operate, which comprise multi-ethnic groups in general, Chinese, Malay, Indian, and other local and foreign ethnic groups. The findings showed that the CSR heritage projects are also contributing to the community, regardless of religion. In other words, the CSR projects contribute to the Muslim and non-Muslim categories of the community. The Muslim-based CSR heritage projects are done by LHJ, LPE, LGS, LRS, LTC, LLP, LEO, SYI, SMB and FTM. FTM, LHJ, LGS, LRS, LLP and LEO organise Muslim-based CSR projects through their promotional projects during Eid and Ramadhan. LGS, LLP and LRS’s Muslim-based CSR projects are managed through community welfare and beneficiary projects (Table 4).

Muslim-based CSR heritage projects are organised by SYI, SMB, LTC and LPE. The SMB contributes to the Muslim community through its capacity upgrading projects. Other than SMB, SYI also organises Muslim-based projects. SYI contributes to all Muslim communities in Penang, regardless of ethnic background. The organisation’s promotional initiatives include establishing the Penang Hajj Gallery, Khat Gallery, Penang Islamic Calligraphy Academy and other Islamic projects such as the Penang’s Mosque tour and smart applications, exhibitions, publications and seminar series.

LPE is Penang’s pioneer Malay-based organisation. It aims to be the voice of Penang’s Malay community. The organisation’s Muslim-based projects include Eid, *Qurban*, *Yassin* and *Tahlil* recitations, *Israk Mikraj* and *Awal Muharram* celebrations. Other projects include

Table 4: Heritage projects vis-à-vis Muslim community in the heritage enclave

Organisations	Matrixes	Heritage-related projects
FTM	Promotion	• Ramadhan
SMB	Upgrading capacities	• Urban Muslim Community, Culture and Heritage Youth Education
SYI	Promotion	• Khat Gallery • Hajj Gallery • Penang Mosque tour project and smart applications
LPE	Promotion	• Qurban, Eid, Yassin and Tahlil, Awal Muharram and Israk Mikraj celebrations • Educational programmes, arts and cultural programmes, as well as social gatherings
LTC	Promotion	• Urban planning for historic cities workshop • <i>Sejarah Masjid &amp; Keramat di Pulau Pinang 1730s – 2012</i>
LRS	Promotion	• Ramadhan
	Community Welfare	• Hosting Iftar for children from <i>Rumah Anak Kesayangan</i>
LGS	Promotion	• Ramadhan
	Community Welfare	• Hosting Iftar for children from <i>Rumah Anak Kesayangan</i> and <i>Rumah Kanak-kanak Taman Bakti</i>
LHJ	Promotion	• Ramadhan
LEO	Promotion	• Ramadhan • Eid
LLP	Promotion	• Ramadhan
	Community Welfare	• Hosting Iftar for children from <i>Rumah Kanak-Kanak Taman Bakti</i>

arts and cultural projects, educational projects and social gatherings.

LTC is another example of an organisation that organises Muslim-based projects in Penang. LTC promotes its projects through workshops, seminars and publications. For example, the publication of *Sejarah Masjid dan Keramat 1730s–2012*. This publication is about the history of Penang’s Muslim mosques and shrines from the 18<sup>th</sup> century. Besides that, there is also a non-Muslim-based heritage projects category. The non-Muslim heritage projects are intended for non-Muslim communities regardless of ethnic background. It is categorised as a heritage project that is inappropriate for Muslims (Table 5).

LLP, LGS, LRS, LEO and LHJ offer Christmas and Easter events under their promotional project initiatives. In general, Christmas and Easter are widely celebrated by the Christians. Under the community welfare

and beneficiary category, the heritage and philanthropic projects are organised by LGS, LHJ and LRS. These organisations started sponsoring The Lighthouse Centre in 2009 as part of their CSR initiatives. They sponsored meals for the marginalised and urban poor, regardless of ethnicity. The centre runs on public donations with the backing of a social service arm of the Catholic Church’s Penang Diocese. Hence, the food served at the centre does not comply with halal requirements for Muslims.

