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Integrating the Culture and Civilization of the Nusantara: Perspectives of the Social Sciences and Humanities

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Foreword by Editor-in-Chief

This version of e-proceedings contains a compilation of 80 selected papers from the International Conference on Social Science and Humanities 2019 (ICOSSH2019) that was held at Universiti Putra Malaysia, Bintulu Campus, Bintulu, Sarawak, Malaysia, on 8 - 9 October 2019. The conference was organized by the Faculty of Social Science and Management, Universiti Putra Malaysia, Bintulu Campus and it was jointly sponsored by Sarawak's Ministry of Culture, Sports and Youth and other private agencies.

This conference covering the fields of Social Sciences and Humanities to scholars, social scientists and academicians facilitate the mutual understanding of fundamentals, theory and applications within the fields of social sciences and humanities such as sociology, anthropology, education, business, management and psychology. The idea behind the organization of the ICOSSH2019 originated at the start of last year following discussions with social scientists and researchers from Malaysia and Indonesia and Brunei as well as from other parts of the world.

The conference featured 70 oral presentations and 10 poster presentations on state-of-the-art social sciences research themes including sociocultural appropriateness of social artifacts, pertinent educational issues and fundamentals of Nusantara paradigms, dichotomous nature of local-global socio-political lenses, and dynamics of unique ethnic-based explorations within Sarawak tribal & communal cultural treasures. All submitted papers are then peer-reviewed, revised according to the reviewers' comments and ultimately 80 papers were accepted for publication in this proceeding. This version of e-proceedings can be viewed or downloaded via http://icossh2019.upm.edu.my. We hope that this proceeding will serve as a valuable reference for researchers and social science scholars all over the world.

As the editor-in-chief, I would like to express my utmost gratitude to the fellow review members for their tireless effort in reviewing the submitted papers for this proceeding. I also would like to say special thanks to all the authors for promptly revising their papers according to the proceeding requirements. Special thanks are extended to the organizer of the ICOSSH2019, especially to the Organizing Chair, Dr. Mohamad Maulana Magiman, and Head of Conference Secretariat, Dr Aryaty Alwie.

Thank you

Mohamad Abduh Shahbudin Adam Aslam
# Table of Contents

## Oral Presentation

### Session I

#### Theme 1: Social Science and Humanities

**Image Documentation on Painted Cave of Niah, Sarawak**  
*Junior Kimwah & Ismail Ibrahim* (pp. 1 – 14)

**Cabaran dan Prospek Pemantauan Pilihan Raya Antarabangsa di Malaysia**  
*Muhamad Takiyuddin Ismail & Norazam Mohd Noor* (pp. 15 – 29)

**Simbol Pakan dalam ritual Masyarakat Penan Kawasan Ulu Jelalong, Tubau Bintulu, Sarawak.**  
*Sarina Keti & Mohamad Maulana Magiman* (pp. 30 – 42)

**Penggunaan Kaedah Takharuj Dalam Pembahagian Harta Pusaka Felda**  
*Noraihan Mohd Razali, Aminah Mohsin, Ainur Zaireen Zainuddin, Norhidayah Md. Yunus, Farah Zaini, & Maryanti Mohd Raid* (pp. 43 – 52)

**Forbidden Tattoo of the Headhunters**  
*John Bosco Han Anderson Medan, Noria Tugang, & Amee Joan* (pp. 53 – 61)

**The Ritual of Sabak in the Culture of Iban Community**  
*Mangai Tugau & Mohammad Maulana Magiman* (pp. 62 – 68)

**Faktor-Faktor Penurunan Transaksi Pindahmilik Harta Tanah Di Kalangan Bumiputera**  
*Khairunisa Md. Shukri, Aminah Mohsin, Mohd Shahril Abdul Rahman, Siti Radiaton Adawiyah Zakaria, Siti Zaleha Daud, & Maryanti Mohd Raid* (pp. 69 – 79)

**Komunikasi Ritual Dalam Budaya Masyarakat Kadayan di Sarawak**  
*Mohamad Maulana Magiman, Norhuda Salleh & Ahmad Nasir Mohd Yusoff* (pp. 80 – 87)

#### Theme 2: Education

**An empirical study on the curricular of the existing English Language courses vs the real needs of the MAF officers?**  
*Surjeet Singh Jeggy & Belinda Marie Balraj* (pp. 88 – 95)

**Kesedaran Dan Persepsi Pelajar Terhadap Pendidikan Dan Pembangunan Modal Insan Di Sarawak**  
*Ahmad Nasir Ahmad Yusoff, Aryaty Alwi, Fakhzan Buang & Mohamad Maulana Magiman* (pp. 96 – 97)
The Learning Assistance in Primary School Science flipped classroom implementation: A learners' perspective
Mohd Fadly Wasriep & Denis Lajium (pp. 98 – 107)

Instrument Unidimensionality, Validity and Reliability to Measure User Intention to Use of Facebook Cuti-cuti 1Malaysia
Khairulhilmi Manap, Muhamad Shamsul Ibrahim, & Nor Azura Adzharuddin (pp. 108 – 120)

From Passive to Engaged Learning: An ICAP Ontervention in an ESL Classroom
Joyce Morris Kapong (pp. 121)

A Theoretical Framework of the Factors Influencing Young Women's Intention to Undertake Science, Technology, Engineering and Mathematics (STEM) Education
Sadia, S., Sultana, A. M., Kok, J. K., & Rehman, M. (pp. 122 – 128)

Usage of Metacognitive Online Reading Strategies to Improve Comprehension Performance among Students of Technical Skill Institute
Saripah Sinas, Suthagar Narasuman & Sandra Phek-Lin Sim (pp. 129 – 141)

Academic Achievement of High and Low Achievers of Tertiary Male Students at Public University in Sarawak
Fakhzan Buang, Ghazali Darusalam & Abdul Muhsein Sulaiman (pp. 142)

Session II

Theme 1: Social Science and Humanities

Pengaruh Geopolitik Kaum Dalam Keputusan Pilihan Raya Umum Ke-14, 2018 Di Malaysia
Junaidi Awang Besar (pp. 143 – 174)

Unemployment and Sustainable Development in Nigeria
Magaji Salleh (pp. 175 – 181)

Spiritual Dimension in Human Civilization
Ratna Roshida Ab. Razak & Ahmad Nasir Mohd Yusof (pp. 182 – 193)

Preliminary Study of Existence Vacant and Idle Houses in Traditional Village (Case Study: Kampung Selat Pulau, Pasir Salak)
Norhafiza Abdullah, Khairul Akmal, Ainur Zaireen Zainudin, & Nurul Hawani Idris (pp. 194 – 203)

History of Medicine in Malaysia: A study of leprosy in Penang during British Colonial Administration, 1900 to 1957.
Theme 2: Education

A study of student satisfaction with blended learning in the teaching and learning of Malaysian Compulsory Courses (MPU) at Heriot-Watt University Malaysia.
Lee J. Peter (pp. 217)

Principle in the Era of English as an International Language
Sunaisah Doloh & Natthapong Chanyoo (pp. 218 – 226)

Reflective Writing as A Tool to Assess Affective Domain: A Case Study of Educational Field Trip in A Linguistic Anthropology Course
Yvonne Michelle Campbell & Remmy Gedat (pp. 227)

The Impact of Supervision On the Teaching and Learning of Social Studies Among the Secondary Schools in Oju Local Government Area of Benue State
Reuben Idoko Otoja (pp. 228 – 237)

Psychosocial Factors, Depression and Musculoskeletal Disorders among teachers
Ng Yi Ming, Peter Voo, & Ismail Maakip (pp. 238)

Factors Militating Against English Language Teaching and Learning in Nigeria
Odoh Akpegi Dickson (pp. 239 – 244)

Theme 3: Business and Management

Initial Trust in Mobile Banking Adoption in Malaysia
Ninderpal Singh, Balwant Singh, A.M. Sultana, & Mobashar Rehman (pp. 245 – 254)

Consumer's Preference on Delivery Options: A study from Online Shoppers
Salini Devi Rajendran & Siti Norida Wahab (pp. 255 – 268)

Meneroka Matlamat Penyertaan Belia Dalam Program Latihan Keusahawanan: Kajian Kes Usahawan Graduan Projek Tunas Mekar
Siti Hajar Kamaruddin, Jamiah Manap, Fazilah Idris, Nor Azrul Mohd Zin, & Mohd Ali Bahari Abdul Kadir (pp. 269 – 270)

Skin Tone Defines Beauty: Comparative Analysis of Selected Cosmetic Advertising from Malaysia.
Ninderpal Singh Balwant Singh & Farah Nabila Binti Hamdan, Clarence Anthony Puspanathan, Joginder Kaur a/p Bhan Singh, Ramesh Kumar a/l Moona Haji Mohamed @ Rajoo, & Balaraman a/l Rajendran (pp. 271 – 272)

Sustainable cities and communities: An empirical study on factors affecting pedestrian bridge utilization
Siti Norida Wahab, Yan Feng Lay, Wui Lim Koay & Salini Devi Rajendran (pp. 273 – 287)

The Impact of Cost of Production and Price Fluctuation on the Revenues of Pepper Farmers
Rhemeeta Allan, Adrian Daud, Neilson Teruki, & Aryaty Alwie (pp. 288)

Session III
Theme 1: Social Science and Humanities

Ritual dalam Gawe Padi masyarakat Salako di Daerah Sematan, Lundu Sarawak
Dyg Hadzlina Quintan Binti Haji Abg Shokeran & Mohamad Maulana Magiman (pp. 289 – 301)

Makna simbol ritual “Serarang” dalam masyarakat Melanau Likow di Dalat, Sarawak
Noor Norazila Inai & Mohamad Maulana Magiman (pp. 302 – 308)

New Genealogy of the Tarekat Qairiyah wa Naqsyabandiyah in Sambas
Zulkifli Abdillah (pp. 309)

Cabaran-cabarans di dalam Mensosialisasikan Ruqyah Syar’iyyah di Bintulu
Awang Mohamad Haffis & Mohamad Maulana Magiman (pp. 310)

Multi-local living as an investment strategy in rural Sarawak
Regina Garai Abdullah (pp. 311 – 320)

Syncretism in the Wedding Blessing Ceremony among the Malay Sarawak Community in Petra Jaya, Kuching
Sarra Jestika Bohari & Mohamad Maulana Magiman (pp. 321)

Theme 2: Education

Kesediaan Guru Sains Sekolah Menengah Terhadap Pelaksanaan Pembelajaran Abad Ke-21: Satu Kajian Rintis
Chieng You Eng & Tan Choon Keong (pp. 322 – 334)

Kaedah Mengajar dan Aras Pencapaian Awal Matematik Kanak-kanak prasekolah
Connie Cassy Ompok (pp. 335 – 346)

Philosophy behind the water-lily in lyrics tearati by Ramli Sarip
Nur Nafishah Azmi & Wan Ainaa Atiqah binti Mohd Ismadi (pp. 347 – 353)

Forest Law Enforcement and Offences in the State of Perak, Peninsular Malaysia
Nor Azmi Baharom, Pakhriazad, H.Z., Mohd Hasmadi, I., & Paiman, B.
(pp. 354 – 362)

Effects of the Use of a Basic Electronics Devices Computer Instructional Package on Students’ Achievement in Basic Technology
Mustapha Sani (pp. 363)

Relationship between Perceived Organizational Support and Organizational Citizenship Behaviour of Academic Staff at Selected Faculty in a Malaysian Public Research University
Roshafiza Hassan, Ramli Basri, Soaib Asimaran & Zoharah Omar (pp. 364)

Theme 3: Business and Management

Rebranding the enforcement on rock material permit through innovation-based enforcement initiatives
Amir Fadli bin Mohamed Halmi, Ainur Zaireen binti Zainudin, Mohamed Akmal bin Dahalan, Muhammad Nazri bin Abdullah, & Norhafiza binti Abdullah (pp. 365 – 374)

Assessment of Socio-economic Factors that Limits Banana Production and Its Mitigation Strategies: A Study of Banana Farmers in Sarawak
Neilson Teruki, Alwie, A. & Mokhtar, S. H. (pp. 375)

Environmental Pollution, Hydropower Consumption, Foreign Direct Investment and Manufacturing Performance: Time Series Evidence from Asean-5 Countries
Ismail Aliyu Daamaraya (pp. 376)

Result-Based Budgeting as an Ideal Budegtary Framework for Nigerian Public Sector
Sanusi Ahmad & Mansur Muhammad Bello (pp. 377)

A Study On Agroforestry Activities in Tana Toraja, Indonesia
Azrihisyam Jambut, Pakhriazad Hassan Zaki, & Mohd Hasmadi Ismail (pp. 378 – 385)

Session IV
Theme 1: Social Science and Humanities

The implication of demographic and socio-economic characteristics of parents on birth registration in Taraba state
Saleem Isa (pp. 386)

Lack of Kudrat: A Physical Illness Experience of Young Malay Breast Cancer Patients
Szariannie Sulaiman (pp. 387 – 392)

Hubungan penggunaan saluran komunikasi dengan kualiti hidup: kerangka konseptual
Ribka Alan, Md Salleh Hj. Hassan, Jusang Bolong & Mohd Nizam Osman (pp. 393 – 405)

Penganan: Sajian tradisional Warisan Tidak Ketara Masyarakat Iban di Sarawak
Noria Tugang, Gregory Kiyai @ Keai, & Beatrice Anne (pp. 406)

Influence of Staff Recruitment and Staff Compensation Practices on Job Performance in Private and State Universities in the North Central States of Nigeria
Susan Uduma Ogbaji (pp. 407)

Perkembangan Central Mental Hospital Tanjong Rambutan Perak, 1945 – 1971
Awaludin Ahmad & Ahmad Ali bin Seman (pp. 408 – 423)

Western Historicization of Sarawak: Brooke’s Imperialistic-Hegemonic Manipulation and Exploitation of the Dayaks
Bromeley Philip & John Francis Noyan (pp. 424 – 433)

The fading birth practice: Urban Malay Mothers in Malaysia negotiating confinement practice
Syarifah Fatimah Alzahrab Syed Hussien (pp. 434 – 443)

Theme 2: Education

Pengetahuan Pelajar Bahasa dan Linguistik Melayu Terhadap Kerjaya dalam Bidang Bahasa Melayu
Zuraini Jusoh, Norazlina Mohd Kiram & Rozita@Radhiah Said (pp. 444 – 451)

Predicting Malaysian teacher’s intention to apply for promotion
Mohd Ibrani Shahrimin Adam Assim, Salina Janis, & Aminah Ahmad (pp. 452 – 468)

The Role of English Language in National Integration in a Multilingual Nation like Nigeria
Dr. Odeh Ibn Iganga (pp. 470 – 472)

Fundamental Applications of Mathematics in Daily Life of Melanau Tellian, Mukah Sarawak: An Ethnomathematics Review
Suffina Long & Yahutazi Chik (pp. 473 – 482)

Ethnic Studies Through Social Psychology Lenses: A commentary on Plausible Perspectives
Mohd Ibrani Shahrimin Adam Assim (pp. 483 – 501)

Theme 3: Business and Management

Cointegration between Islamic Stock Indices and US Macroeconomic Variables
Bello Abba Ahmed & Salamatu I. Isah (pp. 502 – 516)

Consumers’ consumption practices of ready-to-eat foods and food safety knowledge
Tunung Robin, Anusha Alan Christopher Simmons, & Kavita AP Chirara
(pp. 517 – 527)

The Involvement of Local Farmers in the production of Cocoa in Kurmi Local Government Area of Taraba State Nigeria
Ibrahim Abdullahi (pp. 528)

Persepsi Halangan Terhadap Amalan Permakanan Sihat dalam kalangan Golongan Berpendapatan Rendah di Malaysia
Ismawati Sharkawi, Aryaty Alwie & Malisah Latip (pp. 529 – 539)

Poster Presentation

Personal resilience on romantic relationship dissolution among emerging young adults
Chan Siaw Leng, Jeremiah Ding Deck Shen & Ng Lei Voon (pp. 540 – 549)

Barriers in collaborative linkages among university – industry – policy entities on environmental matters in Sarawak
Janice Manyie, Geoffrey James Gerusu & Roland Kueh Jui Heng (pp. 550 – 555)

Constructive and destructive workplace deviance: A review
Ng Lei Voon, Mohamad Hashim Othman & Chan Siaw Leng (pp. 556 – 566)

Aplikasi mobil ‘ARTitas’ dan ‘I_DAN’ interaktif membina sinergi inovasi dan pemikiran kreatif pengajaran kursus mata pelajaran umum-Titas
Ahmad Nasir Mohd Yusoff (pp. 567)

**Handling practices and food safety measures about Umai delights among Bintulu locals, Borneo Sarawak**

**Perception on environmental conservation in Similajau National Park Sarawak, Malaysia**
Suziana Hassan, Sim Kah Ching, Zahora Ismail, Norul Izani Md Allwi, Zamri Rosli (pp. 569)

**Academic achievement of high and low achievers of tertiary male students at public university in Sarawak**
Fakhzan Buang, Ghazali Darusalam & Abdul Muhsein Sulaiman (pp. 570)

**Traditional knowledge: issues and challenges**
Zahora Ismail, Suziana Hassan, Maznah Muning, Adam H. Gerten (pp. 571)

**Perceptions of forested watershed protection initiatives in highland tourism area: the case of Cameron Highlands**
Arixcia Vinnisa Anak Empidi & Diana Emang (pp. 572)

**The relationship between plants and the Melanau culture in Mukah Sarawak Malaysia**
Zahora Ismail, Suziana Hassan, Adam H. Gerten, Maznah Muning (pp. 573)
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**Publicity:**
IMAGE DOCUMENTATION ON PAINTED CAVE OF NIAH, SARAWAK: 
DEATH SHIP IMAGES IN PREHISTORIC CAVE PAINTING

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ABSTRACT

This article discussed on the findings of research obtained from field studies. The research site is Painted Cave which is believed to be a Neolithic settlement by prehistoric society. The main focus of this research is to identify prehistoric images that have been generated about 3,000 years ago. Among the images that have been identified are images of humans, animals, abstract forms and most interesting are the images of death ship that became the main icon in the entire wall of the cave painting. Observation and photography methods are used to record images digitally. The main purpose of this image to be recored is to create a more proper organized and detailed documentation. There is a total of 20 images of death ship along this cave wall. Existing collections are mainly faded, and the ancient images are somehow affected. This effort is the first step towards conservation. Hence, this finding can be an early effort towards conservation work in the future.

Keywords: Painted Cave, cave painting, death ship, and prehistoric images

INTRODUCTION

The cave painting is the ketch of the ideas by the prehistoric society in the Painted Cave. The discussion of this idea is the result of research observers and perceptions that are also reinforced by research as a result of reading especially through reference materials, journals, articles, press releases, exhibition catalogs and existing multimedia materials. Most of the images taken are the initial records that have been collected in the collection of archives of the Sarawak State Museum.

Every creation of artwork is inseparable from society. In fact, the process of appreciation of the art itself involves the work of artists and art observers who shape the community today. Hence, certain features in society related to culture and religion can be identified through artworks. This can be done through research in understanding the themes and motifs presented (Muliyadi Mahamood, 1995: 7).

Safrizal Hahir, Izmer Ahmad & Shahrul Anuar Shaari (2011: 21) explain that paintings are generally often associated with an artificial impression sign, no matter how a sign is made or what it is created. The method or system of making these signs is a tradition that has been used for thousands of years by humans for
various reasons and purposes. As mentioned, perviously, in the context of certain cultures and civilizations, a sign referring to the actual production of paintings is a constructive sense of perception of the creation of art. These social matrices or contexts may fluctuate based on social situations or certain contexts.

Painted Cave is located separately in the formation of a small limestone from the Niah Cave Complex. Barbara Harrisson was deeply touched by its peaceful ancient paintings on cave walls and boat-shaped coffins on the cave floor, when the cave was discovered by her in 1958. About 100 small red-sized red paintings are available on cave walls throughout 50 meters. It is painted using haematite and dye material from plants.

![Figure 1: Map of cave painting and the fence position in the Painted Cave. (Source: Customized from the Sarawak Museum archive collection)](image1)

This cave painting consists of boat, human, geometric and some abstract images. Previous researchers who discovered believed that the cave paintings and boat coffins were likely to tell the story of the dead sail to the other world which mean their after life journey. This opinion needs to be scrutinized and elaborated. Consequently, detail research needs to be carried out on the image of this cave painting. As the cave paintings are highly sensitive and easily damaged, the area has been fenced off by the Sarawak Museum for conservation purposes.

![Photo 1: The inside structure of the Painted Cave](image2)

The cave wall structures are rough and jagged structures because this cave is a limestone cave. Thus, the cave paintings produced on this 50-meter-long cave
wall have complex surface construction. Each image has been generated with complexity and each has a high artistic value. Researchers have divided these cave drawing panels into seven sections and each size five to 10 meters. This facilitates researchers in conducting the research more organized and systematic.

**METHODOLOGY**

The collection of data in research is systematically made to ensure that the historical sites and materials collected are still in good condition. It is to ensure that the analysis process can be done smoothly and effectively. Primary and secondary surveys are the methods for obtaining data on the site of the study. It is carried out taking into various factors and others aspects involving planning, management and methods of research and based on established discipline standards. The question of scientific research or research is assessed based on these stages.

Observation method is very important in implementing this research. Researchers have made special observations in advance of each element to be studied. The researchers then take the data in detail and record each and every one image clearly and systematically. Each data retrieval process is also recorded through digital camera recording to assist in the aspect of the process of preservation of the study material. A survey is important for a researcher to collect data for a site surveyed. Part of the evidence can be found on the site through the distribution pattern of the sites in the Painted Cave.

Interview procedures are also important to support the findings that have been recorded in the effort to make a valid and a good quality research result. The interview process was carried out by the Sarawak Museum staff responsible and who responded to support the research findings. Interviews are a method in qualitative research that involves conversations between researchers and subjects of interviews for the purpose of obtaining information relevant to research. Through interviews, data obtained from observations can be reinforced and complemented. This method is intended as a triangulation that aims to verify the data or information obtained.

**FINDINGS**

**Painted Cave of Niah, Sarawak**

In the first panel (Photo 2) shows the wall that is located deeper into the cave which indicates the condition of the cave painting is still clear and can be identified by the overall appearance and shape of the image. In this panel, images on the cave walls are still clear and some images have been identified as death ship images, anthropomorphic, zoomorphic and some abstract motifs. There are also several artifacts of the boat-shaped coffin under the cave paintings.
The second panel (Photo 3) is the second part of the panel. In the second panel, the image on the cave wall is still clear. Each image still looks good but some cannot be recognizing the obvious features of some images. The second panel consists of several prominent images such as anthropomorphic images, zoomorphic and some abstract motifs. In this panel, the most eminent image is a two-figure image depicted as jumping.
In the third panel consists of five clear images. Three of it shows figures image, one image of the boat and one is abstract image. One of the images is decorated with headgear with feathers and all three figures in the position of open arms and legs.
The fifth panel (Photo 6) clearly reveals some very interesting motifs. The fifth panel is the quite affected because the image is not clearly invisible. The faded cave paintings make it difficult to identify the images that have been produced. For example, some images of death ship, anthropomorphic, zoomorphic and some abstract motifs are identified in this section of panel.

The sixth (Photo 7) and seventh panel (Photo 8) is the part that is seriously affected. Some factors identified have influenced the state of the image and affected it slowly. In this panel there is a dynamic image and clearly shows the appearance of the image of death ship, anthropomorphic, zoomorphic and some abstract motifs. Images also covered with dust and spiderwebs which makes it difficult to be seen from far.
This research site also has several boat-shaped coffins. During the artifact excavation procedure, the boat coffin was found in a scattered state so were the bones of prehistoric humans all over the floor. Some ancient artifacts such as ancient beads and ceramics were discovered. Earlier researchers saw the objects found in the site have a connection with a red haematite of cave painting at that time. Tom Harrisson found stone pebbles, shells, beads, metal implements and double mouth glazed pottery as well as some coffins during excavation work carried out in this cave. The coffin is made from belian timber (*Eusideroxylon Zwargeri*) which may be placed on a pole which has now collapsed (Photo 9). Carbon Dating 14 (C14) indicated that this boat-shaped coffin is between 2,300 to 1,045 years old.

However, until now the early sketch by Paul Kerek under the guidance of Szabo's researcher and others have not been not located. This reference is very important and valuable because it is an early record that should be protected and well maintained. Through this research, more detailed sketches are implemented in the effort to identify the image and record each image. This effort can contribute to the preservation of the country's treasures.

The archaeological research conducted by the Global Archeological Research Center, Universiti Malaysia Sabah in collaboration with the Sarawak Museum
Department has found a prehistoric cemetery in the Painted Cave II. Systematic excavations have successfully found eight human skeletons at the cemetery in Painted Cave II, Niah. The tomb was believed to belong to prehistoric society in the Neolithic period of about 3,000 years ago. Burial orientation is different based on gender: female skeletons are buried with the skull leading out of the cave while the male skeleton is buried with the skull heading towards the cave. Among the artifacts found with the human skeleton are body jewelry, and tools such as shell beads, seashells, earthenware pottery, bone tools and fauna remnants.

**DISCUSSION**

*Death Ship Images in Painted Cave*

Inside this cave, there are more than 100 images that have been created. Some images have been identified and categorized according to the style and representation displayed by ancient societies. This cave painting has links to the past life of the community depicted in the form of symbolic visual art that has its own meaning. They use visual art as their endeavor to record and express desires, ideas, reflections, assessments and give insights into the various lifes they are experiencing.

The beauty and refinement of the cave paintings clearly reveal the existence of cultural elements and the intellectuality of the past society. Its existence is a huge contribution to the nation. The entire cave wall panel is filled with 20 images known as 'death ship'. Each of the boat motifs is styled and has a distinctive feature of the 'emerging tree' of each boat. Here is a list of images that have been identified as a 'death ship' image.

![Photo 10: Death ship image 1](image)

Photo 10 (i) shows the image of death ship that has an 'emerging tree' from the base of the boat. Photo 10 (ii) shows two death ship images filled with static figures. On the image of this boat there is also a collection of figures that appear to be dancing while holding hands.
The image in photo 11 (i) show two images of the boat and is filled with a figure in a static position. The image of this boat is surrounded by some images of humans, animals and abstract images. Photo 11 (ii) displaying two images of boats decorated with four men in the boat in a holding state. Meanwhile another boat filled with six figures in a static position.

Photo 12 (i) refers to two images of a boat. One boat is decorated with two emerging trees and another is filled with four static figures. Picture 12 (ii) shows a boat image with a unique figure that looks like a pair of unique hands with only three fingers and one hand with a triangular shaped object at midpoint. This boat is also very unique with the existence of a large circle formed at the bottom of the boat just below the position of figure standing in the boat.
Photo 13: *Death ship image 4*

Photo 13(i) clearly shows the image of a boat with an emerging tree. The boat is also filled with three static figures. The boats feature circular line forming a circle. The picture of a boats in Photo 13(ii) displays boats filled with 14 figures in static state and two emerging trees located in front and back of the boat.

Photo 14: *Death ship image 5*

In photo 14 (i) displays a boat with a large-sized *emerging tree*. It’s also decorated with wavy undulating lines. The unique and dynamic form of the boat makes the image of this boat stand out against other boat images. There is one figure drawn near the boat in the open hands position. Photo 14 (ii) also shows the image of the boat with nine figures in a static position in it. On the boat it is decorated with a picture of a figure and a wavy line at the base of the boat.
Photo 15: *Death ship image 6*

Photo 15 (i) depicts a picture of a boat ed loaded with supplies. One figure looks over the supply and also adorning this boat is an *emerging tree* draw with two branched. The boat image in Photo 15 (ii) shows empty boats and with the front of boats shaped like animals and while the shape of the end of boats is curved like that of an animal tail.

Photo 16: *Death ship image 7*

Picture 16 (i) shows a boat image filled with several *emerging trees* illustrated by the curve and circular line techniques emerging from the bottom of the boat. The front and back of the boats are decorated with unique and abstract forms. Photo 16 (ii) displays an image of a boat with an abstract decoration. The shaft and circular line technique filled the boats. The subject image is difficult to identify as the prehistoric peoples try to highlight in this cave painting.
In Photo 17 (i) there are two images of the boat. The first one shows two emerging tree decorating boats beside some static figures. The tip of the boat is also decorated with a circular line. The second boat image shows the head of the boat with an abstract shape and the end of the boat drawn with a circular line. This image is also decorated with the spiral lines emerging from the boat. Photo 17 (ii) is the largest image of the boat from the entire cave painting panel. This large-size boat features some images with a stylish position and a static position. At the end of the boat is formed with a dynamic shape while in front of the boat is a triangle shape.

Death ship image in Photo 18 (i) consists of an emerging tree and some static figures are in the boat. Photo 18 (ii) on the other hand shows a boat and a figure in position believed to be rowing the boat. In other words, the rock art at such sites belongs to different periods, and the artists of rock art contributed to the same corpus, perhaps reacting to pre-existing art at the site. The determination of what actually constitutes a valid sample is often extremely difficult, if indeed possible.
CONCLUSION

The existence of many cave paintings can be traced based on the charcoal sketches and the haematite paint that illustrate the knowledge and their experience of ancient humans. The discussion about the role and importance of cave paintings in Malaysia is an exposition of a cultural tradition of prehistoric society in which the arts begin to develop in the next generation.

Rosiah Md. Noor (2009: 296) mentions when a creator works he will think of various issues and issues to bring in their work. Therefore, with the guidance in terms of meaning and style, the artists will be able to produce works that can communicate or transmit emotions to audiences. The resulting artwork often not only contains forms embodied in the act of action but it is also something that is subject to the artwork which has its own meaning and theme. The purpose and theme can be divided into two parts, interactive and interrelated.

The rapid development of technology has brought a lot of changes to many things. Analytical research on this exploration art gives a new approach. Paintings of implicit images from motifs provide space for exploration of iconic and cultural symbolism. The systematic identification of these motif and images gives the opportunity to highlight the basic images or the resulting base symbols. These symbols can illustrate the form of their beliefs, the life and cultural situation of their community at that time.

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Kata Kunci: Pemantauan Pilihan Raya, Pemantauan Pilihan Raya Antarabangsa, Pemerhati Pilihan Raya Antarabangsa, Pelawat Pilihan Raya, Suruhanjaya Pilihan Raya
ABSTRACT

This paper looks at one of the components of election monitoring in Malaysia, which is the role of international election observers. Using secondary sources and intensive interviews with election monitoring actors in Malaysia and the regional countries, as well as former top management of the Election Commission of Malaysia (EC), this research adds to the corpus of the neglected field of electoral studies in Malaysia, which is election monitoring. Malaysia is regarded as one of the countries that defies “international norm” when it does not invite international observers in any of its general elections (GE) since 1990. This paper finds that the demands for the presence of international election observers in Malaysian elections would typically appear during the high profile general elections and by-elections. Malaysia once invited the Commonwealth Observers Group to observe its 1990 general election and received some unfavourable feedbacks regarding its election conduct. This had led the Malaysian government to be critical towards international election observers due to the lack of data and their selective reports. The lack of access to observe the GEs post-1990 have diminished the role of international elections observers to marginal role through collaborations with domestic election observers in capacity-building exercises. The need for international election observers is further reduced by EC's practice who invited "election visitors" or "friendly observers" to compensate for the absence of professional election observers since GE 2013. The post-GE 14 development suggests that Malaysia can use the opportunity to invite credible low-profile international observers such as the Commonwealth Secretariat, ANFREL or Carter Center in the upcoming GE 15.

Keywords: Election Monitoring, International Election Monitoring, International Election Observers, Election Visitors, Election Commission

PENDAHULUAN


Artikel ini memberi fokus kepada peranan dan kedudukan pemantauan pilihan raya antarabangsa di Malaysia dari sudut perkembangan, pengoperasian, jalinan transnasional, kekangan dan prospek masa hadapan. Sehingga Pilihan Raya Umum ke-14 (PRU-14) yang berlangsung pada 9 Mei 2018, isu ketelusan perjalanan pilihan raya di Malaysia sentiasa menjadi polemik. Lazimnya pihak pembangkang ketika itu sentiasa mendasak agar jempuran terhadap pemantau antarabangsa dilakukan bagi menjadi “saksi” berhubung ketelusan perjalanan
pilihan raya di Malaysia. Malaysia bersama-sama Iran bagaimanapun menongkah “norma antarabangsa” apabila merupakan antara dua negara yang tidak pernah menjemput pemantau antarabangsa dalam setiap PRU yang diadakan (Hyde, 2011).


METODOLOGI


DAPATAN KAJIAN


PERBINCANGAN

Pemantauan Pilihan Raya Antarabangsa: Penyumbang atau Petualang?

Pemantau pilihan raya didefinisikan sebagai sekumpulan individu yang mempunyai autortiti untuk memerhati sesuatu proses pilihan raya, dan membuat intervensi di dalam proses tersebut sekiranya undang-undang dan prosedur terlibat


Kelebihan pemantau antarabangsa adalah dari segi keupayaan mereka untuk memperoleh perhatian yang lebih luas dari pihak berkuasa, mempunyai kebebasan untuk melaporkan salah laku pilihan raya tanpa sebarang kebimbangan, dan berupaya untuk mengemukakan metodologi dan perbandingan pengalaman serta pengetahuan dari negara-negara yang telah dipantau terdahulu (Lidauer & Gil, 2015, p.2). Kehadiran mereka juga akan mengurangkan manipulasi terhadap keputusan pilihan raya oleh para pemimpin tempatan dan berupaya mempengaruhi politik di negara-negara demokrasi (Hyde, 2007; Merloe, 2015). Ia turut mampu untuk meningkatkan penyertaan pengundi dan meredakan ketegangan serta mengurangi kekhasan semasa kempen pilihan raya. Pemantau yang berprofil tinggi dan mempunyai kredibiliti dalam urusan pemantauan pilihan raya juga berupaya untuk menyediakan pelaporan yang berpengaruh dan mendapat


Penetapan Konteks: Menu Manipulasi Sistem Pilihan Raya Di Malaysia


Kawalan menyeluruh parti BN terhadap media cetak dan elektronik arus perdana, membolehkannya memonomi ruang media melalui penguasaan akhbar-akhbar utama (Levitsky & Way, 2010). Dalam isu kerajaan sementara pula, empat cadangan dikemukakan iaitu menyekat kuasa pentadbiran eksekutif, penggunaan jentera kerajaan, perbelanjaan kerajaan untuk aktiviti politik, dan kesamarataan hak parti-parti bertanding menggunakan ruang media kerajaan semasa berlangsungnya kemen (Muhammad Fathi, 2014). Selain itu, berlakunya berbagai lagi kelemahan seperti isu dakwat yang tidak kekal, undi pos yang dikeluarkan tidak menyeluruh kepada rakyat Malaysia yang berkelayakan (Ufen, 2013) dan daftar pemilih semasa yang diguna pakai oleh SPR adalah tidak lengkap dan tidak terkini (Ong, 2005).

Pertama dan Terakhir: Commonwealth Observer Group (1990)

Sejarah pemantauan pilihan raya di Malaysia bermula semasa PRU 1990 apabila kerajaan Malaysia menjemput Commonwealth Observer Group (COG) yang merupakan sebuah kumpulan pemahami yang dilantik oleh Sekretariat Komweln. Pada PRU yang sama, sebuah lagi kumpulan pemantau pilihan raya domestik telah turut ditubuhkan iaitu Election Watch (EW) yang diketuai oleh bekas Ketua Hakim Negara, Tun Mohamed Suffian. Election Watch bagaimanapun tidak diberi akreditasi rasmi. Jemputan terhadap COG dipersetujui oleh Mahathir dengan alasan: “we suspect certain groups are already plotting to smear the image of the country in the next election...” dan oleh itu “…it is vital that we get outside people with no interest to witness and observe our election...” (dipetik daripada Hyde, 2011, p.61).


They are very thorough. Dia betul-betul beritahu apa kelemahan [sistem pilihan raya] kita” (temu bual, 14 Januari, 2019). Pada hari pengundian, pasukan COG dipecahkan pada lima kumpulan yang akan menyelia lima zon iaitu Kuala Lumpur, Bahagian selatan, Pulau Pinang dan Utara, Kota Bharu dan Timur serta Sabah dan Sarawak. Mereka juga menegaskan yang mereka menyilang rujuk semua maklumat bagi memastikan sebarang maklumat yang disampaikan mempunyai merit. Menurut COG: “We were always conscious of the need for us to be seen by the people of Malaysia as independent” (Commonwealth, 1990, p.3).

Umumnya, laporan COG memberi pujian dan kredit tentang perjalanan PRU 1990 dari aspek kelayakan dan kepakaran pengurus dan ahli SPR, profesionalisme kakitangan SPR, proses penamaan calon dan kempen, kemudahan pusat pengundian ketelusan kertas undi dan proses pengiraan. Walaupun menyedari banyak kewujudan akta kawalan, namun COG menegaskan yang rakyat Malaysia menerima atas keperluan untuk mengawal ketegangan kaum (Commonwealth, 1990, pp. 9, 11-12, 18, 20-21). Begitu pun, COG tetap memberikan beberapa kritikan seperti akuntabiliti SPR terhadap pemerintah dan bukannya Parlimen, tempoh kemen yang pendek dan juga kelemahan pendaftaran pengundi, senari pemilih yang hilang dan tidak dikemaskini serta laporan tentang pengundi hantu yang dibangkitkan pihak seperti PAS dan liputan media yang tidak seimbang dari segi dari aspek liputan yang bias dan penolakan iklan pihak pembangkang.


Dalam analisis menyeluruh, sebahagian besar respon kerajaan Malaysia ketika itu boleh dianggap mempunyai merit dan sejajar dengan kelemahan-kelemahan yang dipunyai oleh badan pemerhati antarabangsa seperti yang telah dijelaskan sebelum ini. Pertama, COG hadir dalam waktu yang pendek dan biarpun

**Pemantau Pilihan Raya Antarabangsa Antara PRU 1995 Hingga PRU 2018: Sekadar Di Pinggiran**


Pada ketika ini, anggota kabinet seperti Paul Low yang merupakan antara mereka yang menjaga hal ehwal berkaitan pilihan raya beranggapan yang jemputan terhadap pemerhati pilihan raya antarabangsa sememangnya tidak dapat dielakkan berikutan kritikan bertali arus yang menyelubungi SPR). Beliau dan Wan Ahmad yang ketika itu merupakan Penasihat Pilihan Raya bagi Najib Razak kemudian mereka mencadangkan jemputan terhadap beberapa pemerhati antarabangsa yang sebenar. Cadangan ini bagaimanapun tidak menerima respon positif dari SPR dan ditolak oleh kabinet (Wan Ahmad, temu bual, 26 Disember, 2019: temu bual: Paul Low, temu bual, 11 Januari, 2019: 2019).


Pelawat Pilihan Raya Antarabangsa sebagai Pemerhati Mesra


sebab mengapa SPR mengutamakan EMB negara masing-masing. SPR tidak mahu pemerhati yang datang akan menimbulkan masalah dari aspek hubungan diplomatik (temu bual, 4 Januari 2019).


Prospek dan Cabaran Menjelang PRU-15


semua pihak berkepentingan secara terbuka dan dipublisitikan serta mengeluarkan laporan yang boleh diakses untuk semua pihak.

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**RUJUKAN**


SIMBOL PAKAN DALAM RITUAL MASYARAKAT PENAN KAWASAN ULU JELALONG TUBAU, BINTULU, SARAWAK.

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ABSTRAK


Kata kunci: simbol, upacara Pakan, Masyarakat Penan, animisme, Baleik atau Retalak.
PENDAHULUAN

Latar Belakang


Secara umumnya, budaya Pakan yang dilakukan oleh masyarakat Penan Ulu Jelalong adalah hampir sama seperti yang dilakukan oleh masyarakat lain yang terdapat di Sarawak. Sebagai contoh, masyarakat Iban mengadakan upacara “ming” dalam ritual keagamaan mereka, begitu juga dengan masyarakat Melanau Likow di mana mereka mengadakan upacara “serahang” dalam upacara keagamaan mereka. Hal ini bukan suatu yang luar biasa kerana dalam etnik-etnik ini mereka juga telah menganuti agama kepercayaan mereka seperti agama Kristian, seperti juga dengan masyarakat Penan. Bagi masyarakat Penan di Ulu Jelalong, Pakan diadakan dalam pelbagai ritual, antaranya ialah Pakan dilakukan dalam upacara perayaan kaum Penan yang dikenali sebagai perayaan pinum, malah Pakan juga dilakukan sewaktu makan hari ketujuh kematian. Seterusnya juga, Pakan dilakukan sewaktu berniat yang sama dengan doa selamat dan juga diadakan semasa membuka suatu kawasan penempatan baharu atau tapak baharu semasa membina rumah dan membuka kawasan pertanian.


**METODOLOGI**


DAPATAN KAJIAN

Hasil Kajian Melalui Analisis Simbol dalam Upacara Pakan

Simbolisme dapat dikategorikan kepada dua iaitu pertama, simbol itu merupakan satu corak pemikiran masyarakat seperti kepercayaan yang wujud daripada mitos dan legenda yang berlaku pada kehidupan masyarakat lalu mewujudkan satu kepercayaan. Dengan kepercayaan animisme yang wujud pada masyarakat primitif, relevannya ketika ini sudah tidak sesuai lagi dengan perubahan masyarakat yang mempunyai pegangan agama yang dianut. Menurut Turner (1966): "the symbol is the smallest unit of ritual which still retain the specific properties of behaviour. It is the ultimate unit of specific structure in a ritual context". Maknanya simbol merupakan unit atau bahagian terkecil dalam ritual yang mengandungi makna daripada tingkah laku ritual yang bersifat khusus. Manakala ritual pula merupakan gabungan daripada pelbagai sajian atau juadah yang telah disediakan seperti penyarem, lupih, gulung, sipak, beras kuning, kuih serta alatan-alatan yang digunakan.

Simbol adalah satu peristiwa atau objek yang menjadi petunjuk kepada sesuatu perkara. Semua simbol dibahagikan kepada tiga perkara iaitu, simbol sebagai petanda kepada satu-satu hal; kedua, perkaitan antara simbol dan tanda; ketiga pula ialah petanda tersebut merupakan dasar bagi semua simbol. Makna simbol yang terdapat dalam ritual jika ianya dapat difahami dan diamalkan, maka ianya akan membawa makna dan pengertian kepada manusia ke arah keselamatan yang mereka inginkan. Makna simbol dalam ritual merupakan satu amalan yang mendorong manusia supaya sentiasa melakukan perkara yang baik supaya mereka terhindar daripada malapetaka.

Simbol itu berupa semiotik iaitu suatu yang tidak terbatas dari segi bahasa, tetapi setiap perkara yang dilakukan atau ditunjukkan semestinya ada maksud yang...

Masyarakat Penan mempunyai konsep pegangan berniat dan pegangan ini mewujudkan toleransi dan luasnya konsep identiti yang diperagakan begitu payah sekali untuk mentakrifkan siapa Penan. Toleransi ini disatukan dengan adanya satu pegangan yang dikenali sebagai ‘pegangan malie dan tulah oleh masyarakat Penan di Sarawak terutamanya masyarakat Penan di kawasan Ulu Jelalong. Pegangan ini merupakan satu pegangan yang mengikut kaum Penan tanpa mengambil kira batas agama sehingga menyebabkan tradisi dan adat Penan itu masih lagi sehingga hari ini, meskipun cara ritual yang dilakukan oleh mereka berbeza iaitu ritual yang dilakukan berdasarkan atas tuntutan agama yang telah mereka anuti. Masyarakat Penan amat menghormati orang-orang tua dan juga roh-roh nenek moyang yang telah meninggal sehingga sekarang seseorang yang sudah meninggal tidak akan disebut nama. Ini kerana pegangan malie dan tulah yang mereka percaya. Hal ini kerana setiap individu harus mengikut undang-undang dan pantang-larang yang menjadi kepercayaan dalam budaya masyarakat
Penan ini. Maka, tidak hairanlah sekitanya ritual *Pakan* ini dijadikan sebagai wadah bagi mewujudkan nilai keharmonian dan perdamaian dalam masyarakat Penan.

Agama merupakan asas penting dalam sesebuah masyarakat. Oleh yang demikian, seiring dengan masa agama telah hadir dan diserap di dalam kehidupan sesebuah kelompok masyarakat. Dalam pelaksanaan upacara *Pakan* ini, peranan masyarakat Penan Kristian juga sangat penting. Meskipun mereka mempunyai pegangan yang berbeza, namun konsep penyatuan dan keharmonian yang diamalkan oleh masyarakat Penan Jelalong dalam menjayakan upacara *Pakan* ini diperlukan bagi menjamin keberkesanannya. Dalam proses pelaksanaan dua elemen yang berbeza ini, terdapat proses *sinkretisme* iaitu menggabungkan unsur-unsur agama dengan pemahaman tradisi. Oleh itu, tiada berlaku sebarang masalah untuk mencapai kepada proses penyatuan kerana ia merupakan perkara yang paling utama bagi mengelakkan berlakunya sebarang konflik yang tidak diingini. Kesemua ini adalah didorong oleh niat masyarakat itu sendiri yang ingin mewujudkan kesyukuran, kesatuan dan kesejahteraan hidup yang didorong oleh maksud "jah konin, jah piak".

Berdasarkan gambaran Model Kosmologi Penan Jelalong dalam Rajah 1, jelas dapat digambarkan bahawa masyarakat Penan Jelalong mempunyai kepercayaan seperti mana yang terdapat pada etnik-etnik lain di serata dunia. Berdasarkan gambaran ini, terdapat empat tingkat atau peringkat tertentu yang membabitkan norma serta *world view* yang menjadi pegangan dan dukungan seumur hidup yang melingkari kehidupan masyarakat Penan yang berada di kawasan Ulu Jelalong.

**Rajah 1: Model Kosmologi Penan Jelalong**


Simbol Animisme (Tradisi) dalam Masyarakat Penan

Orang yang mempersembahkan barang persembahan dan buah tangan dalam satu-satu upacara kepada kuasa ghaib atau kuasa supernatural adalah orang yang mempercayai bahawa kuasa seperti itu ada dan wujud di samping mahluk lain. Pengaruh seperti ini merupakan perkara yang tidak baik mengikut pandangan mereka kerana ianya adalah semangat dan juga perang yang untuk melakukan perbuatan yang dianggap baik. Setiap upacara yang dibuat mesti mempunyai peraturannya supaya yang dipersembahkan akan dapat diterima oleh kuasa supernatural. Bagi masyarakat Penan di Sarawak, mereka juga tidak ketinggalan daripada memiliki kepercayaan animisme atau suatu amalan tradisi yang biasa dalam kehidupan mereka yang sinonim dengan hutan. Unsur-unsur ini terdapat dalam kehidupan mereka disebabkan keperluan harian yang masih mempercayai kuasa-kuasa yang didapati oleh orang Pakan. Bagi masyarakat Penan, kuasa-kuasa ini harus dinaturalkan dengan mengadakan upacara Pakan.

Lupih


Lupih merupakan satu identiti masyarakat Penan Jelalong kerana ini telah menunjukkan bahawa Penan Jelalong telah lama hidup bercucuk tanam walau tidak secara besar-besaran. Penan Jelalong memerlukan makanan seperti beras, ubi dan sagu sebagai makanan utama mereka. Disebabkan itu setiap kali upacara Pakan maka masyarakatnya akan membuat lupih sama ada lupih tradisi atau lupih moden yang tidak ditumbuk kerana apa yang penting adalah menyediakan lupih.

Penyarem

Tapok

Sang

Ilang

Sipak dan Gulung

Vas Kuning atau beras Kuneng dan Ilu atau telur ayam

Simbol Ritual Dalam Ritual Pakan
Dari aspek istilah keagamaan menurut kefahaman masyarakat umum ialah keyakinan kepada Tuhan dan cara menyembahNya untuk memperoleh keredaan daripada Tuhan semesta alam. Menurut pandangan lain, bagi masyarakat primitif ‘agama’ ialah tentang upacara-upacara perayaan yang berkaitan dengan keutuhan atau peribadatan yang disertakan dengan penyembelihan korban sebagai
persembahan. Pandangan daripada penulis-penulis barat pula mendefinisikan 'agama' sebagai suatu kepercayaan keimanan kepada kewujudan Tuhan yang maha tinggi. Dapatlah dinyatakan bahawa agama yang dimiliki oleh seseorang individu itu bertujuan untuk menghambakan diri kepada tuhan dengan melakukan aktiviti-aktiviti ibadat yang diarahkan olehNya.


Dalam penyelidikan ini, dapat dilihat terdapatnya pengaruh agama yang telah dimiliki oleh masyarakat Penan itu sendiri iaitu Penan animisme, Penan Kristian atau Penan Muslim atau lebih dikenali sebagai Penan beragama. Setiap bentuk kepercayaan tradisi telah diadun menjadi bentuk baharu dengan menggabungkan unsur-unsur agama yang mereka anut. Kepercayaan ini kemudiannya berubah berdasarkan proses pembaharuan yang disebabkan pengaruh peradaban baru selepas melalui proses sinkristisme oleh vaie puwet dan pastor. Kepercayaan yang telah diterima itu kemudian mendapat persetujuan masyarakat setempat yang telah berubah daripada bentuk terdahulu. Kesemua unsur yang terdapat dalam kalangan masyarakat Penan telah berubah berubah dengan persetujuan semua masyarakatnya seterusnya berkaitan dengan amalan yang diamalkan. Namun disebabkan penekanan kepada prinsip perlindungan, penyatuan dan kesejahteraan, setiap perlakuan ritual yang dilakukan akan dapat meraikan satu situasi tegang yang sebelum ini sering dikatakan bertentangan dengan amalan agama.

**Unsur Ketuhanan**

Kewujudan kesakrulan ini tidak dapat digambarkan melalui bagaimana cara Tuhan itu, namun permohonan kepada Tuhan ditunjukkan melalui pelbagai cara dan salah satunya seperti yang diamalkan oleh masyarakat Penan dengan mengadakan ritual Pakan.

PERBINCANGAN DAN RUMUSAN

Secara amnya, simbol yang terdapat dalam ritual Pakan ini bukan sahaja dapat digambarkan melalui perbuatan secara lahiriah tetapi ianya banyak mencerminkan kepada tujuan sesuatu perlakuan yang dibuat. Dalam kalangan masyarakat Penan untuk menyampaikan maksud yang mereka hajati, ianya lebih kepada aspek upacara ritual yang berupa upacara tradisi dan Pakan dijalankan apabila masyarakatnya sudah beragama, di mana pada masa sekarang masyarakat Penan di kawasan Ulu Jelalong telah ramai menganuti agama Kristian iaitu mazhab Katholik dan Protestant yang dikenali sebagai SIB. Penan tradisi lebih percaya kepada vaie puwet sebagai penghubung kepada kuasa baleik dan retalak. Penan tradisi sangat memegang vaie puwet, kerana vaie puwet ini akan dapat berhubung dengan kuasa supernatural yang berkaitan dengan roh dan semangat. Perkara seperti ini adalah sukar dan tidak dapat dilakukan oleh orang biasa iaitu yang tidak memiliki kuasa baleik.


kepada keturunan atau generasi seterusnya yang dikenali sebagai tulah dan bosong. Lantaran itu masyarakat Penan berpegang kepada konsep malie', apabila sesuatu perkara disebut malie’ maka masyarakatnya harus hormati kerana takut ditimpa tulah. Justeru, masyarakat Penan menjalankan upacara Pakan supaya masyarakatnya bersatu dan dapat hidup dengan harmoni.

RUJUKAN

The distribution of FELDA estate is restricted by the provision under the Land Act (Group Settlement Areas) 1960, thus making it dissimilar with the common estate distribution. Section 14 and Section 15 as stated in the act has restricted the heirs to manage the estate after the owner died, besides other implications in social and economic faced by the heirs, especially the second generation due to the unresolved distribution. Thus, this study was conducted to examine the use of Takharuj method according to FELDA settler perspectives as an alternative to solve the shortcomings from the restrictions imposed by the law. The perspective of the FELDA settlers were studied based on four aspects namely as usage, distribution, family and financial. Using quantitative research technique, a total of 400 survey forms consisting 21 likert scale questions were distributed among the settlers from FELDA Taib Andak. The data were analysed using frequency analysis technique from SPSS software and descriptive analysis. The study found that the FELDA Taib Andak settlers strongly agreed on the usefulness of Takharuj method based on the four aspects involved. The FELDA management should give careful consideration of Takharuj method as an alternative to solve the issue of estate distribution among the heirs and thus, assist them to manage, use and benefit the estate productively in the future.

Key terms: FELDA, Estate distribution, Takharuj

Antara isu pembahagian harta yang diketengahkan oleh beberapa pengkaji terdahulu, masalah utama yang berlaku adalah apabila peneroka mempunyai bilangan anak yang ramai (Nurwati dan Fatimah, 2005) sekaligus meningkatkan potensi untuk berlakunya pertelingkahan di antara pewaris. Pembahagian harta pusaka yang sememangnya bermasalah menjadi bertambah rumit apabila berlakunya salah faham di kalangan waris (Nurulafiza dan Sanep, 2014). Dari segi sosial pula, isu ketidakhayalan kesepakatan dan persefahaman di kalangan waris sedikit sebanyak mampu menyebabkan institusi keluarga mengalami kecekutan. Pergaduhan dan ketidakpuasan hati berhubung bahagian yang diterima mampu mencetuskan konflik yang memberi kesan kepada penyelesaian pembahagian tanah pusaka FELDA (Zulkifli, 2008). Terdapat segelintir waris yang bersifat tamak ingin membolot kesemua harta kerana ingin mendapatkan bahagian yang lebih besar daripada apa yang sepatutnya diterima sehingga menyebabkan penindasan terhadap waris-waris lain. Dari segi ekonomi pula, ketidakhayalan kesepakatan dan persefahaman dalam menentukan waris yang layak untuk menjadi penama waris bagi harta pusaka tersebut akan menyebabkan perbezaan dalam mengalami kelewat dan akhirnya menjadikan tanah tersebut terbengkalai. Natijahnya, pewaris akan mengalami kerugian kerana mereka tidak dapat menikmati faedah keuntungan daripada hasil tuaian pertanian kerana tanah tersebut gagal diusahakan (Izna, 2010).

Oleh kerana sekatan yang ditetapkan oleh Akta 530 ini tidak memungkinkan semua ahli waris boleh mendaftarkan nama mereka dalam geran tersebut mengikut kaedah faraid (Nurulafiza dan Sanep, 2014), maka kajian ini ingin meneliti kaedah Takharuj yang bertindak sebagai alternatif kepada pewaris untuk membagi harta pusaka mengikut sistem dan kaedah yang terbaik. Objektif kajian ini menunjuk kepada penerimaan kaedah Takharuj oleh warga FELDA sebagai alternatif untuk menangani kelemahan yang timbul akibat sekatan yang dikenakan oleh Akta 530. Hasil perbincangan daripada kajian ini diharap dapat membantu pihak pengurusan FELDA serta pewaris peneroka untuk membuat keputusan bagi menyelesaikan isu pembahagian harta pusaka di kalangan pewaris FELDA sekaligus mengurangi pertikaian yang timbul.

**METODOLOGI**


\[
\text{Julat indeks} = \frac{\text{Min Skor tertinggi} - \text{Min Skor Terendah}}{\text{Bilangan Kategori Skor}}
\]

Manakala, data sekunder pula diperoleh daripada ekstrak bahan bacaan berbentuk tesis, buku, surat khabar, majalah, jurnal, kertas, undang-undang statutori, laman web dan bahan rujukan lain yang berkaitan bagi menyokong perbincangan teoritikal kajian.

PERBINCANGAN

Konsep Takharuj adalah penarikan diri daripada menerima bahagian harta pusaka sama ada sebahagian atau keseluruhannya dengan memberikan bahagian tersebut kepada seorang atau beberapa atau kesemua ahli waris yang lain secara sukarela mahupun diberikan balas atau imbuhan ganti rugi daripada harta waris-waris atau atau diberi sebahagian daripada harta pusaka tersebut kepada mereka (Abdul Rashid, 1997; Seh Nilamuddin, 2012). Secara ringkasnya, konsep Takharuj diperincikan seperti dalam Rajah 1.
Kaedah ini tidak bercanggah dengan hukum syarak, malah digalakkan demi menjaga keharmonian keluarga, mewujudkan semangat kesepakatan, tolak ansur dan mengutamakan ahli waris yang kurang bernasib baik, selaras dengan peruntukan Akta Harta Pusaka Kecil (Pembahagian) 1955 yang dinyatakan di bawah Seksyen 15 (Seh Nilamuddin, 2012; Nor Muhamad dan Mat Hussain, 2014). Dengan perlaksanaan kaedah Takharuj, ia akan membantu pewaris peneroka untuk membuat keputusan bagi menyelesaikan isu pembahagian harta pusaka di kalangan pewaris FELDA sekaligus mengurangkan pertikaian yang timbul.

Bagi mengkaji kesesuaian perlaksanaan kaedah Takharuj bagi membantu menangani kelemahan yang timbul akibat sekatan yang dikenakan oleh Akta 530, maka analisis penerimaan kaedah Takharuj dalam pembahagian tanah pusaka dikalangan warga peneroka dari Felda Taib Andak telah dilakukan dalam aspek kegunaan, pembahagian, kekeluargaan dan kewangan seperti yang dibincangkan secara ringkas dalam subtopik berikut.

### Penerimaan kaedah Takharuj dalam aspek kegunaan

Aspek kegunaan merujuk kepada tanggapan kebergunaan kaedah Takharuj dalam menyelesaikan isu pembahagian harta pusaka dengan cepat dan lancar, mencapai keadilan serta menjaga maslahah dan kepentingan semua waris yang sah. Bagi mengkaji penerimaan warga peneroka FELDA Taib Andak terhadap aspek ini, maka terdapat lapan elemen yang terlibat seperti yang diperincikan dalam Jadual 1.

<table>
<thead>
<tr>
<th>Kod elemen</th>
<th>Elemen</th>
<th>Indeks*</th>
<th>Penerimaan</th>
</tr>
</thead>
<tbody>
<tr>
<td>B1</td>
<td>Takharuj membolehkan harta pusaka dibahagikan dengan segera</td>
<td>3.430</td>
<td>Sangat setuju</td>
</tr>
<tr>
<td>B2</td>
<td>Takharuj membolehkan responden mempelbagaiakan pilihan pembahagian harta pusaka</td>
<td>3.190</td>
<td>Sangat setuju</td>
</tr>
<tr>
<td>B3</td>
<td>Takharuj memberikan hak yang sama dalam harta pusaka antara lelaki dan wanita</td>
<td>2.660</td>
<td>Tidak setuju</td>
</tr>
</tbody>
</table>
Jadual 1: Penerimaan kaedah Takharuj dalam aspek kegunaan.

<table>
<thead>
<tr>
<th>Kod elemen</th>
<th>Elemen</th>
<th>Indeks*</th>
<th>Penerimaan</th>
</tr>
</thead>
<tbody>
<tr>
<td>B4</td>
<td>Takharuj dapat mengelakkan pemilikan beramai-ramai ke atas tanah</td>
<td>2.050</td>
<td>Sangat tidak setuju</td>
</tr>
<tr>
<td>B5</td>
<td>Takharuj dapat menangani isu sekatan hakmilik dalam Akta 530</td>
<td>3.390</td>
<td>Sangat setuju</td>
</tr>
<tr>
<td>B6</td>
<td>Pendedahan tentang Takharuj di FELDA perlu dilakukan secara terperinci dan meluas</td>
<td>3.080</td>
<td>Sangat setuju</td>
</tr>
<tr>
<td>B7</td>
<td>Takharuj dapat menjamin pembangunan tanah FELDA secara berterusan</td>
<td>3.210</td>
<td>Sangat setuju</td>
</tr>
<tr>
<td>B8</td>
<td>Takharuj penting untuk dipelajari dan difahami oleh setiap individu</td>
<td>3.190</td>
<td>Sangat setuju</td>
</tr>
</tbody>
</table>

Jadual 2: Julat indeks skala kategori penerimaan responden dalam aspek kegunaan.

<table>
<thead>
<tr>
<th>Kategori skala</th>
<th>Julat indeks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sangat tidak setuju</td>
<td>2.050-2.395</td>
</tr>
<tr>
<td>Tidak setuju</td>
<td>2.400-2.740</td>
</tr>
<tr>
<td>Setuju</td>
<td>2.741-3.085</td>
</tr>
<tr>
<td>Sangat setuju</td>
<td>3.086-3.430</td>
</tr>
</tbody>
</table>

Merujuk Jadual 1, indeks penerimaan responden terhadap elemen B1, B2, B5, B6, B7 dan B8 adalah tinggi kecuali elemen B3 dan B4 yang mencatatkan indeks penerimaan yang rendah. Analisis ini menunjukkan secara keseluruhannya, responden bersetuju bahawa kaedah Takharuj mendatangkan banyak faedah dari segi mempercepatkan proses pembahagian tanah pusaka, menangani isu sekatan hakmilik dalam Akta 530 serta menjamin pembangunan tanah FELDA yang berterusan. Sekiranya pendedahan terus diberikan kepada warga peneroka FELDA berkaitan kaedah Takharuj sebagai alternatif dalam pembahagian harta pusaka oleh pihak pentadbiran FELDA, kaedah ini akan memberi kesan yang positif terhadap penerimaan warga peneroka FELDA bagi membantu mengurangkan pertikaian yang timbul di kalangan pewaris peneroka.

Penerimaan responden terhadap kaedah Takharuj dalam aspek pembahagian

Aspek pembahagian merujuk kepada tanggapan pembahagian harta pusaka secara adil, mudah serta tidak menindas pewaris-pewaris lain. Bagi mengkaji penerimaan warga peneroka FELDA Taib Andak dalam aspek pembahagian, maka terdapat empat elemen yang terlibat seperti yang diperincikan dalam Jadual 3.

<table>
<thead>
<tr>
<th>Kod elemen</th>
<th>Elemen</th>
<th>Indeks*</th>
<th>Penerimaan</th>
</tr>
</thead>
</table>

48
Saya berpuas hati dengan corak pembahagian mengikut kaedah ini

2.830 Sangat setuju

Pembahagian harta pusaka melalui kaedah Takharuj lebih mudah untuk diagihkan

3.080 Sangat setuju

Saya tidak berpuas hati dengan pembahagian secara faraid

2.230 Sangat tidak setuju

Saya merasa Takharuj dapat membela hak wanita dalam menerima bahagian harta pusaka

2.800 Setuju

Jadual 3: Penerimaan kaedah Takharuj dalam aspek pembahagian.

Jadual indeks yang diperolehi bagi analisis elemen ini adalah 0.213. Maka, skala kategori penerimaan responden telah dikenalpasti iaitu antara 2.230 hingga 3.080 merangkumi kategori skala daripada sangat tidak setuju kepada sangat setuju seperti yang ditunjukkan dalam Jadual 4.

<table>
<thead>
<tr>
<th>Kategori skala</th>
<th>Julat indeks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sangat tidak setuju</td>
<td>2.230-2.443</td>
</tr>
<tr>
<td>Tidak setuju</td>
<td>2.444-2.655</td>
</tr>
<tr>
<td>Setuju</td>
<td>2.656-2.868</td>
</tr>
<tr>
<td>Sangat setuju</td>
<td>2.869-3.080</td>
</tr>
</tbody>
</table>

Jadual 4: Julat indeks skala kategori penerimaan responden dalam aspek pembahagian.

Berdasarkan Jadual 3, kajian mendapati tiga elemen iaitu B9, B10 dan B12 telah mendapat tahap penerimaan responden yang tinggi, di mana pembahagian tanah pusaka mengikut kaedah Takharuj tidak menetapkan sebarang kadar atau had tertentu, lebih mudah dan tidak merumitkan berbanding kaedah pembahagian pusaka lain seperti faraid dan wasiat di mana di dalamnya telah ditetapkan kadar dan bahagian tertentu bagi waris-waris yang layak. Walaupun kaedah faraid adalah kaedah pembahagian harta pusaka yang terbaik seperti yang dinyatakan dalam Al-Quran, namun dalam kes pembahagian harta pusaka Felda para pewaris tidak dapat melaksanakannya kerana seiran-seiran yang dikenalpasti oleh undang-undang di samping ingin memelihara hubungan persaudaraan dan keharmonian dalam sesuatu keluarga seperti yang dinyatakan dalam elemen B11.

Penerimaan responden terhadap kaedah Takharuj dalam aspek kekeluargaan

Dalam undang-undang pusaka Islam, kaedah Takharuj memberi peluang kepada waris yang layak untuk memilih jalan penyelesaian terbaik dalam membagahkan harta pusaka agar ikatan persaudaraan iaitu ukhuwah di kalangan ahli keluarga terus kekal terpelihara. Secara tidak langsung, perkara ini menyumbang kepada syura dan keredhaan yang terdapat dalam Takharuj serta menjadi nilai positif dalam Islam. Oleh itu, penerimaan responden terhadap kaedah ini perlu dikaji dalam aspek kekeluargaan yang melibatkan lima elemen seperti yang diperincikan dalam Jadual 5 di bawah.

<table>
<thead>
<tr>
<th>Kod</th>
<th>Elemen</th>
<th>Indeks*</th>
<th>Penerimaan</th>
</tr>
</thead>
<tbody>
<tr>
<td>B13</td>
<td>Saya memilih kaedah Takharuj kerana bersesuaian dengan keadaan keluarga</td>
<td>3.00</td>
<td>Sangat setuju</td>
</tr>
</tbody>
</table>
B14  Saya membuat Takharuj atas dasar kasih sayang  3.21  Sangat setuju
B15  Saya membuat Takharuj untuk bantu waris-waris yang lebih memerlukan  3.00  Sangat setuju
B16  Saya membuat Takharuj kepada waris lain atas dasar kebajikan  2.94  Setuju
B17  Saya terpaksa membuat Takharuj kerana bimbang dipulaukan oleh waris lain  2.21  Sangat tidak setuju

Jadual 5: Penerimaan kaedah Takharuj dalam aspek kekeluargaan.

Berdasarkan Jadual 5, didapati majoriti responden bersetuju terhadap elemen B13, B14, B15 dan B16 yang terlibat, kecuali elemen B17 kerana bimbang mereka dipulaukan oleh waris lain sedangkan mereka memilih kaedah ini adalah atas dasar kebajikan. Secara umumnya, analisis ini menunjukkan responden bersetuju dan menerima kaedah Takharuj dalam pembahagian harta pusaka disebabkan kasih sayang dan kebajikan, membantu waris-waris yang lebih memerlukan serta bersesuaian dengan keadaan keluarga. Perlaksanaan kaedah Takharuj adalah tidak semudah yang digambarkan kerana secara logiknya setiap waris akan mendapat bahagian masing-masing dalam harta pusaka. Namun terdapat responden yang cenderung untuk melakukan kaedah Takharuj kerana ingin memelihara hubungan persaudaraan dan keharmonian dalam sesebuah keluarga.

Penerimaan responden terhadap kaedah Takharuj dalam kewangan

Takharuj dapat dilakukan secara sukarela oleh individu ataupun memberi imbuhan atau ganti rugi yang setimpal bahagian yang diterimanya kepada waris-waris lain. Dalam perkara ini menunjukkan aspek kewangan amat dititikberatkan kerana berpotensi untuk mempengaruhi penerimaan responden terhadap guna pakai kaedah ini. Terdapat empat elemen kewangan yang diperuntukkan untuk menilai penerimaan responden terhadap kaedah Takharuj seperti yang diperincikan dalam Jadual 7 di bawah.

<table>
<thead>
<tr>
<th>Kod</th>
<th>Elemen</th>
<th>Indeks*</th>
<th>Penerimaan</th>
</tr>
</thead>
<tbody>
<tr>
<td>B18</td>
<td>Saya bersedia melakukan Takharuj jika mempunyai kewangan yang kuku</td>
<td>3.410</td>
<td>Sangat setuju</td>
</tr>
<tr>
<td>B19</td>
<td>Saya lebih memilih untuk menerima wang</td>
<td>2.070</td>
<td>Sangat tidak</td>
</tr>
</tbody>
</table>
ringgit berbanding harta lain

Saya bersedia melakukan Takharuj jika ekonomi keluarga sudah stabil

Saya setuju melakukan Takharuj hanya jika diberi bayaran tertentu

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>B20</td>
<td>Saya bersedia melakukan Takharuj jika ekonomi keluarga sudah stabil</td>
<td>3.410</td>
</tr>
<tr>
<td>B21</td>
<td>Saya setuju melakukan Takharuj hanya jika diberi bayaran tertentu</td>
<td>3.190</td>
</tr>
</tbody>
</table>

Jadual 7: Penerimaan kaedah Takharuj dalam aspek kewangan.

Bagi analisis elemen ini, julat indeks yang diperolehi adalah 0.335. Maka, skala kategori penerimaan responden telah dikenalpasti antara 2.070 hingga 3.410 merangkumi kategori skala daripada sangat tidak setuju kepada sangat setuju seperti yang ditunjukkan dalam Jadual 8.

<table>
<thead>
<tr>
<th>Kategori skala</th>
<th>Julat indeks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sangat tidak setuju</td>
<td>2.070-2.405</td>
</tr>
<tr>
<td>Tidak setuju</td>
<td>2.406-2.740</td>
</tr>
<tr>
<td>Setuju</td>
<td>2.741-3.075</td>
</tr>
<tr>
<td>Sangat setuju</td>
<td>3.076-3.410</td>
</tr>
</tbody>
</table>

Jadual 8: Julat indeks skala kategori penerimaan responden dalam aspek pembahagian.


KESIMPULAN

Kaedah Takharuj merupakan suatu alternatif yang diperkenalkan bagi menyegerakan pembahagian harta pusaka dalam kalangan waris-waris peneroka. Khusus dalam kajian ini pengkaji mengfokuskan kepada penerimaan warga FELDA terhadap kaedah Takharuj untuk digunapakai oleh mereka dalam membahagikan
harta pusaka. Justeru itu, penggunaan kaedah *Takharuj* ini perlu diteliti secara terperinci oleh bahagian pengurusan perwarisan tanah FELDA untuk menangani masalah kes-kes pengurusan harta pusaka yang tertangguh yang belum menemui jalan penyelesaiannya. Konsep *Takharuj* dalam pembahagian harta pusaka merupakan konsep yang baik kerana apabila dikembangkan, masalah pengurusan harta akan dapat diselesaikan secara baik tanpa apa-apa tuntutan selepas itu dalam kalangan waris.

Kesimpulannya, kajian mendapati para peneroka dari Felda Taib Andak menerima kaedah *Takharuj* dalam pembahagian tanah pusaka dengan menunjukkan penerimaan yang positif dalam aspek kegunaannya yang positif, pembahagian yang adil dan tidak menindas, memelihara ikatan dan ukhuwah kekeluargaan serta sanggup melapaskan hak dan kepentingannya terhadap harta pusaka sekrirnya pewaris mempunyai status kewangan yang kuku, ekonomi yang stabil atau diberi ganti rugi yang setimpal atas harta yang diletaskan. Dengan pendedahan dan pertimbangan sewajarnya yang diberikan, diharapka kaedah ini dapat membantu memudahkan pembahagian harta pusaka FELDA sekaligus menjamin pembangunan tanah yang berterusan pada masa hadapan.

**RUJUKAN**


FORBIDDEN TATTOO OF THE HEADHUNTERS

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ABSTRACT

The tattoo is a form of skin modification and marking where a design is made by inserting ink, dyes and pigments. Tattoos fall into two main categories: mainly for decorative (with no specific meaning) and also symbolic (with a specific meaning pertinent to the wearer). Tattooing amongst the Iban community was mostly for protection (Krutak, 2000); enable the individual to be invincible (from physical and spiritual harm). Those who were able to tattoo others are regarded highly within their communities as they were known to have a spiritual connection with the spiritual world. This study aims to investigate the types of tattoo which are forbidden amongst the Iban ethnic of Sarawak and the Kejaman from Belaga, Sarawak. The data were obtained through observation and informal interview. According to Franken and Torfinn (1998), for an Iban warrior the ‘Tegulun’ was one of the highest achievements a person could attain during life on earth. A man who received a ‘Tegulun’ or forbidden tattoo had to be greatly skilled in carving ritual object or to have successfully hunted the head of a human or a rhinoceros. As for the Kejaman ethnic, tattoo was forbidden for the commoner (panyin) and the slave (dipen) - it was only meant for the ‘Maren’ or ‘Laja’ (noble blood). In today’s society, specifically in the Iban communities, getting or having a tattoo is more than just following a trend.

Key terms: Iban, forbidden tattoo, headhunters, Kejaman, Tegulun

INTRODUCTION

The Dayaks of Sarawak (popularly known as Borneo) are known to practice body tattooing. The tattoo is a form of skin modification and marking where a design is made by inserting pigments into the skin. Tattoos fall into two main categories: decorative (with no specific meaning) and symbolic (with a specific meaning pertinent to the wearer). According to Biga and Kasuma (n.d), a tattoo is defined as an act or practise of marking the skin with indelible designs, legends, by making punctures in it and inserting pigments. The varied meanings of tattoos, from marks of honour to marks of shame, were dependent on the culture that practised them, as well as the historical era in which they were practised.

Tattooing among the Iban community was mostly for protection (Krutak, 2000), that is enabling the individual to be invincible (from physical and spiritual harm). Those who were able to tattoo others are highly regarded within their communities as they were known to have connection with the spiritual world.
Forbidden Tattoo
A forbidden tattoo refers to a tattoo design meant for a specific wearer. The Ibans, Kayans, Kenyahs and Kejamans are ethnics that practice forbidden tattoos. However, this study focused on the forbidden tattoos of the Ibans and the Kejamans only.

The Headhunters
The term ‘headhunters’ in this study refers to the ‘Dayak’ who live in Sarawak or at other parts of Borneo. Dayak include the native tribes of the Ibans, Bidayuhs, Kayans, Kenyahs and the Kejamans who inhabit the land of Borneo. Based on the traditional Iban belief, headhunting served to maintain the ritual prosperity of the longhouses. Headhunting ensures agricultural and community fertility (Biga, n.d). In the past, headhunting was deemed as sacred. Iban warriors were honored for their bravery and accomplishments. Besides the Ibans, the Kayans, Kenyahs and Bidayuh were also headhunters. For the Bidayuh, the heads were usually kept at a ceremonial roundhouse called baruk/bale. As for the Ibans, Kayans and Kenyah, the heads would be displayed on the rafters of the ruai (common hall) of their longhouses.

Headhunting and tattoos are synonymous. The headhunters were tattooed with a variety of symbols to denote bravery, travel and also to keep an account of the number of heads they had taken (Wroblewski, 2004). Headhunting was an institution believed to be able to bring about balance and harmony in the longhouses- i.e. to avoid catastrophes, bad omen and fatality. A man’s status was not recognised until he had proven to be successful in headhunting. A severed head hangs from the rafters of the longhouse was an incomplete proof until the tegulun tattoo marking was done as a symbol of bravery in the human hunt (Krutak, 2006).

METHODOLOGY
This study employed the qualitative method. The data were collected through observation and interview. The data for the Kejamans were obtained during a field trip to Rumah Kejaman Ba Segaham in Belaga, an interior part of Sarawak. The data for the Iban were collected via an interview with a former Border Scout, former Corporal Nyaiyang Anak Angi.
Aim of the study
This study aimed to discover the types of forbidden tattoos among the Iban and the Kejaman communities.

FINDINGS

The followings are the results of the study. The discussion focuses on the forbidden tattoos of the Iban and the Kejaman.

Forbidden Tattoo: The Iban

I. Tegulun (Headhunter’s tattoo)
According to Franken and Torfinn (1998), for an Iban warrior, the ‘Tegulun’ was one of the highest achievements a person could attain during life on earth. Women obtained a tegulun for displaying great skills in dyeing (cura) and weaving (ikat). A man who received a ‘Tegulun’ or forbidden tattoo must be highly skilled in carving ritual object or to have successfully hunted the head of a human or a rhinoceros. A tegulun is tattooed on the left hand. To be tattooed on both sides, the man must be an outstanding warrior and hunted more than twelve heads single-handedly. Only then can he get his right hand tattooed as a way to symbolise his invincibility. A tegulun is never to be patterned on the foot.

By then, these warriors are eligible to take part and drink rice wine from the jalong (ritual beaker) during Gawai Kenyalang or Gawai Antu (feast of demons). The experienced elder tattooer (tuai bulu) can apply the tegulun. A younger tattooer is forbidden to tattoo a man who is older than his age. This can result in alah bulu – the tattooer may fall sick, or even die. According to the traditional Iban beliefs, the bearer of the tegulun may fall ill and die when they fail to meet the condition to have the tegulun.

II. Ex-Corporal Nyaiyang Anak Angi: A Border Scout with a Tegulun
Nyaiyang Anak Angi or Ex-Corporal Nyaiyang Angi was born in Ulu Ensiring, Julau on the 30th of December, 1931. He was the only child in his family. Ex-Corporal Nyaiyang joined the Border Scout on the 7th January 1964; during the confrontation era. Twenty men were recruited from Julau to join the Gurkha Battalion under Captain Gallygan.

Ex-Corporal Nyaiyang is an example of a soldier with a tegulun- a forbidden tattoo. He tattooed a tegulun on his right palm as a symbol of an act of bravery- protecting
his nation and land from the enemies. His tegulun design is in the form of a spear, parang ilang (machete) and a year. Most Iban trackers or even soldiers have amulets and charms - they believe that these amulets or charms have extraordinary power and can protect them from the enemies and stray bullets. For many Iban trackers, they were tattooed with the ink mixed with the residue from the amulets and charms. This gives them ‘special powers’ of invincibility (pengampul/r), invisibility (pengerabun) and able to avoid being targets (pengelias). The tattoo is synonymous to Iban trackers. Tegulun or forbidden tattoo has no specific design. It can come in two forms: the common tegulun design (refer to Figure 6) and markings as favoured and determined by the wearer (refer to Figure 3). It can be just a simple marking, year, symbols etc. Figure 4 below shows Ex-Corporal Nyaiyang’s back with buckshot wounds (nine pellets) at point-blank range.

Figure 3: Left Ex-Corporal Nyaiyang Anak Angi; Right: A Tegulun on his right palm

Figure 4: Left: Buckshot wounds 1973 ambushed by Communists at the Kanowit River. Right: Amulets

III. Koh the Great (1870-1956)
Temenggong Koh anak Jubang was the most distinguished Iban of his time, the wisest, the best and the most honoured. He was appointed as the paramount chief of the Iban of Upper Rajang in 1924 until his death. His ancestral home and ancestors originated from the riverine of Batang Kanyau, Kalimantan, Indonesia.
Koh was born as the third child to Jubang and Garong at Pulau Ensulit at the headwaters of the Kanyau sometime in 1870. Koh was born abnormally with both legs and arms twisted. Garong, Koh’s mother felt ashamed, therefore kept him away from public view. One day, two charming women dressed in traditional Iban finery of kain (cloth skirt), rawai (woman’s corset covered with silver or brass rings) and lampit (broad metal silver belt). They were believed to be Kumang and Lulong the goddess of beauty (or the Iban equivalent of Venus) in the Iban mythology. The women lifted Koh and stroked his abnormal limbs before putting him back in his cot.

Several days later, Koh’s deformity disappeared. A miracle had occurred. From then on, the people began to revere Koh whom they believed was protected by the Orang Panggau (ancestral deities) and would live a long and eventful life.

He was two years old when his family migrated to Rejang Valley and eventually settled at Nanga Dia near Kapit. Having lived in times of headhunting was a common ritual and hostile rivalry amongst the different Dayak tribes in Borneo, the revolutionary eras against the Brooke regime, the Japanese Occupation, and the British Colonial government Temenggong Koh (1870 – 1956) had seen it all.

**DISCUSSION**

According to Ritchie:

There is no confirmation of how many heads Koh took during his lifetime. But judging by the number of tattoos at the back of both his blackened hands and affirmed by those close to him, the amount was quite substantial. By the time Koh was 20, the back of his hands were already full of tattoos. In the olden days, a warrior would have a small tattoo made at the back of his finger after taking a head. This process of tattooing would progress until there was no more space on the back of the hand (1999. P.46).

![Figure 5: Picture of the late Temenggong Koh Anak Jubang, a legendary Iban warrior, one who had been tattooed tegulun on both hands. A symbol of bravery and outstanding achievement](image-url)
Figure 6: A Tegulun on Temenggong Koh’s hands

Figure 7: Tegulun Indu tattoo

Figure 8: Pala Tumpa tattoo

Figure 9: Temenggong Koh, Wife and daughter young Segura

Forbidden Tattoo: The Kejaman
In the Kejaman community, the tattoo was forbidden for the commoner (*Panyin*). The tattoo was meant only for the 'Maren' or 'Laja' (noble blood). The Kejamans were tattooed when they were very young, between the age of nine to near puberty. This is to ensure that they were known to be of the 'Maren' status. The Kejaman women of Maren status were tattooed only on specific areas of the body such as on the arms, hands, fingers and feet. Kejaman men, on the other hand, were tattooed with simpler and minimal designs on their arms. The common designs or motifs for Kejaman men are in the form of lines depicting *aso* (dogs) or the dragon motifs.

Figure 10: A kejaman woman showing off her tattoo on her arms as a mark of nobility

Figure 11: A Kejaman woman showing off her tattoo on her feet, also a mark of nobility
CONCLUSION

Not many people are aware of the existence of forbidden tattoos of the Iban and Kejaman communities. There are many perceptions regarding forbidden tattoos. There is also misinformation about having a *bungai terong* (Borneon Rosette) or the *ukir rekong* (throat tattoo) as forbidden on ordinary people; the tattoos were thought to be exclusive to headhunters. The only forbidden tattoos among the Iban commoners are the *Tegulun* (for the men) and *tegulun indu* (for the women). The *Tegulun* is a symbol of achievement and bravery to the wearer, headhunter or warrior.

As for the Kejaman, tattoos are forbidden for ordinary people or commoners (*panyin*) and the slaves (*dipen*). Only the *laja levou* (noble family members) can have tattoos. The women from this status are tattooed intricately from their arms to their fingers and on their feet.
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RITUAL SABAK DALAM BUDAYA MASYARAKAT IBAN
DI DAERAH SEBAUH, SARAWAK

THE RITUAL OF SABAK IN THE CULTURE OF IBAN COMMUNITY

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ABSTRAK


Kata kunci: ritual, Sabak Bebuah, identiti, Masyarakat Iban

ABSTRACT

Sabak Bebuah is one of the twenty types of poetry among the Iban community. This poetry is a form of passionate expression of grief that is sung by the Chanter (Tukang Sabak) in the event of mourning ceremony especially among the Iban.
Community who are practising the belief in animism. Sabak Bebuah has three main functions namely, to separate the spirit of the dead from the family and relatives who are still living, to ensure that the death is not the end of life and to guide the spirit of the dead to the world of death called Sebayan. The main focus of this article is to make a study on the rituals related to Sabak Bebuah by doing analysis to all the related symbols. Apart from that it is also to identify the elements in Sabak Bebuah which has become an identity to the Iban Community. The methods used in this research is qualitative method (ethnography) consisting of Field Research/Fieldwork, Participant Observation, Interview and Documents Research in the area of Sebauh District Consisting of Sebauh River, Pandan-Binyo River, Labang River and Tubau-Jelalong River. The data collected then being analysed based on interpretive, descriptive, induction and Grounded Theory and so as the belief and understanding of the community studied. The outcomes of this study show that the ritual of Sabak Bebuah is to give a peaceful life to the dead. Besides that, the symbols in Sabak Bebuah also shows that every living will meet the death and to maintain the cycle of life require consensus in the community. The value of consent is not meant for individuals, but it covers the whole of Iban community as it builds identification to Iban community.

Key terms: ritual, Sabak Bebuah, identity, Iban community

PENGENALAN

Sabak bebuah pada dasarnya berpunca dari dua perkara, iaitu kepercayaan masyarakat Iban kepada pusingan hidup dan mati secara natural (hidup akan mati ikut pusingan) dan kepercayaan kepada setiap natural, sosial dan domain supernatural seperti tanah, ribut, api, air, matahari dan bintang.


METODOLOGI KAJIAN

Di dalam menjalankan kajian ini, pengkaji telah menggunakan Kaedah Etnografi dengan pendekatan kualitatif. Empat pendekatan yang telah digunakan adalah Field Research/Fieldwork, Participant Observation, Temu Bual dan Kaedah


**DAPATAN KAJIAN**

Melalui proses **Sabak Bebuah**, roh si mati akan dibimbing oleh **Tukang Sabak** melalui empat peringkat sehingga ke peringkat terakhir iaitu Alam **Sebayan**. Peringkat Pertama adalah **Mejam/Nangam**, Peringkat kedua adalah Persiapan **Sabak**, Peringkat Ketiga adalah Ritual **Sabak** dan Peringkat Keempat adalah Alam **Sebayan**. Di peringkat pertama, mayat dimandiakan dan disalinkan dengan pakaian yang terbaik semasa si mati masih hidup. Si mati juga turut dilengkapi dengan jam tangan, cincin serta barang kemas yang tidaklah terlalu tinggi nilai harganya. Selepas itu, mayat tersebut akan diangkat ke bahagian "ruai" yang telah disediakan dengan tilam, tikar 'bemban' dan bantal. Di situlah mayat tersebut dibaringkan. Proses penyediaan **baya** juga dilakukan di mana keperluan kehidupan seperti parang, pinggan, mangkuk, pakaian serta alat-alat pertanian dibekalkan kepada si mati. **Pua kumbu** digantung mengelilingi mayat si mati yang dinamakan **baya** pandang.

Di peringkat kedua pula adalah penyediaan ‘sapat’ sebagai tempat duduk tukang Sabak sepanjang malam proses **Sabak** dipersembahkan. ‘Sapat’ dibina dengan mendirikan empat tiang (segiempat) untuk melindungi tukang Sabak serta mayat si mati daripada diganggu oleh ‘antu sebayan’ yang terdiri daripada roh-roh mereka yang telah mati terdahulu. Tukang Sabak dipilih daripada yang terbaik dan biasanya terdiri daripada warga tua supaya tidak mendatangkan segala kecelakaan atau sesuatu yang tidak diingini kepada diri mereka. Biasanya istiadat sabak bermula dalam jam 9 malam sehingga jam 5.30 pagi.

Pada peringkat ketiga, pula merupakan ritual **sabak**. Tukang Sabak akan memperhalalkan tentang kehidupan si mati, seperti menyatakan jawatannya, pekerjaan serta sumbangannya semasa masih hidup. Seterusnya, Tukang Sabak akan memujuk roh si mati untuk meninggalkan keluarga serta saudara-mara dan sahabat handai yang masih hidup. Sepanjang perjalanan ke **Sebayan**, roh si mati akan berjalan melalui **Batang Titi Rawan** (Bridge of Fear) yang mendatangkan pelbagai cabaran untuk melintas jambatan tersebut. Perjalanan ke sebayan juga turut melalui satu lagi cabaran iaitu **Pintu Tanah**. Setiba di situ, roh si mati akan bertemu serta memohon izin daripada **Raja Belut** (Raja Cacing) untuk memasuki kawasan Tanah Kematian.

Peringkat keempat merupakan ketibaan di Tanah/Dunia Kematian yang dinamakan **Sebayan**. Roh si mati akan dipertemukan dengan ahli keluarga serta saudara-mara yang telah lama meninggal dunia. Ketibaan di Dunia Kematian (**Sebayan**) disambut baik oleh seluruh warga komuniti tersebut dengan memberi
layanan yang baik agar roh simati tidak mempunyai keinginan untuk kembali semula ke dunia hidup. Roh si mati berasa amat selesa serta memulakan kehidupan baharu di Sebayan.


Kesemua simbol tersebut perlu dipatuhi supaya proses mengiringi roh si mati dapat dilaksanakan dengan sempurna oleh Tukang Sabak.
Sapat yang mengguna Pua Kumbu

Tukang Sabak sedang mempersembahkan Sabak Bebuah

PERBINCANGAN

Sabak Bebuah di kalangan masyarakat Iban yang masih menganuti kepercayaan animisme masih kekal. Ianya merupakan satu proses yang boleh mengiringi roh si mati ke dunia kematian dinamakan Sebayan. Segala simbol dalam ritual Sabak Bebuah perlu dipatuhi atau dipenuhi agar proses mengiringi roh si mati tidak terganggu dan membawa implikasi yang tidak diingini terhadap seisi keluarga dan seluruh komuniti yang masih hidup. Disebabkan oleh kepentingan tersebut maka adalah dicadangkan agar proses penurunan ilmu Sabak kepada generasi muda dibuat secara sistematik dan berkesan.

Sehingga ke hari ini, masih belum ternampak sebarang usaha oleh masyarakat Iban atau mana-mana badan tertentu yang telah mengorak langkah untuk menurunkan ilmu *Sabak Bebuah* kepada generasi muda di daerah yang dikaji, iaitu Daerah Sebauh.

Di antara faktor penghalang kepada penurunan ilmu *Sabak* adalah kerana kekurangan bilangan *Tukang Sabak* dan kurangnya minat generasi muda terhadap *Sabak Bebuah*. Faktor kedua adalah perubahan kepercayaan dari animisme kepada Kristian di mana budaya *Sabak Bebuah* telah tidak diamalkan semasa istiadat kematian di kalangan penganut agama Kristian.

Walaupun terdapat pelbagai rintangan atau cabaran di dalam usaha untuk mengekalkan *Sabak Bebuah*, adalah amat diharapkan agar *Sabak Bebuah* akan tetap kekal sebagai identiti masyarakat Iban.

## KESIMPULAN

Sejak dari tahun ke tahun, ritual *Sabak Bebuah* didapati semakin kurang dipersembahkan semasa istiadat kematian di kalangan masyarakat Iban di Daerah Sebauh. Perubahan kepercayaan animisme kepada Kristian telah banyak mempengaruhi kepada kurangnya *Sabak Bebuah* diamalkan. Bilangan *Tukang Sabak* serta pengetahuan tentang *Sabak Bebuah* di kalangan generasi sekarang semakin berkurangan. Adalah amat diharapkan agar budaya ritual *Sabak Bebuah* akan tetap kekal di kalangan masyarakat Iban yang masih berpegang teguh kepada kepercayaan animisme dan tetap menjadi satu identiti yang akan kekal untuk selamanya.

## PENGHARGAAN

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The low property transfer rate among Bumiputera is increasingly alarming. Various initiatives have been taken to increase the rate, but the percentage of property transfer among Bumiputera remains unchanged compared to non-Bumiputera. Thus, this study was conducted to identify the current progress of property transaction in Malaysia, as well as to examine the factors of low residential property transaction among Bumiputera. This study used a quantitative study approach. A total of 100 questionnaires were randomly distributed to the respondents consisting of individuals from the adult category aged between 25 to 45 years from Federal Territory of Kuala Lumpur and Selangor. The data were analyzed using frequency analysis in SPSS. The results showed that many Bumiputera do not owned a house despite of strong financial position. It stems from the difficulty of obtaining loan, high commitment, inadequate income sources and the difficulty in obtaining government financing and housing scheme. In order to overcome this problem, the government should take more proactive strategies in creating more affordable housing ownership for Bumiputera by controlling property price as well as providing financial institutions to facilitate loans. It is important so that Bumiputera rights and interests will continue to be protected thus, allowing them to own property proportional to non-Bumiputera. Bumiputera are also encouraged to venture into various employment and business opportunities to ensure a comfortable living in various aspects including the ability to own property.

Key terms: Bumiputera, low property transaction, property transfer rate, main factors

PENGENALAN

Pindah milik harta tanah di kalangan Bumiputera yang kian menurun telah menjadi isu yang semakin membingungkan. Berdasarkan statistik yang dikeluarkan oleh Jabatan Penilaian dan Perkhidmatan Harta (JPPH) pada tahun 2015 mendapati transaksi harta tanah Bumiputera adalah pada kadar yang rendah iaitu 39.5%
(97,722 unit) berbanding bukan Bumiputera yang mencatatkan jumlah transaksi sebanyak 53.4% (132,091 unit) seperti yang dilustrasikan dalam Rajah 1.

**Rajah 1: Perbezaan transaksi hartanah kediaman antara bumiputera dan bukan bumiputera bagi tahun 2013 dan 2015 (Jabatan Penilaian dan Perkhidmatan Harta, 2015)**

Menurut Ibrahim dan Zainol (2015), Pusat Maklumat Harta Tanah Negara (NAPIC) telah mengenal pasti berlakunya peningkatan transaksi pembelian hartanah bumiputera dalam tempoh lima tahun terdahulu tetapi peningkatan tersebut masih tidak dapat menyaingi transaksi pembelian hartanah bukan bumiputera. Menurut mereka, peningkatan transaksi hartanah di kalangan bumiputera sekitar satu peratus setiap tahun sejak lima tahun lalu adalah peningkatan yang sederhana berbanding peningkatan populasi penduduk di Malaysia yang mengalami peningkatan sebanyak 2.3 peratus setahun. Transaksi pembelian 97,722 unit bumiputera berbanding 132,091 unit bukan bumiputera menunjukkan berlakunya ketidakseimbangan dari segi populasi kerana 60 peratus penduduk di Malaysia adalah dihuni oleh bumiputera.

Kerajaan telah melaksana pelbagai inisiatif bagi memastikan rakyat bumiputera khususnya yang berpendapatan sederhana dan rendah mempunyai peluang untuk memiliki kediaman sendiri melalui skim-skim yang ditawarkan dan dasar-dasar perumahan yang dibentuk. Menurut kajian Besar et al. (2012); Malek dan Husin (2012); Bernama (2018), sepanjang tahun 2009 hingga 2018, kerajaan telah mewujudkan skim pembayaran perumahan melalui My Deposit (SMD), Skim Rumah Pertamaku (SRP), Skim Perumahan Belia (SPB), My Home dan sebagainya dengan melibatkan institusi-institusi kewangan bagi membantu rakyat memiliki harta tanah. Selain itu, terdapat juga pelbagai skim perumahan yang turut ditawarkan seperti rumah PRIMA, RUMAWIP, Selangorku, Rumah Rakyat, Ren-to-Own (RTO), Rumah Transit dan lain-lain lagi bagi menarik rakyat Bumiputera berpendapatan sederhana dan rendah untuk memiliki rumah. Inisiatif-inisiatif ini menunjukkan komitmen kerajaan dalam membantu rakyat meningkatkan peluang pemilikan harta tanah di Malaysia (Bernama, 2018). Melalui Dasar Perumahan Negara (DPN) juga yang dilancarkan oleh Kementerian Perumahan dan Kerajaan Tempatan (KPKT) di bawah Teras 4 menunjukkan pelbagai badan kerajaan dan agensi swasta turut sama bergandingan bahu dalam memastikan penyediaan rumah kediaman mencukupi, berkualiti dan mampu dimiliki sekaligus memenuhi keperluan...
penduduk yang semakin bertambah (Kementerian Perumahan dan Kerajaan Tempatan, 2011; Malek dan Husin, 2012). Walaupun pelbagai inisiatif telah diambil bagi mengatasi isu ini, namun transaksi pindahmilik bumiputera masih rendah dan kian membimbangkan.

Dilema pemilikan harta tanah di kalangan bumiputera perlu dipandang serius memandangkan golongan rakyat bukan bumiputera dan bangsa asing semakin berlumba-lumba dalam memiliki harta tanah di Malaysia sama ada untuk dihidupkan sebagai pelaburan jangka panjang seperti dasar Malaysia Rumah Keduaku (MM2H). Sebaliknya, golongan bumiputera khususnya yang berpendapatan rendah dan sederhana serta tinggal di kawasan bandar masih tidak memiliki rumah sendiri. Persoalannya, apakah punca yang menyebabkan isu ini berlaku?

Kesan daripada persoalan ini, maka tujuan penulisan artikel ini dibuat adalah untuk mengumpul dua objektif, iaitu: (i) mengenal pasti perkembangan semasa transaksi pindah milik harta tanah di Wilayah Persekutuan Kuala Lumpur dan Selangor; dan (ii) mengkaji punca-punca transaksi pindah milik harta tanah yang rendah di kalangan bumiputera bagi kedua-dua buah negeri tersebut. Kajian ini hanya memfokuskan pemilikan harta tanah kediaman.

**METODOLOGI**

Kajian ini dijalankan menggunakan kaedah penyelidikan kuantitatif. Dengan menggunakan formula daripada Yamane (1973), sebanyak 100 borang soal selidik telah diedarkan di Wilayah Persekutuan Kuala Lumpur dan Selangor dengan memfokuskan responden berumur antara 25 hingga 45 tahun tanpa mengira latar belakang pekerjaan. Borang soal selidik yang diedarkan mengandungi empat bahagian merangkumi maklumat responden, pekerjaan dan pendapatan, status pemilikan rumah dan punca-punca yang mempengaruhi pemilikan harta tanah bumiputera yang mengandungi 25 soalan berbentuk skala likert. Data yang diperoleh daripada soal selidik telah diproses menggunakan perisian SPSS dan dipersembahkan dalam bentuk kekerapan, nilai peratusan dan min. Kepentingan punca-punca tersebut telah ditentukan berdasarkan skala sangat mempengaruhi, mempengaruhi, sederhana mempengaruhi, tidak mempengaruhi dan sangat tidak mempengaruhi dengan menggunakan formula pengiraan julat indeks seperti berikut:

\[
\text{Julat indeks} = \frac{\text{Min Skor tertinggi} - \text{Min Skor Terendah}}{\text{Bilangan Kategori Skor}}
\]

**PENEMUAN DAN PERBINCANGAN**


Transaksi Harta Tanah Kediaman di Wilayah Persekutuan Kuala Lumpur dan Selangor


Rajah 6 menunjukkan subsektor kediaman mengekalkan bahagian pasaran terbesar yang menyumbang 76.9% daripada jumlah transaksi. Subsektor komersil berada di kedudukan kedua dengan 8.4% syer diikuti dengan subsektor pertanian (7.6%), tanah pembangunan (4.7%) dan industri (2.4%). Ini menunjukkan permintaan terhadap harta tanah jenis kediaman di Selangor amat memberangsangkan.

Rajah 7: Peratusan transaksi mengikut pecahan subsektor yang dikeluarkan oleh JPPH pada tahun 2017.

Pada tahun 2017, Jabatan Penilaian dan Pengurusan Harta (JPPH) telah melaporkan harga harta tanah kediaman dan bertingkat kekal kukuh dengan pergerakan marginal di kawasan terpilih. Kediaman yang terletak di kawasan yang strategik, dilengkapi dengan rangkaian jalan raya yang dirancang dengan baik serta berdekatan dengan institusi pengajian tinggi mampu mengalami peningkatan nilai pasaran.

Bagi tujuan untuk mendapatkan pemilikan harta tanah di Selangor, Seksyen 433 (B) Kanun Tanah Negara 1965 telah menetapkan bahawa bagi pemohon sama ada warganegara atau syarikat asing, hak kebenaran dari Pihak Berkuasa Negeri perlu diperolehi terlebih dahulu khususnya bagi harta tanah jenis pertanian dan bangunan sahaja, termasuk hak milik yang mempunyai sekatan kepentingan tetapi tidak tertakluk kepada harta tanah jenis industri.

**Punca-punca yang mempengaruhi pemilikan harta tanah Bumiputera yang rendah**

Berdasarkan perbincangan teoritikal yang telah dilakukan, sebanyak 25 punca telah dikenalpasti berpotensi mempengaruhi transaksi pindahmilik harta tanah yang rendah di kalangan bumiputera. Hasil edaran borang soal selidik ke atas 100 orang responden dari Wilayah Persekutuan Kuala Lumpur dan Selangor, punca utama yang mempengaruhi pemilikan harta tanah Bumiputera yang rendah telah dikenalpasti berdasarkan jumlah skor dan purata skor tertinggi seperti yang diperincikan dalam Jadual 1.
Jadual 1: Punca-punca yang mempengaruhi transaksi pindah milik hartanah bumiputera yang rendah.

Berdasarkan Jadual 1, punca yang mempunyai jumlah skor dan purata skor tertinggi adalah sukar memperolehi pinjaman akhir (end financing), mempunyai komitmen yang tinggi selain yang dinyatakan dalam slip gaji bulanan diikuti dengan punca tidak mempunyai pendapatan yang mencukupi dan kesukaran dalam mendapatkan skim perumahan kerajaan.

Analisis signifikasi punca-punca yang mempengaruhi pemilikan harta tanah Bumiputera yang rendah

Bagi mengetahui punca-punca yang dikenal pasti mempunyai darjah atau julat kepentingan sangat tidak mempengaruhi, tidak mempengaruhi, sederhana mempengaruhi mempengaruhi atau sangat mempengaruhi seperti yang dinyatakan dalam metodologi kajian ini, maka pengiraan berikut telah dilakukan.

Julat indeks = \(\text{Purata Skor Tertinggi} - \text{Purata Skor Terendah}\)

\[\text{Bilangan Kategori Skala}\]

\[= 4.47 - 2.14 \]

\[= 0.47\]
Pengiraan indeks akan ditentukan mengikut setiap skala darjah kepentingan seperti berikut:

a) Indeks Sangat Tidak Mempengaruhi:
   Indeks = Julat Indeks + Skor Purata Terendah
   = 0.47 + 2.14
   = 2.61
   Indeks skala Sangat Tidak Mempengaruhi adalah antara 2.14 hingga 2.61.

b) Indeks Tidak Mempengaruhi:
   Indeks = Julat Indeks + Skor Purata Terendah (2.62)
   = 0.47 + 2.62
   = 3.09
   Indeks skala Tidak Mempengaruhi adalah antara 2.62 hingga 3.09.

c) Indeks Sederhana Mempengaruhi
   Indeks = Julat Indeks + Skor Purata Terendah (3.10)
   = 0.47 + 3.10
   = 3.57
   Indeks skala Sederhana Mempengaruhi adalah antara 3.10 hingga 3.57.

d) Indeks Mempengaruhi
   Indeks = Julat Indeks + Skor Purata Terendah (3.58)
   = 0.47 + 3.58
   = 4.05
   Indeks skala Mempengaruhi adalah antara 3.58 hingga 4.05.

e) Indeks Sangat Mempengaruhi
   Indeks = Julat Indeks + Skor Purata Terendah (4.06)
   = 0.47 + 4.06
   = 4.53
   Indeks skala Sangat Mempengaruhi ialah antara 4.06 hingga 4.53.

Berdasarkan pengiraan ini, maka julat indeks kepentingan bagi punca-punca transaksi pindah milik harta tanah di kalangan bumiputera rendah diringkaskan dalam Jadual 2.

<table>
<thead>
<tr>
<th>Skala</th>
<th>Julat indeks</th>
<th>Punca-punca</th>
<th>Min</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sangat mempengaruhi</td>
<td>4.06 – 4.53</td>
<td>1. Sukar memperolehi pinjaman akhir (end financing)</td>
<td>4.47</td>
</tr>
<tr>
<td>Mempengaruhi</td>
<td>3.58 – 4.05</td>
<td>2. Mempunyai komitmen yang tinggi selain yang dinyatakan dalam slip gaji</td>
<td>4.40</td>
</tr>
<tr>
<td>Sederhana mempengaruhi</td>
<td>3.10 – 3.57</td>
<td>3. Pendapatan tidak mencukupi</td>
<td>4.38</td>
</tr>
<tr>
<td>Tidak mempengaruhi</td>
<td>2.62 – 3.09</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sangat tidak mempengaruhi</td>
<td>2.14 – 2.61</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Jadual 2: Julat indeks kepentingan.

Daripada jadual indeks ini, setiap punca-punca yang telah dikenal pasti telah disusun mengikut kepentingan seperti yang ditunjukkan dalam Jadual 3.
Berdasarkan perincian di Jadual 3, jelas menunjukkan punca-punca transaksi pindah milik harta tanah di kalangan bumiputera di Wilayah Persekutuan Kuala Lumpur dan Selangor yang rendah adalah dipengaruhi oleh tujuh punca utama berikut, iaitu:

i. Sukar memperolehi pinjaman akhir;
ii. Mempunyai komitmen yang tinggi selain yang dinyatakan dalam slip gaji;
iii. Pendapatan tidak mencukupi;
iv. Sukar mendapatkan skim pembiayaan dan perumahan kerajaan;
v. Ketidaksanggupan membayar ansuran yang tinggi;
vi. Skim perumahan kerajaan adalah kurang meluas; dan
vii. Wang simpanan yang sedikit.

Terdapat beberapa cadangan yang boleh dilakukan bagi membantu meningkatkan transaksi pindah milik harta tanah di kalangan bumiputera. Kerajaan dan agensi-agensi berkanun mahupun swasta boleh berganding bahu dalam memperluaskan platform sedia ada berkenaan penyebaran maklumat kepada rakyat terutamanya di dalam skim-skim pembiayaan dan perumahan yang meliuk:

| Mempengaruhi | 4. Sukar mendapatkan skim pembiayaan dan perumahan kerajaan
5. Ketidaksanggupan membayar ansuran yang tinggi
6. Skim perumahan kerajaan adalah kurang meluas
7. Wang simpanan yang sedikit | 4.37
6. Skim perumahan kerajaan adalah kurang meluas | 4.35
7. Wang simpanan yang sedikit | 4.22

| Sederhana mempengaruhi | 3.58 – 4.05 | 1. Menyewa lebih mudah
2. Tidak tahu proses membeli dan memiliki harta tanah
3. Deposit yang tinggi
4. Corak perbelanjaan isi rumah
5. Penyediaan dokumen pembiayaan adalah merumitkan
6. Harga rumah yang tinggi
7. Tiada kesedaran pemilikan harta tanah
8. Kos guaman yang tinggi
9. Peratus kelulusan pinjaman adalah rendah dari harga jualan dan memerlukan kos tampungan yang tinggi | 3.78
6. Skim perumahan kerajaan adalah kurang meluas | 3.79
7. Wang simpanan yang sedikit | 3.77
8. Harga rumah yang tinggi | 3.76
9. Peratus kelulusan pinjaman adalah rendah dari harga jualan dan memerlukan kos tampungan yang tinggi | 3.66

| Tidak mempengaruhi | 2.62 – 3.09 | 1. Menyewa lebih menjimatkan | 3.09

| Sangat tidak mempengaruhi | 2.14 – 2.61 | 1. Kos pembiayaan membebankan
2. Tidak merasakan pemilikan kediaman suatu keutamaan | 2.27
2.14
diwujudkan oleh kerajaan. Ini kerana hasil kajian lapangan yang dijalankan, kajian mendapati tidak ramai responden yang mendapat informasi yang tepat berkaitan harta tanah dari pihak yang betul khususnya agensi-agensi kerajaan yang menjalankan pemprosesan permohonan skim perumahan, agensi harta tanah dan ejen hartanah yang berkaitan.

Selain itu, harga hartanah yang tidak terkawal khususnya yang dalam proses pembinaan oleh pemaju perlu dibendung secara bijak oleh kerajaan dengan menguatkuasakan undang-undang bagi mengawal pemaju dalam membina rumah berdasarkan keuntungan semata-mata tanpa mengkaji permintaan pasaran yang jelas tidak disasarkan kepada bumiputera. Secara tidak langsung, spekulasi terhadap harga hartanah yang kian melambung juga dapat diatasi dengan baik.

Akhir sekali, golongan bumiputera turut disarankan agar berusaha untuk meningkatkan taraf sosio ekonomi masing-masing. Ini kerana semakin tinggi tahap sosio ekonomi seseorang individu, semakin besar peluang mereka untuk membeli dan memiliki harta tanah sekaligus meletakkan taraf hidup mereka pada aras yang lebih baik serta mempunyai nilai prestij yang boleh dibanggakan. Sosio ekonomi yang baik juga melambangkan individu tersebut mampu untuk menguruskans kewangan dengan baik dan mempunyai sumber pendapatan yang mencukupi terhadap diri sendiri serta tanggungan isi rumah. Maka, inisiatif seperti melakukan pekerjaan sampingan bagi menambah pendapatan adalah amat digalakkan bagi menampung keperluan dan komitmen bulanan.

**KESIMPULAN**

Perumahan merupakan satu keperluan asas rakyat yang perlu disediakan oleh kerajaan (Besar et al., 2012; AbdulAzeez et al., 2015). Bagi memastikan rakyat khususnya dari golongan bumiputera tidak ketinggalan dalam memiliki rumah, kerajaan telah meletakkan komitmen yang tinggi untuk memastikan program dan skim perumahan negara berjaya mencapai matlamat yang disasarkan seiring dengan kesepatan dan pertumbuhan negara.

Hasil kajian ini telah mengenal pasti pemilikan perumahan adalah bergantung kepada sumber pendapatan dan sumber pembiayaan yang boleh diperolehi. Dalam perkara ini, institusi kewangan dan sektor swasta terutamanya pemaju perumahan mempunyai peranan yang sama penting dengan pihak kerajaan untuk memastikan tahap pemilikan rumah di kalangan Bumiputera dapat ditingkatkan.

**RUJUKAN**


KOMUNIKASI RITUAL DALAM BUDAYA MASYARAKAT KADAYAN DI SARAWAK

RITUAL COMMUNICATION OF KADAYAN COMMUNITY CULTURE IN SARAWAK

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ABSTRAK


Kata kunci: ritual, komunikasi ritual, sistem kepercayaan
PENDAHULUAN

Ritual dilaksanakan oleh sekumpulan masyarakat yang mencipta peraturan dan mengekalkannya dalam sebarang hubungan. Mereka ini adalah orang yang bertanggungjawab dalam mengkategorikan dunia, mencipta peraturan dan mengambil bahagian dalam setiap langkah penting seperti membuat keputusan, menyelesaikan masalah dan pengekalan identiti dalam kumpulan melalui pengenalan dalam konteks budaya (West & Tunner, 2017).

Bell (1992) telah menggunakan istilah ritualization untuk memberikan gambaran tentang ritual yang mengandungi konteks budaya sebagai cara yang paling berkesan dalam perlakuan ritual. Baginya, ungkapan ini dapat membantu untuk menerangkan isu-isu klasik dalam pengkajian ritual tradisional seperti kepercayaan (belief), pengesahan (legitimation) dan kuasa (power). Ia mempermudahkan dalam mengkategorikan setiap perlakuan di dalam ritual yang kadang kala mempunyai unsur yang sama contohnya penerimaan tentang unsur-unsur ghaib yang mempunyai kuasa spiritual.

Selain itu, Rappaport (1999) pula menyatakan bahawa ritual adalah suatu perlakuan yang telah ditetapkan oleh keseluruhan ahli masyarakatnya. Dengan kata lain ritual merupakan salah satu cara berkomunikasi kerana di dalam ritual terdapat perlakuan simbolik dalam situasi-situasi sosial. Sebab itu ritual adalah penyampaian sesuatu makna yang tidak dapat dilahirkan melalui kata-kata. Menyedari di dalam ritual itu terdapatnya cara berkomunikasi maka cetusan daripada keadaan itu Carey (1998) menjelaskan ‘In a ritual definition, communication is linked to term such as sharing, participation, association, fellowship and the possession of a common faith’. Dalam keadaan itu, upacara ritual seharusnya dilihat sebagai salah satu medium komunikasi yang menjelaskan suatu keadaan dengan penghuraian makna yang terhadap simbol ritual itu.


Leach (2000:179-180) menyarankan ritual sebagai instrumen komunikasi dan menjelaskan komunikasi ritual dengan dua sudut pandangan yang berkaitan "melakukan perkara" dan "mengatasi perkara" yang secara langsung berkaitan dengan ruang komunikasi. Ritual adalah bahasa yang di dalamnya terangkan perbuatan yang menjelaskan maksud sebenar berlakunya komunikasi. Pemaknaan bahasa itu diterima melalui pengetahuan dan penerimaan bersama dalam masyarakat pemakainya. Aspek yang paling penting dalam menjelaskan interaksi tersebut adalah berdasarkan hubungan sosial dengan komunikasi berkesan.

Ritual dalam Perspektif Komunikasi

McQuail (2002) menjelaskan komunikasi ritual sebagai komunikasi ekspresif iaitu ia lebih menekankan kepada kepuasan intrinsic yang bergantung kepada emosi dan pengertian ritual tersebut. Dengan kata lain komunikasi ritual ini merupakan kegiatan yang berhubung dengan perayaan (celebratory), menikmati (consummatory) dan menghiasi (decorative). Yang akhirnya sesuatu komunikasi


Komunikasi ritual yang terdapat dalam ritual Makan Tahun masyarakat Kadayan ini ada kalanya berbentuk mistik yang agak sukar difahami oleh masyarakat luar. Contohnya dalam budaya masyarakat Kadayan, Sarawak semasa membuat kelupis, sejenis makanan utama majlis tersebut, hanya golongan lelaki sahaja yang dibenarkan memasaknya. Rasionalnya ialah hanya kaum lelaki sahaja yang dalam keadaan suci kerana mereka tidak sukar untuk menyucikan diri atau mengalami masalah seperti kaum
perempuan. Ia suatu keunikan kenapa kaum lelaki sahaja yang dibenarkan memasak kelulipis dalam majlis ini.

Dalam kalender masyarakat Kadayan, ritual *Makan Tahun* akan diraikan setiap tahun selepas musim menuai. Perolehan ini pada tahun tersebut kemudiannya diraikan untuk seluruh penduduk kampung. Pada masa sekarang, ia bukan sahaja diraikan oleh masyarakat kampung tetapi ia turut melibatkan kawasan kejiranan yang berhampiran sehingga melibatkan masyarakat Kadayan di negara Brunei Darussalam dan masyarakat Kadayan di Sabah. Memandangkan masyarakat Kadayan ini merupakan masyarakat yang berteraskan kepada budaya padi, masa untuk mereka berinteraksi sesama masyarakat adalah agak terhad disebabkan masa mereka lebih tertumpu kepada penanaman padi. Namun dengan adanya ritual *Makan Tahun* ini diraikan ia turut menyelitkan pelbagai upacara seperti majlis kesyukuran dan *Thalilan* untuk mengingati golongan keluarga yang telah meninggal dunia. Untuk menjimatkan masa dan tenaga, mereka telah menggabungkan majlis tersebut kepada ritual *Makan Tahun*.

**Fungsi Komunikasi Ritual dalam Makan Tahun**


mempunyai pengertian yang tersirat. Malah rangkaian perlakuan yang tersirat itu sering diperlakukan di dalam melaksanakan satu-satu komunikasi ritual oleh sebahagian masyarakat. Bentuk-bentuk ritual itulah yang memperlihatkan adanya unsur-unsur simbolik yang merujuk kepada konsep ketuhanan.

Komunikasi ritual dilihat melalui unsur-unsur agama dijadikan sebagai satu pembaharuan yang disebabkan pengaruh peradaban baru. Dengan adanya proses keagamaan ini ia merupakan proses penyucian tradisi seperti yang terdapat dalam kaum Kadayan. Makan Tahun menonjolkan fungsi agama di dalam masyarakat adalah sebagai satu proses untuk melestarikan masyarakat dengan adanya pantang larang yang dipersetujui oleh anggota masyarakatnya. Selain itu, ia dapat memelihara manusia sebagai pemberi nilai yang sempurna kepada manusia sekiranya ajaran agama itu diperhalusi dan diikuti seterusnya akan memberikan kedudukan manusia yang lebih tinggi daripada segala makhluk.

Menurut O’Dea (1966), Durkheim memberikan penjelasan bahawa setiap pengikut yang berpegang kepada agama, mereka akan sentiasa merasakan sesuatu itu indah dan tenang. Bagi mereka yang dapat berinteraksi dengan Tuhan pula akan merasakan diri mereka sentiasa kuat malah ada yang merasakan lebih kuat daripada sebelumnya kerana telah diberi tenaga dalam menghadapi kehidupan ini. Namun begitu, konsep keagamaan ini tidak dapat digambarkan secara konkrit walaupun manusia percaya dengan adanya konsep dan pemahaman beragama itu, dengan perciaya adanya Tuhan.

Komunikasi Ritual Sebagai Simbol Agama

Kata simbol adalah berasal daripada bahasa Yunani iaitu, ‘symbolos’ yang bermaksud tanda atau ciri yang memberitahu segala sesuatu hal kepada seseorang. Atau kebiasaannya dikatakan, simbol adalah seperti tanda, yang mengandung maksud tertentu. Ia dinyatakan bahawa simbol merupakan suatu objek, kejadian, bunyi bicara atau bentuk-bentuk tertulis yang diberi makna oleh manusia. Manusia dapat memberi makna kepada setiap kejadian, atau objek yang berkaitan dengan pemikiran dalam gagasan dan emosi penerima. Untuk menjelaskan pengertian simbol ini maka lebih mudah untuk penerima memahami pengertian simbol terlebih dahulu. Simbol atau lambang ini merupakan suatu hal atau keadaan yang menterjemahkan pemahaman subjek kepada objek atau perlakuan yang dirujuk.


Menurut Chittick (2001), sistem upacara keagamaan merupakan media hubungan manusia dengan Tuhan, dewa-dewa atau mahluk halus yang mendiami alam. Sistem upacara keagamaan ini melambangkan konsep-konsep yang terkandung dalam sistem kepercayaan. Keseluruhan sistem upacara keagamaan ini terdiri daripada pelbagai upacara yang mengandung pelbagai unsur upacara seperti berdoa, bersujud, sajenan, ratib saman dan sebagainya. Selain itu, ia
kadang kala merangkumi interpretasi terhadap kitab suci yang mengarah kepada pemahaman simbolik, contohnya Ibnu Araby dalam interpretasinya terhadap ayat Al-Quran yang melangkau jauh daripada makna literasi teks sebenar. Ini menunjukkan bahawa dalam konsep simbol yang terdapat dalam agama ini memberikan pelbagai pengertian dan pemahaman pengertian terhadap simbol dalam agama ini hanya difahami oleh masyarakat pemakainya sahaja. Namun apabila diteliti secara mendalam konsep pemahaman agama dan simbol ini sangat berkait rapat yang akhirnya memberikan pelbagai pengertian untuk tujuan kebersamaan dan kesejahteraan masyarakatnya.


Ketiga, bentuk-bentuk amalan yang terdapat dalam masyarakat Kadayan ini adalah sebagai suatu bentuk gagasan. Gagasan ini merujuk kepada ruang lingkup kehidupan mereka yang berteraskan kepada budaya padi. Dengan menekankan pelbagai bentuk kepercayaan yang menekankan kepada keketahteraan kepada manusia dan makhluk supernatural ini, mereka dapat memahami sekalian masyarakatnya melalui aturan kehidupan seperti menghormati manusia dan makhluk supernatural, memberikan jamuan dan sebagainya. Ini menunjukkan setiap kelakuan di dalam ruang lingkup masyarakatnya hendaklah difahami oleh masyarakatnya yang akhirnya membentuk gagasan supaya difahami oleh generasi akan datang. Sebab itulah sehingga kini tidak timbul permasalahan sekiranya upacara ritual Makan Tahun diadakan setiap tahun.

Keempat pula sistem budaya di dalam masyarakat Kadayan ini menekankan kepada sistem nilai. Sistem nilai dalam kehidupan mereka ini adalah berlandaskan kepada keketahteraan. Sekiranya keketahteraan ini tidak diterapkan di dalam kehidupan mereka ia sudah pastinya akan menimbulkan pelbagai permasalahan seperti pergaduhan, perbuatan iri hati, dengki, dan sebagainya. Jadi untuk mengelakkan perkara itu terus berlaku di dalam kehidupan mereka, suatu usaha untuk memupuk semangat kesejahteraan perlu dilakukan iaitu dengan mengadakan ritual Makan Tahun.

Secara umumnya simbol keagamaan dalam budaya masyarakat Kadayan ini adalah untuk kesejahteraan dan pelestarian kehidupan masyarakat Kadayan daripada pelbagai permasalahan. Bagi mereka keberadaan manusia di muka bumi ini semestinya terhindar daripada perbuatan hasad dengki, kerakusan,
mengganggu makhluk yang terdapat dalam kosmologi kehidupan. Dengan kata lain segala bentuk kelakuan yang buruk itu dianggap sebagai suatu kotoran yang diakhiri akan menyebabkan masyarakat Kadayan ini akan ditimpakan musibah. Ini disebabkan kehidupan masyarakat Kadayan yang berteraskan kepada budaya padi menyebabkan mereka terlalu akur dengan halangan-halangan seperti diganggu oleh makhluk perosak baik yang dapat dilihat dengan mata kasar atau sebaliknya. Keadaan itu kerana padi adalah sebagai sumber utama pembentukan masyarakatnya. Sekiranya pelbagai masalah tidak dapat diselesaikan ia akan menyebabkan hasil penanaman padi akan berkurangan yang diakhirinya akan menyebabkan mereka menjadi miskin dan hilang punca pendapatan. Jadi untuk menyelesaikan permasalahan itu, simbol keagamaan di dalam budaya Kadayan ini dipegang sebagai aturan kepada kehidupan. Terdapat tiga ciri utama simbol keagamaan yang terdapat dalam komunikasi ritual masyarakat Kadayan Sarawak iaitu simbol keagamaan sebagai amalan, simbol keagamaan sebagai keperluan dan simbol keagamaan sebagai pengabdian.

**PENUTUP**

Komunikasi ritual yang terdapat dalam ritual Makan Tahun bukan sahaja dapat digambarkan melalui perbuatan secara lahiriah tetapi ia banyak mencerminkan kepada tujuan sesuatu perlakuan itu dibuat iaitu sebagai tanda kesyukuran kepada Allah S.W.T. Dengan berpegang kepada agama Islam, kaum Kadayan percaya wujudnya tuhan dan para rasulNya. Melalui orang agama iaitu ustaz, pak haji dan pak imam, mereka adalah sebagai perantara untuk membantu memudahkan tugas untuk menyampaikan maksud majlis tersebut melalui doa dan sebagainya. Kesemua perkara yang berkaitan dengan keagamaan akan diketuai oleh orang-orang agama. Ini disebabkan mereka adalah lebih arif tentang setiap perlakuan tersebut. Selain itu, surah-surah yang terdapat di dalam Al-Quran telah dijadikan sebagai garis panduan pada setiap perbuatan yang bertujuan untuk memberkati segala usaha mereka selama beberapa hari.

Walaupun di dalam pelaksanaan ritual ini terdapat pelbagai adunan iaitu antara unsur-unsur animisme dan keagamaan, ia sebenarnya adalah untuk mewujudkan kebersamaan yang selama ini telah terlerai disebabkan bebanan tugas sehari dan krisis-krisis yang terdapat di dalam kaum Kadayan terutamanya yang berkaitan dengan budaya padi. Kepercayaan-kepercayaan yang terdapat di dalam ritual itu dijadikan sebagai amalan supaya mewujudkan satu suasana yang baharu iaitu konsep kebersamaan.

**RUJUKAN**


AN EMPIRICAL STUDY ON THE CURRICULA OF THE EXISTING ENGLISH LANGUAGE COURSES OF THE MAF OFFICERS

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ABSTRACT

The Malaysian Armed Forces (MAF), comprising the Army, the Navy and the Air Force, are entrusted with the responsibility of national security, and are also expected to project a positive image of Malaysia in the international arena as it (the MAF) engages in peace-keeping and relief operations with joint forces from various other countries. The MAF is constantly engaging in efforts to upgrade itself in all aspects, especially those related to equipping itself with the necessary knowledge and expertise required to meet the demand for better services to the country and the people. The paper looks at the existing curricula of the English courses versus the actual needs of the MAF officers using Krashen's Theory of Second Language Acquisition. The relevant data were gathered via document study and class participation. The findings of this study are to prove that the MAF officers significantly need to improve the pedagogic decision-making process by providing the curriculum designers with the information they need to make informed decisions.

Keywords: Career Development, Globalisation, Language Needs, Malaysian Armed Forces, Second Language Acquisition

INTRODUCTION

Every institution and organization in the world has been impacted by globalization, which is accompanied by several phenomena, such as increased competition and incessant efforts to increase the effectiveness and efficiency of products and services. This in return has created a number of forces which are labeled as the K-factors (where K stands for knowledge-based), and includes other phenomena such as the K-Revolution, the K-Economy, and the subject of this study, the K-Force. Since these forces are dependent on effective communication and demands the use of a common language, English, the undisputed lingua franca of international communication for business and technology, has fitted comfortably into this role. The K-Force stands for the creation of a knowledge-enabled Armed Force, where its soldiers and officers have relevant knowledge and ICT skills, and are receptive to technological and global changes (ADFJ: 9). Like the RMA, in order for them to be so enabled, they should have a good command of the English language. In order to achieve the tenets of the K-Force, the MAF needs to have the right kind of labor in place. Soldiers have to be equipped with the right skills and training.
The Malaysian Armed Forces (MAF), comprising the Army, the Royal Malaysian Navy (RMN) and the Royal Malaysian Air Force (RMAF), are no exception to this trend, and are thus constantly engaging in efforts to upgrade themselves in all aspects, especially those related to equipping themselves with the necessary knowledge and expertise required to meet the demand for better services to the country and the people.

Two local Malaysian military institutions where officers attend a one-year course are the Malaysian Armed Forces Defence College (MAFDC, also called the Defence College), and the Malaysian Armed Forces Staff College (MAFSC, also called the Staff College), The courses that the MAF officers attend are conducted in English, regardless of whether these are held here or abroad. It is, thus, essential that the course participants have a good command of the English language.

Another reason for giving importance their mastery of the English language is that this language is very important when joint operations are carried out during the United Nations (UN) peacekeeping activities and during joint military exercises between and among countries. One very important aspect that needs to be borne in mind is that the Armed Forces have their own language register: the structures and lexis of this register (for example, wardroom, RV, tarmac and bombardier) have special meanings that are used and understood only by military personnel. Thus the type of English that these personnel are required to master falls somewhere along the EGP-ESP continuum, and in order to help them learn it, it is necessary that a needs analysis be carried out to identify their lacks, needs and wants vis-à-vis the English language.

It is the purpose of this study, therefore, to investigate if the objectives and curricula of the existing English Language courses are consistent with the real needs of the MAF officers.

**LITERATURE REVIEW**

**Language Acquisition, Language Learning and Language Teaching**

Language acquisition is one of the central topics in cognitive science: practically every theory of cognition has tried to explain it. Probably no other topic has aroused such controversy. Possessing a language is a quintessentially human trait. Language is the main vehicle by which we know about other people’s thoughts, and the two (language and thought) must be intimately related. Every time we speak we are revealing something about language, so the facts of language structure are easy to come by. Research to date hint at a system of extraordinary complexity. Nonetheless, learning a first language is something every child does successfully in a matter of a few years, and without the need for formal lessons. With language so close to the core of what it means to be human, it is not surprising that children’s acquisition of language has received so much attention.

Language acquisition is not only inherently interesting; studying it is one way to look for concrete answers to questions that permeate cognitive science. Some aspects of SLA are similar to first language acquisition; the learner has already acquired learning techniques and can reflect on how to learn best. However, learning languages depends on the personality, age, intelligence and active learning strategies of the learner. There is also a difference between language acquisition and language learning.
The expression ‘language learning’ includes two clearly distinct, though rarely understood, concepts (Krashen, 1985). One involves receiving information about the language, transforming it into knowledge through intellectual effort and storing it through memorisation. The other involves developing the skill of interacting with foreigners to understand them and speak their language. The first concept is called ‘language learning’ while the other is referred to as ‘language acquisition.’ These are separate ideas and it will be shown that neither is the consequence of the other.

Language acquisition refers to the process of natural assimilation involving intuition and subconscious learning, which is the product of real interactions between people where the learner is an active participant (Krashen, 1985). It is similar to the way children learn their native tongue, a process that produces functional skills in the spoken language without theoretical knowledge. It develops familiarity with the phonetic characteristics of the language as well as its structure and vocabulary, and is responsible for oral understanding, the capability for creative communication and for the identification of cultural values.

The concept of language learning is linked to the traditional approach to the study of languages and is till today generally practiced in high schools worldwide (Ellis, 2002). Attention is focused on the language in its written form and the objective is for the student to understand the structure and rules of the language through the application of intellect and logical deductive reasoning. The form is of greater importance than communication. Teaching and learning are technical and governed by a formal instructional plan with a predetermined syllabus. One studies the theory in the absence of the practical.

In language acquisition, the primary goal is interaction between people, in which one functions as a facilitator and through which the other (the learner) selects his own route, building his skill in a direction that interests him personally or professionally (Ellis, 2002). Instead of a syllabus, language acquisition programs offer human interaction. Here, the presence of genuine representatives of the language and culture that one hopes to assimilate is fundamental. Native instructors, therefore, have a clear advantage in a communicative approach, inspired by the concept of language acquisition (Ellis, 2002).

**METHODOLOGY**

This study briefly describes the role of the English language as well as its importance to the MAF officers. To get a good sample of respondents from this category (officers), two MAF institutions of higher learning were chosen, namely the Malaysian Armed Forces Defence College (MAFDC) and the Malaysian Armed Forces Staff College (MAFSC), also called the Defence College and Staff College, respectively. The officers were from all the three services, that is, the Army, the Royal Malaysian Navy (RMN) and the Royal Malaysian Air Force (RMAF). The study also looks into the communicative skills and sub-skills needed by these officers to fulfill the requirements of both the Colleges.

As stated by Cohen & Manion (2000), there is no single blueprint for planning research; research design is governed by the notion of ‘fitness for purpose’. Therefore, the purpose of the research determines the methodology and the design of the research. Most of the information necessary for establishing the
English language needs of the MAFSC and MAFDC officers was derived from the following four sources, namely:

a) the student officers of the MAFSC and MAFDC
b) the staff of the MAFSC and MAFDC
c) the lecturers of UM and UKM

The study is both qualitative and quantitative in nature as the MAF is a unique organisation and has many characteristics that are different from other organisations in the civilian world. Thus, by incorporating ethnographic elements into a quantitative needs analysis, it was hoped that the study would be able to capture more aspects that were relevant to the English language needs of MAF officers.

The data was obtained via four methods, namely:
- Interviews (students, lecturers and planners of the policy and curriculum)
- Participant observation (the researcher)
- Document study (course prospectus, handouts, assignments, correspondence)

The sample consisted of 150 officers who were students at the two MAF Institutions, namely the MAFDC and the MAFSC. A pilot study was carried out using students and some lecturers. Semi structured interviews were used to elicit views from students as to how they cope with the course and everyday work situations in relation to their use of the English Language.

The mainstay of data collection in ethnographic research is observations conducted by the participant-observer. The basic form of data obtained via this tool is field notes. A participant-observer may be from one of the three following categories (Wiersma, 2000):

a) active participant – as a student in class
b) privileged observer – audit certain aspects of the course
c) limited observer – just observation

As for the content analysis of the documents, the researcher studied, thoroughly, the overall curriculum of the course and the pamphlets given to the students. The researcher examined the documents, course notes, handouts and journals to get insights into the level of English used at the Colleges. The researcher also perused through the written assignments of the students to assess the standard of English used in assignments, operational orders and report writing. Analysis in ethnographic research consists of synthesizing the information from observations, interviews and other data sources. It relies heavily on description; even when statistics are used, they tend to be descriptive rather than inferential.

**FINDINGS**

From the interviews, all the three services, that is, the Army, the RMN and the RMAF, concurred that the lectures, tutorials and writing assignments for the Staff and Defence College courses were basically conducted in English. For KESBAN Studies (Keselamatan dan Pembangunan) at the Staff College, 5% of the course was conducted in BM, especially for Syndicate Discussion and Practical Work because it involved dealing with the local Malaysian population who were more
conversant in BM. Among the activities where students had the greatest difficulty in relation to the English language were:

a) Lectures by foreigners
b) Writing academic research papers
c) Reading and discussing non-military topics

The data from the interviews is supported by Salim’s (2010) findings that his subjects at IPDA also faced great difficulty in carrying out listening and writing exercises. The students in this study, however, had fewer problems understanding military subjects, as they had been exposed to the English language used in these subjects from Cadet-training days.

Table 1 demonstrates the results of the respondents’ opinions regarding the usefulness of including scanning in the English language courses. According to the table, only 2.2% (n=3) of the respondents believed that the skill would not be very useful for the English language course. One third of them, that is, 33.3% (n=46) thought it would be fairly useful, whereas the majority of them, that is, 45.7% (n=63) supposed it would be useful. 18.1% (n=25) believed scanning would be very useful for the English language course.

<table>
<thead>
<tr>
<th>Perception</th>
<th>N</th>
<th>Percent</th>
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<tbody>
<tr>
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<tr>
<td>Fairly useful</td>
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<tr>
<td>Useful</td>
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<tr>
<td>Very useful</td>
<td>25</td>
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<td>Total</td>
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</table>

Table 1: Usefulness of the Scanning Skill

Table 2 demonstrates the results of the respondents’ opinions regarding the usefulness of including skimming in the English language course. As shown in the table, only 2.2% (n=3) of the respondents believed that the skill would not be very useful for the English language course. Almost a third of them, that is 31.9% (n=44), considered it would be fairly useful, whereas the majority of them, that is 47.1% (n=65), supposed it would be useful. Once again, as in the previous table, 18.1% (n=25) believed skimming would be very useful for the English language course.

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Table 2: Usefulness of the Skimming Skill
Table 3 presents the results of the respondents’ opinions regarding the usefulness of including text organization in the English language course. The table shows that only 2.2% (n=3) of the respondents believed that the skill would not be very useful for the English language courses. One-fourth of the respondents, that is 25.4% (n=35), considered it would be fairly useful, whereas the majority of them (52.2% or 72) supposed it would be useful. Almost one-fifth of the respondents (19.6% or 27) believed text organization would be very useful for the English language course.

<table>
<thead>
<tr>
<th>Perception</th>
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<tr>
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</table>

Table 3: Usefulness of Text Organization

Table 4 presents the results of the respondents’ opinions regarding the usefulness of including reading and writing in the English language courses. According to the table, only 0.7% (n=1) of the respondents believed that the skills would not be very useful for the English language course, and 13.8% (n=19) considered it would be fairly useful. Again most of respondents, that is 44.2% (n=61), supposed it would be useful, and another 40.6% (n=56) believed reading and writing would be very useful for the English language course.

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<tr>
<th>Perception</th>
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Table 4: Usefulness of Reading and Writing

Table 5 demonstrates the outcome of the respondents’ opinions regarding the usefulness of including interpreting argumentative texts in the English language courses. According to the table, once again 2.2% (n=3) of the respondents believed that including this skill would not be very useful for the English language courses. More than a quarter of them, that is, 28.3% (n=39) of the respondents considered it would be fairly useful. Again, most of respondents, that is 40.6% (n=56) supposed it would be useful, and the remaining 29% (n=40) believed interpreting argumentative texts would be very useful for the English language courses.

Table 5: Usefulness of Interpreting Argumentative Texts
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<tr>
<td>Very useful</td>
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<td>29.0</td>
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Table 6: Usefulness of Oral Presentations

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<td>Useful</td>
<td>57</td>
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<td>Very useful</td>
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<tr>
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Table 7: Vocabulary Acquisition Exercises

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<tr>
<td>Useful</td>
<td>49</td>
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<td>Very useful</td>
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Table 8: Usefulness of Grammar in English Language Courses

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<tr>
<th>Perception</th>
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<td>Total</td>
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Table 6 demonstrates the outcome of the respondents’ opinions regarding the usefulness of including oral presentations in the English language courses. According to the table, only 1.4% (n=2) of the respondents believed that including this skill would not be very useful for the English language courses. 15.2% (n=21) of the respondents considered it would be fairly useful. About an equal number, that is 41.3% (n=57) and 42% (n=58), supposed it would be useful and very useful, respectively.

Table 7 presents the outcome of the respondents’ opinions regarding the usefulness of including vocabulary acquisition exercises in the English language courses. Most of the respondents, that is 42.8% (n=59), thought the exercises would be very useful. More than a third (35.5% or 49) felt it would be useful while 19.6% (n=27) considered it would be fairly useful. Only 2.2% (n=3) of the respondents believed that including vocabulary exercises would not be very useful for the English language courses.

Table 8 shows the outcome of the respondents’ opinions regarding the usefulness of including grammar in the English language courses. The majority of them, that is 45.7% (n=63) were of the opinion that including grammar would be very useful for the courses, while about a third, that is 31.9% (n=44), supposed it would be useful. 19.6% (n=27) of the respondents considered it would be fairly useful.
**Useful.** Only a few, that is, 9 (2.9%) of them believed that including grammar would not be **very useful** for the English language courses.

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<tr>
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<td><strong>Total</strong></td>
<td>138</td>
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</table>

Table 8: Usefulness of Grammar

**CONCLUSION**

From the feedback received from the officers, it is evident that the MAF officers need all the four skills of reading, writing, listening and speaking for their course and for communication purposes as about 70% answered that these skills were useful for their daily duties and career enhancement. Furthermore, the officers expressed that they had more problems with academic literature as compared to military literature. Overall, they agreed that the course curriculum of the Colleges did cater for their needs as military officers but what they lacked was Cognitive Academic Language Proficiency (CALP).

**REFERENCES**

London: Routledge
KESEDAKRAN DAN PERSEPSI PELAJAR TERHADAP PENDIDIKAN DAN PEMBANGUNAN MODAL INSAN DI SARAWAK

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ABSTRAK

Kajian berkaitan kesedaran dan persepsi pelajar ‘Orang Ulu’ Sarawak luar bandar terhadap pendidikan dan pembangunan modal insan ini timbul disebabkan saranan Kementerian Pengajian Tinggi terhadap Kemahiran Insaniah (KI), kesukaran mendapatkan tenaga kerja yang memenuhi piawaian dan keperluan majikan di sektor awam atau swasta. Majoriti pelajar di Sarawak tinggal di kawasan pedalaman, pinggir bandar dan luar bandar yang sukar dihubungi jalan raya, menggunakan laluan kem balak, menggunakan pengangkutan air, impak sosioekonomi menambahkan lagi isu ekonomi, miskin tegar, perbelanjaan harian terhad, kemudahan sekolah luar bandar yang tidak terkini atau tidak menepati keperluan pelajar semasa, kekurangan tenaga pengajar terlatih atau berpengalaman di pedalaman Sarawak. Ini bermakna golongan pelajar ini tidak berupaya mengarap pencapaian yang baik berbanding pelajar yang tinggal di kota atau bandar. Justeru kajian ini cuba mengkaji kesedaran, persepsi, cita-cita dan sikap pelajar luar bandar, bahagian Limbang Sarawak, mengkaji persepsi, kesedaran dan sikap pelajar ke arah pembangunan modal insan, termasuklah kesedaran terhadap agensi-agenti yang terlibat dalam pembangunan modal insan. Pengkaji menggunakan kaedah Penyelidikan Perpustakaan dan Penyelidikan Lapangan melibatkan sampel seramai 200-300 responden bagi setiap daerah atau bahagian meliputi pelajar sekolah menengah luar bandar Limbang, menggunakan kaedah Analisa Statistik diskriptif dan SPSS Versi 18.0. Objektif kajian adalah mengkaji latar belakang sosioekonomi pelajar kawasan luar bandar, pedalaman dan pinggir bandar, mencari matlamat sebenar yang ingin dicapai dalam kehidupan pelajar, pembangunan sumber modal insan dalam kalangan pelajar ‘Orang Ulu’ di Sarawak’. Kajian ini amat penting bagi mencari alternatif terbaik dan menarik minat golongan pelajar ‘Orang Ulu’ sebagai modal insan yang menepati piawai majikan dan kerajaan. Kajian ini juga, sudah tentu akan memberi impak yang baik kepada pertubuhan-pertubuhan kerajaan dan badan-badan NGO untuk memperolehi pekerja yang berkualiti dan menepati pasaran kerja semasa.

Kata kunci: Kesedaran, Persepsi, Pelajar ‘Orang Ulu’, Pembangunan, Modal Insan
ABSTRACT

Research on the awareness and perception of rural Orang Ulu students in Sarawak towards the development of human capital sources has arisen due to the recommendation of the Ministry of Higher Education towards the Soft Skills (KI), the difficulty of obtaining a workforce that meets the standards and requirements of employers in the public or private sector. The majority of students in Sarawak live in rural, rural and rural areas that are difficult to reach roads, using logging routes, using water transport, socioeconomic impacts, increasing economic issues, hardcore poor, limited daily spending, non-latest rural school facilities or does not meet current student needs, lack of trained or experienced instructors in the interior of Sarawak. This means that these students are not able to expect good achievement compared to students living in cities or cities. Hence, this study attempts to examine the awareness, perception, ideals and attitudes of Sarawak bumiputra students. The study focuses on rural secondary schools, the Sarawak Limbang Division, studying the perceptions, awareness and attitude of students towards human capital development, including awareness of agencies involved in human capital development. Researchers using Library Research and Field Research methods involve a sample of 200-300 respondents for each district or division covering Limbang rural secondary students, using descriptive Statistical Analysis method and SPSS Version 18.0. The objective of the study is to study the socioeconomic background of students in the rural, rural and suburban areas, to find the real goal to be achieved in student life, the development of human capital resources among Orang Ulu students in Sarawak. This study is very important to find the best alternative and to attract the 'Orang Ulu' students as human capital that meets the standards of employers and the government. This study, of course, will have a good impact on government organizations and NGOs to acquire quality workers and to keep up with the current job market.

Keywords: Awareness, Perception, Student 'Orang Ulu', Development, Human Capital.
THE LEARNING ASSISTANCE IN PRIMARY SCHOOL SCIENCE FLIPPED CLASSROOM IMPLEMENTATION: A LEARNERS’ PERSPECTIVES

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mohdfadzlywasriep@gmail.com

ABSTRACT

A flipped classroom approach, which is a synonym to the inverted learning, could promote a meaningful learning experience among learners. The initiated learners’ rich learning experience while they learn outside the classroom is essential as learning inside the classroom. The limited literature regarding flipped classroom implementation, especially in Malaysian primary school had led to this study. This study will be focusing on three primary school science-learning activities and 15 learners’ perspectives on assistance using the flipped classroom approach. The cross-case findings indicate four assistances through a series of participant observation and open group interviews. Based on the learners’ perspectives, they agreed that learning science via flipped classroom is enjoyable and engaging in terms of learning materials, teacher's guidance, family member's guidance, and peers’ interaction. Plenty of sources of learning materials were observed to assist the learning. The teacher and family member play the role of a facilitator to give learning guidance and moral support, whereas learning enrichment occurred while learners do collaborative activities with peers. Although the flipped classroom does not widely practice in primary school education, further study is vital for a scholar contribution. This finding also highlights some insights to share with the primary educators.

Key terms: Flipped Classroom, Primary school education, Primary science learning.

INTRODUCTION

The Constructivist Theory of Learning

The constructivism explains about learners’ process of knowledge acquisition. The origin of this theory is from the psychologist and educators such as Jerome Bruner, Lev Vygotsky, and Jean Piaget. These scholars believe in two different aspects of constructivism, which are the cognitive constructivism and social constructivism (Liu, 2010). In the 21st Century Learning, the role of teachers is vital in order to facilitate the novice learner in creating meaning from their experiences. This role will guide and scaffold the learners’ learning processes, especially from the elementary level, to truly becoming an expert (Krahenbuhl, 2016). Additionally, the role also includes approaches such as discovery learning, inquiry learning and problem-based learning.

The digital technologies in this seamless current education, provide convenience for the learners to collect data from various resources, share ideas and...
to have a good discussion among peers during the knowledge construction phase (Kong & Song, 2013). However, there are challenges to be faced by the educators so that the teaching and learning session could be conducted based on the constructivist perspectives. For example, two significant challenges that the teachers are facing are the teacher’s inadequate prior skills applying the innovative technological-based educational aids and the reluctant behaviour among the teachers to accept a new way of teaching (Kong & Song, 2013).

Sociocultural learning theory

Based on the Vygotskian theory of sociocultural learning, learners have the responsibility to learn by themselves autonomously (Panhwar, Ansari, & Ansari, 2016). This autonomous learning happens from two learning settings, which are inter-psychological and the intra-psychological. From these learning settings, learners will initially gain knowledge from other individuals and society, and then strengthening their learning activity from the process of reapplying it to new contexts.

Both the Vygotskian sociocultural and the Feuerstein’s theory of mediated learning experience (MLE), possess the similarities of emphasising the importance of the role played by the teachers, parents, peers, and the community. This learning community is to ensure that children’s interaction with the learning environment could initiate learning (Kozulin, 2002).

The sociocultural theory is different from cognitive theory in terms of the process of how knowledge is developed. Cognitive theory focuses on the knowledge formation from inside the learner, whereas sociocultural theory emphasises on the knowledge formation from outside or social-mediated activities (Turuk, 2008). In the interdependence of social and individual knowledge construction process, the culture and language are the central aspects of the Vygotskian framework (John-Steiner & Mahn, 1996). Vygotsky’s principle is that the educational process is the primary source of cognitive and learning skills development (Kozulin, 2004).

Inquiry learning

In general, an inquiry is what the scientific research study about the natural world based on their explanation through evidence (Martin-Hansen, 2002). In the students’ inquiry context, the student will do the activity of proposing questions and guide them to have the relevant answers (Ismail, Alias, & Albakri, 2006). However, this does not mean that the teacher should only give many questions to solve by doing hands-on activities. The teachers act as a bridge, following steps in the Five Essential Features of Classroom Inquiry to assist the students’ inquiry learning process (Lee & Shea, 2016).

There are many benefits from the application of inquiry-based learning. From other literature, the inquiry-learning approach had a positive influence on the development of the primary students’ cognitive, psychomotor and affective (Salih & Nallapen, 2015). Inquiry-based learning activities also help to develop students with higher-order thinking skill (Arase, Kamarudin, & Hassan, 2016).

Inquiry learning activities may include five activities (Rutten et al., 2015). They are the orienting and asking questions, hypothesis generation and design, planning and investigation, analysis and interpretation, conclusion and evaluation. Three instructional settings to do these activities are whole class, small groups, and
individually. Some of the examples of inquiry project that are do-able in the classroom are research paper, MS PowerPoint, Prezi, website, poetry or song, and poster or scrapbook which can be a presentation based project (Byker et al., 2017).

**Scaffolding**

Scaffolding refers to how adults or more advanced peers provide support for children in their learning (Bruner, 1957 in Zurek & Torquati, 2014). Scaffolding is assisting a student on an as-needed basis, fading the assistance as the competence of the student increases (Koole & Elbers, 2014). In language learning, scaffolding is frequently used (Clark & Graves, 2005). However, the other subjects, such as experiment-based design activity via related computer application, are also used the scaffolding (Morgan & Brooks, 2012).

Scaffolding through problem-solving helps learners to learn by applying high thinking order skills (HOTS) (Gagne, Wager, Golas, Keller, & Russell, 2005). For example, the student’s achievement in a problem-solving activity has the potential for measurement, which can be extended to reflect student cognition, interaction, and practice situated in complex class dynamics. Findings show that scaffolding in materials created more instances of students engaging in scientific reasoning (Enfield, Smith, & Grueber, 2008). Also, student’s critical thinking has a positive impact via a technology enhance scaffolding strategy (Shen, 2010). The technology-enhanced scaffolds are sufficient to promote scientific inquiry in problem-solving activity through well-defined project goals, proper support, peer and teacher evaluations, and exemplars of knowledge delivery. Apart from that, a particular area of documentation is still needed such as when, how, and under what conditions are the peer, teacher, and this technology-enhanced scaffolds designed to challenge whether the inexperienced assumptions is practical or not (Kim & Hannafin, 2011).

**Flipped classroom approach**

The flipped classroom is an educational approach whereby the learning process takes place outside the school hour. Some of the activities involved in the flipped classroom are video lectures and problem-solving practices as homework, and active group-based problem-solving activities in the classroom (Lowell Bishop & Verleger, 2013). The student will also learn some basic or conceptual content knowledge (Milman, 2014). Most of the flipped learning activity involves integrating of the online learning such as getting access to recorded lectures, instructional videos and other interactive teaching and learning materials from the Khan Academy, Coursera, TED talk, YouTube (Arnold-Garza, 2014) and other online resources such as Edmodo, Google Apps, Dropbox, Educreation, GlogsterEdu Screencast, Socrative, Teaching Channel, Twitter (Ahmed, 2016).

**METHODOLOGY**

The objective of the study is to explore the learners’ assistance based on their experience learning primary school science via the flipped classroom approach. Fifteen learners have participated in this study as the informant. The informants were from three schools in Sabah. This selection of informant process was according to who will provide the data relevant to this research (Creswell, 2012).
The data collection method used the interview and field notes. Two main questions guided the interview and observation session regarding learning assistance. The questions are as follow:

1. What is the learners’ experience of online teaching and learning?
2. What is the learner’s experience in flipped classroom-based learning?

Each school was involved in the pre and post-interview and observation sessions. These qualitative processes consist of five sessions, starting with giving greeting and introduction at the first meeting. The first meeting is essential and beneficial to ascertain rapport and to acquire the participant’s consent from the informants. The process was followed by the pre-interview, learning observation and the post-interview. The pre-interview is to get the general findings based on the initial interview. This session is also to get the overall picture of the learners’ perception regarding what assist their learning. Next is the learning observation to observe the highlighted issues based on the pre-interview using the field notes. After that, a post-interview session is conducted as a follow-up interview to confirm and rectify any unclear statement, and also to ask any additional related questions. After completing the interview transcripts, the researcher conducted a closure meeting to reconfirm, rectify the transcripts, and to thank all informants for the participation.

Three places and a group of informants involved in this research are to collect the data using three methods to ensure its confirmability (Klopper, 2008). For transferability sets of data (Andrew, 2004), all teachers in the selected schools were that who have more than 10 ten years teaching primary science. This criterion was taken into account, assuming that their teaching experience is good enough not to be labelled as a novice teacher. The informants will also involve in review and validation of their response in the researcher’s writing for the credibility of findings (Birt, Scott, Cavers, Campbell, & Walter, 2016). This member checking procedure will allow them to check and confirm the accuracy of the data collected during the data collection sessions. The informant could give a new interpretation and provide alternative language (Birt et al., 2016).

**FINDINGS**

The first theme is on the learners’ perception of the learning materials. The learning material is one of the basic needs, which led to the learners’ assistance. The learners need to refer to some relevant source of information to acquire knowledge. The following excerpt and field notes describe the materials equip at school and home:

“Teacher told us to search for information at home”, “All the materials for the experiment is already prepared by our teacher”, “from Google, I look at the pictures”, “…learning from the YouTube, I can learn from watching the video”, “we use a notebook to write the hypothesis”, “Teacher gave question to search on Internet and discuss on the next class”, “she has prepared plenty of materials for us”, “we reuse things from our house” They felt that the learning material is sufficient for the learning activities. For project-based learning, the learners brought some reusable materials from home.

The learners can refer to either the printed or non-printed materials that are natural to access at home. Some learners prefer reading the information on books, and
some can easily search the relevant information on the Internet. The learners also find that the learning materials are easy to access and to ready for the in-class activity. The teacher also guides some instructed activities, message-based learning with the related internet links, needs an active collaborative and informational transfer, and the use of quiz and discussion in the classroom as in (Rozhan M. Idrus, 2013).

The second theme is about the teacher’s guidance. Teacher’s guidance through instruction and monitoring help the learners to benefits any learning materials. The assistance from the teacher includes before the flipped classroom session and while the flipped classroom session. Before a flipped classroom session, a clear and straightforward instruction promotes understanding of the learning activity needs. The teachers also facilitate the learning session as in the following excerpts and field notes:

"Yes, we can understand her... it’s easy”, "Teacher Alice explained first..." "She teaches us to learn the science topic via making hypothesis", "Teacher Lily used the video she that she downloaded to explain", "there are many tools at our science room", "at home we search on YouTube... Google Chrome too", "teacher teaches us how to present at class‖ A short and brief instruction would become much appreciated since few of the primary school learners would not pay extra attention to a wordy one. Some triggering questions were used to stimulate the learners’ inquiry toward the related topics.

The learners thought that the teacher assists their learning activities in specific ways. Based on the learners’ experience, they could fully understand the lesson or activities with the help of the teacher’s explanations. Here, the teaching and learning phase of eliciting the idea, and reconstructing the information is crucial. The 5E teaching model is related to these phases (Bybee, 2014). The teacher seemed successful to tackle these two phases so that they achieved the learning objectives.

The third theme is regarding the assistance of the learners’ family members. The family members include the parents and siblings. Parents and older siblings are the primary sources of reference instead of the information from the Internet. Family members’ support is essential to ensure a positive learning experience outside the school. The help from the family members was happening before the flipped classroom session, as stated in the following excerpts and field notes:

"I always have the permission to use the hand-phone from my mom”, "my mom let me use phone if it is to search for information”, "I ask my parents first, after that I asked my sister", "I refer to the book, and if I still didn't get it then I ask my mom or dad...”, "After school, I always ask help from my parents" During the group discussion, Lisa shows to his friend, the information he gets with the help of his mom at home. Dave took his notebook to show me the part that he completed with his parent's help.

For primary school learners, using a phone with Internet connectivity would need permission from their parents. Learners find that asking the incomprehensive homework to the family members is very convenient. It is common for primary learners to rely on their parents in terms of studying at home (Kukk, Rajalaane, Rei, & Piht, 2015). A positive learning environment also motivated the learners to have a free will and to become responsible for any assigned learning task given by the teacher. As in the sociocultural cognitive theory, the learning environment could
influence, thus accelerate knowledge development through communication and interaction among the environment's participant (Topçu & Myftiu, 2015).

The fourth assistance that helps the learners learn in a flipped classroom is from the peers' interaction. Besides the family members, the learners’ peer also plays an essential role in keeping up the learners’ motivation toward the learning activity. Peers could become a learning supporter that facilitates friends to comprehend and engage with the learning content. During the flipped classroom activities, the learning interactions occur before and while the flipped classroom session.

“...in that way, we can discuss with friends”, “we use Whatsapp, WeChat to ask friend at home”, “we divided the task and brought it home”, “tomorrow, at class we share what we have read”, “we help to explain to the others if needed”, “I prefer to do work in a group. I don’t like an individual one”, “We do together to finish it” the learner enjoys the group activity. They seemed to have a free discussion while completing their group works. Most learners referred to the group leaders to ask about the group activity, and a few directly ask the teacher.

The learners prefer group activity compared to individual work since they could accomplish the learning task at a faster pace. The time of interaction between teacher and student had increased because the students already have prior knowledge at home. They have prepared their lesson before learning in the class (Hussin, 2016). The learners agree that they could build a more profound understanding via sharing different information during the simultaneous discussion amongst peers.

DISCUSSION

Learning material is considered as one of the components that could influence the learning activity. Learning material is for the learners to refer or access to information. Without a learning material provided by the teacher, a flipped classroom will eventually give difficulties to the learners. Besides, creativity is also a key. A teacher should be creative to utilize the teaching and learning resources. A teacher also could adapt and adopt any related teaching and learning resources for active learning activities. The implementation of flipped classroom needs time including making the resources and planning the activities, and lack of facilities is not a reason for a flipped classroom failure (Osman, Jamaludin, & Mokhtar, 2014).

Guidance form a more experience member is crucial to assist in knowledge development. Primary school learners need full guidance in making meaning from their learning. This need is because, the flipped classroom approach implementation on the primary school level not similar to the higher education level whereby the tertiary education students have the freedom to collect information ambiguously (Ng Kee Chuan, 2014). The information-searching task for primary school learners should be brief and specific. The learners should have systematic guidance so that they could comprehend the essential learning content on the initial phase of learning a science topic and continuously developing the learning conceptual. It is because, based on the 5E of the teaching model (Bybee, 2014), every child has their schemata. The schemata would develop through a systematic phase of
introducing and reconstructing the learners’ ideas through the eliciting, exploration, explanation, elaboration, and evaluation phases.

Students with a self-regulated skill may be able to have the intrinsic motivation to manage their learning to achieve the learning objective (Manukaram, Abdullah, & Hasan, 2014). Likewise, the learners in this study have interest and positive learning engagement toward the related learning activities. They have shown some reasonable effort and initiatives to succeed in the learning activities. The learners are well prepared with the learning content and materials, allowing them to communicate and share the learning information among peers simultaneously. Therefore, active group activities such as jigsaw cooperative learning method can be conducted to manifest the students’ motivation towards science (Yin, Tek, & Salleh, 2016).

Three-ways interactions are crucial in the flipped classroom learning activity. The three-ways interactions are between the teacher and learner, learner and learner, and learner and family. The interaction’s triangle is not just assisting the learners’ learning but also act to motivate the learners. As such, a positive support system could catalyst the learning activities to be more effective in terms of the knowledge acquisition process and promoting a meaningful learning experience. Thus, family factors also should play their roles to nurture their child to become a self-regulated learner (Manukaram, Abdullah, & Hasan, 2013). Besides, the learners also learn through social interaction as in the sociocultural theory. This theory emphasised the importance of the role played by the teachers, parents, peers, and the community in a learning environment. This matter ensures that the children’s interaction could initiate the learning to the learning environment (Kozulin, 2002).

Although the use of ICT in a flipped classroom seemed frequently highlighted in the previous literature, this study indicates that ICT is not the main focus in a flipped-classroom approach. In other words, ICT is not compulsory for a flipped classroom to take place. One of the information media for the knowledge acquisition process is through ICT. It is not the ICT, which guarantee the learning activity, but it is how the learner gets used of the information they earned from the various sources into the learning activities. In terms of the learning process, as stated in the result, the factors that assist the learners were the learning materials, teacher’s guidance, family members’ support, and peer interaction.

**CONCLUSION**

Based on the findings, the learning materials, teacher’s guidance, family member’s guidance, and peers’ interaction had assisted the learners’ learning via the flipped classroom approach. As observed in this study, plenty of sources of learning materials assist the learning. The teacher and family member play the role of a facilitator to give learning guidance and moral support, whereas learning enrichment occurred while learners do collaborative activities with peers. Above all, the learners’ activity is crucial. A teacher needs creativity to handle all the related activities, and to implement the primary school science flipped classroom in the teaching and learning process. Educators should embed the flipped classroom potential with 21st-century learning to initiate autonomous and meaningful learning
continuously. More studies are needed to get more insights on the flipped classroom approach implementation, especially to the primary school education field.

ACKNOWLEDGEMENTS

This study would never become a success without the contribution of thoughts from all the informants. In return, all the time and effort while participating in the study was finally will benefit to the scholars. Last but not least are the continuous support and supervision from the campus and the scholarship from the Ministry of Education. Knowledge is for all to share and learn. I thanked all very much.

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Retrieved from  


INSTRUMENT UNIDIMENSIONALITY, VALIDITY AND RELIABILITY TO MEASURE USER INTENTION TO USE OF FACEBOOK CUTI-CUTI 1 MALAYSIA

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ABSTRACT

Facebook users’ motive encourages them to choose the preferred Facebook page. A motive embedded in an individual can be stimulated to become an action. A motive could also turn into motivation during a particular process. This paper's ultimate purpose is to validate the adequacy of the generated items representing the construct involved in this research. The CFA validation included attitude, subjective norms, behavioural control response, Facebook user's experience, response, and engagement. This research collected 237 valid responses from active Facebook users. Upon finding, the attitude is considered invalid as a construct in this research due to the model fit issue. It can be concluded that in general, the remaining items and constructs are considered valid and reliable to be applied in this research and suitable for the second level (measurement model) analysis for validity and reliability.

Key terms: Attitude, subjective norms, behaviour control response, experience, engagement

INTRODUCTION

Tourism is an information-intensive industry (Cox et al. 2009) where the organisations rely on communication with tourists by building customer relationships and all channels to market their products (Poon, 1993). Indeed, social media have grown to be the top, most effective medium for tourists to seek information and share their travelling experiences (Cox et al. 2009; Yoo & Gretzel 2008; Gretzel 2006). Given the prevalence of social media use among tourists, social media has become an indispensable platform for tourism marketers (Chan & Denizci, 2011; Huang, 2011; Munar, 2010). Social media is trending. For businesses, it represents a marketing opportunity that transcends the traditional middleman and connects organisations directly to consumers. Social media offer different values to organizations, which is enhanced brand existence (de Vries, Genslers & Lee Flang, 2012), word-of-mouth communication (Chen et al, 2011b), improve sales (Agnihotri et al, 2012), sharing information with others (Lu & Hsiao, 2010) and generating public support towards products (Ali, 2011; Ballantine & Stephenson, 2011)
LITERATURE REVIEW

Buhalis and Law (2008) discussed the technology of communication and information that affects the travelling aspect. Internet evolution and social networking are the factors that change the travel and tourism industry, how to buy the travel package and the aspect of traveller experience. Factor that determinant intention for technology user based on last research such as usefulness response, performance expectation, and interest in use (Davis, 1989; Davis et al, 1989; Venkatesh & Davis, 2000; Croteau & Vieru, 2002; Schaper & Pervan, 2006; Rogers, 1995; Mohd Sobhi et al, 2011). Social media is a media that can share, interaction, and social as getting attention from the user every time. Speed and development that through media social that showed organisation facing persuasion and force them who are interested in online service, especially researcher that open opportunity more extent and new (Safko & Brake, 2010). The Planned Behavioural Theory (Ajzen, 1991) is a popular social psychology theoretical model and often applied in describing various behavioural or behavioural situations. The Technology Acceptance Model has tried to predict and explain the systems that place the usability impression (PU) and easy-to-use (PEOU) responses are two essential components of information systems acceptance and are the main theories of use (Ryu et al., 2009). Perkowitz and Etzioni (1999), said that the quality information network is useful if the user can evaluate the information provided at a website that is accurate, complete, and up to date. Sanchez-Franco et al. (2015) mentioned when customers believe a product, their involvement, commitment and loyalty are also high, thus raising their intention to buy based on trust and confidence in the products. According to Schegg et al. (2008) and Wang et al. (2002), it is a significant loss of not using social media and understand the importance of social media.

<table>
<thead>
<tr>
<th>Constructs</th>
<th>Items</th>
<th>Scholars</th>
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<tbody>
<tr>
<td><strong>Attitude</strong></td>
<td>1. I want to use Facebook Cuti-Cuti 1Malaysia for holidays in the future.</td>
<td>Julian et al. (2013).</td>
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<td>2. I earn interest when viewing Facebook Cuti-Cuti 1Malaysia.</td>
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<td>3. It is easy and good for me to use Facebook Cuti-Cuti 1Malaysia compared to other tourism social media.</td>
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<td>4. Cuti-Cuti 1Malaysia Facebook good to use for further details on booking travel.</td>
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<td>5. I would suggest Facebook Cuti-Cuti 1Malaysia for other partners.</td>
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<tr>
<td><strong>Subjective norm</strong></td>
<td>1. Overall I am satisfied with the Facebook Cuti-Cuti 1Malaysia.</td>
<td>Sudheer et al. (2012)</td>
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<td></td>
<td>2. I feel the need to share information with Facebook friends of Cuti-Cuti 1Malaysia.</td>
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<td>3. Urge my friends to use Facebook Cuti-Cuti 1Malaysia.</td>
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<td>4. Friends expect me to use Facebook Cuti-Cuti 1Malaysia to get tourist information.</td>
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<td><strong>Behaviour Control</strong></td>
<td>1. Use Facebook Cuti-Cuti 1Malaysia is a wise for holidays</td>
<td>Julian et al. (2013)</td>
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<td><strong>Response</strong></td>
<td>2. I was easy to control the use of Facebook Cuti-Cuti</td>
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1. Malaysia in granting leave information.
2. Participate in social media Facebook Cuti-Cuti 1Malaysia is easy.
3. I am efficient use all functionality available on Facebook Cuti-Cuti 1Malaysia.
4. I rarely run into the problem that makes it difficult for me to use Facebook Cuti-Cuti 1Malaysia.
5. Know how to use Facebook Cuti-Cuti 1Malaysia
6. Update the latest vacation profile
7. Put a holiday for all
8. Submit a story/comment on past vacations.
9. See vacations booked on social media.
10. Evaluate the vacation story of yourself.
11. Share holiday information to other users.
12. Find new contacts that have the same interests.
13. Buy vacation packages online.
14. Invite a friend online Share holiday information with other users who interest in travel.
15. Connect with friends who are interested in tourism.
16. Information in the Facebook Cuti-Cuti 1Malaysia is understandable and clear.
17. Facebook on Cuti-Cuti 1Malaysia does not require much thinking effort. *
18. Facebook is to use Cuti-Cuti 1Malaysia.
19. Facebook Cuti-Cuti to make skilled 1Malaysia I to get tourist information.
20. Facebook Cuti-Cuti 1Malaysia is extremely easy to use.
21. Facebook Cuti-Cuti 1Malaysia in the quest for tourist information could speed up my mission.
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23. Facebook Cuti-Cuti 1Malaysia facilitate I decided.
24. Facebook Cuti-Cuti 1Malaysia enabled me to finish quests with ease.
25. Facebook Cuti-Cuti vacation planning help 1Malaysia efficiently.
26. The information contained within Facebook on 1Malaysia leave is valid.
27. Users’ comments on Facebook Cuti-Cuti 1Malaysia is reliable.
28. Facebook Cuti-Cuti 1Malaysia unbiased. *
29. I feel I can trust the information on social media.
30. Facebook Cuti-Cuti 1Malaysia has quality information.
31. There is much information on the Facebook Cuti-Cuti 1Malaysia.
32. Save time using Facebook Cuti-Cuti 1Malaysia.
33. Easily share information on Facebook Cuti-Cuti 1Malaysia.
34. Many benefits using Facebook Cuti-Cuti 1Malaysia.
35. The invaluable benefits of using Facebook Cuti-Cuti 1Malaysia.
36. I am happy using Facebook Cuti-Cuti 1Malaysia.
37. Experience using Facebook Cuti-Cuti 1Malaysia is very

### Facebook user experience

| 1. Malaysia in granting leave information. | Vasalou et al. (2010), |
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| 34. Many benefits using Facebook Cuti-Cuti 1Malaysia. |
| 35. The invaluable benefits of using Facebook Cuti-Cuti 1Malaysia. |
| 36. I am happy using Facebook Cuti-Cuti 1Malaysia. |
| 37. Experience using Facebook Cuti-Cuti 1Malaysia is very |
112

23. Facebook Cuti-Cuti 1Malaysia give me satisfaction.
24. I'm based on Facebook Cuti-Cuti 1Malaysia a heartening.
25. Facebook Cuti-Cuti 1Malaysia is entertaining activities.
26. The Facebook Cuti-Cuti 1 Malaysia to supply accurate information to users
27. Facebook Cuti-Cuti 1Malaysia provides information relating to it.
28. Information on Facebook Cuti-Cuti 1Malaysia is up to date.
29. Information Facebook Cuti-Cuti 1Malaysia uploaded as an appropriate time.
30. Information Facebook Cuti-Cuti 1Malaysia is an extra value.

Table 1: Constructs and items

<table>
<thead>
<tr>
<th>Facebook user engagement</th>
<th>No. of Items</th>
<th>Cronbach Alpha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attitude</td>
<td>5</td>
<td>0.81</td>
</tr>
<tr>
<td>Subjective Norms</td>
<td>5</td>
<td>0.87</td>
</tr>
<tr>
<td>Behaviour control response</td>
<td>6</td>
<td>0.89</td>
</tr>
<tr>
<td>Facebook user experience</td>
<td>10</td>
<td>0.91</td>
</tr>
<tr>
<td>Facebook user response</td>
<td>30</td>
<td>0.90</td>
</tr>
<tr>
<td>Facebook user engagement</td>
<td>5</td>
<td>0.91</td>
</tr>
</tbody>
</table>

Table 2: Reliability Coefficient of the Research Instrument (Pre-Test)

METHODOLOGY

Data Collection

The adopted items in the instrument were pre-tested on 35 officers from the Tourism Malaysia Headquarters in Putrajaya with a purpose to test aspects in terms of understanding the survey question. The instrument reliability was measured using Cronbach’s Alpha. Table 1 showed the Cronbach’s Alpha value for the pre-test was between 0.81 to 0.89 (refer table 2). Generally, the acceptance of social media relations instruments used Alpha’s alpha value is high. Pallant (2011) is based on the view that the value of alpha’s alpha (α) that exceeds 0.70 is consistent for each dimension that is used. This implies that the reliability of these items can be received as more than 0.70. The value of alpha’s alpha (α) of more than 0.8 value reliability is high. Therefore, no adjustment is required to make in the survey questions.
For the actual data collection, 237 valid responses were collected. They were 114 percent male respondents and 123 percent females between the ages of 18 to 60 years old have responded to this research. The response only collected from the local users of social media ‘Cuti-Cuti 1 Malaysia’ Facebook.

**FINDINGS**

The research conducted confirmatory factor analysis (CFA) and the measurement model for each construct with a purpose to check the adequacy of the generated items representing their construct. CFA is the first level of analysis to assist the researcher in defining the critical structure of variables in the analysis (Díaz, José Blázquez, Molina, & Martín-Consuegra, 2013). CFA indicates interrelated items for a specific construct and could represent the construct. The research also applied the second-level analysis (measurement model) of specifying and validating the constructs in SEM analysis to test for the model fit, the constructs discriminant validity and reliability.

**CFA for Attitude**

The study tested model fit for attitude to ensure the items consist of the Facebook user attitude are not weak and able to meet the items convergence validity and reliability requirement. The finding showed that the fit indices value to measure model fit for attitude failed to meet the model fit level of acceptance (refer table A). The analysis indicated that the model for attitude failed to meet two of the three criteria. Based on the recommendation by Holmes-Smith, Coote and Cunningham (2006) and Hair et al. (2010), model is considered fit if the fit indices value are met the level of acceptance for all model fit categories. During CFA, any item that does not fit the measurement model due to low factor loading value should be discarded from the model. Discarding items that failed to meet factor loading characteristics will increase the model validity and reliability (Gregg & Walczak, 2010; Green & Pearson, 2011; Barrera & Carrión, 2014). Díaz, Blázquez, Molina, and Consuegra (2013) mentioned that an acceptable factor loading value should exceed 0.5 and less than 1.0. However, the factor loading analysis on the items consists of attitude indicated that all the present items are met the characteristics of factor loading (refer table B). Therefore, due to the fitness indices value issue, the study concluded that the Facebook user attitude is deemed invalid since it failed the confirmatory itself. In addition, the Facebook user attitude also will be discarded from the second level (measurement model) construct validation and reliability test.

<table>
<thead>
<tr>
<th>Category</th>
<th>Model Fit Indices</th>
<th>Indicator Value Received</th>
<th>Fit Indices Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolute Fit</td>
<td>RMSEA</td>
<td>&lt;=.08</td>
<td>.15</td>
</tr>
<tr>
<td></td>
<td>GFI</td>
<td>&gt;=.9</td>
<td>.94</td>
</tr>
<tr>
<td>Parsimonious Fit</td>
<td>$X^2/df$</td>
<td>&lt;5.0</td>
<td>6.97</td>
</tr>
<tr>
<td>Incremental Fit</td>
<td>AGFI</td>
<td>&gt;=.9</td>
<td>.83</td>
</tr>
<tr>
<td></td>
<td>CFI</td>
<td>&gt;=.9</td>
<td>.91</td>
</tr>
<tr>
<td></td>
<td>NFI</td>
<td>&gt;=.9</td>
<td>.908</td>
</tr>
<tr>
<td></td>
<td>TLI</td>
<td>&gt;=.9</td>
<td>.838</td>
</tr>
</tbody>
</table>

Table A: Table Fitness for attitude
The study checked model fit for the subjective norm to ensure the items consist of the particular construct are not weak and able to meet the items convergence validity and reliability provision. In the beginning, the subjective norm contains five items. However, one item was deleted due to it failed to meet the factor loading characteristics (refer to table D). Díaz, Blázquez, Molina, and Consuegra (2013) mentioned that an acceptable factor loading value should exceed 0.5 and less than 1.0. By deleting an unqualified item, subjective norm fitness indices value will be affected and increase the validity and reliability of the items (Gregg & Walczak, 2010; Green & Pearson, 2011; Barrera & Carrión, 2014). The fitness indices value for subjective norm indicated that the construct met all the model fit categories (refer to table C). Therefore, the construct is considered valid and ready for convergence validity and reliability analysis.

Convergent validity analysis was used to measure the remaining items interrelated of subjective norms. The items are considered to converge if the Average Variance Extracted (AVE) value exceeds 0.5. Table D indicated AVE value for items in subjective norms is 0.58. Therefore, subjective norms comprise only four items. Another researcher such as Yu and Zhao (2013) and Xu, Benbasat, and Cenfetelli, (2013) also used a similar principle to determine their construct validity in their study.

The study also determined it construct reliability based on the reliability value as suggested by Kang and Norton (2004) that reliability values must between 0.70 to 0.9 to be considered as satisfactory. Table D indicated that construct reliability for subjective norms is 0.846. Therefore, subjective norms are met the reliability value and considered reliable as a construct and accepted for the second stage modelling analysis process for reliability and validity measurement (Measurement Model).

<table>
<thead>
<tr>
<th>Category</th>
<th>Model Fit Indices</th>
<th>Indicator Value Received</th>
<th>Fit Indices Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolute Fit</td>
<td>RMSEA</td>
<td>&lt;=.08</td>
<td>.00</td>
</tr>
<tr>
<td></td>
<td>GFI</td>
<td>&gt;=.9</td>
<td>.99</td>
</tr>
<tr>
<td>Parsimonious Fit</td>
<td>( \chi^2/df )</td>
<td>&lt;5.0</td>
<td>.22</td>
</tr>
<tr>
<td>Incremental Fit</td>
<td>AGFI</td>
<td>&gt;=.9</td>
<td>.99</td>
</tr>
<tr>
<td></td>
<td>CFI</td>
<td>&gt;=.9</td>
<td>1.0</td>
</tr>
<tr>
<td></td>
<td>NFI</td>
<td>&gt;=.9</td>
<td>.99</td>
</tr>
<tr>
<td></td>
<td>TLI</td>
<td>&gt;=.9</td>
<td>1.01</td>
</tr>
</tbody>
</table>

Table C: Table Fitness for subjective norm

<table>
<thead>
<tr>
<th>Items</th>
<th>Load Factor</th>
<th>AVE</th>
<th>CR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Norm 2</td>
<td>.703</td>
<td>0.58</td>
<td>0.846</td>
</tr>
<tr>
<td>Norm 3</td>
<td>.813</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Initially, the behaviour control response contains six items. However, one item was deleted to meet the behaviour control response model fitness indices value. Table E indicated the fitness indices value in each category for behaviour control response. Díaz, Blázquez, Molina, and Consuegra (2013) mentioned that an acceptable factor loading value should exceed 0.5 and less than 1.0. Two out of three categories were met the compatibility index as suggested by Hair, Anderson, Tatham, and Black (2010). The study decided to keep behaviour control response as a construct and considered it fit as a model due to only one category of model fit exceeded the suggested value. Additionally, the remaining items also met an acceptable value for factor loading provision.

To measure the remaining items interrelated consists of behaviour control response, it was determined through convergent validity analysis. The items are considered to converge for the construct if the Average Variance Extracted (AVE) value exceeds 0.5. Table F indicated AVE value for items in behaviour control response is 0.592. Therefore, the behaviour control response comprises only five items. Another researcher such as Yu and Zhao (2013) and Xu, Benbasat, and Cenfetelli, (2013) also used a similar principle to determine the construct validity in their study.

The study also determined it construct reliability based on the reliability value as suggested by Kang and Norton (2004) that reliability values must between 0.70 to 0.9 to be considered as satisfactory. Table F indicated that construct reliability for behaviour control response is 0.879. Therefore, the behaviour control response is considered reliable as a construct and adequate for the second stage modelling analysis process for reliability and validity measurement (Measurement Model).

### Table E: Table Fitness for Behavior Control Response

<table>
<thead>
<tr>
<th>Name of Category</th>
<th>Model Fit Indices</th>
<th>Indicator Value</th>
<th>Fit Indices Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolute Fit</td>
<td>RMSEA</td>
<td>&lt;=.08</td>
<td>.09</td>
</tr>
<tr>
<td></td>
<td>GFI</td>
<td>&gt;=.9</td>
<td>.97</td>
</tr>
<tr>
<td>Parsimonious Fit</td>
<td>X²/df</td>
<td>&lt;5.0</td>
<td>3.01</td>
</tr>
<tr>
<td>Incremental Fit</td>
<td>AGFI</td>
<td>&gt;=.9</td>
<td>.92</td>
</tr>
<tr>
<td></td>
<td>CFI</td>
<td>&gt;=.9</td>
<td>.98</td>
</tr>
<tr>
<td></td>
<td>NFI</td>
<td>&gt;=.9</td>
<td>.97</td>
</tr>
<tr>
<td></td>
<td>TLI</td>
<td>&gt;=.9</td>
<td>.96</td>
</tr>
</tbody>
</table>

**Table F: Load Factor Value for Behaviour Control Response**

<table>
<thead>
<tr>
<th>Items</th>
<th>Load Factor</th>
<th>AVE</th>
<th>CR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Control 2</td>
<td>.741</td>
<td>0.592</td>
<td>0.879</td>
</tr>
<tr>
<td>Control 3</td>
<td>.763</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control 4</td>
<td>.845</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control 5</td>
<td>.758</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control 6</td>
<td>.735</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### CFA for Facebook User Experience
The study tested model fit for Facebook user experience to ensure the items consist of the particular construct are not weak and able to meet the items convergence validity and reliability criteria. Initially, the Facebook user experience contains ten items. Five items were removed to increase construct validity and reliability. Díaz, Blázquez, Molina, and Consuegra (2013) mentioned that acceptable factor loading value should exceed 0.5 and less than 1.0 (refer to table H). By deleting an unqualified item, the Facebook user experience model fit will be affected and increase the validity and reliability of the item (Gregg & Walczak, 2010; Green & Pearson, 2011; Barrera & Carrión, 2014). The fitness indices value for Facebook user experience indicated that the construct met all the model fit categories as suggested by ted by Hair, Anderson, Tatham, and Black in 2010 (refer to Table G). Thus, the Facebook user experience is considered fit and valid as a construct. In addition, Facebook user experience also ready for convergence validity and reliability analysis.

The items interrelated in Facebook user experience were determined through convergent validity analysis. The items are considered related if the Average Variance Extracted (AVE) value exceeds 0.5. Table H indicated AVE value for items in the Facebook user experience is 0.530. Therefore, Facebook user experience comprises only five items. Another researcher such as Yu and Zhao (2013) and Xu, Benbasat, and Cenfetelli, (2013) also used a similar principle to determine their construct validity in their study.

The study also determined Facebook user experience reliability as a construct based on the reliability analysis. Kang and Norton (2004) suggested that the reliability values must be between 0.70 to 0.9 to be considered as satisfactory. Table H indicated that construct reliability for Facebook User Experience is 0.847. Therefore, Facebook User Experience meets the reliability value. Thus, the Facebook user experience is considered reliable as a construct and suitable for the second stage modelling analysis process for reliability and validity measurement (Measurement Model).

<table>
<thead>
<tr>
<th>Name of Category</th>
<th>Model Fit Indices</th>
<th>Indicator Value Received</th>
<th>Fit Indices Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolute Fit</td>
<td>RMSEA</td>
<td>&lt;=.08</td>
<td>.01</td>
</tr>
<tr>
<td></td>
<td>GFI</td>
<td>&gt;=.9</td>
<td>.99</td>
</tr>
<tr>
<td>Parsimonious Fit</td>
<td>X²/df</td>
<td>&lt;5.0</td>
<td>1.02</td>
</tr>
<tr>
<td>Incremental Fit</td>
<td>AGFI</td>
<td>&gt;=.9</td>
<td>.97</td>
</tr>
<tr>
<td></td>
<td>CFI</td>
<td>&gt;=.9</td>
<td>1.000</td>
</tr>
<tr>
<td></td>
<td>NFI</td>
<td>&gt;=.9</td>
<td>.98</td>
</tr>
<tr>
<td></td>
<td>TLI</td>
<td>&gt;=.9</td>
<td>.99</td>
</tr>
</tbody>
</table>

Table G: Table Fitness for Facebook User Experience

<table>
<thead>
<tr>
<th>Items</th>
<th>Load Factor</th>
<th>AVE</th>
<th>CR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nature 3</td>
<td>.700</td>
<td>0.530</td>
<td>0.847</td>
</tr>
<tr>
<td>Nature 4</td>
<td>.544</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nature 5</td>
<td>.803</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nature 6</td>
<td>.805</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nature 8</td>
<td>.755</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table H: Load Factor Value for Facebook User Experience
CFA for Facebook User Response

The study analysed model fit for a Facebook user response to ensure the items in the particular construct are not weak and able to meet the items convergence validity and reliability criteria. Initially, the Facebook user response consists of thirty items. Thus far, fifteen items were omitted to meet the Facebook user response model fit indices value. By omitting the unqualified item, the Facebook user response model fit will be affected and increase the validity and reliability of the items (Gregg & Walczak, 2010; Green & Pearson, 2011; Barrera & Carrión, 2014). Díaz, Blázquez, Molina, and Consuegra (2013) mentioned that acceptable factor loading value should exceed 0.5 and less than 1.0 (refer to table J). The model fit indices value for Facebook user response indicated that the construct met all the model fit categories as suggested by Hair, Anderson, Tatham, and Black in 2010 (refer table I). Thus, Facebook user response is considered fit and valid as a construct. Additionally, the Facebook user response also set for convergence validity and reliability analysis.

Average Variance Extracted (AVE) value is used to measure convergence validity of the items consists of Facebook user response. The items are considered related if the AVE value exceeded 0.5. Table J indicated AVE value for the items in the Facebook user response is 0.601. Thus, the Facebook user response consists of fifteen items only. Another researcher such as Yu and Zhao (2013) and Xu, Benbasat, and Cenfetelli, (2013) also used a similar principle to determine their construct validity in their study.

The Facebook user response reliability as a construct is determined based on the reliability value. Kang and Norton (2004) suggested that reliability values must from 0.70 to 0.9 to be considered as satisfactory. Table J indicated construct reliability for Facebook User response is 0.957. Therefore, the Facebook user response is considered reliable as a construct and suitable for the second stage modelling analysis process for reliability and validity measurement (Measurement Model).

<table>
<thead>
<tr>
<th>Category</th>
<th>Model Fit Indices</th>
<th>Instructions Value Received</th>
<th>Fit Indices Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absolute Fit</td>
<td>RMSEA</td>
<td>&lt;=.08</td>
<td>.08</td>
</tr>
<tr>
<td></td>
<td>GFI</td>
<td>&gt;=.9</td>
<td>.88</td>
</tr>
<tr>
<td>Parsimonious Fit</td>
<td>X²/df</td>
<td>&lt;5.0</td>
<td>2.79</td>
</tr>
<tr>
<td>Incremental Fit</td>
<td>AGFI</td>
<td>&gt;=.9</td>
<td>.84</td>
</tr>
<tr>
<td></td>
<td>CFI</td>
<td>&gt;=.9</td>
<td>.94</td>
</tr>
<tr>
<td></td>
<td>NFI</td>
<td>&gt;=.9</td>
<td>.91</td>
</tr>
<tr>
<td></td>
<td>TLI</td>
<td>&gt;=.9</td>
<td>.93</td>
</tr>
</tbody>
</table>

Table I: Table Fitness for Facebook User Response

<table>
<thead>
<tr>
<th>Items</th>
<th>Load Factor</th>
<th>AVE</th>
<th>CR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Believe5</td>
<td>.773</td>
<td>0.601</td>
<td>0.957</td>
</tr>
<tr>
<td>Believe5</td>
<td>.781</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Benefit1</td>
<td>.776</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Benefit2</td>
<td>.831</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Benefit3</td>
<td>.855</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Benefit4</td>
<td>.837</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Benefit5</td>
<td>.844</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fun1</td>
<td>.812</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fun2</td>
<td>.798</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Initially, Facebook user engagement contains five items. However, one item was deleted to meet the Facebook user engagement model fit indices value. Table K indicated the fitness indices value in each category for behaviour control response. Díaz, Blázquez, Molina, and Consuegra (2013) mentioned that an acceptable factor loading value should exceed 0.5 and less than 1.0. Two out of three categories were met the compatibility index as suggested by Hair, Anderson, Tatham, and Black (2010). The study decided to remain Facebook user engagement as a construct and considered it fit as a model due to only one category of model fit slightly exceeded the suggested value. In addition, the remaining items also met an acceptable value for the factor requirement.

The items interrelated consists of Facebook user engagement is measured via convergent validity analysis. The items interrelated is determined based on the Average Variance Extracted (AVE) value > 0.5. Table L indicated AVE value for the items in Facebook user engagement is 0.711. Hence, the findings showed that only four items are considered interrelated in Facebook user engagement. Another researcher such as Yu and Zhao (2013) and Xu, Benbasat, and Cenfetelli, (2013) also used a similar principle to determine the construct validity in their study.

The study also determined Facebook user engagement reliability as a construct based on the reliability value. Kang and Norton (2004) suggested that reliability values must be between 0.70 to 0.9 to be considered satisfactory. Table L indicated that construct reliability for Facebook user engagement is 0.908. Therefore, Facebook user engagement is considered reliable as a construct and adequate for the second stage modelling analysis process for reliability and validity measurement (Measurement Model).

<table>
<thead>
<tr>
<th>Name of Category</th>
<th>Model Fit Indices</th>
<th>Instructions Value Received</th>
<th>Fit Indices Value</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Absolute Fit</strong></td>
<td>RMSEA &lt;=.08</td>
<td>GFI &gt;=.9</td>
<td>.118</td>
</tr>
<tr>
<td><strong>Parsimonious Fit</strong></td>
<td>$\chi^2$/df &lt;5.0</td>
<td>AGFI &gt;=.9</td>
<td>.917</td>
</tr>
<tr>
<td><strong>Incremental Fit</strong></td>
<td>CFI &gt;=.9</td>
<td>NFI &gt;=.9</td>
<td>.989</td>
</tr>
<tr>
<td></td>
<td>TLI &gt;=.9</td>
<td></td>
<td>.968</td>
</tr>
</tbody>
</table>

Table K: Table Fitness for Facebook User Engagement

<table>
<thead>
<tr>
<th>Items</th>
<th>load factor</th>
<th>AVE</th>
<th>CR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Involvement2</td>
<td>.852</td>
<td>0.711</td>
<td>0.908</td>
</tr>
<tr>
<td>Involvement3</td>
<td>.873</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Involvement4</td>
<td>.837</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Involvement5</td>
<td>.810</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table J: Load Factor Value for Facebook Response
Table L: Load Factor Value for Facebook User Engagement

CONCLUSION

To measure the Facebook user intention to use Cuti – Cuti 1 Malaysia Facebook, the researcher performed CFA analysis for all constructs involved in this study before testing the construct relationship using the structural equation model (SEM). Thus, using CFA, this study was to verify that the adopted items consist of the construct of this study. After the unidimensionality assessment, validity, and reliability test, some of the items were discarded. As a result of the CFA, attitude is found invalid as a construct due to it failed to meet the model fit provision. For subjective norms and behaviour control response, one item is deleted for each construct to meet the model fit requirement and valid as constructs. Additionally, for Facebook user experience, five items were removed from the presence list of items to increase the construct validity and reliability.

Similarly, Facebook user response also deleted fifteen items from the presence list of items to increase the validity and reliability. Similar to subjective norms and behaviour response, the Facebook user engagement removed one item to meet the model fit indices value, validity, and reliability. The items consist of the Facebook user response and user engagement are highly converged compared to the subjective norm, behaviour control response, and Facebook user experience based on the AVE value for each construct. Moreover, all the construct except attitude is considered reliable in this research. Overall, the remaining items and constructs in this study are deemed to be valid and reliable to measure user intention to use Facebook Cuti-Cuti 1Malaysia.

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FROM PASSIVE TO ENGAGED LEARNING: AN ICAP INTERVENTION IN AN ESL CLASSROOM

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ABSTRACT

Past studies claimed that sociocultural factors are among the causes of disengagement from intellectual tasks among students in an ESL classroom. The disengagement resulted in low English language proficiency level. This paper describes the process of designing and developing an English language instruction based on the ICAP learning framework by Chi and Wylie (2014). The instruction functioned as an intervention to engage 45 pre-university ESL learners at a Malaysian public university to improve their English proficiency level. Data were collected and analysed through design-based research methods. The intervention, which was designed based on ICAP and culturally responsive teaching (CRT) developed by Geneva Gay (2010), uncovered three main characteristics – achieving high English proficiency level is regarded as a primary goal, the collaboration among learners during intellectual tasks develops both the collective and the individual student, and a respectful, inclusive and fun teaching approach is a major component in the cognitive and affective processes of learning. The intervention also resulted in evident transformative effects within the learners such as being able to attain autonomy throughout the learning experience, to distinguish concurrent cognitive processes during intellectual tasks, and to nurture respect and inclusivity in an ESL classroom. Finally, this paper discusses the impact of relevance when constructing teaching and learning activities, the importance of designing for individual and collective development, and the construction of pragmatic interventions as solutions to problems in English learning.

Key terms: ESL, engagement, ICAP, design-based research, culturally-responsive teaching
A Theoretical Framework of the Factors Influencing Young Women's Intention to Undertake Science, Technology, Engineering and Mathematics (STEM) Education

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ABSTRACT

Globally, women are underrepresented in science, technology, engineering and mathematics (STEM) fields. Although women's participation in higher education is increasing, they are still significantly underrepresented in STEM fields. The underrepresentation of women in STEM translates into the loss of a critical mass of talent, thoughts and ideas, which hinders a country from reaching its maximum developmental potential. It is important to understand the forces at play, which drive women's choice of STEM education. This could be due to a variety of reasons including personal factors such as self-concept, self-efficacy, personal preferences, self-stereotyping and intrinsic motivation as well as the external factors such as role models, family, teacher's influence and low recruitment of women in STEM fields. This paper reviews the literature on factors influencing gender gap STEM education. The study highlights personal as well as external factors and proposes a framework based on three social science and psychology theories, including Social Cognitive Career Theory (SCCT), Theory of Planned Behavior (TPB) and Expectancy Value Theory (EVT). This paper can give readers a novel insight about factors influencing women's participation in STEM education.

Keywords: Science; Technology; Engineering; Mathematics; Gender; Equality; Empowerment
INTRODUCTION

The acronym ‘STEM’ refers to the academic disciplines of Science, Technology, Engineering and Mathematics (UNESCO, 2017) whereas the term STEM education refers to "teaching and learning in the fields of STEM” (Gonzalez & Kuenzi, 2012). STEM education shapes the core technological foundations of an advanced, inclusive and sustainable society by providing its learners the necessary skills, knowledge, attitude and behavior (Meng, Idris and Eu, 2014). The sheer importance of STEM for economic development of a country makes it imperative that both genders play their roles in this important endeavor.

Despite the importance of STEM education for a nation, there is a dearth of women participation in fields associated with STEM. According to a report by AASSA (2014), regardless of efforts by the United Nations (UN) and other international and local organizations, gender inequality and disparity in STEM are still prevalent all over the world. According to a report by UNESCO (2017), there is a global trend of decreasing interest of women in STEM education hence, women are underrepresented in STEM as students as well as teachers, researchers and workers.

In a study, Sultana (2011) argued that female students are less attracted to engineering education and professions while a greater proportion of women like to enroll in arts, humanities and social sciences. There are several factors which influence women’s lack of enrolment in STEM education. The author argued that the origin of this under representation of women in engineering education and profession is largely structural, cultural and ideological. However, according to Smeding (2012), the causes of the underrepresentation of women in STEM education "remain debated". Furthermore, based on our knowledge, factors influencing young women's decision, especially as early as from high school, to pursue STEM education in Malaysian context, are less explored and are limited. A few studies have been conducted to fill this gap in higher education institutional perspective, however, research on young women’s decision making at high school level is relatively new in Malaysia.

Hence, with the help of secondary data in the form of literature, the objective of the present research is to identify the factors underlying young women's decision in pursuing STEM education in Malaysia and to propose a theoretical framework. Firstly, previous literature was reviewed to provide a general picture of factors influencing the gender gap in STEM Education. For this purpose, data has been gathered from various sources such as journal papers, conference proceeding and theses. Secondly, the study provided a theoretical framework of the factors that influence women's choice to undertake STEM education using three fundamental theories including Social Cognitive Career Theory (SCCT), Theory of Planned Behavior (TPB) and Expectancy Value Theory (EVT).

Factors Influencing Women Participation in STEM Education

Prior research highlights various factors which influence young women while they try to choose their future studies. These factors are personal as well as contextual. The present research highlights personal as well as external factors.

1. Personal Factors
The first set of factors mentioned in the literature are those which are related to the person herself. The following sub factors have been identified in the literature:
a) Self-Concept:
Self-concept can be defined as "an individual's perception of her skills and capabilities in a specific academic domain" (Kelly, 2016). According to Moller and Marsh (2014), self-concept is formulated externally as well as internally. It is formulated externally when a person compares her performance to that of her peers whereas it is formulated internally when a person compares her performance in a specific subject domain with her performance in other domains. Self-concept can predict achievement (Hoffman, 2002) as well as career aspiration (Nagengast and Marsh, 2012) in STEM related subjects such as physics.

b) Self-Efficacy
According to Social Cognitive Career Theory (SCCT), one of the important factors which affects a student's decision about career is self-efficacy (Lent, Brown and Hackett, 1994). It can be defined as "people's judgments of their capabilities to organize and execute courses of action required to attain designated types of performances". (Bandura, 1986). It is different from self-concept, as it is more futuristic as it focuses on a person's confidence that he/she can achieve a particular target. It is also considered as one of the important predictors of persistence, achievement and understanding of STEM related subjects (Cavallo et al., 2004; Lent et al., 1984; Sawtelle et al., 2012).

c) Personal Preference
The personal preference of women in choosing STEM related fields is also an important personal factor. According to Kelly (2016), if women perceive STEM related subjects as interesting and relevant to their lives, they are more likely to choose them. Furthermore, according to Sahin et al (2014), personal preferences significantly affect career choices among students.

d) Self-Stereotyping
According to the Self Categorization Theory (SCT), self-stereotyping refers to "a form of depersonalization, by which a person perceives himself or herself as an interchangeable exemplar of a social group rather than as a unique individual". (Turner et al., 1987).

In the case of STEM education, according to Zhu (2006), young women have deep-rooted educational prejudices that science and technology favor male applicants. Hence, they lack self-esteem in high technology fields despite their often much higher grades and performance than their male counterparts. Furthermore, they struggle to balance between family and work life, often feeling that the former has to take precedence over the latter. In a study, Marks and Houston (2002) revealed that the career plans of girls between 15 and 17 years old are heavily influenced by their perception that their 'expected duty' is to take care of children. The study argued that, due to this perception, girls tended to gravitate towards career paths that they believed would offer them the option of work-life balance, or which would be easier to quit in order to raise a family. For such beliefs, women in general prefer to enroll in occupations which are traditionally believed to be feminine. Furthermore, Gadassi and Gati (2009) reported that the tendency towards gender-stereotypical preferences becomes even stronger after university as some women's aspirations to establish a family encourages them toward more traditionally feminine occupations.

e) Intrinsic Motivation
According to the self-determination theory (STD), proposed by Ryan and Deci (2000), intrinsic motivation is one of the most significant factors to determine the choice of career. According to Kelly (2016), motivation is important in order to choose a long term career in STEM related subjects.

1) Behavioral Intention
From TPB, the present research takes the behavioral intention factor, which can be defined as "indications of how hard individuals are willing to try, of how much of an effort they are planning to perform the behaviour".

2. External Factors
a) Role Models' Influence
A study was conducted by Angeliki (2013) who stated that role models have influence on young women's career choice. This study argued that young girls usually lack knowledge of the specific characteristics of occupations, the requirements to study them, and the available career paths, time-frame and career advancement options. A number of other studies (Gibson, 2004; DeSantis & Quimby, 2004; Quimby & DeSantis, 2006) elaborated the significance of role models in the career decision-making process.

b) Family's Influence
Some studies show that family influences the decision-making process and inevitably the career choice among young women. According to Corcoran and Courant (1987) a mother's field of work relates to her daughter's choice of occupation especially if the mother is employed in ‘traditional’ female jobs, like education, administration, or domestic work. Ferry (2006) showed that work-bound youth’s parents frequently teach skills that provide her with a broader understanding of parent’s or mother’s own aptitudes contributing to career choice.

c) Teacher's Influence
According to Rose Amnah (2016), it is essential for the STEM teachers to be equipped with the right knowledge and teaching approach right from the primary school onwards. The author further posits that the reason that Malaysia has been unable to achieve its targets of high enrollment in STEM education is first and foremost due to the lack of effective teaching approaches. According to Allen (2003), a teacher having a major in the STEM subject which he is teaching is directly linked with student's STEM related achievement.

d) Low Recruitment
Goy et al (2017) conducted a study on gender disparity in STEM education in higher learning institutions and concluded that under-representation of women in engineering was attributed to low recruitment at the point of entry.

THEORETICAL FRAMEWORK
The paper adopted Social Cognitive Career Theory (SCCT), Theory of Planned Behavior (TPB) and Expectancy Value Theory (EVT) as the basis of the proposed theoretical framework. SCCT has been recognized as a valuable theory to explain STEM related academic choices (Kelly, 2016). The factors such as self-concept and self-efficacy are derived from SCCT. Furthermore, TPB is a well-established theory of human behavior which aids in understanding and specifying the psychological mechanisms of human behavior (Choi, 2012). According to TPB, human behavior is "a function of perceived behavioral control and intention, where
intention is directly predicted by subjective norms, attitudes toward the behavior, and perceived behavioral control."

Ajzen (1991). The present research has only adopted the behavioral intention factor from TPB. Furthermore, the factors such as self-concept and self-stereotype are determined by using the Expectancy Value Theory (EVT) as developed by Eccles et al. (1999). According to the theory, the persistence in peoples' choices is strongly determined by their beliefs and an individual's self-concepts. Based on the above mentioned theories and literature survey, Figure 1 shows the proposed theoretical framework.

CONCLUSION

Women are constantly underrepresented in STEM related fields and it is important to understand the precursors of such underrepresentation. Hence, based on literature, the present study has identified personal as well as external factors. Based on these factors, the study has proposed a framework of women participation in STEM education. Personal factors such as self-concept, self-stereotype, personal preferences and intrinsic motivation as well as external factors including role models, family and teacher's influence are proposed to effect the self-efficacy of women. The self-efficacy will in turn effect the intention to pursue STEM education, moderated by the low recruitment factor.

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Usage of Metacognitive Online Reading Strategies to Improve Comprehension Performance among Students of Technical Skill Institute

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ABSTRACT

As the Internet becomes more popular among technical skill students, reading is now mostly done online. Nevertheless, not many students are aware of the metacognitive online reading strategies that could help in understanding online texts effectively. Therefore, this study attempts to determine the metacognitive online reading strategies that technical skill students use to improve comprehension performance when reading online texts. A total of 106 students were randomly selected as a sample to get responses. Metacognitive Online Reading Strategies was adapted from the Online Survey of Reading Strategies questionnaire for collecting data, and a comprehension test was conducted with the sample to determine the improvement in the comprehension performance. Four main categories are highlighted, such as global strategies, predict strategies, problem strategies, and support strategies. Findings indicate that the students used prediction and support strategies as much as they used global strategies and problem strategies to help them understand the online texts. Results also reveal that students mostly used reference materials such as visuals, pictures, e-dictionary, google translation, and click on keyword strategy when reading online texts. This paper also discusses the implications for students, teachers, and the education sector on the use of strategies when reading online texts. This study is relevant as students are more interested in reading and learning through visual and pictures online. It encourages interactive learning and cultivates the self-learning approach among students to improve their language performance.

Key terms: metacognitive strategies, online reading, interactive learning, technical skill students

INTRODUCTION

In the era of information and communication technology (ICT), reading online has become an integral part of the curriculum in technical skill institutions, which requires students to have additional reading strategies. Technical skill students are a growing population among Malaysia higher learning institutions. As expected from students in other institutions, the students in technical skill institutions should possess good reading strategies to excel in their studies (Coiro, 2018).
Concerning the introduction of Industrial 4.0 and the Internet of things (IoT), students need to be prepared and exposed to the metacognitive online reading strategies towards sustainable language focus. The online reading strategies may help the students read strategically and help them learn from what they read online. Past studies indicated that reading has shifted from page to screen (Ackerman & Lauterman, 2012). Therefore, how students use metacognitive online reading comprehension strategies within electronic environments are issues that still draw attention from researchers (Coiro, 2014). This is because most of the students read materials from the Internet for self-improvement, vocabulary enrichment, and knowledge expansion (Sinas & Lin, 2014).

This shows that the reasons for reading will impact the strategies that students use to read online texts. The Internet is easily accessible; hence, it is essential to equip readers, especially students and teachers, with metacognitive online reading strategies for more beneficial reading (Magnusson, Roe, & Blikstad-Balas, 2019).

**LITERATURE REVIEW**

Coiro (2018) indicated that although students' reading purposes influenced their online reading attitudes, the opportunity to read screen-based texts, applications of reading strategies and second language proficiency, most of the students will still opt for online reading materials when searching for references. They use a selection of strategies, such as thinking, rereading, or reading on to clarify ideas, to make sure they understand what they have read to accomplish their purposes (Pellegrino & Hilton, 2012). Due to the rapid spread of new technologies, both literacies in online and printed text are essential for the students and teachers. Nevertheless, online reading strategies that are different from conventional reading strategies are required for the online readers to generate questions, locate, evaluate, synthesise, and communicate information on the Internet (Cheng, 2016). A previous study indicated that more research should be conducted on students' use of online reading strategies such as note-taking, clicking on the link, online dictionary and thesaurus, boldface and italics for crucial information and scrolling through text (Griffiths & Inceçay, 2015).

**Metacognitive Online Reading Strategies**

To determine the relationship of the metacognitive strategy used and online comprehension, the researcher needs to understand what online strategy readers used when reading online comprehension texts (Cheng, 2016). It was reported that the students utilize several online strategies while reading online comprehension text. For instance, students reread to increase their understanding, concentrate on their reading, got back on track, visualize information, use reference materials such as dictionaries, check own understanding and adjust their reading speed (Tavakoli, 2014). These strategies could help increase students' understanding of the online text. In addition, dictionary definitions have been found to improve word recognition in younger students (Yeh, Hung, & Chiang, 2017).

On the other hand, e-dictionaries' definitions of English words have been found to help older students' reading comprehension (Johnson, Archibald, & Tenenbaum, 2010). On the 17 midwest second graders that were observed and
interviewed along with the teachers and parents in one study, students prefer e-dictionaries more (Larson, 2009). This means that if students prefer specific support, they will use it more and derive a more significant benefit from it than alternative support that they do not use much.

Furthermore, the advances in assistive technologies that are equipped with educational tools to promote academic engagement have increased the students’ interest in reading the online texts (Lim & Christianson, 2013). Students could employ the learning features such as note-taking programs, highlighting tools, messaging services, bookmarking, search bars, and display options to enhance their online reading comprehension (Lim & Christianson, 2013). Nevertheless, according to Cheng, (2016), for students to tackle online text in a non-linear environment involve a more complex metacognitive process that includes planning, predicting, monitoring, and evaluating.

Therefore, Metacognitive Online Reading Strategies (MORS) must be developed in students for a better comprehension of online text. Also, predicting has been added to the existing metacognitive strategies stated by (Dobler, 2007). Thus, students should be able to predict what they read for a better understanding of reading an online text (Dobler, 2007). To shape the way students interact with online texts, it is therefore essential to examine the types of metacognitive online reading strategies (MORS) students use and what students do while reading online comprehension to understand online texts and online comprehension (Coiro, 2011). There is a processing practice during online research and comprehension that can help readers increase understanding (Leu, Zawilinski, Forzani, & Timbrell, 2014). The process of online reading comprehension is reading to construct useful questions and predictions towards the materials. Reading activity that is guided by questions and predictions often allows the readers to prompt and refine helpful questions and finally meet the readers’ reading goals (Guthrie, Klauda, & Ho, 2013).

According to Coiro, (2014), several studies indicated that the use of Metacognitive Online Reading Strategy could increase students' reading strategies and could improve the online reading comprehension achievement. Other than that, Chang and Millett (2013) found that Metacognitive Online Reading Strategies prepared EFL students to be more responsible for their learning and academic achievement. In addition, Anderson, (2003) investigated EFL and English as a second language (ESL) learners’ Metacognitive Online Reading Strategies (MORS) through the Online Survey of Reading Strategies (OSORS), which focused on global problem strategies (GPS), problem solving strategies (PSS) and support strategies (SS). It was found that problem-solving strategies such as adjusting reading rates, re-reading difficult texts, and pausing to think about what one is reading, are reported most frequently, whereas support strategies are identified the least. Huang, (2013) found that the effects of Metacognitive Online Reading Strategies used by 30 EFL students on the support strategies such as translating, using dictionaries, or highlighting of key information are used much more frequently than another approach. Meanwhile, López Jurado, (2018), in their study of Arab EFL students and Lee & Wu,(2013) in his study of Korean EFL learners indicated that students perceive problem strategies to be more useful than global and support strategies.

**Reading Online Text**
The reading comprehension from the internet (i.e., online texts) involves information such as hyperlinks, images, animation, texts, audio-visual, and/or video within the online network system. Previous studies discovered that reading online text is part of a dynamic, open-ended information system that changes daily in structure, form, and content. The online texts introduce the intertextual connections (Larson, 2008) and intercultural negotiations that stimulate complexities for readers to synthesize and communicate with the information that linked the Internet texts. For online texts, readers are expected to interpret texts, images, or pictures that have effective comprehension strategies. Due to these complexities, students need to know the Metacognitive Online Reading Strategies (MORS) to read online texts efficiently (Cheng, 2016).

As the most popular platform for knowledge gathering, the Internet has become a vital instrument of education (World Wide Web Consortium, 2014). According to (Ruan, Georgiou, Song, Li, & Shu, 2018), the impact which has been brought by the Internet is turned into widespread use among the readers. In his report, he stated that students are posting more than eight articles online during one semester. English, as the leading language of the internet, is already changing with increasing speed and could be beneficial to students if read with proper strategies. To comprehend and analyse information, reading research and reading theories indicate that students must be able to strategically process the information they read (Uri & Colro, 2014) and use that information to meet their needs. Therefore, Kim et al., (2014) suggested that more studies need to be done mainly to identify online reading strategies of the less proficient second language learners, which could help teachers and educators understand how to assist the learners' reading potential and abilities by highlighting the importance of Metacognitive Online Reading Strategies (MORS) in using technology to improve the online comprehension achievement.

**METHODOLOGY**

This study employed a quantitative research method to identify the Metacognitive Online Reading Strategies (MORS) used by technical skill students while reading online comprehension texts.

**Respondents**

The respondents of this study involved students from a Technical Skills Institute in Sarawak, Malaysia. A total of one hundred and six (106) Semester One students were selected as samples using random sampling technique. The "Table for Determining Sample Size" of Morgan, (1971) was used as a guide to select Semester One as the samples (respondents) for this study. The reason for selecting only the Semester One students is because the English and communication subject is a compulsory subject that must be taken by students in the first semester. They have to pass the subject as part of their prerequisite to complete the programme before they could be awarded their certificates. Another reason is due to a similar level of proficiency and knowledge of the English language. The respondents' age ranges between seventeen (17), eighteen (18) and nine-teen (19) years old and the students have completed their Sijil Pelajaran Malaysia (SPM) or the Malaysian Certificate of Education examination. Thus, these respondents' proficiency and
knowledge of the English language will be based on their SPM English results. Even so, these students have mixed proficiency in the English language.

**Instrument**

This study uses a survey of Metacognitive Online Reading Strategies (MORS) adapted from the ‘Online Survey of Reading Strategies’ (OSORS) by Anderson, (2009). OSORS comprises the reading strategies and online reading strategies prepared to assist learners’ understanding when reading online texts. In this study, the items in the MORS metacognitive section of the survey consist of four categories; global reading strategies (plan), predicting strategies (predict), problem-solving strategies (monitor) and support reading strategies (evaluate). Predicting has been added into the existing metacognitive strategies stated by Coiro (2014), and Coiro and Dobler (2007). According to Coiro (2014), students should be able to predict what they read for a better understanding of reading the online text. MORS has 46 items and divided into four subsections which are global reading strategies (12 items), predicting strategies (10 items), problem-solving strategies (12 items) and support reading strategies (12 items). This survey was a five-point Likert type scale, ranging from 1 ("Never"), 2 ("Seldom"), 3 ("Sometimes"), 4 ("Often") and 5 ("Always"). This means that the higher the score was, the most likely the student use the online reading strategy. The proper reliability value was calculated based on five-point scale items using Cronbach’s coefficient alpha. The reliability of the overall items was found to be 0.97. The proper reliability of each sub-strategy is as such global strategy (plan) is r =0.908, problem-solving strategy (monitor) is r =0.904, support strategy r = 0.913 and predict strategy is r =0.920.

**Data Collection Procedure**

The data collection procedure started with the distribution of the Metacognitive Online Survey of Reading Strategies (MORS) using this link at (https://bit.ly/osorssher) to be answered by the respondents. The respondents were given about thirty minutes to answer all the 46 items in the survey. The results of this survey would help to identify the existing Metacognitive Online Reading Strategies used by the respondents while reading the online comprehension texts.

**Data Analysis Procedures**

The analysis of collected data from the Metacognitive Online Reading Strategies survey comprises the types and frequency of online reading strategies used by the 106 technical skill students. According to the frequency scales of strategy use, mean scores between 3.5 and 5.0 are regarded as high frequency and mean scores between 2.5 and 3.49 are viewed as medium. Mean scores between 1.0 and 2.49 are regarded as low (Oxford, 2013). Meanwhile, the mean score range with the Likert scale equivalent is shown in Figure 1.

According to the list as shown in figure 1, the mean scores range between 4.20 and 5.00 are regarded as Always, mean scores between 3.40 and 4.19 are regarded as Often, mean scores between 2.60 and 3.39 are considered as sometimes, mean scores between 1.80 and 2.59 are regarded as Rarely and mean scores between 1.00 and 1.79 are regarded as Never used by the respondents.
Data Analysis
The result and feedback from the respondents were analysed using the Statistical Package for the Social Science 24.0 (SPSS 24.0) software focusing on the descriptive statistics frequency, mean, and standard deviation. The descriptive statistics were used to identify the most frequent metacognitive online reading strategies used by the technical skill students to read comprehension texts from the Internet.

FINDINGS

Results
Based on the findings, the respondents of this study have used most of the metacognitive online reading strategies to help them understand the comprehension texts from the Internet. The results of this study would hope to answer the following question ‘What are the metacognitive online reading strategies that technical skills students use when reading the online texts?’ Results were discussed based on the category of metacognitive online reading strategies.

Global Strategies category
In Table 1, items 1-12 represent the statements in the survey related to global strategies. It shows that the majority of the respondents had high and frequent use of the twelve strategies with a score between 3.5 and 5.0. The respondents used most frequently the strategies for item 10 ‘When I read online comprehension, I check my understanding when I come across new information’ (M=4.09, SD=0.799), item 7 ‘I think about what I know to help me understand what I read online’ (M= 3.98, SD=0.689), item 9 ‘When I read online, I guess what the content of the online text is about’ (M= 3.96, SD=0.816), item 12 ‘When reading online text, I use typographical aids like boldface and italics to identify key information’ (M= 3.93, SD= 0.679) and item 8 ‘I ask myself questions when I read the online text’ (M= 3.92, SD= 0.933). This reflects that the respondents often or almost always plan before they read the online texts to meet the purpose. Even so, item 1 ‘I read pages on the Internet for fun’ (M=4.08, SD=0.829) indicates that the respondents were also frequently read the online texts for fun. This could mean that the respondents would read to increase knowledge or gain new information.
Other than that, the respondents had also frequently used the strategies on item 6 'I think about whether the content of the online text fits my reading purpose’ (M=3.82, SD=0.753), item 3 ‘When reading online, I look for sites that cover both sides of an issue’ and item 5 ‘When reading online text, I decide what to read closely and what to ignore’ which had the same mean score (M=3.78, SD=0.793 & SD=0.768), item 11 ‘When I read online, I evaluate the information presented in the online text’ (M=3.63, SD=0.929), item 2 ‘I do a lot of reading on the Internet for academic purposes’ (M=3.60, SD=0.726) and the least frequent used was item 4 ‘I have a purpose in mind when I read online comprehension’ (M=3.55, SD=0.874).

**Problem Solving Strategies category**

In table 2, item 13 – 24 represent the statements in the survey which are related to metacognitive online reading strategies (MORS) for subsection problem-solving strategies. From the table, it can be seen that the score range for MORS that had high and frequent use of the strategies with a score between 3.5 and 5.0. It can be found in item 19 'I read slowly and carefully to make sure I understand what I am reading online' (M=4.08, SD=0.818), item 23 'I apply page up and page down to get the meaning of online text' (M=4.03, SD=0.774) and item 18 'When an online text becomes difficult, I reread it to increase my understanding' (M=4.00, SD= 0.995). This could mean that the respondents would, most of the time, use the strategies as they read the online texts. This finding supports the previous study by (Maarof & Yaacob, 2011) which indicated that students most of the time used the reading strategies when they read.

<table>
<thead>
<tr>
<th>N=Sample</th>
<th>M=Mean</th>
<th>SD=Standard Deviation</th>
<th>N</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>I read pages on the Internet for fun</td>
<td>106</td>
<td>4.08</td>
<td>.829</td>
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<tr>
<td>2</td>
<td>I do a lot of reading on the Internet for academic purposes</td>
<td>106</td>
<td>3.60</td>
<td>.726</td>
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<td>3</td>
<td>When reading online, I look for sites that cover both sides of an issue</td>
<td>106</td>
<td>3.78</td>
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<tr>
<td>4</td>
<td>I have a purpose in mind when I read online comprehension</td>
<td>106</td>
<td>3.54</td>
<td>.874</td>
<td></td>
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<tr>
<td>5</td>
<td>When reading online text, I decide what to read closely and what to ignore</td>
<td>106</td>
<td>3.78</td>
<td>.768</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>I think about whether the content of the online text fits my reading purpose</td>
<td>106</td>
<td>3.82</td>
<td>.753</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>I think about what I know to help me understand what I read online</td>
<td>106</td>
<td>3.98</td>
<td>.689</td>
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</tr>
<tr>
<td>8</td>
<td>I ask myself questions when I read the online text</td>
<td>106</td>
<td>3.92</td>
<td>.933</td>
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<tr>
<td>9</td>
<td>When I read online, I guess what the content of the online text is about</td>
<td>106</td>
<td>3.96</td>
<td>.816</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>When I read online comprehension, I check my understanding when I come across new information</td>
<td>106</td>
<td>4.09</td>
<td>.799</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>When I read online, I evaluate the information presented in the online text</td>
<td>106</td>
<td>3.63</td>
<td>.929</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>When reading online text, I use typographical aids like boldface and italics to identify key information</td>
<td>106</td>
<td>3.93</td>
<td>.679</td>
<td></td>
</tr>
<tr>
<td>Valid N (listwise)</td>
<td></td>
<td></td>
<td>106</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 1: Global Strategies (Plan)
<table>
<thead>
<tr>
<th>N=Sample M=Mean SD=Standard Deviation</th>
<th>N</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>13 I try to get back on track when I lose concentration reading online</td>
<td>106</td>
<td>3.69</td>
<td>.855</td>
</tr>
<tr>
<td>14 When reading online text becomes difficult, I pay closer attention to what I am reading</td>
<td>106</td>
<td>3.69</td>
<td>.885</td>
</tr>
<tr>
<td>15 When I read online, I scroll through the text to help me understand the overall view of the text</td>
<td>106</td>
<td>3.96</td>
<td>.861</td>
</tr>
<tr>
<td>16 When reading online, I guess the meaning of unknown words or phrases</td>
<td>103</td>
<td>3.77</td>
<td>.703</td>
</tr>
<tr>
<td>17 I stop from time to time and think about what I am reading online</td>
<td>106</td>
<td>3.84</td>
<td>.794</td>
</tr>
<tr>
<td>18 When an online text becomes difficult, I reread it to increase my understanding</td>
<td>106</td>
<td>4.00</td>
<td>.995</td>
</tr>
<tr>
<td>19 I read slowly and carefully to make sure I understand what I am reading online</td>
<td>106</td>
<td>4.08</td>
<td>.818</td>
</tr>
<tr>
<td>20 I can distinguish between fact and opinion in online text</td>
<td>106</td>
<td>3.85</td>
<td>.778</td>
</tr>
<tr>
<td>21 I evaluate the online text before using it</td>
<td>106</td>
<td>3.76</td>
<td>.626</td>
</tr>
<tr>
<td>22 When reading online text, I am going back and forth in the text</td>
<td>106</td>
<td>3.80</td>
<td>.844</td>
</tr>
<tr>
<td>23 I apply page up and page down to get the meaning of online text</td>
<td>106</td>
<td>4.03</td>
<td>.774</td>
</tr>
<tr>
<td>24 I adjust my reading speed according to what I am reading online</td>
<td>106</td>
<td>3.86</td>
<td>.878</td>
</tr>
</tbody>
</table>

Table 2: Problem Solving Strategies (Monitor)

Meanwhile, the frequently scales of the online reading strategies that are in medium use with a mean between 3.0 and 4.0 could be seen in item 15 (M=3.96, SD=0.861), item 24 (M=3.86, SD=0.877), item 28 (M=3.85, SD=0.778), item 22 (M=3.50, SD=0.844), item 16 (M=3.77, SD=0.703), item 21 (M=3.76, SD=0.626), item 14 (M=3.69, SD=0.885) and item 13 (M=3.689, SD=0.855).