**Conclusion**

This paper addressed two issues: (1) CSR in tourism studies is underdeveloped and falls behind mainstream CSR studies and (2) CSR research other than tourism in industries is unlikely to be relevant to tourism. Therefore, more research must be conducted to understand CSR’s role in the tourism industry. In light of

Table 5: CSR projects vis-à-vis non-Muslim community in the heritage enclave

Organisations	CSR Matrixes	CSR projects
LRS	Promotion	<ul style="list-style-type: none"> <li>• Christmas</li> <li>• Easter</li> </ul>
	Community Welfare	<ul style="list-style-type: none"> <li>• Hosting breakfast, lunch and dinner at the Lighthouse Drop-in Centre</li> </ul>
LGS	Promotion	<ul style="list-style-type: none"> <li>• Christmas</li> <li>• Easter</li> <li>• Hosting Merdeka buffet dinner and donating some food for the poor at the Lighthouse Drop-in centre</li> </ul>
	Community Welfare	<ul style="list-style-type: none"> <li>• Hosting breakfast, lunch and dinner at the Lighthouse Drop-in Centre</li> <li>• Donating items such as clothes, linen, bath towels and slippers to the centre for the needy.</li> <li>• Organising Christmas dinner at the centre, every year</li> </ul>
LHJ	Promotion	<ul style="list-style-type: none"> <li>• Christmas</li> <li>• Easter</li> <li>• Hosting Merdeka buffet dinner and donating some food for the poor at the Lighthouse Drop-in centre</li> </ul>
	Community Welfare	<ul style="list-style-type: none"> <li>• Hosting breakfast, lunch and dinner at the Lighthouse Drop-in Centre</li> <li>• Donating items such as clothes, linen, bath towels and slippers to the centre for the needy.</li> <li>• Organising Christmas dinner at the centre, every year</li> </ul>
LEO	Promotion	<ul style="list-style-type: none"> <li>• Christmas</li> </ul>
LLP	Promotion	<ul style="list-style-type: none"> <li>• Christmas</li> </ul>

the issues above, this paper explores how local-, state- and federal-level organisations manage UNESCO George Town’s heritage properties through their CSR projects about the multi-ethnic communities of UNESCO George Town. This paper sets out one research objective: to investigate the patterns of CSR projects of federal-, state- and local-level organisations concerning multi-ethnic communities in the heritage enclave of Penang. The findings showed that there are three patterns of organisations’ CSR projects concerning the multi-ethnic communities in Penang, namely: (1) CSR project categories relating to cultural heritage, (2) The institutionalisation of CSR heritage projects are based on organisations’ objectives of establishment and (3) CSR heritage projects are being practised across religions, regardless of ethnicity (Figure 5).

**Limitations and Suggestions**

The findings of this paper showed that there are three patterns of local-, state- and federal-level organisations’ CSR heritage projects concerning the multi-ethnic communities in Penang. Nevertheless, at least one limitation could be

further examined by future research. There is no specific policy framework for CSR projects in the heritage enclave. Generally, in Malaysia, Bursa Malaysia has made it mandatory for all listed companies to perform CSR. In the case of the limitation highlighted above, there is a recommendation for future research, that is: There must be a certain CSR policy framework for the local-, state- and federal-level organisations to perform CSR projects and contribute to the multi-ethnic communities in UNESCO George Town heritage site and other heritage sites.

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**Conflict of Interest Statement**

The authors declare that they have no conflict of interest.

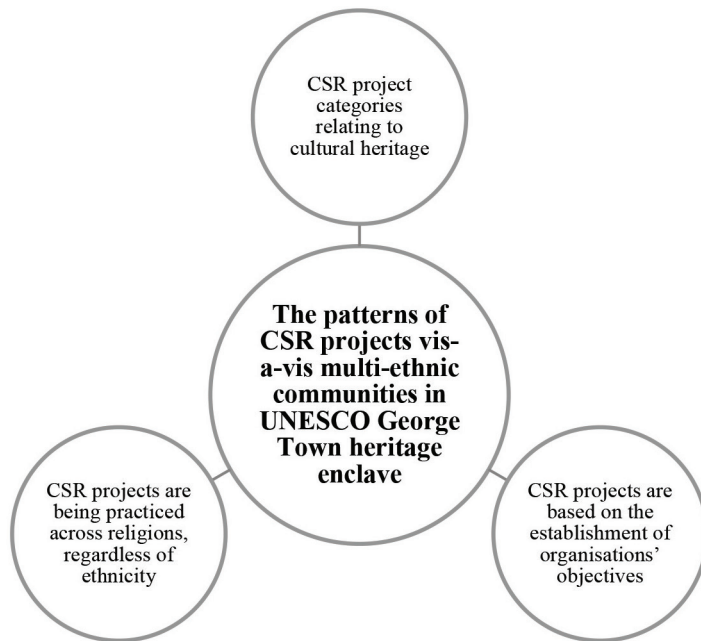


Figure 5: The patterns of CSR projects vis-a-vis multi-ethnic community

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