Support Strategies category

Table 3 shows the 12 items under the support strategies (evaluate) category. It can be seen that the 12 strategies had high and frequent use. The respondents had used more than one strategy under the support strategies category to support and understand what they read. It can be seen in item 29 ‘When reading online, I translate from English into my native language’ (M=3.96, SD=0.872) and item 34 ‘I use reference materials (e.g., visual, picture) to help me understand what I read online’ (M=3.95, SD=0.877) were used the most frequently by the respondents. It could mean that the respondents might lack exposure to the English language; hence, they might need to look for the meaning of words in order to understand the online texts. This finding supports other studies (Semitin & Maniam, 2015) and (Maarof & Yaacob, 2011) which stated that students used references or dictionary to get meaning to difficult words to enable them to understand what they read (Huang, 2013).

<table>
<thead>
<tr>
<th>N=Sample M=Mean SD=Standard Deviation</th>
<th>N</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>25 When reading online, I look for the materials in English</td>
<td>106</td>
<td>3.68</td>
<td>.811</td>
</tr>
<tr>
<td>26 When online text becomes difficult, I read aloud to help me understand what I read</td>
<td>106</td>
<td>3.89</td>
<td>.734</td>
</tr>
</tbody>
</table>
27 When I read online, I click on a keyword to help me understand the text 106 3.81 .852
28 While reading online, I take notes to help me understand what I read online 106 3.79 .813
29 When reading online, I translate from English into my native language 106 3.96 .872
30 I use a reference like a thesaurus to help me understand what I read online 106 3.86 .878
31 I paraphrase (restate ideas in my own words) to help me better understand what I read online 106 3.89 .832
32 I go back and forth in the online text to find relationships among ideas in it 106 3.83 .749
33 I ask myself questions I like to have answered in the online text 106 3.68 .911
34 I use reference materials (e.g., visual, picture) to help me understand what I read online 106 3.95 .877
35 I use a reference like an e-dictionary to help me understand what I read online 106 3.79 1.002
36 I print out a hard copy of the online text, then underline or circle information to help me remember it 106 3.50 .949
Valid N (listwise) 106

Table 3: Support Strategies (Evaluate)

Meanwhile, the respondents also used strategies such as item 26 'When online text becomes difficult, I read aloud to help me understand what I read' (M=3.89, SD=0.734), item 31 'I paraphrase (restate ideas in my own words) to help me better understand what I read online' (M=3.86, SD=0.878), item 30 'I use reference like a thesaurus to help me understand what I read online' (M=3.86, SD=0.878), item 32 'I go back and forth in the online text to find relationships among ideas in it' (M=3.83, SD=0.749), item 27 'When I read online, I click on a keyword to help me understand the text' (M=3.81, SD=0.852), item 28 'While reading online, I take notes to help me understand what I read online' (M=3.79, SD=1.002). As shown in Table 3, the least frequently used strategy was item 36 'I print out a hard copy of the online text, then underline or circle information to help me remember it' (M=3.50, SD=0.949). This could indicate that the respondents would seldom print out the online text and would prefer to read the online texts.

Predict Strategies category

In table 4, items 37 – 46 represent the statements in the survey that are related to predicting strategies (predict). From the table, it can be seen that the most frequently used of the metacognitive online reading strategies among the respondents was measured by the mean score between 3.5 and 4.0. This could be seen in item 38 'I am hoping this online text will take me to the exact information to complete the tasks' (M=3.98, SD=0.780), item 40 'If I scroll the text, I expect to understand the online text' (M=3.92, SD=0.806), and item 45 'If I use caret to navigate reading pane, I'd expect to increase online reading speed' (M=3.87, SD=0.788),
item 37 ‘I think this online text will lead me to the answer of my assignment’ (M=3.84, SD=0.719), item 41 ‘If I use typographical features like boldface and italics, I’d expect to identify key information in the online text’ (M=3.84, SD=0.732). The results perceive the respondents’ use of predicting strategies might affect what they read online texts and increase their understanding to meet their reading purposes (Incecay, 2013).

<table>
<thead>
<tr>
<th>N=Sample</th>
<th>M=Mean</th>
<th>SD=Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>37</td>
<td>I think this online text will lead me to the answer to my assignment</td>
<td>106</td>
</tr>
<tr>
<td>38</td>
<td>I am hoping this online text will take me to the exact information to complete the tasks.</td>
<td>106</td>
</tr>
<tr>
<td>39</td>
<td>If I click here on online text, I’d expect to find the correct answers for my assignment.</td>
<td>106</td>
</tr>
<tr>
<td>40</td>
<td>If I scroll the text, I expect to understand the online text.</td>
<td>106</td>
</tr>
<tr>
<td>41</td>
<td>If I use typographical features like boldface and italics, I’d expect to identify key information in the online text</td>
<td>106</td>
</tr>
<tr>
<td>42</td>
<td>I check to see if my guesses about the online texts are right or wrong</td>
<td>106</td>
</tr>
<tr>
<td>43</td>
<td>If I highlight the meaning of the words, I’d expect to understand the online text better</td>
<td>106</td>
</tr>
<tr>
<td>44</td>
<td>If I enlarge or shrink the font size, I’d expect to identify new words</td>
<td>106</td>
</tr>
<tr>
<td>45</td>
<td>If I use caret to navigate reading pane, I’d expect to increase online reading speed</td>
<td>103</td>
</tr>
<tr>
<td>46</td>
<td>If I use the thesaurus, will I get the correct meaning or answers</td>
<td>106</td>
</tr>
</tbody>
</table>

Table 4: Predicting Strategies (Predict)

Besides that, it can also be seen the respondents often use the strategies as in item 43 (M=3.80), item 46 (M=3.80), item 42 (M=3.78), item 39 (M=3.76) and item 44 (M=3.75).

**DISCUSSION**

The results of this present study continue to add to our understanding of what online reading strategies are used by the students, especially technical skill students within the context of reading online comprehension texts. The findings showed that the students used various of the metacognitive online reading strategies (MORS) when reading the online comprehension texts to help them understand what they read online. As students read more from the Internet, students are expected to use numerous of metacognitive online reading strategies (MORS) to plan, monitor, predict, and evaluate what they read to achieve the reading purposes.

Besides that, findings also indicate that students could be able to utilize the MORS from the four subsections of the strategies to achieve better comprehension in language learning. These findings support other studies (Maarof & Yaacob, 2011; Semtin & Maniam, 2015) indicated that the students frequently used online reading strategies to help them comprehend the online texts. Nevertheless, it was stated in
Zhang & Seepho, (2013) which asserted that the low proficiency students used the least online reading strategies as compared to the high proficiency students. An interesting finding was reported in this study that the students of mixed ability used the online reading strategies from the four subsections of MORS when they read the online texts.

This result indicates that students were aware of the importance of MORS for reading online texts and that MORS could enlighten and help students to understand the online texts.

**IMPLICATION**

This study has emphasized that MORS plays an essential role in second language learners. Even so, students need support and guidance from their teachers to facilitate them in using appropriate online reading strategies to read online texts. Apart from that, language teachers play essential roles and should be made aware that online reading strategies are important for students to be good readers.

In light of the present development and needs in education, one of the pedagogical implications that can be drawn from the findings of the present study is that language teachers play a role in exposing students to various metacognitive online reading strategies. This action might allow students to decide on the online reading strategies that are appropriately aligned with their reading purposes and task requirements (Coscarelli & Coiro, 2014).

Other than that, teachers can train students to use appropriate online reading strategies that enable them to learn a language efficiently and effectively (Kim, Park & Magner, 2014). If teachers or educators can make students responsible for their learning, then they can entrust the students with the responsibility for practicing various metacognitive online reading strategies inside or outside the teaching hour. In doing that, students may draw their attention to the utilization of technology or the resources they read from the Internet for useful reading purposes.

**CONCLUSION**

In conclusion, it is worth noting that students with mixed abilities use different metacognitive online reading studies to attempt online texts. This study agrees with (Shah et al., 2010) that asserted the instruction in the language curriculum is vital to promote online reading proficiency among second language learners of different abilities. For future study, this study suggests a continually responsible outcome role to teach MORS to the students and see the positive feedback to the online comprehension achievement among the students.

**ACKNOWLEDGMENTS**

This work is partially supported by my supervisors and the staff of Institute Kemahiran MARA Malaysia. Their support, effort, time, and encouragement for making this paper a reality is much appreciated. Apart from that, I am grateful for
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REFERENCES


ACADEMIC ACHIEVEMENT OF HIGH AND LOW ACHIEVERS OF TERTIARY MALE STUDENTS AT PUBLIC UNIVERSITY IN SARAWAK

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fakhzan@upm.edu.my

Abstract
This study investigates the relationship between peer group and the academic achievement of high and low achievers among tertiary male students at one of the public universities in Sarawak, Malaysia. A total of 254 male students from different fields of study, and academic year were randomly selected. The samples were from both social science and pure science background. Academic achievement was measured based on students’ latest CGPA. A self-developed survey questionnaire, which consists 138 items comprising four main constructs; factors in selecting peers, type of peer influences, relationship with peer group, and effects of peer group influence was used in this study. One-way ANOVA, Crosstabulation Analysis, Pearson Correlation and Multiple Regression were used to analyse research questions and five hypotheses. The findings indicate that, there was no significant relationship between factors in selecting peers and academic achievement of tertiary male students. Types of peer group influence were significant related towards academic achievement of tertiary male students, and there was a significant difference in relationship with peer group between high and low achievers of male students’ academic achievement. However, there was no difference in effects of peer group influence between high and low achievers. The Pearson analysis showed that was a moderate correlation between types of peer influence and academic achievement; and between effects of peer group influence and academic achievement. The finding of regression analysis indicated only peer group influence affected male students’ academic achievement for both high and low achievers. This research acquired and increased knowledge in the profile of academic achievement at higher education level in Malaysian context.

Keywords: peer influence, academic achievement, high and low achievers, tertiary
PENGARUH GEOPOLITIK KAUM DALAM KEPUTUSAN Pilihan Raya Umum Ke-14, 2018 DI MALAYSIA

THE INFLUENCE OF RACIAL GEOPOLITICS IN THE RESULTS OF 14TH GENERAL ELECTION, 2018 IN MALAYSIA

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ABSTRAK

Geopolitik kaum merujuk kepada kuasa sesuatu kaum dalam menentukan pemimpin di sesuatu kawasan dalam sesuatu pilihan raya. Dalam konteks Malaysia mahupun di luar negara, penentuan seseorang calon oleh mana-mana parti politik yang akan bertanding dalam sesuatu pilihan raya akan dipengaruhi oleh majoriti komposisi etnik di kawasan tersebut. Oleh itu, adalah menjadi tujuan penulisan kertas kerja ini untuk menganalisis pengaruh geopolitik kaum dalam keputusan Pilihan Raya Umum ke-14, 2018 di Malaysia. Data kuantitatif dan maklumat kualitatif dalam penulisan kertas kerja ini diperoleh dengan menggunakan kaedah rujukan sumber primer iaitu pemerhatian di lapangan serta keputusan PRU 2018 manakala data sekunder pula diperoleh melalui rujukan sekunder terhadap bahan-bahan bercetak dan sumber atas talian yang berkenaan. Dapat dana kajian menunjukkan bahawa secara keseluruhan, geopolitik kaum pada PRU 2018 menunjukkan sokongan terhadap BN/UMNO bergantung kepada undi yang disumbangkan oleh kaum Melayu manakala kekuatan undi Pakatan Harapan bergantung kepada undi kaum Cina. Pengundi Melayu yang tinggal di kawasan luar bandar yang hanya menerima maklumat daripada media arus perdana; yang juga dibelenggu kemiskinan yang masih serba kekurangan dari segi kemudahan infrastruktur yang amat dipengaruhi oleh sentimen ‘Politik Pembangunan’. Hal ini berbeza dengan kaum Cina yang kebanyakannya tinggal di kawasan pekan atau bandar yang sudah mempunyai kemudahan asas yang mencukupi serta mempunyai struktur ekonomi yang kukuh dan boleh ‘survive’ mengikut cara mereka yang tersendiri; ditambah pula mempunyai akses maklumat melalui media alternatif seperti kemudahan jalur lebar/internet dan SMS yang pantas dan pelbagai secara dominannya menyokong Pakatan Harapan.

Kata kunci: Geopolitik kaum, kuasa, calon, parti politik, kawasan

ABSTRACT

Racial geopolitics refers to the power of a race to determine a leader in an area in an election. In the context of Malaysia and abroad, the determination of a candidate by any political party to contest in an election will be influenced by the
majority of ethnic composition in the region. Therefore, it is the purpose of this paper to analyze the racial geopolitical influence in the results of the 14th General Election, 2018 in Malaysia. The quantitative data and qualitative information in the writing of this paper are obtained using the primary source reference method as field observations and the 2018 general election results, while the secondary data is obtained through secondary references to printed materials and online sources. The findings show that overall, the racial geopolitics of the 2018 General Election show support for BN/UMNO depends on the votes casted by the Malays while the strength of the Pakatan Harapan vote depends on the Chinese votes. Malay voters living in rural areas receiving only information from mainstream media; who are also in dire straits of poverty in terms of infrastructure facilities heavily influenced by the 'Development Politics' sentiment. This is in contrast to the Chinese living mostly in towns or cities with sufficient basic facilities and strong economic structures and able to 'survive' in their own way; In addition, it has access to information through alternative media such as fast broadband/internet and SMS facilities and is widely supported by Pakatan Harapan.

Key terms: Racial geopolitics, power, candidate, political party, region

PENGENALAN

Kaum merupakan faktor penting dalam mempengaruhi proses dan trend sosiolisasi politik di Malaysia. Dengan keadaan demografi dan struktur ekonomi rakyat Malaysia yang berbilang kaum maka tertubuhnya beberapa parti politik yang berasaskan kaum iaitu UMNO mewakili kaum Melayu, MCA (Cina) dan MIC (India) serta beberapa parti yang berasaskan etnik di Sabah (UPKO, LDP, PDS) dan Sarawak (PBB, SUPP, PRS dan SPDP). Parti politik secara sinonimnya amat berkait rapat dengan pilihan raya. Pilihan raya secara umumnya merupakan proses pemilihan wakil rakyat dan pemimpin dan semestinya mempunyai pertandingan seterusnya terdapat pihak yang menang dan yang tewas. Pilihan Raya Umum (PRU) ke-14, 2018 telah berlangsung pada 9 Mei 2018 yang lalu. Pilihan raya yang dianggap 'ibu' segala PRU di Malaysia ini berlangsung dengan aman, tenang dan tenteram namun penuh 'dramatik'. Dalam keadaan majoriti pengkaji atau penganalisis politik menyatakan Barisan Nasional (BN) masih boleh mengekalkan penguasaan kerusi di Parlimen sama ada dengan majoriti mudah atau 2/3, namun keputusan politik rakyat Malaysia pada 9 Mei 2018 tersebut menunjukkan bahawa buat pertama kali dalam sejarah politik pilihan raya di negara ini bahawa BN telah tewas kepada pakatan pembangkang yang menggunakan logo Parti Keadilan Rakyat (PKR) atau dengan gelaran Pakatan Harapan (PH) dengan 122 PKR/PH dan WARISAN – 79 BN serta PAS yang bertanding bersendirian hanya mendapat 18 kerusi Parlimen dan calon Bebas hanya memenangi 3 kerusi Parlimen daripada keseluruhan 222 kerusi Parlimen yang dipertandingkan. Keputusan PRU 2018 yang dilihat 'luar biasa' ini menunjukkan bahawa wujudnya satu 'gelombang' atau kebangkitan rakyat/pengundi yang dilihat sebagai 'silent voters' telah meranapkan penguasaan BN terhadap Kerajaan Malaysia sejak 63 tahun yang lalu. Keputusan dan pola pengundian juga dapat dikaftkan dengan faktor etnik dalam menentukan kemenangan sesuatuah parti politik yang bertanding dalam pilihan raya. Inilah yang

Pengaruh Geografi Terhadap Politik


Geopolitik

situasi, keadaan, atau kumpulan-kumpulan geografi dan perkara yang dianggap relevan dengan ciri-ciri geografi sesebuah negara. Maka dasar penyelenggaraan bernegara adalah berdasarkan atas keadaan atau tempat tinggal negara itu. Dalam erti kata yang lain, geopolitik merupakan kuasa pemerintahan atau pengaruh individu untuk menyokong sesuatu pihak (Flint 2006).


1) Ruang sesebuah negara wujud dengan perkembangan jumlah penduduk yang mempunyai budaya yang sama
2) Pertumbuhan sesebuah kawasan mengikut aspek-aspek pembangunan yang lain
3) Sesebuah negara berkembang melalui penyerapan unit-unit yang kecil
4) Sempadan adalah organ peripheral yang melambangkan pertumbuhan dan kekuatan negara
5) Dalam pembahagian sesebuah negara diserapkan unsur-unsur politik sebagai nilai sesebuah kawasan
6) Dorongan untuk pertumbuhan wujud untuk negara-nagara primitif daripada tamadun pembangunan yang lebih tinggi
7) Hala tuju kawasan pertumbuhan telah merebak dan meningkat dalam proses penyebaaran


Kjellen melihat negara dalam keadaan yang kuku dengan bersaing antara negara lain. Negara yang besar akan menambah kuasa mereka dengan negara yang lebih kecil. Akhirnya dunia akan mempunyai hanya beberapa negara yang besar dengan kuasa ekstrim. Sementara itu, ilmuwan-ilmuan lain tidak memfokus sesebuah negara sahaja tetapi ke seluruh dunia dan cuba untuk membentuk dasar dan pembangunan negara. Mereka mengambil gambaran global dan sebenarnya memperakuan polisi dan strategi untuk diikuti oleh kerajaan mereka. Alfred Thayer
Mahan (1840-1914) membahagikan enam faktor berkenaan dengan pembangunan dan penyelenggaraan pengaruh terhadap laut iaitu:

1. Lokasi Geografi
   Negara mempunyai kawasan laut ataupun lautan, sama ada airnya saling berhubungan, sama ada ia juga tidak mantap, terdedah kepada sempadan daratan, boleh mengekalkan strategi asas seberang laut dan mendapat kepentingan lauan perdagangan.

2. Bentuk Fizikal Sesebuah Negara
   Sama ada sempadan negara mempunyai pelabuhan semula jadi, muara, teluk dan jalan keluar. Ketidadaan pelabuhan akan menghalang manusia daripada mempunyai perdagangan lautnya sendiri, industri perkapalan atau tentera laut.

3. Penyambungan kawasan (Panjang sempadan pinggir pantai)
   Memudahkan pengekalan pantai.

4. Jumlah Penduduk
   Negara dengan populasi yang tinggi akan lebih mampu membina dan mengekalkan perdagangan marin dan tentera laut negara berbanding populasi yang kecil.

5. Sifat Kebangsaan
   Kebolehan untuk mengejar hal-hal perdagangan terhadap pengaruh di laut berdasarkan kepada keamanan dan perdagangan yang meluas.

6. Dasar kerajaan
   Sama ada polisi kerajaan memberi kelebihan ke atas peluang yang disediakan melalui persekitaran dan populasi untuk menunjukkan pengaruh di laut (Fielding 1967).

Berdasarkan kepada enam aspek tersebut, Mahan dalam bukunya yang bertajuk, "The Influence of Sea Power" merumuskan: ...sekitanya letak sesebuah negara itu, sebegitu rupa, bahawa negara tersebut tidak sama ada terpaksa mempertahankan dirinya melalui darat, ataupun juga didorong untuk meluaskan wilayahnya melalui darat, menerusi matlamat tunggalnya yang diarah ke laut, negeri ini mempunyai suatu kelebihan berbanding dengan pihak yang sempadan-sempadannya merupakan daratan benua (Glassner 1993; Hartshorne 1971).

Geopolitik dibangunkan pada penghujung abad ke-19 dan 20 sebagai pembangunan baharu dalam sains dan teknologi yang membingungkan manusia untuk menjadi pemimpin dunia dan masyarakat yang terdahulu. Penggabungan negara moden Jerman dan Itali yang paling menarik adalah melalui ahli imperialism Eropah yang menyatakan bahawa penggabungan ini telah menggugat sedikit kedudukan Jepun dan Amerika Syarikat sebagai kuasa imperialism baharu; pertumbuhan penduduk yang pesat dan tekanan dalam sumber, perbezaan pembangunan di pelbagai tempat pada zaman berkenaan telah menyumbang kepada perspektif perancangan dan sistem-sistem polisi. Di luar keghairahan pemikiran baharu, wujud dua aliran pemikiran geopolitik dalam sifat semula jadi. Satu daripadanya wujud daripada sistem sosial Darwin iaitu Teori Bangsa Organik dan satu lagi dikenali sebagai Geostrategi yang merupakan fakta geografi dalam memajukan sesuatu secara fleksibel (Cohen 2003).

Etnik

**Geopolitik Etnik**

daripada etnik tertentu untuk satu kawasan pilihan raya yang etnik tertentu adalah
dominan.

Vasil (1972) dalam bukunya *Politics in a Plural Society: A Study of Non-
Communal Political Parties in West Malaysia* menyatakan bahawa faktor etnik ini
perlu dilihat dari sudut perkembangan parti politik yang bersifat berbilang kaum.
Tesis Vasil ialah parti politik yang padanya, asalnya bersifat berbilang kaum
bertukar kepada parti bukan Melayu dan akhirnya menjadi organisasi bukan Melayu
yang bersifat perkauman. Kajian oleh Khong (1991) menganalisis penggunaan isu,
kaum, agama serta bahasa dalam pilihan raya umum 1990. Isu-isu yang
dimanipulasi dalam pilihan raya 1990 tersebut memberikan kelebihan kepada
parti pembangkang iaitu PAS dalam isu agama, Semangat 46 dalam isu kaum
dan bahasa dan DAP dalam isu kaum dan konsep ‘Malaysian Malaysia’ seterusnya parti-
parti pembangkang tersebut berjaya memenangi beberapa kerusi-kerusi DUN dan
Parlimen dalam pilihan raya tersebut. Turut dihuraikan ialah prestasi parti-parti
politik seperti PAS di Kelantan dan PBS di Sabah dalam aspek politik etnisiti dan
politik pembangunan serta politik keagamaan di kedua-dua negeri yang diperintah
oleh parti pembangkang tersebut.

Y. Mansoor (1989) menjelaskan bahawa politik perkauman dicetuskan oleh
golongan elit politik terhadap golongan massa politik untuk mendapat sokongan
politik dalam pilihan raya. Perpaduan dan permuafakatan politik dapat dicapai
dalam negara berbilang bangsa sekitanya wujud kefahaman terhadap kontrak
sosial yang telah ditetapkan dalam perjanjian hidup bernegara.

Jesudason (1990) menjelaskan bahawa geopolitik etnik di Malaysia
berkaitrapat dengan pengenalan pembangunan ekonomi berasaskan kaum di
negara tersebut yang telah dibentuk oleh penjajah British iaitu kaum Melayu
menguasai politik di kawasan pedalaman/kampung, kaum Cina menguasai ekonomi
di pekan/bandar manakala kaum India tinggal di estet di estet di luar bandar. Hal ini
membentuk kelompok mayoriti etnik di kawasan bandar dengan kaum Melayu
majoriti di luar bandar, kaum Cina majoriti di bandar dan kaum India adalah kaum
minoriti dengan kelompok kecil di estet.

bahawa bahawa faktor perkauman masih relevan dalam pilihan raya di Malaysia.
Namun demikian, pilihan raya umum 1999 menggambarkan kemungkinan faktor
tersebut mungkin berkuraungan pada masa hadapan dan menjadi salah satu elemen
yang penting dalam perkembangan politik baharu di Malaysia. Faktor kewilayahan
juga mempengaruhi pola pengundian, umpamanya wilayah utara, tengah dan
selatan dipelopori oleh UMNO manakala timur oleh PAS.

Masni (2002) dalam kajian faktor etnik dalam pilihan raya Parlimen P.161
Sandakan, Sabah mendapati bahawa sokongan pengundi terhadap parti masih lagi
didasasi oleh faktor etnik. Terdapat perbezaan yang signifikan antara empat lapisan
masyarakat yang mendominasi kawasan tersebut. Etnik Bumiputera bukan Islam
dan kaum Cina lebih menitikberatkan bangsa dan agama calon dalam membuat
pembangunan dan penilaian sesebuah parti dalam pilihan raya. Bagi etnik
Bumiputera Islam dan kaum lain didapati lebih menunjukkan semangat kepartian
dalam menyokong mana-mana calon yang bertanding dan menolak pengaruh etnik
tersebut dalam pilihan raya.

Seterusnya, Ng (2003) melihat prestasi tiga parti yang berasaskan etnik Cina
dalam kawasan pilihan raya majoriti orang Cina pada pilihan raya umum 1999.
Kebanyakan kawasan pilihan raya majoriti orang Cina terletak dalam kawasan

151

Amer Saifude (2008) dalam kajian politik etnik dalam parlimen 2008 di Malaysia mendapati bahawa di kawasan pilihan raya bercampur (tidak ada satu etnik majoriti dalam kawasan pilihan raya), kebanyakannya dimenangi oleh pakatan parti pembangkang sedangkan dalam pilihan raya umum sebelumnya ia merupakan kubu terkuat BN. Beliau juga mendapati pengundi berani memilih parti pembangkang seterusnya secara jelas menolak idea politik pembangunan.

Nazli (2008) dalam kajian pilihan raya umum ke 12 dan perhubungan kaum di Malaysia mendapati bahawa walaupun landskap politik yang berlandaskan kaum di Malaysia mungkin akan kekal sebagai satu arena untuk menguji pengaruh dan kekuatan parti, senario pasca pilihan raya umum ke-12 menunjukkan suatu evolusi fenomena yang signifikan dalam mengubah status quo politik di Malaysia daripada bersifat eksklusif terhadap satu kaum kepada supra-etnik. Sebilangan rakyat Malaysia memberi satu sokongan yang mengejutkan kepada parti pelbagai kaum yang mungkin memberikan satu alternatif baharu kepada hala tuju perjuangan dan pembangunan sistem governans parti politik di Malaysia pada masa akan datang.

Ahmad Atory (2009) menjelaskan bahawa PRU 2008 memperlihatkan bibit-bibit pecahnya hegemoni politik Melayu kepada UMNO/BN apabila parti tersebut tewas di negeri majoriti etnik Melayu iaitu Kedah, Perak dan Selangor dan terus tewas di Selangor. Oleh itu, UMNO perlu melakukan beberapa perubahan besar merangkumi penjenamaan semula dan muhasabah diri yang terdiri daripada pendekatan struktur, pendekatan prosedur, pendekatan tingkah laku dan pendekatan teknologi ICT.

Junaidi et al. (2009a) dalam kajian Pilihan Raya Kecil DUN Bukit Selambau (N25) April 2009: Satu Tinjauan Dari Sudut Etnik mendapati bahawa responden etnik Melayu, Cina dan India menjadikan televisyen sebagai sumber maklumat utama mereka. Dari segi kriteria pemilihan calon pula, 90.9 peratus responden Cina menyatakan mereka memilih calon yang pesat berbanding Melayu (67.9 peratus) dan India (66.1 peratus). 77.5 peratus responden Melayu, 54.5 peratus (Cina) dan 69.6 peratus (India) menyatakan isu pemulihan ekonomi menjadi perbualan utama di kawasan mereka. Merujuk kepada jangkaan kemenangan parti dalam pilihan raya kecil DUN Bukit Selambau, 41.2 peratus responden Melayu, 45.5 peratus (Cina) dan 41.1 peratus (India) menyatakan PKR akan memenangi pilihan raya tersebut berbanding BN 29.4 peratus (Melayu), 18.2 peratus (Cina) dan 30.4 peratus (India).

Junaidi et al. (2010) dalam kajian Pola Politik Mengikut Kaum Di Kawasan Parlimen Bukit Gantang (P059) mendapati responden Melayu lebih cenderung menyokong kepimpinan UMNO-BN berbanding responden Cina dan India pula lebih memilih kepada pihak Pakatan Rakyat/PAS. Merujuk kepada jangkaan kemenangan parti dalam pilihan raya kecil Parlimen Bukit Gantang, 27.0 peratus responden Melayu, 34.2 peratus Cina dan 57.3 peratus India menyatakan PAS akan memenangi pilihan raya tersebut berbanding BN 45.5 peratus responden Melayu, 35.5 peratus (Cina) dan 20.8 peratus (India). Ketiga-tiga kaum menyatakan Dato’
Sri Mohd. Najib Tun Haji Abdul Razak akan menjadi Perdana Menteri yang dapat menerajui pembangunan Malaysia dengan lebih baik.


Junaidi et al. (2011b) mendapatkan trend pengundian sehingga tahun 2011 dalam setiap Pilihan Raya Kecil (PRK) menunjukkan sokongan terhadap BN/Kerajaan Pusat bergantung kepada undi yang disumbangkan oleh kaum Melayu manakala kekuatan undi Melayu di kampung-kampung baru dan pekan memberikan undi yang semakin meningkat kepada BN.

Keputusan Pilihan Raya Umum Dewan Undangan Negeri (PRU DUN) Sarawak 2011 menunjukkan pola pengundian kaum Melayu/Melanau terus bertahan dengan sedikit peningkatan kepada Barisan Nasional (BN) namun bagi kaum Cina memperlihatkan sokongan mereka semakin meningkat kepada parti-parti pembangkang iaitu DAP dan PKR manakala bagi kaum Dayak (Iban, Bidayuh dan Orang Ulu) pula menunjukkan berlaku sedikit kemerosotan terhadap sokongan kepada BN (Junaidi et al. 2011c dan 2012).


juga berupaya memacu Malaysia ke arah negara yang berdaya saing dan terkenal di persada antarabangsa. BN juga berjaya menangani konflik antara kaum melalui strategi dan penyelesaian bijak berasaskan budaya dan cara hidup tempatan yang tersendiri.


**Pengaruh Geopolitik Etnik Dalam PRU 2018**
Geopolitik etnik dalam PRU 2018 dapat dilihat kepada dua etnik utama di negara ini yang mempunyai majoriti pengundi sehingga 90 peratus di sesetengah kawasan Parlimen dan DUN iaitu etnik Melayu dan Cina. Dari segi pemilih etnik Melayu berdasarkan negeri, *ranking* majoriti komposisi pengundi Melayu di negeri-negeri di Malaysia adalah seperti berikut:

1) Terengganu mempunyai komposisi pengundi Melayu paling ramai di negara ini iaitu 95.87 peratus (602,714 orang pemilih Melayu)
2) Kelantan (94.46 peratus; 853,609 orang pemilih Melayu)
3) Perlis (84.14 peratus; 113,313 orang pemilih Melayu)
4) Kedah (76.18 peratus; 778,709 orang pemilih Melayu)
5) Pahang (69.73 peratus; 505,665 orang pemilih Melayu)
6) Melaka (58.04 peratus; 252,172 orang pemilih Melayu)
7) Johor (53.23 peratus; 838,871 orang pemilih Melayu)
8) Negeri Sembilan (52.59 peratus; 286,657 orang pemilih Melayu)
9) Selangor (50.21 peratus; 1,007,612 orang pemilih Melayu)
10) Perak (48.30 peratus; 673,975 orang pemilih Melayu)
11) Pulau Pinang (34.76 peratus; 289,644 orang pemilih Melayu)
12) Sarawak (19.70 peratus; 209,528 orang pemilih Melayu)
13) Sabah (14.80 peratus; 145,647 orang pemilih Melayu)


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Jika dilihat dari segi sokongan mengikut etnik juga, etnik Melayu secara majoritinya masih menyokong UMNO terutamanya di kawasan DUN dan Parlimen yang majoritinya etnik Melayu. Undi Melayu terbahagi kepada tiga parti politik iaitu UMNO, PAS dan parti komponen dalam Pakatan Harapan namun UMNOlah yang mendapat sokongan daripada pengundi Melayu terutamanya di kawasan luar bandar yang berpendapatan rendah dan juga golongan tua.

Majoriti pengundi etnik Melayu masih menyokong UMNO kerana identifikasi parti politik yang tinggi disebabkan kefahaman dan prinsip perjuangan parti politik yang mereka dokong yang tinggi serta tahu mengenai latar belakang perjuangan sejarah parti politik yang mereka sokong tersebut (Funston 2018). Faktor sokongan kepada UMNO juga adalah kerana parti tersebut lebih kuat di kawasan luar bandar disebabkan ahli parti politik di kawasan luar bandar lebih aktif dan saling mengenali antara satu sama lain disebabkan semangat kejiran dan kebersamaan dalam apa jua perkara atau isu yang berlaku dalam pengetahuan mereka.

Golongan yang berumur 50 tahun dan ke atas majoritinya menyokong UMNO kerana golongan ini lebih aktif dalam kegiatan parti politik sebagai pemimpin, pekerja parti, perayu undi dan sebagai golongan pendesak dalam parti politik. Dengan peranan sedemikian maka faktor parti menjadi faktor yang penting dalam menentukan sokongan golongan yang berumur sedemikian dalam sesuatu pilihan raya atau proses pengundian.

Bersesuaian dengan budaya hidup masyarakat luar bandar yang majoritinya menyokong UMNO yang dilihat mempunyai nilai hidup berbudaya, mereka mengenang jasa pihak yang selama ini memberi kesenangan kepada mereka iaitu pihak kepemimpinan UMNO yang telah sejaikan lamanya memerintah negara ini dan negeri lain sejak tahun 1955 lagi seterusnya akan membalas budi dengan cara tertentu iaitu dalam konteks politik dengan memberi undi pihak yang berbudaya kepada mereka. Selain itu mereka juga menyokong UMNO kerana pemimpin UMNO bersikap mesra rakyat. Pemimpin UMNO yang telah lama memimpin rakyat sudah pastinya berpengalaman dalam berurusan dengan rakyat dan tahu keluh-kesah rakyat. Pengalaman berurusan dengan rakyat ini membentuk sikap berusaha untuk menyelesaikan masalah rakyat sebaik dan secepat mungkin seterusnya menghasilkan karakter mesra rakyat yang akhirnya disukai rakyat serta menjadi budaya dalam pimpinan UMNO apabila berhadapan dengan rakyat.

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Jadual 1: Kemenangan yang diperoleh parti politik di 20 kawasan Parlimen majoriti etnik Melayu tertinggi di seluruh negara pada PRU 2018
(Sumber: SPR 2018)
Pendekatan pemimpin UMNO yang dilihat sederhana menjadi faktor sokongan pengundi Melayu kepada UMNO. Pendekatan ini lebih sesuai untuk menarik sokongan pengundi terutamanya golongan atas pagar dan tidak berparti. Ini kerana golongan ini lebih selesa dengan keadaan politik yang aman dan tidak tegang serta tidak terlalu taksub dan ekstrim. Golongan ini hanya ingin keamanan dan kemakmuran serta kestabilan politik yang dapat menjamin kehidupan mereka yang lebih tenteram dan sejahtera. Pendekatan UMNO yang sederhana ini menjadi pilihan pengundi yang tidak berparti ini. Ini adalah penting kerana hampir separuh daripada komposisi pengundi di negara ini merupakan pengundi atas pagar atau tidak berparti dan ini boleh mempengaruhi pola atau korak keputusan pengundian dalam sesuatu pilihan raya.


Orang Melayu di kawasan luar bandar juga amat setia dalam perjuangan kerana mereka mempunyai semangat hidup yang kental dan sabar dalam perjuangan. Harapan mereka terhadap UMNO adalah tinggi kerana mereka masih mengharapkan agar UMNO dapat terus membantu dan membela nasib Orang Melayu demi agama, bangsa dan tanah air. Paksi kekuatan sesuatu bangsa adalah kuasa politik yang perlu dipertahankan hingga ke akhir hayat. Begitu juga dengan harapan Orang Melayu agar kuasa politik Orang Melayu dapat diperjuangkan melalui platform parti politik UMNO. Justeru mereka berharap agar UMNO dapat
terus memainkan peranan yang penting sebagai tunjang kekuatan Orang Melayu dalam perjuangan membela agama, bangsa dan tanah air yang tercipta ini.

Golongan yang berumur 51 tahun dan ke atas, iaitu golongan warga emas/tua ini lebih yakini dengan perjuangan UMNO kerana golongan tua/warga emas ini merupakan penyokong tegar UMNO yang tinggal di kawasan luar bandar. Golongan ini hidup pada zaman penjajahan dan telah melalui perit getir untuk meneruskan kehidupan pada zaman tersebut. Perjuangan UMNO untuk mendapatkan kemerdekaan daripada penjajah serta pembangunan awal oleh parti pemenang yang ditunjang UMNO menjadikan golongan tua ini merasa terhutang budi dengan UMNO. Justeru, mereka terus menyokong UMNO di samping mereka berpandangan bahawa hanya UMNO sahaja merupakan parti keramat Orang Melayu yang dapat membela agama, bangsa dan tanah air di samping dapat menstabilkan kuasa politik di negara ini. Sokongan orang tua ini diteruskan lagi oleh golongan muda dan seterusnya sebagai menghormati pendirian orang tua dan seterusnya menjadi sokongan turun-temurun daripada anak hingga ke cucu-cicit.


Selain itu, faktor kemelesetan ekonomi/beban/kos sara hidup serta isu GST turut memberi kesan terutamanya di kawasan bandar. Isu yang paling dekat di hati dan dalam kehidupan sehari-hari rakyat ialah isu ekonomi terutamanya ekonomi mikro/keluarga. Isu ini amat terkesan kerana dalam kehidupan ini, kewangan dan perbelanjaan akan mempengaruhi emosi, persepsi dan kesejahteraan serta keharmonian dan ketenangan hidup sama ada sebagai individu dan berkeluarga. Isu ekonomi juga berkait dengan beberapa perkara terutamanya perlu menangani asas hidup iaitu makanan, pakaian dan tempat tinggal. Kemudian jika ada lebihan duit
baharulah boleh dibelanjakan untuk kehidupan atau gaya hidup atau taste masing-masing untuk kepuasan hidup, status dan ego hidup yang tinggi. Dalam konteks kehidupan seharan, rakyat mengharapkan kerajaan atau pemerintah dapat mewujudkan susana ekonomi yang kondusif, berdaya saing, bersubsidi dan bantuan yang bersifat merakyat dan menjaga kebajikan rakyat mengikut golongan sasar tertentu yang berbeza keutamaan keperluannya seperti golongan muda, golongan dewasa, golongan tua, golongan pesara, golongan minoriti, golongan B40 (below/berpendapatan rendah 40% daripada keseluruhan komposisi penduduk), golongan M40 (medium/berpendapatan sederhana 40% daripada keseluruhan komposisi penduduk), golongan T20 (top/berpendapatan tinggi 20% daripada keseluruhan komposisi penduduk) dan lain-lain. Dalam menangani keperluan dan kehendak rakyat yang dihuraikan di atas dilihat oleh rakyat bahawa BN gagal menangani isu ekonomi untuk rakyat bagi jangka panjang.


Politik dibentuk dan dijayakan oleh persepsi (fikiran) dan sentimen (perasaan). Perang persepsi yang dibentuk daripada media sosial dan ceramah umum mengenai kerosakan imej pemimpin negara terutamanya Perdana Menteri dan isteri serta kerosakan imej BN sendiri berjaya mempengaruhi pengundi untuk mengundi selain BN dalam PRU 2018 ini. Perdana Menteri (Najib) ini dikaikan dengan skandal besar negara iaitu badan pelaburan besar iaitu 1MDB serta isu undi RM2.6 bilion ke dalam akaun beliau serta gaya hidup mewah isteri beliau yang dikaikan dengan isu cincin, pengguna jet kerajaan untuk tujuan peribadi/membeli belah di luar negara telah berjaya mempengaruhi rakyat untuk membentuk persepsi dan sentimen negatif seterusnya memalukan sekali BN dengan persoalan integriti dan nilai. Beliau sekeluarga dipandang negatif oleh rakyat yang menyebabkan timbul suatu perasaan benci rakyat terhadap beliau seterusnya secara tidak langsung mewujudkan satu perasaan atau tekad untuk menjatuhkan beliau dan BN dalam PRU 2018.

Dalam usaha untuk memperoleh pengaruh dan sokongan dalam politik, maklumat adalah penting untuk membentuk persepsi, sentimen dan penyertaan politik pengundi. Untuk menyampaikan maklumat tersebut memerlukan media.
Dalam konteks sekarang, media sosial dan gerakan cybertroopers atau tentera cyber memainkan peranan penting dalam memobilisasi maklumat kepada golongan yang celik IT terutamanya golongan muda dan yang tinggal di kawasan bandar dan separa bandar. Peranan media sosial dan cybertroopers ini adalah untuk menyebarkan maklumat dan menjawab isu yang diutara dan dimanipulasi oleh pihak lawan. Dalam PRU 2018 ini, didapati respon netizen dalam media sosial terutamanya Twitter dan Youtube, 70 peratus didominasi oleh penyokong PH dan selebihnya ialah untuk BN dan PAS. Media sosial yang paling berkesan dan lebih cepat ialah twitter, diikuti youtube, whatsapp, facebook dan SMS. Justeru, pihak yang aktif serta konsisten serta berjaya memobilisasi maklumat melalui media sosial akan dapat mempengaruhi penerima/pelayar/penonton media sosial tersebut namun bergantung kepada reaksi penerima maklumat tersebut sama ada untuk terus menerima dan mempercayainya, menilai semula ataupun tidak responsif terhadap maklumat yang diterima tersebut.


kemudian kepada Kerajaan untuk menyuarakan pandangan mereka yang juga sebagai warganegara yang sah dan mempunyai peranan besar di negara ini terutamanya dalam bidang ekonomi dan pendidikan.

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Jadual 2: Kemenangan yang diperoleh parti politik di 28 kawasan Parlimen majoriti etnik Cina tertinggi di seluruh negara pada PRU 2018
(Sumber: SPR 2018)


Faktor sekerusnya ialah untuk melaksanakan janji pilian raya seperti manifesto yang termaktub dalam bersama Pakatan Harapan. Dengan menguasai Putrajaya, dasar-dasar yang melibatkan kuasa Persekutuan diyakini dapat dilaksanakan oleh pemimpin PH seperti pendidikan percuma dengan menghapuskan pinjaman pelajar iaitu PTPTN dan digantikan dengan biasiswa, penghapusan tol di lebuh raya, menurunkan harga petrol dan harga kereta seterusnya menghapuskan rasuah.

Faktor menyebabkan pengundi Cina tidak menyokong BN juga boleh dikaaitkan dengan beberapa isu antaranya ialah kemarahan terendam kaum Cina terhadap tanggapan sesetengah pemimpin ultra Melayu yang pro-UMNO terhadap kaum Cina sebagai ‘pendatang’ dan warganegara kelas kedua, isu rasuah dan integriti yang gagal ditangani BN sebagai Kerajaan seperti isu PKFZ dan pembahagian tender projek secara rundingan terus, isu kematian Pembantu ADUN Sri Kembangan (Teoh Beng Hock) yang dikaaitkan tidak mendapat pengadilan yang sewajarnya daripada pihak polis dan mahkamah, isu ketidaksamaan dalam perbelanjaan negara, isu kelas sosial yang dikaaitkan dengan ketidakseimbangan pendapatan terutamanya di kawasan bandar, ‘\textit{brain drain}’ yang membro kesan kepada golongan cerdik pandai Cina, kemerosotan kepada kemahiran yang membawa kepada pendapatan yang rendah, ketidakadilan dalam projek pengagihan Perusahaan Kecil dan Sederhana (PKS) yang tidak kompetitif, isu pendidikan Cina yang tidak berdaya saing walaupun sekolah vernakular masih dikekal, ketidakpatuhan kontrak sosial 1957 dan kemunculan DAP sebagai penghubung politik yang baharu kepada komuniti Cina.

Justeru, senario \textit{realignment} pengundi Cina ini dapat dikaaitkan dengan pendekatan tingkah laku pengundi pilihan rasional bagi etnik tersebut kerana mereka merasakan parti yang berasaskan etnik mereka iaitu MCA dan juga
beberapa parti multietnik namun didominasi etnik Cina iaitu GERAKAN, SUPP dan LDP dilihat gagal memperjuangkan hak dan kepentingan etnik mereka sebaliknya terus akur dengan keputusan parti utama dalam BN iaitu UMNO dalam soal agihan ‘kek’ ekonomi, sosial dan kuasa politik di negara ini. Justeru bagi pengundi Cina, jalan alternatif yang dapat diharapkan untuk memperjuangkan hak, kepentingan dan suara mereka ialah DAP dan juga parti-parti lain dalam Pakatan Harapan iaitu PKR, AMANAH dan BERSATU dengan memberi undi mereka secara ‘solid’ dalam PRU 2018 yang lalu. Mungkin jika BN ingin memperoleh semula undi Cina ini pada PRU akan datang, parti ini perlu mengendurkan elemen para-kaunan dalam BN dalam tempoh 5 tahun sebelum PRU akan datang.


Pola pemilihan pengundi bandar, khususnya pengundi Cina, masih tegar menyokong pakatan pembangkang. Dianggarkan lebih 90 peratus pengundi Cina kawasan-kawasan bandar menolak BN. Apakah trend begini akan terus kekal atau berubah menjelang pilihan raya umum akan datang? Persoalan ini barangkali adalah isu penting yang perlu difahami kerana ia bakal menentukan landskap politik dan arah aliran politik nasional pada masa depan. Persoalan besar yang belum terukui ialah, apakah yang membuatkan pengundi Cina masih tegar menolak BN? Apakah mesyng penting yang mereka ingin sampaikan? Apa yang mereka mahukan?

Bagi menjawab persoalan di atas, terdapat tiga teras utama yang sangat berpengaruh membentuk sikap dan pendirian politik etnik Cina. Malah ketiga-tiga

Media Cina seperti akbar, media elektronik dan media mayanya berperanan membangkitkan kesedaran isu dan masalah masyarakat dan identiti Cina di negara ini. Ia juga sangat berpengaruh membentuk sikap dan pemikiran masyarakat Cina. ‘Huatuan’ atau pertubuhan Cina pula mewakili dan menjaga pelbagai kepentingan masyarakat itu dalam bidang ekonomi dan perniagaan, bahasa dan kebudayaan serta pelbagai minat, kecenderungan masyarakat Cina. Terdapat hampir 3,000 pertubuhan Cina di Malaysia pada hari ini yang mewakili dan menjaga pelbagai kepentingan masyarakat Cina. Nyatalah betapa masyarakat Cina sangat kuat berperisutuakan dan memenangkan perpaduan dan penyuatu fikiran dalam memperjuangkan pelbagai kepentingan mereka. Justeru, pertubuhan Cina ini sangat aktif menjalankan pelbagai aktiviti mereka yang amat berpengaruh ke atas pemikiran masyarakat Cina dalam hampir semua hal termasuk politik. ‘Huatuan’ inilah NGO Cina yang sangat kuat pengaruhnya ke atas pemikiran dan sikap politik masyarakat Cina di Malaysia.

Kejayaan BN memperolehi undi Cina juga dikaitkan dengan krisis dalam parti itu yang masih belum selesai membuatkan pengundi Cina tidak mahu memilih BN. Jelasnya, ia menyebabkan keyakinan pengundi etnik Cina terhadap MCA masih belum pulih sepenuhnya. Selepas PRU Ke-12 sehingga hari ini (PRU 2018), MCA dilihat tidak berubah serta tidak memajukan diri untuk kebaikan masyarakat Cina. Ini menyebabkan masyarakat Cina berasa kecewa terhadap MCA. Kaum Cina kini kurang berminat bercakap mengenai isu perkauman atau agama sebaliknya mereka lebih mementingkan parti dan berharap parti mempunyai pandangan tegas terhadap isu yang lebih besar berkaitan negara. Mereka inginkan suara mereka dapat dibawa dalam BN/Kerajaan melalui MCA dan GERAKAN iaitu 2 buah parti politik yang didominasi etnik Cina namun ia (MCA dan GERAKAN) gagal membawa aspirasi kaum Cina tersebut sebaliknya masih turun kepada tekanan UMNO yang menjadi tulang belakang BN. Kaum Cina kini lebih mementingkan isu negara seperti perkembangan ekonomi, pembasmian rasuah, keadilan sejagat, ketelusan dan kehakiman yang adil. Kaum Cina mahu pemimpin yang boleh membantu
pembangunan ekonomi negara dan meningkatkan taraf hidup kaum itu. Walaupun Perdana Menteri sering mewarwarkan gagasan 1Malaysia, namun masyarakat Cina masih tidak merasakan ada perubahan. Dalam pada itu, Pertubuhan Pribumi Perkasa Malaysia (PERKASA) menjadi penghalang untuk mencapai gagasan 1 Malaysia. PERKASA yang dikatakan proksi kepada UMNO dilihat menghalang kejayaan gagasan 1 Malaysia dan menyebabkan masyarakat Cina berfikir Kerajaan (BN) kekal bersifat lebih mengutamakan sesuatu kaum seperti dahulu.

Selain itu, kaum Cina hilang keyakinan terhadap MCA kerana parti itu gagal menyelesaikan masalah masyarakat Cina dengan baik. Bahkan, MCA tidak mempertahankan pendapat dan tegas dalam menangani isu-isu negara. Pandangan kaum Cina kini tidak lagi dihadkan kepada sesebuah parti yang mewakili masyarakat Cina untuk mempertahankan keperluan asas mereka. Parti yang disukai adalah parti yang layak mewakili Malaysia dan mempertahankan ketelusuran serta keadilan di negara ini. Ini antara ciri-ciri yang tidak ada pada MCA. Jika BN mahu memenangi semula keyakinan masyarakat Cina, mereka perlu mewujudkan sebuah kerajaan yang seimbang, adil tanpa mengutamakan kaum-kaum tertentu sahaja.

Masyarakat Cina di Malaysia adalah masyarakat yang begitu berminat dengan politik. Mereka adalah amat sensitif dan sentiasa mengikuti perkembangan politik negara ini dan memahami bahawa, sistem politik direka untuk kegunaan dan pemulakan untuk orang politik dan sesiapa saja yang menyokong ahli politik itu. Mereka sedar, sistem politik tidak dapat ditukar atau mengubah tetapi mereka perlu mencari posisi mereka dalam sistem politik itu sendiri. Isu utama dalam politik adalah kuasa (power). Sesuatu yang punayi kuasa ini, tentunya akan digunakan kuasa itu ke atas orang yang tidak punayi kuasa. Kuasa yang diberikan kepada ahli politik oleh pengundi selalunya dikawal oleh badan kehakiman yang mempertahankan Perlembagaan Negara yang diterima oleh majoriti rakyat dan inilah proses demokrasi. Walau pun hakikatnya kuasa politik itu adalah asal daripada rakyat, tetapi kuasa politik itu akan menjadi hak ahli politik mutlak sehingga pilihan raya yang baharu. Pilihan raya merupakan mandat baharu dan penentuan kepada siapa pengundi ingin memberi kuasa itu.

Budaya politik etnik Cina menunjukkan mereka mempunyai pemikiran politik yang dinamik serta terbuka dalam memilih parti atau calon yang bertanding dalam setiap pilihan raya. Ini dapat dilihat dalam pilihan raya umum 1990 dan 1995 iaitu di negeri Pulau Pinang, bagi kawasan Dewan Undangan Negeri (DUN) mereka mengundi BN untuk mengekalkan kesinambungan pembangunan negeri yang selaras dengan pemerintahan BN di peringkat Malaysia/Persekutuan namun bagi kawasan Parlimen pula, mereka menyokong DAP agar isu/masalah yang tidak diselesaikan oleh BN di peringkat negeri dapat disuarakan oleh wakil rakyat DAP di peringkat Parlimen/Negara seterusnya dapat mewujudkan situasi check & balance/sekat dan imbang terhadap kuasa politik BN di peringkat nasional. Pola pengundian etnik Cina lebih bersifat universal iaitu mementingkan isu nasional seperti isu rasuah, keadilan dan ketelusuan berbanding isu lokal/setempat. Mereka juga bersifat ‘berani berubah’ secara total atau disebut sebagai ‘tsunami politik’ dengan memecah tembok ‘status quo’ BN di kawasan yang tidak pernah dimenangi parti-parti pembangkang dan berperanan menumbangkan Kerajaan BN di Selangor, Perak, Pulau Pinang dan Kedah yang diterjemahkan melalui kuasa politik mereka iaitu undi. Keputusan politik etnik Cina juga menunjukkan undi mereka menjadi penentu kepada kemenangan mengikut kawasan dan pembentukan Kerajaan yang...
mempunyai jumlah kerusi di kawasan bandar yang dominan seterusnya dapat memecahkan hegemoni politik BN di negara ini.


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Jadual 3: Anggaran sokongan pengundi mengikut etnik di Semenanjung Malaysia pada PRU 2018
(Sumber: Merdeka Center 2019)

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</tr>
</tbody>
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Jadual 4: Penguasaan kerusi Parlimen oleh parti politik mengikut majoriti etnik pada PRU 2018
(Sumber: Merdeka Center 2019)

Secara keseluruhannya, tekad untuk menjatuhkan BN dan Perdana Menteri Najib Razak, faktor ekonomi/beban/kos sara hidup rakyat, kerosakan imej atau personaliti/peribadi pemimpin dan parti, kesepaduan Pakatan Harapan, peranan media sosial, pengaruh Tun Dr. Mahathir, pengaruh 1.4 juta pengundi baharu/muda dan perang persepsi telah berjaya membentuk satu gelombang yang akhirnya telah menumbangkan BN dalam PRU kali ini. PH berjaya menewaskan BN dan PAS pada peringkat kerusi parlimen dengan 122-79-18. PH kekal di negeri Selangor dan Pulau Pinang serta berjaya menawan Johor, Negeri Sembilan, Melaka; Kedah, Perak dan Sabah ditawan PH dengan ‘lompatan’ beberapa ADUN BN. BN kekal di Pahang dan Perlis manakala PAS kekal di Kelantan dan berjaya menawan
Terengganu daripada BN. PH menguasai wilayah Pantai Barat Semenanjung Malaysia disebabkan keyakinan pengundi terhadap gabungan parti pelbagai bangsa dan agama untuk memerintah negeri-negeri di wilayah tersebut; pengaruh Tun Dr. Mahathir; serta terpengaruh dengan sentimen negatif yang diterap melalui kemenpa media sosial dan ceramah bahawa 'undi PAS = undi BN'; dan sosialisasi politik Pantai Barat yang lebih mengutamakan aspek tadbir urus dan ekonomi. PAS dominan di wilayah majoriti etnik Melayu iaitu Pantai Timur dan Utara Semenanjung kerana pengalaman dan kekuatan jentera parti tersebut; peranan agen akar umbi yang meluas seperti golongan ustaz dan para penceramah; yakin bahawa hanya PAS yang dapat menggantikan UMNO untuk membela seterusnya memartabatkan agama Islam dan bangsa Melayu di wilayah tersebut; dianggap parti 'bersih' dan 'kelihatan bersih' kerana tiada kes rasuah yang disiasat SPRM pernah terdapat parti tersebut berbanding parti BN; pengaruh Tun Dr. Mahathir dan Sejahtera (BPMS) oleh parti tersebut; dan sentimen negatif bahawa undi PH/PKR = undi DAP yang anti Islam dan anti Melayu. BN terus menang di Pahang dan Perlis kerana sentimen politik pembangunan; serta berasa sudah selesa, tenang dan yakin dengan pemertahanan yang sedia ada. Keputusan PRU 2018 juga menunjukkan faktor persempadan semula bahagian pilihan raya, pertandingan 3 atau lebih pernah membentuk semula ‗Malaysia Baharu’, terpecahanya status quo ‗politik lama’ yang berasaskan politik perkauman dan perlunya BN/UMNO untuk berjaya dan bangkit semula menuju PRU akan datang. Harapan rakyat Malaysia pasca PRU ini ialah perlunya perlu bermuhasabah dan bangkit semula menuju PRU akan datang. Harapan rakyat Malaysia pasca PRU ini ialah perlunya Kerajaan PH untuk menunaikan janji atau manifesto mereka, tadbir yang berintegriti dan mengutamakan profesionalisme dalam membuat keputusan governans, suasana sosioekonomi dan sosipolitik yang aman dan stabil, seterusnya dapat mewujudkan sebuah negara yang dihormati oleh seluruh masyarakat dunia.

Geopolitik Kaum Pasca PRU 2018

Apabila mendengar dan membaca kenyataan Perdana Menteri, Tun Dr. Mahathir Mohamad mengenai pelawaan empat parti politik Melayu iaitu (UMNO, PAS, BERSATU dan AMANAH) untuk menyertai BERSATU dalam usaha menyatupadukan dan memperkasakan politik orang Melayu dapat dikaitkan dengan peribahasa seperti ‘bersatu kita teguh bercerai kita roboh’, ‘ibarat aur dengan tebing’ dan ‘bulat air kerana pembentung’. Ungkapan tersebut sejak zaman dahulu lagi orang Melayu telah dijar dan ditangkap betapa pentingnya memupuk perpaduan demi mengekalkan kuasa politik di tanah air. Walau bagaimanapun ungkapan tersebut iberatanya hanya terhantuk baharu tengah dan kesedaran muncul bila kuasa untuk memperjuangkan dan membela hak orang Melayu kian cair dan terhakis.

Tambahan pula struktur parti politik di negara ini yang berteraskan kaum atau bangsa lebih mudah mencorakkan dan menyerlahkan siapa lebih berkuasa dalam memenuhi aspirasi pengundi mereka. Kenyataan Dr. Mahathir tersebut diungkapkan kerana melihat pada PRU Ke-13 dan PRU Ke-14 perpecahan dalam politik Melayu meruncing dan sampai kemuncaknya. Oleh itu, beliau berpandangan
169

menjelang PRU Ke-15 kemungkinan ada parti Melayu baharu akan ditubuhkan dan ini sudah tentu orang Melayu akan terus berpecah bukannya enam tetapi lebih daripada itu. Lantas jurang perpaduan tersekat dan kuasa politik Melayu terus pudar.

Pelawaan Perdana Menteri kepada empat parti politik Melayu untuk menyertai BERSATU telah menimbulkan pelbagai persepsi atau tafsiran dan persoalan daripada pelbagai pihak. Mengapa Dr. Mahathir berbuat demikian adakah beliau benar-benar merasai kuasa politik Melayu dewasa ini amat lemah, terhimpit atau kerisauan dengan pertelingkahan dan dominasi kuasa dalam parti PH itu sendiri atau sebagai pelawaan terbuka untuk mengganggu rentak kerjasama UMNO-PAS? Kuasa Dr. Mahathir sebagai Perdana Menteri ke-4, amat berbeza jika dibandingkan sekarang. Dahulu beliau mempunyai kuasa penuh mewakili parti politik Melayu dan melaksanakan pembangunan dan agenda Melayu dan bukan Melayu dengan jayanya.

Sekarang realitinya tidak begitu, masih berkuasa tetapi dipengaruhi oleh DAP dan PKR dalam perundingan serta membuat keputusan. Oleh itu peranan memperjuangkan kuasa politik Melayu berkurangan. Fenomena tersebut yang membuat Dr. Mahathir memikirkan bagaimana mungkin untuk mendapatkan semula kuasa politik Melayu seperti dahulu, lantas menyuarakan strategi mempelawa parti Melayu lain menyertai BERSATU. Bagaimanapun ada juga pemimpin dalam PH berpandang berbeza dan menghujah tidak perlu empat atau tiga parti politik Melayu (PKR, BERSATU dan AMANAH) sudah cukup dan mampu memperjuangkan kuasa dan kelestarian politik Melayu.

Dari sudut geopolitik tidak dinafikan kuasa politik Melayu diracik menjadi enam dan sudah tentu sebagai Perdana Menteri, Tun Dr. Mahathir cuba menyuarakan tidak perlu lagi ditubuhkan parti Melayu baharu kerana ia memecahbelahkan lagi kuasa politik Melayu itu sendiri. Dr. Mahathir mahu kuasa politik Melayu mestilah dominan dalam mencatur perundingan dasar dan pentent dalam mengurus pembangunan negara. Bagi pengundi Melayu khususnya juga mahukan kuasa politik mereka diperkasakan semula dan dikekalkan untuk menerajui negara.


Presiden UMNO, Datuk Seri Dr. Ahmad Zahid Hamidi menolak pelawaan tersebut berdasarkan prinsip mereka yang tidak akan bekerjasama dengan mana-mana parti yang menjalin hubungan politik dengan DAP. Begitu juga dengan PAS, walaupun Datuk Tuan Ibrahim Tuan Man, Timbalan Presiden mengalu-alukan
pelawaan Dr. Mahathir, beliau juga menolak dan menyatakan tetap kekal konsisten menjalankan kerjasama politik dengan UMNO.


Blok pembangkang Melayu terbesar di negara ini iaitu UMNO dan PAS telah memeterai satu piagam yang menyatukan UMNO dan PAS yang dinamakan Muafakat Nasional (MN) pada 14 September 2019 di PWTC iaitu pusat aktiviti UMNO pusat. Muafakat ini juga melibatkan parti politik pembangkang bukan Melayu/Islam iaitu MCA dan MIC serta parti pembangkang di Sabah dan Sarawak. Dalam Piagam Muafakat Nasional itu, Umno dan PAS menyatakan komitmen untuk:

i. Menjunjung dan mempertahankan keluhuran Perlembagaan Persekutuan yang menjamin Islam sebagai agama persekutuan, kedaulatan Raja-raja Melayu, kedudukan istimewa orang Melayu dan Bumiputera serta kepentingan sah kaum-kaum lain, bahasa Melayu sebagai bahasa kebangsaan serta menjamin kepentingan masyarakat majmuk.

ii. Memperkukuh muafakat nasional melalui perbincangan melibatkan pelbagai latar agama, kaum dan budaya.

iii. Memperkasa agenda Islam, Melayu dan Bumiputera secara tuntas dalam kerangka Perlembagaan Persekutuan demi membangunkan negara sejahtera.

iv. Membentuk kerjasama dengan mengembangkan naratif (Islam dan bangsa Melayu) tanpa menafikan kepelbagaian agama, kaum dan budaya sebagai paksi kepada kestabilan politik, keharmonian kaum dan kesejahteraan negara.

v. Mengikhtiar secara kolektif satu citra dan tawaran baru untuk negara dalam meningkatkan tadbir urus yang baik, dasar pembangunan yang inklusif dan sejahtera serta pengagihan yang menyuburkan keadilan sosial merentasi batas warna kulit dan anutan.

Muafakat Nasional ini akan menjadi cabaran kepada UMNO dan PAS dalam persada politik kini hingga masa mendatang dari segi isu pembahagian kerusi pada PRU akan datang; isu kerajaan campuran yang dikuasai kedua-dua parti Melayu tersebut; ideologi yang berbeza; pemikiran/fikrah berbeza; budaya kepartian yang berbeza; isu kepercayaan dan keyakinan antara pemimpin kedua-dua parti; prinsip kebenaran dan keadilan serta nilai Islam; kefahaman ahli parti yang berbeza terhadap Muafakat Nasional; isu sejarah lampau yang hitam/harih kedua-dua parti seperti isu kafir-mengkafir dan isu berdarah Memali; isu pecah belah dalam keluarga kerana fahaman politik; isu hukum Hudud dan RUU335 yang diperjuangkan PAS; dan isu integriti seperti rasuah, penyelewengan dan salah guna.
kuasa yang dihadapi UMNO/BN sebelum ini. Kesimpulannya, intipati Muafakat Nasional ini menawarkan perubahan yang drastik dalam tata kelola politik di negara ini. UMNO dan PAS sedang meneroka jalan yang tidak pernah diterokai sebelum ini.

Harapan pemimpin UMNO dan PAS kepada semua rakyat Malaysia ialah kesempatan perlu diberikan untuk UMNO dan PAS menterjemahkan kerjasama yang disandarkan kepada Muafakat Nasional ini. Jika ia tidak meyakinkan, rakyat boleh menolaknya dalam pilihanraya akan datang. Namun untuk tidak memberikan ia ruang bagi diperkenalkan, dinilai dan diuji, ia adalah petanda bahawa demokrasi Malaysia masih jauh dari dewasa dan berhikmah.

**KESIMPULAN**

Secara keseluruhannya, geopolitik kaum pada PRU 2018 menunjukkan sokongan terhadap BN/UMNO bergantung kepada undi yang disumbangkan oleh kaum Melayu manakala kekuatan Pakatan Harapan bergantung kepada undi kaum Cina/Tionghua. Pengundi Melayu yang tinggal di kawasan luar bandar yang hanya menerima maklumat daripada media arus perdana seperti akhbar Utusan Malaysia, Berita Harian serta media elektronik seperti RTM dan TV3; yang juga dibelenggu kemiskinan yang masih serda kekurangan dari segi kemudahan infrastruktur yang amat dipengaruhi oleh sentimen ‘Politik Pembangunan’ yang masih memerlukan bantuan atau ‘tongkat’ serta mempunyai mentaliti bahawa orang Melayu sebagai ‘tuan’ dan penduduk ‘asal’ di Malaysia ini dan berpandangan hanya UMNO/BN yang layak dan sesuai mentadbir negara dan negeri berdasarkan pengalaman 56 tahun memerintah negara dan negeri, akan terus menyokong UMNO/BN. Hal ini berbeza dengan kaum Cina yang kebanyakannya tinggal di kawasan pekan atau bandar yang sudah mempunyai kemudahan asas yang mencukupi serta mempunyai struktur ekonomi yang kuku dan boleh ‘survive’ mengikut cara mereka yang tersendiri; ditambah pula mempunyai akses maklumat melalui media alternatif seperti kemudahan jalur lebar/internet (blog, facebook dan twitter) dan SMS yang pantas dan pelbagai secara dominannya menyokong Pakatan Harapan. Justeru, jika keadaan sedemikian berlarutan maka BN akan terus gagal mencapai kemenangan pada peringkat Persekutuan/Parlimen dan terus menjadi Pembangkang di negeri-negeri yang mempunyai kerusi yang majoritinya kaum Cina. Namun itu semasa pasca PRU 2018 menunjukkan itu perkauman dan isu agama yang dimainkan UMNO/BN dan PAS akan mempengaruhi seterusnya memberi sokongan pengundi Melayu kepada kedua-dua parti tersebut melainkan Kerajaan PH dapat mengendurkan itu tersebut dengan berpegang teguh kepada prinsip Perlembagaan Persekutuan, Kontrak Sosial serta menunaikan janji/manifesto PRU 2018 dengan memulihkan ekonomi rakyat di negara ini.

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UNEMPLOYMENT AND SUSTAINABLE DEVELOPMENT IN NIGERIA

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ABSTRACT

The paper investigates the extent of unemployment in Nigeria and its effects on the sustainable development journey. The study employs secondary data and analysed the data using content analysis. The Keynesian theory of unemployment is adopted in explaining how the government will intervene to fight unemployment by supporting industries to avoid lay-offs and retrenchment of workers even in the event of economic recession in the country. The study found out that unemployment is high among Nigerians, especially the youth category and it has its attendant consequences on the individual, his/her family and the society at large. The study also notes that achieving sustainable development goals is possible if unemployment is reduced to the barest minimum in Nigeria. The paper recommended that government, NGOs and the community should take part in the fight against unemployment in Nigeria. For instance, to fight its menace, emphasis should shift from job security in the public sector or civil service to entrepreneurship development; diversification of the economic sector is needed to make jobs available in the country.

Key terms: Nigeria, Sustainable development, Unemployment

INTRODUCTION

Youth represents not only the most important segment of the world population because of the need of their being the future of the society, but also the most significant sub-population by virtue of their magnitude and vitality. In 2004, Interim Report of the Ad Hoc Working Group for Youth and the MDGs (2004), reported that, more than one-fourth of the world’s six billion people were between the ages of 10 and 24, making this group of young people the largest ever to be entering adulthood and the largest underrepresented segment of the world’s population. Globally, the situation of young people today is characterized by extreme disparities in terms of economic, technological, social and cultural resources, which vary enormously across regions, countries, localities and population groups. Eighty-six percent of 10-to-24-year-olds live in less developed countries. Moreover, despite rapid urbanization, the majority of youth still live in rural areas, primarily in developing countries. Young men outnumber young women (525 million versus 500 million), and 57 million young men and 96 million young
women remain illiterate (Interim Report of the Ad Hoc Working Group for Youth and the MDGs, 2004).

In addition to inadequate education, youth face increasing insecurity in the labour market. Sixty-six million young people throughout the world are unemployed; nearly 40% of global unemployment. Hundreds of millions more work fewer hours than they would like, while still others work long hours with little gain and no social protection (Interim Report of the Ad Hoc Working Group for Youth and the MDGs, 2004). As a result, unemployment has become a global issue. Even the robust economies have in one point in time suffered from the scourge of unemployment. The Great Depression of 1929-1939 in the United States is an instance telling because poverty and unemployment were the main features marking that period. So because of rising globalization, ripple effects of economic crises from one country to another portray the modern world. On this argument, we can reflect upon the global economic recession (2008-2009) which also began in the US by 2007 and then Europe and other parts of the world (Mukhtar, Mukhtar & Mukhtar, 2015).

In Nigeria, the rate of unemployment among youth is high, and its causes are many, such as pervasive corruption, lack of economic diversification, among other poor economic policies. Neglect of agriculture sector is a case in point (Mukhtar et al. 2015). It represents a challenge to the realization of sustainable development Goals (SDGs). Unemployment constitutes one of Nigeria’s significant challenges because the problem is metamorphosing into other social problems, such as crime, including cybercrime, fraud or 419, armed robbery, banditry, drug dealing and drug abuse, kidnapping, and cattle rustling. Unemployment among youths also fuels conflict, youth radicalism, and political thuggery in Nigeria.

Given this background, the paper is set to investigate the extent of unemployment in Nigeria and its effects on the sustainable development journey.

**Conceptual Clarifications**

*Unemployment* is defined variously based on the conception and disciplinary orientation of the authors. Muhammad (2012) conceives unemployment to be a microeconomic problem by defining it as a situation where an individual is willing and capable to work, but the job is not there for him. From Muhammad’s definition, not every person who is not working can be classified as unemployed, because children, mentally ill individuals, people on voluntary resignation and pensioners are not actively looking for work, thus not unemployed. However, Muhammad’s definition does not emphasise the macro-economic dimension of unemployment. In this paper, unemployment can be defined as the state of joblessness among a significant number of youths in a society or country. It is also pertinent to distinguish between voluntary unemployment and involuntary unemployment. The former is when a person chose to stay redundant because of dissatisfaction with the current wage rate. The latter is joblessness as a result of layoffs or structural conditions.

Underemployment, on the other hand, is a situation whereby an individual is not having enough work to do, or not being used to full capacity in a job (Encarta Dictionary, 2009). It is when a person is employed in a particular industry, but the position he/she holds and the wage he/she earns do not commensurate his/her level of knowledge or qualification. Whatever the cognate, unemployment and
underemployment constitute social problems, upon which a collective social action must be taken.

Mayee (2010, cited in Sharma et al. 2010) states that unemployment and income generation are the buzzwords in all the development sectors. With increasing population, there seems to be an extreme scarcity of employment in the government sectors, and further, the government is also burdened thus trying to cut-off the already existing posts in various departments to meet the financial burden. In such a scenario, youth unemployment has become the primary cause of concern. The scenario is similar worldwide, and the employment rate has been growing annually at more than 15% all over the world.

Youth is a term used to mean a stage of transition from childhood to adulthood. Age is the easiest way to define youth with special attention paid on education and employment. It is important to note that the demand for employment poses a significant challenge to the youth, families and the society in general. There are definitions of youth that focused on the economic life of the individual as evident in person's preparation for, and engagement with, pay work, thereby becoming economically independent; anyone in the labour force fell within the category of the youth population.

Sustainable development: The concept of sustainable national development is the new parameter of measuring development (Boyi, 2013). The concept of sustainability focuses on achieving human well-being and quality of life, pursued through the maintenance, care and equitable use of natural and cultural resources. Terminology around sustainability is by necessity extraordinarily complex and highly contested, with definitions varying according to context and perspective (Ryan, 2011). Sustainable development is the effort of attaining development, putting into consideration the present conditions of people as well as not compromising those that come later.

**Theoretical Framework**

The perspective on capitalist growth or accumulation opens the view to two problems: the role of crisis and the historical transformations of capitalism itself. Economic growth under capitalism has been extraordinary but also characterized by cyclical, sometimes catastrophic, crisis. After the Great Depression of the 1930s, a widespread view was that capitalism had exhausted its potential for further growth; another, which became dominant, was the Keynesian: Through state intervention and changed social and political structures, the crisis could be eliminated. Schumpeter claimed that capitalism's crises are a process of "creative destruction" that lays the conditions for renewed accumulation. Crises are adjustments that are functional for furthering the inherent drive of capitalism to grow. This was linked to the idea that the accumulation process is marked by historical transformations of capitalism itself, distinct phases in which different socioeconomic structures dominate.

Social welfare may be a consequence of change, but it can also be a means of change in itself. In doing so, it has the potential directly to change the structure of a society - even if the results are not immediately apparent (Spicker, 1988). Because of this, the Keynesian theory of unemployment is adopted as it explains how the government will intervene to fight economic crises, such as unemployment by supporting industries to avoid lay-offs and retrenchment of workers even in the event of economic recession in the country. This measure is practicable in Nigeria,
especially as the country faces the same problem that triggered the idea of Keynes in his American society of the first half of the 20th century; that is, economic recession.

**Unemployment and Sustainable Development in Nigeria**

Unemployment is a major problem in the world, and millions of graduates and school leavers are busy roaming the streets in search of elusive jobs. During each global recession of the past decades, there have been recurrent suggestions in the media that domestic violence increases with unemployment (Anderverg, Rainer, Wadsworth & Wilson, 2013). In 1993, for example, the British daily newspaper *The Independent* cited a senior police officer accounting for the increase in domestic violence that with the problems in the country and unemployment being as high as it is and the associated financial problems, the pressures within family life are far greater. That must exacerbate the problems and, sadly, the police service is now picking up the pieces of that increase.

Unemployment among Nigerian youths also has its attendant consequences on the individual, his/her family and the society at large. Government at all levels is paying lip service to create employment opportunities for the people. As the mass of the unemployed roams the street, government officials, elected and appointed, are busy enlarging their coast at the expense of the people. While the people are groaning under the eight poverty and penury, the government is busy reeling out statistics that the economy is growing. Some of the unemployed youths have died of frustration, while others are persevering, hoping that life will better for them (Innocent, 2014). This means that unemployment is inimical to development. Thus, achieving sustainable development goals is possible if unemployment is reduced drastically in Nigeria. Implementing the effective dividend towards meeting the SDGs by building social capital is needed to foster pragmatic development. Indeed, without the involvement of young people, a demographic that comprises a significant percentage of the world’s total population, the full achievement of the SDGs will remain elusive and their long-term sustainability will be compromised. Youth participation is currently quite SDGs include; youth, civil society, faith-based organizations, local authorities, towns and cities, parliamentarians and elected officials, media and communication partners, United Nations, and trade unions. However, the youth may not contribute positively for the realization of these global development strategies unless if their respective societies, states or nations empower them. This is one of the primary reasons why many youths become hopeless and therefore resort to brigandage, thuggery, insurgency, and violence.

It should be acknowledged that the Nigerian government has initiated multiple programs aimed at addressing poverty and unemployment such as the National Directorate of Employment (NDE), National Poverty Eradication Program (NAPEP), the Social Welfare Services Scheme (SWSS) and the National Economic Empowerment and Development Strategy (NEEDS). However, the facts on ground demonstrate an absence of commitment, transparency and determination, which are criteria for achieving a positive outcome as far as these programs are concerned. Consequently, the number of the country’s poor has increased from 65 per cent in 1996 to 70 per cent in 2006 (Innocent, 2014. This represents gloomy feedback rather than positive decrease in the poverty rate in the country, and it hints that the need for improving way and manner developmental strategies are handled.
On the educational sector and targets, the knowledge or skill obtained in the process of schooling is essential for individuals and social development; education opens doors opportunity to youth in pursuing their future career, and the society will benefit from its educated members. The biggest challenge in this regard is inadequate public spending on education, which on average has been 4 per cent of federal allocation instead of the 26 per cent recommended by UNESCO. The SDGs seek to achieve universal primary education by 2015, but there is a high degree of resource mismanagement in the education sector through corruption. Faced with these challenges, it is unlikely that the education goal can be achieved (Imuodu, 2012) and failure to provide universal primary education means that, children's future educational opportunity from high school through to tertiary systems is virtually impossible. Consequently, an uneducated youth will remain underemployed, if not unemployable.

**Nigerian Experience**

Yemi Kale, Statistician-General of NBS, said that the problem with jobs is that if you are generating jobs and more people are entering the job market than you can generate, you might have a problem. It is wrong to say that things are not improving. Things are improving, jobs have been created, but the challenge is how we can increase the number of these jobs to balance out. Indeed, every year, not less than 80,000 graduates of universities and polytechnics are thrown into the employment market. Tsiga (as cited in Innocent, 2014), raised an alarm that the number of graduating students from universities and polytechnics would soon rise to half a million per year. It does not require rocket sickness to know why the unemployment situation is worsening. The fact that more graduates are being churned out by the schools is said to be a function of the ever-rising population and increasing access to institutions of higher learning. For instance, the NBS estimates that Nigeria’s population grew by 3.2 per cent in 2011, from 159.3 million people in 2010 to 164.4 million in 2011. Now, that is not taking into consideration the scores of young Nigerians who are yearly denied admission into these schools or have to go offshore for tertiary education(Eme, 2013).

The federal government insists that job creation tops its Transformation Agenda. It targets that the agriculture sector would produce about 3.5 million jobs by 2015. Okonjo-Iweala said the YouWin programme would create 14,000 jobs are expected to be created from the second trenched while the third would create about 110,000 jobs. The graduate internship programme is expected to absorb 50,000 graduates as the first batch. Of this number, 1,309 graduates have been, so fare placed while 1,000 private firms have already applied to participate in the programme. The community services programme is expected to absorb 730,000 job seekers. Out of these, the government says that 178,000 jobs have been created. However, the quality of these jobs has been criticized as low level (Salif et al. 2014; Innocent, 2014).

Young people are making a difference as activists, as leaders in community development, and by their record levels of volunteerism. Young people in many parts of the world may be perceived as apathetic or disengaged, but this is mostly inaccurate. All over the world, youth are surpassing the avenues of traditional political participation (i.e. voting) through their activism and volunteerism. However, the global youth movement is characterized by fragmentation resulting in isolated actions that do not reach their full potential due to lack of resources, access to
knowledge and information, and institutional barriers. Without the guidance, understanding, support, and recognition of government leaders and other decision-makers, young leaders are often unequipped to fully participate in the decisions that are affecting their lives (Interim Report of the Ad Hoc Working Group for Youth and the MDGs, 2004).

Policy Implications and Recommendations

To overcome the challenges of unemployment in Nigeria, the following policy recommendations are suggested:

The government, NGOs and the community should take part in the fight against unemployment in Nigeria. For instance, to fight its menace, emphasis should shift from job security in the public sector or civil service to entrepreneurship development; diversification of the economic sector is needed to make jobs available in the country. Successful models of youth participation should be adapted and replicated to specific political and socio-economic realities, taking into consideration the challenges facing youth-led and youth-serving organizations. The existing mechanisms for youth engagement are channels that governments and institutions can currently strengthen and use to mobilize young people as partners in achieving the SDGs. Each goal from the SDGs should be analyzed for its effect on young peoples’ lives as well as how young people play their roles in its implementation. Under each goal are several “Options for Action” that governments, the UN and multilateral organizations can use to fully harness the contributions that youth can make to achieving the SDGs.

Secondly, for Nigeria to successfully fight youth unemployment, the issue of infrastructural deficits in the country, especially the issue of power supply should also be addressed. Also, the paper noted right from the introduction that unemployment is associated with a lack of economic diversification. The national economy should strategically have diversified to move from oil and gas to solid minerals, aviation, tourism, agriculture. Small and Medium Scale Enterprises, as well as the manufacturing sector, should become the real engine of growth and employment generation, backed by the enabling environment for private investments. We also advocate for a comprehensive national policy on employment to drastically reduce unemployment ratio in the country to the barest minimum.

In addition, the Nigerian economy should be managed in such a manner that would have a direct bearing on the wellbeing of the generality of the people. After all, the economy cannot exist in a vacuum; also government should address the gross underutilization of resources to deal with pervasive unemployment in the country. The government must be courageous be enough to put in place homespun economic policies devoid of any misanthropic tendencies and reject foreign induced anti-people economic agenda. The government must get to the brass task of tackling the serious problem of corruption with all the attention it deserves. Also, social security schemes must be created to curb the fangs of unemployment amongst the teeming population.

CONCLUSION

The paper is set to investigate the extent of unemployment in Nigeria and its effects on the sustainable development journey. In conclusion, unemployment of very high in Nigeria and its causes include corruption, poor planning on the side of
the citizens and economic policy and lack political will on the side of the leaders. The consequences are also many as it can lead to crimes, conflict, rising poverty and the extent to which youths are used as an instrument of violence and extremism. Above all, the pervasive unemployment in Nigeria will not allow for the successful accomplishment of the SDGs.

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SPIRITUAL DOMAIN IN HUMAN CIVILIZATION

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ABSTRACT

Spirituality is a powerful dimension of human experience. As written in the Bahai text, "No matter how far the material world advances, it cannot establish the happiness of mankind. Only when material and spiritual civilization are linked and coordinated will happiness be assured, for in material civilization good and evil advance together and maintain the same pace" Material civilization should be integrated with spiritual civilization, like a lamp that needs a light to give the lamp a meaning, purpose and value. If the material and spiritual civilization become united, then we will have the light and the lamp together, and the outcome will be perfect. For material civilization is like unto a beautiful body, and spiritual civilization is like unto the spirit of life. If that phenomenal spirit of life enters this beautiful body, the body will become a channel for the distribution and development of the perfections of humanity. This paper aims to address the importance in enhancing spirituality in our human family by trying to give answers to these two key questions, firstly the origins of the deficiencies of the current civilization and secondly, how can humanity build up civilization based on the spiritual treasuries, which comprises of meaning, purpose and value of life, existing in all cultures, religions and traditions.

Keywords: Spirituality, Human Civilization, Religion, Culture, Meaning

INTRODUCTION

Impact of Modern Technology, such as more instantaneous communication is the goal that modern humans have been obsessively pursuing. Today's society positively evaluates itself as 'advanced' and 'civilized'. The most prominent attribute of the highly advanced technological and materialistic society is mass consumption, and materialistic value is highly appreciated. 'Moreness' is greatly valued and appreciated by the people living in this materialistic world. The crisis of the natural environment, the socioecological, which destruction of nature and violence in which humans live, the crisis of the human social environment, and the crisis of human civilization arising from the negative impacts of the explosive development of technologies that leads to economic inequality, religious conflict, and the influence of science that affects the direction of human evolution.

A human being is endowed with three important domains, namely physical, intellectual and spiritual. A human is not following a proper path until he makes the full accomplishment of these domains. Human beings are now facing many challenges because they are disconnected and alienated from spiritual treasuries, which comprises of meaning, purpose and value of life, existing in all cultures, religions and traditions. (Seaward, 2001)
In order to develop a sustainable future that works for all life, we must build it on a foundation of higher consciousness and awareness. Thus, this paper aims for sharing of how spirituality could be enhanced in building human civilization. This paper also proposes that spirituality could serve as a bridge between humans and ecology. By introducing spirituality to self-regulation, it would enable people to follow their beliefs and values.

RESEARCH METHODOLOGY

This research uses a systematic technique, whereby problem-solving based on knowledge gained from previous studies are critically analyzed to produce new conclusions with a new idea. It refers to any study aiming to get an overview of existing work, such as completion analysis, literature reviews and others.

FINDINGS & DISCUSSIONS

Civilization, from its definition, aims at developing more of the human social, cultural, material aspects of human life, development and organization that is considered as the most advanced. However, as economic reaches its peak, civilization starts to lose its traditional value.

Material Civilization and Spiritual Civilization

Civilization has often been understood as a more significant state of a human society containing highly developed forms of government, advanced culture, industry, and conventional social norms. In contrast to smaller, supposedly primitive cultures. Civilization denotes to the process of a society through which a region or society, outstretches an advanced stage of human development, developing into a centralized, urbanized, stratified structure and organization. Human society plays a very vital role in making a civilization. According to Islam, development is not necessarily linked to the accumulation of wealth and living in a luxury state, but it is to conserve human, social and natural capitals. The Islamic civilization, in its early renaissance, is a good example. That civilization was possible only because "Islam gives the Oneness of Allah a living dimension. There is only One Allah" is not an ontological statement; it is a living experience, for it means that man should not surrender to any other form and should discern truth from illusion (Ali, 2009).

The harmonious relationship means nature is an indicator that the earth is a stable state, created in natural equilibrium, endowed with the resources and capacity to sustain its life forms. For the material and spiritual dimensions of civilization to advance in harmony, the very notion of prosperity needs to be re-examined. Material means are vital to the advancement of civilization, and achieving prosperity implies that all people should have access to such means. Prosperity, however, cannot be understood as the mere accumulation of personal wealth. Such an individualistic conception—deprived of as it is of the values of spiritual civilization—inevitably places excessive weight on indulging desires and tends to cultivate a love of luxury (Robinson, 2016). To contribute to the advancement of material and spiritual civilization, material means need to strike a
balance with spiritual and to be used for more meaningful purposes, which is to promote unity, to elevate and educate the life of society, and to facilitate access to knowledge for all.

The ultimate goal and vision of life, as well as the path to achieve human civilization, should begin from the understanding of humanity itself. Only when a consensus has been reached on the fundamental questions—where we come from, why are we here and where are we going—can we put an end to short-term efforts and come up with systemic solutions. Only then will we realize humanity's long-cherished ideal of a great human civilization.

There are three dimensions for each person. A person can be a real self only when these three domains are together. The true meaning of life is also to be found when there is a proper exercise of these three essential dimensions: spiritual, intellectual and physical self. Thus, in order to face the challenges as mentioned earlier, to overcome our survival as a species on the planet, we need to restore this connection, the connection between men and spiritual treasuries. With a positive spiritual relationship, emerges emotional stability and enhancement of mental ability like concentration as well as the ability to think, to rationalize and to decide, as well as to discern. This is a prerequisite of human development in building a human civilization in a more sustainable world (Fisher, 2010).

**Why is Spirituality Important?**

Spirituality has various definitions that depend on the school of thought we have. It begins with an enquiry into the unique workings of the self, our inner world. Spirituality has a very close relationship with an image of what it is to be human. To be human incorporates not only the physical being but also spiritual and intellectual identities.

Human consists of three main domains namely, physical, composed of different systems such as the digestive, central nervous system, renal, endocrinal, reproductive and lymphoid, intellectual, where which a brain plays its role, and spiritual, which makes humans "human" with values. This spiritual domain also responsible, to capture and actualize the potential and spirituality in humans, the oneness of transcendence and able to manifest such attributes as sacred, consciousness, awareness, intuition, intentionality, compassion, and search for meaning and truth.

Some reviewers define spirituality as an inner power, which is the real power that governs a person's life. (Frankl, 1959) It is characterized by reflection, the attribution of meaning, purpose and value, which are worth enduring. Al-Jamal of Fez's work on *The Meaning of Man*, as (Al Jamal, 1977, Diwan Press; New edition) also stresses the spiritual domain of man and the need to be inward-looking in performing the outward sensory action.

Spirituality is not synonymous with religion. Religion is essential for people's personal development as it provides a manual of how human beings should conduct themselves on a shared planet. A distinction between religion and spirituality needs to be taken into account. Belonging to a particular religious value manifests as an observance of dogmatic morality and the following of certain rituals. Devotion to the superpower meant for the continuous evolvement of the real self-making of every individual creativity in science, art, and literature a means of
service of all creation: nature and the human family, not for personal glory or to gain the power to manipulate others.

Spirituality, however, emphasizes a greater awareness and desire for the betterment of the self and the expectation of progress inspired by the teaching and the faith, with the power of goodness. It also involves the growth of the sense of self, a unique potential. Religious values in the spiritual dimension can guide sustainable living, as the essence of religion is not only about God and rituals, but also about a relationship with the environment.

Additionally, it gives values and meaning to their lives. The fundamental teaching of most religions in the world is to engender goodness among people in this world. Arguably, religion can educate people to cultivate a love of learning along with the academic skills to continue learning for life. In this vein, religious teaching is not antithetical to "worldly education." Holistic education is, therefore, important in supporting the formation of a noble character that can achieve spiritual goals through the pursuit of knowledge and service to the community and society. Holistic education not only cultivates behaviour that reflects religious morals and values, but also helps foster an open spirit of inquiry in which faith and reason lead toward higher knowledge, individual sound choices, and responsible citizenship. (Holistic education as a tool for sustainable development has been discussed in "The Importance of Religious Teaching in Promoting Education for Sustainable Development: Islam in Focus," Islamic Quarterly, 53 no. 1 (2009): 69.)

The spiritual domain that is intended in this study is the effort to answer the question of the meaning, purpose and value of life. In order to answer this problem, several matters relating to it, were first to be deeply understood.

According to Frankl (2000), the primary human orientation to life is manifesting as a search for meaning. However, as for Muslims, they do not need to bother to wander in life looking for meaning and purpose that gives value to real life. Everything has been explained as the word of Allah in Surah Azzariyat: 56; "And I did not create the jinn and mankind except to worship Me.", a true servant of Allah, an individual has an awareness that he is a servant of Allah, for whom obedience to Allah and Allah love is delight. He is intimate with Allah and relies on Him for all his needs.

Servitude can be summed up in three things. First is that the servant does not consider himself to own any of what has been bestowed upon him, for slaves own no property. They see all property as Allah's, and when He commands, they spend it. Secondly, as a servant, he does not plan for himself, and lastly, as a servant, he is preoccupied only with Allah's instructions and prescriptions. The nature of this servitude continues to be filled by expanding the task as a vicegerent (caliph), in order to develop spiritual and physical infrastructure properly and civilized for all inhabitants of nature by administering and advancing the world to prosper.

In Surah al-Baqarah: 112, Allah says; "Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of goodwill has his reward with his Lord. And no fear will there be concerning them, nor will they grieve." In Surah al-An'am: 165; "And it is He who has made you successors upon the earth and has raised some of you above others in degrees [of rank] that He may try you through what He has given you. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful."
The role as a vicegerent will only be done well if he is upright on the basis and nature of servitude to Allah, which is embroidered with feelings of affection, truthfulness, sincerity, honesty and responsibility. In their capacity as vicegerent, humans are stewards and custodians of the earth with a mission to build and establish a just social order. They are accountable to Allah and also to their fellow humans being for the faithful rendering of the trust, placed upon them. The situation of the servant who is thus able to guarantee the earth is set in the right way, as desired by Allah.

The spiritual domain is a complement to the physical and intellectual domains. This spiritual domain places the heart or is called "qalb" in Arabic. In the heart, resides the spirit or referred to as the soul. The success of the function of the heart can be seen through akhlaq (moral deeds) that are capable of giving birth to true values or virtues. Essene (2005) also argued that because a powerful coherence starts in each individual’s heart rhythms, the heart may be considered the conduit or vessel through which soulfulness, higher consciousness, or spiritual energies enter the human being at birth. This scientifically identified condition of heart coherence supports the teachings of many world religions that state the human heart is the seat of the soul. Spiritual teachings also suggest that it is humanity’s task to join together their coherent heart energies into one unified, peaceful heart; one spiritually inspired healing intention (Essene, 2005).

This view is related to one of Frankl Logotherapy’s central concepts, which is conscience. It is the mechanism which enables a person to become attuned to that which is the “main concern” of a human being: i.e. meaning, purpose and value of life. Frankl (1997) singled out the concept of conscience in searching for the meaning of man. Frankl saw conscience as a sort of unconscious spirituality, different from the instinctual unconscious that Freud and others emphasized. The conscience is not just one factor among many; it is the core of our being and the source of our integrity. For Frankl, this is the main issue of human existence and the source of human integrity. This conscience is something that is very intuitive, personal, always alive and in a real situation and should not be reduced to ‘universal law’. (Frankl, 1969) Our disconnection and alienation from our true self are at the crux of the planetary crisis and that we face a crisis of spirituality that leads to an ethical crisis. The thoughtlessness of the true self rooted in the very souls of every one of the humankind, many people go further and further from the source of all peace and violate the very law stamped on their profound nature. Consequently, they have nothing to offer to themselves and others but turmoil, chaos and conflict.

When people look at themselves from that perspective, they understand that all their capabilities are gifts from the Supreme that would help them realize their humanity. While so doing they discover their belonging to one spiritual origin and that they are connected. They shall discover how much they need each other on all levels. Moreover, the sense of fulfillment will be directed to means for helping, not crushing each other. "We have one, and only one, infallible guide: the eternal spirit that penetrates each and every one of us in unity and fills us with the ambition to attain that which we ought; it is the same spirit that urges the tree to grow towards the sun, the flower to drop its seed in autumn, and which urges us to strive after Allah, thereby uniting ourselves." By paying no attention to our real spiritual call, the intellectual and the physical are getting so dreadful that selfishness, greed, and lust for superiority became central motivations for behavior both on a personal and
collective level. If only the intellectual and physical become the absolute masters of human life, they will become more insecure and unhappy people have become, and the more insensitive to each other.

Humans in our modern time are mixed up, and unable to understand the differences between searching for meaning, purpose and value of life for the sake of personal growth and egoistic approach. Personal growth is seen as part of collective processes where the goodness of others becomes a person's prime goal. Channels of a loving heart and peaceful mind overwhelm one's existence and multiply one's energy. Egoistic approach hinders our personal growth because it limits our energy and ignores the spiritual dimension of life. Egoistic only directs someone to serve the narrow circle of individual interests. Most energy is lost in struggle and worry.

By ignoring the spiritual dimension, which is the natural outcome of the values of life, all the achievements of the modern civilization, namely economic, ecological and political relations and institutions will be the very causes of fatal destruction. According to Islam, when the human conduct amount to what Al-Quran describe as fasad (corruption and decay), it will lead to human deviations and indulgence in human transgression and extremism. In Islam, science and development must preserve the essence of humanity. This is because One who is fanatically focused on money, or cares deeply about owning luxury goods is just like a “malignant cancer that poisons and erodes all the time” (FB). It is the bloodsucking growth which has to be demolished because it is making humanity sick in body, mind and spirit. They only believe that "only matter exists" and deny the place of the spiritual domain, which is obviously not a ‘matter’.

**Spirituality in the Fourth Industrial Revolution (4IR)**

According to Alvin Toffler (1991), there were three significant transitions in human history. The first, the agricultural revolution, was the transition from hunting and gathering societies to the agrarian societies. The second was brought about by the industrial revolution. Finally, the third transition, the revolution of communication, promoted the information society leads us to the social, cultural and political change.

The challenges of the Fourth Industrial Revolution (4IR) era in no small extent, is a crisis of values, i.e. how personal data is used in creating a "crisis in trust" that businesses need to demonstrate to consumers that their values and intentions are trustworthy. (Simon Mulcahy, 2018 ) This value is a byproduct of realization of spiritual domain and the foundations on which the structure of society is built. The lack of spirituality expresses itself on many levels. Despite recent impressive advances in technology, means of production and availability of knowledge in this Fourth Industrial Revolution (4IR) era, human beings are now more out of tune with themselves and more susceptible to damaging conditions such as depression and mental health problems. As a result, they leave themselves in a state of vacuum to listen to the inner voice from within and around in order to have a more meaningful life. The calamities which man would bring on him were of so awesome a character that unless the power of the spirit could lead to competition, exploitation, human suffering and social violence, and the world in which one lives. (Penprase, 2018) According to Islam, the advancement of science and technology must incorporate and go in tandem with the human factor as well as natural wisdom.
Spirituality is needed here so as it could gradually change the mass media strategies that breed in competition and violence. The technology should be used to create programs that help people discover their spirituality and grow it instead of being moulded according to pre-determined social prototypes. (Aisha Rafea, 2016) This is in line with what has been said by Klaus Schwab, "We can only meaningfully address these challenges if we draw on the collective wisdom of our minds, hearts, and souls. This includes all of us, across all sectors and stakeholder groups, taking responsibility for shaping a future that reflects common objectives, values, and ethical principles. We must ensure that we develop and use technologies to empower and strengthen communities rather than disempower and divide them. Furthermore, we should reflect on the everyday choices we make that shape the role of technology in society. The more we think about how best to harness the technology revolution, the more we will engage in self-reflection and examine the underlying social models that technologies embody and enable, and the more we will have an opportunity to shape the revolution to serve the global public interest". (Klaus Schwab, 2016)

The basic principles of the present civilization per se are short of bringing a cure to those maladies because they lack the catalyst for allowing human beings experience the harmony that can exist between mind, spirit, and body.

**Sustainability in developing a human civilization**

As put in the Bahai text, "No matter how far the material world advances, it cannot establish the happiness of mankind. Only when material and spiritual civilisation is linked and coordinated will happiness be assured, for in material civilisation good and evil advance together and maintain the same pace". (Abdul al-Baha, 1982) Sustainable development was explained as: A process of change in which the exploitation of resources, the direction of investments, the orientation of technological development, and institutional change are all in harmony and Sustainable Development in Human Civilisation enhance both current and future potential to meet human needs and aspirations (Brundtland Report 1987).

To be sustainable in its development, a civilization must maintain the integrity of the physical, social and spiritual foundations upon which it is established. To seek only to survive—to do no more than exist—is not a sufficient foundation for long-term sustainability. An insight from Simone de Beauvoir clarifies our challenge: "Life is occupied in both perpetuating itself and in surpassing itself; if all it does is maintain itself, then living is only not dying." If we do no more than work for a sustainable future, then we are in danger of creating a world in which living is little more than "only not dying." To engage our enthusiasm for evolution, we must look beyond sheer survival—we need a compelling sense of purpose and potential for living together as a world civilization (Duane Elgin).

The prevailing model of economic did not bring up full wholeness to humans but lead to a poverty trap, human dignity deficit and ecological degradation. The age of the scientific and technological revolutions has been creating its dogmas and artificial meaning for development. It also hindered wholeness and led to many crises of the modern age such as competition, exploitation, human suffering and social violence. Even though wholeness is a complex issue because it involves three essential domains, all of what makes us human, namely, intellectual (mind), physical (body) and spiritual (soul, emotions). Because the subject of wholeness is so immense, let us consider three parts of what it means to be whole, i.e. how we
see ourselves, what we do with how we see ourselves what we do when we go “backwards”. The whole person moves toward improving our limitations and shortcomings and utilizing areas of personal excellence. A whole person rests in who, and where they are in life while seeking personal growth for the benefit of self and others in case we missed it, life is not a steady improvement in the right direction. A whole person can find comfort within the discomfort of life (Zahra Azeera).

Wholeness shall be the fruit because balance is the core of the natural laws that control the whole creation both on the physical and the metaphysical level. Living in harmony with those laws shall always be subject to man's experience, knowledge and discoveries. A balance should be strike between economic, social and ecological development to ensure social equity and harmony.

In order to do so, human, where which the spirit resides, need to be focused first — otherwise the human factors of greed, exploitation and domination. Spirituality helps people to live in harmony with nature and not mastering or exploiting it. It supports human beings well estimate the value of being ‘human’ and look to live from a deeper and more proper perspective. We need to build global cultures that, in their diversity, can raise people’s consciousness of themselves as spiritual beings. The fruit will be leading to healing the damage that materialism has been doing to our planet and our souls.

Spirituality gives a chance to people to get rid of the distractions of the modern civilization and be accessible to a cultural environment that raises their consciousness that to be ‘human’ is not for granted; it is a quality of being to look forward. The teaching from the religion could support people to realize that they have the potentiality of being ‘human’ since divinity is their real, pure and primordial nature, the fitra, as Islam calls it. It is the higher self, the centre for the highest consciousness or the spiritual intelligence that dwells in the texture of every soul. Here we could understand that when people’s spiritual conscious is awaken, they shall be ready to read in the teachings of great revelations means and tools for supporting them to grow more and flourish spiritually, and express themselves more in deeds permeated with creativity, love and guts of service. They would approach religion differently: “Religion is the living of a life, not the acceptance of sectarian belief. The laws that control life are universal; where there is universal understanding, religion will be of mutual service (Aisha Rafea, 2016).

According to Islam, development becomes sustainable and contributes to the formation of civilization when it is observant of equilibrium (mizan), moderation (wasatiyyah) and considerations of social equity. Mizan is mainly concerned with the celestial universe and the place of planet earth in the scheme of creation. (Hashim Kamili, 2008) Wasatiyyah teaches moderation in all aspects of human conduct.

At this moment in time, the challenges and crises mentioned above are closely related to the relationship between man and nature, man and man, and man and society, as well as the direction of the human development way. In short, it is man whom which the problems emerge. Thus, in order to save our human civilization and also to ensure the survival of our planet, man’s behaviours should be diagnosed and amended, and the material and spiritual realms are reconciled. Then the social harmony and peace with nature, between people and within the individual only can come about.
Civilization demands that people take responsibility for respecting and living in harmony with nature, instead of dominating it. Both man and nature should develop in a coordinated manner. To build a civilization, humans cannot live above and outside nature but should be included in it to promote ecological and biological balance. In short, to ensure survival, humans must live respectfully from nature and not take it as a slave. Indeed, this approach is especially crucial in this era of globalization, in which more severe problems, including environmental destruction, reduction of biological and cultural diversity, poverty, unemployment and a significant gap between the "haves" and the "have-nots," are emerging. For this reason, we must analyze and consider the relationships among human beings as well as that between man and nature. The concept of symbiosis or cooperation, rather than competition, should be practised.

It is essential to realize that, in order to ensure the development and sustainability of human civilization, it requires shifts of paradigms in these two following fields, which are, individual-centred to God-centered and balancing between material and spiritual needs.

A shift from individual-centred to God-centered, emphasizes the harmonious relationships of the individual with society, nature and Allah is required. Development must focus on the different relationships of man. In this context, the concept of human rights needs to be assessed. There is the need to reintroduce the concept of man in a holistic framework addressing his relationships with other men, society, nature and the Creator.

In order to deal correctly not only with the relationship between humans and nature but also with the relationship among various social aspects, man should first and foremost empower the spiritual domain. In this context, spiritual values and the pursuit of social well-being at a high level of development take precedence. Spiritual principles — that is, a new universal set of values for development — are essential to reduce the crisis between human beings and their environment. By crisis here, we mean an ultimate unevenness or imbalance man's relationship with the natural world which has surrounded and nourished human beings for as long as they have lived on this earth. We have to accept the fact that as human beings, we cannot live independently of the natural world. All elements of nature around must coexist with one another. There is an intimate relationship between the various elements of nature, such as air, water, soil, and forest.

For balancing between material and spiritual needs, man's need for material goods, namely the tendency to prefer more rather than less, should be substituted by a multi-dimensional view concerned with balancing the material and spiritual needs. According to Furusawa, there are two general approaches in dealing with sustainability of human civilization, which is first, identifying a material quantity consistent with sustainable use, and secondly the equity approach which emphasizes socio-economic, political and ethical justice. (Furusawa, 1989)

The former approach contains two fundamental conditions. First, resources can easily be recycled, and second, environmental pollution with unsafe materials must be minimised and strictly controlled. (Furusawa, 1989) The latter approach has been developed mainly in response to the Brundtland Report titled, "Our common future."

The kind of human respect for nature that underlies most religious values is not sentimental, but rather intellectual and spiritual. Respect is intellectual because it is based on and sustained by an
objective knowledge not only of nature and the delicate ecological balance and unity but also of the metaphysical nexus between all things and God.

These principles revolve around the teaching that human beings have been given the responsibility to manage with respect and integrity the lives on earth, both for them and the other creatures. It can be assumed that to educate people holistically is to let people know, understand, and practice their beliefs. Concerning environmental literacy and the quest for sustainable development, religion teaches us to respect the interdependence of all things and the equality of all species in sustaining their lives on earth.

Albert Einstein says in his famous quotes that “a scientist’s religious feeling takes the form of a rapturous amazement at the harmony of natural law, which reveals an intelligence of such superiority that, compare with it, all the systematic thinking and acting of human beings is an utterly insignificant reflection.” For him, man is suffering from a feeling of spiritual vacuum because they look at life from the wrong perspective. They see life only in earthly and material terms. They are unconscious of their higher nature, which is the reality and the mainspring of their existence. Even though they believe they have a soul or a spirit, they think of themselves in terms of a body with spirit, whereas they are spirits with bodies. The real you is the spirit, the soul, the divine, the eternal.

CONCLUSION

In order to build up a civilization based on spirituality, humans need to use the means and tools for attaining wholeness or balance of the physical, spiritual and intellectual domains. The connection to their innermost spiritual part is very crucial because it can give it a chance to unfold and be fulfilled.

Awareness of the spiritual dimensions of life helped humanity in experiencing wholeness in some given times of its history. Through this spiritual dimension, it could awaken the primordial nature (fitra) of human, which is conscious of its spiritual origin or embedded divinity. That awakening leads humankind to realize that material needs and transient goals should not receive absolute values but rather meant for serving more sublime goals. In order to build a planetary civilization, our actions should be directed as a global community of individuals. With unique talents that we have, correspondingly with unique responsibilities, we could build the foundations of a sustainable future. Every one of us needs to contribute a significant portion of their time and talent to the healthy coevolution of the planet. (Duane, 1993)

Spiritual awareness is in dire need to address people to take necessary steps to play a role in creating a new world culture that uproots hatred, fanaticism, prejudice and prideful superiority from the heart of the citizens of the world. This is not an easy task, for once the trappings of religion have mastered you, it takes a long time for spiritual truth to penetrate that thick wall of superstition. Spiritual awareness should be nurtured because it can lead humans to steer the knowledge to the direction of more humane and compassionate goals. We need to spread the spiritual awareness on several levels. To be human is a potentiality and also the ultimate objective of life. Here, spirituality could help people be aware that their transient goals and spiritual evolvement are not contradictory because if we have
the right perspective, our focus is real, our daily outlook is balanced, we would be able to give to the requirements of matter what is supposed to get. There are means and tools for keeping our humanness alive:

Spirituality gives us new insights into the meaning of worship guided to in all revelations. They can be experienced as a spiritual training system that man needs to nurture his soul. Training systems in all faiths comprises many forms that all make it possible for human beings to be connected to the divine power, the illuminated energy or the high Intelligence within and around.

To build up a new civilization based upon a new understanding of what ‘humanness’ implies we need to elucidate the journey of humanity in its search for wholeness. We need to discover the roots of the maladies of the modern materialistic global civilization. The crux of problems lies on the aspect of meaning, purpose and values of life. Man has a crisis, and they are deprived of a deeper dimension of knowledge that is embedded in the very texture of his soul. Because the absence of the spiritual dimension, selfishness, greed, violence, and animosity to himself, others and the natural world, are growing well in modern man looks to live from a materialistic perspective.

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PRELIMINARY STUDY OF EXISTENCE VACANT AND IDLE HOUSES IN TRADITIONAL VILLAGE (CASE STUDY: KAMPUNG SELAT PULAU, PASIR SALAK)

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ABSTRACT

A sustainable community is a place of residence that can meet all existing or future needs of the population. For traditional village settlements, it accommodates residents at low density and balanced levels. However, when a phenomenon such as the existence of vacant and idle houses takes place in the traditional village, it hinders the people enjoying a prosperous and sustainable life. Moreover, this phenomenon may result in rural hollowing phenomenon according to what happened in other developed countries nowadays. The aim of this paper is to identify the problems occurring in a traditional village, in the context of the phenomenon of the existence of vacant and idle houses. In this regard, the study is based on two objectives. Firstly, it aims to identify the key factors influencing the existence of vacant and idle houses in a traditional village and secondly, to identify the effects of this phenomenon. For the implementation of this study, the researcher has chosen Kampung Selat Pulau, Pasir Salak as a case study. The qualitative method was used as data collection. Interviews were conducted with Penghulu, head of village and also representatives of Kampung Selat Pulau. Respondents’ feedback and views were analyzed using descriptive methods and quasi statistical methods. The research found that the existence of vacant and idle houses in Kampung Selat Pulau stems from various aspects such as the first generation mortality, limited employment, and economic conditions, family issues and differences lifestyle. Hence, these problems negatively affect the local population which includes aspects of economic development, social problems and also the impact of the surrounding environment. It is very important to study this problem because it exerts a wide range of influences on the lives of rural residents and rural communities, agricultural production, eco-environment and the sustainability of rural land use.

Key terms: Traditional Village, Vacant, Idle Houses, Rural Hollowing

INTRODUCTION

Generally sustainable communities are places where people want to live and work in the present and future. However, in particular, it is a settlement or
residential area that can meet all existing or future needs of the population, sensitive to the environment and contributes to high quality of life (Anis Fadhilah, 2013). Sustainable communities encompass the principles of sustainable development that balance and integrate social, economic, environmental and community components and meet the needs of existing as well as future generations.

Sustainable development means development that meets current needs without destroying or exploiting the needs of future generations (Brundtland, 1987). Sustainability is a paradigm of future thinking (futuristic). Environmental, social and economic balance aspects are taken into account in designing and upgrading the quality of life (Brundtland, 1987). Under the background of rapid urbanization in Malaysia, [severe?] villages have turned to be unoccupied by the communities. According to Liu Yansui (2010) urbanization is a construction on new dwellings at the outer village due to its improved amenities and easy access to transportation infrastructure and will lead to the existence of vacant and idle houses in the inner village. This situation then creates a phenomenon of Rural Hollowing as commonly found in rapidly industrializing and urbanizing countries all over the world such as Japan, South Korea and China (Gracia, 2007; White et al., 2009). However, this phenomenon is much more pronounced and widespread in China than elsewhere (Liu Yansui, 2010).

Generally, cities and villages are an organic whole and they are tightly connected with each other in the forms of resource flows like labor, capital, material and information (Li, 2012). When a traditional village is not properly maintained, such as the problem of vacant or idle houses that are left in a dirty and worn state, it will have a huge impact on the entire neighborhood of the traditional village itself. For example, when the population lives in idle neighborhood, this will cause the population to be in disarray with the surroundings. Hence, it will contribute to the migration of residents to other neighborhoods, or the population becomes less sensitive to the aspect of maintaining the environment and the sense of responsibility towards the traditional neighborhood itself. Hence, the image of the traditional village neighborhood will be affected as a whole and the objective of sustainable development can not be achieved. Based on statistics from Department of Statistics Malaysia, its shows that the percentage of rural-urban migration from the year 2016 to 2018 increased from 4.2% to 19.8%. According to Liu Yansui (2017), rural decline is today an undisputed fact and it has become a global issue as the world endeavors to promote urbanization and industrialization development.

LITERATURE REVIEW

When a phenomenon such as the existence of vacant and idle houses takes place in the traditional village, it hinders the people enjoying a prosperous and sustainable life. Moreover, this phenomenon may result in rural hollowing phenomenon according to what happened in other developed countries nowadays. Rural Hollowing is the phenomenon that nowadays happen around the world especially in some of developed countries with the urbanization and industrialization process. This phenomenon is linked with serious depopulation of the communities in rural area which has resulted from the decision of rural-urban migration. The term of Rural Hollowing or Hollow Village was first coined by Zhang (1998),
emphasizing on the lateral expansion of villages. Hollowing-out of rural area is due to population declines and changes of cultural and social structure of these communities (Dewey Thorbeck, 2014).

Rural Hollowing Phenomenon actually refers to the phenomenon of vacant and idle houses in the inner villages (Liu Yansui, 2010). Some of the develop countries that has experienced a trend of industrialization Germany, France, England, Japan, China (Sun et al., 2011), US (Nelson, 2001), UK (Philips, 2008), Australia (Gibson C., 2005), New Zealand (Freeman, 2008), Sweden (Borgegad, 1995; Westlund, 2002), and Sepanyol (Solana-Solana, 2010). However, this phenomenon is much more pronounced, complex and widespread in China than elsewhere. The findings of this preliminary reading indicate that the problems that researcher want to address are very similar to those that currently occur in many developing countries.

The phenomenon of rural hollowing was first identified by the reading of the preface by the researcher, which was the issue of vacant and idle of residential houses in rural areas so that the condition of the house could be categorized as neglected. This situation is also associated with the declining population in village. According to Li Yurui (2014), the vacant houses can be categorized as two characters; firstly, the abandoned houses are unsuitable for living; secondly, the idle ones are occupied for less than one month in two consecutive years.

**METHODOLOGY**

The existence of vacant and idle houses in traditional village society refers to an action of the communities in the area moving into the cities, leaving the house without managing it. In general, this study uses a qualitative approach by case studies to achieve the objectives of the study. This study focuses on studying the key factors influencing the existence of vacant and idle houses and the effects of this problem on...? by case study.

**Study Area**

A case study was conducted in Kampung Selat Pulau, Mukim of Pasir Salak in Perak. Traditional framing is the pillar industry in Kampung Selat Pulau, whereas manufacturing and service industries are poorly developed. The problems of agriculture, farmers, and rural areas are quite severe because of long-term limited input. Due to poor living conditions and few job opportunities in rural areas, a vast number of farmers, especially the younger ones, make their living in big cities (Sun Hu, 2011). This has contributed to the existence of vacant and idle houses in that area. Furthermore, there was insufficient proper supervision. Thus, a large amount of land has been unoccupied by the communities. Eventually, this makes the village become inhabitable and unsustainability environment of the traditional villages.

The investigation was undertaken in the whole of Kampung Selat Pulau with 172 units of houses. The survey had three goals: firstly, to collect the basic information about the village; secondly, to gather the basic information of the villagers, including their household members, incomes, employment, opinions about the existence of vacant and idle houses; and thirdly, to obtain information about
the existence of vacant and idle houses in that area. The selection of case studies, Kampung Selat Pulau, Mukim of Pasir Salak is influenced by several criteria such as:

1. This traditional village has begun to be built in the early 1990s, one of the earliest villages built in the Mukim of Pasir Salak. Therefore, this area is suitable for study because it is more than 20 years old. This is because the residential property found in the old traditional village area has the potential to be left empty and abandoned.

2. Kampung Selat Pulau was selected as a case study based on the record number of vacant and idle houses. The source of the pilot survey conducted by village chief, out of 172 housing units, there were 49 uninhabited, vacant and idle units. The value represents 28% of the total number of houses available at Kampung Selat Pulau.

3. The choice factor of the housing area is also due to its position in the interior and coinciding with the traditional village status.

Data Collection

Interviews are one of the methods used to obtain direct information from village committee representatives as well as resident representatives on the key factors influencing the phenomenon of the existence of vacant and idle houses and their impact on images in the traditional village area. In addition, the interviews were also aimed at gaining the views of the residents on the phenomena of the existence of this vacant and idle houses as well as suggestions that could be addressed to address the problems. The result of the interview is the essence of achieving the objectives set. These qualitative data are collected, analyzed and processed into systematic and organized data.

An interview form containing questions is drafted and listed in advance to facilitate interviews. The questions that are formed should also be relevant so that it facilitates the objective of the research that is formed easily accessible. To facilitate the researcher to make the analysis more thoroughly, the interview form has been provided as a guide. It aims to facilitate researcher to find answers to the questions and objectives of the study. The researcher divided the interview form into three sections: Part A, Part B, and Part C. Each part consisted of different categories of questions.

Part A: Respondent information. This section involves questions of general questions to get respondents' information. There are four questions in this section, the respondents' names, respondents' age, respondents’ marital status and respondent’s job.

Part B: Perceptions of problems in the study area. This section examines questions to the level of knowledge or sensitivity of the respondents to the situation during the image of the living area inhabited by the respondents. Among the questions posed were the residency of the respondents in the study area, the level of respondents' awareness of the problems that existed in the study area and the respondents' views on the causes of the existence of vacant and idle houses in the study area. The question in section B is based on the first objective of this study, to study the key factors influencing the existence of vacant and idle houses in traditional villages.

Part C: Impact of vacant and idle houses and respondents' views on this issue. This section emphasizes the impacts of respondents on the basis of the
existence of vacant houses and idles in their residential areas to cater to the two objectives of the study. In addition, respondents also asked questions about their views in identifying the best methods and solutions to address the phenomenon of these vacant and idle houses.

Data Analysis

This study has been using qualitative approaches to analyze data as a result of interviews conducted against the parties involved. There are two methods of analysis used in this study. Among the methods are descriptive analysis methods and quasi statistical methods.

The descriptive analysis method is a preliminary analysis used in the study where the information obtained is described in detail. Each answer from the respondents during the interview session was the main reference for the researcher to get the results of the analysis. This method is used to achieve the objective of the study which is to study the key factors influencing the existence of vacant and idle houses (first objective) and to identify the effect (second objective) of the existence of vacant and idle houses in the traditional village.

It is used to analyze the interview data from the village committee as well as representatives of the villagers living in the traditional village. The purpose of this method is to verify the key factors influencing the existence of vacant and idle houses obtained in the literature review as stated by the village committee and representative of the villagers during the interview. Then, the quasi analysis method is a method for checking the data of a concept to be identified in the research data obtained. The quasi-statistical analysis method is used to achieve the first and second objective of this study, to study the factors and effects of vacant and idle houses in traditional villages.

This method is used as a result of the list of responses given by interviewed respondents. All respondents were asked questions related to the factor and effect of the existence of vacant and idle houses in traditional villages. From the list of answers given from the respondents, the researcher classified them into several categories. Thus, the equation of the respondents can be identified and the researcher reports it in the form of majority, percentage, amount and so on.

RESULTS AND ANALYSIS

Degree of Damage

During the survey conducted at Kampung Selat Pulau, there was a vacant and idle house that had a different level of damage. Therefore, the researcher made observations in the field of case studies and classify the extent of the vacant and idle houses in Kampung Selat Pulau. The classification of categories for the breakdown of vacant houses was made by reference to the study by Liu Yansui (2010) titled "The Process and Driving Forces of Rural Hollowing in China under Rapid Urbanization". According to the study, vacant and idle houses suffer from three different categories of levels of damage. Among the categories of damage are:

a) Category of minor damage
b) Category of moderate damage
c) Category of abandoned damage
The total number of vacant and idle houses available in Kampung Selat Pulau is 49 units of houses of 172 houses. The breakdown of the number of vacant and idle houses found in Kampung Selat Pulau is shown in figure 1.

![Figure 1: Number of vacant and idle houses by category of damage](image)

From the figure above, it shows that the damage of the vacant houses by the communities has three levels of damaged categories in Kampung Selat Pulau. From the total number of vacant and idle houses, which are 49 units of house out of 172 units, show that 28% was vacant. From 49 units, out of 25 units are the minor degree of damage, while 16 units are the moderate damage and 8 units are the abandoned damage. These houses have been left vacant because the occupier or the owner has migrated out of the village. Figure 2 shows the conditions of the vacant houses based on the categories of damage.

![Figure 2: Various degree of damage of dwelling in Kampung Selat Pulau](image)

This degree level of damaged is based on the level of suitable for living (Liu Yansui, 2010; Li Yurui, 2014). For the minor damage, it’s refers to the condition of house require only minor repair work to be inhabitable again (Figure 2a). Then for the moderate damage means that costly repairs are needed to make the house inhabitable again (Figure 2b). While the degree level of abandoned damage refers to the total ruin that the roof has collapsed with remaining walls standing only (Figure 2c). Unlike abandoned dwellings, vacant houses have a more dispersed pattern in Kampung Selat Pulau.

**Key Factors Influencing the Existence Of Vacant And Idle Houses**
During the interviews conducted with the respondents, the researcher asked the question of what are the key factors influencing the existence of idle and vacant houses in their area of residence. Following the interview, the researcher has found several sources that contribute to the existence of vacant and idle houses in Kampung Selat Pulau. Table 1 shows the results from the interview with respondent from Kampung Selat Pulau.

<table>
<thead>
<tr>
<th>No</th>
<th>Causes</th>
<th>R1</th>
<th>R2</th>
<th>R3</th>
<th>R4</th>
<th>R5</th>
<th>R6</th>
<th>R7</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>First-generation death factor</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>2</td>
<td>Economic Factor &amp; Local Employment Opportunity</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>-</td>
<td>✔</td>
<td>-</td>
<td>✔</td>
</tr>
<tr>
<td>3</td>
<td>Family Issues</td>
<td>✔</td>
<td>✔</td>
<td>-</td>
<td>✔</td>
<td>-</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>4</td>
<td>Different Lifestyle</td>
<td>✔</td>
<td>-</td>
<td>✔</td>
<td>-</td>
<td>✔</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Table 1: Descriptive methods of the indicator of key factors influencing the existence of vacant and idle houses

From the sources and the results of the analysis (refer table 1), the researcher found that the main factor of the existence of vacant houses and idle in Kampung Selat Pulau was due to the death factor of the first generation of family members. The first generation is meant to be the first to settle down and to open the Kampung Selat Pulau around the 1990s. When this first generation dies, the next generations are more likely to move out of the village to continue living elsewhere. It causes the existing house to be abandoned without occupants for a long time. The findings of the first objective of the study were to list other sources that contributed to the existence of vacant and idle houses in Kampung Selat Pulau. Among the reasons are the limited employment opportunities and the backward economy of the economy, family issues among the members of the idle house owners and the desire of the people to choose a lifestyle that is more likely to live in the city than in the village.

Table 2 shows the causes existence of vacant and idle houses according to the categories of key factors based on the result of the interview with 7 respondents from Kampung Selat Pulau.

<table>
<thead>
<tr>
<th>No</th>
<th>Key Factors</th>
<th>Causes</th>
<th>R1</th>
<th>R2</th>
<th>R3</th>
<th>R4</th>
<th>R5</th>
<th>R6</th>
<th>R7</th>
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<tbody>
<tr>
<td>1</td>
<td>Social</td>
<td>First-generation death factor</td>
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<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
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<td></td>
<td></td>
<td>Family Issues</td>
<td>✔</td>
<td>✔</td>
<td>-</td>
<td>✔</td>
<td>-</td>
<td>✔</td>
<td>✔</td>
</tr>
<tr>
<td>2</td>
<td>Economic</td>
<td>Economic Factor &amp; Local Employment Opportunity</td>
<td>✔</td>
<td>✔</td>
<td>✔</td>
<td>-</td>
<td>✔</td>
<td>-</td>
<td>✔</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Different Lifestyle</td>
<td>✔</td>
<td>-</td>
<td>✔</td>
<td>-</td>
<td>✔</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Table 2: Key factors influencing the existence of vacant and idle houses in Kampung Selat Pulau

The result indicates in Table 1, shows that the key factors influencing the existence of vacant and idle houses in Kampung Selat Pulau include social, economic and environment factor. This entire pulling factor from cities results in the
out-migration of the young rural communities to get a good lifestyle to compare to a rural area (Refer to Table 2).

**Effect Existence of Vacant and Idle Houses In Traditional Village**

The second objective of this study was to identify the effects that occurred due to the existence of vacant and idle houses in traditional villages. During the interview, the respondents stated that the dumping of vacant and idle houses had given some impact to the residents of Kampung Selat Pulau. The impact of the existence of vacant houses has been divided into three main aspects, namely the effects of economic development, the impact of social issues and the impact on the surroundings of Kampung Selat Pulau. (Refer figure 3)

![Figure 3: Research findings of objective 2](image)

Based on these three effects, the findings obtained by the researcher found that the main effect of the existence of vacant and idle houses was its impact on the surrounding environment in Kampung Selat Pulau. These vacant and idle houses have affected the views of the village. The physical form of idle house for long periods was mostly filled with bushes, paints of faded houses and the surrounding environment of dirty courtyards. It directly destroys sight to anyone who lives near the vacant and idle house as well as outside visitors visiting the Mukim Pasir Salak area, especially Kampung Selat Pulau.

**CONCLUSION**

Due to rapid urbanization, has attracted immigrants from rural areas to cities and it leading to the trend of population reduction in rural areas. Indirectly, the existing houses in the village were abandoned or in poor condition. Therefore, this study presents the problems of the existing vacant and idle houses in traditional villages. It also investigates the factors influencing and the effects of the existence of vacant and idle houses that influence patterns of rural village development and deterioration in Kampung Selat Pulau, Pasir Salak. Take Kampung Selat Pulau as a case, we can find that the existence of vacant and idle houses is now in great trouble.

This study has a limitation. The scope of this study is limited and focuses only on a traditional village as a case study. The limitation of this study also focuses
only on the causes and impacts that occur due to the existence of vacant and idle houses in traditional villages. It does not touch on the possible solutions to overcome the problem. Besides, the limitation of this study is also based on the findings of research findings related to factors that contribute to the cause and effect of vacant and idle houses in traditional villages. The findings of this paper are constrained by the limited number of cases. Therefore, we should be careful when generalizing the results. The researcher only analyzed respondents’ responses to identify the main causes and effects that contributed to the existence of vacant and idle houses in Kampung Selat Pulau. Then, this study does not deeply focus on the relationship between the existence of vacant and idle houses with sustainable development in a settlement.

Overall, the analysis carried out in connection with the existence of vacant and idle houses in this traditional village, it has been shown that the existence of the phenomenon of vacant and idle houses due to several things has been identified. Besides, this phenomenon also affects aspects of economic development, social issues and the surrounding environment of the traditional village. Indirectly, it has tarnished the image of the neighborhood in the area. In addition to the causes and effects of the existence of vacant and idle houses, the survey from respondents also found that abandoned houses have varying levels of damage and that researchers can classify these categories of damage based on references from existing studies.

As a conclusion, the findings have been successful in achieving its objectives and the research questions that have been formed at the beginning of the study. The researcher also hoped that the responsible parties could gain the benefit of the findings of this study to implement the best solution to curb the problem of the existence of vacant and idle houses from becoming more critical as a rural hollowing phenomenon that happened in others developed country. It is very important to study the rural hollowing because it exerts a wide range of influences on the lives of rural residents and rural communities, agricultural production, rural eco-environment and the sustainability of rural land use, to support the perfection of land management policies and new countryside construction of rural areas in Malaysia.

ACKNOWLEDGEMENTS

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HISTORY OF MEDICINE IN MALAYSIA: A STUDY OF LEPROSY IN PENANG DURING BRITISH COLONIAL ADMINISTRATION, 1900 TO 1957

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ABSTRACT

Leprosy is a chronic, infectious disease and is known as one of the oldest diseases in history which has been mentioned by various ancient writers in their texts. It is caused by slow-multiplying bacteria and is mainly confined to tropical African and Asian countries. The focus of this paper will be on the history of leprosy in Penang Island and Seberang Perai during British Colonial Administration from 1900 to 1957. This study uses the historical research method. This paper will examine the importance of the Pulau Jerejak Leper Settlement as a treatment centre in the region and the education, employment, problems and limitations experienced at that Settlement. This paper will highlight the treatment of leper patients in the Pulau Jerejak Leper Settlement and the rehabilitation of ex-leper patients who were released from the Settlement. This paper also examines the idea behind rehabilitation and how the person affected by leprosy should be restored back to normal social life, or as near to that as possible. There was a new rehabilitation camp for former leper patients who were discharged from the Pulau Jerejak Leper Settlement, called Jawi New Village, located in Seberang Perai, and this will also be discussed in this paper. This research shows that the British Colonial Administration was generous to fund medical facilities, prevention and treatment of leprosy cases in Penang. The effort of the Colonial Government was a great success in reducing the death rates and curing the patients who were inflicted by leprosy. This success was attributed to the good coordination and working relationship between the Colonial Government, the local authorities and the non-profitable organisations. The findings also proved that after the Second World War, medical research on new drugs have minimised the number of leprosy cases and the introduction of modern treatment methods by the West has helped reduce the death rates of patients suffering leprosy and quicken their recovery process.

Key terms: Leprosy, Penang, British Colonial Administration, medicine
RITUAL NYANGAHATN MASYARAKAT SALAKO DI SARAWAK

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ABSTRAK


Kata kunci: Budaya, Ritual, Nyangahatn, Salako

Nyangahatn is one of the Salako community’s dominant rituals. Nyangahatn ritual has existed in this community before the big migration into Sarawak in the 1800s. Salako religion (custom) which is unwritten (anan’ baketab) causes the Nyangahatn ritual to be overlooked by the public, and related articles regarding this are difficult to obtain due to the reason that most studies in Sarawak focused on other majority ethnics like the Iban, Malays and Melanau. Hence, this article will discuss Nyangahatn ritual which is the cultural heritage of the Salako community. The effort to bring forth this article is one form of ancestral heritage which is still being practised until today, and should be made known to the public. The focus of the research is studying the operation and function of Nyangahatn ritual in the Salako community in the sub-district of Sematan, Sarawak. Collection of data is done by fieldwork observation. Detailed interviews of the Binua and Tuha Adat were done in
2018. The location of the research is at Biawak Village, in the sub-district of Sematan, Sarawak. Research findings show that the Nyangahatn ritual is still actively practiced, and all procedures and taboos are still adhered to as practised for generations. All these are aimed to achieve ritual objectives despite facing the ongoing challenges of modernity and religious beliefs.

Key terms: Cultural, Ritual, Nyangahatn, Salako

PENGENALAN


KAEDAH PENYELIDIKAN

Penyelidikan ini menggunakan pendekatan kualitatif. Penyelidikan secara kualitatif adalah kaedah sistemik bagi menerangkan, memerhati, memahami, dan menyelidik corak hidup, norma, sosial dan amalan individu dan kumpulan, nilai dan kepercayaan yang wujud. Kaedah pemerhatian ikut serta dan temubual mendalam bersama Binua dan Tuha Adat bertujuan untuk mendapatkan data penyelidikan yang lebih sahih.
DAPATAN KAJIAN

Ritual Nyangahatn dalam Masyarakat Salako

Masyarakat Salako di daerah Sematan, Sarawak sehingga kini masih lagi mengamalkan ritual warisan zaman berzaman mereka iaitu ritual Nyangahatn. Nyangahatn merupakan upacara persembahan atau berdoa kepada Tuhan atau Jubata dengan tujuan untuk memohon perlindungan daripada sesuatu Ancaman dan bencana dalam kehidupan. Nyangahatn turut diadakan bertujuan untuk memohon keberkatan, keharmonian dan kedamaian hidup di samping memohon kesuburan dan hasil padi yang baik. Masyarakat Salako sering mengadakan ritual Nyangahatn dalam dua bentuk perayaan penting mereka yang disebut sebagai Gawe Ka Padi (himpunan perayaan untuk kesuburan padi) dan Gawe Ka Manusia (himpunan perayaan untuk kesejahteraan manusia).

Dalam Gawe Ka Padi terdapat beberapa upacara yang dijalankan sepanjang proses penanaman padi bermula daripada upacara Munoh Manuk Ka Pagar (pembukaan tanah sawah), upacara Nyiang Padi Bunting (biji padi baru keluar), Ngarantika (permulaan padi masak), upacara Nuruni’ (proses menuai baru bermula), upacara Ngabayatn (tamat proses menuai). Manakala Gawe Ka Manusia pula adalah perayaan-perayaan yang melibatkan proses kitaran kehidupan manusia seperti upacara baranak (kelahiran), upacara baturih (berkhatan), upacara baton (bertindik telinga), upacara kawen (perkahwinan) dan kematian (Awang Hasmadi, 1981). Dalam kesemua upacara yang disebut tadi, wajib dijalankan ritual Nyangahatn sebagai cara memohon kesuburan tanaman padi dan kesejahteraan hidup serta memohon perlindungan daripada bencana.


Ritual Nyangahatn juga dikenali sebagai Indu’ Gawe di mana ia merupakan peristiwa penting dalam memastikan objektif sesuatu majlis tercapai atau tidak.
Pendek kata, jika ritual *Nyangahatn* tidak dijalankan dalam sesuatu majlis berunsur ketuhanan masyarakat Salako, maka majlis tersebut tidak sah atau tidak lengkap. Melalui pemerhatian penyelidik, terdapat tiga elemen yang perlu wujud dalam menjalankan ritual *Nyangahatn* iaitu barang persembahan yang dikenali sebagai *Buis*, pengendali ritual yang dikenali sebagai *Tuha Adat* dan bait-bait ayat mantera.

Gambar 1: Ritual Nyangahatn

**Fungsi Buis dalam Ritual Nyangahatn**


seperti Jubata. Pada kebiasaannya, apabila masyarakat Salako berkumpul untuk mendengar cerita-cerita dewa dan Jubata, maka mereka terlebih dahulu menghidangkan jamuan yang dikenali sebagai Anak Buis terdiri daripada Bontonk, Tumpi’ dan Garetant.


Selain daripada empat bahan asas yang telah dibincang sebelum ini iaitu manuk, Bontonk, Tumpi’ dan Garetant, terdapat juga bahan-bahan lain yang perlu diletakkan di dalam Buis mengikut keperluan dan tujuan majlis yang dijukdan seperti kain batik atau kain pelikat, Baras Bantant (beras di dalam cawan kecil), telur rebus, Poe’, Jungkahant (buluh yang berisi air), minyak kelapa, sirih, pinang, kapur dan tembakau. Selain itu barang perhiasan seperti perak dan emas lama yang dikenali sebagai Harata Muda turut disediakan sebagai bahan dalam Buis.

Secara keseluruhannya, Buis disediakan dalam ritual Nyangahatn adalah untuk dijukdan bahan sembahan kepada tuhan masyarakat Salako iaitu Jubata. Ia merupakan sebahagian daripada subjek penting yang mesti ada dalam melaksanakan ritual Nyangahatn. Menurut Tuha Adat, setiap barang yang diletakkan di dalam set Buis ini tidak diletakkan saja-saja sahaja malah ia mempunyai makna dan cerita mitosnya yang tersendiri.

Gambar 2: Buis
Peranan Tuha Adat dalam Pelaksanaan Ritual Nyangahatn


Mantera Ritual Nyangahatn


sini, terdapat satu kuasa yang membantu Tuha Adat dalam pembacaan mantera Nyangahatn tersebut.


Aturcara Ritual Nyangahatn


Aturan ritual Nyangahatn adalah berbeza-beza mengikut tema majlis yang dianjurkan. Di dalam Gawe Ka Padi seperti upacara Munoh Manuk Ka Pagar (buka tanah pertanian) dan upacara Ngarantika (mula musim menuai), Nyangahatn dijalankan di rumah dan di sawah padi. Manakala di dalam Gawe Ka Manusia seperti Bataah (beri nama anak), Batenek (bertindik telinga), Baturih (berkhatan), Bakawen (berkahwin) dan Baranak (melahirkan anak), ritual Nyangahatn dijalankan di rumah sahaja. Tetapi kedua-dua bentuk Gawe ini tetap dijalankan secara besar-besaran dan bergotong-rooyoong.


Seterusnya, ayam perlu disemelih sebagai salah satu barang sembah di dalam Buis. Bahagian ini dikenali sebagai Munoh Manuk. Sebelum ayam disemelih, jika penganjur majlis mempunyai hajat tertentu di dalam majlis tersebut seperti memohon kesejahteraan anak kecil, doa selamat untuk pengantin baharu, memohon kesembuhan daripada sebarang penyakit dan sebagainya, Tuha Adat akan membaca mantera sambil mengibas-gibas ayam di atas kepala individu yang
mempunyai hajat tadi. Perlakuan ini dijalankan untuk menyerap semua hajat yang ada pada individu tersebut untuk disampaikan kepada *Jubata* yang mempunyai kuasa luar biasa. Ayam tersebut akan disembelih di tempat tertentu mengikut tema majlis tersebut, jika ia berunsur penanaman padi (*Gawe Ka Padi*) maka ayam tersebut akan disembelihkan di kawasan sawah padi. Manakala, jika majlis tersebut berunsur kehidupan manusia seperti perkahwinan dan kematian, maka ayam tersebut akan disembelih di sekitar rumah pengunjung sahaja. Cara menyembelih ayam untuk ritual *Nyangahatn* adalah berbeza dengan cara menyembelih ayam untuk makan biasa iaitu hanya dengan memutuskan saluran makanan sahaja. Ayam untuk *Nyangahatn* disembelih menggunakan pisau khas yang dikenali sebagai *Ensaut*.


PERBINCANGAN


Selain itu, segala perkara buruk yang berlaku dalam kalangan masyarakat Salako memerlukan penyelesaian iaitu dengan melakukan ritual Nyangahatn. Ia bertujuan untuk memohon keampunan dan kemaafan daripada kuasa-kuasa luar biasa seperti Jubata. Ritual Nyangahatn juga bertujuan untuk memohon terhindar daripada malapetaka seperti kemalangan, tanah runtuh, kebakaran, kematian yang tragik, nasib malang dan sebagainya. Selain itu, ritual Nyangahatn juga dilakukan bagi memohon keberkatan, kezaman, mengekalkan keharmonian hidup bermasyarakat serta dikurniakan kebaikan yang diperlukan oleh masyarakat Salako. Selain itu juga, masyarakat Salako melakukan ritual Nyangahatn untuk memohon pertolongan dan perlindungan daripada kuasa-kuasa luar biasa seperti Jubata. Oleh

Berdasarkan tinjauan yang dijalankan di beberapa buah kampung sekitar daerah Sematan, masyarakat Salako menghadapi pelbagai cabaran dalam melaksanakan ritual Nyangahatn. Antara cabaran yang terbesar ialah kedatangan agama-agama besar seperti Islam dan Kristian, golongan muda dalam masyarakat Salako kurang memahami dan mengenali ritual tersebut, pemodenan, perubahan zaman, kekurangan orang yang mahir dalam hal-hal yang berkaitan ritual seperti Tuha Adat akibat meninggal dunia. Hal ini sedikit sebanyak memberi kesan kepada pengendalian ritual Nyangahatn kerana ia amat memerlukan kefahaman dan kemahiran yang tinggi.

**RUMUSAN**

Dapat disimpulkan bahawa tradisi budaya Nyangahatn dalam masyarakat Salako perlu dikekalkan kerana ia merupakan tradisi warisan nenek moyang mereka sejak zaman berzaman. Ia perlu dikekalkan kerana ia akan menjadi lambang dan identiti masyarakat Salako. Kelestarian budaya Nyangahatn dalam masyarakat Salako penting bagi menjana tradisi kebudayaan etnik tersebut agar ia terus kekal sehingga pada masa akan datang.

**PENGHARGAAN**

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RUJUKAN

A STUDY OF STUDENT SATISFACTION WITH BLENDED LEARNING IN THE TEACHING AND LEARNING OF MALAYSIAN COMPULSORY COURSES (MPU) AT HERIOT-WATT UNIVERSITY MALAYSIA.

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ABSTRACT

Blended learning was one of the most popular pedagogical concepts at the beginning of the 21st Century. Blended learning is a method of learning which uses a combination of different resources, especially a mixture of classroom sessions and online learning materials. We had adopted a blended learning approach in 2017 to innovate and improve the teaching and learning of Malaysian Compulsory Courses (MPU) to all our undergraduate students at Heriot-Watt University Malaysia. The purpose of this study is to explore students’ experience and the effectiveness of the blended learning approach in teaching Malaysian Compulsory Courses (MPU) at Heriot Watt University Malaysia. A case study approach using qualitative methods was used in the research, by examining the experiences of the students from their satisfaction, feedback, participation in quizzes, and exam results. This research shows that the majority of the Undergraduate students in Heriot-Watt University Malaysia were satisfied, and prefer the blended learning approach for Malaysian Compulsory Courses (MPU) compared to face-to-face classes. This is because they find this approach more flexible, where it enabled them to study at their own pace and reduce their time and cost for travelling to the University. In addition, the teaching of Malaysian Compulsory Courses (MPU) through this approach also reduced the lecturers’ burden and gave them more time to focus on students’ personal development and assessments. Thus, we can conclude that the use of the blended learning approach to teach Malaysian Compulsory Subjects (MPU) at Heriot-Watt University Malaysia was a success.

Key terms: student satisfaction, blended learning, teaching, learning
PARADIGM SHIFT FROM NATIVENESS PRINCIPLE TO INTELLIGIBILITY PRINCIPLE IN THE ERA OF ENGLISH AS AN INTERNATIONAL LANGUAGE: PRACTICALITY IN THAI EFL CLASSROOMS

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ABSTRACT

Nativeness paradigm has long influenced in EFL pronunciation classrooms, but its importance has been reduced when the status of English has been changed. Intelligibility paradigm then has been raised instead. English is recently used as an international language by speakers from various backgrounds and cultures; the English language has thus been altered by such varieties. The speakers from different geographical areas incorporate their identity, accent, and embedded cultural thoughts into the English language. Thailand, as a major global tourist destination, has welcomed more than 40 million visitors annually. Thai people have to host guest from different countries, and English has become the lingua franca in Thailand. Therefore, when English is used as a medium of communication, Thais will have to encounter different varieties of English. Therefore, English language teaching and learning have to expand its focus from what is called ‘native speaker standard’ to include more English varieties that learners will soon have to encounter. With awareness in the preparation of learners to communicate with different varieties of English, the current paper aims to discuss that the intelligibility principle should be considered as the most promising preparation package for learners to concern. English teachers should raise learner's awareness of linguistic and cultural differences in intercultural communication by equipping them with intercultural communicative competence. Also, English teaching and learning should pay more attention to mutual intelligibility of the English varieties than nativeness principle.

Key terms: nativeness principle, intelligibility principle, English as an international language, English teaching and learning

INTRODUCTION

English unquestionably obtains the status of international language for international communication, particularly in bilingual and multilingual contexts. The widespread of its use is influenced by globalization, where the language is accessible through education, politics, social media, industries, technology, and business (Graddol, 1997). These international encounters are likely to increase drastically. The combination of various speakers comes into contact with one another for various purposes. Thus, the great importance of English leads to a
growing number of new users which has brought a concern of acceptance of varieties of English (Kang, Thomson, & Moran, 2018). Different varieties of English are categorized according to phonological and regional variation. In other words, varieties of English are about people who live in particular geographical regions and having notable features of English pronunciation interference in their language structures. Also, the English spoken by Thais is considered as 'Thai English' while the type used by Americans is labelled as 'American English' (Jindapitak, 2010, p. 10). Each variety of English can be distinguished from one another by accent. Speakers from different language and cultural backgrounds produce their English accents. With these cross-cultural differences, making a speech to be recognized and understandable, intelligibility plays a crucial role, contributing to speaker and interlocutor in achieving a successful communication.

In the Thai context, English is exceptionally significant for Thai people because Thailand is a tourist destination that welcomes millions of visitors each year. Thais have many opportunities to interact with speakers with different backgrounds. Therefore, English seems to be a utilizable language for communication among Thais and visitors (Jindapitak, 2010). To experience this, Thai learners are encouraged to know the cultural diversity of varieties of English and encounter speakers from different language backgrounds. On the other hand, English pronunciation teaching and learning in Thailand is dominated with nativeness principle which pronunciation books and materials rely on native-speaker norms: British and American models (Lee, Mo, Lee, & Sung, 2013; Singhanuwananon, 2018). Learners are promoted to sound like a native speaker. The traditional school of thought influences the learners themselves: native-like pronunciation is an ultimate goal in English pronunciation classroom. For instance, the learners are introduced to the similarities and differences between British English and American English, such as word pronunciations and spelling. Jenkins (2000) and Forman (2005) indicated that English is taught as a preparation for learners to interact with only native speakers. Correspondingly, Methitham (2009) reveals that half of his participant teachers promoted learners to hold native speakers’ model in pronunciation class. As a result, learners perceive two standards of English as prestigious models for them to follow. They have no adequate chances to be exposed to other varieties of English. More importantly, the notion of nativeness principle contradicts with the emergence of English.

Nowadays, with English as an international language, teachers and educators are prompting Thai EFL learners to put a primary focus on maintaining intelligibility rather than native-like pronunciation. The idea of intelligibility principle should be emphasized instead in order to help learners to achieve the realistic goal in communication.

With the changing paradigm from English as a foreign language to English as an international language, many scholars urge to change the goal of studying English from native-like principle to intelligibility principle. Even though English teachers try to encourage Thai EFL learners to have native-like pronunciation, few learners have successfully achieved it (Boriboon, 2011). This native-like achievement difficulty can be viewed for three reasons: speakers' accent, age, and inconsistency with the emergence of World Englishes (Levis, 2005).
THE CONTRADICTION OF NATIVENESS PRINCIPLE AND INTELLIGIBILITY PRINCIPLE

The recent worldwide use of English has brought a significant change of focus in pronunciation studies from nativeness principle to intelligibility principle. These two contradictory principles have influenced pronunciation research and pedagogy for decades. In addition, both principles can shape how pronunciation instructions and practices should be.

The nativeness principle supports learners to achieve native-like pronunciation in foreign language learning. This nativeness paradigm was very influential in teaching pronunciation before the 1960s, and its dominant influence decreased when studies of the Critical Period Hypothesis (CPH) were revealed. The CPH studies indicated that nativeness principle was linked to biological condition appearing before adulthood (Archibald, 2014; Levis, 2005). After puberty, the possibility to reach a native-like pronunciation is quite tricky. Only a few adult learners can achieve native-like pronunciation with a combination of effort, motivation, and length of exposure. Thus, native-like pronunciation seemed to be unrealistic to hold in pronunciation class. The intelligibility principle is required.

The issue of intelligibility is brought into discussion in the era of English as an international language (EIL). Also, intelligibility phenomenon becomes the central issue in research inquiry. Its vital necessity can shape teachers and learners to understand the role of EIL, which relates to varieties of English. Munro (2011) states that intelligibility is a fundamental aspect of communication (Kaur, 2018). In a similar vein, Moedjito (2015) indicates that an ultimate goal in teaching pronunciation is to assist learners in achieving global intelligibility across cultural communication. This is how intelligibility comes into play. The intelligibility principle considered as a vital key for successful communication. Without intelligibility in the interaction among speaker and interlocutor, the communication would breakdown.

Furthermore, the intelligibility principle requires language learners to understand the speaker, even s/he has a foreign accent. To recognize the increase chances of global interaction, it is crucial to promote a realistic goal, intelligibility in pronunciation classroom. As a result, the issue of intelligibility cannot be avoided (Levis, 2005) Even though the nativeness principle and intelligibility principle are contradictory, both of them affect pronunciation teaching and learning. However, specific consideration should be put on intelligibility principle than nativeness principle. Moreover, English teacher should raise learners’ awareness of why intelligibility principle is needed in across-cultural interaction.

ENGLISH AS AN INTERNATIONAL LANGUAGE

English as an international language (EIL) is a language paradigm, referring to a global language which is spoken internationally among people of different cultures and language backgrounds in any purposes of contacts. To put it another way, speakers use English for exchanging their ideas and cultures. EIL paradigm promotes speakers to achieve mutual intelligibility between a speaker and an interlocutor rather than the correctness of a native-speaker based model. Mckay (2002) points out that the Inner Circle norms are no longer serve L2 learners’
needs for successful communication in international settings. Based on EIL perspective, language users can speak English in their local accents without any worries of being judged in terms of native-based correctness as long as it is intelligible. Besides, the ownership of the English language does not refer to only countries where their citizens speak English as mother tongue, but English belongs to others who are labelled as non-native speakers as well. In other words, English can be used by people of all nations who have created their English accents. Therefore, the idea of nativeness should be reduced its importance in order to put more emphasis on successful and effective interaction in multilingual settings.

**ENGLISH PRONUNCIATION IN THAI CONTEXT**

English pronunciation teaching and learning in Thailand is taught in English as a foreign language (EFL) where two dominant native models, Received Pronunciation (RP) and General American (GA) are used in the pronunciation classroom. Teachers and learners hold these two prestige standards to serve their goal, being a native-like as much as possible. Adopting suitable published materials with audio-aids in the pronunciation teaching are dominated with two models which are consistent with the nativeness principle (Prakaianurat & Kangkun, 2019).

Despite the influence of English as an international language paradigm, however, native speakers' orientation plays an important role supporting teachers and educators as guidance for theoretical instructions and practices in English pronunciation classroom. Retaining the traditional school of thoughts in the Thai education system would lead to a misunderstanding of realistic goal in pronunciation learning in EIL pedagogy (Jindapitak & Teo, 2013). Similar to Phongsirikul (2017) claims that teaching English in Thailand decades ago and at present, remains the same idea of encouraging learners to master native-like proficiency. Hence, shifting the paradigm from EFL to EIL should be taken into account. If the nativeness principle remains in the Thai educational system, Thai learners would keep firm and go deep the idea of the unrealistic native-like pronunciation. Also, learners who strive to sound like a native speaker might dishearten when their goal is unachievable (Derwing & Munro, 2010). As a result, they would never go any further understanding of new trends of world Englishes where understanding varieties of English users’ cultural differences, and maintaining intelligibility in intercultural communication is more necessary.

**THE REASONS TO FOSTER INTELLIGIBILITY THAN NATIVENESS PRINCIPLES**

With the unprecedented spread and use of English by non-native speakers, the notion of nativeness paradigm has quickly been eroded. Conversely, intelligibility paradigm gains its popularity over the previous school of thought because of several factors:

The first factor in reducing the possibility of L2 language attainment is the Critical Period Hypothesis (CPH). CPH is a particular biological period that allows learners to acquire a language spontaneously without any external intervention
and instruction (Rahman, Pandian, Karim, & Shahed, 2017). Lenneberg (1967) stated that language acquisition starts occurring with mere exposure during the critical period at the age of two to puberty. There has been a long debate about the age-based constraint attaining native-like pronunciation. The malleability of the brain is essential in second and foreign language acquisition. When learners pass over puberty approximately 13 years old, the ability to acquire a language declines. The mastery of the language is limited due to the changes in brain plasticity (Abu-Rabia & Kehat, 2004). Scovel (1988) proposed that the plasticity of the brain before puberty helps learners acquire language easier than adults. Similar to Walsh and Diller (1981), they found that learners with different ages achieved different results in language learning. The learners who were at a young age acquire a second language faster and their pronunciation almost the same as native speakers of that language.

Contrary to adults after puberty, they found difficulty with the laboured effort to overcome native-like pronunciation, and their pronunciation remained foreign-accented. Therefore, CPH supports that age is one of the factors which degrades the ability to learn L2. To start learning at the young age benefits learners to have more chances attaining native-like pronunciation than young adults but adult learners can learn L2 well as they learn their first language (Sayananon & Padgate, 2005). However, to encourage learners to learn a second language at an early age does not mean to sound like a native pronunciation but to promote learners to achieve high language proficiency. This can assist learners to attain more mutual intelligibility.

The second factor is the accent. An accent is one of the most observable features, representing the speakers' background and origin. Sifakis and Sougari (2005) stated that each accent represents the speaker's culture, identity, personality, and social class. This means that when a speaker produces the speech, an accent is noticeable. Levis (2005) indicated that both biological period and sociolinguistic facts influence accent. In other words, speakers in each group can speak in the same accent. However, to remove an accent is not easy, especially for late-starting language learner whose capacity of language learning is decreased. Cook (1999) stated that “people simply cannot be expected to conform to the norms of a group to which they do not belong” (p.194). Many scholars suggest that learners have the choice to retain their foreign accent, which is a reflection of learner identity (Momenian, 2011). More importantly, to put extra focus on how communication is intelligible not only prevents the problem of racial and social class discrimination but also encourage L2 learners to be content with their accent. Furthermore, the acceptance of a strong foreign accent should be taken into consideration as long as it attains intelligibility.

Native-like pronunciation is an unrealistic goal in the era of English as an international language. English belongs to every nation that uses it for various purposes. However, native speakers’ norms should not dominate English pronunciation classrooms. This is because retaining native-like pronunciation is not consistent with the implication of English as an international language (Matsuura, 2007). Millions of non-native speakers in many countries widely speak English. It results in reshaping multicultural and identities. Therefore, no specific model is adequate to serve various functions in different communities (Rajadurai, 2007). The interaction between non-native speakers who have different mother tongues is more likely to increase while communication among native speakers remains in
size. L2 learners would have more chances to interact with non-native speakers rather than native speakers in real encounters. According to Mete (2009), more non-native speakers speak English than native speakers. Hence, in international contexts, the focus should be given to how to reach mutual intelligibility among speaker and interlocutor. Having a native-like pronunciation does not guarantee that the interlocutor understands what has been said. Furthermore, teaching English pronunciation for attaining a native-like pronunciation is an unrealistic goal and becomes burdensome for teachers and learners. This would be impossible to speak like a native speaker of English when learners have passed a critical period (Momenian, 2011). However, communicating with various speakers in global settings, it is necessary to be aware of the cultural diversity of the interlocutor which may lead to misunderstanding between speaker and interlocutor (Crowther & Costa, 2017). Therefore, intercultural communicative competence needs to be discussed.

THE IMPORTANCE OF INTERCULTURAL COMMUNICATIVE COMPETENCE IN EFL CLASSROOMS

A rapidly growing number of non-native English users, communications with various cultural backgrounds require not only linguistic competence from the learners but also intercultural communicative competence. In English language teaching, the culture of the target language cannot be neglected. Therefore, to prepare learners to have adequate knowledge about cultural differences of the interlocutor is necessary. According to Siriphanich and Mohdyusoff (2018), learning a language without understanding the social and cultural values of the target language might lead to misunderstanding, which leads to miscommunication. Some social etiquettes of one culture might be appropriate while another culture is unsuitable. For instance, the intercultural differences of gift-giving, giving a clock to a Chinese means to wish a receiver a short life while providing a clock to a Malay receiver represents friendship and thoughtfulness (Salleh, 2005). Hence, to avoid a communication failure, intercultural communicative competence should be taught in the Thai EFL language classroom.

Intercultural communicative competence (ICC) refers to the ability to communicate effectively and appropriately with other speakers who have different in linguistic and cultural backgrounds (Alptekin, 2002; Tran, 2017; Siriphanich & Mohdyusoff, 2018). Byram (1997) proposed the ICC model comprising three components which are attitude, knowledge, and skills. Each component is related to linguistic competence, sociolinguistic competence, discourse competence (Lázár, 2007), and intercultural competence (Tran, 2017). In attitude, the component requires speakers’ curiosity, openness, and readiness to observe other cultures and their own cultures without criticizing. The knowledge component is the knowledge “of social groups and their products and practices in one’s own and in one’s interlocutor’s country, of the general processes of societal and individual interaction” (Byram, 1997, p.51). In skills, the component consists of interpreting and relating, discovery and interaction, and cultural awareness/political education. Therefore, the combination of mentioned components would assist learners to develop an understanding of their own cultures as well as other cultures. Also,
they can deal with multicultural differences with effective and appropriate interaction (Tran, 2017; Lázár, 2007).

In English teaching and learning practice in Thailand, ICC model should be taken into account. Thai EFL learners would undeniably encounter with speakers from multicultural and linguistics backgrounds. As a result, raising
Thai EFL learners’ awareness of multicultural diversities, as well as an understanding of ICC, would help them realize how to interact effectively in intercultural circumstances. There is a range of activities which can help learners to profoundly comprehend ICC, such as role-play (Ismail, 2006) and discussions on cultural differences. These two activities promote attitudinal dimension, which found to be an essential role in intercultural communication. From role-play and discussion, learners would compare similarities and differences between cultures. According to Siriphanich’s and MohdYusoff’s (2018) study, the attitude dimension is the most critical dimensions in dealing with different people because it requires learners to be open-minded people. However, the other two components—knowledge and skills—remain vital in language classrooms.

CONCLUSION

In conclusion, the spread of English results from an increasing number of non-native speakers; therefore, people dwell in a combination of language backgrounds and cultural diversities. People from different language backgrounds have different norms from one another. This paper attempts to introduce to English teachers a paradigm shift from nativeness principle to intelligibility principle. Furthermore, the teachers should encourage learners to confidently speak English with their accents and remain intelligible for interlocutors (Singhanuwananon, 2018). One crucial necessity is to urge Thai English teachers and EFL learners to prioritize the intelligibility principle over native-like pronunciation. To enhance learners’ ability to interact with speakers who come from various backgrounds, the knowledge of intercultural communication is significant. Hence, introducing learners to an intercultural communicative competence model in the English language classroom would not only assist learners to be aware of cultural differences but also know how to communicate intelligibly and appropriately. This is the key concern of how to use English as a means for international communication.

REFERENCES


REFLECTIVE WRITING AS A TOOL TO ASSESS AFFECTIVE DOMAIN: A CASE STUDY OF EDUCATIONAL FIELD TRIP IN A LINGUISTIC ANTHROPOLOGY COURSE

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ABSTRACT

The three domains of learning - cognitive, affective and psychomotor, are equally important for the development of students. While the cognitive domain focuses on the mental skills and knowledge acquisition, and the psychomotor domain centers on the development of motor skills, coordination and physical movement, the affective domain, on the other hand, focuses on the feelings, values, attitudes, motivation and interest of a learner. However, due to the difficulty in measuring the elements in the affective domain of learning, most instructional and assessment scheme mainly focused on the cognitive and psychomotor domains. The purpose of this study was to measure the affective learning domain based on students’ reflection writings, before and after a planned educational field trip in a Linguistic Anthropology course. 41 reflective writings were analysed using a content analysis approach. The analysis of the reflective writings revealed that learning occurred at all levels of the affective domains. However, while the majority of students achieved the two levels of receiving and responding to phenomena, not all students were able to achieve the three higher levels of the affective domain which are valuing, organization and internalizing values (characterization).

Key terms: Affective Domain, reflection, field trip
THE IMPACT OF SUPERVISION ON THE TEACHING AND LEARNING OF SOCIAL STUDIES AMONG THE SECONDARY SCHOOLS IN OJU LOCAL GOVERNMENT AREA OF BENUE STATE

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ABSTRACT

The main thrust of this study is to investigate the impact of supervision on the teaching and learning of Social Studies among secondary schools in Oju LGA of Benue State. The study is descriptive in nature hence the survey research design was adopted. Four research questions and three null hypotheses were raised for the study. A sample size of 170 Social Studies teachers were randomly selected from 40 secondary schools in the three-education zone of Oju LGA in Benue State. Two instruments namely the questionnaire and written interview were used in the study. The questionnaire consists of 25 items which was used to elicit information from the respondents on a four points likert rating scale ranging from agreed, strongly agreed, disagree to strongly disagreed and five (5) items structured or written interview was administered to 16 Social Studies teachers to express their opinion on the supervising activities used in schools by supervisors in the area. Mean and standard deviation was used to answer all the research questions while chi-square statistics was used to test the hypotheses raised at 0.05 level of significance. The result of the data analyzed indicated that there exists a significant impact of instructional supervision on teacher performance, student’s classroom performance in Social Studies as well as teachers’ professional development. It was discovered that supervisory activities used in the secondary schools in the area had improved the teaching and learning of Social Studies. Among the recommendations were that supervision should be a continuous process in educational industry, that supervisors should be properly groomed in the field before embarking on school supervision, that ministry of education should ensure that regular visitations are made to schools with a view to listen, correct and address teachers on their professional development among others.

Keywords: supervision, teaching, learning, social studies.

INTRODUCTION

The sudden explosion of student’s population coupled with the attendant increased complexity of the school organization and the introduction of the new school basic system 9-3-4 system of education in Nigeria has indeed necessitated a
greater attention of supervision than ever before. Today, people are becoming more conscious than in the past about the importance of education in general and interested in the daily operation of the school system in particular. Enlightened parents are now more curious to know the functions of the supervisor in our educational system and thus they ask series of question in order to satisfy their curiosity. They have been asking intriguing questions such as. What are the causes of the declining standard in our education system? What and who should be held accountable for the declining standard? Why does moral laxity prevail in most of our schools? What are the functions of supervisors in our school? What hope is there in future for the school system? (Ogunsaju. 2003). If qualitative education is a thing seriously desired in schools so that standard of education in our school can be highly improved, school supervision should occupy the unique place in the entire education and therefore be accorded high priority (Onasanya, 2010).

The standard in secondary school which is the second level in the education system has to be improved. This became very glaring because teachers today no longer teach with commitment, keep school records and complete all tests and continuous assessment duties on schedule. Supervision is a way of stimulating, guiding, improving, refreshing, encouraging and overseeing certain group with the hope of seeking their co-operation in order for the supervisors to be successful in their task of supervision as the process of helping, guiding, advising and stimulating growth in a teacher in order to improve on the quality of his teaching. This means that supervision exists primarily for the improvement of teaching for teachers for the benefit of the learners. According to him (WHO IS HE?) supervision is the objective and identifiable professional service offered to teachers in the form of instructional aids. It is considered that supervision is direct towards teacher for stimulating professional skills and competence in the teacher as a means of promoting instructional objective. The relationship between the supervisors and their supervisees matters a great deal in the successful execution of any teaching and learning process, for instance, Edge (cited in Bailey, Curtis, Numan, 2001) notes that working in isolation holds teachers back and subjective experiences shared with no one cannot contribute to their development, but through the quality collaboration, teachers have a chance to escape from subjectivity and draw some conclusions regarding their experiences and opinions.

Social Studies students depend on their teachers to change their lives’ style in the education industry. Students’ achievement in Social Studies to some extent might depend on what teachers do in the classroom to cause affective learning in them. This could be inferred that for students to attain an optimum performance in academic hinges on teachers. It could be noted that students whose instruction under the teacher is being supervised would perform better than those who are not hence they might have zero tolerance to learning. This could be shown that supervision might be one of the weapons which could be considered to harmonize teaching and learning in the secondary schools especially in Oju Local Government Area Benue State. With adequate supervision, quality teaching would be enhanced, teachers would be committed, students would be motivated and teachers’ creativity and resourcefulness would be improved too.

Social Studies which is an integrated discipline geared towards ensuring good citizenship, in Nigeria and it is one of the subjects taught in our secondary schools. The subject is aimed at the production of a functional and effective citizen. It affords
the learner the opportunity to know about the positive aspect of our national life like social, economic and political aspects, factors promoting unity, corruption, leadership problem, human rights and obligations of people, social vices, theft, statism and other irresponsible behavior, are so crucial in the social studies curriculum which needs to be taught and improve.

Some concepts in Social Studies like safety education, peace education, sex education and other related ones according to Ututu (2004), which is relatively new in the school curriculum need improvement in its instruction (teaching). This because a wrong set of standards would make the child develop a negative self concept which will affect his personality and relationship with others in society and appropriate concepts helps us to modify or shape our attitudes and values hence the need for supervision of instruction. This could be done through the cordial relationship between the teachers and the supervisors. In this relationship, some degree of mutual trust might be built before the lesson, during the lesson and at the end of the lesson. The whole process of supervision becomes more meaningful and the teacher is led to identifying his strong and weak points and they (the teacher and supervisor) work toward improving them.

These are some of the vital aspects of supervision, particularly, the instruction (teaching) of Social Studies in secondary schools. In as much as the intended aims and objectives of Social Studies that need to be achieved in the secondary schools, less attention is given to Social Studies instruction in the secondary schools. The performance may be attributed to poor supervision of Social Studies instruction. Those teaching the traditional courses are unfamiliar with the philosophy and concept of Social Studies in the secondary school curriculum. The understanding of this Social Studies concept is not easy and hence the teaching is not easy too. Njoku (2000) submitted that practicing teachers do not know how to handle the teaching of the Social Studies in the classroom in secondary schools. Related with the submission, Adaralegbe (2003) noted that the first immediate problem of Social Studies is how to get teachers ready to teach the subject the way it should be taught. According to Obemeata (200), Social Studies is not taught and learnt in atmosphere where pupils are to gain self-confidence and initiative based on one’s own worth. From the above discussion, it becomes apparent that the problem of Social Studies teaching in secondary schools includes not only how it should be taught examined but how it will be monitored and supervised for improvement.

Since late 1960s, the Nigerian educational system has consistently undergone far reaching and meaning innovations. These changes are manifested not only in the expansion of educational facilities but in the structural arrangements such as the new 9-3-4 system and the production of the appropriate new curricular in various subject areas. Experience has shown that most Social Studies teachers do not meet up with duties effectively since very many of them lack commitment to duty. Besides this one wonders if supervision has impact on Social Studies teachers’ commitment to duty as well as the use of relevant instructional materials in the presentation of Social Studies concepts.

1. To what extent does instructional supervision affect Social Studies teachers’ performance in secondary schools?
2. What impact does instructional supervision has on the performance of students in Social Studies in secondary schools?
3. How does instructional supervision improve Social Studies teachers’ professional growth in secondary schools?
4. What types of supervisory activities that are carried out in secondary schools in the area?

The following research hypotheses were tested at 0.05 level of significant.
1. Instructional Supervision has no significant impact on teachers’ classroom performance in Social Studies.
2. Instructional Supervision has no significant impact on students’ classroom performance in Social Studies.
3. Instructional Supervision has no significant impact on Social Studies teachers’ professional development in teaching in secondary school.

**METHODOLOGY**

The study is descriptive in nature hence survey research design was adopted. The researcher used this design to investigate the impact of supervision on the teaching and learning of Social Studies among secondary schools in Oju Local Government Area of Benue State.

The area mapped out to carry on this research study is Oju Local Government Area of Benue State. The population of the study was made up of all the Social Studies teachers currently teaching in public secondary schools and Universal Basic Education JSS in Oju Local Government Area. A total of One Hundred and Seventy (170) Social Studies teachers were selected from 40 secondary schools in the 3 districts of Oju Local Government Area of Benue State.

To get a fair representation from each district, a proportionate stratified random sampling was used. A sample of 76 Social Studies teachers were drawn from Uwokwu district, 54 teachers, from Igede central district and 40 teachers from Aduku district, bringing the total to 170 teachers. Two instruments were used to elicit information from the respondents that is the self designed questionnaire and interview method. A question called impact of Instructional Supervision on the teaching of Social Studies among Secondary schools. Mean and standard deviation were used to analyzed the data that answers all the research questions, that is the means of the four point Likert rating scale from the average of the coding as follows

\[
\begin{align*}
1.0 & \quad \text{Strongly Disagree,} \\
1.50 & \quad \text{Disagree,} \\
3.50 & \quad \text{Agree,} \\
4.00 & \quad \text{Strongly Agree or}
\end{align*}
\]

\[
\frac{4+3+2+1}{4} = \frac{10}{4} = 2.5
\]

Agreement and disagreement of the respondents’ opinion in answering he research questions while chi-square was used to test the hypotheses at .0.05 level of significance.

**FINDINGS AND DISCUSSION**
Data was collected, analyzed and discussion of the findings was made. The interpretation and discussion of the table and inferences were drawn thereafter as stated below:

Research Question 1: How does instructional supervision impact on Social Studies teachers’ performance in secondary school?

<table>
<thead>
<tr>
<th>Decision</th>
<th>N</th>
<th>Min</th>
<th>Max</th>
<th>Mean</th>
<th>Std. deviation</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Supervision improve teachers’ teaching skills</td>
<td>165</td>
<td>2</td>
<td>4</td>
<td>3.45</td>
<td>599</td>
<td></td>
</tr>
<tr>
<td>Supervision encourage teachers to be aware of the latest teaching</td>
<td>165</td>
<td>2</td>
<td>4</td>
<td>3.47</td>
<td>.517</td>
<td></td>
</tr>
<tr>
<td>Supervision help teachers to exchange ideas successfully</td>
<td>165</td>
<td>3</td>
<td>4</td>
<td>3.54</td>
<td>.500</td>
<td></td>
</tr>
<tr>
<td>Supervision allow teachers to carry out responsibilities</td>
<td>165</td>
<td>1</td>
<td>4</td>
<td>3.37</td>
<td>.544</td>
<td></td>
</tr>
<tr>
<td>Supervision train teachers to improve instruction materials</td>
<td>165</td>
<td>1</td>
<td>4</td>
<td>2.50</td>
<td>.801</td>
<td></td>
</tr>
<tr>
<td>Supervision help teachers in the preparation of teaching plans</td>
<td>165</td>
<td>3</td>
<td>4</td>
<td>2.39</td>
<td>.489</td>
<td></td>
</tr>
<tr>
<td>Supervision make teachers to be familiar with curriculum update</td>
<td>165</td>
<td>2</td>
<td>4</td>
<td>3.60</td>
<td>.510</td>
<td></td>
</tr>
<tr>
<td>Supervision acquaint teachers with different techniques of class management</td>
<td>165</td>
<td>2</td>
<td>4</td>
<td>2.33</td>
<td>.543</td>
<td></td>
</tr>
<tr>
<td>CLUSTER MEAN</td>
<td>165</td>
<td></td>
<td></td>
<td>3.3341</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 1: Means and standard deviation on the impact of supervision of Social Studies teachers’ performances in secondary schools.

The result in table 1 shows the mean and standard deviation of the respondents on each of the eight items on how supervision impact on Social Studies teachers performance in secondary schools. The mean response of their range from 2.50 to 3.62 while the standard deviation range from 0.801, which can be accepted in each of the items beside, the cluster means of 3.33 shows that the respondents shares common opinion that supervision affects Social Studies teachers’ performance. Therefore, research question one could be answered that supervision improve
teachers’ teaching skills, encourage teachers to be aware of latest development issues in teaching so as to facilitate commitment to duty and exchange of ideas to enhance quality teaching. In addition, supervision makes teachers to be equipped with different techniques of classroom management.

**Statement of Hypothesis one**

<p>| | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
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<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>71.25</td>
<td>58.42</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>77.50</td>
<td>58.42</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>12.75</td>
<td>58.42</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SD</td>
<td>1.50</td>
<td>58.42</td>
<td>163</td>
<td>113.891</td>
<td>43.773</td>
</tr>
</tbody>
</table>

Table 2: Chi-Square Analysis on the impact of instructional supervision on teachers’ classroom performance in Social Studies.

Table 2 shows that the calculated value of chi-square is greater than the critical value at 0.05 level of significance and 1.63 degree of freedom therefore this shows that there exists a significant impact of instructional supervision on teacher classroom performance in Social Studies. Therefore, the null hypothesis is rejected while its alternative not rejected.

Research performance of students in Social Studies in secondary schools?

<table>
<thead>
<tr>
<th>Decision</th>
<th>N</th>
<th>Min</th>
<th>Max</th>
<th>Mean</th>
<th>Std. deviation</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Supervision guide Students to identify</td>
<td>165</td>
<td>2</td>
<td>4</td>
<td>3.22</td>
<td>.460</td>
<td></td>
</tr>
<tr>
<td>Their development Characteristics</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Supervision help Students to overcome learning difficulties</td>
<td>165</td>
<td>3</td>
<td>4</td>
<td>3.43</td>
<td>.497</td>
<td></td>
</tr>
<tr>
<td>Supervision help Discover their learning weakness</td>
<td>165</td>
<td>3</td>
<td>4</td>
<td>3.38</td>
<td>.458</td>
<td></td>
</tr>
<tr>
<td>Supervision ginger Students to do weekly Test and assignment</td>
<td>165</td>
<td>2</td>
<td>4</td>
<td>3.51</td>
<td>.525</td>
<td></td>
</tr>
<tr>
<td>Supervision help Students to establish positive relationship With teachers</td>
<td>165</td>
<td>2</td>
<td>4</td>
<td>3.25</td>
<td>.474</td>
<td></td>
</tr>
<tr>
<td>CLUSTER MEAN</td>
<td>165</td>
<td></td>
<td></td>
<td>3.3855</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 3: Means and standard deviation on the impact of supervision on student’s performance in Social Studies.
Table 3 shows that means opinion and standard deviation of the respondents on each of the five items about the impact of instructional supervision on performance of students in Social Studies. The means response of the items ranges from 3.22 to 351 while the standard deviation ranges from 0.460 to 0.548 which can be accepted in each of the items. Besides, the cluster means of 3.38 shows that the respondents shares common opinion on the impact of supervision on students’ performance in Social Studies. Therefore, research question three could be answered that supervision helps students to discovered learning weakness and overcome the difficulties they face in learning. It also gingers (what do you mean?) students to do weekly assignment as schedule as well as establishing positive relationship with their teacher.

Statement of Hypothesis Two

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th>X^cal</th>
<th>X^crit.</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>SA</td>
<td>58.80</td>
<td>57.78</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>103.40</td>
<td>57.78</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>2.60</td>
<td>57.78</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SD</td>
<td>0.20</td>
<td>57.78</td>
<td>163</td>
<td>216.382</td>
<td>43.773</td>
</tr>
</tbody>
</table>

Table 4 Chi-Square Analysis on the Impact of Instructional Supervision on Students’ Performance in Social Studies.

From the result of the analysis presented in table 4, it is seen that the calculated value of chi-square is greater than the critical value of 43.773 at 0.05 level of significance and 163 degrees of freedom, this shows that there exists a significant impact of supervision on professional development of Social Studies teachers. Therefore, the null hypothesis is rejected while its alternative is upheld.

Research Question 3
How does instructional supervision improve Social Studies teachers’ professional development in secondary schools?

<table>
<thead>
<tr>
<th>Decision</th>
<th>N</th>
<th>Min</th>
<th>Max</th>
<th>Mean</th>
<th>Std. deviation</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Supervision encourage Teachers to update Professional experience</td>
<td>165</td>
<td>2</td>
<td>4</td>
<td>3.50</td>
<td>.548</td>
<td></td>
</tr>
<tr>
<td>Supervision help Teachers familiar with Assessment technique</td>
<td>165</td>
<td>1</td>
<td>4</td>
<td>2.56</td>
<td>.892</td>
<td></td>
</tr>
<tr>
<td>Supervision encourage Teachers to conduct case Study to solve problem</td>
<td>165</td>
<td>2</td>
<td>4</td>
<td>3.27</td>
<td>.545</td>
<td></td>
</tr>
<tr>
<td>Supervision guide Teachers to improve on Professional development</td>
<td>165</td>
<td>1</td>
<td>4</td>
<td>2.56</td>
<td>.892</td>
<td></td>
</tr>
</tbody>
</table>
Table 5: Descriptive Statistics

Table 5 shows the mean opinion and standard deviation of the respondents on each of the six items on what impact supervision had on professional development of Social Studies teachers in secondary schools. The mean response of the items ranges from 2.56 to 3.50 while the standard deviation ranges from 0.516 to 0.892 which can be accepted in each of the items. Besides, the cluster means of 3.22 shows that the respondents shared common opinion on the impact of supervision on professional development of Social Studies teachers. Therefore, research question three could be answered that supervision impacts on professional development of secondary school teachers as it updates their professional experience in teaching.

Statement of the hypothesis

<table>
<thead>
<tr>
<th>O</th>
<th>E</th>
<th>df</th>
<th>X²cal</th>
<th>X²crit.</th>
<th>Decision</th>
</tr>
</thead>
<tbody>
<tr>
<td>SA</td>
<td>60.50</td>
<td>50.40</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>84.50</td>
<td>50.40</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>D</td>
<td>16.20</td>
<td>50.40</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SD</td>
<td>3.80</td>
<td>50.40</td>
<td>163</td>
<td>187.303</td>
<td>43.773</td>
</tr>
</tbody>
</table>

Table 6: Chi-Square Analysis on the Impact of Instructional Supervision on Professional Development of Social Studies Teachers.

Table 6 shows that the value of Chi-square calculated is greater than the critical value of 163 degree of freedom at 0.05 level of significance. This shows that there exists a significant impact of supervision on professional development of Social Studies teachers, the null hypothesis is rejected while its alternative not rejected.

Research Questions Four

What types of instructional supervisory activities is carried out in secondary schools in the area?

<table>
<thead>
<tr>
<th>Decision</th>
<th>Descriptive Statistics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Supervisors visits</td>
<td>N</td>
</tr>
<tr>
<td>Schools to assess</td>
<td>165</td>
</tr>
<tr>
<td>Lesson plan and delivery</td>
<td></td>
</tr>
</tbody>
</table>
Table 7: Means and Standard Deviation about the types of supervisory activities carried out in secondary school.

Table 7 shows the mean opinion and standard deviation of the respondents on each of the six items about the types of supervisory activities carried out in secondary schools. The mean response of the items ranges from 3.04 to 3.47 while the standard deviations range from 0.418 to 0.532 which can be accepted in each of the items. Besides, the cluster means of 3.25 shows that the respondents share common options about the type of supervisory activities carried out in secondary schools. Therefore, research question four could be answered that supervisors visit schools to assess teachers’ records like scheme of work, diaries register, lesson note and delivery of teaching. In addition, supervisors organize workshops and conferences on teaching methods and techniques as well as embark on a follow up visits to ensure that teachers comply with instruction thus improve on teachers’ commitment to teaching.

In addition, supervisors through the appropriate agency organized workshop on teaching methods and techniques as well as embarks on follow-up visit to ensure that teachers comply with their instructions. With respect to the analyzed data, it was discovered that supervision has positive impact to the teaching and learning of Social Studies among secondary schools in Nigerian education system generally and in Oju Local Government Area of Benue State in particular.

RECOMMENDATIONS

In view of the findings, the following recommendations were proffered.
Supervision should be a continuous process in the educational system. In order to ascertain and improve teachers’ efficiency and effectiveness, various methods of supervision should be operated within a legal limit.

The Ministry of Education as one of the supervisory agents in the education industry should ensure that visitation is made to all schools periodically and randomly to correct abnormality and listen to teachers’ complaints with a view to preferring on the spot solutions where possible.

Supervisors should be properly trained in their fields before they appear to the public or school to perform their official assignment.

School principals should assist supervisors to devise ways of supervising the teachers to ensure that desirable achievements are attained.

There should be constant provision of in-service training for both supervisors and class teachers to enable them update their knowledge and professional skills.

Government should endeavor to motivate and sensitize supervisors as well as providing the necessary facilities that will bring about improvement to improve educational standard of the state.

There is need to streamline approaches to individual supervision so that supervisors will not just adopt any approach they wish any time.

Supervision exercises should be carried out practically, meaningfully and purposefully so as to make its conception on pages of textbooks with theoretical connotations.

Authorities in schools should develop and adopt common policies with regard to the forms or supervisory activities that school be used in secondary schools in the Local Government Area.

CONCLUSION

From the forgoing, it is may be concluded that, supervision of teaching and learning of Social Studies among secondary schools in Oju Local Government Area of Benue State has great influence on our educational system therefore, supervisors, principals of schools’ teachers and stakeholders in education industry should implement these finding and ensure that adequate supervision should be adopted to achieved the nation’s quality instructions in schools at all levels.

PSYCHOSOCIAL FACTORS, DEPRESSION AND MUSCULOSKELETAL DISORDERS AMONG TEACHERS

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ABSTRACT
Although there has been a health and safety issues on teachers, few studies that related with somatic health problems of teachers were actually published particularly studies conducted in Malaysia itself. Viewing from this perspectives, it is clearly demonstrating the need and the importance to investigate psychosocial factors, and MSD with depression as mediator among school teachers. This cross-sectional study of a group of primary school teachers (n=367) in Kuala Lumpur school tested the hypothesis that depression mediate the effect of psychosocial factors on MSD. Information on demographic, psychosocial factors, depression and MSD was collected using a self-administered questionnaire. The prevalence of MSD in the past 6 months was 80.1% (95% CI: 75.8% – 84.2.2%), with 80.5% of female and 77.5% of male teachers reporting discomfort in the preceding six months. There were significant relationships between psychosocial factor, depression, and MSD. Depression was a partial mediator in the relationship between psychosocial factors and MSD. The findings from the present study support the idea that psychosocial factors and an depression are significant agents of MSD among teachers. Understanding the relationship is valuable and will help those teachers in planning, designing, or implementing preventive intervention programs to reduce the risk of MSD.

*Key terms: psychosocial factors, depression, MSD, teachers*
FACTORS MILITATING AGAINST ENGLISH LANGUAGE TEACHING AND LEARNING IN NIGERIA

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ABSTRACT

This paper focuses on some factors militating against the effective teaching and learning of English language in Nigerian High Schools, through an investigation into classroom practices. A visit to some selected Government and private high schools reveals that factors that hinder the quality of teaching and learning include class size, teaching style, inadequate funding, environmental impact, poor classroom management and poor use of instruction materials. Consequently, recommendations are made to improve the quality of teaching and learning of English Language in Nigerian high schools. The paper is of the view that if the recommendations are strictly observed and adhered to, through the supervision of relevant agencies in Education, the teaching and learning of English in Nigerian schools will improve.

Key terms: English teaching and learning, classroom practices, finding of high schools.

INTRODUCTION

The learning of a language, especially, second language that is usually structured, whether difficult or easy to master requires a long and consistent period of teaching and learning. It requires much time and effort from both the teachers and the learners.

Today. English has become the national and individual language of most West African countries, like Nigeria. And there is need to examine its teaching and learning which occupies a central place in education.

The dwindling standard of English Language in Nigeria has become worrisome and this is evident in the manner any discussion on students’ performance in examinations in Nigeria elicits comments that bother on the falling standard of English Language as a prime factor. Commenting on this development in Nigeria, Attat(1985) Opined that recent pronouncement and statistics of WASC/SSCE/GC Examination results show a steady decline in the performance of students in English language. Despite the efforts made by groups and individuals to avert this trend, things unfortunately appear to be deteriorating.

English language become the official Language of Nigeria when all its regions were amalgamated as one political entity at the beginning of the 20th Century. The
quality of English teaching and learning from this period till about the 1980s was remarkably characterized by adequate competence on the part of the teachers and the learners alike. This is partly due to the high value placed on the language as a result of its utility as well as the opportunities it provided as a window to the world and to white collar jobs. It also served as a vehicle for inter-ethnic and cross-cultural communication in a multilingual setting in Nigeria. The proficiency level by the learners in the high schools (Secondary) at the end of their spoken and written English showed a positive disposition towards the teaching and learning of English language. English was also mastered by her users in the mass median Government administrations and politics as well as in social interactions, especially, among the middle class who use it as lingua-franca (Akeredolu, 2007). The need for the learning of good English was taken as a task that must be done as a result of the values attached to the functions of English language. The level of motivation was also corresponding and related to the desire to learn and become proficient in the Language, especially among students in all levels of high school education.

There has however, been a gradual decline in the quality of English teaching and learning in the last ten (10) years and the situation has deteriorated so much that it has become a major national concern in Nigeria among education managers. The failure recorded in English in recent times in high schools’ certificate examinations is a worrisome situation and the results for 2011 and 2012 as reported by the Guardian Newspaper in 2013 attests to this fact.

The fact remains that, currently, a credit in English does not translate into an adequate proficiency in the Language by the students that earned that credit. This explains why all colleges of Education and universities in Nigeria have what is called General studies unit where basic use of English is offered in the first years of NCE or degree programmes. In most of the Colleges of Education and Universities, such courses are made compulsory for their students. Akeredolu (2007) noted the decline in the quality of the teaching and learning of English in the following areas in Nigeria:
- The Level of Competence that Nigerians display in the areas of spoken and written English.
- Performance in English Language National examinations and the importance Nigerians attach to good English and the acquisition of adequate competence in the use of English.

Ajayi (2003), Akeredolu (2012) Kobounke (2012) and Adeusi (2013) all attested to these facts. Also Nwanao (2012) and Momoh (2013) both accepted that various problems accounted for the decline in the standard of English teaching and learning in Nigeria. All the authors accepted the earlier factors mentioned to be responsible for the decline.

This situation becomes more disturbing when one realizes that English language being the medium of science and technology is the language of development and the ability to use it qualifies one for entry into the international community of wealth, power and influence (Parren 1968 in Atsu (1968). In the same vein, Tufen (1977) supporting this assertion, puts it succinctly that passing English language in examination does not necessary mean that a student has the linguistics equipment of work at this level.

From the foregoing, any concerned Nigeria, especially, those in the academic would agree that the future of English language in Nigeria is bleak, and the younger
generation in schools are in grave danger. This is because the standard of English Language has taken a downward trend in Nigeria and should not be treated with levity.

The question is where do we go from here? It is therefore, appropriate to examine some factors responsible for the falling standard of English Language in Nigeria.

Factors Militating Against English Language Teaching and Learning in Nigeria.

1. Class Size

Over population of the classes in Nigerian schools makes catering for individual learners very difficult. Problem students cannot easily be detected in the class because of the class size. Also there is a problem of effective discipline in such classes with large population as the teacher finds it difficult to control the class. The marking load is also a problem, so also is the assessment of the students. The teachers cannot be sure of the effective learning and forms of malpractices in the class, either in the test or examination. They can easily copy from one another.

In presenting the reaction of a teacher on this problem, Ur (1999) sums it up this way:

- I can’t keep up with the marking load
- I can’t get to know and follow the progress of all individuals in the class, they are too many and so different.
- I can’t activate them all; only a few students, the more proficient and confident ones seem to respond actively to my questions.

2. Teaching style of the teachers.

Brown (2007) points out that, there is a depending and subordinating relationship between teaching and learning. Teaching plays roles as guiding, facilitating learning, and encouraging the learner and setting the conditions for learning. Teachers understanding of how the learners learn will help the teachers determine the teaching style, approach, methods and classroom techniques. Cook (2001) Opines that “the proof of teaching is in the learning and all successful teaching depends upon learning” all these go to prove that poor teaching styles and lack of understanding of the learners lead to poor understanding on the part of the learners. Cook added that there is no point in providing interesting, well prepared language lessons if students do not learn from it. Some teachers ever fail to design activities that can arouse the students’ interest. Most teachers are not innovative enough. They cannot use songs or game to teach certain English lessons. Some also fail to choose appropriate topic for the levels of their learners.

3. Poor Classroom Management
Classroom Organization and Management has become a problem for some teachers as they are unable to control their classes. They have problems with proper grouping of their students and even preparing effective communicative activities for the class. In such situations, the class sometimes, look chaotic and language learning becomes a problem. Sometimes students may not be comfortable with the class size. Where there are many students in one class, management become difficult and some teachers tend to leave things as they are. This affects English language teaching negatively because English needs drills and group communications.

4. Poor use of Instructional Materials

Some teachers do not use aids and technology effectively. Some schools may have language laboratories with overhead projectors but are not put to use by teachers. One reason may be lack of experts to operate them and the other may be lack of electricity especially in the rural areas. All these factors affect Poor use of instructional materials language teaching and learning negatively.

5. Impact of environment on students’ Learning

The environment also impacts on the quality of teaching and learning. Most of the students come from home environments where English Language remains within the school system. This makes it difficult for them to gain much with the school periods. Anada (2006) Confirms the impact of environment on English Language learning by indications that a child who grew up where English language is the Language of communication will have an advantage over others who grew up in remote environments and whose parents do not have enough means to send them to private schools. The environment of teaching and learning in a multilingual society like Nigeria, also affects English Language proficiency as such students’ experience problems of interference in phonology, morphology, lexis, syntax and semantics.

6. Inadequate funding by the Government

The funding of education in Nigeria since the late 1980s which has not even improved significantly in the 20thc in the areas of education budget has brought negative effects on the educational system in Nigeria. Some of these negative effects include the following:

- Compromising the quality of teaching and learning in aNigerian schools, particularly in tertiary institutions.
- Brain drain, especially from our Colleges of Education and Universities. Competent teachers from our higher institutions are leaving for better job opportunities abroad and this leads to poor quality of teachers produced in our Colleges.
- Education is commercialized in the country as public schools cannot cope with the demands of quality education. Private schools take over and made learning very expensive for poor parents. Teachers in public schools are not motivated to give out their best. They usually engage in other activities to make ends meet.
- Lack of funding makes the government not to embark on any effective supervision.

RECOMMENDATIONS
- There is the need to reduce the class size of the students to about 25-30 students to facilitate effective teaching and learning; and also help in group activities in classes.
- Time allotted for English teaching should be increased so that it will be sufficient to develop student’s skills in listening, speaking reading and writing.
- Testing and assessment content should be revised to cover the four skills of listening, speaking, reading and writing.
- The application of various teaching methods, especially skills involving, communication will enhance student’s communicative competence.
- Teacher’s professional development programmes should be encouraged.
- Government should, as a matter of priority, increase the funding of her primary and high schools.
- Teachers should be given motivation to organize extra lessons after school hours on English Language learning.

CONCLUSION

The paper provides an insight into the factors militating against teaching and learning of English Language in Nigeria. Areas of concern such as class size, teaching style, poor use of instructional materials, and inadequate funding among others were identified as some of the major factors responsible for the falling standard of English Language teaching and learning in Nigeria.

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INITIAL TRUST IN MOBILE BANKING ADOPTION IN MALAYSIA: A CONCEPTUAL FRAMEWORK.

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Abstract

Every financial institution in Malaysia is trying their level best to provide the best M-banking experience to their customers. The banking sector has been encouraging their customers to adopt and continue to use M-banking. However, the adoption rate of M-banking within Malaysia is still in its infancy stage despite banks having established the infrastructure of M-banking since 2012. Therefore, there is a need to examine factors affecting consumer preference especially among millennials to use M-banking services in Malaysia which is a higher level technology with multiple capabilities. One of the main contributing factors that have a significant impact on the adoption and usage of M-banking is the lack of trust by users towards the M-banking service providers. A customer should have great trust and reliance towards the bank that they use for M-banking. The customer must develop initial trust towards the M-banking service provider from the beginning. Banks are required to instil initial trust towards M-banking services in order to ensure continuous use of M-banking services. This paper aims to propose a conceptual model based on Initial Trust and constructs from UTAUT 2 which focuses on Initial Trust among M-banking users. Initial trust among new users of a technology is crucial to increase adoption of technology. The proposed model should benefit researchers and practitioners in understanding the fundamental concept on M-banking which in the long run increases usage of M-banking adoption and effective utilization.

Keywords: Initial trust, M-banking, conceptual model, Malaysia.

INTRODUCTION

M-banking has revolutionized global financial institutions with strong influences on banks and its customers. M-banking services are provided by the banks to enable their customers to conduct numerous transactions via mobile phones (Al- Jabri & Sohail, 2012). Via M-banking, users are able to check their account balance, transfer funds, make payments, check their transactions history,
make payments for their purchase, transfer money using mobile number (Duitnow) and many other useful transactions. According to Tam & Oliveira (2017), M-banking features multiple security levels compared to the previous version of electronic banking (e-banking).

M-banking enables transactions without the need for bulky machines, hence, increasing e its users’ convenience. According to Mohamad Noorman Masrek, Nor’ayu Ahmad Uzir and Irni Iliana Khairuddin (2012) trust can be categorized as trustor (the trusting party) and trustee (trusted party). Within the M-banking context, the trustor is the user of M-banking services and trustee is the bank that provides M-banking services. Trust from the customer’s perspective is crucial to sustain M-banking services, mainly in countries like Malaysia where M-banking is said to be in its early stages (Yeow, Haliyana & Devika 2017).

According to the Malaysian Communications and Multimedia Communications 2018 report on Internet users, only 10.9% of Malaysians use M-banking for financial transactions on a daily basis, and 42.4% of Malaysians still prefer going to banks. This is despite the fact that all Malaysian banks have their own M-banking services. Lack of confidence conducting M-banking transactions (35.5%) and security concerns (25.5%) are among the reasons cited by the report. According to Central Bank of Malaysia, in 2018 the penetration rate of M-banking is still low (43.8%) compared to 2017 (35.4%) despite of the drastic increase in mobile penetration rate from 26.8% in 2017 to 33.5% in 2018.

The increase in mobile penetration rate should have a significant impact on M-banking; however, Malaysians are still reluctant to use M-banking services despite having the capacity to do so. The lack of initial trust towards technology hampers users to adopt a technology (McKnight, Carte, Thatcher, & Clay, 2011). This study attempts to address the initial trust of M-banking adoption from the customer’s perspective, involving initial trust among Malaysian customers. This study is proposed with the aim of researching initial trust in M-banking. Based on extensive literature review, this paper develops a conceptual model on initial trust and Mobile Perceived Trust in M-banking.

LITERATURE REVIEW

Initial trust

Initial trust refers to “trust building through first impression rather than repeated interactions” Mohamad Noorman Masrek, Nor’ayu Ahmad Uzir and Irni Iliana Khairuddin (2012) p.3. Initial trust helps shape interest and eagerness to find out more about or use the said services or technology for the very first time. Due to the uncertainty within the context of online transaction, it has a lasting impression on user’s adoption. Trust has a significant impact on user’s adoption of internet banking, online social networks and mobile shopping (Susanto, Lee, Zo, Ciganek. 2013, Wu, Huang, Hsu. 2014, Yang 2015).

According to Chong (2013) it is common for people to be more cautious when monetary transactions are conducted via mobile devices. Users of M-banking have to trust the M-banking service provider with their money and personal information. Hence, service providers are required to build a strong relationship
and gain initial trust of users from the beginning to ensure continuous usage of M-banking service (Oliveira, Faria, Thomas, & Ales, 2014; Slade, Dwivedi et al., 2015; Slade, Williams, Dwivedi, & Piercy, 2015; Shareef, Abdullah Baabdullah, Dutta, Kumar, & Dwivedi, 2018).

Within the context of M-banking, users willingly place their trust towards M-banking service providers based on available information. The initial trust that a new user develops during his or her first transaction online is the most vital factor for new users in using online platforms because the user will only perform online activities after obtaining initial trust (Kim 2012; Luo, Wang, Lin 2014; Zhou, Lu, Wang, 2014).

Benefiting from using M-banking increases initial trust among new users (Gao & Waechter, 2015). Nevertheless, factors that help to increase initial trust among consumers has been questioned by scholars and there is very little empirical research focused on mobile trust (Kim, Ferrin & Rao, 2008; Kim & Li, 2009; Kim, Oh, Shin & Chae, 2009a; Kim, Shin & Lee, 2009b, Kim, Mirusmonov & Lee, 2010, Gao and Yang 2014). Trust is a pivotal construct that needs to be brought forward in order to increase the number of M-banking subscribers in Malaysia.

The majority of past mobile related research have only focused on users that have used M-banking. Hence, initial trust should not be examined from users without past experience but it is built momentarily within a short period of time (Kim 2012). Initial trust can govern the first transaction and at the same time encourage future usage (Yang 2015). Initial trust is crucial for gathering enough support from users in order to instil a strong trust among users.

**Mobile Banking in Malaysia**

According to the Malaysian Communications and Multimedia Communications 2018 report on internet users, there is a total of 28.7 million internet users in Malaysia. The report also added that 73.5% of Malaysian use smartphones to access M-banking services compared to other mobile devices. This reflects the Malaysian preference towards the internet and their smartphones. In Malaysia, as of February 2019 there are 18 banks that offer M-banking services to their customers compared to 12 banks in 2012 as listed in table 1. This clearly indicates that banks are upgrading their services in line with current trends and market needs. The services of M-banking have been established, yet Malaysians are not willing to adopt M-banking.

Substantial research has been conducted in various contexts which has significant impacts towards M-banking, using theories from the Diffusion of Innovation Theory, TAM, UTAUT and UTAUT2 (Daud, Kassim, Wan Mohd Said, & Noor, 2011; Cheah, Teo, Sim, Oon, Tan 2011; Al-Jabri & Sohail, 2012; Baptista & Oliveira, 2015; Choudrie, Junior, McKenna, & Richter, 2018; Lee & Chung, 2009; Yu, 2012; Zhou, 2011). While past research has improved understanding of M-banking trends in various countries including Malaysia they did not specifically focus on trust as a factor for not using M-banking (Kim Shin & Lee, 2009; Lee & Chung, 2009; Alalwan, Dwivedi, Rana, & Williams, 2016, Sharma & Sharma, 2019).
<table>
<thead>
<tr>
<th>Year</th>
<th>Number of subscribers</th>
<th>Penetration rate (%)</th>
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<td>2005</td>
<td>127.6</td>
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<td>2006</td>
<td>246.7</td>
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<td>2007</td>
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<td>2010</td>
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<td>2011</td>
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<td>Year</td>
<td>Mobile Banking Subscribers</td>
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<td>2012</td>
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<td>2013</td>
<td>4378.8</td>
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<td>2015</td>
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<td>2016</td>
<td>8794.8</td>
<td>27.8</td>
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<td>2017</td>
<td>11348.2</td>
<td>35.4</td>
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<tr>
<td>2018</td>
<td>14444.4</td>
<td>43.8</td>
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Table 2: Mobile banking subscribers in Malaysia from 2005-2018
(Source: Central Bank of Malaysia (February, 2019))

Conceptual Framework:

Habit
Habit is “the extent to which people tends to perform behaviour automatically because of learning” (Venkatesh et al., 2012, p.161). It is associated based on self-reflex and continuous behaviour to perform the activity and action without force. The importance of habit is crucial to escalate usage (Changchit, Lonkani, & Sampet, 2017; Gupta, 2013). In relation with M-banking, there repeated use of M-banking services becomes a habit compared to E-banking (Huili and Zhong, 2011).

M-banking is performed using a smart mobile device which is connected to internet. And based on convenience, a person E-banking requires a desktop to perform the activity hence reducing the usage. According to Venkatesh et al., (2012), habit can be operationalized in two different methods: the first is with prior behaviour and the second is by individual's spontaneous behaviour, usually due to past positive experience. The following hypothesis is suggested:

H1: Habit positively enhances the use of M-banking in Malaysia.

Hedonic motivation
Hedonic motivation is “the fun or pleasure derived from using a technology, and it has been shown to play an important role in determining technology acceptance and use” (Venkatesh et al., 2012, p.161). This relates to the users’ experience in using technology as well as post experience which gives a sense of delight to the user. Hedonic motivation is experienced when a user of a technology experiences joy, fun and satisfaction using said technology and will
maintain using it (Alalwan, Rana, Dwivedi, Lal, & Williams, 2015; Baabdullah, 2018; Koenig-Lewis et al., 2010). The usage of hedonic motivation has also shown significant results among new users in accepting new technology and is an important construct (Brown and Venkatesh 2005).

Hedonic motivation construct helps to facilitate the acceptance of a technology and how it fits in the users’ experience which turn creates a sense of happiness. Based on past studies, Hedonic motivation has shown significant results in relation to M-banking (Alalwan et al., 2017; Dwivedi, Rana, Janssen et al., 2017;; Zhou et al., 2011; Yu, 2012). This discussion can be related to the Malaysian context, and the following hypothesis is suggested:

**H2:** Hedonic motivation positively enhances the use of M-banking in Malaysia

### Social Influence

Social influence is defined as “the degree to which an individual perceives that important others believe he or she should use the new system” (Venkatesh et al., 2012, p.163). Social influence helps to initiate interest towards a technology based on one's settings. According to Chong (2013), peer influence, family members and the media has a significant impact on an individual technology adoption. By observing other users using said technology, it will trigger interest among new users to seek more information and even participate in using the new technology for the first time under the supervision of the recommender.

Technology that benefits the user is most likely to be recommended to others (Fan, Saliba, Kendall & Newmarch, 2005). Influence from actual users is highly valued by others and increases trust, and at the same time provides reassurance towards online related services since there is an absence in face-to-face interaction. Malaysians are known to be live in a collective society and social influence will have a positive influence on users’ intention to use M-banking, as consumers tend to seek the opinions of their friends and families regarding M-banking experience (Toh, Marthandan, Chong, Ooi, & Arumugam, 2008). Social influence is an important construct to increase trust among Malaysians to adopt M-banking services which has been made available by 18 banks. The following hypothesis is suggested:

**H3:** Social Influence positively enhances the use of M-banking in Malaysia.

### Initial Trust

According to Gao and Waechter, (2017) it is very important to create user’s initial trust for M-banking to be adopted successfully. Initial trust is a significant construct to enhance intention to use M-banking, and at the same time encourage continuous use. Past research conducted in other countries have proven that users’ initial trust is an important factor in technology adoption (Wu, Chen, Chen, & Cheng, 2014; Zhou, 2014).

Studies conducted on M-banking usage among Malaysians (Cheah, Teo, Sim, Oon, & Tan, 2011; Daud, Kassim, Wan Mohd Said, & Noor, 2011; Mohamad Noorman Masrek , Nor’ayu Ahmad Uzir and Irni Iliana Khairuddin, 2012) has not researched initial trust among Malaysians’ M-banking adoption. Thereby the initial trust is the foundation of this study to strengthen M-banking in Malaysia.

**H4:** Initial Trust positively enhances the use of M-banking in Malaysia.
Mobile Perceived Trust

Mobile Perceived Trust (MPT) is referred to as the ability to deliver the promises made in securing information. M-banking service providers are required to show higher levels of integrity in order to obtain the trust of users engaging in M-banking services through mobile phones (Leong, Hew, Tan, & Ooi, 2013). In order to increase the number users of M-banking there is a need for perceived trust in order to initiate M-banking.

M-banking transactions can be conducted without the need for face-to-face interactions which makes it difficult for users to trust M-banking. Online platforms are difficult for new users to trust due to the risk of being scammed (Immonen & Sintonen, 2015). Studies on MPT by numerous researchers show significant results in increasing users intention to use M-banking (Yang, Pang, Liu, Yen, & Michael Tarn, 2015; Teo, Tan, Ooi, Hew, and Yew (2015). This discussion can be related to the Malaysian context.

CONCLUSION

The intent of this research is to develop a conceptual framework on initial trust in M-banking. The proposed framework designates four independent variables: Hedonic Motivation, Habit, Social influence and Initial Trust which is vital in increasing trust towards M-banking. Based on the proposed framework, several hypotheses were established and it will benefit researchers that are keen to investigate in this area.

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CONSUMER’S PREFERENCES ON DELIVERY OPTIONS: A STUDY FROM ONLINE SHOPPERS

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ABSTRACT

Last-mile delivery is an important aspect to ensure online shoppers in Malaysia experience excellent online shopping. Therefore, e-retailers are required to explore the difficulties faced during the delivery of the product, and the preferred delivery option chosen by the online shopper. From this study, it shows how the traditional delivery, time-slot delivery and the unattended delivery may influence the customer delivery options of online shopping. Questionnaires were distributed in order to collect the data needed for this study. Pearson’s correlation, multiple regression analysis and chi-square analysis were used to analyse the result of the questionnaires. It is found that time slot delivery is the most preferred delivery option follow by unattended delivery and traditional delivery. This study is essential for online retailers to provide the preferred delivery option to their customers and improve their last-mile delivery services. This paper also includes the study of unattended delivery which is rarely applied in Malaysia context.

Key terms: delivery options, last-mile delivery, online shopping, e-retailers

INTRODUCTION

E-commerce's functioning on the B2C market depends upon product deliveries because of its generic specificity. There are three main types of delivery methods or models, namely traditional delivery, time-slot delivery, and unattended delivery. Same-day, next-day and multi-day delivery are the traditional delivery choices that are right now utilized by some of the e-retailers (Xu et al., 2008). Time slot delivery refers to a time allocated and communicated to the recipient of a parcel from a courier or delivery service to receive delivery of their parcel. Secure unattended delivery alternatives including mobile reception box, home security access systems, fitted external box, fitted integrated box, utilization of existing outlets, mechanised storage (collection points), workplace collection, and retrieval devices. Recent studies by Morganosky and Cude (2015) have demonstrated that the convenience and time-saving advantages of online shopping cannot be achieved. Due to delays in delivery or the issues of a failed delivery, some online shoppers even feel online shopping takes longer than traditional shopping. 38% of home customers need to collect missed delivered things from a post office or other warehouse in 2016 (Castle, 2016). 63% say delivery speed is an important consideration when shopping online (Charlton 2018).
According to a 2017 statistics by Statista, customers demand delivery flexibility the most from their last-mile delivery services, which occupies 65% — followed by speed of delivery (61%), real-time visibility (51%), delivery options (45%), and specific delivery slot selection (41%). The objective of this paper is to identify the problems faced by customers in last-mile delivery of online shopping, to identify the preferences of customers in choosing delivery options for online shopping, and to investigate the willingness of customers to pay higher for fast delivery. With 67% of Malaysians online, Malaysia has the most astounding penetration of online shoppers, followed by 57% contributed by Thailand and 52% by Singapore. It is also stated that by looking at the development rate of our region in general, Malaysia is one of the speediest developing markets, keeping pace with China at 25% development rate.

The remainder of the chapter is organized as follows. In section 2, we present the literature review of our independent variables and dependent variable. In section 3, we discuss the methodology used to collect and analyse data. In section 4, we discuss the resulting outcome of this paper. Finally, in section 5, we discuss the conclusion of the paper and important areas of further research.

Theoretical background and research framework

With the growth of online shopping, the importance of last-mile deliveries to customers has increased. However, issues are occurring in this service, and these issues significantly result in customer dissatisfaction and low efficiency. The last mile issues occur during the arrangement of distribution service from a transportation hub to the final delivery destination of the consumer’s house or workplace (Han et al., 2017). Therefore, it is crucial to identify the issues existing in last-mile deliveries because it influences how consumers perceive the organization’s brand image. 45% of users responded that they would never shop again with an e-retailer that provide a negative delivery experience (Allen et al., 2018.). A recent study by Holdorf and Haasis (2014) concluded different issues with last-mile deliveries. The main issues that are faced by consumers are delayed delivery; not-at-home or forced to stay at home to receive the products which leading in failure of first-time delivery (Visser et al., 2014). Most product delivery services distributed products during office hours or the time not at home, resulting in failed product deliveries (Huang, 2015). In such cases, courier services will ask recipients to rearrange another time to redeliver the products or require them to go to a nearest post office branch to collect their items. Thus, the shipping courier company or the customer might need to bear for the additional charges for a failed delivery, and this consequently dissatisfied the customers. Therefore, it is obvious to identify the delivery options preferred by most of the online shoppers. The most common delivery options used by online retailers nowadays are traditional delivery, time slot delivery and unattended delivery (Xu et al., 2008).

Customer preferences

As the consumers' expectations have expanded simultaneously due to the growth of e-commerce, this leads to a challenge for the e-retailers to meet consumers' requirements while sustaining the profits when developing their business (MetaPack, 2015). Several studies suggest that it is necessary to understand consumer preferences for online delivery to obtain their satisfaction and loyalty as
well as to increase deliveries efficiency. The insufficient understanding of online shoppers' preferences and needs for the logistics services leads to high costs and low efficiency of logistics. According to European Commission (2012), each customer has different preferences on the products or services. The previous survey indicated that online shoppers would like to have more control over delivery, deep understanding of the delivery process, convenient return processes, and delivery status acknowledgement via new technologies. Furthermore, online shoppers prefer to have a say over when, where, and how they want their consignments to be delivered.

**Willingness of consumers to pay for fast delivery service**

Other than the delivery options preferred by consumers, it is also crucial to understand the willingness of a consumer to pay for the fast delivery services. Although many consumers desire faster last-mile delivery, yet price-sensitive remain most highly concern when choosing an e-retailer. Pallant (2016) has emphasized 56% of e-shoppers mentioned that free shipping was a crucial factor when choosing an e-retailer and 55% of consumers refuse to completed an order because the delivery charges were too high. Several researchers argued that some consumers are willing to pay for the express delivery because it is convenient to have their order delivered to their house. However, they do not consider to pay too much for that convenience. Online shoppers always expect the delivery charges to be relatively low as they think they would instead purchase from a retail shop if they had to spend more on shipping prices (Agatz et al. 2011). In addition, Peiling and Tingting (2018) claimed that consumers would measure whether the shipping price is worth purchase those products online. Likewise, E-Consultancy conducted a survey stated out 58% of 5,849 respondents will purchase more to take advantages of free shipping. Based on the previous researcher's findings, means that regular delivery or called multi-day delivery, which is essentially the low-cost delivery, will continue to play a significant role in last-mile delivery.

![Figure 1: Research framework](image)

**Traditional delivery**

Traditional delivery emphasizes on same-day delivery, next-day delivery and multi-day delivery (Xu et al., 2008). This delivery reception of the goods ordered at a location chosen by the customer either in-home or workplace using delivery time windows defined by the service provider. So, it needs the recipient to be available to receive the goods and signature also required during the recipient of items. Based on the studies investigate by Peiling and Tingting (2018), the three levels of different values of the delivery speed factor had been compared. It can find that same-day
delivery has the highest value, which is 0.231, and it means the consumers are acceptable to this method on the same day when they shop the products online. Furthermore, a survey study by Brewster and An (2018) conclude that consumers are willing to pay more for same-day or express delivery due to the exception of the price, about 25% survey respondents mentioned fast delivery as the elements that customer purchase from a particular retailer. Next, the values of the next-day delivery are lower than the value on the same-day delivery, but the customer is still receivable for that. From the results, it can judge that the consumers are perfectly acceptable for delivery speed of fewer than two days. The survey also finds out the multi-day delivery or weekly delivery speed has the lowest value compared to both of the delivery because the value is -0.423. The changes in the utility value are massive from a positive value to a negative value. This means that consumers unable to accept the multi-day of groceries online.

Based on the study done by Ahn et al. (2014), the consumer may switch to other competitor or physical shops if delivery speed is too late. In other words, timely and reliable delivery will satisfy users so that they can continue to use the Internet to purchase, and companies can also increase sales and market share through customer loyalty. According to the survey done by Joerss et al. (2016), traditional delivery has been ranked as the top delivery options that the consumer had chosen. Despite increasing customer demand for same-day and express delivery, more than 50% of consumers choose delivery options simply based on price, while another 20% prefer the cheapest available option of home delivery. That means that regular parcel delivery (delivery several days after the order), which is essentially the low-cost alternative to same-day or express delivery, will continue to play a significant role. Furthermore, Eurosender (n.d.) also noted that traditional delivery remains the most popular choice among customer because there have some benefits for traditional delivery. For example, it is saving time and effort as there is no need to go anywhere and carry the shipment around since it will be taken from the stated address. However, Dimaria (2014) argued that same-day delivery is not realistic for most online ordering since the organization should have enough storage located in nearly every location within the country, leading to an expensive operation. Thus, Dimaria (2014) prefer next day or multi-day delivery in her/ his studies. Therefore, the following hypothesis has been developed:

H1: There is a significant relationship between traditional delivery and customer preferences on delivery options for online shopping in Malaysia.

Time slot delivery

Time slot delivery is providing an hourly delivery window when or after online ordering was made, which has been widely used by many e-grocery retailers nowadays (Xu et al., 2008). The goal is for all couriers and delivery services to provide their customers with a delivery slot to ensure the efficient use of a driver’s and customer’s time. According to de Vos (2016), 80% customers want a time slot of when to expect their delivery to arrive. It is widely used in attended delivery services for the organizations to offer the consumer a choice of narrow delivery time slots to ensure a satisfactory service provided and to prevent delivery failures as much as possible. Some authors have recognized the specific time slot offering impact the perceived customer service and also the expected delivery efficiency (Agatz et al.,
2011). Time slot delivery (mean = 3.80) is the most likely delivery options to be favoured by online retailers over the next three years since adopting the time slots delivery can be resulting in significant savings by driving down total delivery costs (TDC) (Xu et al. 2008). Retailers can then use this experience to adjust their business operations further to increase delivery and logistics efficiency. Wayne (2018) found that businesses that offer 3-hour delivery services are now preferred by one in five (19%) Aussie shoppers. It is appealing that almost a third (32%) of Aussie consumers are willing to pay extra for the convenience.

Generally, time slots for attended delivery are pre-scheduled by online shoppers during the time of ordering. Also, some time slots can be shorter and more popular, which are mostly during late afternoons and weekends. Thus, the following time slots will be offered at a higher delivery charge to balance the demand peaks season (Ferguson 2015). There is an excellent advantage to the clients by providing a time slot as they can better manage their time by picking an appropriate slot. Nonetheless, this represents a challenge to the service and delivery organizations, a capacitated Vehicle Routing Problem (cVRP), their original issue, turns into a capacitated Vehicle Routing Problem with Time Windows (VRPTW) (Hungerländer et al., 2017). They also mentioned the VRPTW is an extension of the well-known vehicle routing issue. We get the VRPTW on the off chance that we add a time window to every client. A vehicle presently needs to visit a client within a specific period in addition to the capacity limitation. The client cannot be serviced until the point that the time windows open although the vehicle may arrive before the time window opens yet. After the time window has shut, it is not permitted to arrive. Therefore, the following hypothesis is proposed:

H2: There is a significant relationship between time-slot delivery and customer preferences on delivery options for online shopping in Malaysia.

Unattended delivery

Unattended delivery refers to simply leaving an item on someone's doorstep, or in their garden shed, but this brings many security concerns and implications for those items (Xu et al., 2008). According to the studies of Temando (2016), unattended reception depends on the courier reception boxes, shared reception boxes, or the collection and delivery points (CDP). These options considered as an alternative to home delivery to meet the busy lifestyle of consumers while still being profitable for the company. Furthermore, unattended reception is the ideal service concept from the viewpoint of cost-efficiency in-home delivery transportation. It allows for increased operating efficiency without giving up the level of service; however, it needs investment in reception solutions at the shopper end. According to Morganti et al., (2014), collection and delivery points (CDP) have become a crucial factor in effective last-mile deliveries in Europe countries. Delivery to-door, although the recipient is not present also applicable when the items are delivered or pass to the neighbours. Based on Xu et al. (2008), unattended delivery (mean = 3.87) are the most preferred delivery options to be preferred by online retailers over the next three years, whereas consumers do not show a keen interest in this method. There are only two respondents agree with unattended delivery due to the concerns of cost, safety, space, and planning permission concerning the installation of receptive devices at consumers' homes. By tradition, UK consumers are used to and prefer to
have, items delivered to neighbouring houses, rather than attempting to use safe boxes for unattended delivery. Moreover, according to Huang (2015), this option would be successful in reducing the problems of failure of attended delivery. The prior research has shown that 40% of potential or active European e-grocery shoppers would be interested in unattended deliveries (Metapack, 2015).

In contrast, (Morganosky et al., 2015) found out a slightly different statement compared to the above researcher. In his findings, attended home delivery method is the first choice chosen by the consumers. Pickup from collection point came second, followed by pickup from a delivery point, while unattended home delivery and pickup from store mode were the least preferred choices, mainly due to the cost and security concerns. Therefore, different countries or area resulting in different preferences of delivery options. Hence, the following hypothesis is proposed:

**H3:** There is a significant relationship between unattended delivery and customer preferences on delivery options for online shopping in Malaysia.

**METHODOLOGY**

In this research, to evaluate the relationship between the independent variable and the dependent variable, the quantitative methodology was conducted. The data collection method used in this research is questionnaires. Purposive sampling is used in this research as it saves time, money and effort. It also helps in reaching the targeted sample quickly. In this research, the targeted sample is people who shop online and uses the delivery options provided by online retailers. The targeted population is 150 online shoppers in Malaysia with different age range and from different categories. In factor analysis, a sample size of 100 or higher is advised (Hair et al., 2010). A sample of 100 is sufficiently large enough to produce reliable factors. If less than 100 subjects are used, then replication studies are required using other samples for purposes of validity. The targeted area for the survey questionnaire is in Malaysia, and the targeted samples for this research are the respondents that are in the age range of 18 until 60 years old. The targeted age range is between 18 to 60 years old as the majority of Malaysians that uses the internet for online shopping are range from age 18 to 60 years old (Digital Influence Lab, 2017).

**FINDINGS**

**Data analysis and discussion**

Collected data would be analysed by descriptive analysis, normality test and reliability test. Finally, developed hypothesis in this research will be tested by Pearson product-moment correlation, multiple regression test and Chi-Square analysis.

Normality test is used to test whether the collected data is typically distributed while the reliability test is used to test the reliability of the collected data. Descriptive analysis is used to find out our first objective of the paper, which is the problem faced by customers in last-mile delivery. Frequency distribution analysis will
summarize the information on the problems faced by customers in last-mile delivery.
To meet the second objective, correlation analysis and multiple regression analysis are used to find out the most preferred delivery options among Malaysian.

**Demographic profile of respondents**

From Table 1, there are 63 male (42%) and 87 female (58%) who responded to the questionnaire. Sixty-two of the respondents (41.3%) are in the age range of 18 to 29 years old; 43 respondents (28.7%) are in the age between 30 to 44 years old. Lastly, 45 respondents (30.0%) are 45 to 60 years old. Most of the respondents are single where there is 99 of them accumulating 66.0% of the total respondents. As this research targets respondents in Malaysia, all 150 respondents (100%) are Malaysian. There are 7 Malay respondents (4.7%), 131 Chinese respondents (87.3%), and 12 Indian respondents (8.0%) in this research. Most respondents are Bachelor degree graduates which is 108 of them and complies of 72.0% of the total respondents. 85 respondents (56.7%) are employed; 46 respondents (30.7%) are unemployed; 19 respondents (12.7%) with other employment status are mostly part-timers. There are 65 respondents (43.3%) with a monthly income range from RM 0 – RM 2,000. 41 respondents (27.3%) have a monthly income range from RM 2,001 – RM 5,000. Besides, 39 respondents (26.0%) received a monthly income range from RM 5,001 – RM 8,000. Three respondents (2%) come from the monthly income range of RM 8,001 – RM 10,000. The remaining questionnaires are completed by two respondents (1.3%) whose incomes are more than RM 10,000.

<table>
<thead>
<tr>
<th>Item</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>63</td>
<td>42.0</td>
</tr>
<tr>
<td>Female</td>
<td>87</td>
<td>58.0</td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18 to 29</td>
<td>62</td>
<td>41.3</td>
</tr>
<tr>
<td>30 to 44</td>
<td>43</td>
<td>28.7</td>
</tr>
<tr>
<td>45 to 60</td>
<td>45</td>
<td>30.0</td>
</tr>
<tr>
<td>Marital Status</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Single</td>
<td>99</td>
<td>66.0</td>
</tr>
<tr>
<td>Married</td>
<td>49</td>
<td>32.7</td>
</tr>
<tr>
<td>Divorced/Widowed/Separated</td>
<td>2</td>
<td>1.3</td>
</tr>
<tr>
<td>Nationality</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Malaysian</td>
<td>150</td>
<td>100.0</td>
</tr>
<tr>
<td>Non-Malaysian</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Race</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Malay</td>
<td>7</td>
<td>4.7</td>
</tr>
<tr>
<td>Chinese</td>
<td>131</td>
<td>87.3</td>
</tr>
<tr>
<td>Indian</td>
<td>12</td>
<td>8.0</td>
</tr>
<tr>
<td>Education Level</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Primary/Secondary</td>
<td>13</td>
<td>8.7</td>
</tr>
<tr>
<td>Diploma</td>
<td>13</td>
<td>8.7</td>
</tr>
<tr>
<td>Bachelor Degree</td>
<td>108</td>
<td>72.0</td>
</tr>
<tr>
<td>Postgraduate</td>
<td>5</td>
<td>3.4</td>
</tr>
<tr>
<td>Others</td>
<td>11</td>
<td>7.3</td>
</tr>
<tr>
<td>Employment Status</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Employed</td>
<td>85</td>
<td>56.7</td>
</tr>
<tr>
<td>Unemployed</td>
<td>46</td>
<td>30.7</td>
</tr>
<tr>
<td>Others</td>
<td>19</td>
<td>12.7</td>
</tr>
<tr>
<td>Monthly Income</td>
<td></td>
<td></td>
</tr>
<tr>
<td>RM 0 – RM 2,000</td>
<td>65</td>
<td>43.3</td>
</tr>
<tr>
<td>RM 2,001 – RM 5,000</td>
<td>41</td>
<td>27.3</td>
</tr>
<tr>
<td>RM 5,001 – RM 8,000</td>
<td>39</td>
<td>26.0</td>
</tr>
<tr>
<td>RM 8,001 – RM 10,000</td>
<td>3</td>
<td>2.0</td>
</tr>
</tbody>
</table>
Problem faced in last-mile delivery

According to Table 2, the delivery problems usually encountered by the respondents is the parcel delivered too late, which accounted for 56.7% of the total respondents. The second problem usually encountered by the 150 respondents is that respondents had to wait around for the delivery. This problem is selected by 55 respondents which represent 36.7% of the total respondents. Our results are broadly similar to every survey established that late deliveries and have to wait around for the delivery are common problems that experience by consumers. Refers to Consumer Dispute Resolution Ltd. (2016), nearly half of customers (46%) experienced late parcel delivery. Another survey done by Metapack (2015) revealed that almost 40% of customers stayed at home to receive a parcel, but it did not arrive on that day. However, more reports of late parcels may help online retailers identify patterns of overall parcel delays and method to figure out these problems or help a retailer promise a more realistic delivery time. Besides, according to the study investigated by marketing consultant Acquity group in the year 2015, it showed that more than half of surveyed consumers (52 %) blamed the online retailer when a parcel arrived late, whereas 49 % who said they would blame the delivery company. This means that consumers will hold the online retailer’s responsibility and not the delivery company when something goes wrong. This impact can be destructive to the online retailer because the test also revealed that 63 % of consumers who had experienced a late delivery would negatively influence their relationship with the online retailer and they might not return to the online retailer. Besides that, problems such as the parcel did not get delivered at all, respondents had to queue to collect the parcel, and it was not possible to track the parcel with 9.3%, 8.7%, and 8.0% are also problems faced by the respondents.

<table>
<thead>
<tr>
<th>Delivery Problems Usually Encountered</th>
<th>Frequency (n)</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The parcel got delivered too late</td>
<td>85</td>
<td>56.7%</td>
</tr>
<tr>
<td>The parcel did not get delivered at all</td>
<td>14</td>
<td>9.3%</td>
</tr>
<tr>
<td>I had to queue to collect the parcel</td>
<td>13</td>
<td>8.7%</td>
</tr>
<tr>
<td>I had to wait around for the delivery</td>
<td>55</td>
<td>36.7%</td>
</tr>
<tr>
<td>It was not possible to track the parcel</td>
<td>12</td>
<td>8.0%</td>
</tr>
</tbody>
</table>

Table 2: Problem faced in last-mile delivery

Pearson’s correlation analysis

Pearson correlation is used to identify the degree of a linear relationship between two or more variables. According to Table 3, it can be concluded that only time slot delivery (0.362) has a moderate relationship with customer preferences. However, there are two independent variables, which are traditional delivery (0.232) and unattended delivery (0.270) have a weak relationship with customer preferences.

Table 3

<table>
<thead>
<tr>
<th>Variables</th>
<th>Pearson Correlation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Traditional Delivery</td>
<td>0.232</td>
</tr>
</tbody>
</table>
From Table 3, we can conclude that time slot delivery is more preferable by the customer in online shopping. The reason that online shoppers nowadays most preferred time slot delivery because of their busy lifestyle needs. Besides, the common problems of last-mile delivery, such as ‘not at home’ issues can be avoided by online shoppers by selecting the available time slot during their online purchases. Furthermore, our result could be supported by Temando (2016), which reports explored that almost 80 per cent of online shoppers prefer time slot deliver when shop online. Therefore, online retailers have to take into consideration and try to improve their delivery services by providing options for time slot delivery.

Multiple regression analysis
Multiple Regression Analysis is a test to identify the relationship between the independent variables (traditional delivery, time slot delivery and unattended delivery) and the dependent variable (customer preferences on delivery options). Besides that, this test also identifies the significance of the relationship between the variables by hypothesis testing. Table 4 shows the results of multiple regression analysis; R-value is explained about the correlation coefficient relationship between the dependent variable and the independent variables. The R-value of this analysis is 0.409 which is showing a moderate degree of correlation between the independent variables (traditional delivery, time slot delivery and unattended delivery) and a dependent variable (customer preferences on delivery options). Furthermore, customer preferences on delivery options were treated as a dependent variable, 16.7% of the variation customer preferences on delivery options can be explained from the three independents variables which adopted from the (Xu et al., 2008) model.

From Table 4 it shows that only time slot delivery has a significant relationship with customer preferences on delivery options. The significant level of time slot delivery (p=0.004) is significance at 5% of significance. This finding can be proven with the survey: Metapack (2015) stated that 80% of respondent request a time slot of when to expect their delivery to arrive. However, traditional delivery (p = 0.065) and unattended delivery (p = 0.091) have no significant relationship with customer preferences on delivery options. This finding is similar to Mckinnon and Tallam (2003) research's result, which showed that only 6.8 % of respondent preferred traditional delivery because of the ‘not at home’ issues. Moreover, they also stated that only two respondents out of 117 respondents agree with the unattended delivery method in their study — most online shoppers against to use unattended delivery method mainly due to the cost and security concerns. Furthermore, one of the concerns is the time available for collecting the parcel is limited, and it would increase the travel cost to the collection point. Beta coefficient explained the relative importance of the factors in terms of their contribution to the variance. In our test, time slot delivery (β = 0.256) carried the heaviest weight in explaining customer preferences on delivery options.

<table>
<thead>
<tr>
<th>Model</th>
<th>Unstandardized Coefficients</th>
<th>Standardized Coefficients</th>
<th>t</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>B</td>
<td>Std. Error</td>
<td>Beta</td>
<td></td>
</tr>
</tbody>
</table>
Chi-Square Test

Willingness to pay for fast delivery is being tested using Chi-Square Test. The chi-square independence test is a procedure for testing if two categorical variables are related in some population Pallant (2016).

<table>
<thead>
<tr>
<th>Items</th>
<th>Value</th>
<th>df</th>
<th>Asymp. Sig. (2-sided)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>0.553</td>
<td>2</td>
<td>0.758</td>
</tr>
<tr>
<td>Likelihood Ratio</td>
<td>0.550</td>
<td>2</td>
<td>0.759</td>
</tr>
<tr>
<td>Linear-by-Linear Association</td>
<td>0.309</td>
<td>1</td>
<td>0.578</td>
</tr>
</tbody>
</table>

Table 5. Chi-Square Test for Willingness to Pay for Fast Delivery (Age)

The Pearson Chi-Square value is 0.553, with an associated significance level of 0.758. To be significant, the Sig. value needs to be 0.05 or smaller. The value of 0.758 is larger than the alpha value of 0.05, so it is concluded that the result is not significant. This means that there is no association between willingness to pay and age.

<table>
<thead>
<tr>
<th>Items</th>
<th>Value</th>
<th>df</th>
<th>Asymp. Sig. (2-sided)</th>
<th>Sig. (2-sided)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>19.869</td>
<td>1</td>
<td>0.000</td>
<td>0.000</td>
</tr>
<tr>
<td>Continuity Correction</td>
<td>18.392</td>
<td>1</td>
<td>0.000</td>
<td></td>
</tr>
<tr>
<td>Likelihood Ratio</td>
<td>20.878</td>
<td>1</td>
<td>0.000</td>
<td></td>
</tr>
<tr>
<td>Fisher's Exact Test</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Linear-by-Linear Association</td>
<td>19.736</td>
<td>1</td>
<td>0.000</td>
<td></td>
</tr>
</tbody>
</table>

Table 6: Chi-Square Test for Willingness to Pay for Fast Delivery (Gender)

The Pearson Chi-Square value is 19.869, with an associated significance level of 0.000. To be significant, the Sig. value needs to be 0.05 or smaller. The value of 0.000 is smaller than the alpha value of 0.05, so it is concluded that the result is significant. This means that the proportion of males who are willing to pay for fast delivery is significantly different from the proportion of females who are willing to pay for fast delivery.

<table>
<thead>
<tr>
<th>Items</th>
<th>Value</th>
<th>df</th>
<th>Asymp. Sig. (2-sided)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pearson Chi-Square</td>
<td>0.793</td>
<td>2</td>
<td>0.673</td>
</tr>
</tbody>
</table>
Table 7: Chi-Square Test for Willingness to Pay for Fast Delivery (Employment Status)

<table>
<thead>
<tr>
<th>Test</th>
<th>Value 1</th>
<th>Value 2</th>
<th>Value 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Likelihood Ratio</td>
<td>0.808</td>
<td>2</td>
<td>0.668</td>
</tr>
<tr>
<td>Linear-by-Linear Association</td>
<td>0.141</td>
<td>1</td>
<td>0.707</td>
</tr>
<tr>
<td>N of Valid Cases</td>
<td>150</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*a. 0 cells (0.0%) have expected count less than 5. The minimum expected count is 7.60.

The Pearson Chi-Square value is 0.793, with an associated significance level of 0.673. To be significant, the Sig. value needs to be 0.05 or smaller. The value of 0.673 is higher than the alpha value of 0.05, so it is concluded that the result is not significant. This means that there is no association between willingness to pay and employment status.

**Research Implication**

This research adds to the current literature by determining the importance of last-mile delivery to customers’ satisfaction. First, it attempts to confirm and extend the delivery options, which is currently available in the existing literature. Second, it will consider the implications of each role, including last-mile delivery providers and online retailers to focus on the last mile performance and control over the last-mile delivery. Our findings will help future literature to focus more on the time slot delivery, which is highly preferable by most of the consumers. Besides, the study also highlighted the issue of vehicle routing that becomes one of the challenges for service and delivery organization.

This paper also includes implications for online retailers operating on the e-commerce platform. Many companies are still struggling with the efficiency of the last-mile process. Efficiency is a vital performance measure, yet customer satisfaction becoming equally important in the e-commerce sector. This study provides information to online retailers on the importance of time slot delivery where most online shoppers are willing to pay more for the services. Secondly, offering delivery choices to customers can make the last mile delivery process more efficient in the way of providing customized delivery services to meet individual customers need. By increasing efficiency of the delivery process, online retailers enable to create higher satisfaction among their online shoppers.

**Limitations and future studies**

There are a few limitations in this study that should be noted and solved. The conceptual framework adapted from Xu et al. (2008) only considered three delivery options. However, there are a few other delivery options that may contribute but not being discussed in the research. Therefore, future researchers can enhance their research by including other delivery options such as crowdsourcing, in-store pickup, change of delivery time on request and self-pickup possibility. Second, this research is adopted from Xu et al., (2008) which is done previously in the United Kingdom, and our research is done in Malaysia. Thus, it is recommended that future researchers can use the same model and enhance it by including other secondary services of the current last-mile delivery services. Third, in our research, we had explored the willingness of the customer to pay more for fast delivery and the percentage to pay extra for fast delivery. However, a customer’s priority between cost and speed should have been explored so that online retailers can keep on improving the delivery service that they provide and also implement new delivery
methods to improve customer satisfaction. To further establish this, further research should find out whether cost or speed more valuable to customers. Hence, customers’ response to these two options could be investigated to decide a practical way to improve customer value and satisfaction in last-mile logistics. Fourth, this research only focuses on the online shoppers’ perspectives while the online retailers’ views and concerns of the delivery as mentioned earlier options are not gathered. Therefore, it is suggested that future research includes online retailers as their targeted population to know how online retailers positioned themselves in providing their customer’s last-mile delivery.

**CONCLUSION**

This paper explores the most preferred delivery options in online shopping among Malaysian. The results indicate that time slot delivery is the most preferred delivery option, whereas Malaysian less prefers unattended delivery and traditional delivery. Furthermore, most online shoppers ranked that the main problem they usually faced is the parcel delivered too late. Some consumers make clear that the last mile delivery problem would affect their purchase in the future. Thus, online retailers need to solve the problems that happened in last miles delivery in order to provide their customers with better service and hence improve customer satisfaction. Lastly, in our findings, an additional cost of 10 – 20% higher than the standard delivery cost is accepted by the population, and most of them are willing to pay for fast delivery. This result is crucial to online retailers as well as last-mile delivery service provider to improve the service and control the additional cost needed as well.

**REFERENCES**


Kajian ini bertujuan untuk meneroka matlamat belia dalam menyertai program latihan keusahawanan berdasarkan pengalaman para usahawan graduan Projek Tunas Mekar. Kajian ini menggunakan pendekatan kajian kes kualitatif dengan menggunakan kaedah pensampelan bertujuan dan bola salji. Seramai 12 orang usahawan graduan Projek Tunas Mekar telah dipilih sebagai responden kajian. Kaedah pengumpulan data kajian adalah menerusi temu bual secara mendalam dan semi struktur, pemerhatian tidak formal, dan analisis dokumen. Data kajian dianalisis menggunakan perisian Atlas.ti versi 8 menerusi teknik analisis tematik. Hasil kajian telah menemukan tiga matlamat utama usahawan graduan dalam menyertai Projek Tunas Mekar, iaitu mendalami kemahiran keusahawanan, mendapatkan bimbingan daripada mentor, dan menjadikan program ini sebagai platform untuk menjalankan perniagaan. Ketiga-tiga matlamat ini didapat dari memberi banyak kesan positif kepada atas tingkah laku usahawan graduan semasa menyertai program. Selain dijadikan sebagai landasan untuk meningkatkan motivasi diri, memiliki matlamat yang jelas semasa menyertai program ini juga dapat menjadikan usahawan graduan lebih bersedia untuk menceburi bidang keusahawanan selepas mengikuti program. Namun demikian, terdapat dua batasan utama dalam menjalankan kajian ini, iaitu hasil kajian kualitatif ini tidak boleh digeneralisasikan ke atas populasi usahawan graduan di Malaysia, dan hasil kajian ini hanya melibatkan pengalaman bekas peserta Projek Tunas Mekar yang telah berjaya menjalankan perniagaan selepas menyertai program tersebut. Justru, berdasarkan hasil kajian ini, pemilihan peserta program latihan keusahawanan haruslah dipilih dalam kalangan belia yang memiliki matlamat yang jelas dan seiring dengan objektif pelaksanaan program. Hal ini bagi memastikan bahawa peluang yang diberikan kepada belia lepasan institut pengajian tinggi untuk menyertai program latihan keusahawanan dapat dimanfaatkan...
ABSTRACT

The study aims to explore the youth participation goals in entrepreneurial training programme based on the experiences of Tunas Mekar Project’s graduate entrepreneurs. This study uses a qualitative case study approach using purposive sampling and snowball sampling methods. A total of 12 entrepreneurs of the Tunas Mekar Project were selected as the respondents of this study. Data collection methods are in-depth and semi-structural interviews, informal observations, and document analysis. The data were analysed using the version 8 of Atlas.ti software through a thematic analysis technique. The findings have found three main goals of graduate entrepreneurs in participating the Tunas Mekar Project, namely entrepreneurship skills, mentoring guidance, and making the programme as their business platform. These three goals have been found to give many positive effects on the behaviour of graduate entrepreneurs during the programme. Besides making this programme as a basis in enhancing self-motivation, having clear goals while participating in the programme can also make graduates more willing to venture into entrepreneurship field after attending the programme. Nevertheless, there are two main limitations in this study, which are the results of this qualitative study can not be generalized on the graduate entrepreneur population in Malaysia, and the results of this study only involve the former Tunas Mekar Project participants who have successfully carried out their business after participating in the programme. Hence, based on the findings of this study, the selection of entrepreneurship training programme participants should be chosen among youths who have clear goals and in line with the programme implementation objectives. This is to ensure that the opportunity given to the students from higher education institutions to participate in entrepreneurial training programmes can be fully utilised. Furthermore, the youth potential should be enhanced to the optimum level.

Key terms: entrepreneurial training
SKIN TONE DEFINES BEAUTY: COMPARATIVE ANALYSIS OF SELECTED COSMETIC ADVERTISING FROM MALAYSIA.

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Abstract

Online advertising is not a new form of advertising medium. It has been used by many to promote and increase awareness of one’s product or services. However, such advertisements have also generated negative criticism due to their insensitive and demeaning advertisements. This damages the company reputation and causes significant losses. Malaysia a developing country has also experienced a number of advertisements that have stirred controversy by cosmetics companies (international companies) in the past. In this study, we are looking into television advertisements and online advertisements published by two local prominent cosmetics companies Vida Beauty Sdn Bhd and D’Hurbs Healthy Sdn Bhd. This study attempts to analyse the frame of selected commercials advertisements from Vida Beauty Sdn Bhd and D’Hurbs Healthy Sdn Bhd. Both companies are well known cosmetic companies in Malaysia. However, advertisements from D’Hurbs Healthy Sdn Bhd is often subjected to criticism for its condescending storyline. This study is based on qualitative textual analysis to ensure the framing is reliable. The finding managed to identify that the selected advertisements from D’Hurbs Healthy Sdn Bhd are much fond of portraying women in a demeaning way by 1) dark skin is not beautiful, 2) Framing women of the darker skin tone of not having the opportunity to be successful in their carrier and 3) provide a solution to solve dark skin tone problem. This is the opposite of Vida Beauty Sdn Bhd cosmetic advertisements which were framed more neutral and practices ethical business practices. D’Hurbs Healthy Sdn Bhd is more prone to frame women negatively when it comes to skin tone or other common skin problems (pimples, oily skin, hair loss and etc.) are shunned by man publicly. However, Vida Beauty Sdn Bhd emphasizes women’s beauty by using their cosmetic products and does not condemn women hence encourages women to use Vida Beauty Sdn Bhd cosmetics to enhance their skin tone as well as appearance.
Key terms: Ethical practices, framing, dark skin, Malaysian advertisement, and television & online cosmetic advertising.
SUSTAINABLE CITIES AND COMMUNITIES: AN EMPIRICAL STUDY ON FACTORS AFFECTING PEDESTRIAN BRIDGE UTILIZATION

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ABSTRACT

Aligned with sustainable development goals (SDG) in achieving a sustainable cities and communities, this paper aims to determine factors affecting the utilization of pedestrian bridges among urban commuters. The research involved a survey of 200 respondents from Kuala Lumpur, Malaysia. The data was analysed using Pearson correlation and multiple regression analysis. Findings revealed that convenience, attitude, facilities and safety have an impact on pedestrian bridge utilization. This research provides useful insight for various stakeholders to better strategise the utilisation of pedestrian bridges towards promoting a walkable city. It also contributes to pedestrian bridge and walkable city literature and the body of knowledge. This study is among a few studies that examine factors behind pedestrian bridge utilization. It is hoped that this research paper will serve as a platform for future research, particularly in pedestrian and walkable city studies. Hence, it is contributing to the existing literature and serves as valuable knowledge to both scholars and practitioners.

Key terms: pedestrian bridge; urban commuters; walkable city; sustainable city

INTRODUCTION

Pedestrian bridges are one of the main facilities that are able to stimulate pedestrian to walk around the city as the alternative means of commuting. Pedestrian bridge which are also known as footbridges, promote a secure walking environment by diverting pedestrians away from the traffic (Barry, 2018; Rizati et al., 2013). A walkable city requires proper pedestrian facilities to spur people to walk in the city rather than utilizing private vehicles. A dedicated pathway for pedestrians will enable them to commute without putting their lives in danger of being involved in possible road accidents. The ultimate purpose of pedestrian bridges is to offer the safest journey to pedestrians. In Kuala Lumpur, the population density is growing year by year. This situation leads to high pedestrian activity due to various determinations (Wahab et al., 2019). Under the Kuala Lumpur Structure Plan 2020, to create an efficient and equitable city structure is part of the agenda towards making Kuala Lumpur as one of the world’s top cities by 2020. It can be succeeding through creating a sustainable society comprising superior infrastructure, better environment and integrated city management that covers cultural factors, social
factors and the community. The population of Kuala Lumpur is estimated to increase and it is vital to sustain such dynamic development. Certainly, it will increase job opportunities in the country and a walkable city is vital to sustain the SDG towards creating sustainable cities and communities (adopted by the United Nations General Assembly, 2015). However, a lack of awareness on the importance of pedestrian bridge utilization could prompt severe congestion and the possibility of traffic accidents due to a higher population. This can be affirmed from a report generated from the World Health Organisation, which states that there is 26% of road fatality rate for accidents involving pedestrians and cyclists (World Health Organisation, 2018).

Several studies have reported on the low utilization of pedestrian bridges among pedestrians. Many pedestrians are unwilling to use this facility due to various reasons. A recent study by Obeng-Atuah et al., (2017) claimed that inappropriate crossing behavior and lack of enforcement were among the major reasons which led people in Ghana refused to utilize the pedestrian bridges. Rizati et al., (2013) on the other hand have argued that inconvenient crossing points or improper design of pedestrian bridge were among the barriers that discourage the pedestrians from not utilizing the bridge when crossing roads. Rizati et al., (2013) additionally state that that the majority of the pedestrians often avoid using pedestrian bridge because of substantial differences in elevation and the many steps that they need to climb. In certain countries, escalators and ramps have been provided in addition to normal staircases. In addition, investigations by Hamidun et al. (2014) have also demonstrated that pedestrians in Malaysia were less likely to use the pedestrian bridge if they need to travel further than a distance that they deem acceptable. Other researchers also concur that in many situations, unsatisfactory locations which fail to meet the pedestrians' destination preferences (Al Bargi et al., 2017; Anclaes and Jones, 2016) are more likely discourage the pedestrians to use crossing facilities. Poorly designed pedestrian bridges and the location of these facilities often cause pedestrians to ignore the usage of pedestrian bridge when crossing the roads. For instance, pedestrian bridges in school areas have been overlooked for many years since they were first introduced in Malaysia. Without compromising on safety too much, pedestrians have become comfortable with their illegal crossing which make them feel safe without using the bridges (Guo et al., 2014; Rizati et al., 2013). Unfortunately, the direct consequence of such pedestrian crossing behavior and attitude are a high number of road accidents and pedestrian fatalities.

Past literature has indicated that the number of traffic accidents significantly increase the number of pedestrian injuries and deaths annually. A study by Syazwan et al., (2018) reported that the primary cause of road accidents among the pedestrians are unsafe and illegal pedestrian crossing behaviour. In Malaysia, road accidents statistically record that there are approximately 500 pedestrian fatalities each year. Pedestrian deaths are consistently listed as third in a row after motorcyclists and car occupants (Farik et al., 2013; World Health Organization, 2015). According to the Malaysian Federal Traffic Police Chief Senior Assistant Commander Datuk Abd Aziz, senior citizens and young pedestrians were the most affected group.

Pedestrians' fatality in road crashes happens under certain circumstances particularly from hit-and-run situations. These accidents were associated with carelessness and illegal crossings -crossing in heavy traffic without using a
pedestrian bridge (Aqbal et al., 2010) where 70% of the reported casualties, primarily happen at areas adjacent to shopping centres and marketplaces which are normally equipped with crossing facilities. The study by Ulfarsson et al., (2010) state that accidents involving 59% pedestrian-motor vehicle crashes were due to the fault of pedestrians themselves. The reasons for these crashes are intimately related to pedestrian behaviour associated with pedestrian crossing such as jaywalking, pedestrian dash into the road and intoxicated pedestrian.

The idea of pedestrian bridge installations may seem to offer greater protection by minimizing the conflict between pedestrians and vehicles on the road. However, the great advantage of the safety approach is unfortunately poorly utilized and seems to be neither effective nor efficient. Therefore, providing a pedestrian facility without considering the effectiveness of the approach is waste approach and should be avoided.

Thus, to cater an increase in population and at the same time reduce road fatalities, several types of pedestrian bridges are being built by the government to encourage commuters to utilize them. The most popular types are meant for only pedestrians and cyclist. These can be found in many areas in Malaysia particularly in Kuala Lumpur. Some of the pedestrian bridges are just for motor vehicles and another type which is a mixture of both (Niroumand et al., 2011). A report generated from the Ministry of Transport Malaysia (MOT) in the year 2017 has identified that road accidents in Malaysia kept increasing from the year 2008 (671,078 cases) to 2017 (802,523 cases). Kuala Lumpur is the city with the third highest number of traffic accidents in the world. Hence, the intention of pedestrian bridges is to divert pedestrians from traffic while allocating them with a proper and safer facility for crossing. However, pedestrian bridge are constantly under utilised even though most pedestrians aware on the safety issues while crossing the streets (Al Bargi et al., 2017).

There are several factors affecting the usage of pedestrian bridges. Having a proper analysis and understanding will help to educate the pedestrians on the importance of pedestrian bridge utilization (Zhou et al., 2018). Therefore, the objective of this study is to examine the relationship between pedestrians and the usage of pedestrian bridge among Kuala Lumpur commuters. Through this study, we provide an in-depth analysis and understanding on the factors affecting the usage of pedestrian bridge. The purpose of our research is to motivate and encourage both pedestrians and relevant authorities to promote and utilize pedestrian facilities. It is hoped that this research will be a stepping stone for the relevant authorities to provide the appropriate facilities in meeting the increase population particularly in Kuala Lumpur. This study also aspires to reduce the rising number of accidents and making Kuala Lumpur as a walkable city which enable pedestrians to commute effectively. This will help to lower traffic accident which usually involve pedestrians. By having a significant understanding towards importance and relationship between pedestrians and available facilities, appropriate measures can be taken to tackle factors affecting the usage of pedestrian bridge among the Kuala Lumpur commuters.

The article is structure as follows: a review of literature is presented in the subsequent section. Next, hypotheses and a research framework are presented. Further, methodology and data collection used are explained. Subsequently, the results of the study are presented follow by discussion that covers both theoretical
and managerial implications. Finally, limitations, future research avenues and conclusions are discussed.

LITERATURE REVIEW

**Malaysian pedestrian bridge**

There are three types of pedestrian bridges in Malaysia. First, there are pedestrian bridges designed to divert pedestrians away from traffic and busy roads. These pedestrian bridges can be found in the highways and streets around the city. Second, there is the type known as footbridges that link public transit station to another stations, malls and buildings. For instance, there is a pedestrian bridge connecting Kerinchi LRT Station to Bangsar South Trade Centre which is about 550 metres long. Third are the pedestrian bridges which are meant for commercial purposes where the facilities are for pedestrians to enjoy the surroundings and these are mainly constructed as tourist attractions. The Langkawi Sky Bridge is one of the examples where fees will be collected upon each visit. It is located at Mat Chinchang Hill where pedestrians able to enjoy the surroundings of Langkawi Island (Wahab et al., 2019).

Over the past few years, Malaysia has grown significantly in terms of population due to the healthy economic growth and development (Abdelfatah, 2015). However, this has caused increase in the number of motor vehicles on the road particularly in Kuala Lumpur. It caused difficulties for many road users including pedestrians where this group of people are one of the major road users. However, for some reason, pedestrians in Malaysia are not willing to cross streets using the pedestrian bridges provided. Dr Rosli Azad Khan, who is the managing director for MDS Consultancy Group and traffic planning consultant has indicated that, Kuala Lumpur is not a pedestrian-friendly city yet. Pedestrian facilities such as pedestrian crossings and walkways are not provided adequately which contribute high risk to the pedestrians who walk around the city (Selva, 2017).

Furthermore, there are few incidents where pedestrian bridges have collapse in Malaysia. For example, a pedestrian bridge linking the Gardens Shopping Mall to KL Eco City collapsed in 2017 (Lee, 2017). It resulted in one person killed and five workers injured. Another case occurred in Johor Bahru in 2014 which resulted in bad damage to vehicles on the road. It also has caused a major traffic congestion along the Pasir Gudang Highway (Kili, 2014). There was also an incident where a mentally ill man who kick random pedestrians from behind at pedestrian bridge nearby Bank Negara in 2016 and 2017. The incident resulted in back injury to the victims. These situations have created an unsafe environment for the public (Shahrudin, 2017).

According to JKJR and MIROS (2017), pedestrians is the third highest group involved in crash fatalities which equivalent with 6.6%. Motorcycle and car on the other hand take up 62.1% and 20.2% respectively.

**The needs of pedestrian bridge**

Kuala Lumpur is a highly populated city where proper pedestrian facilities are essential as it increases the safety level of commuters while crossing the roads. Pedestrian bridges allow pedestrians to reduce traffic accidents. Therefore, the construction of pedestrian bridges must be evaluated, analysed and selected thoughtfully (Drygala, 2019; Kadzim, 2012). In 2018, there are about 1.80 million of
people living in the city with the size of Kuala Lumpur of 243 square kilometre. It shows that each square kilometre consists of about 7,410 people which makes a highly populated city (Department of Statistics Malaysia, 2017). In 2017, the total number of vehicles registered in Kuala Lumpur under the Malaysia Automotive Association (MAA) is about 6.3 million and it keeps increasing (Lee, 2017). It has led to a negative effect such as road congestion and pollution especially during the peak hours. Hence, there is a need to reduce the amount of motor vehicles by providing a better facility, safety and more convenience towards enabling pedestrian-friendly city.

It should be noted that Kuala Lumpur is aiming to become a world-class city in the year 2020. Thus, an appropriate public transport, exceptional pedestrian facilities and safest environment are imperative towards making Kuala Lumpur as a pedestrian-friendly city. Adequate public transportation will not reduce vehicles from the road unless there are enough pedestrian facilities that may encourage commuters to utilize it. Additionally, walking is beneficial to the residents as Malaysia is known as the most obese country in Southeast Asia (Lim, 2016). Excellent public transportation with proper pedestrian facilities and a safe environment will encourage commuters to discontinue using their private vehicles which eventually reduce pollution and promote a healthier lifestyle among Malaysians.

The rationale to improve pedestrian bridge in Kuala Lumpur

Promoting a walkable city allows for the reduction of pollution and congestion. Overcrowded motor vehicles will diminish the purpose of drivers or riders to utilize roads as it will be taking a longer time to reach a destination (Kadzim, 2012). Re-routing the passage of pedestrians will not only reduce the congestion, but also increase the safety levels of pedestrian. Pedestrian bridges allow for safe crossing as the pathway is meant only for pedestrians. With such facilities, accident rates can be reduced as pedestrians will no longer share the same passage with motor vehicles. Thus, it is important to improve and build appropriate and decent pedestrian bridges so that it will attract and prompt more commuters to opt for walking as their daily commuting choice (Koh and Wong, 2013). Such commuting choice could help fellow Malaysians to live a healthier lifestyle and at the same time reduce the pollution level.

HYPOTHESES DEVELOPMENT

This study employed adapted survey instruments from Kadzim (2012) who similarly studied the factors affecting the utilization of pedestrian bridge. There are many contributing factors, however with safety, attitude, facilities and convenience being identified as most influential factors. These are consistent with the findings of most of recent past studies from Jeong et al., 2018; Dinakar and Kumar (2017); Daniel et al. (2017) and Bereithschaft (2018). Their studies mainly highlight the importance of safety features for the pedestrian bridges and focus on pedestrian bridges, good and well-structured design as well emphasize on the convenience features of pedestrian bridges to the users. Those factors have significantly affected pedestrian usages and rate of utilization of pedestrian bridges. Therefore, all these factors were included and adapted to meet the needs of this study.

Safety
Safety denotes the condition where the unlikely risk, danger and injury might happen. Safety concerns are one of the leading reasons most of the pedestrians refuse to utilize the pedestrian bridge. Crime is classified by the pedestrians as their main cause for anxiety. Pedestrian bridges that are underused due to poor maintenance and inappropriate security measures are subject to various crimes against women, elderly, person with disabilities and children (Wahab et al., 2019). The factors concerned are include poor lighting, inappropriate walking distance and lack of safety features (Asadi-Shekari et al., 2014). With unfortunate public pedestrian bridge facilities, they are often seen as a place for criminal activity. Criminals tend to target pedestrian bridge users who are alone, too obsessed with their mobile phones and not alert to their surroundings (Obeng-Atuah et al., 2017). On the other hand, scholars highlight location and distance perceived as an imperative safety aspect (Ajakaiye, 2018; Grabianowski, 2017). Thus, a standard pedestrian bridge design should be equipped with a sidewalk for pedestrians and bicycles to help them cross safely. Hence, we might conclude that the safety of the pedestrians may influence the pedestrian bridge usage rate. Based on the above arguments, we hypothesise that:

H1: Safety positively associates with pedestrian bridge utilization

Attitude

Attitude is defined as the feeling and thinking to accept something based on certain situations or characteristics. Dinakar and Kumar (2017) in their study stress that walking distance and time consumed significantly influence pedestrians to utilise the pedestrian bridges. Likewise, Lennon et al. (2016) stress that action from other pedestrians will influence the other pedestrians in utilising the pedestrian bridge. According to Alonso et al. (2018), the habits and behavior of pedestrians crossing are extremely important factors that will influence other road users. Furthermore, lack of patience also greatly contributes to the illegal crossing (Elenora et al., 2013). Pedestrians are more likely to jeopardise their safety by using non-designated crossing due to being unaware of crossing road risks (Anclaes and Jones, 2016). As vehicle numbers increase, the number of total accidents which involved pedestrians also increase. Previous studies by Kadzim (2012) have identified two features of the pedestrians. Firstly, pedestrians who believed there is no risk in crossing the roads because of low traffic. Secondly, pedestrians who are not afraid at all crossing the roads because they are familiar with the surroundings and traffic situation. Ultimately, the higher the level of attitude, the higher the pedestrian bridge utilization. On this basis, we suggest the following hypotheses:

H2: Attitude positively associates with pedestrian bridge utilization

Facilities

Since 1990s, pedestrian facilities is the main focus in many developed countries. Safety and comfort are the two major concerns in any pedestrian facilities structure. According to Wahab et al., (2019), the specification for pedestrian facilities is based on the user's age, desire, sex, health, accessibility, mobility, safety and security. These factors will encourage pedestrians to use the pedestrian bridge
Undoubtedly, special features and designs for disabled people are likewise needed for them to utilize such facilities effortlessly (Asadi-Shekari et al., 2013). For instance, the government should explore maximum access for the pedestrians who have disabilities such as visual or mobility impairment (Hussein and Yaacob, 2012). This is something still lacking in the Malaysian context. Wolverhampton City is the best example where the Disability Discrimination Act 1995 and 2005 is enacted to ensure that development of facilities in the city must comply with the convenience and safety for disabled people (Shah and Silva, 2010). Thus, in a metropolitan area like Kuala Lumpur, proper pedestrian bridges are a necessity to avoid congestion and accidents which involve pedestrians. Facilities that provide a good connection between public transit and desired user places are vital towards encouraging pedestrians to utilise the pedestrian bridge in the city. Hence, based on the arguments above, we propose the following hypotheses:

H3: Facilities positively associates with pedestrian bridge utilization

**Convenience**

Convenience can be achieved whenever the pedestrian facilities are user-friendly. Pedestrian bridges should be connected to malls, buildings, public transit, walkways and places where there is walking activity. For instance, the placement of pedestrian facilities should be able to provide convenience for pedestrians to catch public transport (Wahab et al., 2019). According to Asadi-Shekari et al. (2014), walkability features would encourage the usage of pedestrian facilities such as pedestrian bridges, zebra crossings and sidewalks. Pedestrians are concerned about accessibility and connectivity (Zakaria and Ujang, 2015). Pedestrians are more likely to utilise pedestrian facilities if these two factors are available. Like other developing countries, Malaysia highly encourages citizen to utilize the use of public transport by providing a pedestrian bridge to connect between one to another. (Choong, 2017). Thus, convenience is intensely important in achieving sustainable cities and communities in line with SDG. Convenience can be described as walkability as it is able to provide a lively public environment (Wahab et al., 2018). Thus, it brings out the benefits in terms of social, economic and environmental by achieving higher efficiency. Hence, convenience may be one factor why commuters to utilise the pedestrian bridge. Therefore, we suggest the following hypothesis:

H4: Convenience positively associates with pedestrian bridge utilization

**METHODOLOGY**

The measures for each construct are developed based on a comprehensive literature review. This research applied a quantitative method to determine the relationship between safety, attitude, convenience and facilities towards pedestrian bridge utilisation. The measurement factors affecting pedestrian bridge utilization is based on the pedestrian’s behavioural intention literature. This research employed a five-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). The
questionnaire was administered mainly for pedestrians located in Kuala Lumpur, Malaysia. Kuala Lumpur is chosen because this location is known as one of the busiest areas in Malaysia and Southeast Asia (PWC, 2018). A total of 384 respondents were invited to participate in this research, and 200 responses were returned which yielded a 51.95% valid response rate.

RESULT

Sample distribution

The result in Table 1 shows that 107 male respondents accounted for 53.5% and 93 female respondents took part the survey. The age group between 21 to 40 years old represent the highest percentage (53.5%) follow by respondent 10 to 20 years old. The respondents are either single or married which encountered 46% and 42.5% respectively. The majority race who took part in our research are ethnic Chinese consisted of 74 people follow by ethnic Indians (466) and ethnic Malays (50). Among all of the respondents, 96 of them having a monthly income in the range of RM1000-RM2999 with 88 respondents (44%) has an issue with regards to the distance more than 150 meter of the pedestrian bridges which represent almost half of the total respondents.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Frequency</th>
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<tr>
<td>Male</td>
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<tr>
<td>Female</td>
<td>93</td>
<td>46.5</td>
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<td>Age</td>
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<tr>
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<td>58</td>
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<tr>
<td>21 to 40</td>
<td>107</td>
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<tr>
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<tr>
<td>Chinese</td>
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<td>37.0</td>
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<tr>
<td>RM1000-RM2999</td>
<td>96</td>
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</table>
Pearson’s correlation analysis
Data generated from the analysis shows there is a significance, positive and strong relationship between dependent and independent variables. Based on the results summary of correlation in Table 2, it can conclude that safety ($r=0.678, r > 0.5$), attitude ($r=0.582, r > 0.5$), facilities ($r=0.732, r > 0.5$), and convenience ($r=0.761, r > 0.5$) were positively correlated with the usage of pedestrian bridge. Consequently, it can be concluding that each independent variable will directly and effectively affect the usage of pedestrian bridge.

Multiple regression analysis
Usage of pedestrian bridge act as the dependent variable for this study, which explains the relationship between dependent and independent variables. Results from the study revealed that four variables explained 75.6% of the variation in the usage of pedestrian bridge which is considerably very large. All variables showed statistically significant at 5% significance level and obtain a positive relationship towards usage of pedestrian bridge. The four variables are convenience ($p=0.000$), attitude ($p=0.000$), facilities ($p=0.000$) and safety ($p=0.018$). Beta coefficient explained the relative importance of the factors in terms of their contribution to the variance. Of the four factors, convenience ($\beta = 0.367$) carried the heaviest weight in explaining usage of pedestrian bridge. It is followed by attitude ($\beta = 0.285$), facilities ($\beta = 0.182$), and safety ($\beta = 0.132$).
A survey data of 200 samples from pedestrians was used to test the research framework. This study expands our understanding of the pedestrian bridge utilization towards sustainable cities and communities in a specific and sustainable environment in general. The result shows that all variables significantly influence pedestrian bridge utilization. According to Karim and Azmi (2013) convenience is a vital contributing factor cultivating the pedestrian bridge utilization. Koh and Wong (2013) in his study identified the ability to provide the interconnection between facilities and provide a lively public environment will encourage positive pedestrian bridge utilization. Additionally, scholars also agreed that attitude were likely to be positively related to pedestrian bridge utilization. Being able to be more patient which closely related to positive habits and behavior may influence the level of pedestrian bridge utilization (Alonso et al., 2018; Anclaes and Jones, 2016). Furthermore, facilities have also been shown to have a positive influence on pedestrian bridge utilization. Wahab et al. (2018) and Asadi-Shekari et al. (2013) concur that facilities which are user-friendly to both normal and disadvantaged people is imperative towards encouraging the pedestrian bridge utilization. Similarly, past literatures also agrees that safety will influence the pedestrian bridge utilization. The ability to provide better lighting, shorter walking distance and higher safety features are the main features that encourage pedestrian to utilize the pedestrian bridge (Kadzim, 2012; Asadi-Shekari et al., 2014).

**Theoretical implication**

This study is a response to the need of empirical studies in pedestrian bridge utilization based on previous research (Wahab et al., 2019; Kadzim, 2012), hence the continuing discussion over various factors affecting pedestrian bridge utilization. In this research, the result confirms that convenience, attitude, facilities and safety are significantly associated with pedestrian bridge utilisation. Several theoretical contributions from this study that may contribute in promoting pedestrian bridge utilization are identified. Karim and Azmi (2013) in their earlier study proved that convenience is the most important facet to stimulating a positive attitude towards
pedestrian bridge utilization. Additionally, road users should also perceive countless benefits of the pedestrian bridge utilization. Road users also cannot neglect the impact from underutilising pedestrian bridge in daily life. This study clarifies factors affecting pedestrian bridge utilisation and indirectly extends the existing research model. It provides a sufficient explanation on pedestrian bridge utilization among road users in Malaysia and encourages comprehensive future research development in pedestrian bridge and walkable city research area. Notably, this research adds to the literature on pedestrian bridge utilisation. It is encouraging that the research model can be extended or replicated in a different country to confirm the findings.

Managerial implication
This study also offers substantial implications to various stakeholders to improve the existing pedestrian bridge towards promoting walkable city. First, the government may focus on considering providing more convenient pedestrian bridge which includes a comprehensive interconnection to various places including public transit, shopping malls, offices and recreational areas with effortless working distance. This is the main consideration that being highlighted by the urban commuters in this study. Second, results reveal that a right attitude is important in promoting pedestrian bridge utilization. Thus, relevant authorities which includes policymakers and urban planning authorities should formulate strategies and action towards creating an awareness on the necessity in utilizing the pedestrian bridge. Close monitoring and knowledge sharing particularly road accidents rate is indispensable for Malaysian to keep awake. Additionally, proper enforcement is desirable in develop the right attitude in commuters. In this case, both commuters and relevant authorities plays an important role towards realizing Kuala Lumpur as one of the world’s top cities by 2020. Third, right policies on the minimum pedestrian-friendly specifications must be set for further improvement of current pedestrian bridge facilities. Such basic facilities include friendly pavements, ramps, elevator, escalators and ergonomic handles and stairways must also shelter for disable peoples. Fourth, practitioners should improve the safety level of the pedestrian bridge as the majority of the respondents refuse to utilise pedestrian bridges due to many negative cases. Hence, it is necessary for the relevant authorities to invest time and effort in analysing and establishing safety procedures that will further enhance pedestrian bridge utilization. Finally, it is recommended for future studies to widen the respondents scale by applying the same research model to different cities including Johor Bahru, Selangor and Penang as these are the three cities with a high vehicle registration. It is also recommended to test the same research model in different countries to test the similarities in findings and better understand issue related to pedestrian bridge utilisation.

LIMITATION AND RECOMMENDATIONS
A few limitations have also been identified in this study. Although this study provides insights on the pedestrian bridge utilisation, but it is limited to only pedestrian bridges. Future research should consider other pedestrians crossing facilities which include zebra closings, crossing signal lights and tunnels. Additionally, this study only focuses on four possible factors, and future research should consider
others factors that might affect the pedestrian bridge utilization which includes suitability, connectivity and serviceability. Next, this study only focused on Kuala Lumpur commuters, and thus reflects commuters in this area only. Hence, future studies should examine same research model and apply at different cities and at different countries. Future researchers may also consider longitudinal study to further understand commuter acceptance in utilizing pedestrian bridges over time with changes and development features of pedestrian bridges.

CONCLUSIONS

Improving the utilization of pedestrian bridge provides ideas to relevant stakeholders in creating a pedestrian-friendly city while providing the potential to reduce the accident rate involving pedestrians. At the same time the utilisation of pedestrian bridges may also improve the environment by reducing the pollution level. This article studies factors affecting pedestrian bridge utilization among Kuala Lumpur commuters through an inclusive literature review. Four factors that affect the usage of pedestrian bridges among urban commuters have been identified. Previous studies focused more on pedestrian walkways with less focus on pedestrian bridge utilization. Thus, this study has identified the uneven scope of research by exploring factors affecting the usage of pedestrian bridges among urban commuters. It is hoped that, this study may serve as a foundation for future studies to fine-tune and discover more valuable research associated with pedestrian bridges utilization. It is important to further study and validate this research model by incorporating other variables that might affect the usage of pedestrian bridges among urban commuters. A joint effort from various stakeholders including government bodies, policymakers, academicians and urban planning authorities might able to improve the existing pedestrian bridge facilities towards making Kuala Lumpur as pedestrian-friendly city.

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THE IMPACT OF COST OF PRODUCTION AND PRICE FLUCTUATION ON THE REVENUES OF PEPPER FARMERS

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ABSTRACT

This paper seeks to explain the socio-economic impact of the pepper farmers based on the cost of production and global price fluctuation. The impacts on the farmers will be examined to gain insights on their income from pepper farming. Efficiency in farm management is measured and compared to the standard that has been set by the Malaysian Pepper Board (MPB). Benefit-cost ratio, gross margin and net income will be calculated to estimate the cost and revenue. Time series model is used in calculating price fluctuation and forecasting of price. Production costs is dependent on few factors and the efficiency in managing these will have an impact on farmers’ income. There should be a threshold price for which pepper can be an attractive crop for farmers.

Keywords: pepper, production cost, pepper farmer, price fluctuation.
RITUAL DALAM UPACARA GAWE PADI MASYARAKAT SALAKO DI DAERAH SEMATAN, LUNDU SARAWAK
RITES IN ‘GAWE PADI’ CEREMONY OF THE SALAKO COMMUNITY HERITAGE, SEMATAN, LUNDU SARAWAK

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ABSTRAK


Kata kunci: Ritual, simbol, upacara Gawe Padi, Masyarakat Salako

ABSTRACT
The Salako community is an ethnic minority in Sarawak. They migrated to Sematan in the district of Lundu, Sarawak in the 1920s from West Kalimantan in order to look for rich soil for agriculture. They also came to Sematan in search of new settlement as they escaped from Kayau War at their place of origin. Articles regarding this ritual in padi ceremony of the Salako community have not been found as compared to padi ceremony of the Ibans, Kadazans and Kadayans. The Salako community still preserves this inherited culture for generations, and they believe that if this custom is not practised, some form of harm will come to an individual, family and community. This article will try to discuss ritual and symbol meanings in Gawe Padi ceremony of the Salako community in Sematan, the district of Lundu, Sarawak. Although most of the Salako people have converted to Islam and Christianity, this custom is still practiced collectively regardless of their different religions. The interpretation of symbol meanings in this ritual ceremony has hidden meaning. This hidden meaning is only understood by the practitioner so as to ensure the ritual brings peace to the community. This article will focus on three issues which are to identify the ritual in Gawe Padi ceremony; to identify symbols in the ritual of Gawe Padi, and to analyse symbol meanings in Gawe Padi ceremony. In order to achieve these objectives some fieldwork will be conducted at the research location. Research method such as individual and group interviews, direct observation, photography and video recordings will be utilised. This research finding will be expected to identify, classify and analyse the meanings of symbol in the ritual of Gawe Padi ceremony of the Salako community, Sarawak, which have never been studied before. New theories and interpretation of the symbols in the ritual of Gawe Padi ceremony may be found through analysis in this research.

Key terms: Ritual, symbol, Gawe Padi ceremony, Salako Community

PENGENALAN

Latar Belakang Kajian

Upacara Gawe Padi merupakan salah satu upacara paling penting dalam budaya masyarakat Salako yang disambut oleh masyarakat Salako setiap tahun. Upacara ini merupakan salah satu cara untuk mengucapkan kesyukuran dan memohon restu daripada Jubata (tuhan). Dalam kehidupan masyarakat Salako, mereka mempercayai bahawa padi mempunyai roh dan semangat yang perlu dipuja dan diberi makan supaya mereka dapat menghasilkan padi yang baik. Selain itu, ia bertujuan untuk memohon agar Jubata memelihara setiap ahli keluarga masyarakat Salako ini terpelihara daripada sebarang unsur-unsur jahat yang boleh mengganggu ketenteraman serta kesihatan ahli keluarga tersebut.

Kebanyakan upacara ritual yang diamalkan oleh masyarakat Salako di daerah Sematan masih mengekal tradisi lama yang diwarisi daripada nenek moyang mereka. Namun begitu, terdapat juga perubahan dalam ritual-ritual yang dilakukan seiring dengan perubahan masa dan dalam kalangan masyarakatnya yang telah mempunyai pegangan agama seperti agama Islam dan Kristian. Walaupun begitu, ikatan kekeluargaan dalam kalangan masyarakat ini masih kuat sehingga peranan agama itu diketepikan untuk tujuan menyambut Gawe Padi pada setiap tahun.
Keadaan ini disebabkan masyarakat Salako ini masih mempunyai pegangan tradisi di mana sekiranya ritual ini dihapuskan, mereka akan mengalami beberapa masalah terutamanya yang berkaitan dengan padi yang akhirnya menyebabkan hasil padi berkurangan atau tidak akan menjadi. Hal ini adalah disebabkan konsep tulah yang terdapat dalam budaya masyarakat Salako.


Ritual yang dilakukan merupakan salah satu unsur yang terdapat di dalam adat sesuatu masyarakat. Menurut Masyarakat Salako, adat merupakan mekanisme yang mengawal tingkah laku setiap makhluk di alam semesta menurut hukum alam. Oleh itu, adat telah dijadikan sebagai nilai dan peraturan yang perlu dipatuhi bagi
mengawal tingkahlaku masyarakat. Adat ini juga dianggap sebagai mutual cooperation di mana adat ini dijadikan sebagai etika atau tatacara sosial yang bertindak serta mengawal keharmonian dalam sesuatu masyarakat. Secara tidak langsung, adat ini berperanan sebagai pembentuk tamadun masyarakat.

Ritual yang berlaku turut berkait rapat dengan simbol. Setiap masyarakat menggunakan simbol dalam ritual-ritual yang berkaitan dengan kehidupan sehari-hari mereka. Setiap simbol yang terdapat di dalam ritual tersebut mempunyai maknanya yang tersendiri. Simbol berperanan sebagai mekanisme untuk menyampaikan mesej atau salah satu cara untuk berkomunikasi. Menurut masyarakat Salako, simbol yang wujud dalam ritual yang diamalkan perlu dipatuhi dan dihormati. Ini adalah kerana mereka mempercayai simbol-simbol tersebut mempunyai roh dan semangat dan sekiranya tidak dihormati atau dipatuhi akan mendatangkan kesan yang tidak baik atau lebih dikenali sebagai tulah. Mereka sangat percaya bahawa kesejahteraan hidup di dalam masyarakat sangat bergantung kepada keberkatan yang dipohon daripada Julata (Tuhan). Contohnya dalam ritual Basamsam dalam Gawe Padi, masyarakat Salako perlu meletakkan daun widodok di hadapan rumah mereka sebagai simbol bahawa mereka sedang berpantang dan tiada sesiapa dibenarkan untuk memasuki ataupun keluar daripada rumah tersebut. Sekiranya adat ini tidak dipatuhi, ahli keluarga rumah tersebut akan dikenakan denda yang akan ditentukan oleh ketua adat masing-masing. Denda yang dikenakan adalah mengikut adat masyarakat dan akan ditentukan oleh Ketua Adat.

METODOLOGI

Kajian lapangan yang dijalankan menggunakan kaedah participation-observation dan temu bual etnografi.

Kerja Lapangan (Fieldwork)


Temu Bual Etnografi

Dayak dan Kampung Biawak iaitu Encik Rabin anak Pujun (50 tahun), Puan Midi Anak Banting (79 tahun), Encik Willie Anak Muin (61 tahun), Puan Lina Anak Kerani (56 tahun), Encik Rambe Anak Ahang (53 tahun), Encik Tair Anak Mawar (49 tahun) dan Encik Sagang (61 tahun). Temu bual dijalankan dengan bertanya mengenai latar belakang ketua adat tersebut sebelum menjurus kepada soalan-soalan yang lebih menjurus kepada isi kajian yang dikaitkan dengan objektif kajian. Temu bual menjurus kepada fasa-fasa Gawe Padi dalam masyarakat Salako dan ritual-ritual yang diadakan sepanjang upacara Gawe Padi dijalankan.


Kajian Perpustakaan


Madagi (Upacara Nyangahatn Benih Tanaman)


Ngawah (Buka Tanah)


Berhuma (Semai 7 Biji Benih)

Pembersihan Kawasan Sawah Padi


Ngabu (Untuk Kesuburan Tanah)

Menampi Banih (Benih Tanaman Ditampi)


Nugal


Akak pagar (Memohon Kesuburan Benih Padi)


Nyang Bunting (Padi Mula Berbuah)

dijalankan. *Buis* perlu diletakkan di atas *kangkang* di tengah-tengah sawah padi. Tujuan upacara ini diadakan adalah supaya *buis* yang telah disediakan ini menjadi simbol sebagai makanan yang diberikan kepada malaikat, penjaga sawah padi dan roh-roh orang yang telah lama meninggal dunia dengan harapan mereka akan kekenyangan dan tidak akan mengganggu lagi padi yang sudah menghasilkan buah di kawasan sawah padi tersebut.

**Ngaratika (Mengambil 7 Tangkai Benih Padi)**


**Nurunti’ (Menuai Padi)**

Upacara *Nurunti’* adalah upacara yang dilakukan selepas hari keempat upacara *Ngarantika* diadakan. Upacara ini adalah sebagai simbol untuk memanggil *Jubata* turun ke bumi dan memberi makan padi baharu yang telah dituai. Pada peringkat ini, nasi daripada beras baharu dijadikan sebagai *poek*. Padi baharu yang telah dituai itu perlu dilayan seperti raja kerana bagi masyarakat Salako, sekiranya padi baharu itu tidak dihormati hasil padi pada musim akan datang tidak akan memberikan hasil yang baik. *Buis* yang telah di*Nyangahatn* juga adalah sebagai simbol makanan yang dijadikan sebagai bekalan *Jubata* untuk dibawa bersama-sama ketika pulang dan diberikan kepada keluarga mereka.

**Baranak (Menyimpan Padi)**


**Ngabayatn (Tanda Kesyukuran)**
Upacara *Ngabayatn* adalah upacara terakhir yang dilakukan selepas selesai musim menuai padi. Upacara ini merupakan upacara yang dilakukan setiap tahun secara besar-besaran sebagai tanda mengucapkan kesyukuran kepada *Jubata* kerana telah memberikan hasil tanaman padi yang lumayan pada tahun tersebut. Ketika upacara ini dilakukan, seluruh penduduk kampung akan bergotong-royong untuk membuat persiapan terutama *Buis* yang perlu disediakan untuk upacara *Nyangahatn*. Persembahan seperti *Tarian Totonk* juga diadakan pada ketika itu bagi menunjukkan kegembiraan masyarakat Salako di atas hasil tanaman padi yang lumayan pada tahun tersebut. Penduduk kampung akan berkumpul beramai-ramai untuk sama-sama menikmati *Buis* yang telah disediakan.

**PERBINCANGAN**


Masyarakat Salako sangat percaya semangat padi perlu dijaga dan setiap upacara ritual yang dijalankan hendaklah dijalankan mengikut adat dan dijalankan oleh Ketua Adat dan Pengarah Uma. Adat yang telah diamalkan sejak dahulu lagi akan tetap menjadi pegangan masyarakat itu kerana mereka amat menjaga kesharmonian di dalam masyarakat itu sendiri. Walaupun ada dalam kalangan mereka yang telah memeluk agama Islam dan menganut agama Kristian, namun perkara itu tidak membataskan mereka untuk terus mengekalkan adat tersebut kerana bagi mereka adat itu tidak bercanggah dengan agama yang menjadi pegangan mereka.

Ritual yang dijalankan di dalam *Gawe Padi* ini mengandungi simbol-simbol yang mempunyai maknanya yang tersendiri. Setiap peralatan dan upacara yang dilakukan ada maksud tersirat yang perlu diketahui. Ketua Adat hendaklah melakukan *Nyangahatn* mengikut peringkat yang telah ditetapkan. Upacara ritual ini juga diadakan untuk menghormati atau memberi makan kepada semangat padi dan balasannya sawah padi akan berada dalam keadaan yang baik, pokok padi tumbuh dengan subur, hasil padi lumayan dan kesejahteraan keluarga terjamin. Simbol terdiri daripada bentuk yang berupa corak pemikiran masyarakat di mana cara sesebuah masyarakat menginterpretasi simbol dengan sesebuah masyarakat yang lain tidak akan sama. Selain itu, simbol tidak hanya terbatas kepada bahasa sahaja tetapi juga mempunyai maksud tersirat.
Masyarakat Salako sangat percaya bahawa upacara ritual *Gawe Padi* yang dijalankan adalah sebagai tanda untuk mengucapkan kesyukuran kepada tuhan iaitu *Jubata*. Selain itu, masyarakat ini masih mengamalkan adat lama ini dengan tujuan untuk merapatkan hubungan kekeluargaan di dalam masyarakat itu sendiri.


**Rumusan**

Upacara ritual *Gawe Padi* telah banyak mempengaruhi pembentukan sosiobudaya dan amalan kepercayaan dalam kalangan masyarakat tradisional Salako di daerah Sematan, Lundu. Masyarakat Salako sangat percaya bahawa semangat padi perlu dijaga dan diperhatikan seperti seorang raja kerana mereka yakin perkara tidak baik akan berlaku akibat sekerana mereka tidak menjaga dan melayan semangat padi ini dengan baik. Upacara ritual padi yang dijalankan adalah untuk menjaga keharmonian dan memelihara keseimbangan di antara manusia dan alam ghaib serta keadaan alam sekitar agar hasil tuai pada tahun hadapan akan tetap subur. Pelbagai ritual yang mengandungi pelbagai persembahan peralatan dan makanan serta mantera-mantera tertentu yang dijalankan pada setiap peringkat penanaman padi bagi menjaga semangat padi ini dan memastikan keseimbangan hubungan di antara manusia dan alam spiritual. Ketua Adat menjadi perantara yang telah diamanahkan untuk menghubungkan di antara alam spiritual dan alam nyata dan upacara *Nyangahatn* merupakan simbol kepada komunikasi di antara Ketua Adat dengan alam spiritual tersebut. Dengan adanya upacara ritual yang dijalankan ini, petani-petani dapat menuai padi dengan hasil yang lumayan. Kejayaan memperoleh...
hasil tuaian yang lumayan ini perlu diraikan beramai-ramai dengan mengadakan pelbagai upacara ritual Gawe Padi.


Oleh itu, adat dan upacara ritual yang diwarisi daripada nenek moyang ini telah menjadi pegangan masyarakat Salako sejak dahulu lagi sehingga kemunculan agama-agama baharu seperti Islam dan Kristian. Namun begitu, walaupun ada di antara mereka telah memeluk agama Islam dan menganut agama Kristian, upacara ritual ini masih juga diteruskan kerana takut akan ditimpa musibah atau tulah.

PENGHARGAAN

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RUJUKAN

MAKNA SIMBOL RITUAL "SERARANG" DALAM MASYARAKAT MELANAU LIKOW DI DALAT, SARAWAK

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ABSTRAK


Kata kunci: Simbol, ritual, sinkritisme, Kaul, Melanau Likow

PENDAHULUAN

Latar belakang

Negeri Sarawak merupakan sebuah negeri yang kaya dengan kepelbagaian budaya dan adat resam yang tersendiri. Kebpelbagaian budaya ini dipengaruhi oleh kepelbagaian etnik kaum yang mendiami kawasan-kawasan di negeri Sarawak. Salah satunya ialah suku kaum Melanau yang majoritinya mendiami kawasan barat negeri Sarawak. Setelah penaklukan Brunei ke atas kerajaan negeri Sarawak, proses


Asal-usul masyarakat Melanau Likow

(2000), kehidupan masyarakat Melanau sangat berkait rapat dengan sungai atau laut sebab sungai atau laut merupakan sumber ekonomi utama yang menjadi pembentukan corak kehidupan mereka. Selain itu, ciri-ciri penempatan mereka lebih di kawasan yang mempunyai hasil sungai atau laut yang banyak. Ini mengakibatkan budaya dan kehidupan mereka sangat berkait rapat dengan amalan di sungai dan laut yang akhirnya diterjemahkan ke dalam budaya kesenian mereka.

METODOLOGI

Kajian ini menggunakan kaedah kualitatif dengan menggunakan pendekatan etnografi menerusi kajian lapangan (field research), kaedah pemerhatian turut serta (participation observation), kaedah temu bual dan kaedah perpustakaan bagi mengumpulkan data yang dikehendaki. Data yang diperoleh adalah melalui pemerhatian di lapangan. Lokasi kajian ialah di Dalat, Sarawak. Temu bual mendalam juga turut diadakan bersama Tama Kaul iaitu ketua yang terlibat di dalam ritual Serarang yang dilakukan.

DAPATAN KAJIAN


Simbol Animisme dalam ritual Serarang

Kepercayaan bahawa kuasa ghaib itu ada dan wujud di samping makhluk lain dikatakan perkara yang baik mengikut pandangan mereka kerana ia adalah semangat dan juga perangsang untuk melakukan perbuatan yang dianggap baik. Setiap upacara yang dibuat mestilah mempunyai aturannya supaya ia dapat diterima oleh kuasa-kuasa supernatural ini. Bagi kaum Melanau Likow di Dalat, mereka juga tidak ketinggalan daripada memiliki kepercayaan animisme yang diwarisi secara turun-temurun warisan nenek moyang mereka. Unsur-unsur animisme ini masih teguh diadakan disebabkan keperluan harian yang masih mempercepatkan kuasa-kuasa yang dimiliki oleh unsur-supernatural ghaib seperti roh, semangat, penunggu dan sebagainya. Mereka percaya sekiranya unsur-unsur ini tidak dinuterilisasikan ia akan mengakibatkan sesuatu perkara yang tidak diingini akan berlaku kepada kehidupan mereka sehingga menjejaskan hasil perolehan di sungai dan laut.

Tama Kaul

Tama Kaul atau dikenali sebagai Bapa Kaul merupakan orang yang bertanggungjawab mengetuai upacara ritual Serarang ini. Tama Kaul di Dalat tidak boleh dilantik sembarangan kerana individu terbabit haruslah berketurunan Sepok. Menurut informan, hanya mereka yang berketurunan Sepok sahaja yang diberikan mandat untuk memelihara Beliseng yang diperceyai sebagai rumah

Kubo Beliseng


Penyaram


Ketupat (Apit lepas)


Kuih perut ayam


Belen


**Bertih beras (Kertob)**


**PERBINCANGAN**

kehidupan yang dilalui dan diwakili oleh sifat-sifat alam. Sifat-sifat alam seperti kuasa supernatural yang digelar sebagai *ipok* itu adalah merupakan citra atau gambaran kehidupan masyarakat Melanau *Likow* yang menjadi sumber ilmu dalam kehidupan mereka.

**RUMUSAN**

Pengertian sesuatu simbol boleh berubah dari semasa ke semasa mengikut keadaan atau kehendak masyarakat. Simbol sering kali ditafsirkan secara ambigu kerana ianya boleh diinterpretasikan lebih daripada satu makna pada waktu-waktu tertentu. Oleh itu, simbol mempunyai makna yang tertentu berdasarkan kehendak, pengertian dan pemahaman masyarakat ketika itu.

**RUJUKAN**


NEW GENEALOGY OF THE TAREKAT QAIRIYAH WA NAQSYABANDIYAH IN SAMBAS

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ABSTRACT

The Qadiriyah Naqsyabandiyah Order (TQN) is a tarekat established by ulama from Sambas named Syaikh Ahmad Khatib al-Sambasy. But the TQN is almost unknown and even wrongly perceived by the majority of the people of Sambas Regency. Therefore, Sambas escaped the study of the existence of TQN. Meanwhile, on the island of Java, the TQN became one of the most famous and influential congregations in the archipelago. Previous studies also barely mentioned that in Sambas there were two students of Syaikh Ahmad Khatib Sambas who taught TQN to the Sambas people. Reality in the field shows a new fact that since 2010, TQN has begun to spread widely and is known to the people of Sambas Regency. On this basis, this paper attempts to answer the question: How is the TQN genealogy developing in Sambas at this time? This paper seeks to uncover the existence of TQN from a path that is very little discussed by previous studies. The route was from two students of Khatib Sambas: Shaykh Nuruddin Tekarang and Shaykh Muhammad Saad Selakau. Furthermore, it was also studied the causes of the stagnation of the spread of TQN in Sambas before 2010. Through research with historical methods, it was found that TQN developed quite rapidly in Sambas Regency because the efforts of Mursyid Syaikh Jayadi bin Muhammad Zaini of the tarekat genealogy originated from the two students of the Khatib Sambas. It was also found that the Sambas people perceived tarekat can cause someone to go crazy and be a false teaching.

Key terms: Syaikh Nuruddin Tekarang, Syaikh Muhammad Saad Selakau, Syaikh Jayadi, TQN Khatibiyyah.
CABARAN-CABARAN DI DALAM MENSOSIALISASIKAN RUQYAH SYAR’IYYAH DI BINTULU

CHALLENGES IN SOCIALIZING RUQYAH SYAR’IYYAH IN BINTULU

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ABSTRAK


Kata kunci: Ruqyah Syar’iyyah, Perubatan Islam, Kaedah Perubatan
MULTI-LOCAL LIVING AS AN INVESTMENT STRATEGY IN RURAL SARAWAK

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ABSTRACT
This paper discusses how the indigenous rural dwellers in Sarawak are opting for multi-local living practice as a way to improve their livelihoods. Multi-local living is a practice whereby one or more members of a household is living and working in a separate geographical location while remains as an acknowledged member of his/her original households. This study focuses specifically on the Iban community, which is the largest indigenous group in Sarawak, that is often described in past studies as rural dwellers. Essentially, this study highlights how multi-local living can be conceptualized as a livelihood strategy instead of the usual focus on rural-urban migration when describing the movement of the Iban to urban areas. Findings of the study are based on data collected in 20 longhouses along the Baleh river basin using a mixed-method approach.

Keywords: multi-local living, livelihood strategy, Iban, Sarawak

INTRODUCTION
Past studies on rural change have been heavily focused on discussions on structural change, diversification, migration and livelihood strategies (e.g. Cramb, 2012; Ellis, 1998; Ngidang, 2012, Rigg, 2013). It has always been assumed that rural population are immobile (Rigg, 2013) and that when migration occurs, the focus of discussions often leans towards remittance and its effect on the household economy. In recent years, however, more and more discussions on rural change or rural transition are linked to the notion of multi-local living, which is a term that also refers to dispersed household, multi-sited families, and dual residency. The multi-local living practice is increasingly becoming a common trend especially in the Southeast Asian regions (e.g. Elmhirst, 2012; Fan, Sun & Zheng, 2011; Kelly, 2011; Rigg, 2013, Soda, 2001), particularly in the literature concerning rural livelihood strategy.

This paper attempts to explore the concept of multi-local living in relation to the Iban’s strategy for improving their overall standard of living. Iban, one of the
indigenous groups in Borneo, forms the largest ethnic group in Sarawak. Discussion in this paper focuses specifically on the Iban of the Baleh river basin, Kapit District, Sarawak, Malaysia. Mainly, this paper describes the reason why the Iban in the case study area opted for multi-local living and also highlighted the consequences of practising it. It can be argued that the practice is an attempt to maximise their opportunities for economic development and standard of living while, at the same time, ensuring that they still have a foot in their places of origin. The latter is significant as it ensures that they remain acknowledged members of the households and in the rural community. Such a connection allows those who practice multi-local living to have continuous access to their ancestral assets and home regardless of where they live and/or work for most of the year.

The Concept of Multi-local Living

In Asian context, household members have always been, by definition and popular understanding in family and household discourse, live together under one roof (Cramb, 2012; Fan et al., 2011; Kelly, 2011; Ngidang, 2012). In the present day, however, this assumption is no longer valid. As evidenced by numerous studies on Asian households, individual members of a household are increasingly mobile and living transcending the traditional rural-urban boundaries. Studies in China (Fan et al., 2011), Indonesia (Elmhirst, 2012; Firman, 1994), the Philippines (Kelly, 2011), and Thailand (Rigg, 2013), for instance, have illustrated this change in rural dynamics. Past studies often associate this movement of people from rural to an urban area with ‘migration’. In this paper, however, I am arguing that, in the present situation, such movements can be better explained using the concept of multi-local living.

Multi-local living is defined as a situation where family members who under ‘normal’ circumstances would be living in the same place are in actuality living in separate places (Fan et al., 2011, p.2166). Similarly, Elmhirst (2012, p.146) describes multi-local livelihood as a spatially extensive form of livelihood diversification, in which part of the household income comes from nonlocal sources, usually earned by a household member working outside the locality. In various studies, the term multi-local living is also referred to as split households (Ellis, 1998; Fan et al., 2012), multi-sited household (Cramb, 2012; Elmhirst, 2012) and dual residency (Ngidang, 2012; Soda, 2001). These terms are often used interchangeably.

In today’s society, the increasingly mobile rural population lead to split households, which has become a common livelihood strategy. Elmhirst (2012, p.132), for instance, states that in an increasingly spatially fragmentated multi-local households livelihoods in Indonesia, incomes are drawn from work in geographically distant places as people seek alternatives strategies for improving their standards of living.

A study by Fan et al. (2011), for example, exemplify the complex nature of the practice of multi-local living among the rural Chinese. Their study highlights the phenomenon of ‘left-behind children and farmland’ in rural China as well as the significance of remittances to support those left in the villages. It should be noted that multi-local living is not the same as rural-urban migration, although both concepts are inter-related. Migration refers to movement of people from one place to another, often for different reasons, and can be in the context of seasonality, temporary movement or permanent move. Multi-local living also has those
characteristics, but the critical difference is that multi-local living focuses on the idea of maintaining 'connection' between members of the households to their places of origin, which was rarely (if any) mentioned explicitly in studies on rural change.

For example, in Thailand, Rigg (2013) found that 'disconnections' existed when rural dwellers became more mobile. One of these is the disconnection between livelihoods and residence, which was illustrated by the increasing proportion of household income that is earned away from the Thai village. Subsequently, Rigg argued that livelihoods become non-local and result in disconnection between community and residence.

**Concept of 'pun' – the continuity of Iban’s household**

In contrast, membership of an Iban household is considered as a significant matter. Scholars have argued that "to be an Iban, one has to belong to a longhouse" (Cramb, 2012; Freeman, 1970). Under the Iban customary law, the longhouse into which an Iban is born, marries, or moves to is recognised as his/her legal residence, and this still holds even if he/she may work and reside in another area for eleven months out of the year. This cultural imperative underscores the significance of 'continuity' of an Iban household (Sutlive, 1992, p.49). Several scholars have noted that, to the Iban, the continuity of its household is essential, and it is argued that there should always be at least one child, either married or have reached maturity, who remains with the parent(s) to maintain the continuity of their household (Cramb, 2012; Freeman, 1970). This concept of continuity can be explained using the concept of 'pun' in the Iban community (pronounced as 'poon').

According to Freeman (1970), the term 'pun' carries the meaning of the root or the foundation of a household. He further elaborated that such term may refer to the person who is the senior member of the household, by right of descent (who may have founded or inherited the household from the previous generation). A new pun (branch of household) is created when one or more siblings break away from the original household and form their household. Then they would become the 'pun' (root) for the newly created household and its subsequent household after that. The rural Iban still practices this notion of continuity in Sarawak. However, due to the prevalence of multi-local living and modern practices, the concept of pun may, to a great extent, be interpreted in a different light nowadays.

**METHODOLOGY**

Findings and discussion in this paper are based on data collected in 2014 and 2019 using a mixed-methods approach. A total of 82 households from 20 villages (longhouses) along the Baleh river basin in Kapit District was selected for interviews. These villages were divided into three accessibility categories: high accessibility zone (six villages), medium accessibility zones (seven villages) and low accessibility zone (seven villages). An initial data collection was conducted in 2014, and another round of follow-ups was conducted in 2019.

Data collection was conducted using face-to-face interviews and focus group discussions. The former employed structured questionnaires while the latter used semi-structured questionnaires as their principal data collection instruments. These methods enable in-depth data to be collected, particularly with regards to the
historical context of economic activities, the structural changes and the livelihood strategies of the people in the case study area.

**Background of the case study area**

The case study area is the Baleh river basin, which is located in Kapit District, Sarawak, Malaysia (see Map 1 below). Kapit is often referred to as the last frontier due to its remoteness and inaccessibility. Kapit is only accessible by river transportation from Sibu, the nearest town, which is approximately 3.5 hours boat ride away. Kapit is the only administrative division in Sarawak which is not linked to the rest of Sarawak by any major road networks. The mountainous terrain and the existence of two major river systems (Rajang River and Baleh River and their tributaries) in the area make it highly inaccessible except by river.

![Map 1: Location Map of Kapit District, Sarawak, Malaysia](image)

The residents along the Baleh river basin are primarily Iban, and they have been inhabiting the land since the mass migration of their forefathers into Baleh in the 1800s (Freeman, 1970). There are approximately 154 Iban longhouses along Batang Baleh and its tributaries, with an estimated population of 29,164 (Kapit District Office, 2014).

Since their mass migration into Kapit in the 1800s, subsistence agriculture was the main activity in the area. This is then slowly being replaced by employment in the timber industry, and according to Ngidang (2012), timber activities started in the area in the 1960s. Ngidang further elaborated that, when timber resources started to decline in the 1990s, the surplus labour from the timber industry has been re-directed to other non-farm activities. By then, most of the workers in the timber industry had saved enough money for them to buy houses and/or land in town to enable them to stay in town instead of back to their longhouses. This leads to the phenomenon of multi-local living (or dual residency as described by Ngidang) among the Iban in Kapit.

**FINDINGS & DISCUSSION**
In general, almost every households interviewed have at least one member practising multi-local living regardless of their location along the accessibility continuum. A total of 302 individuals (out of 531) from 20 longhouses along the three accessibility zones and 82 households are practising multi-local living. It is not uncommon for a household to consist of a son who lives and works at an oversea location, a daughter who lives in other parts of Malaysia with her family, younger children who are still schooling (and living) at nearby towns, while the parents retain their household at their village. This very description explains the three common reasons for practising multi-local living as stated by the respondents: education, employment and family commitment.

Table 1 below shows the demographic profiles of individuals who practice multi-local living in Baleh river basin. It can be seen from the above table that the highest proportion of individuals practising multi-local living is from the working-age category, and it is the same pattern across the accessibility zones. This, according to the respondents, has occurred since the 1960s and mainly due to the limited economic opportunities in the case study area. This response is parallel to Ngidang’s (2012, p.165) description of the case study area:

“...in the 1960s, logging has already begun in Kapit. Employment opportunities in the logging camps draw surplus labour from the longhouses to logging activities...”

<table>
<thead>
<tr>
<th></th>
<th>High Accessibility Zone</th>
<th>Medium Accessibility Zone</th>
<th>Low Accessibility Zone</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Age (average)</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Below 18 years old</td>
<td>17.5%</td>
<td>33.3%</td>
<td>15.8%</td>
</tr>
<tr>
<td>Working-age: 18-65 years old</td>
<td>72.9%</td>
<td>65.0%</td>
<td>80.8%</td>
</tr>
<tr>
<td>Over 65 years old</td>
<td>9.4%</td>
<td>1.7%</td>
<td>3.4%</td>
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<tr>
<td>Female</td>
<td>39.6%</td>
<td>50.0%</td>
<td>53.4%</td>
</tr>
<tr>
<td>Male</td>
<td>60.4%</td>
<td>50.0%</td>
<td>46.6%</td>
</tr>
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<td><strong>Marital status</strong></td>
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<td>Single</td>
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<td>53.3%</td>
<td>41.1%</td>
</tr>
<tr>
<td>Married</td>
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<td>43.3%</td>
<td>54.8%</td>
</tr>
<tr>
<td>Divorced</td>
<td>-</td>
<td>1.7%</td>
<td>3.4%</td>
</tr>
<tr>
<td>Widowed</td>
<td>-</td>
<td>1.7%</td>
<td>0.7%</td>
</tr>
</tbody>
</table>
Table 1: Demographic profiles of individuals who practice multi-local living, by accessibility zone

Interviews with the head of households highlight how this spatial dispersion of rural household has been on-going in Kapit District for decades. The movement of people is not merely confined to Kapit District, or within Sarawak but include those who are practising multi-local living in other Malaysian states, as well as outside of Malaysia. This is shown in Map 2 below.

Map 2: Spatial Dispersion of Households in Kapit District

It also shows that both the males and the females practice multi-local living regardless of marital status. This is similar to the findings made by Ngidang (2012, p.169) who stated that, in the 21st Century in Kapit District, not only male Iban but also females who exit the longhouses for a variety of reasons including for education and livelihood betterment. Many modern Iban sees this in the area as a good investment strategy for enhancing both individual and household's standard of living.

Respondents indicated that, in the 1970s and 1980s, it was not the case. They stated that most of those who practised multi-local living then were the male members of their households. The females and children were generally left behind to settle in their respective villages or rented houses in town. The arrangement was that the males will be living at their workplaces and will return home when they are not working. This happened because a majority of the males were working and living at timber camps, either in Kapit District or other parts of Sarawak. This is similar to Ngidang’s (2012) study of Kapit: 68.5% of the men who move to Kapit left behind their spouses and children in Kapit, while they work elsewhere outside of Kapit.

The arrangement allows the spouses and children to be near services such as education and health facilities. This is particularly more pronounced among the respondents from the medium and low accessibility zones. Approximately 80% of the respondents from these two zones owned or rented a house in town in order to improve their access to services and facilities. This situation created what is known as multi-sited households: the male members of the family working and living at
timber camps, the spouse and children living in towns and the elderly parents living in their villages.

When the employment opportunities in the timber industry started to dwindle circa the late 1990s, education became the focus of the locals’ strategy in improving their livelihoods. One of the primary drivers of multi-local living within Kapit District is the desire of many parents to ensure higher than average length and quality of education of their children. Essentially, multi-local living is a way for households and individuals in the Baleh river basin, Kapit District, to gain greater access to opportunities, beyond their villages and for their future development. This is where multi-local living is being recognised as a strategy that, among other things, enhances their investment in human capital.

The study also found that individuals who are more educated, with at least post-secondary school qualifications and better-paying jobs, tend to live and work in larger cities in Sarawak and Peninsular Malaysia. They also often end up renting or buying their own houses in those cities. This situation implies that these rural Iban are increasingly mobile and remarkably adaptive. Thus, it is not surprising that the highest proportion of the individuals who are adopting this practice are those between 18 to 65 years old (i.e. the working-age group). This age group is also commonly associated with a family with young children.

Realising the importance of accessing opportunities, such as education, employment and better livelihood choices, several households took proactive measures by relocating to urban areas. Similar observations were made by Soda (2001) in his study of the urban Iban in Sibu and by Cramb (2012) of the Iban of Batu Lintang, Sarawak.

However, one implication of this increasingly mobile generation of Iban is how they negotiate their relationship with the households they left behind. As stated by Hewage et al. (2012, p.216), this practice of multi-local living alters both the spatial dimension and spatial reach of individual, household and even settlement by linking them with people, places and the activities often spatially removed from their former ambit. Similarly, a majority of the head of households interviewed stated that their children often ended up staying on in urban areas after they finished their education. In a way, multi-local living enables households and individuals to gain better access to opportunities, beyond their places of origin (rural areas) for their future development and, yet, it diminishes the individuals’ attachment to their place of origin.

Recent visits to Baleh river basin in early 2019 found that multi-local living has become more significant than ever. The current development in the area (i.e. the Baleh Hydro Electric Plant) has significantly affected the local's economic activities. The numerous timber companies that used to operate in the area had ceased operations and, with its demise, the locals lost their employment opportunities. This new development has, to a great extent, pushes more locals, especially the young and the more educated, to move and seek employment elsewhere while remaining as the acknowledged members of their households back in their villages. As stated by two of the village chiefs in the area,

"... at the moment, there is nothing more important than education to help us improve our life ... when our children are educated, they can get better
employment elsewhere ...and at the same time, wherever they are ...they belong here (longhouse).”

(Village Chief B, August 2019)

"... from my observation in my village, individuals who have education ...qualifications get a good job in towns and cities ...they do not have to live here, but they are still members of our community because their parents are here ..."

(Village Chief A, January 2019)

Therefore, in the case of the Baleh river basin, multi-local living is an apparent response to the limited access to the employment market. It can be argued that multi-local living enables the Iban to position themselves to be able to reap the benefits of urban living while maintaining the connection to their rural households. The latter is crucial as their connection implies continuous privileges as acknowledged members of the rural households. As stated by Cramb (2012, p.77) access to the household’s resources is conditional only on one’s continued membership to his/her household.

Therefore, those who practice multi-local living has to ensure they remain as acknowledged members of the community at their place of origin. This move is necessary in order for them to access their assets (e.g. land, resources and ancestral home). In a way, this multi-local living practice is an investment strategy for future development both at the individual and household levels.

CONCLUSION

The earlier discussion has illustrated how the Iban of the Baleh river basin responded in their search for a better future. The findings discussed in this paper raise the questions of (dis)connection and change among the Iban, who has always been described as predominantly rural. Driven by the need to improve their standard of living and to overcome the obstacles due to limited access to opportunities, the Iban of Baleh river basin adopt multi-local living as an investment strategy for their future development. As explained earlier, a high number of households have family members who now live and work in various urban areas in Sarawak or other parts of Malaysia. What makes their situation different from their Western counterparts is how they negotiate being away from their places of origins. Despite living in separate geographical location (i.e. not under the same roof), individuals remain as acknowledged members of its original (Iban) households.

Thus, this study highlights how the concept of multi-local living can be used to explain the current livelihood strategy among the Iban. This concept is a better framework to explain the phenomenon of spatially dispersed Iban community in search of better livelihoods compared with the general migration framework. De Haan (1999), for instance, argues that studies on migration were often based on the assumption of sedentarism, i.e. assuming that population is immobile; and that migration is often looked at as a one-way process. This notion does not reflect the actual situation as discussed above. Furthermore, the practice of multi-local living is not unique to the Kapit District of Sarawak. It is also evident in other neighbouring
regions in Southeast Asia. Therefore, the same concept of examining these structural changes may be applied in other areas, both in the context of different geographical location and field of studies, as well.

ACKNOWLEDGEMENTS

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SINKRETISME DALAM ADAT TEPUING TAWAR MASYARAKAT MELAYU SARAWAK DI PETRA JAYA, KUCHING

Syncretism in the Wedding Blessing Ceremony among the Malay Sarawak Community in Petra Jaya, Kuching

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ABSTRAK


Kata kunci : adat, tepung tawar, sinkretisme, masyarakat Melayu Sarawak
KESEDIANA GURU SAINS SEKOLAH MENENGAH TERHADAP PELAKSANAAN PEMBELAJARAN ABAD KE-21: SATU KAJIAN RINTIS

Science Teacher Readiness on the Implementation of the 21St Century Learning: A Pilot Study

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ABSTRAK


Kata Kunci: Kemahiran, Pembelajaran Abad ke-21, Guru Sains

ABSTRACT

Ministry of Education (MOE) has launched the reformation of curriculum through Kurikulum Standarad Sekolah Menengah (KSSM) start from 2017. The new curriculum is focus on the aspects of the competencies and skills that can fulfill the need of 21st century education. Teachers play an important role in determining the outcomes of 21st Century Learning in term of their knowledges and skills. Thus, the purpose of this pilot study was to find out the implementation of 21st Century Learning.
Learning among the secondary school Science teachers based on their skill. The study design was a survey with a set of questionnaires that were adapted on a 5-point Likert scale to measure the skill level. The pilot study involved 100 Science teachers from 11 secondary schools around Kota Kinabalu, Sabah. Descriptive statistics and inference statistics such as mean, standard deviation, t-test and one-way ANOVA were performed using Statistical Package for Social Science (SPSS) version 25.0. The findings show that the mean scores of secondary school Science teachers in Kota Kinabalu are high (mean = 3.73). T-test and one-way ANOVA test revealed that (i) there were no significant differences in teacher skills based on gender (ii) there were significant differences in teacher skills based on the number of 21st Century Learning courses attended

Key terms: Skills, 21st Century Learning, Science Teachers

PENGENALAN


Namun demikian, pelaksanaan PAK21 ini kurang mendapat perhatian guru kerana guru sendiri mungkin kurang faham akan rasional di sebalik pelaksanaan PAK21 tetapi lebih kepada hanya menurut perintah dari pihak atasan semata-mata. Dalam pada itu, guru-guru juga beranggapan penyediaan bilik darjah yang mempunyai ekosistem abad ke-21 sudah cukup tanpa menghayati konsep 4K yang digariskan dalam PAK21. Malahan menurut mantan KPPM, Tan Sri Dr Khair Mohamad Yusof bahawa:

‘Pembelajaran Abad ke-21 bukan setakat merujuk kepada penggunaan gajet, perkakasan dan perisian terkini teknologi ICT dalam bilik darjah. Sebenarnya Pembelajaran Abad ke-21 bermaksud guru menggunakan kaedah atau pedagogi PdPc berpusatkan murid (student-centred) serta menekankan elemen membina Kemahiran Berfikir Aras Tinggi (KBAT) dalam diri murid’.

(Majalah Pendidik, Nov 2016, hlm 14)

Sehubungan dengan itu, kemahiran guru dari segi pedagogi merupakan aspek yang penting dalam pelaksanaan inisiatif ini. Pelan Pembangunan Pendidikan Malaysia (PPPM) mensasarkan setiap murid boleh menguasai KBAT. Hal ini adalah disebabkan hasil kajian TIMMS (Trend in International Mathematics and Science Study) telah menunjukkan murid kita berada pada kedudukan kelompok yang rendah mulai dari tahun 1999. Walaupun pencapaian Malaysia dalam TIMSS 2015 untuk mata pelajaran Sains telah menunjukkan peningkatan kepada kedudukan ke-

**Objektif Kajian**


1. Mengenal pasti tahap kemahiran guru Sains sekolah menengah terhadap pelaksanaan PAK21.
2. Mengenal pasti perbezaan tahap kemahiran guru Sains sekolah menengah terhadap pelaksanaan PAK21 berdasarkan jantina dan bilangan kursus PAK21 yang dihadiri.

**Persoalan Kajian**

Berikut adalah tiga persoalan kajian yang dijawab dalam kajian ini berdasarkan kepada objektif kajian:

1. Apakah tahap kemahiran guru Sains sekolah menengah terhadap pelaksanaan PAK21?
2. Adakah terdapat perbezaan yang signifikan skor min tahap guru Sains sekolah menengah terhadap pelaksanaan PAK21 berdasarkan jantina?
3. Adakah terdapat perbezaan yang signifikan skor min tahap kemahiran guru Sains sekolah menengah terhadap pelaksanaan PAK21 berdasarkan bilangan kursus PAK21 yang dihadiri?

**Hipotesis Kajian**

Berikut adalah dua hipotesis nul yang dibentuk dalam kajian ini:

Ho1 : Tidak terdapat perbezaan yang signifikan skor min tahap kemahiran guru Sains sekolah menengah terhadap pelaksanaan PAK21 berdasarkan jantina.
Ho2 : Tidak terdapat perbezaan yang signifikan skor min tahap kemahiran guru Sains sekolah menengah terhadap pelaksanaan PAK21 berdasarkan bilangan kursus PAK21 yang dihadiri.

**TINJAUAN LITERATUR**

komunikasi (communication), kemahiran kreatif (creativity) dan kemahiran pemikiran kritis (critical thinking).


Kajian-kajian Lepas


Manakala, kajian Abdullah et. al. (2018) yang turut menggunakan pendekatan kualitatif menyatakan terdapat empat perkara asas yang terlibat dalam pelaksanaan dan mengamalkan PAK21. Ini termasuk aspek kesediaan guru yang perlu ada pada diri seseorang guru yang tetapi masih belum dapat dikenal pasti dalam kajian tersebut. Maka, lebih usaha perlu dilakukan untuk mempertingkatkan diri sendiri pada seseorang guru supaya lebih yakin semasa dalam kelas.


METODOLOGI KAJIAN

Kajian ini adalah kajian bentuk kuantitatif dengan menggunakan kaedah tinjauan teknik hirisan rentas. Kajian ini melibatkan 11 buah sekolah menengah di sekitar

Kebolehpercayaan instrumen kajian ini telah disemak dengan mendapatkan nilai pekali Alfa Cronbach. Menurut Hair et. al., (2018), nilai 0.6 – 0.7 adalah dianggap had nilai minimum yang boleh diterima dan Cohen et. al., (2011) pula mencadangkan nilai 0.8 sebagai nilai kebolehpercayaan yang boleh diterima. Oleh kerana nilai kebolehpercayaan pembolehujung kemahiran ialah 0.92, maka instrumen kajian ini boleh dikatakan mempunyai kebolehpercayaan yang boleh diterima.

DAPATAN KAJIAN


<table>
<thead>
<tr>
<th>Skor Min</th>
<th>Interpretasi Tahap Skor Min</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.00 – 2.33</td>
<td>Rendah</td>
</tr>
<tr>
<td>2.34 – 3.66</td>
<td>Sederhana</td>
</tr>
<tr>
<td>3.67 – 5.00</td>
<td>Tinggi</td>
</tr>
</tbody>
</table>

**Jadual 1: Interpretasi Skor Min**
(Sumber: Jamil (2002))

Manakala untuk statistik analisis inferensi pula pengkaji telah menggunakan ujian t sampel tak bersandar bagi melihat perbezaan tahap kemahiran guru berdasarkan jantina. Sementara itu, ujian ANOVA pula digunakan untuk melihat perbezaan tahap kemahiran guru berdasarkan bilangan kursus PAK21 yang telah dihadiri. Kedua-dua analisis inferensi ini digunakan untuk menjawab persoalan kajian yang kedua dan ketiga dalam kajian ini.

**Profil Responden Kajian**
Berdasarkan Jadual 2, majoriti responden adalah guru perempuan iaitu seramai 81 orang (81%) dan seramai 19 orang guru lelaki (19%). Analisis juga mendapati majoriti responden mempunyai bilangan kursus PAK21 yang dihadir sebanyak 1 hingga 3 kali adalah paling ramai iaitu 51 orang (51%). Seramai 29 orang responden (29%) sebanyak 4 hingga 6 kali, seramai 17 orang responden (17%) lebih daripada 6 kali dan hanya seramai 3 orang (3%) yang tidak pernah hadir ke kursus PAK21 sebelum ini.

<table>
<thead>
<tr>
<th>Latar Belakang</th>
<th>Responden</th>
<th>Kekerapan</th>
<th>Peratusan (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jantina</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lelaki</td>
<td>19</td>
<td>19</td>
<td></td>
</tr>
<tr>
<td>Perempuan</td>
<td>81</td>
<td>81</td>
<td></td>
</tr>
<tr>
<td>Jumlah</td>
<td>100</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>Tidak Pernah</td>
<td>3</td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>Bilangan kursus PAK21 yang dihadiri</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-3 kali</td>
<td>51</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td>4-6 kali</td>
<td>29</td>
<td>29</td>
<td></td>
</tr>
<tr>
<td>Lebih 6 kali</td>
<td>17</td>
<td>17</td>
<td></td>
</tr>
<tr>
<td>Jumlah</td>
<td>100</td>
<td>100</td>
<td></td>
</tr>
</tbody>
</table>

| Jadual 2: Profil Responden Kajian |

Dapatan Kajian Deskriptif
Jadual 3 yang berikut menunjukkan dapatan statistik deskriptif dan dibincangkan dapatan kajian mengikut persoalan kajian yang pertama.

<table>
<thead>
<tr>
<th>Item</th>
<th>Min</th>
<th>Sisihan Piawai</th>
<th>Interprestasi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Item 1</td>
<td>3.60</td>
<td>.696</td>
<td>Sederhana</td>
</tr>
<tr>
<td>Item 2</td>
<td>3.79</td>
<td>.640</td>
<td>Tinggi</td>
</tr>
<tr>
<td>Item 3</td>
<td>3.84</td>
<td>.631</td>
<td>Tinggi</td>
</tr>
<tr>
<td>Item 4</td>
<td>3.68</td>
<td>.601</td>
<td>Tinggi</td>
</tr>
<tr>
<td>Item 5</td>
<td>3.69</td>
<td>.734</td>
<td>Tinggi</td>
</tr>
<tr>
<td>Item 6</td>
<td>3.65</td>
<td>.672</td>
<td>Sederhana</td>
</tr>
<tr>
<td>Item 7</td>
<td>3.80</td>
<td>.667</td>
<td>Tinggi</td>
</tr>
<tr>
<td>Item 8</td>
<td>4.00</td>
<td>.725</td>
<td>Tinggi</td>
</tr>
<tr>
<td>Item 9</td>
<td>3.59</td>
<td>.767</td>
<td>Sederhana</td>
</tr>
<tr>
<td>Item 10</td>
<td>3.67</td>
<td>.711</td>
<td>Tinggi</td>
</tr>
<tr>
<td>Keseluruhan</td>
<td>3.73</td>
<td>.520</td>
<td>Tinggi</td>
</tr>
</tbody>
</table>

Jadual 3: Kemahiran Guru Dalam Pelaksanaan Pembelajaran Abad Ke-21
Jadual 3 di atas menunjukkan tahap kemahiran guru dalam pelaksanaan PAK21. Pada keseluruhannya, tahap kemahiran guru Sains sekolah menengah dalam sampel kajian ini dikatakan berada pada tahap yang tinggi dengan purata skor min ialah 3.73. Terdapat 7 item yang memperoleh skor min pada tahap tinggi dengan julat di antara 4.00 hingga 3.67. Item 8 iaitu ‘Saya sentiasa menjalankan sesi soal jawab selepas pembentangan kumpulan’ memperoleh dapan min yang paling tinggi (min=4.00, sp=.725). Manakala, terdapat 3 item yang memperoleh skor min pada tahap sederhana dengan julat di antara 3.65 hingga 3.59. Tiada item yang memperoleh skor min pada tahap rendah.

**Dapatan Kajian Inferensi**

Bahagian ini menunjukkan dapatan statistik inferensi dan dibincangkan dapatan kajian mengikut persoalan kajian yang kedua iaitu adakah terdapat perbezaan yang signifikan skor min tahap kemahiran guru Sains sekolah menengah terhadap pelaksanaan PAK21 berdasarkan jantina dan persoalan kajian yang ketiga iaitu adakah terdapat perbezaan yang signifikan skor min tahap kemahiran guru Sains sekolah menengah terhadap pelaksanaan PAK21 berdasarkan kepada bilangan kursus PAK21 yang dihadiri.

Selain itu, pengkaji telah melakukan analisis kenormalan data sebagai syarat asas dan andaian kesesuaian data yang dikumpul sebelum ujian parametrik Ujian-t dan Ujian ANOVA boleh dijalankan. Jadual 4 menunjukkan semakan kenormalan univariat dengan menggunakan nilai *skewness* dan *kurtosis*.

<table>
<thead>
<tr>
<th>Item</th>
<th><strong>Skewness</strong></th>
<th><strong>Kurtosis</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Statistic</strong></td>
<td><strong>Std. Error</strong></td>
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<td>1</td>
<td>.183</td>
<td>.241</td>
</tr>
<tr>
<td>2</td>
<td>.216</td>
<td>.241</td>
</tr>
<tr>
<td>3</td>
<td>.137</td>
<td>.241</td>
</tr>
<tr>
<td>4</td>
<td>.266</td>
<td>.241</td>
</tr>
<tr>
<td>5</td>
<td>-.218</td>
<td>.241</td>
</tr>
<tr>
<td>6</td>
<td>.145</td>
<td>.241</td>
</tr>
<tr>
<td>7</td>
<td>.042</td>
<td>.241</td>
</tr>
<tr>
<td>8</td>
<td>-.325</td>
<td>.241</td>
</tr>
<tr>
<td>9</td>
<td>.034</td>
<td>.241</td>
</tr>
<tr>
<td>10</td>
<td>.235</td>
<td>.241</td>
</tr>
</tbody>
</table>

Jadual 4: Nilai Skewness Dan Kurtosis.

Menurut Mayers (2013), nilai Skewness dan Kurtosis yang berada dalam julat ±1.96 adalah menunjukkan data bertaburan normal. Maka didapati nilai *Skewness* adalah di antara julat 0.266 hingga -0.325 dan nilai *Kurtosis* yang diperoleh adalah di antara julat -0.623 hingga -0.107 dalam kajian ini. Oleh itu, adalah boleh dianggap data kajian telah bertaburan normal dan dengan itu ujian-t dan ujian ANOVA adalah boleh dijalankan.
Ho1: Tidak terdapat perbezaan yang signifikan skor min tahap kemahiran Guru Sains Sekolah Menengah terhadap pelaksanaan Pembelajaran Abad ke-21 berdasarkan jantina.

Keputusan Ujian-t berdasarkan jantina menunjukkan tidak terdapat perbezaan yang signifikan bagi kemahiran guru seperti yang ditunjukkan dalam Jadual 5. Didapati bahawa guru perempuan perlu mempunyai kemahiran yang lebih banyak (min=3.78, SP=0.51) berbanding guru lelaki (min=3.52, SP=0.49); t (-1.985), dk=98, p=0.05. Memandangkan nilai signifikan adalah lebih daripada nilai p<.05, dapat disimpulkan hipotesis nol 1 gagal ditolak.

<table>
<thead>
<tr>
<th>Pembolehubah</th>
<th>Kumpulan</th>
<th>Ujian-t</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Lelaki</td>
<td>Perempuan</td>
</tr>
<tr>
<td>Kemahiran</td>
<td>3.52</td>
<td>0.49</td>
</tr>
</tbody>
</table>

* Perbezaan min adalah signifikan pada aras p<.05.

Jadual 5: Keputusan Ujian-T Bagi Perbezaan Kemahiran Guru Sains Lelaki Dan Perempuan Dalam Pelaksanaan Pembelajaran Abad Ke-21

Ho2: Tidak terdapat perbezaan yang signifikan skor min tahap kemahiran Guru Sains Sekolah Menengah terhadap pelaksanaan Pembelajaran Abad ke-21 berdasarkan bilangan kursus PAK21 yang dihadiri.

Berdasarkan analisis deskriptif perbezaan skor min tahap kemahiran guru Sains sekolah menengah terhadap pelaksanaan PAK21 berdasarkan bilangan kursus PAK21 yang dihadiri adalah seperti yang ditunjukkan dalam Jadual 6. Daripada jumlah sampel kajian (N=100), didapati skor min guru yang menghadiri ke kursus PAK21 lebih 6 kali adalah tertinggi (M=4.12, SD=.420, N=17) berbanding dengan skor min kumpulan responden yang lain. Skor min guru yang menghadiri ke kursus PAK21 sebanyak 4 hingga 6 kali adalah (M=3.61, SD=.482, N=29), skor min guru yang menghadiri ke kursus PAK21 sebanyak 1 hingga 3 kali adalah (M=3.68, SD=.533, N=51) dan skor min guru yang tidak pernah menghadiri ke kursus PAK21 adalah (M=3.63, SD=0.208, N=3). Perbezaan skor min ini menunjukkan kumpulan guru yang telah menghadiri kursus PAK21 lebih 6 kali adalah mempunyai kemahiran yang tinggi terhadap pelaksanaan ini.

<table>
<thead>
<tr>
<th>Pembolehubah</th>
<th>N</th>
<th>M</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kemahiran</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tidak Pernah</td>
<td>3</td>
<td>3.63</td>
<td>.208</td>
</tr>
<tr>
<td>1 hingga 3</td>
<td>51</td>
<td>3.68</td>
<td>.533</td>
</tr>
<tr>
<td>4 hingga 6</td>
<td>29</td>
<td>3.61</td>
<td>.482</td>
</tr>
<tr>
<td>Lebih dari 6 kali</td>
<td>17</td>
<td>4.12</td>
<td>.420</td>
</tr>
</tbody>
</table>
Keseluruhan 100 3.73 .520


Keputusan Ujian ANOVA sehala berdasarkan bilangan PAK21 yang telah hadiri menunjukkan perbezaan yang signifikan bagi empat kategori bilangan kursus seperti yang ditunjukkan dalam Jadual 7. Didapati bahawa keputusan ujian ANOVA satu hala menunjukkan terdapat perbezaan yang signifikan antara kumpulan dengan, F (3, 96) =4.24, p=0.007. Memandangkan nilai signifikan adalah kurang daripada nilai p<.05, ini bermaksud terdapat sekurang-kurang satu faktor adalah signifikan daripada yang lain. Oleh itu, dapat disimpulkan hipotesis nol 2 gagal diterima. Justeru, dapatan ini menunjukkan terdapat perbezaan dalam kemahiran guru berdasarkan bilangan kursus PAK21 yang dihadiri.

<table>
<thead>
<tr>
<th>Pembolehubah</th>
<th>Sumber</th>
<th>Jumlah</th>
<th>dk</th>
<th>Min</th>
<th>F</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kemahiran</td>
<td>Antara Kumpulan</td>
<td>3.13</td>
<td>3</td>
<td>1.04</td>
<td>4.24</td>
<td>.007*</td>
</tr>
<tr>
<td></td>
<td>Dalam Kumpulan</td>
<td>23.623</td>
<td>96</td>
<td>0.25</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jumlah</td>
<td>26.75</td>
<td>99</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Perbezaan min adalah signifikan pada aras p<.05.

Jadual 7: Keputusan Ujian Anova Sehala Bagi Perbezaan Kemahiran Berdasarkan Bilangan Kursus Pembelajaran Abad Ke-21 Yang Dihadiri

Untuk menentukan perbezaan tersebut ujian perbandingan post-hoc Tukey HSD telah dijalankan seperti yang ditunjukkan dalam Jadual 8. Hasil ujian post-hoc telah menunjukkan perbezaan yang ketara adalah antara bilangan kursus PAK21 yang dihadiri lebih dari 6 kali dengan 1 hingga 3 kali dan 4 hingga 6 kali.

<table>
<thead>
<tr>
<th>(I) Bilangan Kursus</th>
<th>(J) Bilangan Kursus</th>
<th>Mean Difference (I-J)</th>
<th>Sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tidak Pernah</td>
<td>1 hingga 3</td>
<td>-.04118</td>
<td>.999</td>
</tr>
<tr>
<td></td>
<td>4 hingga 6</td>
<td>.01954</td>
<td>1.000</td>
</tr>
<tr>
<td></td>
<td>Lebih dari 6 kali</td>
<td>-.48431</td>
<td>.407</td>
</tr>
<tr>
<td>1 hingga 3</td>
<td>Tidak Pernah</td>
<td>.04118</td>
<td>.999</td>
</tr>
<tr>
<td></td>
<td>4 hingga 6</td>
<td>.06072</td>
<td>.953</td>
</tr>
<tr>
<td></td>
<td>Lebih dari 6 kali</td>
<td>-.44314*</td>
<td>.010</td>
</tr>
<tr>
<td>4 hingga 6</td>
<td>Tidak Pernah</td>
<td>-.01954</td>
<td>1.000</td>
</tr>
<tr>
<td></td>
<td>1 hingga 3</td>
<td>-.06072</td>
<td>.953</td>
</tr>
<tr>
<td></td>
<td>Lebih dari 6 kali</td>
<td>-.50385*</td>
<td>.007</td>
</tr>
</tbody>
</table>
PERBINCANGAN


<table>
<thead>
<tr>
<th>Lebih dari 6 kali</th>
<th>Tidak Pernah</th>
<th>1 hingga 3</th>
<th>4 hingga 6</th>
</tr>
</thead>
<tbody>
<tr>
<td>.48431</td>
<td>.407</td>
<td>.44314*</td>
<td>.010</td>
</tr>
<tr>
<td>.50385*</td>
<td>.007</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Perbezaan min adalah signifikan pada aras p<.05.
kepada para guru dalam memahami lebih dalam tentang pelaksanaan PAK21 ini dan seterusnya meningkatkan kemahiran mereka.

KESIMPULAN

Dapatan kajian ini menunjukkan kemahiran yang dimiliki oleh guru adalah faktor penting dalam melaksana PAK21. Seperti yang diketahui, tugas mengajar merupakan core business sebagai seorang guru. Pengajaran bukan setakat menyampaikan bahan tetapi lebih penting ialah melaksanakan kandungan kurikulum kepada murid dengan menggunakan kemahiran yang ada pada sesorang guru untuk mencapai matlamat pembelajaran seperti yang dituntut dalam abad ke-21 ini. Oleh itu, para guru sewajarnya perlu berusaha melengkapi diri dengan kemahiran yang ada dengan lebih bersungguh-sungguh untuk melaksanakan tugas membimbing murid-murid supaya mereka boleh menguasai kemahiran kolaborasi, komunikasi, kreativiti dan pemikiran kritis.


RUJUKAN


KAEDAH MENGAJAR DAN ARAS PENCAPAIAN AWAL MATHEMATIK
KANAK-KANAK PRASEKOLAH
TEACHING METHOD AND PRASCULAR CHILDREN'S MATHEMATICAL ACHIEVEMENTS

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ABSTRAK


Kata kunci: Kaedah mengajar, Aras pencapaian awal Matematik, Kanak-kanak prasekolah

PENGENALAN

Jurang pencapaian pelajar dalam bidang Sains dan Matematik masih berada pada tahap yang rendah. Perkara ini jelas terkandung dalam ucapan pengerusi National STEM Movement (Science, Technology, Engineering and Mathematics), Professor Datuk Dr. Noraini Idris sempena program Saintis Kanak-kanak di Universiti Malaysia Sabah pada tahun 2018, ”hanya 19% daripada 447,000 pelajar yang mengambil mata pelajaran STEM selepas tingkatan tiga”. Beliau menegaskan bahawa zaman kanak-kanak merupakan masa yang terbaik untuk memperkenalkan STEM.

**Pernyataan Masalah Kajian**


**Tujuan Kajian**

Kajian ini bertujuan untuk mengetahui sama ada kaedah mengajar merupakan faktor kepada pengetahuan, kefahaman dan aplikasi dalam kalangan kanak-kanak prasekolah kebangsaan bagi pencapaian awal Matematik dengan mengawal markah Matematik sebelum intervensi.

**Teori Berkaitan Pemikiran Matematik**


**Pembangunan Pengetahuan dan Pemahaman Matematik**


**Penggunaan permainan, buku bergambar dan lembaran kerja dalam pengajaran Matematik**


Kajian lepas memberi tumpuan kepada penggunaan buku kanak-kanak untuk mengajar Matematik namun belum banyak bukti empirikal yang dijalankan di luar negara dengan menggunakan kanak-kanak prasekolah sebagai responden. Lebih-
lebih lagi, tidak terdapat kajian yang serupa dalam negara di peringkat yang sama. Daripada kajian-kajian empirikal terdahulu yang dijalankan oleh Jennings et al. (1992), Hong (1996), Tare et al. (2010) dan Casey et al. (2008), kaedah mengajar menggunakan buku nombor dijarga menunjukkan kesan yang signifikan terhadap pencapaian awal Matematik. Kajian lanjutan adalah diperlukan untuk mengenal pasti kesan penggunaan buku nombor untuk menambahkan lagi bukti empirikal yang sedia ada.


METODOLOGI

Dalam kajian ini, kaedah kuasi eksperimen multi lokasi digunakan iaitu responden diletakkan dalam tiga kumpulan. Kumpulan permainan diberikan intervensi dengan menggunakan kaedah permainan, kumpulan buku nombor diberikan intervensi dengan menggunakan kaedah buku nombor dan kumpulan lembaran kerja diberikan intervensi dengan menggunakan kaedah lembaran kerja. Instrumen Test of Mathematics Ability atau ringkasnya TEMA (Ginsburg dan Baroody,
digunakan untuk kajian ini. Sepanjang penyelidikan ini, penyelidik dan pembantu penyelidik memantau perjalanan intervensi. Penjelasan dan mesyuarat dijalankan sebelum intervensi untuk memastikan semua guru yang terlibat memahami dan cekap dalam menjalankan intervensi seperti yang dikehendaki. Data dianalisis melalui statistik deskriptif dan statistik inferensi menggunakan ujian MANCOVA.


<table>
<thead>
<tr>
<th>Aras kemahiran domain kognitif</th>
<th>Cadangan kata tugas yang boleh digunakan</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mengetahui</strong></td>
<td>Takrifkan, Perihalkan, Kenal pasti, Labelkan</td>
</tr>
<tr>
<td>• Mengingat kembali</td>
<td>Namakan, Nyatakan, Lukiskan</td>
</tr>
<tr>
<td><strong>Memahami</strong></td>
<td>Ubahkan, Tentukan, Tukarkan, Terangkan</td>
</tr>
<tr>
<td>• Menterjemahkan bahan atau idea daripada satu bentuk ke bentuk lain; mentafsir bahan atau idea; merangka trend masa depan</td>
<td>Anggarkan, Banding bezakan, Berikan contoh</td>
</tr>
<tr>
<td>• Mengaplikasikan bahan atau idea dalam situasi yang baharu dan konkrit</td>
<td>Kirakan, Tunjuk cara, Hitungkan, Kirakan</td>
</tr>
</tbody>
</table>

Jadual 1.1: Kata tugas berdasarkan Taksonomi Bloom yang digunakan di Institut Pendidikan Guru (Sumber: JSU, IPG (30/33/PRA3105,PRA3106/JAN 2011))

<table>
<thead>
<tr>
<th>Item</th>
<th>Klasifikasi item</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pengetahuan</td>
<td>Kefahaman</td>
</tr>
<tr>
<td>A1 dan B1</td>
<td>*</td>
</tr>
<tr>
<td>A2 dan B2</td>
<td>*</td>
</tr>
<tr>
<td>A3 dan B3</td>
<td>*</td>
</tr>
<tr>
<td>A4 dan B4</td>
<td>*</td>
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<td>*</td>
</tr>
<tr>
<td>A15 dan B15</td>
<td>*</td>
</tr>
<tr>
<td>A16 dan B16</td>
<td>*</td>
</tr>
<tr>
<td>A17 dan B17</td>
<td>*</td>
</tr>
<tr>
<td>A18 dan B18</td>
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<td>A19 dan B19</td>
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<td>A20 dan B20</td>
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<tr>
<td>A21 dan B21</td>
<td>*</td>
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<td>A22 dan B22</td>
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<td>A23 dan B23</td>
<td>*</td>
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<td>A24 dan B24</td>
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<td>A25 dan B25</td>
<td>*</td>
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<td>A26 dan B26</td>
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<td>A27 dan B27</td>
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<td>A28 dan B28</td>
<td>*</td>
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<td>A29 dan B29</td>
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<td>A31 dan B31</td>
<td>*</td>
</tr>
<tr>
<td>A32 dan B32</td>
<td>*</td>
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</tbody>
</table>
A33 dan B33  * 
A34 dan B34  * 
A35 dan B35  * 
A36 dan B36  * 
A37 dan B37  * 
A38 dan B38  * 
A39 dan B39  * 
A40 dan B40  *
**Jumlah**  **12**  **17**  **11**

Jadual 1.2: Klasifikasi item mengikut Taksonomi Bloom

**ANALISIS DATA DAN DAPATAN KAJIAN**

$H_0$ 1  Kaedah mengajar bukan merupakan faktor kepada pengetahuan, kefahaman dan aplikasi dalam kalangan kanak-kanak prasekolah kebangsaan bagi pencapaian awal Matematik dengan mengawal markah Matematik sebelum intervensi.

Data dianalisis melalui statistik deskriptif dan statistik inferensi menggunakan ujian MANCOVA. Jadual 1.3 memaparkan keputusan statistik deskriptif. Maklumat dalam jadual statistik deskriptif menunjukkan nilai min markah, sishan piawai dan saiz sub-sampel bagi pembolehubah bersandar (pengetahuan, kefahaman dan aplikasi) merentasi kaedah mengajar (permainan, buku nombor dan lembaran kerja). Bagi pencapaian pengetahuan awal Matematik, didapati bawah min markah kaedah permainan mengatasi buku nombor dan lembaran kerja (permainan=86.04, buku nombor=83.48 dan lembaran kerja=84.22). Bagi pencapaian kefahaman awal Matematik, min markah permainan mengatasi buku nombor dan lembaran kerja (permainan=72.53, buku nombor=60.22 dan lembaran kerja=63.05). Bagi pencapaian aplikasi awal Matematik, min markah permainan mengatasi buku nombor dan lembaran kerja (permainan=59.61, buku nombor=49.83 dan lembaran kerja=52.45).

<table>
<thead>
<tr>
<th>Kaedah mengajar</th>
<th>Bilangan</th>
<th>Min</th>
<th>Sisihan piawai</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pengetahuan</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Permainan</td>
<td>382</td>
<td>86.04</td>
<td>16.70</td>
</tr>
<tr>
<td>Buku nombor</td>
<td>349</td>
<td>83.48</td>
<td>18.98</td>
</tr>
<tr>
<td>Lembaran kerja</td>
<td>377</td>
<td>84.22</td>
<td>19.43</td>
</tr>
<tr>
<td><strong>Jumlah</strong></td>
<td><strong>1108</strong></td>
<td><strong>84.61</strong></td>
<td><strong>18.40</strong></td>
</tr>
</tbody>
</table>

Kaedah mengajar

Bilangan | Min | Sisihan piawai |
--- | --- | --- |
Pengetahuan | 382 | 86.04 | 16.70 |
Buku nombor | 349 | 83.48 | 18.98 |
Lembaran kerja | 377 | 84.22 | 19.43 |
Jumlah | 1108 | 84.61 | 18.40 |
Jadual 1.3: Statistik deskriptif

Jadual 1.4 memaparkan keputusan *Multivariate Tests*. Keputusan ujian *Multivariate Tests* menunjukkan bahawa terdapat kesan pembolehubah tidak bersandar kaedah mengajar yang signifikan \([F (6, 2206)=12.56, p<.05]\). Terdapat kesan pembolehubah kawalan ujian pra terhadap pembolehubah-pembolehubah bersandar \([F (3, 1102)=216.73, p<.05]\). Berdasarkan keputusan ini, peneliti menolak hipotesis nol dan membuat keputusan bahawa secara keseluruhan, kaedah mengajar merupakan faktor kepada pengetahuan, kefahaman dan aplikasi bagi pencapaian awal Matematik dengan mengawal markah Matematik sebelum intervensi.

<table>
<thead>
<tr>
<th>Effect</th>
<th>Value</th>
<th>F</th>
<th>Hypothesis df</th>
<th>Error df</th>
<th>Sig.</th>
</tr>
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<tbody>
<tr>
<td>Intercept</td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pillai's Trace</td>
<td>.75</td>
<td>1093.55&lt;sup&gt;a&lt;/sup&gt;</td>
<td>3.00</td>
<td>1102.00</td>
<td>.00</td>
</tr>
<tr>
<td>Wilks' Lambda</td>
<td>.25</td>
<td>1093.55&lt;sup&gt;a&lt;/sup&gt;</td>
<td>3.00</td>
<td>1102.00</td>
<td>.00</td>
</tr>
<tr>
<td>Hotelling's Trace</td>
<td>2.98</td>
<td>1093.55&lt;sup&gt;a&lt;/sup&gt;</td>
<td>3.00</td>
<td>1102.00</td>
<td>.00</td>
</tr>
<tr>
<td>Roy's Largest Root</td>
<td>2.98</td>
<td>1093.55&lt;sup&gt;a&lt;/sup&gt;</td>
<td>3.00</td>
<td>1102.00</td>
<td>.00</td>
</tr>
<tr>
<td>UPRA</td>
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<td></td>
</tr>
<tr>
<td>Pillai's Trace</td>
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<td>216.73&lt;sup&gt;a&lt;/sup&gt;</td>
<td>3.00</td>
<td>1102.00</td>
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<tr>
<td>Wilks' Lambda</td>
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<td>216.73&lt;sup&gt;a&lt;/sup&gt;</td>
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<td>1102.00</td>
<td>.00</td>
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<tr>
<td>Hotelling's Trace</td>
<td>.59</td>
<td>216.73&lt;sup&gt;a&lt;/sup&gt;</td>
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<td>1102.00</td>
<td>.00</td>
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<tr>
<td>Roy's Largest Root</td>
<td>.59</td>
<td>216.73&lt;sup&gt;a&lt;/sup&gt;</td>
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<td>1102.00</td>
<td>.00</td>
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<tr>
<td>Kaedah</td>
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<tr>
<td>Pillai's Trace</td>
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<tr>
<td>Wilks' Lambda</td>
<td>.93</td>
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<td>6.00</td>
<td>2204.00</td>
<td>.00</td>
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<td>2202.00</td>
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<tr>
<td>Roy's Largest Root</td>
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<td>25.39&lt;sup&gt;a&lt;/sup&gt;</td>
<td>3.00</td>
<td>1103.00</td>
<td>.00</td>
</tr>
</tbody>
</table>

*a. Design: Intercept + UPRA + Kaedah mengajar
b. Exact statistic
c. The statistic is an upper bound on F that yields a lower bound on the
significance level.

Jadual 1.4: *Multivariate Tests*

Keputusan ujian *Multivariate* dalam Jadual 1.5 menunjukkan bahawa secara signifikan tidak ada kesan kaedah mengajar terhadap pencapaian pengetahuan awal Matematik \[F (2, 1104)=1.42, p>.05\], ada kesan kaedah mengajar terhadap pencapaian kefahaman awal Matematik \[F (2, 1104)=30.06, p<.05\] dan pencapaian aplikasi awal Matematik\[F (2, 1104)=10.18, p<.05\].

Nilai R² menunjukkan bahawa pembolehubah tidak bersandar kajian ini menyumbang sebanyak 29.7% perubahan dalam pembolehubah bersandar pengetahuan, 33.1% perubahan dalam pembolehubah bersandar kefahaman dan 30.8% perubahan dalam pembolehubah bersandar aplikasi.

<table>
<thead>
<tr>
<th>Source</th>
<th>Dependent Variable</th>
<th>Type III Sum of Squares</th>
<th>Df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
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<td>Corrected Model</td>
<td>Pengetahuan [111279.75]^(a)</td>
<td>3</td>
<td>37093.25</td>
<td>155.37</td>
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<tr>
<td></td>
<td>Kefahaman [211476.72]^(b)</td>
<td>3</td>
<td>70492.24</td>
<td>182.47</td>
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<tr>
<td>Intercept</td>
<td>Pengetahuan [293180.82]^(c)</td>
<td>3</td>
<td>97726.94</td>
<td>164.03</td>
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<tr>
<td></td>
<td>Kefahaman [704265.04]^(d)</td>
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<td>704265.0</td>
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<tr>
<td>UPRA</td>
<td>Pengetahuan [243146.12]</td>
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<td>243146.1</td>
<td>629.40</td>
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<tr>
<td></td>
<td>Kefahaman [62662.62]</td>
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<td></td>
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<tr>
<td></td>
<td>Kefahaman [23223.47]</td>
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<td>11611.7</td>
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<tr>
<td>Error</td>
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<td>238.75</td>
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<tr>
<td></td>
<td>Kefahaman [426492.38]</td>
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<td></td>
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<tr>
<td>Total</td>
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<td></td>
<td>Kefahaman [5381107.2]</td>
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<td></td>
<td>Aplikasi [4193140.5]</td>
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</tbody>
</table>

345
Corrected Total
Pengetahuan 374855.35 110
Kefahaman 637969.10 110
Aplikasi 950931.39 110

0 8

a. R Squared = .297 (Adjusted R Squared = .295)
b. R Squared = .331 (Adjusted R Squared = .330)
c. R Squared = .308 (Adjusted R Squared = .306)

Jadual 1.5: Tests of Between-Subjects Effects

PERBINCANGAN DAN RUMUSAN

Tiga kaedah mengajar (permainan, buku nombor dan lemaran kerja) masing-masing dapat membantu meningkatkan pencapaian awal Matematik tetapi pencapaian awal Matematik menunjukkan perbezaan yang signifikan pada aras kefahaman dan analisis. Kaedah permainan menunjukkan pencapaian yang paling tinggi, diikuti dengan lemaran kerja dan buku nombor. Ini berkemungkinan disebabkan oleh kesan latihan dan pemindahan fungsi eksekutif dalam kanak-kanak, iaitu bermain permainan yang berulang-ulang boleh meningkatkan ingatan kanak-kanak yang sedang bekerja seperti dalam kajian Thorell et al. (2009).

RUJUKAN


PHILOSOPHY BEHIND THE WATER-LILY IN LYRICS TERATAI BY RAMLI SARIP

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ABSTRACT
The Malay culture is very rich and closely related to beliefs and practices. The philosophy is the outcome of the daily thinking processes that take place in human’s ‘aqal (intellect). Teratai (water-lily) is seen as a symbol that holds diverse philosophical meanings in the Malay culture and thoughts. This research is conducted to understand, explore and experience these meanings focusing on the philosophy and symbolism in water-lily in the Malay thoughts. The symbols of water-lily are closely associated with the meaning of rasa and budi. These symbols include the enlightenment and self-regeneration as part of the process to reach the state of divinity in life. The morphology of water-lily reflects the human soul in pursuit of the sublime as the destiny of every man (insaan). In order to comprehend the hakikat (reality) of the Malay thoughts, one needs to experience the actual meaning of water-lily. This research concludes that a man (insaan) reaches a state of divinity once the person understands the philosophy of water-lily.

Key terms: Teratai, water-lily, Malay

INTRODUCTION
Does sugar know its sweetness?

The above words are written out of self-awareness. Self is a symbol in expressing rasa (taste) and rasa is a confirmation of that symbol. The ants will confirm that the sugar is sweet. Not just sugar, but for other symbols as well. The symbolic usage of water-lily in explaining the concept of divinity leads to the creation of this particular song popularized by Ramli Sarip. Entitled Teratai, this is a spiritual experience and rasa which the author (of this lyric) feels during his journey to know Allah. This is my experience during listen and understand the lyrics. When I was reading a book by Achmad Chodjim titled Annas: Segarkan Jiwa dengan Surah
Manusia (lit. 'Refreshing the Soul with Surah An-Nas\(^1\)) for the first time, it really hit me on how it conveys a deep sense of tranquility aided of course through his eloquent analysis and presentation style. He begins with the definition of the words An-Nas and Basyar which mean ‘mankind’ or ‘people’. What makes this book enthralling rests on his unique understanding where he examines the notion that everything is based on \(\textit{rasa}\)\(^2\) (lit. taste/feeling/instinct).

Taste in the scientific realm is one of the human five senses which can be attained via stimulation experienced by the tongue. Apart from the tongue, taste or in this case more appropriately termed as feeling can be achieved as a result of the complex process of our emotions such as love, hate, disgust, contempt, sad, and so on. But these kinds of feeling are too wide-ranging to be discussed here. Hence, this paper will just concentrate on the concept of \(\textit{rasa}\) that is associated with divinity.

“The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely.”

(Surah Al-Anfal: 2)

Going through line by line in the above verse, we can find that there is a response from the heart when the name Allah is mentioned. That reaction is jitter, one type of \(\textit{rasa}\). Referring from the above verse, the word ‘mentioned’ is a translation from the word \(\textit{Zukira}\) (\(ذُكِر\)). In fact, the word \(\textit{Zukira}\) is derived from \(\textit{Dzikir}\) which means remember. Thus, the feeling of a trembling heart can be achieved by remembering Allah. We will not be able to remember Allah if we do not take an effort to know Him.

To know Allah, one must go through several journeys to gain knowledge. Knowledge here is the knowledge to know Allah. To know Allah should not only be limited to just know His name, but must immerse oneself to the essence of its Reality. It is a known fact that Allah’s attribute is incomparable. Thus the only way to describe Allah’s attribute is in the form of parable and metaphor.

Referring to the philosophy and mindset of the Malay civilization, Allah’s attribute is symbolized by the stem of the water-lily. To represent the divinity, the water-lily is chosen because its shape begins with stem, bud, and petal which have their own meaning in explaining the knowledge of Allah.

**Experience of Knowing Allah’s Attribute in Water-Lily Flower**

Lyrics songs by Ramli Sarip:

---

\(^1\) An-Nas is the Arabic word for mankind, people or human being.

\(^2\) The word ‘Rasa’ is derived from Sanskrit which means essence, taste or flavour. It can be roughly translated to English as taste or feeling. Whereas taste is more situated in an empirical domain; a chemical interaction that happens between any material and taste bud located in our tongue, while feeling is more nuance and depends on certain cultural or religion tradition, it can have spiritual or religious connotation.
Oh teratai bunga indah
Engkauh la pujaan hatiku
Telah lama aku rindukan
Wahai teratai bunga indah
Sungguh cantik wajahmu
Sinar matamu bagaikan suria pagi
Setiap insan selalu terpikat
Memandang teratai bunga indah
Ku tak menyangka
Wahai terataiku sayang
Badai taufan mendatang
Menghembus dirimu
Engkau pun terkulai
Dan merunduklah...

Translated:
O’ the ever-lovely water-lily
You are the idol of my heart
I have long missed you
O’ the ever-lovely water-lily

Such a beautiful face you possess
The light in your eyes just like the morning glow
It has smitten every man
Gazing at you, the ever-lovely water-lily

Never I thought
O’ my dear water-lily
It hits like a tempest
When the storm is coming
Expel (blow) yourself
You will vanish
And losing your soul

O’ please protect her
So that I can be with her again
I long for my dear water-lily
Blooming like a new beginning
The ever-lovely water lily

Water-lily in this lyric represents the “principle” or (amanah) which is held throughout the journey of knowing Allah. The song starts with praising water-lily as a beautiful flower. Physically, water-lily is a flower and it consist of the stem and it embodies the singularity/symbolize of Allah’s attribute and devoid from all beings. A stem is the holder of a flower, a symbolic foothold of the principle. Only from the stem, can the flower be alive. The bud of water-lily alive is signifying the
combination of two of Allah’s attributes which are Jamal and Jalal. Jamal means beautiful while Jalal means glory. These are the praises which the author wants to convey as the beauty of Allah.

For quite some time the author has longed for the beauty of water-lily. This is because formerly we already knew and witnessed the existence of Allah while we are still in the mother’s womb. This testimony is beautifully explained in the Al-Quran:

3 Amanah in Islam is five pillars of faith (rukun Iman)

And (mention) when your Lord took from the children of Adam – from their loins – their descendants and made them testify of themselves, (saying to them), “Am I not your Lord?” They said, “Yes, we have testified.” (This) – lest you should say on the day of Resurrection, “Indeed, we were of this unaware.”

(Surah Al-A’raf: 172)

After testifying to Allah’s existence in the mother’s womb, then man was born to Earth as a baby. Newly born babies will cry while clenching their fists. Water-lily is an analogy of the babies clenching their fist is seen as holding on to this water-lily’s stem which symbolizes Allah’ divinity that they acquired while in their mother’s womb. While going through adulthood, they slowly release the grip as they are enchanted with the worldly temporality. The beauty of water-lily shines through the newly born baby’s face, radiates like a morning sun ray – connoting the beginning of human life. Those who are truly conscious that they are human being (Insan) can fully appreciate the beauty of water-lily thus embrace the said divinity principle. This is the conclusion in the second stanza of the song.

If the stem symbolizes Allah’s attribute, the petal born from the stem symbolizes the reality of Muhammadiyah. The reality of Muhammadiyah is the first reality that exists before the birth of the essence of everything. It can be said that it is also the reality of all beings. In a petal, it is filled with stamen, pistil, ovaries and so on. Moreover, when the petal blooms, stamen will bloom into a flower. Every petal personifies the different characteristic of every creature. The stem, however, will remain there along with the blooming flower. This points out that Allah’s attribute exists in every creature.

If the water-lily is returned to its original form, complete with its bud and petal, thus holding the stem means sticking with the singularity of Allah’s attribute. By holding the stem, the whole divinity principle is in the grip. If ones only hold on to the petal which is the symbol of creature, petal will wither and fall off. This is what happened when humans rely to just mere creature which means they will hold on to something weak. Indeed, human easily make mistakes. Numerous tests are given to human to scrutinize whether human can hold firmly to the divinity principle or not.
The hurricane and typhoon in the third stanza of this song show that there are many kinds of tests in the journey to know Allah. Sometimes, these unpredictable tests can make us more committed to our faith. But if unbearable, the water-lily will wilt, die and will no longer radiates as it used to. Thus, once we are in this stage, the only way out is to seek help from Allah, the One and Only. This help will ensure we uphold the same divinity as the time we were born. This was also mentioned in the last line of this song where the author prays that he can hold the divine principle until the end of his life.

**Malay Culture and Symbolism**

The Malay word which pointed out to the general usage today is a name for one particular nation and language (Asmah Haji Omar, 1985). The Malay concept as defined under the Malaysian constitution is one who speaks Malay, professes Islam and practices Malay’s way of life. In addition to speak Malay and practise Malay culture, religion becomes a basis of acceptance whether he/she can be first acknowledged as Malay or not in Malaysia.

"Malays are the majority in Malaysia, followed by other races. The rights of Malay privileges are listed in the Malaysian constitution. One of them is the definition of being Malay which is citizenship and Islam. When it comes to Malay, it cannot be separated from Islam. According to Article 160, Malay must be Muslim, but Muslim does not necessarily mean Malay. If the Malay is fully committed to be Muslim, surely the Malay will always take care to protect the dignity of Islam itself."

(Nur Nafishah Azmi & Wan Ainaa Atiqah, 2016)

The understanding of Malay and Islam is clearly stipulated in the above statement, even supported in the Federal Constitution.

Malay is famous for its rich culture. Culture in Malay is called *budaya*, a combination from these two words *buddhi* and *daya*. *Buddhi* is a loan word from Sanskrit which means intelligence and reason. While *daya* is a Malay-Polinesian word which means force, power and influence. If we combine these two words, it means reason that shape or motivate human behavior (Mohd Koharuddin Mohd Balwi, 2005). Since this word is already adopted in Malay, the current meaning of culture that is being practiced today is civilization.

Apart from the culture, Malay also has unique characteristics by incorporating symbolism into their principles and philosophy. The root word for symbolism is symbol. Symbols convey the sign that represent linguistic entities and have been accepted in phonetic transcription and writing system. In this case, Malay symbolism use water-lily as a medium that carries multifaceted meanings. Symbol that becomes a focus for this research is water-lily. Its symbolism is still relevant until today due to many people still hold the principle and the philosophy imbued in it.

Actually, symbolism that has become the foundation of Malay’s philosophy is not just water-lily, in fact there are also other philosophies exemplified such as moon and *Wau Bulan*. The symbolism can be examined in the concept of nature, human body and nationalism which is the country. These philosophies are also associated with experience, Islam, culture and Malay race. Hence, Malay and symbolism cannot be detached due to the subtlety and *rasa* that remain forever in the society.

The symbolic of water-lily is essentially different for every religion and culture in Malaysia. Generally, water-lily symbolizes purity, enlightenment, self-regeneration
and reincarnation. For example, referring to Buddhism, every human born into the world has the capacity to be a good human being and only time can be the witness of it. Like water-lily, it lives in a dirty and muddy water, but it is still able to bloom to a beautiful water-lily which outshine the gloomy, muddy, dirty area. Likewise, human should be capable to overcoming the temporal of the material world.

CONCLUSION

Islam, Malay and symbolism have a distinctive relationship in explaining the feeling and experience of Teratai’s songwriter. Islam who has long existed in this region has permeated into every sphere of Malay’s culture, principle and philosophy. Malay who wishes to learn more about Islam should first learn about Allah. In the process of knowing Him, many experiences and feelings are gained. But to let others know about the process is often disputable. Undeniably, there are certain challenges and problems faced throughout the experiences. Hence, humans use as many possible mediums to convey their messages. Because Malay (as a language?) is rich with principles, philosophies and symbolisms, therefore Teratai is taken to symbolize Allah’s attribute.

The song writer carefully selected the characteristics of water-lily in telling the audience about the experience and the feelings gained. Song lyrics are the most effective medium to communicate the experience of the song writer. However, the study on this lyric is based on the previous study and also from the researcher’s own experience. It is not wrong as long as the experience gained is the same with everyone else. For example, one of the features of sugar is its sweetness. Everyone who tastes sugar will get the same sweet taste. It is impossible if someone who tastes the sugar will find it salty. In this matter, the song writer and researcher try to be mindful of the feeling to know the one true Allah.

The significance of this matter with Malay is that Malay is exercising the everyday experience as their guidance and philosophy of life. This is to demonstrate that only by experiencing, they can tell the stories. Although it has been passed orally, its influence is still present in the society until now. One of the remarkable thing to use Teksdealism theory is there is no restriction in interpreting an experience because the level of everyone rasa is the same.

Let’s look at the analogy given by Allah about the sky. The sky has seven layers, and each layer has its own event. The interpretation of the sky here does not refer to the wavy cloudy sky on Earth but it denotes to the discipline of knowledge. In order to understand the symbols, experience going through the sky is essential to be felt by every individual. The obvious statement from this paper is that each individual must oblige life principle that has been promised by Allah. Islam is a blessing. Therefore, the principle that we hold must be experienced. Make an example from water-lily as a guideline for life to experience and rasa

REFERENCES

Comment [ne9]: Check that this term reflects the meaning intended by the author
Comment [ne10]: Retain the term ‘Allah’ throughout the chapter, instead of God. You also need to mention that the analogy is stated in the al Quran: give the surah and verse no
Comment [S11]: Kenapa guna Rasa dan bukan Feeling. Please be consistent
Anonymous (n.d.). *The symbolic meaning of the lotus flower.* Institute for Asia and Asian Diasporas: Binghamton University


FOREST LAW ENFORCEMENT AND OFFENCES IN THE STATE OF PERAK, PENINSULAR

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ABSTRACT

The forestry sector is undergoing substantial policy change in response to broader developments such as economic growth, globalization of economic, privatization and trade liberalization. Forest law enforcement is a critical part of forest management since it directs the relationship between many parties, particularly timber companies, with the forest asset. The objective of the study was to identify the awareness of forest law enforcement and offences in the state of Perak. The research was conducted with a questionnaire survey with 5-point Likert type answering options among 400 local respondents from ten mukims namely Pengkalan Hulu, Belukar Semang, Gerik, Belum, Kenering, Kerunai, Temenggor, Lenggong, Durian Pipit and Temelong. Mean perception score was 3.126 which indicated respondents agreed with the awareness forest law and offences issues. The SPSS shows the perception score significantly differed among different age groups, however there was no difference of perceptions among other variables such as race, religion or education level. The study concluded that regardless of socio-economic factors the respondents have concurred with the situation of awareness on forest law enforcement in the studied mukims.

Key words: awareness, forest law enforcement, offences, Perak, Malaysia
INTRODUCTION

The characteristics of forest system and development in many countries are mostly aimed to fulfill the national economic necessities, which have been molded by their political system and socio-economic need. Forestry policies often have major repercussions not only in the country in which they are promulgated, but also in other countries. The role of the forest ecosystem to provide goods and services in a developing country such as Peninsular Malaysia (PM) cannot be over-emphasized; particularly when it is involves the national economic contributions. Since the British colonial period, forestry sectoral development has supported the socio-economic development of the national and states government.

This study focuses on defining forest ownership and forest administration as well as the trend, structure and problem of forestry development. The genesis of forestry policy implementation system and development that have been established and practiced at different levels and conditions of economic parameter, political sphere and social imperatives were reviewed.

Although the British possessed the forests of the Straits Settlements, Federated and Unfederated Malay States, the colonial government only intensively germinated their interests on the forest sectoral development of Malaya in 1883 when the forestry department was officially established. The British strengthened and widened their influence on forestry by appointing the first Chief Forest Officer in 1901 and establishing a forest department in every state.

The British introduced commercial exploitation on forestland as early as in the 17th century. Pepper and clove were the major British economic crops, commercially grown on large plantations of deforested areas in Penang Island (S.Robert Aiken & Colin H. Leigh, 1988). During that period, all forestland was governed by the rules of the Malay customary tenure and Islamic land law, which acknowledged that the Sultan owned all land. The existing forestland tenure system, which was based on such law, has required British interference and amendment in order to separate the ownership and tenure ship of the land. The clarification of land ruled by two different entities is highly needed so that the British could exploit the forest resources without compulsion from the Sultan or the Malays (who possessed the Islamic religion). Therefore, the British introduced the Torrens land registration system. This system included the ownership rights of the Sultan and Malays on land while on the other side, the British, who has an economic right exploited and utilized the resources. Hence, the Malaysian Torrens system is a mixture of three land laws that is the Malay customary land tenure, Islamic land law and the Torrens.

Forest destruction due to land development involved the introduction of new land legislation and definitions of ownership with profound effects on both land use and peasant social differentiation. Ironically, the pre-colonial Malayan Sultan’s claim to eminent domain over land finally became a reality with a successful integration of colonial hegemony (David S.Y., & Wong, 1975).

According to Article 74 of the Federal Constitution of Malaysia (1957) (FC), forestry comes under the jurisdiction of the respective state government. Therefore, legislative and executive powers on forestry related matters are delegated to the state authority. As forestry is a state issue in the concept of Malaysian federalism
system, power relations at the regional level (state) are also examined in this study. In particular, the configuration of political and economic power relationship has been narrowed down to the State of Perak in the PM. The state was selected for the study due to its ample forest areas and as the main forest resource contributions for the national income since the colonial era.

Forest law enforcement is an important part of forest management as it directs links between many parties, especially timber companies, with forest assets. For example, illegal and uncontrolled harvesting activities can cause serious damage that will then destroy forests and affect their productivity as well as sustainability.

Comprehensively, forest authorities should strive to manage minimal forest offences, especially with regards to individuals or irresponsible parties that cause extraordinary destruction to the forest and the environment. Despite the fact that forest offences could risk the forest’s sustainability, there is little research on them. This offense is only provided in the National Forestry Act, 1984 and there is no attempt to take action on adding the number of offences into general criminal law, to be specific, the Penal Code.

Issues on forest crimes, for example, illegal logging and forest infringement, and other forest offences have been a national worry because of its serious impact on biodiversity, forest quality, and environment and to the timber industries. The Ministry of Natural Resource and Environment (NRE), through the Forestry Department Peninsular Malaysia (FDPM) is serious in combating forest crimes in Peninsular Malaysia (Shibli Nik Mohd et al., 2013). Additionally, forestry authorities are always working to prevent forest offences at the highest levels in order to avoid severe damage to the environment. It is important to conduct research on sustainable forest management and forest offenses in the area.

Forests offenses, or their oversight, are basically the demonstrations which negate with the arrangements of the country's forest laws. Illegal logging and forest encroachment is a portion of the cases that show genuine obstacles in the accomplishment of maintainable forests administration. Illegal logging includes the felling of trees and additionally removal of timber from the forest without a legitimate permit.

As indicated by article 74 Clause (2) of the Malaysian Constitution, land and forest are characterized as state matters and purview under the particular State Governments. Provision (3) of Article 76 of the Malaysian Constitution ensures that all demonstrations related to land and forest probably won't come into oblige in a state except if it has been grasped by a law made by the governing body of the state. All things considered, each state is locked in to authorize laws on ranger service and to make sense of forest strategy autonomously. The official expert of the Federal Government just unveils to the arrangement of counsel and specialized help to the states, prepare and lead the research, and in the upkeep of test and exhibit stations.

It prescribes that the more obvious the typical punishment, the more conspicuous the hindrance effect on wrongdoings. Under a course of action of prohibitive presumptions, the ideal sort of debilitation is to set fines as high as it would be judicious while lessening the level of over the top observing (Gary S. Becker, 2000). The raising the likelihood of a fine is costly since it requires giving more assets to observe and capture people; however, raising the extent of a fine is costless (Arun S. Malik, 1990).
METHODS

The present study was conducted in the District of Hulu Perak, which is the largest in the State of Perak (PM). The State of Perak which is located on the West Coast, is the fourth-largest state in PM (2,100,600 ha) with 1,027,404.31 ha of forested area (Forest Department Peninsular Malaysia, 2015). The PM is located between latitudes 1’20’ to 6’ 45’ North of the Equator and longitudes 99°40’ to 104°20’ East, with the total land area of 13.2 million ha.

The area of the study is about 31.23% of the State of Perak which is equivalent to 656,565 ha. Hulu Perak encompasses three small districts such as Gerik (516,446 ha), Pengkalan Hulu (36,778) and Lenggong (103,341ha). It has ten mukims namely Pengkalan Hulu, Belukar Semang, Gerik, Belum, Kenering, Kerunai, Temenggor, Lenggong, Durian Pipit and Temelong. The composition of population is around 86,217 people consisting Malay (61,824), Chinese (10,028), Indian (1,954), Orang Asli (7,589) and others (5,541). The main aim of this study is to investigate forest law enforcement and offences in the state of Perak. Using questionnaires, 400 respondents were the focus of the study area in all mukims. Section A is to get respondents' background profile, section B is for level of awareness on forest law enforcement and offences practiced in the district of Hulu Perak and comprised of 6 statements, and section C also comprised 6 statements that concentrates on forest offenses in Hulu Perak. Five point likert scale is used for strongly disagreeing (1) to strongly agreeing (5) with the statements. Both descriptive and inferential analysis were used to answer the research questions.
RESULTS

Respondents' Demography

There were more female respondents (256 respondents; 64%) than male respondents that comprise of 144 respondents (36%). Around 256 respondents (64%) of the respondents were single; 108 respondents (27%) were married and 36 of them (9%) were in the 'others' class. There were around 216 respondents (54%) in the age range of 20 to 29 and there were 8 respondents (2%) more than 50 years of age (Table 1).

<table>
<thead>
<tr>
<th>Item of Variables</th>
<th>Frequencies</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>144</td>
<td>36</td>
</tr>
<tr>
<td>Female</td>
<td>256</td>
<td>64</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>400</td>
<td>100</td>
</tr>
<tr>
<td><strong>Age</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20 to 29 years old</td>
<td>216</td>
<td>54</td>
</tr>
<tr>
<td>30 to 39 years' old</td>
<td>132</td>
<td>33</td>
</tr>
<tr>
<td>40 to 49 years' old</td>
<td>44</td>
<td>11</td>
</tr>
<tr>
<td>Above 50 years' old</td>
<td>8</td>
<td>2</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>400</td>
<td>100</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Marital Status</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>256</td>
<td>64</td>
</tr>
<tr>
<td>Married</td>
<td>108</td>
<td>27</td>
</tr>
<tr>
<td>Others</td>
<td>36</td>
<td>9</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>400</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 1: Demographic Profile of Respondents

From the occupational background (Table 2), it is seen that about 92 respondents (23%) of the respondents are government servants; 156 respondents (39%) work in the private sector; 72 respondents (18%) were independently employed; 12 respondents (3%) were retired while 68 respondents (17%) were in the 'others' category.

<table>
<thead>
<tr>
<th>Job Position</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government Servants</td>
<td>92</td>
<td>23</td>
</tr>
<tr>
<td><strong>Private Sector</strong></td>
<td>156</td>
<td>39</td>
</tr>
<tr>
<td>Self employed</td>
<td>72</td>
<td>18</td>
</tr>
<tr>
<td>Retired</td>
<td>12</td>
<td>3</td>
</tr>
<tr>
<td>Others</td>
<td>68</td>
<td>17</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>400</td>
<td>100</td>
</tr>
</tbody>
</table>
Table 2: Job Position

<table>
<thead>
<tr>
<th>Item of Variable</th>
<th>Frequency</th>
<th>Percentage (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>261</td>
<td>65.3</td>
</tr>
<tr>
<td>A bit</td>
<td>91</td>
<td>22.7</td>
</tr>
<tr>
<td>Unsure</td>
<td>48</td>
<td>12.0</td>
</tr>
<tr>
<td>Total</td>
<td>400</td>
<td>100</td>
</tr>
</tbody>
</table>

Table 3: Sense of Awareness towards Forest Law Enforcement and Offences

From Table 3, it is about the Sense of Awareness towards Forest Law Enforcement and Offences in Hulu Perak and there were 261 respondents (65%) that have a feeling of awareness; 91 respondents (23%) having a bit awareness; while 48 respondents (12%) were uncertain about it.

**Respondents Perception on Level of Awareness on Forest Law Enforcement**

The highest mean score of the six statements were 3.1267 which indicates the respondents agreement with the Government organization is the sole optimizer in determining levels of enforcement and the lowest was 2.0277 for the statement 'the enforcement of forest law needs supervision in tackling a particular offense' (Table 4). Separately the mean scores (above 2) of all the six statements indicated their acceptance by respondents with Level of Awareness on Forest Law Enforcement in the study area.

<table>
<thead>
<tr>
<th>Item Statement</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Mean/ Score</th>
</tr>
</thead>
<tbody>
<tr>
<td>Government organization is the sole optimizer in determining levels of enforcement</td>
<td>45</td>
<td>88</td>
<td>80</td>
<td>144</td>
<td>43</td>
<td>3.1267</td>
</tr>
<tr>
<td>Enforcement of forest law can be divided into identification of illegal activities and setting the guidelines also to monitors.</td>
<td>88</td>
<td>160</td>
<td>50</td>
<td>83</td>
<td>19</td>
<td>2.4600</td>
</tr>
<tr>
<td>Each organizations have their own part of responsibility when it comes to forest law</td>
<td>88</td>
<td>208</td>
<td>59</td>
<td>32</td>
<td>13</td>
<td>2.1867</td>
</tr>
</tbody>
</table>
As the front line party of enforcement, the authorities have most influence on the actual enforcement.  

<table>
<thead>
<tr>
<th>Statement</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>The effectiveness of forest law enforcement are depending on the weight of execution of the enforcement.</td>
<td>35</td>
<td>152</td>
<td>104</td>
<td>72</td>
<td>37</td>
</tr>
<tr>
<td>The enforcement of forest law needs supervision in tackling a particular offense.</td>
<td>67</td>
<td>181</td>
<td>88</td>
<td>21</td>
<td>43</td>
</tr>
</tbody>
</table>

**Indication:** SD = Strongly Disagree; D = Disagree; NDNA = Neither Disagree Nor Agree; A = Agree; S = Strongly Agree.

Table 4: Level of Awareness on Forest Law Enforcement in the state of Perak

**Respondents Perception on Type of Forest Offences in the State of Perak.**

The highest mean score of the six statements were 3.56 which indicate the respondents ‘agreement with Open burning/slash and burn (Section 82)’ and the lowest was 2.3333 for the statement ‘Illegal use of forest road (Section 50)’ (Table 5). Separately the mean scores (above 2) of all the six statements indicated their acceptance by respondents with type of forest offences in the study area.

<table>
<thead>
<tr>
<th>Item Statement</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Illegal logging (Section 19).</td>
<td>29</td>
<td>56</td>
<td>69</td>
<td>209</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>7.3%</td>
<td>14%</td>
<td>17.3%</td>
<td>52%</td>
<td>1.3%</td>
</tr>
<tr>
<td>Illegal entrance in Permanent Reserved Forests (PRF) (Section 47).</td>
<td>45</td>
<td>181</td>
<td>80</td>
<td>69</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>11.3%</td>
<td>45.3%</td>
<td>20%</td>
<td>17.3%</td>
<td>6%</td>
</tr>
<tr>
<td>Illegal utilization of forests</td>
<td>37</td>
<td>208</td>
<td>72</td>
<td>56</td>
<td>27</td>
</tr>
<tr>
<td></td>
<td>27%</td>
<td>45.3%</td>
<td>26%</td>
<td>17.3%</td>
<td>6%</td>
</tr>
</tbody>
</table>
CONCLUSION

This study concluded that the Private Sector is the main occupation in the study area. Types of employment in an area of Private Sector have included Agriculture, Aquaculture, Tourism, Business, and Industries. The findings would contribute in identifying the effective way to seek Malaysian citizens' response especially in the State of Perak regarding the awareness of the forest law enforcement and offences that happened on their surroundings. It will serve as a basis for the authorities and other responsible parties in forestry management to help in raising the awareness among Malaysian citizens.

At the beginning of this study, it is known that Asia is the densest area, which is filled with a significant number of worldwide biodiversity hotspots and a few mega diverse nations, which also includes Malaysia that comes with rich social and natural legacy. However, the misuse is far-reaching and compelling conservation is hampered by the absence of deliberately powerful policies and instruments.

Numerous flora and fauna species are collected and sold genuinely as nourishment, pharmaceutical, adornments, pets, et cetera (Mariani, Noranisa & Maizatun, 2015). In addition, trade can make overexploitation the degree of making a species end up plainly debilitated or endangered if not controlled enough to control unlawful and maintain a strategic distance from the unsustainable trade.

Based on these events, there is an urge to control and limit the impacts of trade on wildlife conservation. Reflecting constant international worry over the issue, forest law enforcement is a critical part of forest management since it directs the relationship between many parties, particularly timber companies, with the forest

<table>
<thead>
<tr>
<th>Table 5: Type of Forest Offences in the state of Perak</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>resources (Section 15).</strong></td>
</tr>
<tr>
<td><strong>Open burning/slash and burn (Section 82).</strong></td>
</tr>
<tr>
<td><strong>Illegal hunting (Section 81(f)).</strong></td>
</tr>
<tr>
<td><strong>Illegal use of forest road (Section 50).</strong></td>
</tr>
</tbody>
</table>

**Indication:** SD = Strongly Disagree; D = Disagree; NDNA= Neither Disagree Nor Agree; A=Agree ; S =Strongly Agree.
Illegal and uncontrolled harvesting activities, for instance, may cause irreparable harm to the forest, which influences its long-haul productivity and sustainability. By and large, forest authority should attempt to keep forest offenses to a minimum level, particularly those that cause incredible harm to the forest and the environment.

REFERENCES


The study was conducted to test the effectiveness of a computer instructional package for teaching Basic Electronic Devices. The study was guided by two research questions and two hypotheses. A Quasi-experimental method was employed for testing the effectiveness of the package in teaching Basic Electronic Devices. Specifically, the Pretest and Posttest Quasi-experimental design was used. The population for the study consists of 169,491 Upper Basic Education students from 869 secondary schools in Kano State. Out of this 384 were sampled using the Krejcie and Morgan formula for determining sample size. Therefore 8 classes of 45 Upper Basic Education (JSS II) students each, making 360 samples was selected from Government Technical College, Kano for the control group and experimental group. The independent variable was the Basic Electronic Devices Achievement Test (BEDAT), while the dependent variable was the student's achievement scores in the posttest. The experimental group were taught using the Basic Electronics Devices Computer Instructional Package (BEDIP), while the control group were taught using the traditional method. The instrument for data collection were two, that is, the Basic Electronics Device Achievement Test (BEDAT). The Basic Electronics Device Achievement Test (BEDAT) consists of thirty one (31) multiple choice questions covering the Basic Electronics Device syllabus. The data obtained was used to test the difference between the means as expressed in the hypotheses using Student's t-test. Findings of the study include show that a significant difference exists in the mean achievement score in the Posttest in Basic Electronic Devices Achievement Test between the Control Group and the Experimental Group. Based on this, it was recommended that Basic Technology Teachers should be encouraged to develop and use electronic instructional materials for teaching and learning; and that the Universal Basic Education Commission (UBEC) and the State Universal Education Commissions (SUBEB) should consider introducing the use of computer packages for the teaching of Basic Electronic Devices.

Key words: Basic Electronics Devices; Computer Instructional Package; Basic Technology.
RELATIONSHIP BETWEEN PERCEIVED ORGANIZATIONAL SUPPORT AND ORGANIZATIONAL CITIZENSHIP BEHAVIOUR OF ACADEMIC STAFF AT SELECTED FACULTY IN A MALAYSIAN PUBLIC RESEARCH UNIVERSITY

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ABSTRACT

This is a preliminary study to report the findings on the relationship between Organizational Citizenship Behaviour (OCB) and perceived organizational support of academic staff at selected faculty in Malaysian Public Research University (RU). The objective is also to identify the relationships between perceived organizational support with five dimensions of OCB namely altruism, courtesy, civic virtue, conscientiousness and sportsmanship. An instrument using a 7-point scale and consisting of 32 items was used to measure the perception of academic staff on the perceived organizational support and the organizational citizenship behaviour at the institution. Findings of the study indicate that the mean score of academic staff perceived organizational support is 5.36 and a standard deviation of 1.000, which is lower as compared to the score on the academic staffs’ citizenship behaviour towards the organization, which obtained a mean of 5.83 and a standard deviation of .615. This study also reported that perceived organizational support has a significant impact on organizational citizenship behaviour ($r = .309, p < .05$) which explains 9.55 percent of the variance in academic staffs’ citizenship behaviour towards their organization. The finding also exhibits the perceived organizational support has a direct effect on the dimension of altruism and sportsmanship.

Key terms: Organizational Citizenship Behaviour, Perceived Organizational Support, Academic Staff, Research University
REBRANDING THE ENFORCEMENT OF ROCK MATERIAL PERMIT THROUGH INNOVATION-BASED ENFORCEMENT INITIATIVES

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ABSTRACT
The non-compliance of law caused by weak enforceability and enforcement actions has always been the dilemma of enforcement agencies worldwide. From land administration’s perspective, the weaknesses in controlling the violation of the permit to remove and transport rock material (Permit 4C) have impaired the state’s royalty collection as well as causing a deficit in public trust thus affecting the government’s integrity. Beginning 2014, Perak Land and Mines Office has taken steps forward to rebrand the Permit 4C procedure to be in line with modern enforcement models; which has then successfully received various recognitions at state and national levels. With respects to these achievements, the objectives of this study is therefore to identify the innovations made by Perak Land and Mines Office to their Permit 4C procedures and to identify its success factors. To achieve these objectives, this study used qualitative approach by collecting primary data through interviews with 10 participants selected amongst parties involved directly in the hierarchy of rock material rules and regulations in Perak state. Data was then analyzed using content, thematic and domain analysis methods. It was found that the innovation-based Permit 4C enforcement was made up by six major improvements namely the establishment of Command Centre, execution of integrated ‘OPS K3’, systems development, uniformity of conditions and penalties, audit review approach, and the establishment of the elite units. The success factors of these improvements have resulted mainly from the smart enforcement approach supported by proper data management and penalty structure. However, the applicability of this smart partnership executed in Perak is unknown in other law enforcement related field. Therefore, this study highly recommends for further research to be carried out to identify the applicability of the rebranded Permit 4C enforcement in Perak to other related purposes. This is important so that law enforcement can be executed effectively and the integrity of the enforcement institution can be enhanced.

Key terms: innovation, law enforcement, land administration, rock material

INTRODUCTION
The rock mining industry contributes considerable income to the producers of rock material and the government. For the government, tax collection in the form of
royalty will be used to further develop the country (Zain, 2013). However, Malaysia is having quite a number of sand theft cases which would cause the country to lose about MYR157 million a year if such illegal activity continues to occur. Perak State itself, who has been the main contributor to the country’s sand industry had lost over MYR10 million to sand theft activities involving an area of 150 hectares (Anon., 2013).

The National Audit Department (Malaysia) (2009) reported that the issues underpinning the industry in the country had caused great deficit in royalty collection. Previous studies identified that among the main factors that contributed to such issue were the internal factors of enforcement institution such as lack of expertise, enforcement personnel behavior, enforcement personnel workload due to short number of manpower and enforcement tools (see Rahman (2000), Tono (2010), Zain (2013) and Hanan (2018)). This scenario has not only affect the environment and people, but has also questioned the integrity of the enforcement (government) agencies that are responsible for the rock mining industry. Therefore, the National Audit Department (Malaysia) has highly recommended for Perak State to take proactive and effective measures to overcome the problems; whereby, the enforcement efforts to curb sand theft cases should be strengthened.

Karim (2011) defines enforcement as the people who enforce the law and the country’s public policy through various enforcement activities. Usually, these activities are officially executed by an entity or organization that has been appointed and legally authorized by the government (Hamzah, 2001). However, weaknesses in law enforcement would lead to negative impacts to the image, integrity and stability of the appointed or authorized institutions (Ascher, 1999). Therefore, it is crucial for an institution to determine strategies for their effective law enforcement.
Current literature identifies three strategies for public enforcement of laws (Ka et al., 2016). The first is the strategy of deterrence that emphasizes the use of penalties and prosecutions to deter contravention. However, it has been criticized for its high cost and for ignoring those who voluntarily comply with the law (Bardach and Kagan, 1982). Unlike the deterrence strategy, the co-operative strategy on the other hand has been claimed as less costly and more legitimate (Ka et al., 2016). This second model of enforcement strategy emphasizing more on educating and persuading potential offenders to comply with the law. Hence, Gunningham (2011) also described that the basis of this second model is the emphasis on cooperation than confrontation, and reconciliation than coercion. Nevertheless, the contradicting premises between the deterrence strategy and co-operative strategy eventually creating more dilemma to enforcement efforts. While the first one tends to use quite a big number of manpower to deter law violation, the latter on the other hand lacks of mechanism to prevent potential criminals at the early stages. The third model introduces an approach that combines and sequences both deterrent and co-operative approaches into a strategy named as responsive enforcement. Ayres and Braithwaite (1992) claim that this responsive approach enforces law using several negotiation stages that are gentle and easily accepted by people. The stages are as shown in Figure 1.

![Responsive Enforcement Pyramid Ayres and Braithwaite (1992)](image)

This pyramid shows that the biggest focus to be given by enforcement agencies is on the persuasion stage. This stage recommends regulator to enforce the law using soft enforcement tools wherever possible (Ka et al., 2016). The enforcement process will become more assertive as it escalates to the next stages of the pyramid, only when necessary.

For rock mining industry in Malaysia, its enforcement activity refers to the administration of the Permit 4C. The National Land Code (NLC 1965) is the main source of land-related legislation that provisions the entire operation of Permit 4C. In which, the state authorities are also given the authority to make rules and regulations in regards with Permit 4C operation at state level (Section 14 of NLC 1965). In response to the National Audit Department (Malaysia) Report pertaining to the sand theft cases in Perak, beginning 2014, Perak Land and Mines Office has
taken steps forward to rebrand the Permit 4C procedure to be in line with modern enforcement models. This initiative has proven to be effective to curb the violation of sand-mining law and regulations and has then successfully received various recognitions at state and national levels. With respects to these achievements, the objectives of this study is therefore to identify the innovations made by Perak Land and Mines Office to Permit 4C procedures and to identify the success factors of the innovation-based Permit 4C enforcement. These objectives are achieved by following the research strategies described in the next section of this paper.

METHODOLOGY

This study has been conducted in Perak state using qualitative approach; involving the details of Permit 4C database, the management of Permit 4C, and enforcement and innovation programs implemented for the administration of Permit 4C in the state. Primary data was collected through interviews with 10 participants who were directly involved in the rock material industry in Perak. They are the enforcement personnel and senior officials of the Land and Mines Office and Land and District Office in Perak, permit holders and operators of rock materials transport activities, police officers and officers from the Road Transport Department Malaysia, as well as the State Authority’s representative. Meanwhile, secondary data was derived from printed materials of various departmental documents such as enforcement reports, circulars, enforcement standard operating procedures and enforcement statistics. The secondary data was analyzed using document analysis method and primary data was analyzed using combinations of qualitative data analysis methods including content, thematic and domain analysis.

FINDINGS

Section 72(3) NLC 1965 provisioned that all permits for the extraction, extraction and transport of rock materials (including sand) must be applied using Form 4C (which is often referred as Permit 4C). The administration of Permit 4C is very important as it is one of the biggest contributors to Perak state revenue. Until end 2018, Perak has 141 active sites of Permit 4C that are actively producing various types of rock materials (Command Centre of Perak Land and Mines Office, 2019). For the operation of rock material removal and transportation in Perak, the state authority has issued a circular that guides the entire process including the penalties that can be imposed for failures to comply with conditions of Permit 4C. In this case, it is the responsibility of the Permit 4C holders to ensure that removal and transportation works would not endanger life, property and the environment.

Having this guiding Circular however does not make Perak free from any issue. Non-compliance to Permit 4C conditions is common. The issues include exporting rock material out of Perak state without legitimate export authorization, removing rock material without docket, transportation outside the permitted time and ‘tonto’ syndicate that interferes enforcement activities. In response to these cases, Perak Land and Mines Office through their Enforcement Unit has introduced
an innovation involving six initiatives as to rebrand the enforcement of Permit 4C procedure in Perak (refer Table 1).

<table>
<thead>
<tr>
<th>No.</th>
<th>Program</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Establishment of Enforcement Command Centre</td>
</tr>
<tr>
<td>2</td>
<td>Implementation of Integrated Operation (OPS K3)</td>
</tr>
<tr>
<td>3</td>
<td>Systems development</td>
</tr>
<tr>
<td>4</td>
<td>Execution of Perak Land and Mines Office Circular No. 3/2015</td>
</tr>
<tr>
<td>5</td>
<td>Audit Review of Permit 4C compliance</td>
</tr>
<tr>
<td>6</td>
<td>Establishment of the elite units</td>
</tr>
</tbody>
</table>

Table 1: Initiatives Introduced to Rebrand the Permit 4C Enforcement in Perak

All participants emphasized that the Enforcement Command Centre is the main improvement made to Permit 4C administration in Perak. In previous practice, all data of rock removal and transportation is managed separately by each district. This approach causes conflicting instructions and actions between districts thus made enforcement more difficult to be executed. Now, Command Centre is responsible for the overall data collection of rock removal operations in the state of Perak such as Permit 4C holder data, site operators, permit locations, rock delivery destinations and truckload details. This centre facilitates cross-checking and routine inspection during enforcement patrols. This cross-check process is imperative to determine whether a site or trucker being inspected is a valid permit holder and in compliance with the terms and conditions prescribed by the state authority. This approach can be regarded as the modern enforcement approach undertaken by Perak state as it enforces law by optimizing data usage.

The second initiative is the execution of OPS K3 that enables well-planned monitoring through integrated enforcement efforts by all related agencies. This integrated and holistic operation creates smart partnership in terms of time, cost and expertise between all enforcement agencies which involves Perak Land and Mines Office, Royal Malaysia Police, Road Transport Department, Malaysian Anti-Corruption Commission, Highway Police Patrol, Land Public Transport Agency, Government’s Technical Departments and local authorities as well as Land and Mines Office or District and Land Office of the neighboring states. Ultimately, this initiative has succeeded in increasing the frequency of enforcement operations, thus the efficiency of the Permit 4C enforcement.

Through this innovation-based enforcement, Perak has also succeeded in establishing two main systems namely the Mineral Resources Management System (MRMS) and the e-Report system. As told by the land administrator of Larut Matang & Selama District and Land Office, this MRMS is the first of its kind introduced in Malaysia established through strategic collaboration between Perak Land and Mines Office and Chief Minister’s Corporation (MB Inc.). For this purpose, it is compulsory for all Permit 4C holders to install this system to their weighing device on site. Therefore, each time rock material is weighed using the device, the weight reading
will be recorded and coordinated online by the Command Center. The weight record is needed to determine the amount of royalty payable by the permit holder to the state government. As a result of the use of this system, it was found that there was an increase in royalty collection from the rock material industry in Perak subsequently (refer Table 2).

<table>
<thead>
<tr>
<th>Year</th>
<th>Royalty (MYR)</th>
<th>Average per month</th>
<th>Before the rebranding</th>
<th>After the rebranding</th>
</tr>
</thead>
<tbody>
<tr>
<td>2012</td>
<td>40,796,910.02</td>
<td>MYR 3.4 m</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2013</td>
<td>30,519,921.36</td>
<td>MYR 2.5 m</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2014</td>
<td>38,829,464.47</td>
<td>MYR 2.8 m</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2015</td>
<td>42,638,788.44</td>
<td>MYR 3.7 m</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2016</td>
<td>45,881,133.17</td>
<td>MYR 3.8 m</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2017</td>
<td>44,952,145.68</td>
<td>MYR 3.7 m</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 2: Rock Material Royalty Collection in Perak (2012-2018)

Meanwhile, e-Report is the online system created to improve the process of arresting offenders and report preparation which at the same time help to minimize the burden of the enforcement personnel. Having this system, the report on the Permit 4C violation which was previously done manually and took about four days to be completed by the enforcement personnel, now could be generated immediately on the same day the offender is arrested. The interview participants from the enforcement unit of Perak Land and Mines Office and District and Land Offices agreed that they could now focus more on patrolling activities as the report could be processed online through the e-Report system.

The fourth initiative refers to Perak Land and Mines Office’s Circular No. 3/2015 which was circulated for standardization of conditions and penalties in Perak. Having this circular, all participants agreed that decision making process is now easier as the Circular has a detailed guideline on the penalty for each category of offences which in the past relied heavily on discretion. Besides, before the innovation-based Permit 4C enforcement took into effect in Perak, there was no clear guideline on how to monitor the site of Permit 4C holders. Therefore, a corrective action has been subsequently undertaken by providing permit holders with a checklist to do the compliance audit review for continuous compliance with Permit 4C conditions to prevent them from making any offences. In addition, this process allows each offense to be followed by consulting and advisory services to help the permit holder improve the compliance with the actual procedure.

Finally, two elite units have been formed namely the ‘Flying Squad’ and the ‘Spying Squad’. The Flying Squad is the supporting team for raids and arrests involving criminal elements such as tonto and gangster or serious offenses such as sand theft cases. Upon receipt of the alert from the Command Centre, the Flying Squad team will be assigned to the scene of the incident for immediate arrest. Meanwhile, the Spying Squad is assigned to do spying jobs to prevent transportation of rock material beyond the state’s boundary without permission. Since the establishment of both elite squads, it was reported that the number of
arrests has increased from just 34 in 2013 to 109 in 2014 and 170 in the following year (Command Centre, Perak Land and Mines Offices, 2019).

The effectiveness of the Innovation-based Permit 4C Enforcement Initiatives elaborated above has been recognized at state and national levels. It was seen to be very useful for the state’s land administration system particularly to enhance the efficiency of enforcement unit related to rock material industry. It has also been recognized by the National Audit Department (Malaysia) as the best practice that should be referred to and followed by other states in the country.

From the thematic and domain analyses, there were seven themes identified that could be further categorized into three main domains as the success factors of this initiative. The details are as in the following Table 3.

<table>
<thead>
<tr>
<th>Sub-Theme</th>
<th>Theme</th>
<th>Domain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internal source</td>
<td>Type of data</td>
<td>Data</td>
</tr>
<tr>
<td>External source</td>
<td>Level of data</td>
<td></td>
</tr>
<tr>
<td>High / confidential</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Moderate</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Common</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Serious offense</td>
<td>Type of penalty</td>
<td>Penalty</td>
</tr>
<tr>
<td>Moderate offense</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Light offense</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Punitive penalty</td>
<td>Characters</td>
<td></td>
</tr>
<tr>
<td>Immediate Action</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transparent penalty</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Flexible</td>
<td>Focus of enforcement</td>
<td></td>
</tr>
<tr>
<td>Expertise</td>
<td></td>
<td>Smart enforcement</td>
</tr>
<tr>
<td>Technology</td>
<td>Medium of enforcement</td>
<td></td>
</tr>
<tr>
<td>Innovation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Success</td>
<td>Enforcement effectiveness</td>
<td></td>
</tr>
<tr>
<td>Recognition</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Human Capital</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 3: Analysis Outcome on the Success Factors

All participants said that one of the key success factors of the initiatives is due to the availability and accessibility of data through the efficient information management. The establishment of the Command Centre as well as MRMS and e-Report represents the state’s willingness and capabilities to respond to industrial revolution 4.0 challenges. As the land administrator of Larut and Matang District and Land Office mentioned:

"With the Command Centre and MRMS, all data of truck and Permit 4C for the entire state is now in the finger tips. Having the accurate and real-time data, the enforcement personnel can work effectively and hundred per cent efficient. Yes, data management is very important, not only for enforcement purpose, but data is needed to manage the government for good governance and important for the industrial revolution 4.0".
In fact, the participant from Royal Malaysia Police also highlighted that those initiatives are comparable to the Intelligence-Led Policing (ILP) initiative currently used by their department. ILP is found to be a strategic management model that involves analysis of data and combination of criminal intelligence in making effective prevention decisions (Ratcliffe, 2008).

Meanwhile, the enforcement senior officer from Perak Land and Mines Office emphasized that clear penalties determined under the new Circular managed to prevent offenders from recommitting Permit 4C violation especially when the penalty involves the raising of amount of a deposit or the seizure of a deposit. In the literature, it is said that legal penalties against an entity in the past affect their level of compliance in the future (see Simpson, 2002). Therefore, through this new initiative, Perak has improved their penalty system by setting up the penalty rates by the offense level, whereby the severity of the penalty increases when more serious offenses are committed.

The third domain of the success factor refers to the smart enforcement effort. Four respondents who had highlighted this factor refers to their observation on the focus, medium and the effectiveness of the enforcement. The enforcement officer from the Command Centre described that smartphone has been a helpful medium or instrument to enable real-time access to enforcement systems thus assures real-time communication for prompt and accurate actions. As such, enforcement activities could be maximized to monitor Permit 4C in Perak.

**DISCUSSION**

Based on the above findings, it can be concluded that the rebranding of the Permit 4C enforcement procedure in Perak includes innovative-based initiatives as shown in Figure 2.

![Figure 2: The innovation-based initiatives included in the rebranded Permit 4C procedures in Perak](image)

This rebranded Permit 4C enforcement can be regarded as a smart enforcement initiative guided mainly by the rules and regulations imposed under Perak’s Circular No. 3/2015. Nevertheless, NLC 1965 remains as the main legal authoritative source for the rules and regulations of Permit 4C in the state. The execution of this Circular is strengthened by the other initiatives mentioned earlier.
The establishment of the Command Centre in particular, has enabled proper and centralized execution of OPS K3, audit review as well as the coordination of elite units through the Flying Squad and the Spying Squad. These initiatives have been agreed by all participants of this study as the solution for previous issues faced by the enforcement units of the land offices in the state. The issues include the conflicting decision on Permit 4C issues in Perak due to separate administration of the permit that was done by district which had resulted in non-standardized penalty of decision with regards to non-compliance cases. If the non-standard decision continues in the industry, the integrity of the whole enforcement agencies in the state would be continuously questioned by the public. In addition, the initiatives have also helped the state on manpower issues that had constrained the state to fully enforce Permit 4C procedures.

The development of MRMS and e-Report systems is also a value-added to the whole smart enforcement initiative by innovating current technology to improve the state’s enforcement instruments. Having these two systems, prompt and accurate actions on any Permit 4C cases could be assured. It has also enhanced the efficiency of the enforcement agencies in handling cases in the rock mining industry.

The success of this smart enforcement initiative is undeniable as it has been recognized by the National Audit Department (Malaysia) as the best example for other states in Malaysia in enforcing their Permit 4C procedures. The way on how the smart initiative set up its focus and enforcement medium is strongly supported by the proper planning on data arrangement and usage as well as on the new penalty policy imposed by the state. Data management is a must for good governance. As Ratcliffe (2008) mentioned, a strategic law enforcement concept must be done by optimizing data usage. Therefore, an enforcement agency should establish a well-structured data management to enhance enforcement effectiveness and institution efficiency. Effort made Perak state to set the penalties based on the degree of the offenses is also a smart initiative. Previous studies also warned that failure to properly and clearly determine the penalties would lead to more enforcement failures (for example, see Kuperan and Sutinen (1998) and Simpson (2002)). With clear and easily understood penalties, voluntary compliance would be achieved (Baldwin and Anderson, 2002).

CONCLUSION

In general, it can be concluded that the rebranded model of Permit 4C enforcement in Perak is comparable to the Responsive Enforcement Strategy Model described earlier. Both models fully focus on the degree of penalty as well as the consultation and advisory services. The consultation and advisory are basis in modern law enforcement which promote prevention of law violation from the early stage. These efforts are proven by previous research as the approach that promotes voluntary law compliance among people. The success of the smart enforcement initiatives is undeniable in Perak, but its feasibility is not yet proven if it is to be implemented in other states in Malaysia either for the same rock mining industry or even by the other law enforcement related agencies. Therefore, this study highly recommends further research to be carried out to identify the applicability of the rebranded Permit 4C enforcement in Perak for other related purposes. This is
important so that law enforcement can be executed effectively so that the integrity of the enforcement institution can be enhanced.

ACKNOWLEDGEMENTS

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ASSESSMENT OF SOCIO-ECONOMIC FACTORS THAT LIMITS BANANA PRODUCTION AND ITS MITIGATION STRATEGIES: A STUDY OF BANANA FARMERS IN SARAWAK

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ABSTRACT

In Malaysia, the importance of banana is clearly indicated in the National Agro-Food Policy (2011 – 2020) where it is listed as one of the 15 fruit types prioritized for commercial cultivation. Banana ranked second in Malaysia in terms of production area, covering about 34,894.06 ha with a total annual production of 350,492.59 metric tonnes. Banana industry contributes significantly to country’s socio-economic development in terms of improving livelihoods of smallholder farmers through incomes generation. In spite of ever growing global demand for banana fruit and Malaysia’s tropical climate and strategic geographical location, its contribution to the world’s banana market is quite low which is about 0.1% of the world production. Banana production has declined in the recent years. This trend has continued to date, and the information on the factor responsive for this decline is scanty. There is therefore need to conduct an assessment of the socio-economic factors influencing production of bananas in order to come up with mitigating measures to reverse the setback. Thus, this study is aimed at investigating factors influencing banana production in Malaysia with the specific objectives of identifying and determining the most influencing factors affecting the banana production in the study area. In order to attain these objectives, this study will be carried out in Sarawak, Malaysia. The primary data used for this study will be selected randomly from the list of the registered banana farmers obtained from DOA (Department of Agriculture) and IADA (Integrated Agricultural Development Area) Sarawak. Data collection will be using a well-structured close ended questionnaire via face-to-face survey. The descriptive, exploratory factor analysis and multiple linear regression analysis will be used to analyse the data.

Keywords: Banana production, Socio-economic factors, Ordinary Least Square (OLS) Method, Sarawak
ENVIRONMENTAL POLLUTION, HYDROPOWER CONSUMPTION, FOREIGN DIRECT INVESTMENT AND MANUFACTURING PERFORMANCE: TIME SERIES EVIDENCE FROM ASEAN-5 COUNTRIES

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ABSTRACT

This paper is aimed at examining the impact of environmental pollution, hydropower consumption, foreign direct investment and manufacturing performance in the Association of South East Asian Nation (ASEAN-5) countries by using the Autoregressive Distributed Lags (ARDL) Model for the period 1980-2015. The result reveals the presence of cointegration among the variables. The long run coefficients established that Manufacturing Performance and Foreign Direct Investment impact positively on Environmental pollution in Malaysia, The Philippines, Thailand and Indonesia. For that reason, the adoption of clean technology by foreign investors is important in managing CO₂ emissions in Malaysia.

Keywords: Environmental Pollution, Foreign Direct Investment, Hydropower Energy Consumption, ASEAN-5
RESULT-BASED BUDGETING AS AN IDEAL BUDGETARY FRAMEWORK FOR NIGERIAN PUBLIC SECTOR

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ABSTRACT

Traditionally, public agencies give more emphasis on process than on achieving the desired results of budgetary allocations. For example, ministries, departments and agencies in Nigeria consume lion share of annual budgetary allocations aimed at improving access to universal basic education, primary health care services and peaceful and safer communities among others. However, despite excessive public spending through annual budgetary allocations, lack of access to universal basic education, primary health and insecurity remain unsolved. It is in this sense that, the global public management reform agenda requires public sector agencies to concentrate more on achieving results as against inputs/process. The reform agenda introduces new management techniques that could be used to improve economy, efficiency and effectiveness of the public sector. Results-Based Budgeting framework is among the set of these new management techniques introduced in the management of public sector. It presents information on what agencies have done or expect to do with the annual budgetary allocations provided. This paper uses theoretical approach building from principal-agent theory to examine how RBB could be used to improve performance of Nigerian public sector agencies. The paper recommends among others that, to improve effective public service delivery, the annual budgetary documents should contain performance information on what public agencies are expected to achieve, there should be indicators for measuring public sector performance in relation to budgetary inputs and the results achieved and there should be rigorous use of performance information by policy makers and public managers to improve accountability. In conclusion, the paper stresses that, result-based budgeting could mitigate unnecessary spending of public funds without achieving the desired results; MDAs in Nigerian are to account for results as against process of achieving the results.

Keywords: Results-Based Budgeting, Performance Information, Budgetary Allocation, Public Sector
A STUDY ON AGROFORESTRY ACTIVITIES IN TANA TORAJA, INDONESIA

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ABSTRACT

The basic human needs of food, shelter and fuel are often supplied by separate systems of land management. Building material and fuelwood are harvested from forests and food is produced from fields of herbaceous crops, fruit orchards and livestock grazing in pastures. Agroforestry is a land use management system in which trees are mixed in the same land with food crops or pasture for domestic animals. This study was conducted to examine the agroforestry activities and to examine monetary values of goods collected by selected village communities in Tana Toraja, South Sulawesi, Indonesia. The local government seat of Tana Toraja is in Makale, which comprises 47 sub-districts with 112 villages adjacent to Toraja Utara District and West Sulawesi Province in the north, Enrekang and Pinrang District in the south, Luwu District in the east, and West Sulawesi Province in the west. Monetary value of various agriculture and non-timber forest products (NTFPs) collected from the forest and the product cultivated and harvested from forestlands have been evaluated. Primary and secondary data were collected. Primary data consists of in-depth interviews, questionnaires distributed to selected 250 respondents, and site observations. Secondary data was collected through literature review through journals, articles and official government documents. Data collection was analyzed using Chi square test and SPSS. The multiple regression analysis was applied to develop agroforestry dependency model for the selected villages. This study revealed that more than half of the respondents were involved in agricultural and forest related activities, which is eighty-one percent. The highest income range is RM 901.00- RM1,200.00 (Rp 3,0M – Rp 4,0M). The Tana Toraja community heavily depends on agricultural and agroforestry related activities as their major source of income.

Key terms: agroforestry, community, agriculture land

INTRODUCTION

Background Information

The basic human needs of food, shelter and fuel are often supplied by separate systems of land management. Building material and fuelwood are harvested from forests and food is produced from fields of herbaceous crops, fruit orchards and livestock grazing in pastures. Agroforestry is a land use
management system in which trees are grown in the same land as food crops or pasture for domestic animals. Woody perennial-based with mixed species production systems or agroforestry has the potential to prevent land from degradation and site productivity will basically improve through interactions with all surrounding trees, soil, agricultural crops, and livestock in that area, and it will restore a part of the land that has been degraded. Agroforestry also has the potential to improve rural livelihood and enhance integrated management of the natural resource base. In general, agroforestry uses land that include both agricultural production and forests/trees on the same piece of land, which involves a mixture of woody perennials or trees in crop or breed animal production fields to benefit from the ecological and also economic interaction (Nair, 1993a). The aim of agroforestry science and practices is to produce and maximize positive interaction between trees and crops.

Fig. 1 shows the emergence of the concept of agroforestry in response to the special needs and conditions of tropical developing countries. There are a few major factors that need to be considered in developing these land management systems namely; (i) subsistence farming, degraded soil, low capital, efficient utilization of labor, fuel wood and small timber. Agroforestry is defined by Nair (1993a) as land-use that involves deliberate combination of trees and/or shrubs with crops and/or animals to benefit from resultant ecological and economy interaction. Agroforestry is the simultaneous management of land in terms of the production of crops and trees. Many farmers follow this system to utilize their limited land efficiently. In general, there are commonly three basic sets of components that consist an agroforestry system; (i) trees, (woody Perennial); (ii) herbs, (agricultural crops including pasture aspects); and (iii) animals.

![Diagram of agroforestry system](image)

**Figure 1**: The concept of agroforestry through an interface between agriculture and forestry (Source: Nair, 1993a)
**Components of Agroforestry**

Agroforestry system may be classified into four categories which is based on their structure and functions (Nair, 1993a) as shown in table 1; (i) agrisilvicultural systems, which includes all practices in which trees and crops are integrated namely, alley cropping, shifting cultivation, multipurpose trees, multi layer tree gardens, and or shrubs on farmland, home gardens, windbreaks and shelterbelts, live-hedges, fuel wood production and integrated multi-storey mixtures of plantation crops; (ii) silvopastoral system, which includes protein banks which are multipurpose fodder trees in/or around farmland live fences on fodder edges, shrub trees and shrub on pastures as well as integrated production of animal and wood; (iii) agrosilvopastoral systems, which includes home garden practice with breed animals, multipurpose woody hedgerows and integrated production of all crops, animals and wood; (iv) others, including multipurpose woodlots, apiculture with trees, and aquaculture in mangrove areas.

![Table 1: Major approaches to classification of agroforestry systems and practices](Source: Nair, 1993a)
Study Site

Tana Toraja District, situated in South Sulawesi Province, consists of 20 districts and three municipalities with a total area of 45,764 km². One of the selected villages which has been chosen as a study site in Tana Toraja is Palipu’, which is a southern Torajan village located in a broad valley at the foot of Kandora Mountain. The valley floor of Palipu’ is dominated by rice fields on the borders of which are houses that stand under canopies of bamboo and coconut trees. The rocky soil at the foot of the mountain is covered by clumps of trees bearing marketable fruits. The majority of the population is involved in the cultivation of a variety of cash crops, such as coffee, cacao, vanilla and cloves. The other village which has been selected as a study site in Tana Toraja was Kondo’ village which stretches out from the banks of the Rangri River toward the mountain ridge of the same name, Nonongan, Ke’te Kesu’ and Ma’Kale village as shown in Fig 3.

Figure 3: Indonesia, Sulawesi island, Makassar, Tana Toraja and the research villages of Palipu’, Ma’kale, Rembon, Ke’te Kesu’, Nonongan and Kondo’.

(This content downloaded from 119.40.125.43 on Wed, 15 May 2019 06:08:25 )
METHODOLOGY

Primary data consists of questionnaires distributed to selected 250 respondents, in-depth interviews and site observations. Secondary data was collected through literature reviews through journals, articles and official government documents. Data collection was analyzed using Chi square test and SPSS. The multiple regression analysis was applied to develop agroforestry dependency model for the selected villages.

FINDINGS

This study revealed that more than half of the respondents are involved in agricultural and forest related activity which is eighty-one percent. The highest income range is RM 901.00 – RM1,200.00 (Rp 3,0M – Rp 4,0M) which shows that the Tana Toraja community highly depends on agricultural and agroforestry related activities as their major income.

DISCUSSION

The study was conducted at Tana Toraja, South Sulawesi, Indonesia with 250 respondents from five villages at the study site. Tana Toraja has very fertile land supported by alternating air, rain and heat, causing everything that is planted in this regency to thrive and prosper. For perennials such as cloves, cacao, vahili, pepper, coffee and others. The types of food crops cultivated in Tana Toraja include rice, sweet potatoes, peanuts, corn, soybeans, and cassava, all of which use an area of 20,913 ha. Planted land area each year for rice plants 31,736 ha, corn 3,136.27 ha, peanuts 632.96 ha, soybeans 190.73 ha, cassava 2,108.9 ha and sweet potatoes 1,803.46 ha.

There are also seasonal crops such as canned fruit and vegetables such as asparagus, tomatoes, garlic, ginger and others. Vegetables include cabbage, mustard greens, slada, beans, bloom cabbage, leek and others, as partners of seasonal plants also open farms and fisheries. The plantation sector in Tana Toraja is dominated by smallholder plantations whose production still utilizes traditional means whereas there are 14 private large plantations in Tana Toraja which utilizes an area of 6,968 ha and are spread in four sub-districts with coffee commodities (arabica and robusta) and those still in the development stage which are garlic, passion fruit, macadamia (Macadamia integrifolia L). vetiver (vertiveria zizanioides) and patchouli (pongostemon cablin).

The area of arable cultivation reached 20,302 ha with the cultivators numbering 61,517 inhabitants. As for production results achieved on average, arabica coffee is at 272 kg / ha, vanilla 431 kg / ha, pepper 110 kg / ha, cocoa 540 kg / ha and cloves 120 kg / ha. The types of livestock are divided into 3 parts, namely: large livestock, small
livestock (cattle, buffalo, pig, cattle, goat and horse) and poultry (chicken and duck). The type of poultry is to meet the community needs of meat and eggs; and also the by-products are for manure.

With forested areas of more than 57%, wet paddy system 9%, wetland (swampy area) more than 10%, and agriculture nearly 10%, the province is famous for being the first producer of paddy and other food crops including maize, cassava, sweet potato and peanut in the eastern part of Indonesia. Plantation crops common in South Sulawesi are cacao, coconut, clove and coffee. These crops are mainly managed on small holdings rather than large-scale.

From survey and interviews, the village community is involved in five major works which are forest product collectors, logging sector, farmers, working in government sector and working in private sector.

The forest product that has been collected are used in two ways, which are for their own consumption and for sale to middlemen. Plant species collected are Labisia pumila and Euricoma longifolia for medicinal value, which is especially good for post-natal treatment. Meanwhile, Aquilaria malaccensis (karas) is collected for the sale of scented oil. Through in-depth interviews with some of respondents, they claimed that the grade A of Karas can be sold for up to RM 1,000.00 (Rp 3.3M) per kilogram. Other than that, collectors at Gua Musang most likely collected Bambusa sp. And Calamus sp. for their handicraft value. They use all the different parts of the plant for, example the roots, bark, leaves and shoot from which they make baskets, pouches and mats. Meanwhile, other species such as Musa acuminate, Manihot esculenta, Piper betle L. and Parkia sepiciosa are collected either for sale and or for their own consumption.

In the logging sector, there are three types of work that the village community is involved in, such as lorry driver, bulldozer driver and chainsaw worker. Respondents claimed that compared to other occupations, they are more satisfied working in the logging sector because the income is more lucrative.

CONCLUSION

This study revealed that more than half of the respondents are involved in agricultural and forest related activities which is eighty-one percent. The highest income range is RM 901.00 - RM1,200.00 (Rp 3,0M – Rp 4,0M). The Tana Toraja community heavily depends on agricultural and agroforestry related activities as their major source of income.
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The implication of demographic and socio-economic characteristics of parents on birth registration in Taraba State

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Abstract

The studies on the implication of demographic and socio-economic characteristics of parents on birth registration in the 16 Local Governments area of Taraba State has been carried out giving more emphasis on Sex, Age, Marital status, Religion, Occupation, Education Background, Residential ownership status (Independent variables) and their influence on birth registration (dependent Variables) within Taraba State and environs. Two modes of data findings were adopted which include Primary data sourced from the field via survey field observation, questionnaire, and face to face interview of the respondent. And Secondary data such as the population, localities, registered live-birth data was sourced from the National Population commission Jalingo for a period of 8 years ranging from 2003 to 2011. About 1200 persons were interviewed across the three Geo-Political zones (Northern zone, Central zone and Southern zone) of the state, who were all household and parents/guardians of the entitled registrable children aged between 0-20 years. Some hypothesis revealed in a literature that the residential owners have a direct influence on the birth registration across the state. Percentage, \( x^2 \) test, and cross tabulations were made to analyze such influence. The result of the analysis shows that almost all the respondents were married male persons. The result also backed the hypothesis which shows that all the residential owners irrespective of their sex and marital status have an important influence on birth registration of their dependents. Based on the result of this study, it was further observed that birth registration is more effective in the urban areas while it is being lack behind in the rural areas. Therefore, it is suggested that there is a need for a sensitization in the rural areas by pointing out the importance of birth registration to the residential owners since they have direct influence on the dependent variables. And more registration centers need to be established in the core of every rural area.

Key terms:
LACK OF KUDRA\textsuperscript{T}: A PHYSICAL ILLNESS EXPERIENCE OF YOUNG MALAY BREAST CANCER PATIENTS

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ABSTRACT

This qualitative study aims at exploring the illness experiences of young Malay breast cancer patients in relation to the symptoms they suffered from. Thirteen young Malay breast cancer patients in Kuala Lumpur and several selected areas of Selangor were selected through purposive snowballing technique. In relation to this, an ethnographic fieldwork employing a qualitative approach was conducted for approximately 10 months. A series of in-depth interviews, phone and online interviews guided by semi-structured interview schedule and participant observation were carried out among the informants of this study. This is imperative particularly to make sense the meaning of illness as perceived by the Malay informants. Data obtained from the fieldwork was analysed thematically to gain understanding of the stories conveyed by informants. Codes were then generated in relation to the study’s objective. It is evident from the present study that young Malay informants had described their illness experiences in terms of physical dimension. As such they perceived having semput, tak boleh makan and tak boleh pergi kerja as the ingredients of lack of kudrat. This study holds an important implication in contributing to the existing corpus of knowledge as far as medical anthropology is concerned. It is also significant for health care providers and support networks in better understanding breast cancer patients’ conditions, medical problems, psychosocial needs and quality of life in coping with cancer.

Key terms: kudrat, illness, Malay, breast cancer

INTRODUCTION

Background Information

The notion of illness experienced can be discussed in relation to symptoms experienced by patients. Suchman (1965) distinguishes three aspects of symptoms experienced by patients, namely physical, cognitive and emotional illness experiences. The physical experience refers to pain, discomfort and change of appearance or debility. The cognitive experience of illness refers to the interpretation
and the meaning of symptoms described by those experiencing the illness and finally
the emotional aspect of symptom refers to fear or anxiety that accompanies both the
physical and cognitive experiences of illness. In relation to this, Skott (2008) in his
study of cancer patients in Sweden has associated symptoms with illness experience.
The study reports that these cancer patients noticed physical, cognitive and
emotional changes in their bodies such as clumsiness, breathlessness, poor
balancing and staggering that consequently hinder many of their daily activities.
They were not able to see, speak normally, read, write or listen to the radio. In
addition, they were also unable to walk and lift their feet properly like before. These
lead to frustration amongst cancer patients in dealing with their daily lives. Thus, the
symptoms suffered, could be defined as unwanted, abnormal bodily changes that
often result from the disease.

According to Fabrega (1973), symptoms are one of the components of illness
that deal with bodily sensation and abnormality such as pain in specific locations as
well as nausea and vomiting that vary in their intensity and effects. His emphasis is
given to physiological symptoms in order to reflect illness severity. For example,
Fabrega and Zucker (1977) in their comparative study on illness episodes among the
Ladino and Indigena women in Mexico, have shown that there is a linear relationship
between symptoms and illness severity. This indicates that the increased symptoms
signify the increased illness severity and seriousness. Generally, it was observed in
the study that women were reported to having more symptoms of all types related
to emotions, role functions, work, general physiological and pain symptoms during
their illness episodes; they judged their illness to be more life-threatening.

Furthermore, Fabrega and Zucker (1979) define symptoms as total constitute
disruptions to an individual. These disruptions are often negatively valued by
individuals as it signals a need to seek treatment or corrective action. Thus, these
symptoms signal to the individuals as to what is going wrong with their body. For example, among the Malays, the loss of semangat (vital force) and the presence of
‗poisonous‘ blood accompanied by depression, auditory hallucinations, insomnia and
confusion are among the symptoms of gila merian or postpartum depression. The
Malays believe that an illness is caused by an excessive ‗poisonous‘ blood
accumulated during child-birth. In relation to this, mothers are prescribed by the
bomoh to consume herbal decoctions, undergo the traditional berdian (roasting of
the mother) or bertungku to remove the excessive ‗poisonous‘ blood in the body
(Chen, 1970).

Wong et al. (2014) in their study in Kuala Lumpur, Malaysia observe that lelah
or breathlessness was prevalent in most of the complaints forwarded by Chronic
Obstructive Pulmonary (COPD) patients and reported by doctors upon their
admission to a hospital. They found that due to poor knowledge of COPD, the
symptom was mislabeled as asthma by patients and doctors prior to the diagnosis of
their illness. They also observe that the suffering from lelah had left several
implications on patients‘ lifestyle, management and adaptation towards the disease.
These include psychosocial limitations such as fearful of being alone at home, worry
that help could not arrive in a timely manner, avoiding crowded places for believing
this could exaggerate the symptom, and less participation in family gathering.
Additionally, patients reported several physical limitations in relation to the symptom
of lelah suffered like becoming helpless and having to depend on caregivers to move
about, limiting the amount of food taken and avoiding cold beverages and fruits like watermelon.

Having said all these, this study aims at exploring the illness experiences of young Malay breast cancer patients in relation to the symptoms they suffered from.

**METHODOLOGY**

**Study Area and Population**

Ethnographic fieldwork was carried for approximately ten months among young Malay breast cancer patients in Klang Valley and several selected areas of Selangor, located in the central region of Peninsular Malaysia. The study areas were selected mainly due to the higher incidences of breast cancer reported. The actual locations of the study were kept confidential to protect the privacy and confidentiality of the informants.

**Sampling**

Thirteen young Malay breast cancer patients between the ages of 29 and 48 years old were selected for this study through purposive snowballing technique. Several criteria were laid down and carefully determined prior to embarking on the selection of potential informants. The criteria of potential informants include 1) must be women of Malay ethnicity 2) must be of young age defined in the study which is within the range of 25 to 49 years old 3) must be breast cancer patients or survivors as the study itself was carried out specifically to study the illness experiences of breast cancer patients or survivors and 4) must have undergone a series of treatments at least for a period of six months before the selection was carried out.

**Data Collection Procedure**

The data collection consisted of ethnographic qualitative methods i.e. in-depth interviews and participant observation. Prior to the interview, potential informants were contacted via phone call to seek their consent for participation in the study. A series of in-depth interviews were conducted with informants in order to identify the various factors associated with the onset of their breast cancer symptoms. Several interview techniques were included such as face-to-face interviews, phone interviews and online interviews. The interview sessions were held informally in a semi-structured way, but guided by the interview schedule. Informants’ demographic and health profiles and factors associated with the onset of their breast cancer symptoms were covered in the interview schedule. Each interview lasted from around 45 minutes to one and half hours. In the case where face-to-face interviews with informants was not possible due to several limitations such as time and health factors, the interview sessions would be held either through phone interview or online interview. In order to observe several situations described by the informants throughout the interview sessions, participant observation was carried out. In several occasions, the researcher had the opportunity to participate in several events such as accompanying informants for an appointment in the hospital, visiting them when they were admitted to the hospital and attending funerals when informants passed away. All data obtained and events observed and participated were recorded in fieldwork diary.
Data Analysis

Thematic content analysis technique was used to analyse the data obtained from the field. The researcher began the analysis by reading and rereading the field notes and online scripts to gain understanding of the stories conveyed by informants. Codes were then generated in relation to the study’s objective. With the subsequent field notes, codes were added or dropped and the coding list was recoded whenever necessary. When the coding was completed, the codes that have common elements were merged and themes or categories that are explanatory to the relevant issues highlighted in the study were formed. All the themes or categories developed from field notes were compared in order to derive to the final themes or categories. The final sets of themes or categories later became the findings of the study.

FINDINGS

From the data obtained, several informants had associated their breast cancer illness with lack of kudrat (one’s physical agility). The lack of kudrat includes physical movement, pattern of food consumption and work performance after they had been diagnosed with breast cancer symptoms.

Physical movement

Several informants encountered physical behavioural limitation particularly in performing their daily routines and activities. They frequently suffered semput or penat (easily getting tired due to shortness of breath) symptoms in carrying out their household duties. Prior to breast cancer, they could perform many duties such as cooking, walking in the orchard, cleaning household compound, playing with their children and doing laundry. However, after they had breast cancer symptoms, they believed the symptoms had makan diri (gradually killing themselves i.e. their energy or stamina) that eventually made them tidak sihat (becoming ill). One of the informants aged 41 described her symptom of penat as an ingredient of sakit (illness). The symptoms suffered had substantially resulted in some physical behavioural limitation to her. She narrated as follow:

She began to notice her limited physical movement; she could hardly climb the stairs in her office after her breast cancer symptoms worsened. She was informed by the doctor that the cancer cells in her breast had spread to her lung. As a result, she suffered from symptom of ‘penat’ even for a short distance of walking from the bed to the washroom. She added that her condition had becoming more severe a few weeks before being admitted to the hospital.

Pattern of food consumption

Good health refers to one’s ability to enjoy good diet. This involves the pattern of food consumption. It was observed in this study that informants associated good health with boleh makan i.e. one’s ability to consume food without restriction or having pantang larang. At the expense of their good health, they
enjoyed eating whatever food served before them. The food served could be oily, contained artificial flavour, with high amount of sugar, salt and MSG that could jeopardise their good health. This is common for career women in particular for they are busy and tight with their working schedule. Thus, they have limited time to cook for themselves and family, and would resort to eating outside. However, things changed after having breast cancer. During interview session, one of the informants aged 35 narrated to me as follows:

She knew for certain that eating outside was considered as unhealthy pattern of diet. The choice and food preparation could be unhealthy too. She continued enjoying the food partly due to her busy and tight working schedule. She never bothered whether the choices of food were healthy or not. She described the choices of her food were ‘sedap tapi tak sihat’ (delicious but unhealthy) for it was oily and contained high amounts of salt, sugar and MSG. The habit continued until she was diagnosed with breast cancer. Since then, her awareness about the importance of a healthy diet and its relation to her health developed. She started to cook her daily meals. In relation to that, she hired a maid to help her prepare ingredients for her to cook. She added that she would ensure that the meals prepared would contain all groups of food with suggested amount per serving as recommended by the doctor.

The forgoing case highlights that the concept of boleh makan is very much related to one’s awareness about one’s health status.

Work performance

In addition, several informants believed that one’s health status is measured through his or her ability to carry out duties at work. They were informed by their employers that they are entitled to paid cancer leave up to two years upon recommendation from the doctor. One of the informants aged 36 for instance, had considered boleh pergi kerja as good health. She narrated to me below:

She believed ‘sihat’ as ‘boleh pergi kerja’ or returning to work after nearly a year being on medical leave. It was an indicator that she is surviving from cancer. She had to wait for five years for her to be declared as a cancer survivor.

DISCUSSION

The boleh makan concept refers to the following features i.e. having selera makan (appetite) and boleh rasa makanan (able to enjoy the taste of food). These features were absent once they were diagnosed with breast cancer. Several informants had associated tidak ada selera makan (loss of appetite) as a result of chemotherapy treatment received for their breast cancer symptoms. Most of the informants strongly believed that the killing of breast cancer cells through chemotherapy in particular, had inadvertently affected their appetite towards food.
Similarly, *tidak boleh rasa makanan* (taste of food becomes bland) was mentioned by several other informants as one of the side effects of chemotherapy they suffered after receiving the treatment. They strongly believed that the drug used in the treatment to kill cancer cells in their breast areas had changed their taste buds, causing the food they consumed to taste bland or have a metal-like taste.

They described *boleh pergi kerja* or ability to go to work as they used to before they were diagnosed with breast cancer as a sign of good health. Instead, *tidak boleh pergi kerja* or inability to go to work due to illness was perceived as an ingredient for *sakit* for they were not fit enough to carry out duties at work accordingly. On this account, informants were exempted from performing their role as workers and were given sick leave.

**CONCLUSION**

Lack of *kudrat* is another common physical symptom of chronic illness suffered by young Malay breast cancer patients.

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**REFERENCES**


HUBUNGAN PENGGUNAAN SALURAN KOMUNIKASI DENGAN KUALITI HIDUP: KERANGKA KONSEPTUAL

RELATIONS OF COMMUNICATION CHANNEL USAGE WITH QUALITY OF LIFE: A CONSEPTUAL DESIGN

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ABSTRAK


Katakunci: saluran komunikasi, kualiti hidup, peranan komuniti dan masyarakat luar bandar

ABSTRACT

Progress in rural communities’ life is refers to the quality of life based on their personal satisfaction involving the happiness values, materials and behaviors have been practices. However, emphasized are on the roles of communication channels to the rural communities’ quality of life change. The study was conducted to discuss on the conceptual relationship of communication channels uses with quality of life. The evaluation of better life quality and relationship with the existing communication channels roles will used the ten components of quality of life that have been outlined in Quality of Life Index 2004. Discussions which are based on literature reviews
could help researchers who did the related study in familiarized the instruments especially in rural areas. In addition, the authors also discuss the method to be used for data analysis such as descriptive statistics, partial correlation coefficients and multiple regressions. Consequent design fixing of this study is important in instrument adaptation of quality of life for rural community in the future.

Key terms: channel communication, quality of life, community roles and rural community

PENGENALAN

Sesebuah kelompok masyarakat baik yang tinggal di luar bandar atau bandar, boleh dikatakan telah maju apabila telah mencapai kualiti hidup yang baik. Kualiti hidup yang dibincangkan merujuk kepada falsafah penting yang meliputi sejahtera kehidupan, kepuasan berasaskan pilihan dan pengalaman individu. Oleh yang demikian, kualiti hidup yang dimaksudkan ialah perkara yang menonjolkan sifat norma, ekonomik dan subjektif yang bersifat psikologi dan perilakuan (Haryati Shafii & Sharifah Meryam, 2010). Penggunaan pelbagai saluran komunikasi terutama di kawasan luar bandar merupakan pelengkap kepada transformasi pembangunan yang dirancangkan. Namun demikian, perlu dilakukan evaluasi sejauh mana pelbagai saluran komunikasi telah mempengaruhi dan meningkatkan kualiti hidup mereka.

METODOLOGI


Oleh itu, kajian ini bertujuan untuk menganalisis hubungan penggunaan saluran komunikasi dan kualiti hidup masyarakat Orang Ulu pada masa kini dalam menggunakan asset kehidupan untuk mencapai kualiti hidup yang baik serta mengenalpasti tahap kualiti hidup mereka. Justeru itu, daripada 15 buah rumah panjang yang terdapat di kawasan penempatan ini, penyelidik memilih secara rawak enam buah rumah panjang sebagai kawasan kajian iaitu Uma Badeng, Uma Kulit, Uma Bakah, Uma Kelep, Uma Ukit dan Uma Penan. Saiz sampel yang digunakan ialah sebanyak 356 responden. Saiz sampel ini dianggarkan berdasarkan formula Israel (2009), yang mana menganggar saiz sampel berdasarkan precision error 5.0% dan had keyakinan 95%. Manakala, bagi teknik persampelan, penyelidik menggunakan 
sistem persampelan rawak. Selain itu, pungutan data adalah berdasarkan kaedah tinjauan iaitu melalui temubual bersemuka dengan menggunakan borang soal selidik yang telah direkabentuk berdasarkan sorotan literatur. Kombinasi kaedah temu bual bersemuka dan kaedah pemerhatian juga digunakan untuk meningkatkan ketelusan dan kebolehpercayaan data.


**Instrumen Kajian**

Bagi latar belakang responden maklumat yang diperlukan meliputi jantina, umur, etnik, agama, nama kampung, umur, tahap pendidikan tertinggi, pengalaman dalam pertanian, jenis tanaman utama yang diusahakan, jenis tanah dan keluasan tanah yang diusahakan untuk setiap jenis tanaman yang diusahakan.

Saluran komunikasi yang terlibat dalam adalah dalam bentuk soalan Skala Likert yang direka untuk mengetahui pola penggunaan saluran komunikasi iaitu komunikasi antara perseorangan (Djojomartono & Pertiwi 1998; Md Salleh et al., 2011; Okwu & Daudu 2011), media cetak (Akpobio et al., 2006; Salawu & Abu Bakar, 2008), media elektronik (Irfan et al., 2006; Md Salleh, 2008; Azimi & Hayrol, 2008; Hayrol et al., 2009) dan media baru (NurAzween & Nidzam, 2008). Dengan data ini, penyelidik dapat mengenal pasti fungsi bagi pemboleh ubah tersebut dalam penggunaan saluran komunikasi terhadap kualiti hidup masyarakat Orang Ulu di Sarawak.


**Kualiti Hidup**

Dunia di era digital kini lebih meletakkan nilai kualiti hidup sebagai satu dasar yang bersifat kepuasan peribadi secara dalaman yang lahir dari hati dan memberi sesoeorang keseronokan, kebahagiaan serta makna yang lebih tersirat dalam kehidupannya (Siti Fatimah, 2005; Renwick, 2006). Menurut Mohd Shaladdin, Wan
Abdul Aziz dan Nik Wan Omar (2006) kualiti hidup pada hakikatnya merupakan kejayaan yang diperolehi hasil usaha untuk mengatasi masalah yang akhirnya membawa kepada kehidupan yang selamat, sihat dan selesa baik secara fizikal, sosial mahupun psikologi di dalam sesebuah kehidupan harian masyarakat.

Dengan kata lain, kualiti hidup kini bersifat material yang dimiliki serta amalan kehidupan yang dipertontonkan oleh individu yang dinilai kepada masyarakat. Berdasarkan kenyataan Unit Perancang Ekonomi (1999), kualiti hidup dinilai ke atas perubahan yang berlaku dalam masyarakat dan sistem sosial harian yang menunjukkan keadaan yang lebih baik daripada sebelumnya.

Unit Perancang Ekonomi (2002), Malaysia telah menggariskan sifat kualiti hidup bagi individu dalam aspek kehidupan yang merujuk kepada perubahan kemajuan yang dimiliki, tahap kesihatan, kepuasan dalam apa yang dilakukan dan telah menikmati kebebasan pengetahuan dan taraf hidup yang melebihi keperluan asas dan kesejahteraan psikologi individu dalam masyarakat. Oleh yang demikian, kualiti hidup juga merujuk kepada peringkat kesejahteraan dan keselesaan seseorang itu dalam kehidupannya terutamanya berkaitan pemakanan, pendidikan, kesihatan, perumahan, nilai estetika dan sebagainya yang menunjukkan perubahan untuk menjadi bertambah baik (Burnel dan Galster,1992).


Komunikasi antara perseorangan

Komunikasi antara perseorangan berlaku apabila terdapat interaksi dua hala dengan orang lain yang terjadi untuk saling mempengaruhi di antara satu sama lain atau bertukar maklumat untuk hubungan (Beebe, Beebe & Redmond, 1999). Menurut Adler, Rosenfeld dan Towne (1999), mendefinisikan komunikasi antara perseorangan adalah proses pemindahan maklumat yang berterusan serta melibatkan dua sumber komunikator daripada persekitaran yang sama atauapan berbeza bagi tujuan pertukaran mesej yang bersifat luaran, fisiologi dan psikologi. Pada asasnya komunikasi antara perseorangan juga dikenali sebagai komunikasi bersemuka atau komunikasi antara individu yang berbual secara langsung. Komunikasi antara perseorangan ini merupakan proses berkomunikasi secara bermuka individu tanpa menggunakan sebarang saluran perantaraan atau medium yang kompleks dan juga berperingkat di dalam organisasi yang melibatkan dua atau beberapa orang bertemu. Merujuk kepada Mohd Safiee et al. (2008), komunikasi antara perseorangan terlibatkan pengirim dan penerima maklumat komunikasi yang menggunakan lebih dari satu pancainderanya untuk mesej dan...


Saluran komunikasi yang biasanya digunakan di luar bandar ialah komunikasi bersemuka di mana penduduk luar bandar atau pengunjung akan bergerak masuk dan keluar dari kawasan mereka sebagai satu cara untuk mendapat maklumat (Bala et al., 2000). Sumber utama maklumat bagi komuniti luar bandar ialah melalui saudara, Ketua Kampung, wakil politik tempatan, Pastor, Guru, Pegawai Kerajaan dan pegawai yang datang melawat (Gnaniah et al., 2004).


Media Cetak

Di Malaysia, terdapat 50 jenis akhbar harian dan ini menunjukkan masyarakatnya mempunyai banyak pilihan untuk dijadikan bahan bacaan dan rujukan. Sebanyak 26% daripada akhbar dalam Bahasa Melayu, 32% dalam Bahasa Inggeris, 36% dalam Bahasa Cina dan 6% dalam Bahasa Tamil (Media Planning Guide, 2009). Akhbar tersebut terbagahi dalam tiga akhbar bahasa utama berdasarkan kedudukan tertinggi iaitu Harian Metro (Melayu), The Star (Bahasa Inggeris), Sin Chew Daily (Cina) dan Tamil Nesan (Tamil) (Nielsen Media Index, 2009).

pastinya sukar untuk membaca informasi pertanian yang terkandung dalam surat khabar.


**Media Elektronik**


**Media Baru**

Melainkan media baru yang bersifat interaktif atau multimedia yang tidak menghadapi sebarang sekatan ke atas transmisi yang melangkap jarak dan waktu. Media juga mengandakan pengguna bergerak aktif dalam komunikasi berbanding media lama seperti radio dan televiisen. Internet dianggap sebagai media baru atau sistem media baru yang menyeluruh yang memberi alternatif lebih kepada penggunanya untuk memilih sumber yang sesuai atau mengikut pandangan dan kepercayaan mereka terhadap maklumat yang diterima. Contoh media baru yang lain adalah seperti penyiaran audio dan video digital serta kandungan CDROM (Noor Bathi, 2002).


Perkembangan media baru menunjukkan penerimaan yang mengalakkan di Malaysia terutamanya telefon bimbit pintar yang melibatkan jenama Apple, Samsung, Sony Ericsson, Xperia, Nokia, Blackberry (Nazrul Azim, 2011). Penggunaan telefon pintar dilihat sebagai satu alat perhubungan yang mesti dimiliki oleh masyarakat Malaysia tidak kira di bandar mahupun luar bandar berbanding dengan dua dekad lalu hanya digunakan oleh ahli korporat dan ahli perniagaan sahaja. Perubahan kepada ciri gajet ini di pasaran telah diimpor dalam bentuk serba guna yang telah diadapssasi sesuai dengan program komunikasi kini serta memenuhi pelbagai keperluan termasuk hiburan. Keupayaan media ini untuk menerima secara pelbagai maklumat serentak melalui gajet ini kerana dilengkapi dengan perisian seperti Microsoft Office dan Portable Document Format (PDF) reader telah mencetus perubahan kepada penggunaan telefon pintar kini (Bernama, 2011).

Dalam era moden kini, internet sememangnya penting bagi pembangunan pertanian terutama untuk proses penyebaran maklumat pertanian. Secara umumnya, statistik terbaru disediakan oleh Suruhanjaya Komunikasi Malaysia dan Multimedia Malaysia (SKMM), telah mengesahkan bahawa penggunaan Internet di kalangan masyarakat luar bandar terutama golongan petani masih di tahap yang rendah. Hayrol, Md Salleh dan Bahaman (2009) dalam kajian mereka telah membuktikan bahawa tahap penggunaan laman web berasaskan pertanian dalam kalangan
komuniti petani adalah amat tidak menggalakkan. Berdasarkan beberapa kajian lepas, tahap penggunaan TMK masyarakat luar bandar tidak memberangsangkan jika dibandingkan dengan mereka yang tinggal di kawasan bandar (Samuel, Marlien & Jacob, 2005). Tahap penggunaan TMK yang berbeza ini seakan memberikan penduduk bandar satu kelas yang berbeza dengan penduduk luar bandar.

Walau bagaimanapun, usaha yang berterusan oleh kerajaan untuk meningkatkan penggunaan Internet dalam kalangan masyarakat di luar bandar dijangka meningkat peratusannya daripada tahun ke tahun. Ini dapat dilihat dengan jelas baru-baru ini usaha kerajaan apabila melalui National Broadband Initiatives (NBI) telah dilancarkan. NBI mempunyai objektif utama iaitu utama iaitu semua orang telah mempunyai jalur lebar sendiri. Pada tahun 2010, ia dijangka bahawa separuh isi rumah Malaysia mempunyai perkhidmatan jalur lebar masing-masing. NBI bukan setakat projek TMK yang diadakan oleh kerajaan seperti Pusat Komuniti Jalur Lebar, PID (Rural Internet Center) dan MID (Rural Information Center) telah terbukti berjaya memupuk budaya TMK di kalangan penduduk luar bandar (Md Salleh et al., 2011).


Kewujudan ruang chat, forum dan blog dalam masa yang sama telah mengurangkan komunikasi interpersonal di kalangan khalayak seterusnya mewujudkan masyarakat maya atau alam siber yang lebih terbuka dan berpengetahuan. Malah, masa dan ruang serta batas sempadan sesebuah negara turut menjadi tidak relevan sejajar dengan pemerkenan TMK. Menerusi aspek teknologi, medium ini dapat memperkasa ruang penyertaan, memanjangkan interaksi melampai sempadan negara dalam sekelip mata, meningkat kebebasan, malah boleh bertindak sebagai platform menyekat hegemoni yang selama ini dipraktikkan oleh penguasa atau elit pemerintah menerusi media aliran perdana seperti televisyen, radio dan surat khabar (NurAzween & Nidzam, 2008; Atkinson & Castro, 2008).

**PERANAN DAN PENGARUH MEDIA MASSA**

Pada masa kini, media massa semakin mendapat tempat di kalangan masyarakat kerana telah memainkan banyak peranan penting. Dengan menggunakan media komunikasi, anggota masyarakat dapat diberitahu dan disedarkan banyak perkara seperti wabak penyakit, bencana alam, hari penting keagamaan, kegiatan politik dan sebagainya. Di samping itu, media komunikasi juga dapat membekalkan maklumat yang sesuai untuk memotivasikan individu, keluarga dan masyarakat (Musa Abu Hassan, 2002).
Selain itu, pengaruh media massa terhadap masyarakat pada masa kini amat ketara terutamanya dalam bidang pertanian. Melalui laman web ini, mereka lebih senang mengikut perkembangan yang lebih menekankan keadaan isu dalam sektor pertanian sesuai dengan kemahiran, masa, waktu dan lokasi geografi mereka. Kajian yang dijalankan oleh Ahmad Fahmi (2005), mendapati perkhidmatan Internet yang paling banyak digunakan oleh Pegawai Pertanian adalah penggunaan e-mel diikuti penggunaan pemahaman fail dan melayari Internet untuk mendapatkan maklumat.

Diperceyai bahawa sumber maklumat telah berjaya mengubah idea dan fahaman ideologi petani terutama di luar bandar. Ini amat berkesan apabila kekerapan penggunaan komunikasi perseorangan, media cetak dan media elektronik berupaya menyalurkan maklumat penting dan menyumbang kepada pembangunan pertanian agar sifat keusahawanan dapat diterapkan. Menurut Ahmad Mustapha (1983), saluran komunikasi interpersonal jelas banyak membantu dan digunakan oleh petani untuk mendapat maklumat pertanian untuk tujuan rujukan.

Selain daripada komunikasi interpersonal, antara sumber maklumat yang penting dan sesuai digunakan oleh petani untuk meningkatkan kemahiran mereka adalah seperti televisyen, radio, Internet, artikel majalah dan surat khabar terutama bagi negara yang besar seperti di Amerika Syarikat. Berdasarkan kajian, saluran maklumat yang penting dapat memberi manfaat kepada mereka adalah seperti artikel majalah, kertas, surat, surat khabar, buletin dan brosur selain lawatan di ladang dan mesyuarat. Media cetak merupakan saluran maklumat yang banyak digunakan seperti surat khabar pertanian dan surat khabar di Michigan (Suvedi, Campo & Lapinki, 1999).

Peranan saluran komunikasi antara perseorangan adalah untuk menyampaikan maklumat dan mesej untuk mengubah sikap serta mengajak kemahiran untuk menambahkan kredibiliti komunikasi media (Coldevin, 1987). Kaedah penyebaran maklumat menggunakan radio sangat sesuai untuk menyampaikan mesej yang ringkas, mudah dan cepat kepada orang ramai yang bertabur. Bagi media cetak seperti poster dan risalah, kedua-duanya masih penting sebagai kesinambungan terhadap mesej yang disiarkan menggunakan radio (Chapman et al., 2003).

Kajian ini memberi fokus untuk memahami kualiti hidup komuniti Orang Ulu terutamanya hubungan dengan penggunaan saluran komunikasi sebagai perbandingan dengan kebanyakkan kajian yang lebih merujuk kepada kualiti hidup di bandar. Keputusan kajian ini memberi informasi sebenar tentang peranan komuniti dalam hubungan saluran komunikasi dengan kualiti hidup di kalangan Orang Ulu di Sarawak. Oleh itu, pihak yang berkaitan dapat memahami dan mengetahui serta dapat merangka strategi yang sesuai untuk memberi sumbangan yang signifikan kepada golongan ini dalam usaha untuk meningkatkan kualiti hidup mereka.

RANGKA KONSEP KAJIAN

Berdasarkan perbincangan di atas, kerangka konsep sorotan karya tempatan dan luar negara telah dikenal pasti bagi pemboleh ubah bebas bagi saluran komunikasi antara perseorangan (Djojomartono & Pertiwi 1998; Md Salleh et al., 2011; Okwu & Daudu 2011), saluran komunikasi media cetak (Akpobio et al., 2006; Salawu & Abu Bakar, 2008), saluran komunikasi media elektronik (Irfan et al., 2006;
Md Salleh, 2008; Azimi & Hayrol, 2008; Hayrol et al., 2009), saluran komunikasi media baru (van Djik, 2006; Siti Ezaleile & Azizah, 2011;), dan juga pemboleh ubah bergantung (Sulaiman et al., 2011; Azahan Awang, 2006; Indeks Kualiti Hidup Malaysia, 2004; Azizah, 2013; William, 2013). Bagi pemboleh ubah kawalan pula peranan komuniti (Mohd Shalahuddin et al., 2006; Mohd Yusof et al., 2011).

Merujuk kepada kerangka konseptual kajian (Rajah 1), hipotesis kajian ini adalah kualiti hidup dipengaruhi oleh saluran komunikasi antara perseorangan, media cetak, media elektronik dan media baru. Manakala peranan komuniti dipercayai akan memainkan peranan dalam menentukan penerimaan saluran komunikasi yakni sebagai pemboleh ubah kawalan yang akan mengubah kualiti hidup masyarakat Orang Ulu.

Penilaian kualiti hidup masyarakat yang diambil kira pula meliputi keselesaan kebendaan (rumah, jalan raya, kenderaan, utiliti, telefon, radio dan televisyen), kehidupan peribadi (kesihatan, rasa dihormati, impian dan nilai, kewangan, kerjaya, pendidikan dan kreativiti), kehidupan kekeluargaan (anak, sanak saudara, jiran, masyarakat, kasih sayang, permainan dan kebudayaan) dan hak kemanusiaan (keagamaan, politik, keselamatan dan kesamaan jantina). Hasil atau keputusan kajian berkenaan penilaian kepuasan kehidupan yang direkodkan berdasarkan Skala Likert akan menunjukkan kesan faktor penggunaan saluran komunikasi terhadap tahap kualiti hidup masyarakat yang dikaji.

Rajah 1: Kerangka Konseptual Kajian

**KESIMPULAN**

Diharap kajian ini dapat menjadi panduan dan rujukan dalam membentuk instrumen yang berkaitan saluran komunikasi dan kualiti hidup masyarakat luar bandar yang dikaji. Instrumen yang direka adalah mengikuti komponen yang asas dalam kajian demografi penduduk dan komponen penting dalam kualiti hidup.
masyarakat yang dikaji dan telah diadaptasi sesuai dengan budaya, norma dan amalan hidup kumpulan sasaran kajian.

**RUJUKAN**


PENGANAN: SAJIAN TRADISIONAL WARISAN TIDAK KETARA MASYARAKAT IBAN DI SARAWAK

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ABSTRAK


Kata Kunci: Budaya, Iban, Makanan Warisan, Penganan, Warisan Tidak Ketara

ABSTRACT

Human-made culture is a symbol and identity of people in distinguishing themselves from other groups and communities. In form of cultural context, there are many types of heritage created and inherited through the age. Begin with a tangible culture that involves the use of cultural artifacts in life up to the intangible aspect of preserving traditional culinary heritage. Food has a long history in human civilization, starting with the basic and simple diet of the early human civilization of the mid-Paleolithic period around 200 00 BC until evolution became more complex and has its own aesthetic value. This is influenced by various factors and environmental conditions. For the Iban community in Sarawak, Penganan is traditional culinary legacy that still provided in the diet and Iban cuisine. Penganan is not just a traditional dish but the practice and process of making it is full of tips and prohibitions and it is very significant to the Iban culture. The objective of this research is to develop and introduce Penganan globally.

Keywords: Culture, Iban, Traditional Cuisine, Penganan, Intangible Heritage.
INFLUENCE OF STAFF RECRUITMENT AND STAFF COMPENSATION PRACTICES ON JOB PERFORMANCE IN PRIVATE AND STATE UNIVERSITIES IN THE NORTH CENTRAL STATES OF NIGERIA

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ABSTRACT
This study investigated the influence of staff recruitment and staff compensation practices on job performance in private and state universities in the North Central States of Nigeria. The variables studied were staff recruitment and staff compensation. Two research questions were used while two hypotheses guided the study. The population of the study was 6,774 academic and senior administrative staff in the universities. A sample of 678 made up of 270 staff of private and 408 staff of state universities were drawn using proportionate stratified random technique. The instrument used for data collection was a structured 48-item four-point rating scale questionnaire and an interview schedule. Mean scores and standard deviation were used to answer the research questions while t-test was used to test the hypotheses at 0.05 level of significance. Data generated from the interview schedule were analyzed using content and logical analysis technique. The major findings of the study showed that staff recruitment and compensation practices have significant influence on staff job performance. The paper among other things recommended that policy makers and NUC should ensure that workable policies on staff recruitment and compensation are made.

Key words: influence, recruitment, compensation and job performance.
The emergence of mental health services such as mental healthcare services by the British administration at the end of 19th until the early 20th century is one of the impacts resulting from the social and economic development in colonial Malaya. To this end, analysis of the research includes investigating the development of mental health services in colonial Malaya especially Central Mental Hospital Tanjong Rambutan, Perak during post World War II period from 1945 until 1971. This qualitative research involved historical methods based on interpretation of several important references of the colonial official documents from the National Archives and data collected from field studies from Hospital Bahagia Ulu Kinta, Perak. Finding from this research shows the significance of the establishment and development of the mental institutions and their significant contributions within the context of socioeconomic development of the Malay Peninsula. This research reveals several information about the development and administration of this institution especially at the end of World War II. There has also been an increase in the number of mental patients from 1945 until 1971. Finally, the research hopes to also contribute to the field of social history particularly within the scope of history of healthcare services during colonial and post-colonial period of the Malay Peninsula.

Key terms: lunatic asylum; mental healthcare institution; history
PENGENALAN

Latar belakang kajian

METODOLOGI

maklumat yang diperoleh sebagai asas utama penulisan kajian yang lebih tepat serta terperinci yang dilaksanakan melalui proses historiografi iaitu penulisan sejarah. Dalam menyempurnakan kajian ini, sumber-sumber yang dirujuk boleh dibahagikan kepada dua kategori utama iaitu sumber primer (primary sources) dan sumber kedua (secondary sources).

**DAPATAN KAJIAN**

Pengenalan ‘asylum’ atau ‘lunatic asylum’ secara disedari ataupun sebaliknya merupakan suatu kaedah pengasingan sosial (sosial isolation) yang dipraktikkan terhadap pesakit-pesakit mental lantaran keperluan terhadap suatu kaedah rawatan dan pengawasan yang berbeza dengan penyakit-penyakit fizikal yang lain. Secara umum, penggunaan istilah psikatri sering diketengahkan dalam konteks perbincangan serta kajian mengenai aspek kesihatan mental dan masalah penyakit mental. Melalui data serta perangkaan yang diperoleh daripada rekod-rekod pentadbiran kolonial menunjukkan bahawa masalah skizofrenia (schizophrenia) merupakan kategori masalah penyakit mental dominan. Pesakit-pesakit mental dalam kategori ini mencatatkan bilangan yang paling ramai menjalani proses pemulihan di ‘lunatic asylum’ atau institusi rawatan penyakit mental selain terdapat juga sebahagian pesakit menerima rawatan sebagai pesakit luar di hospital dan klinik-klinik psikatri. Dalam konteks pengenalan perkhidmatan kesihatan mental, perbezaan perspektif sosiobudaya masyarakat terhadap masalah penyakit mental bukanlah merupakan suatu halangan yang besar bagi pentadbir kolonial dalam usaha memperkenalkan kemudahan kesihatan dan rawatan moden kepada penduduk-penduduk di Semenanjung Tanah Melayu sebagai kesan daripada limpahan kemajuan ekonomi.

**Tujuan pengenalan perkhidmatan kesihatan mental**

Pengenalan perkhidmatan kesihatan termasuklah perkhidmatan kesihatan mental di Semenanjung Tanah Melayu jelas dipengaruhi oleh perkembangan sosioekonomi. Rentetan itu, penubuhan ‘lunatic asylum’ oleh pentadbiran kolonial telah mengorak langkah ke arah penginstitusian perkhidmatan kesihatan mental berbanding kaedah penjagaan di rumah (home basis) yang lebih bersifat tradisional sebagaimana yang dipraktikkan oleh sebahagian besar dalam kalangan masyarakat di Semenanjung Tanah Melayu. Menyedari bahawa bajet yang agak tinggi amat diperlukan untuk menyediakan kemudahan perkhidmatan kesihatan, pentadbiran kolonial meletakkan keyakinan terhadap kedudukan ‘lunatic asylum’ sebagai sebuah institusi rawatan serta pemulihan yang paling sesuai bagi pesakit-pesakit mental dalam konteks melaksanakan kaedah pengasingan sosial melalui penguatkuasaan undang-undang berkaitan perkhidmatan kesihatan mental. Oleh itu, penginstitusian perkhidmatan kesihatan mental oleh pentadbiran kolonial merupakan salah satu perubahan yang jelas dalam perkembangan perkhidmatan kesihatan di Semenanjung Tanah Melayu.

Penubuhan ‘lunatic asylum’ juga berperanan sebagai keutamaan untuk mengekalkan kestabilan dan ketenteraman untuk mengelakkan berlakunya ancaman keselamatan daripada pesakit-pesakit mental sekiranya tidak diasingkan sepenuhnya daripada berinteraksi dengan masyarakat. Kaedah total institution atau


Keseluruhannya, seiring dengan perkembangan sosioekonomi perkhidmatan kesihatan mental juga dapat dilihat sebagai salah satu respon kolonial dalam usaha memenuhi ekspektasi kesihatan yang memperlihatkan peningkatan bilangan pesakit mental dari semasa ke semasa. Perkembangan ini seterusnya membawa kepada kemunculan perkhidmatan kesihatan mental dalam konteks perkembangan sosioekonomi. Oleh itu, kajian ini cuba mengetengahkan secara terperinci mengenai perkembangan institusi rawatan masalah penyakit mental di Perak, iaitu Central Mental Asylum Tanjong Rambutan bermula pada tahun 1945 hingga 1971.

PERBINCANGAN

Polisi pentadbiran kesihatan kolonial pasca perang dunia kedua

Selepas berakhirnya Perang Dunia Kedua pada tahun 1945, pentadbiran Semenanjung Tanah Melayu berada di bawah kawalan British Military Administration (BMA). Dalam usaha untuk memulihkan keadaan selepas perang, pentadbiran kolonial di London telah menggubal polisi jangka panjang untuk Semenanjung Tanah Melayu sebagai garis panduan utama pentadbiran. Polisi tersebut diluluskan pada 12 September 1945 untuk digunapakai oleh BMA bagi tujuan memudahkan aspek penyelarasan pentadbiran serta menaik taraf semula kemudahan dan infrastruktur awam. Polisi jangka panjang ini meliputi pelbagai aspek berkaitan panduan dan persediaan melaksanakan tanggungjawab dalam pentadbiran seperti aspek yang melibatkan pengenalan kewarganegaraan Malayan Union, polisi kewangan, kebajikan sosial, polisi pendidikan, polisi yang berkaitan dengan orang-orang Cina, polisi perkhidmatan awam serta tidak ketinggalan turut mengetengahkan beberapa panduan khusus untuk melaksanakan polisi perubatan dan kesihatan. Pelaksanaan polisi jangka panjang ini dilihat meliputi semua aspek penting yang perlu diberikan perhatian serius dalam usaha penjenamaan semula untuk mengukuhkan
pentadbiran kolonial di Semenanjung Tanah Melayu. Selain itu, polisi ini bertujuan mengembalikan semula keyakinan penduduk di Semenanjung Tanah Melayu terhadap keupayaan pihak berkuasa kolonial menangani permasalahan yang berlaku pasca perang dunia kedua.

Justeru, institusi rawatan khusus seperti Leper Asylum (institusi rawatan penyakit kusta) dan Mental Asylum turut mendapat perhatian serius pentadbiran kolonial melalui polisi jangka panjang yang sedang berkuatkuasa. Oleh itu dalam konteks perkembangan perkhidmatan kesihatan mental, pentadbiran kolonial menggariskan cadangan supaya institusi rawatan penyakit mental perlu dipulihkan dengan kadar yang segera. Selain itu, persediaan perlu dilakukan supaya institusi ini dilengkapi dengan peralatan serta kemudahan yang lebih baik untuk memudahkan proses rawatan dan pemulihan pesakit-pesakit mental. Polisi jangka panjang ini menjadi panduan dalam memulihkan semula perkhidmatan kesihatan mental terutama di Central Mental Hospital Tanjong Rambutan membutuhkan kesungguhan pentadbiran kolonial yang menyedari akan kepentingan institusi rawatan penyakit mental di Semenanjung Tanah Melayu. Justeru, pengambilalihan Central Mental Hospital dilaksanakan sebahagai sahaja pihak tentera Jepun menyerah kalah pada tahun 1945. Pengambilalihan semula menyaksikan Mejar (Dr.) Parson memegang jawatan buat sementara waktu sebagai Medical Superintendent. Manakala dua orang pakar psikiatri iaitu Dr. R. A. MacNab dan Dr. M. A. X. Cocheme yang kemudiannya dilantik sebagai Medical Superintendent pada tahun 1949 telah diberikan tanggungjawab membantu dari aspek rawatan serta pemulihan pesakit-pesakit mental.


Selain faktor pertambahan bilangan penduduk di Semenanjung Tanah Melayu, peningkatan bilangan pesakit mental yang direkodkan oleh hospital ini bermula daripada pembukaanannya pada penghujung tahun 1945 disebabkan oleh keadaan buruh yang masih menganggur, situasi ekonomi yang meruncing selain bekalan makanan yang masih belum mencukupi secara tidak langsung menjadi penyumbang masalah mental yang berlaku dalam kalangan masyarakat. Terdapat juga 26 kes pesakit mental melarikan diri dari hospital dan bilangan kematian pesakit mental yang direkodkan pada tahun 1947 sebanyak 229 orang berbanding 249 orang pada tahun sebelumnya. Walau bagaimanapun, hospital ini masih tidak dapat menerima pesakit-pesakit mental Eropah yang lazimnya ditempatkan di Wad Kelas Satu kerana kemudahan di wad tersebut masih belum pulih sepenuhnya. Bermula pada tahun 1948, sebuah wad biasa telah diubahsuai menjadi tiga buah bilik sebagai wad kelas pertama untuk pesakit mental perempuan.
pesakit mental juga mencapai kemajuan dengan pengenalan kaedah Electric Shock Treatment buat pertama kali di hospital ini bermula pada tahun 1947.xx

Sebagaimana yang telah dinyatakan bahawa terdapat pesakit-pesakit mental sedia ada pasca perang semasa pembukaan semula Central Mental Hospital Tanjong Rambutan pada tahun 1945. Pesakit-pesakit mental tersebut termasuklah berbaki 43 orang daripada kira-kira 1,000 orang pesakit mental yang telah dipindahkan oleh pentadbiran tentera Jepun dari Pulau Sabang, Sumatera Utara, Indonesia pada bulan Januari 1943. Pentadbiran tentera Jepun juga membawa masuk seramai 143 orang kakitangan dari Pulau Sabang dan pada penghujung tahun 1947, bilangan kakitangan tersebut hanya berbaki 7 orang sahaja. xxi Perkembangan ini berlaku kerana semasa era pendudukan Jepun, direkodkan terdapat bilangan kematian yang amat tinggi berlaku di hospital ini terutamanya pesakit-pesakit mental kerana masalah pengabaian kesihatan dan kekurangan ubat-ubatan selain penularan wabak penyakit berjangkit.xxxi Berikutnya keadaan sosial dan keselamatan di Semenanjung Tanah Melayu yang kurang stabil selepas perang, pentadbiran Malayan Union telah membuat keputusan untuk menghantar pulang pesakit-pesakit mental termasuklah kakitangan yang masih ada kembali semula ke negara asal bertujuan mengurangkan kos penjagaan pesakit-pesakit mental. Pada tahun 1947 pentadbiran kolonial telah mengemukakan tuntutan kepada pentadbiran Belanda di Batavia, Indonesia bagi membayar kos penjagaan pesakit mental yang dibawa masuk oleh pentadbiran Jepun sebanyak $10,757.56.xxxii

Tindakan pentadbiran kolonial tersebut menyebabkan berlakunya peristiwa mogok pekerja di Central Mental Hospital Tanjong Rambutan bermula pada 3 Ogos 1947 hingga 8 Ogos 1947 iaitu selama enam hari.xxxiii Mogok tersebut dicetuskan oleh kakitangan yang tidak berpuas hati dengan tindakan penamatan perkhidmatan melalui sebulan notis dan penghantaran pulang ke negara asal meskipun telah dibayar ganti rugi oleh pihak pentadbiran Malayan Union bersamaan jumlah sebulan gaji.xxxiv Situasi tersebut sedikit sebanyak mencemaskan pihak pentadbiran hospital kerana berpotensi menimbulkan ancaman keselamatan sekiranya tidak dikawal dengan baik kerana akan mempengaruhi pekerja-pekerja yang lain. Kejadian mogok tersebut juga dibimbangi akan melibatkan keselamatan pesakit-pesakit mental kerana mogok menyebabkan penjagaan pesakit terabai.xxxv Bahkan dapat dinyatakan bahawa mogok tersebut merupakan salah satu impak langsung peristiwa penting yang berlaku dalam konteks perkhidmatan kesihatan mental di Semenanjung Tanah Melayu pasca perang dunia kedua. Kesatuan yang dapat dilihat secara jelas daripada peristiwa mogok tersebut adalah pihak berkuasa Malayan Union mula mengambil langkah positif membuat semakan semula gaji kakitangan yang berkhidmat di Tanjong Rambutan.xxxvi Perkembangan tersebut sebagai rentetan daripada keputusan pentadbiran Singapore Mental Asylum yang mengambil keputusan menaikkan gaji kakitangan selepas mendengar berita mengenai mogok pekerja di Tanjong Rambutan. Sungguhpun telah terdapat perbincangan pihak pentadbiran kolonial pada tahun 1946 untuk melaksanakan penstruktur semula gaji kakitangan terpaksa ditangguhkan berikutan kadar gaji yang berbeza antara kakitangan di Singapura dengan Tanjong Rambutan.xxxvii Pentadbiran Malayan Union berjaya mengawal mogok tersebut dan akhirnya kesemua baki pesakit mental dan kakitangan dihantar pulang ke Indonesia pada 24 September 1947.xxxviii

Sejak tercectusnya perang dunia kedua pada tahun 1941, sebuah lagi institusi rawatan penyakit mental yang terletak di bahagian selatan Semenanjung Tanah
Melayu iaitu Tampoi Mental Hospital di Johor Bahru telah ditutup untuk kegunaan pihak tentera sehingga hospital ini beroperasi semula pada tahun 1952.xxx Justeru sepanjang tempoh penutupan, pesakit-pesakit mental dihantar ke Tanjung Rambutan dan keadaan tersebut menyebabkan masalah kesesakan pesakit berlaku. Walaupun Tampoi Mental Hospital dibuka semula oleh pentadbiran kolonial Johor pada 1 April 1952, pembukaannya masih tidak dapat menampung lebih ramai pesakit mental kerana keadaan bangunan yang kurang sesuai selepas digunakan oleh pihak tentera memerlukan proses penambahbaikan segera. Mengikut perancangan hospital ini boleh menampung seramai 1,200 pesakit tetapi hanya mampu menempatkan seramai 600 orang sahaja buat sementara waktu sehingga kerja-kerja pengubahsuaian siap dilakukan.xxx Oleh itu, dengan pembukaan semula hospital ini sekurang-kurangnya dapat membantu mengurangkan kesesakan bilangan pesakit di Tanjung Rambutan apabila hospital Tampoi bersetuju untuk menerima seramai 211 orang pesakit mental dari Tanjung Rambutan.xxxi


Perkembangan Central Mental Hospital Tanjung Rambutan pasca perang dunia kedua sehingga tahun 1971

Sebelum tercetusnya Perang Dunia Kedua di Semenanjung Tanah Melayu, bilangan pesakit mental di Central Mental Hospital Tanjung Rambutan (Jadual 1) adalah seramai 3,080 orang pada tahun 1938 dan 3 197 orang pada tahun 1941.xxxili tetapi pada akhir tahun 1945, bilangannya menjadi hanya seramai 448 orang sahaja berbanding jumlah keseluruhan pesakit mental kira-kira 5,000 orang yang direkodkan antara Januari 1942 hingga 30 September 1945. xxxiv Pada masa pentadbiran Jepun di Semenanjung Tanah Melayu, Central Mental Hospital Tanjung Rambutan berada di bawah penguasaan tentera Jepun. Pelbagai masalah yang timbul di hospital ini antara tahun 1942 hingga 1945 kerana kecuaian dan pentadbiran hospital di bawah tentera Jepun tidak mengambil berat mengenai keadaan pesakit-pesakit mental selain menghadapi masalah bekalan ubat-ubatan serta bekalan makanan yang amat terhad.xxxx Tambahan pula tentera Jepun memberikan tumpuan untuk mengukuhkan kedudukan di Semenanjung Tanah Melayu dan tidak mempedulikan aspek yang berkaitan dengan kesehatan dan perubatan walaupun keseluruhan kawasan hospital tersebut diisytiharkan sebagai 'kawasan bebas perang'.xxxv
<table>
<thead>
<tr>
<th>Tahun</th>
<th>Bilangan pesakit</th>
<th>Pesakit 'discharge'</th>
<th>Peratus</th>
<th>Bilangan kematian</th>
<th>Peratus</th>
</tr>
</thead>
<tbody>
<tr>
<td>1938</td>
<td>3 080</td>
<td>781</td>
<td>25.4</td>
<td>275</td>
<td>8.9</td>
</tr>
<tr>
<td>1939</td>
<td>3 133</td>
<td>-</td>
<td>-</td>
<td>344</td>
<td>10.9</td>
</tr>
<tr>
<td>1940</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>1941</td>
<td>3 197</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Jadual 1: Bilangan pesakit mental di Central Mental Hospital 1938-1941
(Sumber: Dipetik daripada Tai-Hwang Woon, Central Mental Hospital Tanjong Rambutan 1939-1947, dim. Psychological Problems and Treatment in Malaysia, hlm. 33, 1971)

Salah satu kesan pengabaian tersebut adalah kadar kematian pesakit-pesakit mental yang telah dicatatkan sepanjang tempoh masa ini adalah terlalu tinggi mencecah hampir 3,850 orang sekaligus menggambarkan situasi yang jauh berbeza berbanding semasa sebelum pentadbiran tentera Jepun. Kebanyakan pesakit mental meninggal dunia kerana penyakit disentri dan beri-beri. Sebelum kedatangan tentera Jepun, kakitangan hospital yang terdiri daripada doktor dan jururawat Eropah serta beberapa orang pekerja tempatan telah meninggalkan hospital ini. Pada waktu yang sama, tindakan drastik pentadbiran Jepun memindahkan seramai 996 orang pesakit mental serta beberapa orang kakitangan dari Pulau Sabang yang terletak di Sumatera ke hospital ini pada bulan Januari 1943 menambahkan lagi bilangan pesakit serta memburukkan lagi keadaan sedia ada. Tambahan pula, pada bulan November 1944 seramai 600 orang pesakit mental dari Woodbridge Mental Hospital, Singapura turut dipindahkan ke hospital ini. Justeru, pengabaian pentadbiran Jepun terhadap hospital ini menyebabkan berlakunya kadar kematian yang tinggi dalam kalangan pesakit mental dengan purata kematian yang dicatatkan adalah kira-kira 10 orang seharian. Berdasarkan rekod rasmi, bilangan kes kematian dicatatkan pada tahun 1942 sebanyak 1,508 kes dan bulan Mac mencatatkan kes paling tinggi iaitu sebanyak 450 kematian. Pada tahun 1943 dan 1944, secara keseluruhan kes kematian yang direkodkan adalah sebanyak 617 kes dan 1,221 kes. Perincian mengenai kes kematian sepanjang tempoh antara tahun 1942 hingga 1944 ditunjukkan melalui Jadual 2 berikut:

<table>
<thead>
<tr>
<th>Bulan</th>
<th>1942</th>
<th>1943</th>
<th>1944</th>
</tr>
</thead>
</table>

419
Menjelang tahun 1950, Central Mental Hospital Tanjong Rambutan ini yang juga dikenali sebagai Rumah Sakit Besar Penyakit Otak bermula pada tahun 1928 mempunyai seramai 3,081 orang pesakit mental dan pada tahun 1953, terdapat seramai 3,311 orang pesakit. Jika dibandingkan dengan tahun 1949, bilangan pesakit mental yang menerima rawatan adalah seramai 2,750 orang dengan pesakit mental Cina mencatatkan jumlah tertinggi seramai 1,718 orang, diikuti pesakit mental Melayu seramai 641 orang dan India 371 orang (Jadual 3). Bilangan pesakit mental yang ramai terutama dalam kalangan orang Cina dilihat sebagai manifestasi psikologi terhadap kesan-kesan selepas perang yang dialami oleh orang-orang Cina akibat tindakan-tindakan kejam yang dilakukan oleh pentadbiran tentera Jepun terhadap mereka sebagai perbuatan membalas dendam.

<table>
<thead>
<tr>
<th>Kategori pesakit</th>
<th>Bilangan pesakit pada 31.12.49</th>
<th>Kemasukan pesakit</th>
<th>Bilangan pesakit yang dirawat</th>
<th>Bilangan kematian</th>
<th>Bilangan pesakit pada 31.12.50</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eropah</td>
<td>-</td>
<td>7</td>
<td>-</td>
<td>7</td>
<td>-</td>
</tr>
<tr>
<td>Eurasians</td>
<td>13</td>
<td>11</td>
<td>2</td>
<td>24</td>
<td>16</td>
</tr>
<tr>
<td>Cina</td>
<td>1,718</td>
<td>1,255</td>
<td>255</td>
<td>2,974</td>
<td>1,910</td>
</tr>
<tr>
<td>India</td>
<td>371</td>
<td>420</td>
<td>39</td>
<td>791</td>
<td>411</td>
</tr>
<tr>
<td>Melayu</td>
<td>641</td>
<td>506</td>
<td>83</td>
<td>1,147</td>
<td>735</td>
</tr>
<tr>
<td>Jepun</td>
<td>1</td>
<td>-</td>
<td>-</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Lain-lain</td>
<td>6</td>
<td>9</td>
<td>2</td>
<td>15</td>
<td>8</td>
</tr>
<tr>
<td>Jumlah</td>
<td>2 750</td>
<td>2 208</td>
<td>381</td>
<td>4 958</td>
<td>3 081</td>
</tr>
</tbody>
</table>

Jadual 3: Bilangan pesakit mental di Central Mental Hospital Tanjong Rambutan, 1950
Kemerdekaan yang dikecapi pada 31 Ogos 1957 bukan sahaja membebaskan negara daripada penjajahan, bahkan memberi kesan kepada usaha yang berterusan dalam usaha untuk memantapkan pentadbiran sendiri termasuklah dalam bidang kesihatan. Justeru, kedudukan Central Lunatic Asylum Tanjong Rambutan yang dibuka pada tahun 1911 sebelum dikenali sebagai Central Mental Hospital Tanjong Rambutan atau Rumah Sakit Besar Penyakit Otak pada tahun 1928 masih kekal sebagai salah sebuah lokasi pengasingan utama bagi pesakit-pesakit mental di Semenanjung Tanah Melayu. Pada tahun 1957, hospital ini menerima kehadiran Dr. S. Parampalam sebagai Penolong Penguasa Perubatan atau Assistant Medical Superintendent yang baru. Kehadiran beliau telah menimbulkan beberapa kontroversi terutama pendedahan yang dilakukan mengenai salah laku pentadbiran hospital ini sehingga menyebabkan pihak pentadbiran kesihatan kolonial menubuhkan sebuah Suruhanjaya Siasatan Pentadbiran Central Mental Asylum Tanjong Rambutan pada 22 Jun 1957 bagi melaksanakan siasatan berhubung perkara tersebut. Manakala, bilangan pesakit mental yang terdapat di institusi ini dapat dilihat secara keseluruhan melalui Jadual 4 antara tahun 1946 hingga 1965 sebagaimana berikut:

<table>
<thead>
<tr>
<th>Tahun</th>
<th>Kes sedia ada</th>
<th>Bilangan kes baharu</th>
<th>Jumlah kes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1946</td>
<td>448</td>
<td>1,465</td>
<td>1,913</td>
</tr>
<tr>
<td>1947</td>
<td>1,005</td>
<td>1,864</td>
<td>2,869</td>
</tr>
<tr>
<td>1948</td>
<td>1,624</td>
<td>1,844</td>
<td>2,869</td>
</tr>
<tr>
<td>1949</td>
<td>2,139</td>
<td>2,132</td>
<td>4,271</td>
</tr>
<tr>
<td>1950</td>
<td>2,750</td>
<td>2,208</td>
<td>4,958</td>
</tr>
<tr>
<td>1951</td>
<td>3,081</td>
<td>1,975</td>
<td>5,056</td>
</tr>
<tr>
<td>1952</td>
<td>3,326</td>
<td>1,892</td>
<td>5,218</td>
</tr>
<tr>
<td>1953</td>
<td>3,311</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>1954 – 1956*</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>1957</td>
<td>3,790</td>
<td>1,934</td>
<td>5,724</td>
</tr>
<tr>
<td>1958</td>
<td>3,865</td>
<td>1,782</td>
<td>5,647</td>
</tr>
<tr>
<td>1959</td>
<td>4,083</td>
<td>1,499</td>
<td>5,582</td>
</tr>
<tr>
<td>1960</td>
<td>4,228</td>
<td>1,581</td>
<td>5,809</td>
</tr>
<tr>
<td>1961</td>
<td>4,276</td>
<td>1,785</td>
<td>6,061</td>
</tr>
<tr>
<td>1962</td>
<td>4,584</td>
<td>2,006</td>
<td>6,590</td>
</tr>
</tbody>
</table>

*tiada data

Jadual 4: Bilangan kes di Central Mental Hospital Tanjong Rambutan, 1946-1965  
(Sumber: Report of the Central Mental Hospital, 1965)

Bilangan kes penyakit mental yang dirawat di institusi ini terus menunjukkan peningkatan ketara sepangjang tempoh antara 1957 hingga 1962 sebagaimana yang ditunjukkan melalui Jadual 4. Peningkatan kes yang berlaku sedikit sebanyak memberikan gambaran tentang bilangan pesakit mental yang dirawat di hospital ini turut mengalami peningkatan. Terdapat seramai 5,724 kes penyakit mental pada tahun 1957 meningkat menjadi 6,590 kes pada tahun 1962 iaitu peningkatan sebanyak 866 kes atau 16.87%. xlii Seterusnya, idea dan pendekatan pemulihan
pesakit-pesakit mental yang dikenali sebagai *Occupational Therapy* telah dilaksanakan oleh pengasas Central Lunatic Asylum Tanjong Rambutan pada tahun 1911 masih diteruskan sehingga tahun 1965. 

Kaedah pemulihan yang dimaksudkan adalah melalui galakan pesakit-pesakit mental menjalankan kegiatan fizikal seperti aktiviti pertanian serta penternakan dan pada tahun tersebut, terdapat sejumlah 14 buah ladang diusahakan oleh 270 orang pesakit mental Cina, 90 orang Melayu dan 40 orang India merangkumi keluasan 250 ekar terdiri daripada 7 ladang sayur-sayuran, sebuah ladang buah-buahan, 3 ladang kelapa, dan 3 ladang tanaman campuran. Secara keseluruhan, nilai pengeluaran hasil daripada ladang-ladang tersebut berjumlah $53,189.71 dan sebahagian besar hasil ladang digunakan untuk menampung keperluan makanan harian pesakit-pesakit mental. Hasil pertanian yang diperoleh daripada ladang-ladang ini termasuk sayur-sayuran seperti kangkung dan bayam, kacang panjang serta terung dan ubi kayu selain buah-buahan seperti betik, ciku, rambutan dan ternakan seperti ayam dan telur. Jadual 5 menunjukkan beberapa hasil pertanian terpilih pada tahun 1965:

<table>
<thead>
<tr>
<th>Jenis tanaman</th>
<th>Pengeluaran (kati)</th>
<th>Harga (per kati)</th>
<th>Jumlah hasil ($)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Terung</td>
<td>37 689</td>
<td>.29</td>
<td>10 929.81</td>
</tr>
<tr>
<td>Kacang panjang</td>
<td>212</td>
<td>.27</td>
<td>57.24</td>
</tr>
<tr>
<td>Labu merah</td>
<td>3 652</td>
<td>.24</td>
<td>876.48</td>
</tr>
<tr>
<td>Ubi kayu</td>
<td>32 889</td>
<td>.10</td>
<td>3228.90</td>
</tr>
<tr>
<td>Kangkung</td>
<td>44 259</td>
<td>.20</td>
<td>8 851.80</td>
</tr>
<tr>
<td>Bayam</td>
<td>41 803</td>
<td>.23</td>
<td>9 614.69</td>
</tr>
<tr>
<td>Betik</td>
<td>8 604</td>
<td>.15</td>
<td>1 290.60</td>
</tr>
<tr>
<td>Ciku</td>
<td>1 295</td>
<td>.20</td>
<td>259</td>
</tr>
<tr>
<td>Rambutan</td>
<td>8 605</td>
<td>.15</td>
<td>1 290.75</td>
</tr>
<tr>
<td>Daging ayam</td>
<td>249.14</td>
<td>1.74</td>
<td>433.50</td>
</tr>
<tr>
<td>Telur ayam</td>
<td>24 117 (biji)</td>
<td>.12</td>
<td>2 894.00</td>
</tr>
</tbody>
</table>

Jadual 5: Hasil pertanian ladang terpilih di Central Mental Hospital, 1965

(Sumber: Report of the Central Mental Hospital, 1965)

berlaku di Central Mental Hospital Tanjong Rambutan melibatkan pesakit-pesakit mental. Manakala sebahagian besar daripada kes bunuh diri yang dicatatkan adalah melalui kaedah menggantung diri sendiri selain meracuni diri sendiri. Selain itu, sebahagian besar pesakit-pesakit mental yang terlibat dalam kes bunuh diri merupakan mereka yang mengalami masalah penyakit mental dalam kategori schizophrenia dan telah dikenalpasti sebagai diagnosis utama masalah penyakit mental di Central Mental Hospital Tanjong Rambutan pada tahun 1960.\textsuperscript{xlvi} Sindrom gangguan psikiatri ini amat berkait rapat dengan situasi seseorang individu yang sering menghadapi gangguan emosi akibat gejala halusinasi dan mengakibatkan berlakunya tindakan-tindakan yang di luar jangkaan, termasuklah gejala bunuh diri.\textsuperscript{xlviii}

<table>
<thead>
<tr>
<th>Tahun</th>
<th>Kes bunuh diri</th>
<th>Kaedah bunuh diri</th>
</tr>
</thead>
<tbody>
<tr>
<td>1960</td>
<td>- Tiada kes -</td>
<td></td>
</tr>
<tr>
<td>1961</td>
<td>Muniandy, lelaki India, berumur 21 tahun, diagnosis skizofrenia, mati pada 23.09.1961</td>
<td>Gantung</td>
</tr>
<tr>
<td>1962</td>
<td>Perempuan Cina, berumur 49 tahun, Diagnosis skizofrenia, mati pada 25.08.1962</td>
<td>Gantung</td>
</tr>
<tr>
<td>1963</td>
<td>- Tiada kes -</td>
<td></td>
</tr>
<tr>
<td>1964</td>
<td>- Tiada kes -</td>
<td></td>
</tr>
<tr>
<td>1965</td>
<td>- Tiada kes -</td>
<td></td>
</tr>
<tr>
<td>1966</td>
<td>- Tiada kes -</td>
<td></td>
</tr>
<tr>
<td>1967</td>
<td>- Tiada kes -</td>
<td></td>
</tr>
<tr>
<td>1968</td>
<td>Mary Medaline Foo, perempuan Cina, berumur 29 tahun, diagnosis skizofrenia, mati pada 07.05.1968</td>
<td>Keracunan</td>
</tr>
<tr>
<td></td>
<td>Muniamah d/o Munusamy, perempuan India, Berumur 56 tahun, diagnosis skizofrenia, mati pada 03.10.1968</td>
<td>Gantung</td>
</tr>
<tr>
<td></td>
<td>Lai Yoke Thai, perempuan Cina, Berumur 37 tahun, diagnosis skizofrenia, mati pada 15.02.1968</td>
<td>Gantung</td>
</tr>
<tr>
<td>1969</td>
<td>Heng Moh Hua, lelaki Cina, Berumur 38 tahun, diagnosis skizofrenia, Mati pada 02.04.1969</td>
<td>Gantung</td>
</tr>
<tr>
<td></td>
<td>Yoong Yet Yoon, perempuan Cina, Berumur 19 tahun, diagnosis skizofrenia, mati pada 16.05.1969</td>
<td>Gantung</td>
</tr>
<tr>
<td>1970</td>
<td>Tong Chee, lelaki Cina, Berumur 43 tahun, mati pada 12.02.1970</td>
<td>Gantung</td>
</tr>
</tbody>
</table>
Jadual 6: Kes bunuh diri dalam kalangan pesakit-pesakit mental di Central Mental Hospital Tanjong Rambutan, 1960-1970 (Sumber: RSBPO 100/70, Suicide Statistics)


Perkhidmatan kesihatan mental di Semenanjung Tanah Melayu mengalami perkembangan yang lebih bermakna bermula pada tahun 1973 kerana Kementerian Kesihatan Malaysia melalui Menteri Kesihatan pada ketika itu Tan Sri Siok Yew telah menggesa pihak kerajaan untuk membuat pindaan terhadap undang-undang penyakit mental 1952 iaitu Ordinan Sakit Otak 1952 selaras dengan peruntukan kuasa oleh Seksyen 41 Ordinan Sakit Otak 1952. Kelulusan pindaan terhadap Ordinan 1952 yang mula berkuatkuasa pada 1 Januari 1973 yang dikenali sebagai Perintah Sakit Otak (Wad Pemerhatian) 1973 membolehkan lebih banyak wad pemerhatian pesakit mental diwujudkan di seluruh Semenanjung Tanah Melayu. Berbanding hanya enam buah wad pemerhatian sebelum tahun 1973 iaitu Hospital Bahagia Ulu Kinta Perak, Hospital Permai Johor Baharu, Unit Perubatan Jiwa Hospital Besar Pulau Pinang, Unit Perubatan Jiwa Hospital Besar Kuala Lumpur, Unit Perubatan Jiwa Hospital Besar Seremban dan Unit Perubatan Jiwa Hospital Besar Kota Bharu, pindaan ini bermakna terdapat sejumlah 33 buah Wad-wad Pemerhatian Sakit Otak dibuka tidak termasuk sebuah wad sedia ada di Kota Bharu. Situasi ini memperlihatkan sebanyak tujuh buah wad pemerhatian masalah penyakit mental telah dibuka di seluruh negeri Perak iaitu Hospital Besar Ipoh, Hospital Daerah Parit Buntar, Hospital Daerah Taiping, Hospital Daerah Kuala Kangsar, Hospital Daerah Kampar, Hospital Daerah Tanjong Malim dan Hospital Daerah Telok Anson.lix
KESIMPULAN


PENGHARGAAN

Pengkaji ingin merakamkan penghargaan buat kakitangan Arkib Negara Malaysia yang menghulurkan bantuan untuk mendapatkan dokumen-dokumen bagi tujuan penyelidikan. Ucapan ribuan terima kasih buat Pengarah Hospital Bahagia Ulu Kinta, Perak serta kakitangan hospital di atas segala bantuan yang telah dihulurkan sewaktu menjalankan penyelidikan lapangan bagi menyempurnakan kajian ini.

RUJUKAN

Annual Report of the Medical and Health Department for 1949 Federation of Malaya
Buku No. 1 – Pesakit yang meninggal dunia pada 3.1.1931 hingga Disember 1963,
Unit Kemasukan dan Rekod, Hospital Bahagia Ulu Kinta, Perak
CMH NO. 197/52, Transfer of Mental Patients to Tampoi Mental Hospital


Federal Secretariat 10111/48, Removal lunatics from Johore to the Mental Hospital at Tanjong Rambutan, Perak


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Malayan Union No. 8153/1947, Sabang Patients and Staff at the Central Mental Hospital Tanjong Rambutan

Malayan Union No. 3378/1946 New Salary Scale for employees Central Mental Hospital Tanjong Rambutan

Minute Paper No. D. M. S. (MU) Conf. 39/47 Secret


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R. C. SELANGOR 73/1946, Order of Commitment to Tanjong Rambutan Asylum

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SS 948/1913, Accommodation for Lunatics European Hospital. Tenders for:

SS 2284/1912, Accommodation for European Lunatics

WESTERN HISTORICIZATION OF SARAWAK: BROOKE'S IMPERIALISTIC-HEGEMONIC MANIPULATION AND EXPLOITATION OF THE DAYAKS

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ABSTRACT

Most historical narratives of European colonization in the East are accounts from Western perspective which justifies colonialism as an acceptable means to introduce western civilization into the colonized communities. Brooke’s one-hundred-year-old dynasty in Sarawak was illustrative of European’s imperialistic subjugation of land which had long been occupied by local native inhabitants. Assuming the position of a white rajah, James Brooke being the so-called civilised white supremacist, justified his subjugation of the Dayaks in the name of bringing peace to an otherwise chaotic, savage land. Several war expeditions were launched by James Brooke and later Charles Brooke by enlisting the tamed Dayaks to exterminate other groups of fellow Dayaks deemed recalcitrant and rebellious causing high causalities among the Dayaks. The aim of this paper is to revisit the extant historical narratives as produced by Western writers and to critically examine from a Dayak writer’s perspective Brooke’s relations with the Dayaks. The paper employed two main historical research methods namely, triangulation and hermeneutic approach to critically examine history texts on Brooke’s rule. Based on the critical analysis of the historical accounts as produced by Western writers and even from Charles Brooke’s own diary, there were cogent historical evidence to show that the white Rajahs though paternal, as portrayed by western writers, were actually responsible for manipulating and exploiting the Dayaks in order to sustain their hegemonic power over the Dayaks.

Key terms: European; Brooke; Sarawak; imperialism; Dayak

INTRODUCTION

Background Information

Much of colonial historical narratives are stories of European’s imperialistic subjugations of Europe’s Other seen as justifiable in the name of the discovery of the New World. European colonisers seized the vantage position of being the powerful Self whilst the colonised were regarded as the Other by virtue of their racial and cultural differences vis-a-vis White civilized humanity (Hobson’s, 2004, p.238). Colonial historical narratives revolve around a notion of history which Venn (2000) refers to as the master discourses of the West (p.48) that reflects a monolithic ambition of Western categories in Western historical thinking and historiography.
Even Hegel, the founding father of history, conceived the only fully human subject to be someone capable of creating his own history with reference to the Europeans while the indigene was regarded as half-human because they were considered incapable of creating history (Smith, 1999, p.32). In other words, the views of 'History' were established as the stories of people who were regarded as fully human, in specific reference to the European colonisers.

**Imperialistic Europe**

Views about the Other had already existed for centuries in Europe, but during the Enlightenment these views according to the Maori writer, Smith (1999) became formalised through science, philosophy and imperialism, into explicit systems of classification Smith refers to as *regimes of truth* (p.32). The racialisation of the human subject and the social order enabled comparisons to be made between the Self and the Other. Smith elaborates further that from the nineteenth century onwards, the processes of dehumanisation were often “...hidden behind justifications for imperialism and colonialism which were clothed within an ideology of humanism and liberalism and assertion of moral claims which related to a concept of civilised man.”(p.26). The direct implication was that colonised people have been compelled to define what it means to be human because there is a deep understanding of what it means to be considered not fully human, to be *savage*. This has led to the constructions of colonial relations around the binary of the coloniser and colonised. This binary was intended to introduce the so-called 'order of the world' through a justifiable *civilizing mission* (Hobson, 2004, p.240) which actually resulted in disorders in the colonies.

Accounts of Sarawak’s history under the Brooke Rule for instance, painted a positive picture of the coloniser, a ‘paternal’ White Rajah, bringing much-needed peace to an otherwise chaotic land of savage head-hunters. Such historical accounts, however, are not merely accounts about past records of events. They are also modes of discourse about the past. They not only appropriate information as knowledge but also recreate narratives. Most historical accounts of the colonies, with the Brooke Rule being no exception, are accounts from the Western perspective justifying colonisation as an introduction of civilisation to colonised communities. Smith (1999) is emphatic that the history produced by the West were stories of the powerful Self and how they became powerful, and how they used their power to keep them in positions in which they could continue to dominate others. It was as a consequence of this power relation that the colonized communities had been excluded, marginalised and othered.

**METHODOLOGY**

The paper employed two main historical research methods namely, triangulation and the hermeneutic approach to critically examine history texts on Brooke’s rule. Triangulation involves making reference to as many sources as possible, either historical texts or narratives of the past. The hermeneutic approach according to McCaffrey et al. (2004), is the interpretive effect of drawing attention to the dynamic between the thing under consideration (where he refers to literary texts) and the fore-structures of understanding that are already part of our being-in-the-
world (which might be historical contexts), which is reflexivity, i.e., reflecting on the contents for interpretation. The hermeneutic approach also involves dialogue with texts through asking questions and being critical of the contents of the texts. It also involves interpretation by drawing on a profound sense of the place of language as mediating our being-in-the-world. Based on the critical analysis of the historical accounts as produced by Western writers and even from reprinted versions of accounts of Charles Brooke’s own diary, there were cogent historical evidence to show that the White Rajahs though ostensibly paternal, as portrayed by western writers, were actually responsible for manipulating and exploiting the Dayaks in order to sustain their hegemonic power over the Dayaks.

**FINDINGS**

Western discourse on the colonial history of the East includes books that valorise White supremacy. One such book is Robert Knox’s ‘The Races of Man’ (Hobson, 2004, p.237). It introduces the tripartite division of race based on skin colour – white, yellow and black. It was conceived of as a permanent hierarchy of human race and scientific racism justified the annihilation of the inferior races at worst and the practice of social apartheid at best. The racist discourse became expressed in statements issued by imperialistic bureaucrats and British politicians such as Joseph Chamberlain cited by Hobson (2004):

I believe this race, the greatest governing race the world has ever seen; the Anglo-Saxon race, so proud, so tenacious, self-confident and determined, this race which neither climate nor change can degenerate, which will infallibly be the predominant force of future history and universal civilization. (p.237)

Humanity was divided into white civilised humanity, yellow barbarous humanity and black savage humanity. John Westlake (cited in Hobson, 2004, p.238) argued in his chapters on the Principles of International Law (1894) that the ‘uncivilized regions of the earth ought to be annexed or occupied by advanced Western powers’. European international law is guilty of actively prescribing and legitimising colonisation and imperialism in the East. According to Hobson (2004), Division Three countries were branded with the concept of *terra nullius*. In essence the lands of the ‘savages’ were imagined as empty or waste spaces. Hobson cites Lord Carnarvon’s statement in 1874 that the mission of England invoked *spirit of adventure to fill up waste places of the earth*.

There was a competitive race among European imperialists to occupy territories in the East that were ‘blank’ on the map, which they themselves declared as *terra nullius*, and hence considered new and free for discovery and acquisition. It did not bother these European imperialists that a blank space on the map was inhabited by natives because natives were imagined as savages at best and animals at worst and were therefore not entitled to claim a sovereign space. In the 19th century Britain, as part of the discourse of imperialism in the racist invention of the world, there was a demarcation of the world into civilizational classification to be used as reference in the expansion of British Empire. The imaginary classification was called *Civilizational league table* which divides the world into predominantly three main divisions and possibly one extra division as depicted in the table 1 below:
### Table 1: Civilisational League Table
(Adapted: Hobson, 2004: 225)

<table>
<thead>
<tr>
<th>Civilizational classification</th>
<th>Civilised (Premier League &amp; Division 1) The First World</th>
<th>Barbaric (Division 2) The Second World</th>
<th>Savage (Division 3) The Third World</th>
<th>One step removed from the ape (Division 4) Planet of the Apes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Corresponding countries</td>
<td>Britain in the Premier League Western Europe</td>
<td>Ottoman Empire, China, Siam &amp; Japan</td>
<td>Africa, Australia &amp; New Zealand Borneo?</td>
<td>Borneo?</td>
</tr>
<tr>
<td>Racial colour</td>
<td>White</td>
<td>Yellow</td>
<td>Black</td>
<td>Brown?</td>
</tr>
<tr>
<td>Temperament</td>
<td>Disciplined/hardworking</td>
<td>Melancholic/rigid</td>
<td>Phlegmatic/lax</td>
<td>?</td>
</tr>
<tr>
<td>Climatic character</td>
<td>Cold and wet</td>
<td>Arid and tropical</td>
<td>High aridity</td>
<td>?</td>
</tr>
<tr>
<td>Human character</td>
<td>Christian</td>
<td>Pagan</td>
<td>Atheistic/pagan</td>
<td>?</td>
</tr>
<tr>
<td>Social legitimating principles</td>
<td>British as chosen people or master race</td>
<td>The fallen people</td>
<td>Natural Man in the state of nature</td>
<td>Tail-less apes?</td>
</tr>
<tr>
<td>Political legitimating principles</td>
<td>Sovereign (bordered populated space)</td>
<td>Non-sovereign/indirect imperial rule</td>
<td>Terra nullius/direct colonial rule Vacant or waste space</td>
<td>Terra nullius/direct colonial rule Vacant or waste space?</td>
</tr>
<tr>
<td>Resulting civilizational quality</td>
<td>Normal</td>
<td>Deviant</td>
<td>Deviant</td>
<td>Deviant? Uncivilised?</td>
</tr>
</tbody>
</table>

The British located themselves in the Premier League. The Continental Europeans were assigned to Division One (or the First World); the Yellows were consigned to Division Two (or the Second World); and the Blacks were consigned to Division Three (or the Third World), teetering on the brink of relegation to Division Four (the Planet of the Apes). The Dayaks did not seem to fit even in the Third Division which was meant for the Blacks. It was only the Fourth Division that would probably accommodate the Dayaks of Borneo because they were not just natural men in the state of nature but viewed as savages, only one step removed from the great apes, *orang utan* (*mayas - Iban equivalent*), possibly known as tail-less *mayas*.
occupying the bottom of human civilisation. This was the most likely image of the unknown head-hunting savages in Borneo to the British who claimed responsibility to civilise these barely humans. James Brooke was a hopeful sailor-adventurer, hoping to chance upon a third division territory or even fourth division territory, and that racist image of the East constructed by the British must have brought him far away from Britain to travel to the so-called wild island of savage head-hunters, akin to the Planet of the Apes (the Fourth Division).

Brooke's historical narratives of Sarawak

So when James Brooke landed with his vessel on the Borneo Island he must have seen himself taking an adventure on the Planet of the Apes, ensuring that he would first tame these one-step-removed-from-the-apes savages to overpower them to establish kingship. Borneo and the Dayaks must have seemed to be more romanticised by the West that it actually was when James Brooke unexpectedly confronted strong resistance from the supposedly 'uncivilised' Iban legend, the Chief warrior, Rentap. James Brooke, supposedly from a superior chosen race from the First World, armed with modern weaponry, could not defeat Rentap, a mere 'savage' with parang ilang and sangkuh. Neither was Charles Brooke able to to dislodge Rentap from his fort at Bukit Sadok until three war expeditions, forcing Rentap to retreat further into Entabai interior, but Rentap never did succumb to defeat and surrender.

They came, they saw, they conquered, they named and they claimed...

James Brooke saw the Ibans as noble savages. He wrote of them:

They are fairer in complexion, superior in stature, and better made than any Dayaks I have seen; their countenances too, are peculiar – features good, lips thin, and the eyes small and keen; their bodies are spare and they bear the air of a wild and independent people. Some of their prahus carried fifty men, and they plied the paddles with vigour and regularity. They are the most savage of the tribes...and delight in head hunting and pillage, whether by sea or land. They reckon all they fall in with as fair prize, and acknowledge no friends but in their own waters: they are faithful to their agreements, hospitable, and it is reported kind to strangers…. Crisswell (1978, pp 7-8)

James Brooke's perception of the Iban was later shared by Charles Brooke who regarded the Iban as being noble amidst other so-called Borneon native 'savages'. Unfortunately, as much as he respected the Iban, it was during his rule that Rajah Charles' so-called civilising mission saw massive planned tribal wars being sanctioned by Charles himself, to efface rebellious (as labelled by the Rajah) native leaders, like the legendary, Rentap in particular, a determined Iban Warrior Chief from the Skrang Reverine and his band of followers (Reece, 2004). Many war expeditions were launched by the Rajah enlisting the submissive 'tamed' Dayak warriors to kill the 'untamed' ones whilst the Rajah gloriously claimed victory and ownership of the Dayak land wrought out of the native bloodshed. The tamed Dayaks were employed to exterminate other groups of recalcitrant and rebellious (as they were viewed by the White Rajah) fellow Dayak tribes, thus incurring casualties.
only among the savages. The Rajah must have seen the opportunity to capitalise on the headhunting tradition which was motivated by intertribal warfare.

After establishing himself as Rajah of Sarawak, James Brooke continued his exploitation of the Iban in particular by capitalising on the headhunting tradition which was actually motivated by intertribal warfare, to subjugate the resistant Iban leaders. His exploit was furthered by his successor, Charles whom Reece (1991) describes as being adept at exploiting ancient rivalries between down-river and up-river Iban on the principle of “Dyaks can only act against Dyaks.” (Reece, 1991, p.44). Harnessing Iban warfare to his own purposes, Charles pitted the Iban against one another by providing arms for expeditions to his Iban supporters that needed no encouragement with their promise of enemy heads for the taking. Charles realised that there was no role for Europeans and although he was always in the thick of the fighting, using his rifle to fearful effect during the expeditions against Rentap, he did not see himself as playing leading part: “I simply went singly on these expeditions to act as an adviser, and be protected as a queen ant among thousands of workers.” (Reece, 1991, p.44). According to Reece (1991), Charles Brooke’s principle was:

Priests may preach, enthusiasts can’t, and peacemakers palaver, yet evidence favours the fact, that the sword alone clears the path for the scythe and the sickle. (p.44).

Charles’ ruthless expeditions against the Saribas and Sekrangs (how these western imperialists labelled the Iban based on their riverines) in 1849, burning villages of longhouses to assert his strength had resulted in the Iban being split into two parties: one that was content to submit to the Rajah Government of Sarawak, and the other, supporters of Rentap who was described as “a peculiarly daring and turbulent Dayak chief.” (Baring-Gould & Bampfylde, 1989, p.155). Charles was only concerned about protecting his European officers but did not bother about casualties among the Iban for as long as his lofty aims were achieved. This was a clear objectification of the Iban by the white Brunei-proclaimed rajahs. The Iban were treated as mere objects to be used to achieve their imperialistic goals.

The expeditions against the Saribas and Sekrangs in 1849, resulted in the piratical tribes (notably the Dayak Iban) being split into two parties: one that was content to submit to the Government of Sarawak, and abandon its former lawless practices (as viewed by Rajah), the other,

...consisting of irreconcilables, the wild and fiery bloods, who loved slaughter and rapine above everything, and who could not be prevailed upon to beat their spears into ploughshares. At their head stood a peculiarly daring and turbulent Dayak chief called Rentap; and these had retreated farther up the country to the head-waters of the Saribas. (Baring-Gould & Bampfylde, 1989, p.155).

The narrative was clearly biased against the Iban, branded as wild and fiery bloods, who loved slaughter and rapine, and who could not be domesticated as farmers. Rentap was pictured as a recalcitrant by Baring-Gould and Bampfylde (1989), “Rentap was an active, crafty and determined man, rootedly opposed to the interference of Europeans and the putting down of piracy and head-hunting”.

433
A villain as he might have been portrayed by Western writers, Rentap's struggle to ward-off alien encroachment of his native land is commendable, from an indigenous perspective. Faced with strong resistance from Rentap the Rajah's expeditions were met with failures twice. While the Rajah's defeats were not highlighted in published accounts of Sarawak, Rentap's retreat further into the interior (taken as Rentap's eventual defeat), was highlighted:

Rentap will not be noticed again. Broken and deserted by all, he retired to the Entabai branch of the Kanowit where he died some years later. (Baring- Gould & Bampfylde, 1989, p.184)

The writers portray Rentap's defeat (as it was viewed by the Rajahs) as being tragic; that he was broken and deserted. However, there was no evidence to corroborate that Rentap was indeed suffering a tragic defeat. As much as the writers tried to show how successful and effective Brooke's Rule was against the Iban Chief-Warrior, Rentap, what came to light is the fact that Rentap was a force to reckon with indeed. Despite his lack of modern arms and ammunitions and small band of followers in contrast to the Rajah's large force, he could defend his fortress against two separate attacks by the Rajah. It took three expeditions (June 1857, July 1858, and August 1861) led by Charles Brooke, the Tuan Muda, to finally dislodge Rentap from his fortress. Rentap however, evaded capture, and managed to escape (Ooi Keat Gin, 2005, p.192). Rentap became the Rajah's nemesis. Rentap's attack at the Skrang Fort led to the killing of British subject, Alan Lee, which earned the instant label of rebel by the Rajah. It was Rentap who actually showed bravery and resilience against the formidable White supremacy. Was Rentap a 'rebel' or a 'hero'? Who would not have reacted the way Rentap did when threatened by an alien race determined to force his people submit to an unknown power in his own mother land? Rentap's retreat may well have been a sign of strength of character in refusing to submit and surrender to an alien race encroaching his territory. To interpret it from an Iban perspective, for as long as one has not openly declared defeat and surrender (in Iban -nadai nyerah alah), there is no real surrender and neither is there any real defeat. In fact, Rentap was merely being pragmatic and wise because he knew that the Rajah's force was no match for his few men, but yet for Rentap to have defeated the Rajahs twice was landmark victory for Rentap and his small band of followers.

DISCUSSION

A typical legacy of colonialism is where we, the colonized, have often allowed our 'histories' to be conveniently told by foreign colonial powers from their perspective and we have then become ‘foreign’ as we heard historical narratives in our own motherland being retold to suit their agenda. As we privilege these Western writers to write our history using their framework and from their perspective, it simply leads to what Smith (1999) accurately states that our existence in and orientation to the world were already being redefined as we were being excluded systematically from being key figures in the history of our own land. My concern in this paper however is not to put forth a contestation on how our Sarawak history
has been confounded with that of Brookes’ but to put under scrutiny how the Brunei-proclaimed White Rajahs imposed their superiority as a colonizer over the local Dayak inhabitants of Sarawak.

In asserting their superiority as colonial masters, the Brookes’ historical discourses did include Sarawak’s indigenes but whom were only to be regarded as uncivilised savages to occupy just the periphery of their central history, at best, being villains, taking the role of antagonists while Brookes as the colonizers obviously were the protagonists. That assertion of superiority throughout historical narratives only lends itself comfortably into fitting the categorical binaries of diverse interchangeable oppositions between white and black, civilization and savagery, superiority and inferiority. Making such comparisons in colonial historical discourses between the powerful Self (European stocks) and the uncivilized Other (non-European) along that binaries was not just about the discursive construction of the colonized ‘Other’ but that was intrinsic to European self-understanding of their own superior identity; determining how Europe and Europeans could recognise themselves as modern, as civilized, as superior, as developed and progressive only by reference to an Other that was represented as the negation of everything that Europe perceived and imagined itself not to be.

There is indeed a racist historical discourse about the East constructed by Europe especially the British to cement their superior European identity; Europe portrayed itself manifestly as ‘...the sole carrier of civilisation and human progress in the economic, intellectual and political realms.’(Hobson, 2004: 222). It was this racist imperialism that must have brought a British commoner, James Brooke, to set sail for an adventure to the island of Borneo, romanticised in the West for its magnificent tropical paradise inhabited by ferocious and mysterious unknown savage head-hunter tribes. It is intriguing to bring to light the scramble for empires in the East by the Europeans and in this paper I will only focus on Britain because it will enable us to see what shaped James Brooke’s mentality, which must have triggered him to set sail for the unknown Eastern paradise.

Edward Said (1978) notes that, “It did not trouble [the British] that what on a map was a blank space was inhabited by natives.”(p.216). But it would not have troubled them precisely because “…the natives were imagined as savages at best and animals at worst and were, therefore, not entitled to claim a sovereign space.”(Hobson, 2004, p.238). This mental deteritorialisation meant that complete colonial control was entirely appropriate. (Hobson 2004: 238). Hobson (2004) further explains that once the discourse of imperialism had been forged through the reconstruction of European identity and the racist invention of the world, the launching of the ‘civilising mission’ became a moral duty. This identity prompted the British to pursue imperialism not merely because they could but because they had to (i.e., White Man’s Burden).

The historisation of colonies comprised a universal, global, world-transforming European imperialistic project undertaken with nothing more in mind than “…loot, adventure, the craving for riches, the winning of a longed-for freedom...” (Venn, 2000, p.61). Western historiography then involved “…the creation of emblematic heroes and villains, whose histories are concretised in the form of memorials and scared spaces in various parts of the colony.” (A.B.Shamsul, 2006, p.20). This is illustrative of the history of the Brooke dynasty which for too long was
the only history about Sarawak prior to its cession to the British at the end of the Pacific War.

Our analysis of such historical narrative may be viewed as postcolonial critique, but as we understand it, the underlying significance of the narrativisation of Brookes’ encounter with the Iban is a show of disrespect and violation of fellow humans, who were being degraded into tail-less apes, and a manifestation of arrogance of a nation claiming to be the chosen master race. The purpose of the paper is not to blame that there was once an imperialistic British Empire or lament the misery inflicted by the Brunei-proclaimed white rajahs on the Iban but to be conscious of our position as critical occidental scholar of our colonial past in an academic discourse. What seems clear is the same story of racist imperialism anywhere in the world taking the guise of colonialism or a family dynasty like Brookes’, that they really did come, did see what they were hoping for and they did conquer the natives and robbed them off their rights and opportunities to develop their own motherland. Not only did they conquer and kill the natives in order to establish their monarchy, they named places to immortalise their presence and they claimed what was not rightly theirs. Why were roads had to be named after them; Mcdougall Road, Crookshank Road, and why were forts named after them too? Fort Magherita, Fort Alice, Fort Brooke, Fort Charles, Fort Sylvia, Fort Lily, Fort Arundel and Fort Emma. We, the colonised, are so eager to enshrine their legacy in monuments, sacred places, fauna and flora; a Borneon butterfly species was also named after James Brooke, and there has been a promise by a minister to erect a museum that houses Brookes’ legacy. Would we privilege our own leaders the way we do for the Brookes?

CONCLUSION

As we interrogate our past on historical narrativization of Brookes by western writers, a clear historical theme emerges rather convincingly that the ‘paternalistic’ dynasty that lasted for 100 years (1841-1941) actually privileged an objectification of the local Dayak inhabitants. Perhaps, plausibly this is seen as postcolonial criticism of Brookes’ regime per se, but we must make it clear that, against this postcolonial criticism backdrop, the point to emphasise here is to unravel and infer the truth behind the paternalistic rule of a commoner British family. The ugly truth was our Dayak ancestors were victims of Britain’s arrogant notion of a master race taking the shape of imperialism, realised by a British commoner who stifled rather than encouraged the potential of the Dayaks in nation building. The Dayaks were manipulated and exploited for Brooke’s self-gains. The Batang Lupar River System was the Iban predominant area where they first settled, and this area was not included in the Malacca Grant as told in the Brunei story. Pringle (1970) believed that the war-like Iban must have deterred the Brunei Sultanate from asserting its power. The encroachment of alien Brookes destroyed any chance for a racial community like the Iban to develop into a state and eventually a nation. If Brookes were taken away from Sarawak history, there is a strong possibility that a nation with a different name might have emerged. Could it be Ibania? which means a country that belongs to the Iban people; could it be Dayakia? which means a country that belongs to the Dayaks; endless possibilities. China is a country of Chinese (one single race), Korea belongs to Koreans (one single race), Japan to
Japanese (one single race); these countries were never colonised or ruled by a foreign family dynasty. Sarawak belongs to Sarawakians (inclusive of so many races) which shows that the Iban do not seem to have their own motherland? Even our close friends, the Malays can feel a sense of belonging to a place called Malaya or Tanah Melayu because the foundation of their nation building was already established by the Malay sultans well before the British colonised Malaya. Unlike the Malays in Malaya, the Iban who could have developed Batang Lupar area into what Pringle (1970) called Iban country, were robbed off that possibility by Brookes’ encroachment and rule.

*Please do not quote the paper as it is still open for revision.

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**Publications**
Malay mothers’ postpartum experiences often include a period of confinement, similar to other Asian parallel practices of “doing the month”. This confinement period comprise of a set of beliefs, rules, and practices based on traditional eastern medicinal knowledge. Cultural practices of postpartum confinement, or berpantang, among urban mothers in Malaysia are competing with modern western medicine in the contemporary setting. The data for this presentation is from a phenomenological study utilising twelve open-ended interviews of couples and two focus group discussions with mothers on their experience of berpantang. Even though it is still widely performed, the elements within berpantang are handpicked by these mothers. According to these mothers, the traditional practices are thought to be inadequate or inferior when compared to the authority of western biomedicine. In events where medical practitioners give opposing advice, all mothers chose to adhere to, and accept biomedicine’s explanations and justifications over the traditional practice. The former cultural figure head, the bidan (midwife), is no longer a part of the birthing process in these urban settings. Urban mothers today rely on or refer to their maternal mothers for knowledge and guidance on berpantang. Urban mothers who practice berpantang describe the main reason for their practice was to maintain familial peace. This paper seeks to highlight social and cultural implications this hegemony has particularly on challenging the continuity in the chain of traditional knowledge.

Key terms: Traditional birth practice, motherhood, medical sociology, western hegemony, confinement practice

INTRODUCTION

Overview

The event of birth is a time of change and is often laden with norms that reflect the values of a particular culture. The contemporary world looks at birth generally from a biomedical point of view with more mothers today delivering under medically managed environment than ever before. It has become an ethical debate and a health and safety issue for mothers choosing to seek alternative experience. From a sociological lens, biomedicine, much like other medicinal forms, is a social
construct and thus holds certain values and norms particular to the society’s social context. This paper analyses the effects of biomedicine on traditional Asian postpartum culture.

Biomedicine is the professional medicine of Western cultures, also known as allopathic medicine or simply medicine, and has become the dominant form of medical intervention. But biomedicine, like the medicine of other cultures, is influenced by conditions and beliefs in the culture, and therefore reflects the values and norms of its creators (Weber, 2016). Whereas Eastern or Asian medicine refers to the body of medicine based on Eastern or Asian beliefs including but not exclusive to Ayurvedic and humoral medicine. Medical hegemony is the dominance of a biomedical model that actively suppresses alternatives, and the corporatization of personal, clinical medicine into pharmaceutical and hospital centred treatment (Baer, Singer and Susser, 2004). Modern biomedicine is concerned with professionalism, privacy and confidentiality, commercialization of services and products and hospital centred services (Baer, Singer and Susser, 2004).

Postpartum practice, or postnatal practice refers to the time period after the delivery of a baby. There have been a myriad of studies on birth practices and postpartum practices in Malaysia, as well as in other parts of Asia, researched and written by both Western and Eastern scholars. However, the research and work on the relationship of Eastern postpartum practice with modern medicine do not focus on the hegemonic nature of modern medicine and its possible effect on the traditional practice and cultural change in this sphere.

In this paper I highlight the seen [visible, tangible?] effects among contemporary studies of Asian mothers in Western countries as well as Eastern countries, present some of my findings of urban young mothers in Malaysia and discuss the long term effect it might have on the social support mothers receive and Eastern postpartum practice and culture.

**Eastern Postpartum practice**

Traditionally, mothers post-delivery in Asian culture observed specific postpartum practices. The Malays call this *berpantang* (to confine), Thai mothers also practice confinement, the Chinese label it as doing the month, and the Japanese equivalent is the *Satogeri*. The key elements within these practices vary within regions, and even among families. They commonly include, but are not exclusive to, a period of confinement, maternal rest, the belief of hot and cold humors, dietary restrictions and recommendations, and the close-knit and participative relations with extended family members and local community. The postnatal period is considered a vulnerable period, and Malaysian mothers from all the three major ethnic groups are expected to abide by specific rules and understanding of the postpartum period. These are shaped by traditional and cultural beliefs, but practised alongside biomedical recommendations, with some compromises from biomedical practitioners and traditional practitioners that will be explained further on (Eshah, Mohamed, Aziz, & Bidin, 2012; Karim, 1992; Laderman, 1987a; Naser et al., 2012).

After delivery, mothers are considered to be in a cold state. Childbirth is associated with the loss of heat through the ‘hot’ blood leaving the body, which
leaves the mother in a cold, vulnerable, and dangerous state (Eshah et al., 2012; Laderman, 1984; Manderson, 1981a; Naser et al., 2012). Her body is seen as dirty, cold, tired, and weak (Eshah et al., 2012). Not all of the elements of the humoral system are present in the existing Malay practice of confinement, but the balancing of ‘hot’ and ‘cold’ is the guiding practice (Manderson, 1981b). Accordingly, many post-partum practices are aimed at helping the mother keep warm, or getting back to the warm state, a state of homoeostasis.

Post-delivery, mothers are generally expected to stay confined within the home to restore bodily functions and to avoid harm from the outdoor environment. The duration of confinement among the different societies might differ, but generally, mothers are expected to stay within the household for a period of time ranging from two weeks to, more commonly, 40 to 60 days. The purpose of the 40 days confinement period is to restore the mother’s health, sexual prowess, pre-pregnancy shape, and to reduce risk of sickness or infertility caused by humoral imbalances of ‘hot’ and ‘cold’ elements (Eshah et al., 2012; Karim et al., 2003; Laderman, 1987b; Manderson, 1987; Naser et al., 2012). It is a time for rest, treatment, and cleansing (Eshah et al., 2012; Naser et al., 2012). During the postpartum period, mothers are relieved from day-to-day responsibilities and roles such as cooking, cleaning, intimate relations, and to some extent, childcare (Karim et al., 2003; Karim, 1992; Manderson, 1981; Naser et al., 2012; Ong et al., 2014).

In the literature surrounding the Malaysian confinement period there are a number of additional practices or treatments recorded. These included, but are not limited to: massages, bertungku (hot stones), mandi teresak (herbal bath), berdiang (roasting), berganggang (vaginal washing and steaming), and benkung (traditional corset) (Eshah et al., 2012; Laderman, 1984; Laderman, 1987a; Manderson, 1981a; Naser et al., 2012). Studies in the 1970s and 1980s in the northern region of the peninsula of Malaysia reported that most mothers observed confinement practices religiously, both in rural and urban areas, even when the mothers had biomedical education and training (Karim et al., 2003; Laderman, 1987a; Manderson, 1981). However, Naser et al. (2012) and Eshah et al. (2012) suggested that the number of mothers foregoing the traditional confinement practices have increased in the 21st century. According to Naser et al. (2012), some mothers reported that traditional practices were non-beneficial, so they were selective in the adherence to the practice. Naser et al. (2012) and Ong et al. (2014) further argued that western imperialism may have precipitated individualistic behaviours in regard to traditional postpartum practice; women maintain practices that they deem beneficial and supportive based on western biomedical and postnatal practices. Additionally, technology has allowed easy access to other understandings of postpartum recovery (Naser et al., 2012). In Ong’s et al. (2014) Singaporean study of first-time mothers from different Asian ethnicities, mothers reported that they followed the cultural practices out of respect for their elders rather than their personal belief. There has been little discussion on how these changes affect the experience and transition to motherhood (Al-Attas, 2016; Liamputtong, Yimyam, Parisunyakul, Baosoung, & Sansiriphun, 2005).

In a study of Korean mothers in New Zealand, DeSouza (2014) illustrated that the current biomedical system did not acknowledge and cater for mothers with
traditional postpartum beliefs. Korean mothers also believe in the “at-risk” body, which is opposite to the western ideal of the empowered mother (DeSouza, 2014). Mothers in DeSouza’s (2014) study felt like they were marginalised and unsupported because their beliefs were not taken seriously. Similar findings were reported by Doering, Patterson, and Griffiths, (2016) when they explored Japanese mothers' experiences of the postpartum period in New Zealand. The conflict between their beliefs and birth traditions and that of other New Zealand family members and the healthcare providers caused a struggle for these mothers. This is an illustration of the negotiation between postpartum practices.

METHODOLOGY

This phenomenological research utilised a qualitative research method though dyadic interviews and focus groups. A phenomenological research is a qualitative approach that endeavours to provide a description of an experience in its pre-reflexive state. Findings from this paper were taken from twelve dyadic interviews with four couples, and two focus group discussions with six Malay mothers.

Participants in the dyadic interviews consisted of four Malaysian couples with first-time mothers between ages of 25 and 28 years old. Participants from the focus group discussions consisted of mothers between the ages of 22 and 27. All mothers were Malay Muslims, had tertiary education and were living in urban areas in Malaysia (Kuala Lumpur and Selangor).

Data Collection

Dyadic interviews were open ended and conducted three times with each couple lasting between 45-95 minutes each session. The intervals between the three interviews were between eight to 14 weeks. Data collected from the dyadic interviews guided questions for the focus group discussions. Focus group discussions lasted between 90-120 minutes.

Data were coded by author on NVivo 11. Themes were derived using phenomenological methods, involving reducing and eliminating recurring or overlapping themes and focusing only on the constituents that persist. Any vague themes that were not clearly expressed by the participants were also eliminated. The second step was to revisit the transcript on a different day and going through the themes again. This time, however, tags were added into the transcripts using NVivo nodes, or written notes.

FINDINGS

This traditional cultural belief imposed certain childrearing and parenting ideals; extended familial support is present and expected, childrearing was shared with other familial members, mothering was learned and taught within this period in stages, and there was a distinction between female and male realms within the family. The families that practiced berpantang enjoyed more familial support in the
first few weeks which was intertwined with their beliefs in confinement. Postpartum mothers are considered to be in a weak and vulnerable state, they are expected to be relieved of any household duties, and must eat a particular diet for recovery. Typically, first-time mothers will return to their maternal home or have their mothers stay with them. The confinement period was governed by clear female and male spheres, and focused on the maternal figures; the new mother, the grandmother, and the confinement lady or female masseuse.

Misha¹ (mother) returned to her parents’ home and stayed there for the duration of her confinement period. Lisa (mother) was staying in an extended family’s household, she had her mother to care for her during the confinement period. Farah (mother) returned to her mother’s home and then went to stay with her mother-in-law after the second week because her mother was still working and her parents-in-law offered to help. Nurin (mother) returned to their own home but had her mother-in-law stay with them for a few nights. Mothers were almost entirely relieved from housework if they stayed with their parents or in-laws during this period. There was also a lot of help with caring for the baby. Grandparents, uncles, and aunts would generally watch over the baby during the day, to allow the mother to rest or for her to attend to traditional therapies such as massages and vaginal steaming. Lisa and Misha explained that they were solely responsible for caring for the baby at night, and during the day they had more support from their mothers and families. This also meant that mothers had the opportunity to learn to care for their babies from observing their mothers.

Refusing to practice confinement not only meant that mothers did not follow the restrictions, it also meant that they forfeited the support that came with it. Feelings of isolation were brought up by Farah and Nurin who felt like they did not have a positive support experience. Farah and Halim, and Nurin and Luqman, had different ideas about parenting than their families, and this made them feel isolated during the first few weeks. Nurin and Luqman, in particular, did not want to do the confinement practice and felt like it was them against everyone else. Farah and Halim too, were very selective of how and what they chose to do in regard to the confinement practice. They felt like they did not have a lot of positive support because their families did not really help with caring for the baby. Both these couples used the phrase, “It really felt like it was just the two of us”.

¹ All names are pseudonyms.

Confidence in traditional practice

Almost all Malaysian mothers from the study practiced some form postpartum practice, but their confidence in the traditional practice were low. The postpartum is practiced not for the participants understanding of the traditional knowledge. This was visible in their narrative of the experience. The lack of traditional medicine knowledge as well as skepticism is present among these urban families. Most of these participants followed these practice due to filial piety. Some follow only when observed by senior family members. One of the fathers, Halim, in the first interview was still receptive to the traditional practice: The advice has been there for a while. I think there has to be some truth in the tales (folklore) or whatever it is, says.
They might have a point; why don't we try. If the particular practice is nonsense, then we won't follow.

In the final interview, which was conducted a month after, he had changed his mind and was adamant that the traditional practice brought more negative pressure on them, particularly his wife, Farah. This was mainly due to disagreements they had about breastfeeding, there were several contentions between the biomedical view and traditional practice. This experience was not exclusive to this couple; three couples practiced berpantang even though they did not really do it out of their own motivation.

Misha, who stayed with her parents while she was in confinement, explained to me what she chose to practise: We didn't really do the pantang, we didn't do tungku, bertangas, we did the massage for 3 days and on the 40th day. I didn't do anything that people in confinement shouldn't do like carrying heavy weights, I wore the kain batik and bengkung.

These parents selectively chose the parts which they agreed with and omit parts they did not agree with.

**Reliance on medical knowledge**

When dissonance arise between biomedicine and traditional practise, all parents chose to let go of the traditional practise. Malik (father) said “[We will] follow [listen to] the doctor. Whatever the doctor says, we would follow [do]. We didn’t really follow [abide to] the prohibitions.”

Maternal figures played an important role in these cases, particularly maternal grandmothers. The chain of berpantang knowledge is transmitted through maternal grandmothers and in some cases the paid masseuse or confinement lady. Only one of the mothers from the focus groups hired a confinement lady. They mostly depended on their mothers. Lisa (mother), explains her mother’s role: My mother doesn’t really follow the Malay confinement methods. As long as I have protein, fruits, vegetables it’s okay. You know when we read about the Malay confinement it’s really strict. We can’t drink water; we can only drink a little. I followed the doctor’s recommendation. Eat well so that I have milk.

Again, it is observable the fading nature of the confinement practice even within the generation before them. As we can see from the quotation above, biomedicinal framework is considered more superior.

Another excerpt below from Lisa illustrates some of the dissonance between biomedicine and traditional medicine: so when the baby was yellow I asked what the baby could have. I mean, the baby just has milk but what can the mother have, so they said I can’t take black pepper or ginger. I was having soup, and the soup had ginger, so after that the soup was not as tasty (laughs).

These mothers often negotiated these ideas through separating them into three categories: biomedicine, traditional practice and religious beliefs. Traditional practice was considered inferior because it did not meet the western and modern notion of medicine, therefore, having less credibility.
Damia (mother) describes her mother’s restrictions: She even rationed the amount of water I took. Food was strictly singgang (soupy dish), ikan bakar (grilled fish), bakar (grilled food) that’s it. I was mad at my mum, because of the water, I had a fight with her about it, I said how can you expect me to produce enough milk when you ration my water intake, she was like ‘oh it’s just how it is, the people in the past didn’t drink that much water’.

Damia, different from her mother, analyses these practices based on scientific logic and thus find that it is more important than embracing culture like her mother accepting is “just how it is”.

**Isolation**

One of the effects of rejecting the traditional practice was that parents did not get enough social support. Although the traditional practice of berpantang appear to be a medicinal aspect of postpartum, much of the practice has social value as well. Two of the couples, Farah and Halim, and Nurin and Luqman decided to omit the berpantang aspect as they did not belief in the humoral medicine. By doing so, they did not realise that this meant that they were going to lose social support as well.

**DISCUSSION**

During this transition, these Malaysian parents navigate, weave, and challenge the dominant discourse of mothering and parenting, as stated in earlier studies (Miller, 2014; Oakley, 1981; Urwin et al., 2013). Although socially sanctioned and dominant ideals of parenthood as authoritative knowledge (Miller, 2005) were distinguished from parents’ own beliefs, the findings of this study support explanations made by Urwin et al. (2013) on managing different voices within and giving each different weights. This was especially true for Malaysian families as they negotiated their cultural and religious beliefs with contemporary ideas (Urwin et al., 2013). Malaysian families considered their internal voices that include religious beliefs, understanding of traditional practices, and biomedicine, to comprehend their experience and make decisions with regards to aspects of the confinement practice to perform or avoid, and whether or not to accept advice from their elders. It was clear that the beliefs they were most invested in shaped their narrative and decisions (Urwin et al., 2013). Filial piety was another distinct character of the Malaysian experience (Juhari et al., 2013). Malay family systems often included grandparents, uncles, and aunties, and maintaining harmony between all of these members was important for them.

Where medicine is concerned the term traditional medicine often denotes backwardness and inferiority or is associated with its exotic nature. It is an alternative medicine, which highlights the hegemonic nature of biomedicine. The visible challenges of the fading birth practice highlight several possible outcomes, the disappearance and degeneration of Asian communal and strong extended family systems, and the loss of medicinal knowledge that carries this culture and beliefs.

Biomedicine today has its values in professionalism and hygiene. It is based on scientific data, there is little value given to traditional belief and value system
because modern medicine has its value in systematic practices. While treatment is personal, it is also impersonal when compared to Malaysian traditional practice. Medical personnel handle the physiological symptoms, especially in Malaysia, because that is the role they play. For the participants in this study that have chosen to part with the traditional ways there was very little support for them because the support came together with these practices. Urbanisation has equally driven people away from their families and support system. Equally, grandmothers are also now working leaving perhaps new mothers with less opportunity to get familial support.

Some practices may contradict biomedical beliefs. Many parts of postpartum practices are being ruled by biomedical paradigms, redesigned to suit values of commercialization. Fresh herbal supplements are preferred in tablet forms for example. The system in Malaysia is dependent on both familial support and biomedical support to provide a holistic environment for mothers. The fading away of traditional practices risks leaving mothers in an unsupported front. The pressure to maintain traditional practices that they do not believe in could force mothers into isolation.

Several suggestions that can be deduced here is to provide the availability of support in different arenas regardless of choice of postpartum practiced. Equally in Western societies the education and implementation of culturally friendly avenues for mothers to expressed cultural differences will be beneficial. Midwives and biomedical personnel’s acknowledgement of an alternative or supplementary traditional practice would prove to be beneficial for the wellbeing for mothers especially in cases where mothers feel most isolated without familial or close relation support.

There is a research gap in the area of how postpartum practices support first-time mother’s transition to parenthood (Al-Attas, 2016; Liamputtong et al., 2005). For example, the move away from the confinement practices will have a social impact on the experience of becoming a mother (Al-Attas, 2016). The next step would be to explore Malaysian families that are moving away from confinement practices, and alternative support that may be available and useful for them.

**CONCLUSION**

The practice of berpantang although considered a traditional practice, has other cultural and social roles and significance, the loss of which will not only result in the loss of culture but also has an effect on how new parents learn to parent, particular mothers. Others may contest the authority of traditional medicine in the healing process during the post-partum period. In so doing, it must be considered that the elimination of these practices will also affect the other roles the practices play. Secondly, the hegemonic nature of biomedicine needs to be acknowledged. This may be especially significant in societies where Asian cultures are a minority. The effects of biomedical hegemony affect not only Asians living in western societies but also Asian within Asian societies. Finally, the chain of knowledge that holds these cultures are broken down by the replacement of the traditional bidan with a medical professional. Further research is needed from this lens to identify
how widespread these trends are among mothers across Malaysia, in both urban and rural settings.

REFERENCES


ABSTRAK

Kajian tinjauan ini telah dijalankan terhadap 63 orang pelajar Bacelor Sastera Bahasa dan Linguistik Melayu di Fakulti Bahasa Moden dan Komunikasi, Universiti Putra Malaysia. Seramai 11 (17.5%) pelajar lelaki dan 52 (82.5%) pelajar perempuan telah menjadi responden kajian. Tujuan utama kajian ini dijalankan adalah untuk mengenal pasti pengetahuan pelajar terhadap kerjaya dalam bidang bahasa Melayu. Oleh itu, satu set soal selidik yang mengandungi soalan terbuka telah diedarkan kepada responden yang sedang mengikuti program Bacelor Sastera Bahasa dan Linguistik Melayu. Pelajar yang dipilih sebagai responden kajian merupakan pelajar semester lima. Hal ini kerana dengan anggapan pelajar ini sudah mengetahui hala tuju kerjaya yang akan diceburi mereka setelah berada dalam tahun ketiga pengajian mereka di universiti. Pelajar diberi ruang untuk menulis lebih daripada satu kerjaya dalam bidang pengajian yang sedang mereka ikuti. Hasil dapatan menunjukkan bahawa pelajar dapat menyenaraikan antara satu hingga empat pilihan kerjaya yang diketahui mereka dan sekurang-kurangnya 14 kerjaya telah disenaraikan. Lebih separuh daripada pelajar, 35 (55.5%) mengatakan bahawa mereka berhasrat untuk menjadi guru dan pensyarah. Walau bagaimanapun, ada di kalangan responden yang kurang pasti, masih tercari-cari dan tidak mengetahui kerjaya yang bersesuaian dengan bidang pengajian mereka. Terdapat juga sebilangan pelajar yang mengatakan bahawa mereka tidak memilih pekerjaan dan menerima apa sahaja peluang pekerjaan yang diberikan selepas menamatkan pengajian kelak.

Kata Kunci: Bidang Bahasa Melayu, Program Linguistik Melayu, Pelajar Pengajian Tinggi, Pengetahuan Kerjaya

ABSTRACT

This study was conducted on 63 students of the Bachelor of Arts Malay Language and Linguistics in the Faculty of Modern Languages and Communication, Universiti Putra Malaysia. A total of 11 (17.5%) male students and 52 (82.5%) female students were respondents of the study. The main purpose of this study was to
identify students' knowledge of their career in the Malay language. Therefore, a set of questionnaires containing open-ended questions was distributed to respondents who are currently in their fifth semester. This is because it is assumed that the students already know the career path they will pursue after their third year at the university. Students are given the opportunity to write down more than one career in their field of study. The results showed that students can list between one to four known career options and at least 14 careers have been listed. More than half of the students, 35 (55.5%) said they intend to become teachers and lecturers. However, some of the respondents were still unsure and did not find a career relevant to their field of study. There are also some students who said they were not fussy about jobs and would accept whatever job opportunity offer after graduating.

Keywords: Malay Language, Malay Linguistics Program, Higher Education Students, Career Knowledge

PENGENALAN


Penawaran bidang bahasa di beberapa buah universiti awam juga menunjukkan bahawa terdapatnya keperluan untuk mendalami bahasa kebangsaan ini dan peluang kerjaya yang terbuka luas. Pengajaran dalam bidang bahasa Melayu pada peringkat pengajian tinggi ditawarkan di beberapa universiti awam seperti Universiti Putra Malaysia (UPM), Universiti Kebangsaan Malaysia (UKM), Universiti Sains Malaysia (USM), Universiti Teknologi Mara (UiTM), Universiti Malaya (UM), Universiti Pendidikan Sultan Idris (UPSI), dan Universiti Malaysia Sarawak (UNIMAS). Bidang pengajaran ini sama ada menggunakan istilah Program Bahasa Melayu atau Program Linguistik Melayu. Di Universiti Putra Malaysia (UPM), program ini ditawarkan di bawah Jabatan Bahasa Melayu di Fakulti Bahasa Moden dan Komunikasi dengan nama Program Bacelor Sastera Bahasa dan Linguistik Melayu. Pelajar perlu melengkapkan sebanyak 125 jam kredit selama 3 tahun 6 bulan untuk melayakkan mereka bergraduat.

Jika disoroti dari sejarah, bahasa Melayu telah menjadi bidang pengajian yang tersendiri dan menjadi tumpuan kajian pada zaman kolonial (Kartini Abd Wahab, Sa’adiah Ma’alip, Maslida Yusuf & Karim Harun, 2016). Namun, disebabkan oleh sikap masyarakat yang gagal menghayati kedudukan Bahasa Melayu sebagai bahasa kebangsaan dan secara terbuka mempertikaikannya sebagai bahasa rasmi negara (Noor Mohamad Shakil Hameed, 2016) membuatkan bidang ini dipandang remeh. Tanggapan masyarakat terhadap bidang bahasa yang dikatakan sebagai kurang ekonomik dan mudah dikuasai (Mohamad Sofee Razak, 2007) membuatkan pelajar yang mengikuti bidang ini merasa rendah diri kerana kerjaya mereka sering dipandang remeh. Lebih parah lagi apabila pelajar yang mengikuti bidang ini sendiri tidak dapat menghayati nilai bahasa rasmi negara ini. Hal ini kerana bidang pengajian Melayu sering dikelaskan sebagai bidang yang tidak mempunyai masa depan kerjaya yang kompetetif (Kartini Abd Wahab, Sa’adiah Ma’alip, Maslida Yusif & Karim Harun, 2016).


Kajian yang dijalankan oleh Majlis Tindakan Ekonomi Negara (MTEN) turut menyokong pendapat ini apabila berpendapat salah satu faktor yang menyebabkan graduan sukar untuk mendapatkan pekerjaan adalah kerana kurangnya kesedaran tentang kewujudan berbagai-bagai peluang pekerjaan (Muhammad Hazril Ismail, 2012). Masyarakat sering beranggapan bahawa graduan bidang bahasa mempunyai peluang kerjaya yang terhad. Misalnya, antara bidang kerjaya yang sering dikaitkan dengan bidang bahasa Melayu ialah sebagai guru. Untuk menjadi guru, graduan

**METODOLOGI KAJIAN**

Kajian pengetahuan pelajar terhadap skop kerjaya dalam bidang bahasa Melayu ini telah dijalankan secara tinjauan. Seramai 63 orang pelajar telah terlibat, iaitu majoritinya pelajar semester lima. Pemilihan responden kajian dibuat secara bertujuan apabila pelajar yang mengambil kursus wajib ini diminta menjawab soal selidik yang diedarkan. Satu set soal selidik yang mengandungi sembilan soalan terbuka dan 57 soalan mengunakan skala ordinal jenis perbezaan semantik telah diedarkan. Walau bagaimanapun, untuk tujuan penulisan kertas kerja ini, hanya bahagian soalan terbuka yang akan dibincangkan.

Sebelum menjawab soal selidik, pelajar telah diberikan penerangan ringkas, iaitu untuk memberikan respons terhadap soalan yang ditanyakan dalam skop bidang bahasa Melayu sahaja. Maklumat pada borang soal selidik adalah sulit. Oleh itu, hanya maklumat mengenai jantina, semester pengajian semasa dan bangsa ditanyakan dalam bahagian maklumat peribadi responden kajian. Didapati bahawa kebanyakan responden adalah pelajar perempuan apabila sebanyak 52 (82.5%) merupakan golongan ini dan hanya 11 (17.5%) merupakan pelajar lelaki. Dari segi semester pengajian, pelajar yang menjadi responden kajian ini berada dalam semester kelima pengajian mereka. Majoriti responden berbangsa Melayu apabila sebanyak 60 (95.2%) berada dalam kelompok ini dan hanya 3 (4.8%) merupakan lain-lain bangsa, iaitu Bumiputera Sabah/Sarawak dan seorang pelajar India.

**DAPATAN KAJIAN**

Soalan terbuka berkenaan pengetahuan pelajar terhadap pekerjaan dalam bidang bahasa Melayu yang diketahui mereka telah ditanyakan dalam borang soal selidik pada soalan nombor enam. Untuk soalan ini, pelajar dibenarkan menulis lebih daripada satu kerjaya yang diketahui mereka. Hasilnya, pelajar Bacelor Sastera (Bahasa dan Linguistik Melayu) semester lima ini telah menyenaraikan antara satu hingga empat kerjaya. Pelajar didapati paling ramai dapat menyatakan empat kerjaya apabila seramai 29 (48.33%) berada dalam kumpulan ini. Ini dilikuti dengan tiga kerjaya, iaitu sebanyak 14 (23.33%) dan dua pilihan sebanyak 12 (20.00%). Manakala, sebanyak lima (8.33%) pelajar menyenaraikan satu kerjaya dalam bidang
bahasa Melayu yang diketahui mereka. Secara umumnya, berdasarkan dapatan ini dapat dinyatakan bahwa pelajar semester lima ini mempunyai pengetahuan terhadap skop kerjaya dalam bidang pengajian ini apabila ramai pelajar dapat menyenaraikan tiga dan empat jenis kerjaya.

Jenis kerjaya yang disenaraikan oleh pelajar ini diperincikan lagi kepada 14 jenis, iaitu guru, pensyarah, penulis, penterjemah, pustakawan, pegawai tadbir, kerja-kerja yang berkaitan penerbitan dan penyuntingan, wartawan/pengacara, ahli bahasa/ahli linguistik/pakar bahasa/penyelidik bahasa, pemandu pelancang, jurubahasa, sasterawan, wakil rakyat dan kerjaya di Dewan Bahasa dan Pustaka. Daripada 14 jenis kerjaya yang disenaraikan pelajar ini, kerja dalam bidang penerbitan/penyuntingan paling ketahui apabila sebanyak 32 kali dinyatakan dalam kerjaya yang diketahui mereka. Ini diikuti dengan kerjaya sebagai pensyarah sebanyak 31 kali dan sebagai penterjemah sebanyak 30 kali disenaraikan dalam pilahan kerjaya yang diketahui oleh pelajar. Kerjaya seperti guru sama ada dalam sektor kerajaan mahupun swasta pula sebanyak 25 kali disenaraikan, diikuti dengan kerjaya sebagai penulis sebanyak 23 kali. Kerjaya sebagai penulis yang disenaraikan oleh pelajar dapat dibahagikan kepada dua, iaitu penulis dalam bidang kreatif seperti menjadi novelis dan penulis ilmiah seperti penulis buku.


Pelajar juga menyenaraikan kerjaya sebagai jurubahasa sebanyak 7 kali dan kerjaya sebagai wartawan serta pengacara sebanyak 6 kali. Jika diperhatikan kepada syarat lantikan jurubahasa seperti yang dinyatakan laman sesawang rasmi Suruhanjaya Perkhidmatan Awam (SPA) Malaysia, kelayakan yang diperlukan ialah Sijil Tinggi Persekolahan Malaysia (STPM)/Sijil Tinggi Agama Malaysia (STAM) atau pengajian peringkat diploma yang diiktiraf oleh kerajaan saja. Oleh itu, pelajar peringkat bacelor/ijazah sarjana muda ini sepatutnya mengetahui bidang kerjaya yang lebih sesuai dengan kelayakan akademik mereka. Misalnya, dalam semakan kurikulum yang dilakukan setiap lima tahun sekali di UPM, pelajar lulusan program Bahasa dan Linguistik Melayu ini dijangkakan mempunyai peluang kerjaya sebagai perancang bahasa, editor bahasa, penterjemah, penulis kreatif, penulis skrip, penulis profesional, penyelidik bahasa, agen persuratan, penulis kopi (copy writer) dan penerbit.

Pelajar juga didapati telah menyenaraikan kerjaya di bawah Dewan Bahasa dan Pustaka (DBP) yang merupakan sebuah badan yang ditubuhkan khas untuk mengembangkan bahasa Melayu sebagai bahasa kebangsaan dan bahasa rasmi negara. Walau bagaimanapun, hanya 4 kali kerjaya ini disebut dalam kalangan pelajar. Berdasarkan senarai tersebut, dapat dirumuskan bahawa pelajar yang dikenal pasti kurang memahami skop kerjaya yang ditawarkan oleh DBP apabila terdapat pelajar yang memilih kerjaya sebagai kerani di bawah di DBP dan ada juga yang hanya menulis DBP sahaja tanpa bidang kerjaya yang lebih khusus. Keadaan ini menunjukkan bahawa pelajar mengetahui DBP sebagai sebuah badan yang ditubuhkan khas untuk mengembangkan bahasa Melayu, namun tugas-tugas yang
dilaksanakan badan ini masih belum difahami sepenuhnya oleh pelajar. Ini secara
tidak langsung menunjukkan bahawa pelajar bidang bahasa Melayu yang dikaji
masih kurang mendalami kerjaya yang sesuai dengan program pengajian mereka
terutamanya dalam skop kerjaya di bawah Dewan Bahasa dan Pustaka.

Kerjaya lain yang disenaraikan oleh pelajar ialah seperti pegawai tadbir,
pemandu pelancong, sasterawan dan wakil rakyat. Masing-masing membuat pilihan
sebanyak satu hingga dua kali sahaja untuk kerjaya ini. Ini menunjukkan bahawa
kerjaya ini kurang popular dalam kalangan pelajar.

**RUMUSAN DAN PERBINCANGAN DAPATAN**

Dapat disimpulkan bahawa pelajar yang dikaji tidak terdedah kepada
kepelbagaian kerjaya dalam bidang bahasa. Walaupun pelajar didapati dapat
menyenaraikan pelbagai kerjaya dalam bidang bahasa namun, sama ada bidang itu
dapat berjaya dengan bidang bahasa mahupun bidang yang umum seperti guru
dan pensyarah. Pelajar didapati tidak terdedah dengan kerjaya dalam bidang bahasa
dan pemilihan kerjaya juga tidak diberikan bimbingan dalam kalangan pelajar.

Pelajar sepatutnya telah mempunyai pilihan kerjaya mereka semasa di tingkatan
empat lagi untuk membolehkan mereka menjurus kepada bidang dan diminati dan
memberikan tumpuan untuk mengejar kerjaya yang diminati. Untuk itu, peluang
kerjaya pelbagai bidang dan tidak terkecuali bidang bahasa Melayu perlu didedahkan
kepada pelajar sejak awal lagi. Memang tidak dinafikan, adanya unit bimbingan dan
kaunseling di sekolah yang membantu pelajar namun, bimbingan ini tidak
menyeluruh, iaitu tidak melibatkan semua pelajar. Keadaan ini membuatkan pelajar
bukan sahaja tidak terdedah dengan peluang kerjaya yang pelbagai dalam bidang
bahasa malah, melanjutkan pengajian dalam bidang ini sebagai tiket melayakkan
mereka melanjutkan pengajian pada peringkat pengajian tinggi dan tidak mendapat
peluang kerjaya yang sesuai dengan bidang pengajian mereka setelah menamatkan
pengajian kelak.

Hal ini kerana kesukaran dalam membuat keputusan pemilihan kerjaya
merupakan suatu isu yang sering dialami oleh individu (Nur Liyana Mohd Ibrahim,
Mohammad Aziz Shah Mohamed Arip & Mohammad Nasir Bustamam, 2015). Walaupun pemikiran,
perhatian dan pemilihan terhadap kerjaya boleh muncul seawal usia persekolahan sehingga selepas bersara di sepanjang kehidupan (Zool
Hilmi Mohamed Ashari, Mohamad Sattar Rasul & Norzaini Azman, 2014) namun,
adalah penting pengetahuan kerjaya diterapkan sejak awal lagi bagi membolehkan
pelajar merancang pandekidikan mereka. Walaupun, dapatan menunjukkan bahawa
pengetahuan kerjaya pelajar yang dikaji masih belum meluas, pelajar yang
mengikuti bidang ini masih mempunyai masa untuk memikirkan bidang kerjaya yang
bersesuaian dengan membuat kajian dan pemahaman yang jelas mengenai prospek
kerjaya dalam bidang bahasa Melayu yang dipelajari mereka di universiti kini.

Hal ini selaras dengan pendapat Zulelawati Bujang dan Yusni Zaini Yusuf
(2015) yang mengatakan bahawa setiap individu memiliki potensi dan bakat yang
boleh diperkembangkan dan dipertingkatkan. Oleh itu, dengan mengenal pasti
kepelbagaian kerjaya yang boleh dicerburi, pelajar bidang bahasa Melayu juga boleh
melihat potensi diri dan memperkembangkan potensi tersebut. Kerjaya merupakan
aktiviti utama dan kegiatan yang menentukan corak kehidupan individu, seterusnya

**PENGHARGAAN**

Penyelidikan ini telah dijalankan menggunakan Geran Universiti Putra Malaysia 2017 yang telah diluluskan dananya untuk tajuk penyelidikan “Persepsi Pelajar Terhadap Potensi dan Prospek Kerjaya dalam Bidang Bahasa Melayu”.

**RUJUKAN**


ABSTRACT

This study examined the predictors of behavior intention in career advancement, specifically the intention of applying for the 'Excellent Teacher' promotion award among teachers. Gender and self-efficacy of applicants are found to be related to intention to apply for promotion. Using the Theory of Planned Behavior (TPB) by Ajzen (1991) we examined the relationship between the predictor variables and intention to apply for promotion, with further exploration by including self-efficacy in applying for promotion and belief towards performance appraisal system for promotion. A total of 500 teachers consisting of male (226) and female (274) teachers who are qualified to apply for promotion participated in this study. This study also aimed to determine whether gender moderates the relationship between the predictor variables and intention to apply for promotion. Expectation of others towards qualifying candidates' applying for promotion (EOQCAP) and belief towards a performance appraisal system (BPASPA) were significantly related to intention to apply for promotion. Attitude towards applying for promotion (AAP) and self-efficacy in applying for promotion (SEAP) were not significantly related. Using structural equation modeling, this study compared results between gender and concluded that not all relationships were moderated by gender. This study further explored the use of TPB by including CDSME and BTP to understand teacher intention to apply for promotion. We concluded that subjective norms and gender play vital roles in predicting teachers' intention to apply for promotion.

Key terms: Intention, promotion, career advancement, Theory of Planned Behavior, gender

INTRODUCTION

Approximately seven years ago, Malaysian teachers were introduced to the ‘Excellence Teacher’ (ET) promotion award, an alternative promotion path besides promotion to management positions which are limited. The ET Award serves as a mean of motivating Malaysian teachers towards enhancing the quality of teaching and learning processes. By the year of 2006, the quota for ET positions are 12,556, and this quota had increased to 19,411, as reported by the Promotion Board of Education on the 4th of May 2015 (MOE, 2015).
Studies on the ET award is still new in Malaysia is still a fairly new phenomenon. Apart from being a contested confidentiality and highly undisclosed matter, any study on ET may pose a viably significant contribution towards the corpus of knowledge in career advancement within the Malaysian education system.

This study investigated predictors of teacher's intention to apply for promotion, using the Theory of Planned Behavior as its theoretical foundation. This theory has been used extensively by numerous researchers in various fields, particularly on the most frequently hypothesized phenomenon of how it may predict which in turn may predict behavior. When an individual behavior intention is high, the individual will be likely to perform the behavior with positive attitude, subjective norm and perceived behavioral control.

The theory of planned behavior postulates that behavior can be predicted by attitude toward behavior, subjective norm and perceived behavioral control. One of the most cited studies by Giles and Lamour (2000), include three predictors of intention to apply for promotion. The three predictors are attitude to apply for promotion, subjective norm and self -efficacy. According to the authors, the predictor self-efficacy represents the perceived behavior control variable that refers to one's perceptions of his or her self-efficacy, specifically on whether it may facilitate or hinder intention to apply for promotion (Giles & Lamour, 2000). The scarcity of inclusion of this intrinsic factor has been widely acknowledged (Opltaka & Tamir, 2009, Giles & Lamour, 2000). Therefore, the current study attempts to adapt Opltaka and Tamir's work by adding another variable intrinsic individual factor, self-efficacy and another variable the extrinsic factor (controllability), belief towards a performance appraisal system for promotion application.

One of the most cited study by Khattab and Leroy (2016), indicate that a group will be positively assessed when it considers a gender wise approach. This is in line with Eagly and Diekman's (2005) notion that a group will be positively assessed when its characteristics are recognized as aligning with that group's typical social roles. The teaching profession is known to be dominated by women and the profession is commonly associated with women described as facilitating care giving role (Evan and Diekman, 2009).

The role congruity theory stipulates that gender affects how work behaviors and work results are perceived, interpreted and evaluated (Eagly and Karau, 2002; Huttges and Fay, 2015). Diekman and Evans (2009), states that through the perspective of role congruity, men are labeled with agentic characteristic (strives for power, achievement, and producing outcomes) while women with communal characteristics (for instance on intimacy, affiliation, and altruism). Huttges and Fay (2015) found that women were unable to give the commitment in terms of time and energy toward career advancement. This study indicates that lack of childcare support is an example of a structural barrier, while the appraisal process is a common example of psychological processes.

However, within the context of the current study, literature indicates that men consistently attribute more importance than women do to power, achievement, and self-direction values (Schwartz & Rubel, 2005). Based on previous studies, while most of the teaching posts in primary schools were occupied by female teachers
compared to those in secondary schools, interestingly, male teachers were more likely to get promotion (Draper & McMichael, 2000; Thornton & Bricheno, 2000; Wong & Wong, 2015). Traditionally, it is argued that female–dominated professions were often said to be limited in numbers and low salaried with less opportunity for promotion or a higher status, compared to male–dominated professions (Cassie & Chen, 2012). Therefore, in line with this characteristic, this study attempts to investigate the teacher's intention to apply for promotion and factors that predicted this career advancement behavior intention, and the role of gender in this prediction.

Opitaka and Tamir (2009) have opined that female teachers are less interested in moving upward in the school hierarchy of career advancement. They noted that the main reasons for not applying for promotion varies. The feeling of overwhelm, stressful and health threatening have been previously reported as pertinent causes of anxieties (Opitaka & Tamir, 2009). In contrary to this notion, interestingly, it is noted in Malaysia that promotion in the teaching sector was not limited to moving upward within the school hierarchy of career advancement. Teachers have the opportunity to attain promotion by applying for the Excellent Teacher position that did not require them to involve directly within the administrative tasks of being part of the school management. Hoque, Abdul Razak and Zohara (2012), from their interviews with excellent teachers and those who are eligible to apply for excellent teacher (ET) positions, believed that there are a few factors that hinder the intention of teachers who are qualified to apply for the post of excellent teachers. Firstly, it is due to the fact that excellent teachers cannot return to the previous post as regular teachers. Secondly, because of relocation factor that demands them to move according to the needs of the education ministry. However, these factors have not been empirically studied.

Nonetheless, opportunities for promotion that are offered by the Ministry of Education should motivate teachers to serve with higher levels of excellence. Those who are promoted will not only be given salary increment, but no longer be involved in administrative duties. However, if the promotion will cause an increase in terms of job responsibilities and work load without benefits, this will be one of the factors impacting teachers' interest in applying for promotion (Amzat and Salim Al-Hadhrami, 2011).

Predictors of Intention to Apply for Promotion

Many studies have applied the theory of planned behavior in predicting behavioral intention and thus predict actual behavior. Theory of planned behavior is an extension of the theory of reasoned action with the efforts made by Ajzen (1991; 1975) in the process of improving the prediction of behavior and behavioral intentions. In efforts to further improve the theory of reasoned action by Ajzen (1975), perceived behavior control was added to the theory of planned behavior, with the intention to assess personnel deficiencies and external obstruction (Giles & Larmour, 2000).

Attitude towards applying for promotion

Attitude towards applying for promotion in the study of career development of women by Giles and Lamour (2000), identified six consequences in applying for
promotion that enhanced job satisfaction, increased salary, enhanced job security, extra responsibility and increased personal stress or pressure. From the study, they found that employees had positive attitude towards applying for promotion, but it is unlikely that they intend to apply for promotion although given the opportunity. In this current study, based on the theory of planned behavior, it is expected that teachers with positive attitude towards applying for promotion will have the intention to apply for promotion. Accordingly, we hypothesized:

H1: Attitude towards applying for promotion has a positive association with intention to apply for promotion.

**Expectation of others towards qualified candidates applying for promotion**

Subjective norm refers to the social environment pressure that could influence the behavior of an individual (Ajzen, 2011). In this study, the variable of expectation of others towards qualified candidates applying for promotion represents the subjective norm in the study framework. These expectations from others (supervisor, colleagues, close friends and family) influence their intention to apply for promotion. Therefore, the current study hypothesized the following:

H2: Expectation of others towards qualified candidates applying for promotion has a positive association with intention to apply for promotion.

**Perceived behavior control**

Ajzen (1991) and Fishbein and Ajzen (1975) had consistently indicated that social psychological theories of attitudes, intentions, and their relations to behavior, such as the theory of reasoned action and the theory of planned behavior, are based in part in expectancy and value constructs (Rose & Sherman, 2007; Higgins, 2007). Thus, the current study adopts partly Atkinson’s (1964) theory of achievement motivation within the conceptualizations of the perceived behavioral control instrumentations. Schreurs, Derous, Hoof, Proost, and Witte (2009) had emphasized the application of controllability as one of the two distinct constructs in which perceived behavioral control was pertinent in representing the interactions between environmental factors and external resources.

Belief towards performance appraisal system (PAS) for promotion application

Much research has been conducted to highlight the importance of justice and procedural fairness of a performance appraisal system (Giles, Findley & Field, 1997). Moreover, Tan and Lau (2012) argued that the positive belief towards a performance appraisal system may affect intention to apply for promotion. Thus, based on these premise, the current study attempts to examine the following hypotheses:

H3: Belief towards a performance appraisal system for promotion application has a positive association with intention to apply for promotion.

**Self-efficacy in Applying for Promotion**

Ajzen (1991) emphasized on perceived behavioral control as more compatible to self-efficacy, in line with Bandura’s (1977, 1987) perspective. Motives of individual behavior can be influenced by self-efficacy, as well as the impact on the
development and subsequent patterns of thought and emotional reaction. The constructs of self-efficacy belief or perceived behavior control in theory of planned behavior were described within the general framework of the relationships between beliefs, attitudes, intentions and behavior. In the study of extended theory of planned behavior in testing psychological variables mediate sex differences in alcohol consumption by Zimmermann and Sieverdeng (2011), self-efficacy was applied as one of the variable as the concept of perceived behavioral control, in relation to Bandura’s (1977) self-concept. Schreurs et al (2009), emphasized that controllability reflect individual perceived control towards external resources while self-efficacy individual perceived control over internal resources. To be more precise in predicting intention behavior within career development field, study by Sandler (2000) incorporating the construct of career decision making self-efficacy in the theory of planned behavior. Thus, in this current study expected positive relationship of the construct of self-efficacy in applying for promotion towards intention to apply for promotion among teachers especially. Accordingly, we hypothesized:

H4: Self-efficacy in applying for promotion has a positive association with the intention to apply for promotion.

**METHODOLOGY**

*Design of the Study*

This study employed the survey method by using a self-administered questionnaire. The questions were first developed in English and translated to Malay and then back translated. The questions were in both the Malay and English languages.

*Participants*

Participants of the survey conducted in the current study consisted teachers who are qualified to apply for the excellent teacher (ET) position, as per determined by the requirement set by the Malaysian Education Board of Inspectorate. To reduce bias in the sample population an attempt was made to utilize teachers from both genders who teach different areas of subjects and with different educational background, experiences in applying for promotion and total years of work experience in their current school. Participants were randomly identified from 15 locations that consists both male and female teachers in the respective schools in the states of Melaka (Alor Gajah), Perak (Taiping, Larut and Selama), Selangor (Klang, Puchong, Puchong Perdana), Sabah (areas of Kota Kinabalu city, Inanam, Likas), Sarawak (areas of the North Kuching city, Bachok, and Pasir Mas).

*Sampling Procedures*

The present study utilized the cluster sampling method where the total population is divided into mutually exclusive subgroups or clusters, a sample of the clusters is selected and all elements within a selected cluster are measured. Based
on Zikmund, Babin, Carr, & Griffin, (2009), heterogeneous characteristics of a study population should be emphasized as much as the heterogeneities of geographical or physical units of population counties, states, districts, blocks or buildings. Hence, this study divided the teachers into separate clusters according to teachers in the respective areas and states and then randomly selected sample from the population.

Sample Size, Power, and Precision

The sample size of the present study was calculated using Cochran’s sample size formula. The population of sampled teachers were totalled 10,809, who were grouped within the framework of databases of qualified excellent teacher candidates, gathered and documented by the Ministry of Education (as in January 2013 via the Department of Curriculum Development) in the all pre-determined locations from five states (Melaka, Perak, Kelantan, Selangor, Sabah and Sarawak) results in a minimum required return sample size of 371. With 75% of the anticipated response rate, sampling procedures were calculated and yielded a number of 495 teachers. Kline (2011), recommended a minimum sample size of 200 or 100 cases per group for multigroup modelling. A total of 500 teachers participated in the study is sufficient for SEM analysis.

The second stage of cluster sampling among the 15 locations using simple random sampling. Five areas were selected with a total of 500 teachers in the areas of Taiping, Klang, Kota Kinabalu, Alor Gajah, and Bachok.

The third stage of cluster sampling is proportionate stratified sampling which provides equal or better precision of sample size, in which are homogeneous and it guards against an “unrepresentative” sample (Jackson, 2011). Using stratified sampling 226 males and 274 female teachers was selected from fifteen schools in five areas, each having three sampled schools.

FINDINGS

Table 1 presents the personal background of the 500 respondents who participated in this study. The mean age of the respondents was 42.20 years. The youngest was 27 and the oldest 54. As depicted in Table 1, for the age group of 30 to 39 years old and 50 years and above, the proportions for both were above one-third. The proportion of male and female teachers was close to equal, with 52.8% female and 45.2% male.
Measures and Covariates

Construction of items in the questionnaire was mainly based on the study by Giles and Lamour (2000), Giles, Findley, & Field, (1997) and Taylor and Betz (1983). To assess the moderating role of gender, 0 was assigned to a male and 1 to females. Personal characteristics examined included age, ethnicity, marital status, religious, and education level.

Intention to Apply for Promotion (IAP)

3 items were developed to measure the intention to apply for promotion based on the theory of planned behavior constructing questionnaire manual by Francis et al (2004). A sample item is “I intend to apply for promotion when the next opportunity becomes available”.

Attitude towards Applying for Promotion (AAP)

Item development for attitude towards applying for promotion is based on Giles and Lamour (2000) study and the theory of planned behavior constructing questionnaire manual by Francis et al (2004). The measurement consists of 6 items with a Likert-type scale. The subscales include enhanced job satisfaction, increased salary, enhanced job security, extra responsibility and increased personal stress or pressure. A sample item is “Applying for promotion when the next opportunity becomes available, would increase my salary”.

<table>
<thead>
<tr>
<th>Personal Characteristics</th>
<th>Frequency</th>
<th>%</th>
<th>M</th>
<th>SD</th>
<th>Min</th>
<th>Max</th>
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<tbody>
<tr>
<td>Age (years)</td>
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<tr>
<td>20-39</td>
<td>65</td>
<td>12.18</td>
<td>41.8</td>
<td>9.56</td>
<td>27</td>
<td>54</td>
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<tr>
<td>30-39</td>
<td>182</td>
<td>9</td>
<td>0</td>
<td>8</td>
<td>36</td>
<td>5</td>
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<tr>
<td>40-49</td>
<td>94</td>
<td>36.2</td>
<td>18.5</td>
<td>3</td>
<td>34</td>
<td>54</td>
</tr>
<tr>
<td>50 and above</td>
<td>159</td>
<td>5</td>
<td>18.5</td>
<td>8</td>
<td>31.8</td>
<td>8</td>
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<tr>
<td>Gender</td>
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<td>Male</td>
<td>226</td>
<td>45</td>
<td>9.56</td>
<td>36</td>
<td>27</td>
<td>54</td>
</tr>
<tr>
<td>Female</td>
<td>274</td>
<td>2</td>
<td>8</td>
<td>31.8</td>
<td>8</td>
<td>52</td>
</tr>
</tbody>
</table>

Table 1: Sample Composition by Personal Characteristics (n=500)
Expectation of Others towards Qualified Candidates’ Applying for Promotion (EOQCAP)

Four items were developed based on the study of Giles and Lamour (2000) that include the expectation from supervisor, colleagues, close friends and family. A sample item is “Generally speaking, I want to do what my supervisors think I should do”.

Self-Efficacy in Applying for Promotion (SEAP)

To measure self-efficacy, this study employed career decision making, self-efficacy, short form version by Taylor and Betz (1983), that consists of 25 items. The variable includes five dimensions 1) self-appraisal, 2) occupational information gathering, 3) goal selection, 4) future planning and, 5) problem solving. A Sample item is “Make a plan of your goal for the next five years”. A seven-point scale ranging from no confidence to complete confidence was used in the study to measure each of the categories. However, since the study were more related in career development, specifically promotion, some items were found unsuitable. A total of 14 items was used in the study and modified to suit for teachers to answer the questions.

Belief towards Performance Appraisal System (PAS) for Promotion Application (BPASPA)

For the construct of belief towards the performance appraisal system, this study had adapted the pre-developed questions from the study by Giles et al (1997). The system consists of five categories that are: 1) system commitment, 2) system openness, 3) system complexity, 4) system formality, and 5) multiple input. A sample item is “Excellent teacher candidate has the right to challenge their performance evaluation when they feel the rating is inaccurate”. All items were measured using seven-point scale ranging from disagree to most agree. The items were modified to suit the study context.

Test of the Measurement Model

The purpose of the measurement model test is to examine the measurement properties of the variables under study. The study conducted this test for group and multigroup modeling for males and females.

All items had acceptable factor loadings ranging from .62 to .98 (preferably a minimum of .70 by Hair et al. 2008). The composite reliabilities of the constructs were: .90 (AAP), .95 (EOQCAP), .82 (SEAP), .81 (BPASPA) and .88 (IAP)

Goodness-of-fit

Hair et al. (2008) recommended a value greater than or equal to .90 for the fit indicators as a guide to acceptance of good fit to a model. The proposed model had an acceptable value for the fit indicators NFI (.93); RFI (.91), IFI (.94), TLI (.93) and CFI (.94) with χ² value of 599.15, χ²/df 5.5, and hence the model fit the data well. RMSEA values for this model is .10 that indicates mediocre fit as suggested by Ho (2006).
Table 2: Regression Weight, Standardized Regression Weights, and Squared Multiple Correlation

Table 2 shows that among all four paths that link Intention to IAP, only EOQCAP and BPASPA have significant association towards IAP. The positive direction indicates that the higher EOQCAP, the higher the intention among teachers to apply for Promotion ($\beta = .589$). BPASPA were found had a small significant with IAP ($\beta = .008$). Nonetheless, the other two variables; AAP ($\beta = .257$), SEAP ($\beta = .164$), were not significantly related to teachers’ intention to apply for promotion. However, based on the results of the squared multiple correlation, the predictors of AAP, EOQCAP, SEAP and BPASPA accounted for 88.4% of the variances in IAP. Thus, this indicates that only 11.6% of the variance in IAP are unexplained.

**DISCUSSION**

The Theory of Planned Behavior has been applied widely in the previous career development research. The theory has been shown to be successful in predicting intention. Theory of Planned Behavior is a framework that enables us to interpret the actions of individuals by identifying, measuring beliefs associated with individuals and groups. It also allows us to understand the reasons behind cause of the behavior of interest (Glanz, Rimer and Viswanath, 2008). Glanz, Rimer and Viswanath (2008) argued that only a few studies applied perceived control by measuring more specific constraint or facilitator of control belief. This is because most of the research applied direct measures of perceived control.

Belief towards Performance Appraisal System for Promotion Application does have important implication in predicting Intention to Apply for Promotion

As per requirement in getting promotion for teachers in Malaysia, performance appraisal system has been used in the process of evaluation for the Excellent Teachers candidate. This study determines to investigate whether belief towards a performance appraisal system can act as the specific facilitators of control belief in the Theory of Planned Behavior to predict intention to apply for promotion among Malaysian teachers.
The moderate relationship between BPASPA and IAP indicates that teachers BPASPA used in the evaluation for the promotion application do influence the intention of Malaysian teachers to apply for promotion (e.g.: the excellent teachers post). The positive direction of relationship indicates that the intention to apply for promotion might increase when their belief towards a performance appraisal system increase. This indicates that the teachers’ belief towards a performance appraisal system can be one of the factors that contribute in motivate most of the qualified teachers for the post of excellent teachers to apply for the position.

Hoque, Razak and Zohora (2012), based on their interviewed information a few factors were found demotivate qualified teachers for the post of Excellent Teachers that are: 1) the Excellent Teachers were not allowed to return as regular teacher 2) they can be transferred as per requirement from the Ministry of Education. These two factors were found by interviewing regular teachers, however, there were no further research were done to show the significance of the relationship towards the behavior. In this study, however by including BPASPA as one of the predictor of intention to apply for promotion, it has been shown that BPASPA is one of the contributors in predicting intention to apply for promotion among teachers in Malaysia generally.

**Self-efficacy in Applying for Promotion towards intention to apply for promotion**

A previous study has recognized self-efficacy as one of the reliable predictors of intention to apply for promotion. The finding from research by Giles and Lamour (2000), which they prove that self-efficacy had a great association towards intention to apply for promotion. It is also known that self-efficacy is related in individual belief of their own capabilities in performing certain task in this case involving career development (Betz & Luzzo, 1996). However, in this study the construct of self-efficacy in applying for promotion that represent the self-efficacy belief indicate a nonsignificant association to intention to apply for promotion. The result of this research could not support the finding of previous research in terms of self-efficacy belief.

**Teachers’ perception of significant others pertaining their career development**

Living in a society make an individual more aware of others concerning their behavior in the society. In this study, subjective norm component is referred to teacher’s perception about significant others opinion about the teacher’s career development prospect. So EOQCAP was shown as a predictor that has a great impact IAP. Male teachers were found slightly higher association compared to female teachers. This situation indicates that the teacher’s intention to apply for promotion will be motivated when there are positive encouragement or suggestion that the teachers get from their superior, colleagues and family. The result is in line with the Role Congruity Theory that suggested male are more likely to be preferred in career progress or career advancement. Promotion was not the priority, but mostly to fulfill the society and environmental factor requirement. With high relationship between EOQCAP and IAP, EOQCAP was found as the important role among other variables in the prediction of teacher’s intention to apply for promotion. This finding shows how society and our working environment and family give a great impact towards individual performance or behavior. Individuals will behave in congruence to what
the society expects us to behave. Thus, as the conclusion from this finding, it is believed that the intention to apply for promotion will increase if the expectation of others towards qualified candidates applying for promotion also increase. Teachers will apply for promotion when significant others support and suggest them to apply for promotion and this will give them motivation to apply for promotion.

*There were slightly different between male and female in predicting Malaysian teacher’s intention to apply for promotion*

The present finding has provided a strong support that gender moderates the relationships between self-efficacy decision making and intention to apply for promotion. Although there was a significant difference in the regression weight between male and female. Usually compare for male and female, male was the concern of significant others or the society’s perception towards their career achievement. Evans and Diekman (2009), career for man are perceived as facilitating improvement in their status goals. In other words, promotion can be some sort of positive achievement and will contribute to enhancing the male teacher status in society. Through the finding of the study, males were found to be more concerned about the society’s perception of career development. Both males and females indicated a slightly different in IAP. This study found that AAP has a nonsignificant correlation with IAP, as the male and female teachers were not influenced by the possible consequences in applying for promotion. The results for BPASPA also differ between female teachers and male teachers. The female was more affected to apply for promotion compared to the male teachers. Their belief in BPASPA is positively affecting their intention to apply for promotion. In the evaluation process for promotion, the teachers might not feel familiar with the system because of the confidentiality of the instrument used in assessing the candidate for promotion. Less information provided in the process of promotion evaluation might be one of the reasons hindering teacher’s intention to apply for promotion. However, when the teachers are more familiar to the appraisal system, it will eventually motivate them to apply for promotion. It can be concluded that the increase of belief towards a performance appraisal system for the promotion application might eventually motivate and increase both female and male teacher's intention to apply for promotion when the opportunity arises.

*The theory of planned behavior is applicable in predicting the intention to apply for promotion among teachers in Malaysia*

This study has adapted the Theory of Planned Behavior and a few variables chosen based on the basic guideline of the theory. The independent variables were attitude, subjective norms and perceived behavioral control. For attitude variable, this study was represented by the attitude towards applying for promotion (AAP), subjective norm was represented by expectation of others towards qualified candidates in applying for promotion (EOQCAP), perceived behavioral control was represented by self-efficacy in applying for promotion (SEAP) and belief towards a performance appraisal system in a promotion application (BPASPA). SEAP was selected to assess the intrinsic value of the individual meanwhile BPASPA was to evaluate the external value of the individual as a performance appraisal system is used in the process of evaluation of promotion application. SEAP in the theory of
planned behavior was not a new predictor of intention. SEAP as a variable is based on the self-efficacy belief and application of the original root of perceived behavioral control which was proposed initially as self-efficacy by Bandura (1986). However, this study included belief towards a performance appraisal system for promotion application as an external factor that might contribute in influencing a teacher intention towards promotion. Nonetheless, a body of literature indicates that performance appraisal system is not a new phenomenon to study. There exists a growing corpus of knowledge in career development, focusing on performance appraisal system. However, the current study attempts to include performance appraisal system as one of the predictors within the framework of the theory of planned behavior.

Thus, the findings of the current study indicate that the framework of the theory of planned behavior is applicable in predicting intention to apply for promotion. With the combination of structural equation modeling, this study had able to compare the result between gender. Notwithstanding, due to only two variables that showed significant differences between gender, the authors concluded that the gender variable had slightly moderate the relationship between independent and dependent variables under study.

**Implication of the Study**

Based from the findings of the study, two predictors that were EOQCAP and BPASPA had a significant relationship with the dependent variable IAP. This study concludes that both of the predictors are important in its relationship with the variable of intention to apply for promotion. With these highly plausible findings, BPASPA variables is considered as a compatible and in congruence with the perceived behavioural control variable as per modelled within the Theory of Planned Behaviour by Ajzen (1991). This also highlighted the notion that the Theory of Planned Behaviour is a theory and can be applied in career development research. The researcher could investigate further with a more specific problem or current concern in their field of study by applying the Theory of Planned Behavior. Nonetheless, as per highlighted on the major findings of the study, gender was revealed as a moderator between a relationship of independent and dependent variable of the study. For female and male teachers, EOQCAP and BPASPA were found to be the predicting variables pertaining the relationship between EOQCAP and BPASPA. While for male teachers, EOQCAP has the most affect towards intention to apply for promotion compare to others predictor. This finding indicates that the theory of planned behaviour is reliable to investigate the moderating effect of the study. Furthermore, data analysis by using multiple group analysis in SEM makes it possible to compare the relationship of predictors and intention to apply for promotion between the male and female teachers.

**CONCLUSION**

Over the past years, the Ministry of Education has sought to elevate the teaching profession in Malaysia. Teachers had the option to apply for promotion within five years serving in their initial salary grade. Consequently, this option will
eventually offer the teachers to shortened the years to qualify for promotion from eight years with a minimum of five years. Hence, as a direct impact to these current practices of promotion procedures, teachers could apply for the position of Excellent Teachers and other positions offered by the ministry. In line with this current change in the human resource development of the teaching sector, this study had attempted to examine the relationship between potential predictors and the intention to apply for promotion among teachers in Malaysia. The current study had also explored the moderating effect of gender on the predictor-intention linkage. From this study, teachers were found to be primarily influenced by two predictors, which are expectation of others towards applying for promotion, and belief towards applying for promotion. The finding of this study suggests that teachers may benefit from the effort of Malaysia’s government initiatives in enhancing career advancements via the Ministry of Education. Nonetheless, this study also determined that teachers should be more diligent in information seeking particularly for their opportunities in career development. A large body of literature consistently suggests that positive career development and success in career advancement does have their implications of creating satisfaction in performing tasks, and therefore, will eventually contribute to the teaching profession, as a whole. This study also indicates that teachers should realize that promotion opportunity was mainly, and constantly viewed as channelled for the teachers own benefit. Teachers are directly implicated as to not rely totally only by others’ opinion, particularly on their capabilities, and specifically on the qualification to apply for their own promotion.

Ministry of Education in Malaysia had introduced Excellent Teachers (ET) position to create opportunities for teachers to get promoted without having to get them involved in administrative tasks, as required by previous promotion procedures and practices. Currently, the application for Excellent Teachers candidate will be evaluated and thoroughly assessed by the Ministry of Education’s Board of Inspectors and Quality Assurance. Therefore, the current study, proposed that the current performance appraisal system administered by the Ministry of Education, to be systematically reviewed and, to a certain extent, revised indefinitely, particularly within the various processes in awarding promotion for teachers. The most apparent implication of the current study may shed the need to explore the findings in which indicate that female teachers are more motivated to apply for promotion compared to male teachers. Moreover, pertinent findings on the escalating of the teachers' belief towards a viable performance appraisal system such as the complexity of the system, the openness of the system, had suggested that teachers will eventually lead to greater their intention to apply for promotion. Notwithstanding, the main objective in introducing excellent teacher position was to enhance the quality of teaching and learning process, some of the major implications of the current study of the policies involved are beneficial to all teaching sectors, particularly in the Malaysian educational system. Nonetheless, more information is required, particularly regarding the appraisal system. Thus, as suggested by the findings, this may attract and trigger the innate interest among teachers, especially female teachers to apply for their much-qualified promotions. However, interestingly and intricately, gender does play a role in the career development of professionals, particularly males. It is postulated that for male teachers, the increase in their extent of belief towards the performance appraisal system would not be enough to motivate
them to apply for promotion. It is further argued that the lack of encouragement from their environmental factors might decrease their chances to apply for their own promotion and career advancement opportunities.

**Limitation and future studies**

The sample of the study is limited to secondary school teachers who were qualified to apply for an Excellent Teacher position. The criteria required the teacher to attain service confirmation, achieved the required performance level based on the annual performance evaluation report for the last three years (85% score and above in annual performance target), at least five years of teaching, including three years of teaching expert subject. The small sample size of the study may contribute to the strength of a significant relationship from the data. Moreover, the sample of the study may not ensure a representative distribution of the population and the findings of the study might not be generalized towards other profession. Self-reported data by questionnaires were common method variance that can contain potential sources of bias when the responses were socially desirable. Cross-sectional study is carried out over a short period might significantly limit the ability to infer causality.

It is suggested that, based on the result future study should investigate further the effect of performance appraisal system on intention for promotion or whether it may or may not contribute as a factor in motivating application for a promotion. Future research also needs to explore the possibility of investigating indicators or factors of the performance appraisal system that has a negative or positive relationship towards intention to apply for promotion.

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THE ROLE OF ENGLISH LANGUAGE IN NATIONAL INTEGRATION IN A MULTILINGUAL NATION LIKE NIGERIA.

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ABSTRACT

One of man’s most prized and indispensable possessions is language from which stems his ability to kick start or cultivate and sustain interpersonal relationships. Indeed, man’s well developed and comprehensive language uniquely sets him apart from other animals with limited means of communication. Communication, which apparently is the premier’s role of all languages tend to diminish at the national stage or level in a multilingual nation such as Nigeria. This is because each of the many indigenous languages jostle for recognition and prominence, there by everything mutual fear of dominance and suspicion among the various speakers, there by threatening national integration and unity. This paper, therefore examined the role of English in the integration of a heterogeneous nation like Nigeria with nearly 400 Languages, the need to strength the teaching and learning of English. The paper also made appropriate recommendation and conclusion.

Key terms: English language, Nigeria, national integration

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ABSTRACT

In the contemporary world of today, elections have become the most accepted means of changing leadership in any given political system. Election ordinarily, in most democratic states, is usually conducted by an institution set up by law in any given society. The principal mechanism for translating the consent of the governed into government authority is the holding of free and fair elections. History has shown that it is usually difficult to hold elections that are completely free and fair. Even the United States of America election that led to the victory of President Bush was alleged to be marred with irregularities in the State of Florida. Studies of elections have revealed that transiting from one regime to another is often the problem in most African states. For instance, the recent elections in Kenya were reported to be seriously flawed and impacted by irregularities in vote tabulation and reporting of results just like the election debacle in Cote d’Ivoire between Laurent Gbagbo and Alassane Quattarra; and recently in Zimbabwe, Cameroon... In Nigeria, the 1999, 2003, 2007, 2011 and 2015 elections were reported to be marred by irregularities by foreign and local observers. Against these backdrop is the consensus among scholars, political activists, and well-meaning Nigerians of the need for electoral reforms. This paper examines elections, electoral reforms and political development in Nigeria within the last 20 years of its democratic rule. It reveals how since Independence, the various phases of Nigeria’s democracy have been shrouded with electoral credibility and regime legitimacy questions, and highlighted specifically the challenges and opportunities for electoral reforms in Nigeria. The paper proffers measure as the way forward and ended with a conclusion.

Key terms: Elections, Electoral Reforms, Flawed Elections, Democracy and Political Development

INTRODUCTION

Few recent changes around the world have been more significant than the global spread of democratic governance. Democracy either as a concept or as a process of governance has gained ascendance over many phenomena; it affects all countries of the world and has become the defining process of the present political and socio-economic order.

The global spread of democratic tradition has created a tremendous sense of possibility in countries that were long dominated by autocratic, military juntas and closed, corrupt regimes. Democratic reforms have opened political space in which citizens can more easily air their views, organize for common interests, join political
associations and parties, and choose their leaders and representatives. These changes have taken root in many countries and regions with historical legacies and cultures.

Before the period of 1999 and 2011 and between the period of 1\textsuperscript{st} October 1960 and May 29, 1999, Nigeria as an independent country can perhaps be correctly said to be nearly or consistently under military leadership, conversely with occasional civilian interregnum. This is necessarily so as greater part of our independence years before this new dispensation (i.e. 1999 – 2011) were typified by military dictators and administrations. At least during this era, of the 39 years of Nigeria’s independence as a country (1960 – 1999), the military alone have ruled Nigeria for about 30 years while the civilian democracy merely took a paltry 10 years. Thus, apart from the last 19 years of uninterrupted democratic dispensation (1999 to 2019), one can at best talk of Nigeria, since independence as, rather being under civilian interregnum (Iganga, 2010).

Conversely, the last 20 years (1999 – 2019) of uninterrupted democratic administration in Nigeria is characterized by periodic elections and seeming reforms. This has tilted the pendulum comparatively and transformed political development in a society that, just a short while ago, seemed to be in the grip of military dictatorship. This now gives assurances of political freedom and pluralism. This development notwithstanding, Nigeria as a country during the period and even today, is faced with a systemic problem in which the culture and values of free and fair electoral process and competition have nearly collapsed, (except for the seeming respite in the 2011 and 2015 elections), leaving the citizens with no choice of electoral competition. This paper seeks within the ambit of this quest to assess elections, electoral reforms in Nigeria during the last twenty years (1999 – 2019).

METHODOLOGY

Theoretical Framework

As a basis for our analysis and presentation of facts, and to properly contextualize elections, electoral reforms and political development in Nigeria in the last 19 years, this study adopts the theory of political legitimacy and effectiveness. The theory which stands on the assumption that the concern of political scientists is not confined to the study of authority as such, but also covers within its fold the problem of power being acceptable to the people over whom it is exercised. The proponents of the theory like Dolf Sternberger, S. M. Lipset, David Apter, Ronald Rogowski and a host of others, in keeping with salient proposition of political sociology holds that an authoritative decision-making system is “one whose actions are perceived as legitimate, whereas effectiveness concerns operational efficacy than legitimacy, the two which of course are supposed to be possessed by a stable government” (Young, in Johari, 2006, p.393).

The political legitimacy and effectiveness theory creates a world view which states that the stability of a popular or democratic political system depends not only upon economic development, as is generally understood, but also upon its legitimacy and effectiveness.

The idea of political legitimacy and effectiveness is also organically connected with the problems of political change. Governments, political systems, or institutions whether following the traditional principles of legitimacy as subscribed in a
democratic process of free and fair election, electoral reforms or establishing revolutionary ones, may lose their legitimacy by violating these principles. Apter (in Johari, 2006) has provided a particularly interesting notion of the interconnectedness of this theory as a good enough framework of analysis of the topic at stake. According to him (Apter c.f. Johari, 2006, p.395), legitimacy “is related to a set of conceptions held by significant members of the polity about the rightness of a political pattern which, in turn, provides the patterns with a set of properties.” Electoral reforms, system or processes is one institution that guarantees effective participation in any democracy and which consequently confer legitimacy on such a democracy or government. Thus when a country operates a flawed electoral process or system, the outcome is far from being legitimate or credible as the participatory will of the people is often truncated.

We have adopted this approach necessarily because, in Nigeria, variously (especially within the timeframe of this paper), elections and electoral institutions had been tailored to support the ascendancy of undemocratic and predetermined candidates. In so doing, psychologically, it disengages many from active participation and frustrating participating efforts, rendering such elections and regimes illegitimate, unacceptable and ineffective. This consequently generates tension, conflicts and agitation for electoral reforms meant to enshrine credibility of elections, and legitimacy of the democratic system.

CONCLUSION

Although comprehensive and seemingly all embracing, the Amended Nigerian Constitution and the Electoral Act, 2010 are inadequate as magic wand solutions to several maladies of the Nigerian Electoral system. Indeed, no constitution, Electoral Act or Reform is a perfect document or an antidote to electoral malpractices. It is the attitudes of the people themselves that will decide whether such Constitution, Act or Reform would perform well. As good as the Amended Nigerian Constitution, Electoral Act 2010 are, they still fall short of some reasonable expectations. Like the 1999 Constitution and the Electoral Act, they did not go far enough in insulating the Electoral body from manipulation by the Government or the party in power. They did not guarantee the autonomy and independence of INEC especially with regards to funding, appointment of its members, etc.

In order to address the persistent problems and challenges confronting election administration in Nigeria, it is imperative that stakeholders increasingly play positive roles, especially through participation to bring about credible electoral reforms, which provide greater autonomy to the electoral bodies, greater independence in the discharge of their responsibilities, stiffer penalties for electoral offences/offenders, and guaranteed stable source of funding (Jega, 2005, p.34)

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FUNDAMENTAL APPLICATIONS OF MATHEMATICS IN DAILY LIFE OF MELANAU TELLIAN, MUKAH SARAWAK: AN ETHNOMATHMATICS REVIEW

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ABSTRACT

Mathematics has been measured as a neutral subject and not related to any culture or a society. Learning Mathematics in the modern educational system nowadays is something adopted from many parts of the world. This ethnomathematics review is to discover the relationship between culture and mathematics in daily life people of Melanau Telliian in Mukah, Sarawak. This study uses the qualitative approach, ethnographic methods and principles such as observation, interview, collecting data and documentation from the field work. The review showed that the foundation of Melanau people in Telliian Mukah is essentially based on numbers or Mathematics. This is reflected in the Melanau belief system, social system, traditional games, and architecture and in daily practice and tradition. There is a line of relationship between mathematics and cultural and this study may be an initial point for further preservation of Melanau Telliian cultural heritage.

Key terms: Ethnomathematics, Cultural, Heritage, Melanau

INTRODUCTION

Ethnomathematics is derived from the words “ethno” and “mathematics”. Ethno is from Greek word referring to nation, culture, race or people, while mathematics is a study of measurement, relationships, sets, sorting, summing and modelling which involves numbers and symbols. Therefore, ethnomathematics is defined as a cultural study of mathematics and incorporates mathematical ideas and procedures practiced by the members of distinct cultural groups, which are identified not only as indigenous societies but as groups of workers, professional classes, and groups of children of a certain age group as well (D’Ambrosio, 1985; Rosa, M., & Orey, D. C., 2016). The Melanau are one of ethnic groups in Sarawak and can be classified into ten sub-groups, basically according to geographical location which consists of the Matu-Daro Melanau, the Pulau Brui Melanau, the Dalat Melanau, the Oya Melanau, the Mukah Melanau, the Belawai-Rajang

Melanau, the Rejang Melanau, the Balingian Melanau, the Bintulu Melanau, and the Miri Melanau. Each different Melanau sub-group has its own dialect which can cause challenges in communication within Melanau community. Mukah, a coastal town is one of division in Sarawak. Also known as The Melanau Heartland, where is Mukah where the majority of the inhabitants are ethnic Melanaus. In Melanau Mukah society, they have their own numbering system and even have their own annual calendar. Mukah is a part of the three major growth nodes of Sarawak Corridor of Renewal Energy (SCORE) program. This has been announced by the former Chief Minister in 2009 where it focuses on Smart City, Services Hub and Research and Development (Hashim and Echoh, 2015; RECODA, 2016).

Ethnomathematics is a field of study that integrates mathematics and culture. The study of ethnomathematics gives meaning of how people within various cultural groups develop techniques to explain and understand their world in response to problems, struggles and endeavors of human survival (d’Ambrosio, 2001). Ethnomathematics as the application of mathematics by various cultural groups defined in terms of gender, occupation, age, and ethnicity (Shirley, 1992). The goal of ethnomathematics is to present an accurate history of mathematics, using a variety of examples to solve problems from a variety of cultures, and recognizes that learning mathematics is a unique process for each individual (Arismendi-Pardi, E. J., 1999). T Septianawati, Turmudi and E Puspipta (2017) state in the result of their study that the relevancy between mathematics and local culture can increase public perception of the importance of using mathematics in daily life. Every culture has its own way of mathematical measuring and thinking which is part of its inheritance and the result of the struggle for its survival (Balamurugan, M., 2015). For this research, we will look deeper into how the Mukah Melanau society and culture uses mathematics in measuring and how it converts to current standard measurement.

Melanau is the fourth largest ethnic group in Sarawak with a population of 120 000 people and the majority of the Mukah population are Melanau. According to Dris A.J., (1997), the Melanau ethnic group can be defined as “... a definite and concrete group speaking different Melanau dialects, sharing a common custom and culture, mainly residing in coastal areas between Kuala Rejang in South-west and Kuala Baram in the North-east”.

Melanau society is mainly divided into Muslims and Christians although some of them are still practicing animism and are called Melanau a-likou (people of the river) referring to the traditional belief of the indigenous peoples of Melanau. There are similarities between Sarawak Malays and Melanau society in terms of way of life but they significantly differ especially in language, tradition and customs. The Melanau language is totally different than Sarawak Malay. In addition, to make things more complicated, different regions within the same district speaks Melanau dialect differently (Zakaria, 2006).

In terms of economics activities, in the past, the Melanau society were blacksmiths, carpenters, skilful boat makers with their main occupation being fisherman or sago palm planters. Historically, as early as four hundred years ago, the Sultan of Brunei appointed Melanau representatives to control the revenue from the sago business activity in the central coastal regions especially at Oya and Mukah rivers (Morris, 1978). Nowadays, there are still members of the Melanau community who work as fisherman and sago planters. However due to
the improved of education, many Melanaus have moved on leaving their traditional economy activities and landed more secured and salaried jobs in the government and private sectors respectively.

**METHODOLOGY**

Ethnomathematical research studies the cultural practices and mutual interrogation through interview and collecting information from the society (Alangui, W.V., 2010). Ethnographical methods were used in this study to discover mathematical idea practices by Melanau society in Mukah, Sarawak. The field work for this research involved observation, interview, collecting and data documentation. The study used the qualitative approach employing face to face in situ interviews after research sites have been identified.

Subsequently, informal structured interview sessions with informants concerning the unit of measurements to uncover the use of ethnomathematics in the Melanau community in Mukah were conducted. There were four (4) informants involved directly in this study who are selected from Kampung Tellian Daya, Kampung Tellian Ulu and Kampung Sesok, Mukah, Sarawak. These areas were chosen as study site because of the historical background of Tellian as the heartland of Mukah and also due to the commitment of the informants towards Melanau heritage preservation.

**FINDINGS**
Figure 1: Data collected from the interview

DISCUSSION

Numbering system
Data from Figure 1 shows that Melanau Tellian people use mathematics or basic calculation in everyday life. Melanau people themselves have their numbering system. Numbering in Melanau community is shown in Table 1 below:

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<td>Tuju’</td>
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<td>8</td>
<td>Ayan (lapan)</td>
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<td>9</td>
<td>Ulan (Sembilan)</td>
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<td>10</td>
<td>Pelu’en</td>
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</tbody>
</table>

Table 1: Numbering in Melanau

Social activities / system

Hierarchical/Ranking System
In Melanau social system, they have their own hierarchy or ranking society system called Pangkat or specifically called as Pikul. Before the Brunei Sultanate controlled the Melano Kingdom (Mukah at present), every individual in Melanau society was grouped into different ranks namely sembilan (9) pikul, tuju’ (7) pikul, lima (5) pikul and dipen (Liza, 2001). However, after the Brunei Sultanate started ruling Sarawak, the hierarchical and ranking system in the Melanau society was influenced with Brunei Sultanate ranking system. They introduced the highest rank in this hierarchy which is lima belaih (15) pikul and this rank was known as Pengiran. This Pengiran title only given to Muslim Melanau from the Brunei Sultanate. This ranking system had much influence in engagement, wedding and funeral ceremonies. The following sections explain the various ranks in the hierarchical system in Mukah Melanau society today.
**Bangsa Pengiran**

The highest rank in the hierarchy is known as Bangsa Pengiran but this rank only came into being after Brunei Sultanate representatives came in Sarawak. This rank evolved through marriage in between Pengiran and Melanau women and the offspring’s have the titles of Awang, Dayang or Pengiran. They are entitled the dowry of 15 pikul tembaga’ kunieng (brass).

**Bangsa Sembilan Pikul (A-Matahei)**

This is the actual highest rank in Melanau society. A-Matahei which means a minister has their own tanda pangkat or rank insignia such as the flag and the cannon. They probably hold most important position from politics to economics in Melanau society. As for dowry in wedding ceremony they entitled of 9 pikul tembaga’ kunieng or 9 amaih emaih which equivalent to 63 grams of gold in modern day. However, nowadays due to the rise of gold price, the exact value of this 9 amaih emaih is replaced with any equivalent value based on mutual agreement between the family of the brides.

**Bangsa Tuju’ Pikul**

This group can be described as the middle class of the hierarchy. They are free to manage their own life and family without the interference or oppression from the upper class. They also free to find their own earning to improve their economic status.

**Bangsa Tuju’ Betirih (Lima Pikul)**

This group is considered as knights for the Bangsa Sembilan Pikul (A-Matahei) and they also received oppression from upper class.

**Dipe**

This is the lowest rank in Melanau society. They are the slaves for upper class or known as kulad bernukan. There are two types of dipen which are known as dipen dagen lebok (live with the landlord/hostess) and dipen ga’ luer (allowed to live in their own house). However, this slavery system was outlawed during the Brooke era in 1928 when they banned all forms of slavery in society.

**Annual Calendar**

The Melanau people were mostly sailors, traders, fishermen and seafarers. To survive in deep-sea, they do the calculation based on the stars and wind’s direction and they come up with their own calendar which starts around March and ends in February next year. The months in Melanau’s calendar is their guidance for their daily activities. One year in Melanau calendar consists of 12 months where each of the month consists of 30 days as similar to modern calendar system. Melanau believes in guardian spirits that guide them on the calculation of the constellation, rise and set of the sun, moon and stars. the calendar as their guide for their daily works for example in agriculture such as planting activities, fishing,
house building, travelling, wedding ceremony and others. Following are the months in Melanau calendar (Johan, 2008).

<table>
<thead>
<tr>
<th>Gregorian Months</th>
<th>Melanau Months</th>
</tr>
</thead>
<tbody>
<tr>
<td>March</td>
<td>Bulan Pengejin (The month of the spirits)</td>
</tr>
<tr>
<td></td>
<td>The beginning of the Melanau calendar/year.</td>
</tr>
<tr>
<td></td>
<td>Due to inclement weather, the Melanaus faced difficulties to go out for work especially for fishermen. At the end of this month, they will build a huge swing called Tibou and make the offerings called Seraheng for Kaul ceremony. This ceremony is to seek the blessing</td>
</tr>
<tr>
<td>April</td>
<td>Bulan Pengelaweh Umik (The month of the lesser clear water)</td>
</tr>
<tr>
<td></td>
<td>The second month of the Melanau calendar.</td>
</tr>
<tr>
<td></td>
<td>It is believed that this month when all the fish will come down to the sea after the Kaul event and it is time for fishermen and the rest of the Melanaus to start their work.</td>
</tr>
<tr>
<td>May</td>
<td>Bulan Pengelawah Ayeng (The month of the greater clear water)</td>
</tr>
<tr>
<td></td>
<td>The third month of the Melanau calendar.</td>
</tr>
<tr>
<td></td>
<td>The peak of fishing season and the time for Melanau fishermen to catch and store more fish.</td>
</tr>
<tr>
<td>June</td>
<td>Bulan Paka Umik (The month of the rise of the lesser stars)</td>
</tr>
<tr>
<td></td>
<td>The fourth month of the Melanau calendar.</td>
</tr>
<tr>
<td></td>
<td>Seven sister’s constellation appears, and the planting season starts.</td>
</tr>
<tr>
<td>July</td>
<td>Bulan Paka Ayeng (The month of the rise of the greater stars)</td>
</tr>
<tr>
<td></td>
<td>The fifth month of the Melanau calendar.</td>
</tr>
<tr>
<td></td>
<td>The Seven Sister’s constellation is high and the Three Sister’s constellation starts to appear in the sky.</td>
</tr>
<tr>
<td></td>
<td>Due to strong winds, all farming and fishing activities are stopped.</td>
</tr>
<tr>
<td>August</td>
<td>Bulan Pelea’ (The month of plentiful)</td>
</tr>
<tr>
<td></td>
<td>The sixth month of the Melanau calendar.</td>
</tr>
<tr>
<td></td>
<td>This is the second fishing season where the sea is calm and no longer strong wind. The fishermen will catch plenty of fish to prepare for the coming longer monsoon season.</td>
</tr>
<tr>
<td>September</td>
<td>Bulan Pegalan (The month of the north star)</td>
</tr>
<tr>
<td></td>
<td>The seventh month of the Melanau calendar. The sea is still calm but there is very little fish to catch. It is a taboo for Melanau people to get married during this month because they believe that the marriages conducted during this month will be cursed and the brides will face difficulties to make a living.</td>
</tr>
<tr>
<td>October</td>
<td>Bulan Suwah (The month of the waves)</td>
</tr>
<tr>
<td></td>
<td>The eighth month of the Melanau calendar.</td>
</tr>
<tr>
<td></td>
<td>The third and final fishing season begins. Farmers will start planting rice and sago palm.</td>
</tr>
<tr>
<td>Month</td>
<td>Month Description</td>
</tr>
<tr>
<td>---------</td>
<td>-------------------------------------------------------</td>
</tr>
<tr>
<td>November</td>
<td>Bulan Pidai (The month of the waves)</td>
</tr>
<tr>
<td>December</td>
<td>Bulan Penangaih (The month of revival)</td>
</tr>
<tr>
<td>January</td>
<td>Bulan Pemalei (The month of taboo)</td>
</tr>
<tr>
<td>February</td>
<td>Bulan Pengesiseng (The month of the gills)</td>
</tr>
</tbody>
</table>

Table 2: The summary of Melanau calendar.

Architecture or house construction

In architecture or house construction, originally the Melanaus lived in a long house like other ethnic in Sarawak such as the Iban and Bidayuh. These longhouses were built on high pillars and the foundation or the pilling was made of sturdy and hard wood which was specifically termed as kalang babi. It has different design due to different architecture period for example Rumah Limaih and Rumah Serani. The pillars were usually made from Sarawak ironwood or known as kayu belian (ta’eh). Melanause will do the calculation very carefully following their beliefs for example for space (bukak), stairs (tagak), window (terawaeng) and etc. The height of the pillar from the land excluding pilling in the ground is about 40 feet high. Meanwhile, the space in between two pillars, is known as siraeng. The measurement between these two pillars or one (satu) siraeng is equivalent to 11.5 feet or approximately 3.5052 metres. Now, due to modernisation and also to lower the cost, Melanau houses are no longer long nor high and they use the regular measurement for the siraeng which is 12 feet long. In addition, according to Melanau beliefs, the length, the width, breadth or even the numbers of pillars must be in odd numbers. There are three basic principles of measurement for house construction in Melanau, 1) puteri malambai, 2) buaya terjun and 3) dian (durian) sepucuk (Johan, 2009). Generally, puteri melambai measurement principle is highly recommended in Melanau society since the house brings good fortune while buaya terjun measurement principle is the most avoided design because of the taboo towards health, wealth and fortune.

Food preparation

Melanau traditional food usually is based on sago and fresh seafood because of geographical factor which is the mangrove area and also sea coast.
Examples of Melanau traditional food are sago’, tebaloi, umai and linut. The ingredients for these food are very simple, but they need to measure it very carefully. Below is the measurement in food preparation for Melanau people.

<table>
<thead>
<tr>
<th>Measurement</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Gantang</td>
<td>(\approx 3600) grams</td>
</tr>
<tr>
<td>Cupak</td>
<td>(\approx 900) grams</td>
</tr>
<tr>
<td>Kati</td>
<td>(\approx 600) grams</td>
</tr>
</tbody>
</table>

Table 3: Measurement for food preparation

**Silver or gold measurement**

Lastly, for silver or gold measurement as shown in Table 4, it is influenced by Chinese traders. This gold measurement also related to Pangkat / Pikul for a wedding dowry.

<table>
<thead>
<tr>
<th>1 amaih (je amaih)</th>
<th>Measurement</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ta’el (je ta’el)</td>
<td>(\approx 7) grams</td>
</tr>
<tr>
<td></td>
<td>5 times je amaih or approximately 35</td>
</tr>
</tbody>
</table>

Table 4: Silver and gold measurement

**CONCLUSION**

From the findings, it may be concluded that Melanau people in Tellian Mukah highly value the application of Mathematics in their daily life which involves in rank in society, house construction, food preparation, weaving as well as silver and gold measurement. However, due to modernization and urbanization the application of mathematics in their daily life is overlooked and forgotten by the younger generation who are gradually losing their language, culture, heritage and Melanau identity.

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ETHNIC STUDIES THROUGH SOCIAL PSYCHOLOGY LENSES: A COMMENTARY ON PLAUSIBLE PERSPECTIVES

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ABSTRACT

The current report present a review on some assumptions related to the theoretical lenses of a social psychology framework on ethnic and minority studies. The major implications of selected previous studies are reviewed, as well as some conceptual ambiguities related to the role of social cognition, social interaction and executive functioning of sociocultural planes of analyses in explaining ethnic and minority studies. The constructual validity of a proposed sociocultural framework on a study upon minority Orang Asli children, as well as the limitations of major social psychology theories, is discussed. Discussion is also given to: (a) identifying pertinent denominations in social cognition, (b) incorporating implicit cognition data, and (c) collaborative sociocultural lenses theories into future research practice in ethnic and minorities studies in Malaysia.

Key terms: ethnic studies, social psychology, Orang Asli, social cognition

INTRODUCTION

Significant trends of ethnic related studies had been constantly available within social psychology (Hutchison & Rosenthal, 2011), as compared to sociological reflections on ethnicity in statistical analysis, which deemed to be less frequent (Rughinis, 2011). However, it is acknowledged that studies on ethnic relations and identities within the East-West dichotomy of theoretical models and bifurcation of race-ethnic conceptual, are relatively problematic (Miller, 2001; Lieberman, 1997; Brennan, 2001). Furthermore, a perusal of literature suggests differences exist between one's perception of the word 'ethnic' and 'racial' as part of a 'modus vivendi' of making sense of society (Marranci, 2011). In light of the many problems engendered in the ethnic-racial bipolar configuration (Miller, 2011), perhaps exist the imperatives on the need to examine the particularity of the link between intergroup behaviour intention (Ajzen, 1991) and perceived group variability, attitudes and intergroup contacts (Hutchison & Rosenthal, 2011). As noted by several commentators, Rughinis (2011) argued that a great deal of research in minority studies is generated out of an approach from sociologically focused epidemiological and public health researches, such as studies by Singh (1997); Smith (2000), Fenton and Charsley (2000), Mays et al. (2003), Bhopal (2006) and Lee (2009).
Theoretically-driven models of social psychology had been plagued by enormous conceptual problems derived from sociologically-theoretical concerns (Aspinall, 2007). Thus, in considering the myriad studies published in the area of ethnic and minority studies, some consideration must be given toward unifying the diversity of isolated research of social psychology in order to provide a theoretical framework that helps us determine which studies are important and which ones are trivial.

Augoustinos, Walker and Donaghue (2006) had categorically, and controversially emphasised that current systematic understandings of social psychology had persistently derived from flawed definitions of the individual and the social as separate, antinomical, and to a certain extent, antithetical. The authors further stipulated that even Gordon Allport’s definition on social psychology had suffered similar phenomenological fallacies, which disallow a plausible conceptualization in which the individual and the social are inextricably inseparable, in which the individual constitutes and is simultaneously constituted by the social. Thus, social psychology ought to constitute the unique, interstitial position which warrants the process of unifying the individualism of psychology and the ‘institutionalism’ of sociology (Augoustinos, Walker & Donaghue, 2006; see Higgins, 2000, for more in-depth review on social cognition).

Social cognition is not just part of social psychology, nor it is a distinctively separable social component of cognition (Fiske & Taylor, 1984; Forgas, 1981; Heider, 1958; Schneider, Hastorf, & Ellsworth, 1979; Tagiuri, 1969; Zajonc, 1980). Higgins (2000) had relatively succeeded in distinguishing between the dichotomies of comprehensions among the basis of understandings of either cognition of social psychology and the social psychology of cognition. Moreover, as suggested by current brain studies, there has been much recent interest in the links between social cognition and brain function, particularly as neuropsychological studies have shown that brain injury (particularly to the frontal lobes) can adversely affect social judgments and interaction (Birkett & Newton-Fisher, 2011). Nonetheless, ethnic and minority studies does not only reside within these realms of human cognitions, but extends it to a broader trajectories of the multiple facets of ethnic affiliation, conceptualised as dimensions of ethnicity (Rughinis, 2011). As Augoustinos, Walker & Donaghue (2006) had identified four foundational theoretical orientations of social cognition, i.e. social cognitive, social identity, social representations, and discursive psychology, however, there still exist the imperatives of need to address the assumptions of detecting the processes of anchoring and objectification of the core and peripheral elements in the shared understandings being constructed via the empirical researches in ethnic and minority studies. It is particularly acknowledged that each perspectives is, in its own way, limited but attempts had been made to integrate all four perspectives in producing social change by ascertaining a more thorough and adequate analysis of ‘truth’ and ‘reality’.

**Interstital nature of social psychology and the understanding of ‘sociality’**

Social psychologists throughout the discipline had adamantly construed the notion that the individual cannot be properly and fully understood in abstract isolation from the social. As Augoustinos, Walker & Donaghue (2006) assert:

‘...Writ at large, psychology focuses its theoretical attention on the individual qua individual, abstracted from any social context...superficial sense of the social and of society...sociology writ large focuses its theoretical attention on
society and its institutions, and has only a superficial sense of the individual'. (page 302).

Thus, the sense of social in social psychology is indeed a challenge in the process of deepening our appreciation of understanding the dynamics of ethnicity and minority group social interactions. Kurt Lewin, as one of the most influential figure in social psychology, views that social scientists ought to tackle social problems as defined by community members, using social scientific knowledge, in a collaborative manner, designed to engineer desired social change, and with theoretical and practical gain (Augoustinos, Walker & Donaghue, 2000). In line with the premise of collaboration, Barbara Rogoff further proposed the ideas of 'cognition is a collaborative process' which is guided by a sociocultural perspective. Central to this perspective is the notion that human cognition, and their preceding actions, are constructed and constantly evolving as a result of social interaction in particular environment or culture (Berk, 1994; Rogoff, 1994). Edwards (2000) postulates that the sociocultural perspectives emphasises relationships between people, actions, contexts, meanings, communities and cultural histories. Furthermore, the sociocultural perspective seeks to describe the appropriate integration by examining how the phenomenon is experienced and exhibited through the human's collaborative interactions. It is hoped that by enabling the researcher to build a model of interaction pattern as it relates to social integration, it will also be possible to construct an image of how these interactions, and the nature of the community itself, are linked to the larger sociocultural context of the participants of a particular ethnic groups of minority communities. Moreover, central to the sociocultural perspective is the notion that the final result is a context bound construction, or story, of the phenomenon under investigation, rather than the ultimate truth (Vygotsky, 1962; Berk, 1994).

Premise of collaboration within the sociocultural lenses

Vygotsky's cultural historical method of research, in which attention is paid to the history of individual and group activity and the sociocultural context in which it occurs, provides a possible source of insight about the patterns of social interactions (Smagorinsky, 1995). One of Vygotsky's (1934/1962, 1930-1935/1978, 1960/1981) widely cited observations was that young children use language not only for social communication but also to plan, guide, and monitor their behaviour in a self-regulatory manner (Berk & Winsler, 1995). Furthermore, over the past twenty to twenty-five years, the work of Vygotsky has had considerable influence on research into development in general and language development in particular (Rogoff, 1990; Barton, 1994). At the heart of Vygotsky's theory of learning and development lies the concept of the ‘Zone of Proximal Development’*. According to Vygotsky:

*the zone of proximal development ... is the distance between the actual developmental level as determined by independent problem solving and the level of potential development as determined through problem solving under adult guidance or in collaboration with more capable peers*(1978, p88)

However, Wertsch (1985) extended Vygotsky's work and emphasized the notion of activity as the basic unit of human psychological functioning. Wertsch (1991) states that 'human beings are viewed as coming in contact with, and creating their surroundings as well as themselves, through the actions in which they engage. Thus, action, rather than human beings or the environment considered in isolation, provides the entry point into the analysis’ (p.8). Smagorinsky (1995) further
postulates that central to the activity setting approach is Vygotsky’s notion that human development unfolds from experience in socially structured activities through the internalization of processes and practices provided by society and its members. Moreover, it is argued that Vygotsky proposed that all uniquely human and higher forms of mental activity are jointly constructed and transferred to children through interaction and shared activities with other people (Berk & Winsler, 1995). Thus, also central to Vygotsky’s view of development is the concept of ‘intersubjectivity’. Vygotsky suggested that learning occurs when the child and social partner take on shared understanding, which acts to support the learner in achieving a higher level of problem solving, or cognitive functioning (Wertsch, 1985; Berk & Winsler, 1995). The role that social interaction plays in development, therefore, is crucial, since any cognitive function is encountered first on the interpersonal level, then on the intrapersonal (or individual) level (Vygotsky, 1978). However, Vygotsky’s theory did not specify the process (or processes) which enable a child to move through the zone of proximal development (Smagorinsky, 1995). This process, which occurs within the zone of proximal development, enables the child to use partially mastered skills with the assistance and supervision of more skilled and experienced members of the culture (Wertsch, 1985; Berk & Winsler, 1995). Thus, Rogoff and Gardner (1984) view collaborative activities with people who are more expert in the use of a culture’s material and conceptual tool, as cultural amplifiers that scaffold children’s learning and thereby drive and shape development.

Conceptualizations of ethnic socialization among minority children

Social psychology incorporates social interaction as one of the major topics in understanding human behaviour and their reactionary in their consequences of actions (Augoustinos, Walker & Donaghue, 2006). One view of the process through which social interaction facilitates development is often explained in terms of Bruner’s (1985, 1990) metaphor of ‘scaffolding’. Although scaffolding has been defined in a number of ways, it usually refers to the process through which an adult provides support that enables a learner to assume progressively more responsibility for completing a task or achieving a goal (Berk & Winsler, 1995). A body of literature argues that the term ‘scaffolding’ is a useful metaphor for describing the assistance provided to learners in specific situations (Cazden, 1983; Boyle & Peregoy, 1990; Trousdale, 1990). However, Forman and Larreamendy-Joerns (1995) assert that the zone of proximal development may also provide a framework for understanding the structuring of environments that extend beyond “the traditional Vygotskian dyad”. Moreover, Lave and Wenger (1991) point out two more interpretations of scaffolding in relation to ‘cultural’ interpretation and ‘collectivist’ or ‘societal’ perspective. According to the authors, ‘cultural’ interpretation “construes the zone of proximal development as the distance between the cultural knowledge provided by the sociohistorical context, usually made accessible through instruction, and the everyday experience of individuals” (p.48). Furthermore, the ‘collectivist’ or ‘societal’ perspective defines the zone of proximal development as the “distance of between the everyday actions of individuals and the historically new form of societal activity” (Engestrom, 1987, cited in Lave & Wenger, 1991, p.49). Thus, an important part of Vygotsky’s contribution to the understanding of human development is his recognition of the central role of language and social interaction in reproducing and recreating culture (Pontecorvo, 1993). In his view, the processes involved in the
development of the individual mirror the processes of human development in the broader cultural context (Berk & Winsler, 1995). As Pontecorvo (1993) asserts: "In a Vygotskian-enriched view, the individual functioning of the mind is part of a larger social functioning that is situated in a cultural environment" (p.191). The paradigmatic shift in the understanding of the processes of sociocultural transmission, which is part of Vygotsky's legacy, is explained by Cook-Gumperz (1986):

"Placing human agency in such a central position makes the transmission of socio-cultural knowledge, not simply an instrumental matter, but a creative process. Children's efforts to make sense of the communicative environment that surrounds them from the initial stages of life, involve both learning to understand interpersonal relations and a growing realization of the inescapable normativeness of language as a system of shared meanings ... The more traditional approach to the problem of the transmission of sociocultural knowledge, by contrast, viewed the child's acquisition of an adult socio-normative system as a gradual process of adaptation to the 'correct' forms of adult practices (p.38)."

Vygotskian cultural transmission and Rogoff's guided participation

Cook-Gumperz (1986) further postulates the notion of the traditional view of cultural transmission is one in which children learn the norms and practices of their culture through imitating others or conforming to the correct forms of adult practices. Thus, in the Vygotskian view, cultural transmission is a creative process in which members of the culture create shared norms and practices through interacting in culturally appropriate ways (Pontecorvo, 1993). Moreover, since language is one of the major means through which shared norms and practices are created and reproduced, language and social interaction are key elements in cultural transmission (Cook-Gumperz, 1986). However, much of the research into language and learning that is built on a Vygotskian view of cognitive development adopts the concept of 'scaffolding' to explain how social partners mediate learning (Cazden, 1983; Boyle & Peregy, 1990; Trousdale, 1990), thus resulted in an emphasis (in research literature) on adults as effective partners in learning (Cairney, 1990). Scaffolding is not restricted to adults and can equally apply to interaction between peers and/or among children. Furthermore, the concept of scaffolding alone may not adequately explain the processes involved in learning (Pontecorvo, 1993). While it may describe what adults or more capable peers do in certain types of interactions with learners, it fails to describe the role of the learner in such interactions, and does not apply universally to learning situations across cultures (Cairney, 1990).

The conceptualizations of children's development as a process of socialization into cultural activity has been acknowledged only recently (Rogoff, 1998). Among contemporary psychological theorists who draw from this perspective and place activity of children at the centre of their arguments are Rogoff (1990) and Lave and Wenger (1992). These authors argue that one should not study individuals as independent units alone but always as individuals engaged in activity in context (Rogoff, 1990; Lave & Wenger, 1992). Central to the sociocultural approach is the emphasis on social interaction as a primary focus of cognitive development (Rogoff, 1990). The notion 'guided participation' was extended by Rogoff (1990), in which caregivers arrange and structure children's participation in activities in order to support and lead cognitive development. Rogoff (1990) further argues that by
participating in culturally valued activities under the tutelage of more experienced cultural members, children appropriate the understanding and practices necessary for meeting the intellectual challenges of their community. In a seminal sociocultural research, Rogoff, Ministry, Goncu and Mosier (1993) investigated young children's experiences in guided participation in four cultural communities: San Pedro, a Mayan Indian town in Guatemala; Salt Lake City, Utah, a middle-class urban community in the United States of America; Dhol-Ki-Patti, a tribal village in India; and Kecioren, a middle-class urban neighbourhood in Turkey. Studying 14 toddlers and their families in each community, Rogoff et al combined ethnographic description of everyday activities and more conventional procedures taken into everyday contexts—for example, presenting a novel toy and videotaping in the homes and later coding and comparing across groups. Commonalities across the four communities emerged in that adults structured teaching, but in Salt Lake City and Kecioren, toddlers were more segregated from adult activities, and in Dhol-Ki-Patti and San Pedro, how toddlers learned by watching and participating in adult activities with caregivers' support. According to the authors, the communities were chosen to represent varied social and economic characteristics that were expected to be associated with differing child-rearing arrangements. Rogoff et alia examined the underlying sociocultural perspective that "children's development occurs through active participation in cultural systems of practice in which children, together with their caregivers and other companions, learn and extend the skills, values, and knowledge of their community". These concepts are defined as a process, in which Rogoff (1990) termed "guided participation", Heath (1989) referred to as "learner as cultural member", and Lave and Wenger (1991) called "legitimate peripheral participation" (Rogoff, et al., 1993). In relation to the term "guided participation", initially drawing on Vygotsky's work, Rogoff defines intersubjectivity as "shared understanding based on a common focus of attention and some shared presuppositions that form the ground for communication" (1990, p. 71). Intersubjectivity is seen as a critical to learning since it forms the basis of communication between social partners and provided support for children to extend their understanding of concepts or ideas, and to relate new information to existing knowledge (Rogoff, 2003). Thus, Rogoff developed the view of learning into a theory of "guided participation" which emphasises involving children in tasks or activities that are meaningful within their own culture (Rogoff, 1990, 2003). Moreover, this theory assumes that children have opportunities to observe and take part in these activities, and that adults support children's increasingly independent involvement in them by modeling the activity, 'coaching' the child, and gradually fading all forms of support (Rogoff, 1990). However, Tudge and Rogoff (1989) warn against assuming that social interaction will lead to learning in all circumstances: "We consider that social interaction does not carry blanket benefits, as is often assumed, but that social interaction facilitates development under certain circumstances that need more specification. One of the most important of these appears to be the possibility for participants to understand another perspective or participate in a more advanced skill, either through active observation or through joint involvement in problem solving (p. 17)". Importantly for the study described in the current proposal, is Rogoff's work had recognised the important role that peer social interaction may play in children's development. Unlike researchers and educators who have assumed that peers are
less effective than adults in facilitating children’s development, Rogoff explores similarities and differences between adult-child and child-child interactions. She suggests that:

"Shared problem solving, in which children can participate in collaborative thinking processes, appears central to the utility of social interaction for children’s development. Peers may be less skilled partners than adults in some activities, but may offer unique possibilities for discussion and collaboration when they consider each other’s perspective in a balanced fashion. Peers also serve as highly available and active companions, providing each other with motivation, imagination, and opportunities for creative elaboration of the activities of their community (1990, p. ix)".

**Social cognition and apprenticeship of social interaction**

Tudge and Rogoff argue that Vygotsky’s theory of cognitive development entails the view that only adults or more capable peers can be effective learning partners. They explain:

"Vygotsky’s emphasis on interaction with more skilled partners is necessary to his theory, as such interaction is conceived as the means by which children become encultured in the intellectual tools of their society. The agent of socialization must thus be someone who knows more than the child about those tools … The concept of the “zone of proximal development” requires not only a difference in level of expertise but an understanding on the part of the more advanced partner of the requirements of the less advanced child, for information presented at a level too far in advance of the child would not be helpful (1989, p. 24)."

In her argument against Bruner’s concept of scaffolding, Rogoff prefers to adopt the metaphor of apprenticeship to describe the role of social interaction in cognitive development. She argues that this metaphor is more appropriate since it recognises that peers of equal expertise may facilitate learning for each other:

"... the apprenticeship system often involves a group of novices (peers) who serve as resources for one another in exploring the new domain and aiding and challenging one another. Among themselves, the novices are likely to differ usefully in expertise as well (1990, p. 39)".

Critical to the understanding of learning and cognitive development, and the importance of the role of social interaction in cognitive development, in which the processes involve social interaction mediates learning, Tudge and Rogoff (1989) concludes that:

"Peers can have a profound impact on children’s cognitive development. There is support for both Piaget’s notion that peer interaction may benefit an individual cognitive development, and for more advanced partners the Vygotskian position, which stresses the benefits of interactions for more partners providing assistance within the zone of proximal development (1989, p. 34)".

**Proposed study on cognition as a collaborative process**

The following section is the explanation of the first of two models which present the analytical approach of a proposed study on implicit social cognition and social interaction of indigenous Orang Asli children in Malaysia. Each section focused
on the analytic tools and assumption systems which were addressed by Rogoff and Angelillo (2002) and Rogoff (1998, 2003). Importantly to the nature of analysis of the current study, Rogoff and Angelillo (2002) argues that cultural analyses which focuses on coordinated, multifaceted practices may provide a better understanding of human development in the context of people’s participation in pervasive cultural institutions such as schooling and societal changes such as industrialization. The authors further their arguments by stating that “... researchers need to consider cultural processes as dynamically integrated constellations of cultural practices-even (or especially) when analyses may be served by identifying some aspects as ‘variables’ ” (2002, p. 213). The analytic tool of the first model of the proposed study is premised on the notion that sociocultural approach may lead to a further understanding of the assumption on cognition as a collaborative process (Rogoff, 1998). In the study of cognition as a collaborative process, central themes to Rogoff’s theoretical, research and methodological approach are stated as:

“... goes beyond regarding the individual as a separate entity that is the base unit of analysis to examine sociocultural activity as the unit of analysis, with examination of the contributions of individual, interpersonal, and community processes. Thus, analysis goes beyond the individual and the dyad to examine the structured relations among people in groups and in communities, across time” (1998, p. 729)“.

Rogoff (1998) further postulate that the analytical approach needs to emphasise the purposes and dynamically changing nature of events. She believes that the focus of examination is grounded in the notion that the analysis of cognition as a collaborative process need to examine the changing and meaningful constellations of aspects of events, not variables that attempt to be independent of the purpose of the activity. Also central to the analysis is that:

“... cognition as a collaborative process is a focus on shared meaning in endeavours in which people engage in common. Cognition is not conceptualized as separate from social, motivational, emotional, and identity processes—people's thinking and development is conceived as involved in social relations, with purpose and feeling central to their involvement in activities, and transformation of their roles as a function to participation” (Rogoff, 1998, p.729).

Rogoff and Angelillo (2002) assert that methodological choices should be recognised as a convenience for analysis, not a reflection of the organization of the world or the only appropriate way to focus research on complex processes. The authors stipulate that these methodological choices and their respective portfolios need to include work that focuses directly on investigating configurations of cultural processes. However, the authors also warn the limitations that may inhibit experimentally or statistically based research, in which they point out that:

"Researchers can use analytic tools such as statistics that apply analysts’ distinctions to phenomena (creating separate variables for the analyses) without assuming that phenomena are actually mechanically produced by deterministic freestanding factors that can be toggled on and off, or turned to higher or lower levels. If dominant methods of analysis are assumed to reflect ‘reality’ or to be the only appropriate way to investigate cultural phenomena, this would unduly limit understanding of cultural processes” (Rogoff & Angelillo, 2002, p. 213).
Rogoff and Angelillo (2002) and Rogoff, Minstry, Goncu and Mosier (1993) acknowledge that both quantitative and qualitative tools are important towards understanding the nature of cultural processes. Rogoff and Angelillo (2002) argue that "close analysis of small numbers of cases can be used to compare larger numbers of cases while retaining the meaningful relations among interrelated aspects of the functioning of each case or each community studied" (p. 221). The authors stress that the analysis tools should be tailored to questions, rather than allowing customary tools to limit research questions or allowing the assumptions on which they are based to organise our own conceptions of how the phenomena themselves function. Furthermore, Rogoff (1998) points out the need to articulate the assumptions of a particular metaphor that is widely used but usually unexplained, as she assert:

"We make use of tools such as ANOVA, graphs, two-dimensional diagrams, or analysis of transcripts to organize our ideas about the human phenomena we seek to understand. The tools (and metaphors of communication as well) are essential for our work, but the limitations of the tools should not become limitations in our understandings" (Rogoff, 1998, p. 687).

Therefore, it is critical not to contemplate mechanistic assumptions, which prioritise control of freestanding variables, to exclude the study of dynamic, multifaceted cultural configurations (Rogoff & Angelillo, 2002). On the other hand, it is also noted that variables can be regarded as providing a shorthand reference for the sake of temporary focus on a limited set of features of cultural phenomena, in which variables as analytic tools in holistic analyses require interpretation in the light of other aspects of cultural processes (Rogoff & Angelillo, 2002). However, Rogoff and Angelillo (2002) stress the imperative of maintaining the particular analytic tool not to be freestanding, but in greater focus than the other aspects of the phenomena under study.

**DISCUSSION**

Thus, significantly important for the proposed study, the employment of categories like ethnicity, socio-economic backgrounds and peer relationships are seen as helpful efforts to understand the cultural processes of the Malaysian Orang Asli contexts, in which to be interpreted from the perspective that they are historically and culturally situated concepts that fit a certain time and place, and not to be regarded as freestanding measures of the phenomena under study, which is the patterns of social interactions in a pre-determined ethnic environment. Therefore, it is acknowledging that the basis of the first analytical model of the current study is partially premised on the functional pattern analysis, as suggested by Rogoff and Gauvain (1989), which were applied in the study of Rogoff, Minstry, Goncu and Mosier (1993). According to Rogoff, et al. (1998), functional pattern analysis examines generalities or patterns in a variety of similar cases (for example, individuals, dyads, events) while attempting to maintain the meaning of individual actions in their (see Mehan, 1979; Wellman & Sim, 1990, as cited in Rogoff, Minstry, Goncu & Mosier, 1993). The summaries of the analyses are as follows (Rogoff, Minstry, Goncu and Mosier, 1993):
1. The focus of functional pattern analysis is to unfold development of purposive acts within ongoing events. In relation to the categories involved, in which are functionally defined, the purposes of the event are viewed as a whole, and no steps are taken to define any superficial behaviours independently and separated from their context.

2. The nature of examinations involve the contributions of participants in the context of those of other individuals, in which the evidence for constructing an account of participants’ goals is available in the communication of participants.

3. Statistical methods are employed to analyse existing patterns, and employment of the examination of graphical arrays that allow tracking across multiple variables to examine patterns of interrelations and to account for anomalous or similar cases.

The second model of the current proposed study involved the adaptation of Rogoff’s (1995, 1998, 2003) three foci of analysis; personal, interpersonal, and community or contextual planes. Originally referred to as planes of analysis (Rogoff, 1997, 1998), it is argued the underpinning assumption is that within sociocultural activity, people, contexts, actions, meanings, communities and cultural histories are all mutually constituted (Rogoff, Topping, Baker-Sennett & Lacasa, 2002). Thus, using Rogoff’s sociocultural perspectives delineates the analytic approach as not to examine only the child, as a single unit of analysis, nor a group of children, as if in a vacuum (Rogoff, 2003). She points out that the three foci of analysis may present a more complex and thorough view of children’s understandings, where she emphasise that while one of the lenses may be in sharply defined, the others remain involved but in the background. Therefore, in order to illustrate Rogoff’s ideas of the three foci of analysis and the transformation of participation perspective, a series of images from the extracts of the current proposed study are presented as follows:

In Figure 1 below, an image is shown without any research lens or focus of observation. The image depicts an example of a computer session undertaken during a pilot study in a Malaysian rural Orang Asli pre-primary classroom environment. Each child was paired in dyads, and has their own mouse device, utilising a collaborative software program. The technologies were based on the approach of Single Display Groupware (SDG), where several children interact with a single display using multiple mice input devices. As shown on the image below, one of the Orang Asli children was initially not interested with the activity, where she maintained to observe other children (two girls at the computer on top left corner of Figure 1) for a prolonged duration of time (approximately 18 minutes of the computer session). This particular child is an Indigenous Malaysian (Orang Asli), and was reported by the classroom teacher to be a keen observer of novice activities in the class. However, in relation to the analytic model of the current proposed study, the research lens of the three foci analysis by Rogoff (1995, 1998, 2003) were adapted when the child begins to participate within the dyadic context of the computer environment, which involves the observation of her partner under the guidance of the teacher assistant, thus initiating the process of transformation of participation in her immediate context (see Figure 2).

Figure 1: An image of a pre-primary computer environment
In Figure 2 below, this image focuses on the child on the right, using a research lens to the personal focus of analysis within the activity. This image adapts the transformation of participation perspective (Rogoff, 1995, 1998). The child is appeared ‘focussed’ (portrayed by a more distinct and ‘sharper’ image). It is noted that even when the focus in on the girl (a Malaysian Indigenous Orang Asli child), the interpersonal relationships and the contextual remain in the background of the image (displayed a less distinct and ‘softer’ image). Furthermore, Rogoff stress that the attention goes beyond simply what the child ‘knows’ or can do, that is to examine the process by which people transform their understanding of and responsibility for activities through their own involvement in those activities (Rogoff, 1995). Moreover, as Rogoff (2003) points out “… a general sense of interpersonal and cultural-institutional information is necessary to understand what this child is doing, although it does not need to be attended to in the same detail as the child’s efforts” (p. 56).

Figure 2: Personal focus of analysis (adapted from Rogoff, 1997, 1998, 2003)
In Figure 3, the research lens are now focussing on the child, her partner (at the computer) and the teacher assistant (depict by the hand and arm on the lower left corner of the image), which guides the children by demonstrating on how to use the mouse device. At this interpersonal plane of analysis (Rogoff, 1995, 1998, 2003), the researcher is interested in the relationships among that child, her partner and the involvement of an adult (teacher assistant), and what they are doing together. The researcher would also be interested in knowing that the Orang Asli child, had only shown interest (by holding and starting to move the mouse device), only when the adult was present and guiding the other child (and interestingly, not herself) on using the computer program. Initially, it was reported that efforts were made by the same adult (teacher assistant) to build her interest towards the computer program, but were proven to be unsuccessful. In the analysis of the interpersonal plane, the research focus involves inquiries into mutual involvement, communication and coordination of individuals and their partners, as well as the guidance and support of others, either face-to-face or more distally (Rogoff, 1995). However, Rogoff (2003) argues that at this plane of analysis, there is no attempt to analyse in detail how such an activity fits with the culture or community, even though a “general sense of individual and cultural information is important as background, to understand what the people are doing” (Rogoff, 2003, p. 58).

In Figure 4, the third foci of analytic lens was adapted (Rogoff, 1995, 1998, 2003). It focuses on the contextual or community information, which needs a cultural-institutional focus of analysis, “backgounding the details regarding the particular people and their relations with each other” (Rogoff, 2003, p. 60). In the image below (where an attempt was made to foreground the settings and the cultural tools in the classroom—the computers, mouse devices, mouse pads, the existing collaborative technologies, and the fact that the children are sitting on floor rather than using the usual computer desk), researchers might be interested in studying in such cultural-institutional processes as how this particular Orang Asli rural pre-primary centre has integrated such technologies in a rural school/environment, why novices activities are more challenging for an Indigenous Orang Asli child, why the classroom teacher adopt a dyadic pairing system for the computer sessions, what are the classroom teacher’s educational beliefs and philosophies pertaining the use of computers in early childhood classrooms, or what
are the national policies involve in the integration of computers in rural schools, or other urban pre-primary centres.

Figure 4: Community or contextual focus of analysis (adapted from Rogoff, 1997, 1998) or cultural-institutional aspects of analysis (Rogoff, 2003)

Based on these adaptations of the three foci of analysis, Rogoff (2003) stress that:

"Together, the interpersonal, personal, and cultural-institutional aspects of the event constitute the activity. No aspect exists or can be studied in isolation from the others. An observer’s relative focus on one or the other aspect can be changed, but they do not exist apart from each other" (p. 58)

However, Rogoff (2003) also warns that failure to recognise culture together with the "equally important role of the people who constitute cultural activities" (p. 61) may pose certain limitations and analytical problems. Figure 5 portrays a problem that is common in many studies, where Rogoff argues that "it does not make sense to try to study cultural processes without considering the contributions of people involved, keeping them in the background of a focus on cultural, institutional community processes" (Rogoff, 2003, p. 61):

Figure 5: Research lens that recognise culture, but without people who constitute the cultural activities (Rogoff, 2003)

Thus, importantly to the proposed study, the author acknowledges the view that individual, social and cultural processes are interrelated (Rogoff, 1995, 1998), and adapt the proposed use of the three foci of analysis (Rogoff, 1995, 1998) as the second analytical model of the current proposed study on implicit social cognition and social interaction of Orang Asli children in Malaysia.
The sociocultural comparisons of peer implicit cognitive guidance in the proposed study may reveal any similarities and differences within a collaborative interactions of Orang Asli children. The nature of peer implicit cognitive may reflect a pattern where children and their respective adults could encourage peers to function in a cognitively comfortable zones initially, and facilitated their cognitive learning through what Rogoff (1990) has termed "cultural apprenticeship". These perspectives may provide a better understanding of the ethnic-specific interactions and social elements. The cultural similarities in the nature of collaborative interactions in the proposed study may also affirm sociocultural conceptions that the processes of internalisation originate from the social plane of functioning and that intentional/unintentional collaborative interactions is universal across cultures and ethnics, thus may also integrate inclusiveness between non-indigenous and indigenous communities.

CONCLUSION

Discursive psychology may also enable a thorough analyses in the proposed study. According to Wertsch (1978), differential use of speech indicates distinctions in nature of cognitive regulation and division of task responsibilities. Applying the notions of Wertsch (1978) to the present proposed study, it can be hypothesised that the greater use of directives in Malaysian Orang Asli children guidance may indicate a greater amount of cognitive responsibility assumed by them, particular in the children's daily activity. Ethnicity and cognition is hypothesised to be residing collaboratively, and implicitly within every individuals. In summary, the analysis that may show cultural comparisons at the level of methods of operation within the cultural specificity and cultural universality in the patterns of collaborative interactions in respect of components of intentional assistance and guidance between Orang Asli children, is thus, proposed to be observed in the study. Although the context of the present proposed study may varied in nature of samples and subjects, the findings will be further scrutinized and compared thoroughly with the findings of Rogoff et alia (1993) who indicated similarities and differences in practices of guided participation of Guatemalan, Mayan, and Indian tribal communities in India. The current proposed study attempt to enhance the understandings of Orang Asli children from cultural communities that value development of interdependency among their children by exemplifying the aesthetic values of harmony and peaceful racial integration among larger communities. Being able to understand the cultural aspects of children’s development and to develop strategies for dealing with aspects of cultural differences in meanings and values of families that can be described as ‘cultural competence’ is a significant attribute and niche areas for social psychologist of Malaysia to explore upon. As collaborative social interactions contexts may facilitate children’s understanding of social world, and sustain their interest and may lead them into potential level of development, it is vital that researchers explore more of scaffolding and guidance approaches in various multi-ethnic settings that promote collaborative interactions between adults and children from diverse ethnicities and communities, and more importantly, children with their own peers of different racial and ancestral backgrounds.
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REFERENCES


COINTEGRATION BETWEEN ISLAMIC STOCK INDICES AND US MACROECONOMIC VARIABLES

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ABSTRACT

The aim of this paper is to examine the long-run relationship between Islamic stock indices (Dow Jones and FTSE) and US macroeconomic variables (economic uncertainty index, federal funds rate, money supply, volatility fear index, consumer price index, Treasury bill and Brent oil price). Daily closing stock prices for the period January 2006 – December 2017 were used selected from US, Europe, Canada, Japan, Turkey, Malaysia, China India, Qatar, Kuwait, and Taiwan. Johansen test for Cointegration and Vector Error Correction Model (VECM) were employed for the analysis. The study found the existence of a long run relationship between the selected Islamic indices, the broad market index (represented by Dow Jones Industrial Average) and the set of US macroeconomic variables. Results from the VECM showed slow speed of adjustments indicating the series were highly volatile and took long time to converge to equilibrium. It is recommended that investors should be concerned with the economic policies of US as it has the tendency to affect the expected returns of Islamic Dow Jones and FTSE in the selected countries.

Key words: Cointegration, VECM, Macroeconomic Variables, Islamic stock index, stock market

INTRODUCTION

Many studies have examined the relationship between stock prices and macroeconomic fundamentals in different countries. Theoretically, the relationship between stock prices and macroeconomic variables could be explained in terms of market efficiency. The speed and accuracy within which the stock market absorbs correct information and reflects it in stock prices determines largely how efficient the market is. Informational efficiency of equity markets is determined by how it utilizes and integrates macroeconomic dynamics (Cooper, Chuin and Atkin, 2004: Bayezid, 2011). In other words, the volatility of stock prices is assumed to be a reflection of the transmission of information on corporate performance as well as shocks from changes in macroeconomic variables of a country (Inflation, broad money supply, interest rate, oil price, political uncertainty etc.). Madura (2008) argued that stock prices are possibly affected by three factors: economic factor (interest rate and foreign exchange rate), market related factor, and firm-specific factor.
Numerous studies have examined the linkage between stock prices and macroeconomic fundamentals of different countries and regions. However, there is no uniformity in the set of financial and macroeconomic variables considered in these studies. The literature on the link between stock prices and macroeconomic variables could be broadly classified into two: The first group is those that investigated the impact of macroeconomic factors on stock prices, and the second group concentrated on the nexus between volatility of stock prices and volatility of macroeconomic factors. Again the literature differs in terms of the methodology employed, and level of equity market development.

Some of the famous works in the area of macroeconomic variables and stock prices include Humpe and Macmillan (2007), Nasseh and Strauss (2000), Mahmood and Dinniah (2009), Brahmasrene and Jiranyakul (2007), Karamustafa and Kucukkale (2003), Robert (2008), Attari and Safdar (2013). Most of these studies used cointegration analysis and VECM Akbar et al. (2012), Maysami et al. (2004), Pethe and Karnik (2000), Rahman et al. (2009), Naik and Padhi (2012) and Ray and Vani (2003). It is observed that different macroeconomic variables were considered in the literature such as GNP, exchange rate, money supply, interest rate, inflation, the consumer price index, broad money supply, industrial production, treasury bills rates business expectations, and volatility fear index.

This study will build on the works of Nazlioglu, Hammoudeh and Gupta (2013), Khositkulporn (2013), Abugri (2002), Caner and Onder (2005), Ejaz and Akhtar (2015) and Granger, Huang and Yang (2000) by considering the following macroeconomic variables: Consumer price Index (CPI) proxy for inflation, Economic Uncertainty Index (EUI), Federal Funds Rate (ffr), T-Bill (TB), Brent Oil price (Oil), Economic Uncertainty Index (EUI), Volatility Fear Index (VFI) and Money Supply (M2).

The present study will therefore fill the knowledge gap in the literature by examining the long-run relationship between US macroeconomic variables and Islamic indices across 11 countries. A study like this will guide investors to gain maximum returns from their investment portfolios comprising conventional and Islamic stocks. Also Regulators could utilize the study to formulate different policies and decisions for ensuring and creating smooth trading and investment environment in the stock market based on reasonably predictable stock market price behavior.

The rest of the paper is structured as follows: section two contains the literature review, section three is the research methodology, section four contains presentation and discussion whereas section five concludes the paper.

LITERATURE REVIEW

Humpe and Macmillan (2007) demonstrated that US stock prices were positively influenced by industrial production and negatively by inflation and the long interest rate, whereas money supply had a negative effect. Nasseh and Strauss (2000) found a strong relationship between stock prices and some selected macroeconomic variables comprising production, interest rates, business expectations and the consumer price index in France, Germany, Italy, Netherlands, Switzerland and the UK. Using Engle-Granger test and Johansen and Julius maximum likelihood procedure, Mahmood and Dinniah (2009) examined the
relationship between stock price and three macroeconomic variables consisting of inflation, output and exchange rates of six countries in the Asian-Pacific region. They found a long-term relationship between stock prices and these variables in all countries. However, there was no evidence of short-term relationship between stock prices and the macroeconomic variables in the selected countries except between foreign exchange rates and stock price in Hong Kong and between real output and stock price in Thailand.

Brahmasrene and Jiranyakul (2007) examined the relationship between stock market index and a set of macroeconomic variables in Thailand. They found a positive correlation between the stock index and money supply, and a negative correlation with the industrial production index, the exchange rate and oil prices. Employing the same methodology on Turkish equity market, Karamustafa and Kucukkale (2003) showed that money supply, exchange rate of USD, trade balance, and the industrial production index were cointegrated with stock returns. However, the macroeconomic variables were not the leading indicators for the stock returns, while stock returns was the leading indicator for the macroeconomic performance. Robert (2008) examined the effect of two macroeconomic variables (exchange rate and oil price) on stock market returns for the BRIC countries. He found no significant relationship between present and past market returns with macroeconomic variables.

Attari and Safdar (2013) investigated the relationships between some macroeconomic variables and stock returns in developed and developing countries. Using EGARCH, they discovered that macroeconomic variables had substantial influence on stock prices. Akbar et al. (2012) studied the relationship between the Karachi stock exchange index and macroeconomic variables using vector error correction model (VECM), and discovered a long-run equilibrium relationship between the variables. The results suggested that whereas a positive relationship existed between stock prices with money supply and short-term interest rates, a negative one existed with inflation and foreign exchange reserve. In their study using a VECM model, Maysami et al. (2004) reported a significant long-run equilibrium relationship between the Singapore stock market and macroeconomic variables. Using a similar method, Pethe and Karnik (2000) examined the inter-relationship between stock price and macroeconomic variables. They found that there was no significant relationship between the state of economy and stock prices.

Other studies that also used the Johansen’s co-integration and Vector Error Correction Model (VECM) to study the link between macroeconomic variables and stock prices included Rahman et al. (2009), Naik and Padhi (2012) and Ray and Vani (2003). Rahman et al. (2009) revealed that in the Malaysian stock market, interest rates, reserves and industrial production index were positively related to stock returns while money supply and exchange rate were inversely related to stock returns in the long-term. Naik and Padhi (2012) studied the Indian stock market index (BSE) and five macroeconomic variables (treasury bills rates, money supply, wholesale price index, industrial production index and exchange rates). They found that BSE had a significant and positive relation with money supply and industrial production but relates negatively with inflation. However, an insignificant relationship was found with exchange rate and the short-term interest rate, and BSE. Ray and Vani (2003) showed that, interest rate, industrial production, money supply, inflation rate and exchange rate had significant effects on stock prices. The studies of Ahmed (2008) and Pal and Mittal (2011) corroborated this finding.
In a study that examined the relationship between economic variables and abnormal returns in Amman stock exchange, AL-Shubiri F.N. (2013) found a statistically significant relationship between abnormal stock returns and consumer price index, gross fixed capital formation and money supply. In a similar study, Mookerjee and Yu (1997) discovered a positive relationship between Singapore stock returns and narrow and broad money supply. Chen et al. (1986) reported a significant effect of a set of macroeconomic variables on stock prices in the US. This was transmitted through their impact on future dividends and discount rates. Fama (1981) examined the linkages between stock market and macroeconomic variables. He found a strong relationship between the real output and stock prices.

Wongbampo and Sharma (2002) investigated the effect of some macroeconomic factors comprising GNP, Exchange rate, money supply, interest rate and inflation on the stock returns in Asian countries. They reported a long run positive correlation between stock returns and economic growth, and negative correlation with the aggregate price level. However, they found a positive relationship between stock returns and interest rate in Indonesia and Malaysia, and a negative one in Philippines, Singapore and Thailand. In a similar study, Altay (2003) conducted the same investigation for Germany and Turkey stock markets and found a significant relationship between stock prices, interest rate and inflation rate in Germany but a negative correlation in Turkey.

In their study of the Japanese stock market, Mukherjee and Naka (1995) found a long run cointegration between the stock market return and the selected macroeconomic variables (inflation, money supply, exchange rate, industrial production index, the long-term government bond rate and call money rate). A similar result was obtained by Gan et al. also (2006) who found a long-term relationship between market index and the macroeconomic variables (money supply, interest rate and real GDP) in New Zealand. These results corroborated the findings of Ratanapakorn and Sharma (2007) who found positive long-term link between stock prices and money supply, short term interest rate, industrial production, inflation, and exchange rate with the exception of long term interest rate.

Islam (2003) examined the short-term dynamic adjustment and the long-term equilibrium relationships between four macroeconomic variables (interest rate, inflation rate, exchange rate, and the industrial productivity) and the Kuala Lumpur Stock Exchange (KLSE) Composite Index. He found a statistically significant short-term (dynamic) and long-term (equilibrium) relationships among the macroeconomic variables and the KLSE stock returns. Cooper, Chuin and Atkim, (2004) examined the long-term equilibrium relationships between selected macroeconomic variables and the Singapore stock market index (STI), as well as with various Singapore Exchange Sector indices—the finance index, the property index, and the hotel index. The study concludes that Singapore’s stock market and the property index form cointegrating relationship with changes in the short and long-term interest rates, industrial production, price levels, exchange rate and money supply.

Maysami and Koh (2000) examined such relationships in Singapore. They found that inflation, money supply growth, changes in short and long-term interest rate and variations in exchange rate formed a cointegrating relation with changes in Singapore’s stock market levels. Maghyereh (2002) investigated the long-term relationship between the Jordanian stock prices and selected macroeconomic
variables, again by using Johansen’s (1988) cointegration analysis and monthly time series data for the period from January 1987 to December 2000. The study showed that macroeconomic variables were reflected in stock prices in the Jordanian capital market.

Ahmed (2000) examines the causal relation between DSE stock index and a couple of macroeconomic variables like consumption expenditure, investment expenditures, real economic activity measured by GDP and industrial production index. He employed Granger (1988) causality test and found a causal relation from stock price to consumption expenditures. He also found a unidirectional causality from investment to stock prices; weak relationship between stock price and GDP and no causal relation between stock price and industrial production index. Finally he concluded in that study that stock market is not informationally efficient in Bangladesh.

Ahmed and Imam (2007) examined the long run equilibrium and short term dynamics between DSE stock index and a set of macroeconomic variables. In the macroeconomic variables they use money supply, 91 day T-bill rate, interest rate GDP and Industrial production index. They applied Johansen and Juselius (1990) maximum likelihood Cointegration test, Vector Error Correction Model (VECM) and also employed Granger Causality test. In the cointegration test, they found two cointegrating vectors but between them one is statistically significant. In the VECM test, they found that the lagged stock index was adjusted to long run equilibrium by 43.82 percent by the combined lagged influence of all the selected macroeconomic variables. Granger causality test provides a unidirectional causality from interest rate change to stock market return.

The current study builds upon and extends the literature through the employment of Johansen (1988) cointegration test and VECM to examine the long-run equilibrium relationship between selected US macroeconomic variables and conventional and Islamic indices in 11 countries.

DATA AND METHODOLOGY

Data
Two sets of data were obtained in this study. The first was the data on conventional and Islamic indices which was obtained from the official website of Wall Street Journal www.wsj.com and the second set comprised of the data on US macroeconomic variables which were obtained from the official website of St. Louis Federal Reserve website www.fred.stlouisfed.org. The Dow Jones Industrial Average of the US (US1) was chosen as the broad market index as it has the widest global representation in over 34 countries. The rest were the Islamic Dow Jones in US, Europe, Canada, Japan, Turkey, Malaysia and China. Where the Dow Jones was not available, the FTSE index was used as it is the second index with the widest representation across countries as well as having Islamic index. As such Islamic FTSE was chosen from India, Qatar Kuwait, and Taiwan.

The US macroeconomic variables included in the Cointegration equations comprised: Brent oil price as a measure of oil market sensitivity and impulse on equity prices, US Economic Uncertainty Index (EPC) used as a proxy for US policy which is responsive to economic and political news, Federal Funds Rate (FFR) to
capture the impact of monetary policy on the equity markets under consideration, and measure of volatility and fear index (VLF) in the US equity market to address anxiety in the world markets, US three months T-bills yield as a proxy for short-term interest rate, US inflation rate, and money supply.

Examining the relationship of stock market indices and macroeconomic variables is in line with the work of Barbic & Conduic-Jurkic (2011). The rationale is straightforward: if long run relationship between macroeconomic variables and stock market index exists, macroeconomic variables are significantly and consistently priced in stock market returns. i.e. stock prices reflect available macroeconomic data.

**Data Analysis**

Johansen test for cointegration and Vector Error Correction Model (VECM) were used for the data analysis in this study. The stationarity of the series was first tested to detect the presence of unit root which is a precondition for cointegration and all the series must be integrated of the same order. Three standard unit root tests; the Augmented Dickey-Fuller (ADF), the Phillips-Peron (PP) and the KPSS test developed by Kwiatkowski, Phillips, Schmidt and Shin (1992) were conducted. Bida (2010), Luintel & Khan (1999) and Liang and Teng (2006) noted that the ADF and PP tests have problems of lower power in rejecting the null hypothesis of a unit root. The ADF test is an adjustment of the DF test to take care of possible serial correlation in the disturbance term by including the lagged difference terms of the dependent variable. Whereas the PP uses nonparametric statistical methods to address the problem of serial correlation without the need for adding lagged values. Both ADF and PP have the same asymptotic distribution (Gujarati and Porter, 2009:758). KPSS was found to have very large powers over the conventional unit root test as such it was employed to complement to the results of the ADF and PP tests.

The Johansen test of Cointegration model has two fundamental assumptions: the variables must be non-stationary and their first difference must be stationary. All the variables must be integrated of the same order. It is only if the variables have long run association (cointegrated) that the VECM model or the restricted VAR model could be applied. The VECM was used in this study because the first two conditions have been satisfied. It turned out that all the variables were nonstationary at the levels and all became stationary at the first difference using the ADF, PP and KPSS tests respectively. To further verify this result, the correlogram tests was checked which further confirms the results by the ADF, PP and KPSS tests. Therefore, we had the justification for the estimation of the Johansen and VEC models respectively.

The VECM has Cointegration relations built into the specification so that it restricts the long-run behavior of the endogenous variables to converge to their cointegrating relationships while allowing for short-run adjustment dynamics. The Cointegration term is known as the error correction term since the deviation from long-run equilibrium is corrected gradually through a series of partial short-run adjustments (Eviews.com 2018).

One of the leading researches on stock prices and macroeconomic variables is by Burgstaller (2002), who investigated the long-run relations between the stock prices and other macroeconomic variables as well short time dynamics. Using time
series data, Burgstaller analyzed empirical relations using vector autoregression (VAR) model. The reduced form of the model is stated as follows:

$$X_t = \mu + \sum_{i=1}^{p} \theta_i X_{t-i} + e_t$$  \hspace{1cm} (3.1)

Equation (3.1) is of order p, with X being a vector of n time series, which are the exogenous explanatory variables. The corresponding vector error correction model (VECM) is given as:

$$\Delta X_t = \mu + \pi X_{t-1} + \sum_{i=1}^{p-1} r_i \Delta X_{t-i} + e_t$$  \hspace{1cm} (3.2)

This is equivalent to the VAR equation in equation (3.1), r_s are the parameter matrices and e_t is a vector of normally distributed random errors that are contemporaneously correlated, thus having a non-diagonal covariance matrix. If \pi has a reduced rank, it can be decomposed as \pi = \alpha \beta with \alpha and \beta being n by r matrices.

The speed of adjustment of the series was measured by the estimated coefficients towards the long-run relations after a shock to the equilibrium has taken place. Burgstaller (2002) claimed that at least one of the long run variables must be responsible for the adjustment.

Johansen and Juselius (1990) specify two likelihood ratio test statistics to test for the number of cointegrating vectors. The first likelihood ratio statistics for the null of exactly \( r \) cointegrating vectors against the alternative of \( r+1 \) vectors are the maximum eigenvalue statistic. The second statistic for the hypothesis of at most \( r \) cointegrating vectors against the alternative is the trace statistic. Critical values for both test statistics are tabulated in Johansen and Juselius (1990). The number of lags applied in the cointegration tests is based on the information provided by the multivariate generalization of the AIC.

**RESULTS AND DISCUSSION**

Table 4.1 presents the results for the unit root at levels and the first difference. Clearly for the ADF/PP tests, most of the Islamic indices as well as the US macroeconomic variables were not more negative than the critical values; therefore the null hypotheses cannot be rejected, the series were non-stationary. Similarly for the KPSS tests most of the test statistics exceed the critical values, even at the 1% level, thus the null hypothesis of a stationary series were rejected. The KPSS result corroborates the results of the ADF and PP. Based on these, it is ruled that all the time series were non stationary at the levels. However, the notable exceptions that seemed to be stationary at the level were Islamic indices of China (CHN2) in the ADF and PP tests at 5% level. The US Volatility fear index (VFI) was stationary using the PP statistics as well as economic uncertainty index (EUI) for the ADF statistics. However, almost all the series became stationary after taking their first differences as depicted in Table 4.1 All the stock indices were stationary at the first difference using the three unit root tests. However, the KPSS test showed some of the macroeconomic variables were non-stationary which comprises ffr (5%), TB (1%), and M32 (1%) and at various levels of significance though they were stationary using the ADF and PP tests. Thus, based on the first two tests it’s reasonably concluded that all the series were stationary.
Table 4.1 Results for Unit Root Tests: Levels

<table>
<thead>
<tr>
<th>Variable</th>
<th>Test: Level</th>
<th>Test: First Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ADF</td>
<td>PP</td>
</tr>
<tr>
<td>US1</td>
<td>0.998575</td>
<td>1.153444</td>
</tr>
<tr>
<td>US2</td>
<td>-0.30681</td>
<td>-0.15815</td>
</tr>
<tr>
<td>CA2</td>
<td>-2.31873</td>
<td>-2.36459</td>
</tr>
<tr>
<td>JP2</td>
<td>-1.52042</td>
<td>-1.40971</td>
</tr>
<tr>
<td>TKY2</td>
<td>-0.66892</td>
<td>-0.64165</td>
</tr>
<tr>
<td>MLY2</td>
<td>-1.26393</td>
<td>-1.35838</td>
</tr>
<tr>
<td>CHN2</td>
<td>2.89571</td>
<td>2.80618</td>
</tr>
<tr>
<td>IND2</td>
<td>-2.7571</td>
<td>-2.83016</td>
</tr>
<tr>
<td>QTR2</td>
<td>-1.79868</td>
<td>-1.78086</td>
</tr>
<tr>
<td>KWT2</td>
<td>-0.94111</td>
<td>-0.97878</td>
</tr>
<tr>
<td>EU2</td>
<td>-2.41359</td>
<td>-2.29464</td>
</tr>
<tr>
<td>TWN2</td>
<td>-2.26872</td>
<td>-2.23747</td>
</tr>
</tbody>
</table>

**US MACROECONOMIC VARIABLES**

<table>
<thead>
<tr>
<th></th>
<th>ADF</th>
<th>PP</th>
<th>KPSS</th>
<th>ADF</th>
<th>PP</th>
<th>KPSS</th>
</tr>
</thead>
<tbody>
<tr>
<td>OIL</td>
<td>-1.599154</td>
<td>-1.615346</td>
<td>1.249688</td>
<td>-52.40338</td>
<td>-52.39610</td>
<td>0.093347</td>
</tr>
<tr>
<td>VFI</td>
<td>-2.186307</td>
<td>4.957853</td>
<td>1.593470</td>
<td>-21.78689</td>
<td>-63.99724</td>
<td>0.033379</td>
</tr>
<tr>
<td>FFR</td>
<td>-2.462663</td>
<td>-2.098046</td>
<td>3.777666</td>
<td>-22.45245</td>
<td>-62.36295</td>
<td>0.820596</td>
</tr>
<tr>
<td>EUI</td>
<td>6.691499</td>
<td>-43.54159</td>
<td>0.936865</td>
<td>-28.75689</td>
<td>-493.3229</td>
<td>0.06088</td>
</tr>
<tr>
<td>TB</td>
<td>-2.525841</td>
<td>-2.548085</td>
<td>3.693658</td>
<td>-7.670289</td>
<td>-56.58084</td>
<td>1.393265</td>
</tr>
<tr>
<td>M2</td>
<td>2.231925</td>
<td>2.996604</td>
<td>7.139616</td>
<td>-9.712949</td>
<td>-15.58709</td>
<td>1.063345</td>
</tr>
<tr>
<td>CPI</td>
<td>-0.932660</td>
<td>-0.932761</td>
<td>6.759878</td>
<td>-54.98392</td>
<td>-54.98978</td>
<td>0.060924</td>
</tr>
</tbody>
</table>

*, and ** imply 1%, and 5% levels of significance respectively
**Johansen Co-integration Test**

The Johansen Cointegration test was used to test for Cointegration and the presence of a long run relationship and to determine the number of cointegrating vectors. To estimate the VAR model, the first step is to check the lag structure of the model. It was discovered that eight lags was the optimum for the Johansen and VEC models and therefore, was used in the estimations. based on the AIC criterion.

The Cointegration results presented in Table 4.2 suggests a long run relationship between Islamic indices, the broad market index, represented by Dow Jones Industrial Average (US1) and the macroeconomic variables of the US.
<table>
<thead>
<tr>
<th>Variables</th>
<th>No. of CE(s)</th>
<th>Trace Statistics</th>
<th>0.05 Critical Value</th>
<th>Probability</th>
<th>Max-Eigen Statistic</th>
<th>0.05 Critical Value</th>
<th>Probability</th>
</tr>
</thead>
<tbody>
<tr>
<td>US2</td>
<td>None*</td>
<td>720.7195</td>
<td>197.3709</td>
<td>0.0001</td>
<td>303.3308</td>
<td>58.43354</td>
<td>0.0000</td>
</tr>
<tr>
<td></td>
<td>At Most 5</td>
<td>43.24918</td>
<td>47.85613</td>
<td>0.1266</td>
<td>23.32606</td>
<td>27.58434</td>
<td>0.1600</td>
</tr>
<tr>
<td>EU2</td>
<td>None*</td>
<td>768.6238</td>
<td>197.3709</td>
<td>0.0001</td>
<td>313.6106</td>
<td>58.43354</td>
<td>0.0000</td>
</tr>
<tr>
<td></td>
<td>At Most 6</td>
<td>23.36422</td>
<td>29.79707</td>
<td>0.2286</td>
<td>12.47583</td>
<td>21.13162</td>
<td>0.5014</td>
</tr>
<tr>
<td>CA2</td>
<td>None*</td>
<td>773.9467</td>
<td>239.2354</td>
<td>0.0000</td>
<td>308.3863</td>
<td>64.50472</td>
<td>0.0001</td>
</tr>
<tr>
<td></td>
<td>At Most 5/6</td>
<td>69.64402</td>
<td>69.81889</td>
<td>0.0516</td>
<td>13.93548</td>
<td>27.58434</td>
<td>0.8271</td>
</tr>
<tr>
<td>CHN2</td>
<td>None*</td>
<td>815.2894</td>
<td>239.2354</td>
<td>0.0001</td>
<td>305.2217</td>
<td>64.50472</td>
<td>0.0001</td>
</tr>
<tr>
<td></td>
<td>At Most 6</td>
<td>43.57532</td>
<td>47.85613</td>
<td>0.1192</td>
<td>25.21674</td>
<td>27.58434</td>
<td>0.0975</td>
</tr>
<tr>
<td>IND2</td>
<td>None*</td>
<td>420.2817</td>
<td>239.2354</td>
<td>0.0000</td>
<td>146.3172</td>
<td>50.45921</td>
<td>0.0000</td>
</tr>
<tr>
<td></td>
<td>At Most 4</td>
<td>90.85373</td>
<td>95.75366</td>
<td>0.1037</td>
<td>35.64463</td>
<td>40.07757</td>
<td>0.1453</td>
</tr>
<tr>
<td>JP2</td>
<td>None*</td>
<td>786.3816</td>
<td>239.2354</td>
<td>0.0000</td>
<td>306.2951</td>
<td>64.50472</td>
<td>0.0001</td>
</tr>
<tr>
<td></td>
<td>At Most 6</td>
<td>46.86213</td>
<td>47.85613</td>
<td>0.0618</td>
<td>22.19774</td>
<td>27.58434</td>
<td>0.2104</td>
</tr>
<tr>
<td>KWT2</td>
<td>None*</td>
<td>723.5732</td>
<td>239.2354</td>
<td>0.0000</td>
<td>250.9998</td>
<td>64.50472</td>
<td>0.0001</td>
</tr>
<tr>
<td></td>
<td>At Most 6</td>
<td>47.69246</td>
<td>47.85613</td>
<td>0.0518</td>
<td>29.74428</td>
<td>33.87687</td>
<td>0.1440</td>
</tr>
<tr>
<td>MLY2</td>
<td>None*</td>
<td>578.8148</td>
<td>239.2354</td>
<td>0.0000</td>
<td>163.9123</td>
<td>64.50472</td>
<td>0.0000</td>
</tr>
<tr>
<td></td>
<td>At Most 7</td>
<td>18.73103</td>
<td>29.79707</td>
<td>0.5124</td>
<td>10.34474</td>
<td>21.13162</td>
<td>0.7117</td>
</tr>
<tr>
<td>TKY2</td>
<td>None*</td>
<td>760.2918</td>
<td>239.2354</td>
<td>0.0000</td>
<td>310.6401</td>
<td>64.50472</td>
<td>0.0001</td>
</tr>
<tr>
<td></td>
<td>At Most 5</td>
<td>68.37990</td>
<td>69.81889</td>
<td>0.0648</td>
<td>33.60312</td>
<td>33.87687</td>
<td>0.0539</td>
</tr>
<tr>
<td>TWN2</td>
<td>None*</td>
<td>498.8559</td>
<td>239.2354</td>
<td>0.0000</td>
<td>137.1736</td>
<td>64.50472</td>
<td>0.0000</td>
</tr>
<tr>
<td></td>
<td>At Most 6</td>
<td>45.05494</td>
<td>47.85613</td>
<td>0.0895</td>
<td>20.76254</td>
<td>27.58434</td>
<td>0.2908</td>
</tr>
<tr>
<td>QTR2</td>
<td>None*</td>
<td>1211.533</td>
<td>239.2354</td>
<td>0.0001</td>
<td>624.4988</td>
<td>64.50472</td>
<td>0.0001</td>
</tr>
</tbody>
</table>
The results show that all the Islamic indices were cointegrated or have a long-run association with the Dow Jones Industrial average (broad market index), economic uncertainty index, federal funds rate, money supply, volatility fear index, consumer price index, treasury bill and Brent oil price. In all the cases the null hypothesis was rejected which implies that there is cointegration between the selected stock indices and the US macroeconomic variables. In other words they move in the same direction.

In the estimations, both the Trace and Eigen statistics indicated the presence of a cointegration relation between the Islamic stock indices and the US macroeconomic variables with at least 5 cointegrating equations. The specification for the EU index had highly significant Trace and Eigen statistics with at least 6 cointegrating equations. Canada had 5 cointegrating equations in the Trace statistics and 6 cointegrating equations in the Eigen statistics. Both the Trace and Eigen statistics had 6 cointegrating equations for China index. India index had 4 cointegrating equations and therefore had long term associations with the US macroeconomic variables. Both Japan and Kuwait had highly significant Trace and Eigen statistics with each having 6 cointegrating equations. Malaysia had 7 cointegrating equations in its long term association with the US macroeconomic variables. Turkey had at most 5 cointegrating equations whereas Taiwan had at most 6 cointegrating equations. In Qatar, the Trace statistics had at most 6 cointegrating equations whereas the Eigen statistics had at most 5 cointegrating equations.

From the foregoing, it could be reasonably concluded that there is a long-run association between the Islamic indices of the respective countries, the broad market index (Dow Jones Industrial average) and the US macroeconomic variables.

Results of Vector Error Correction Model (VECM)

The results of the VECM as presented in Table 4.3 shows that most of the indices have no long-run association with the US macroeconomic variables with the exception of Kuwait, Malaysia and Qatar indices. The error correction term or speed of adjustment coefficient needs to be negative and significant for the existence of a long-run relationship between the variables.

<table>
<thead>
<tr>
<th>Variables</th>
<th>Coefficient</th>
<th>Std. Error</th>
<th>t-Statistic</th>
<th>Prob</th>
</tr>
</thead>
<tbody>
<tr>
<td>US2</td>
<td>-0.000113</td>
<td>0.000271</td>
<td>-0.414521</td>
<td>0.6785</td>
</tr>
<tr>
<td>EU2</td>
<td>1.58E-05</td>
<td>0.000682</td>
<td>0.023158</td>
<td>0.9815</td>
</tr>
<tr>
<td>CA2</td>
<td>-6.99E-07</td>
<td>0.000182</td>
<td>-0.003830</td>
<td>0.9969</td>
</tr>
<tr>
<td>CHN2</td>
<td>9.29E-05</td>
<td>0.000219</td>
<td>0.423111</td>
<td>0.6722</td>
</tr>
</tbody>
</table>
The speed of adjustment of the coefficient of Qatar, Kuwait and Malaysia were found to be highly significant which implies the existence of a long-run association between the Islamic indices of the Dow Jones Industrial average (broad market index), and the US macroeconomic variables. This implies that they all converge to equilibrium in the long-run.

The slow speed of adjustments obtained in the results clearly shows the series were highly volatile and takes a long time to converge to equilibrium. Here investment decisions on these stocks should be based on all available information regarding the dynamics of stock returns. This is important because a fall in stock returns is likely to be followed by further falls in the returns. Similarly, a rise in the stock returns will probably be followed by further rises. This explains the possible reason for the slow adjustment coefficients. Barbic and Condic-Jurkic (2011) are of the view that efficient market hypothesis is confirmed by the presence of cointegration relationship between macroeconomic variables and stock index. This implies that investors in the selected countries could be able to gain above average profit by using information on changes in macroeconomic fundamentals. A similar result was obtained by Barbic and Condic-Jurkic (2011).

**CONCLUSION**

The study examined the long-run relationship association between selected Islamic stock indices, and set of US macroeconomic variables. Johansen test for Cointegration and Vector Error Correction Model were used. The results shows that all the Islamic indices were cointegrated or have a long-run association with the Dow Jones Industrial average (broad market index), and the US macroeconomic variables comprising economic uncertainty index, federal funds rate, money supply, volatility fear index, consumer price index, treasury bill and Brent oil price. In all the cases the null hypothesis was rejected which implies that there is cointegration between the selected stock indices and the US macroeconomic variables that is, they move in the same direction. In addition, the result of the VECM shows that the speed of adjustment was very slow which is consistent with highly volatile markets.

A major policy implication of this finding is that US economic policies have the tendency to affect the Islamic stock returns of Dow Jones and FTSE in US, Europe, Canada, Japan, Turkey, Malaysia, China, India, Qatar, Kuwait, and Taiwan.

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>IND2</td>
<td>0.000139</td>
<td>0.000337</td>
<td>0.411701</td>
<td>0.6806</td>
</tr>
<tr>
<td>JP2</td>
<td>-3.93E-06</td>
<td>7.41E-06</td>
<td>-0.530153</td>
<td>0.5960</td>
</tr>
<tr>
<td>KWT2</td>
<td>-0.010498*</td>
<td>0.002676</td>
<td>-3.922623</td>
<td>0.0001</td>
</tr>
<tr>
<td>MLY2</td>
<td>-2.96E-05*</td>
<td>9.60E-06</td>
<td>-3.079369</td>
<td>0.0021</td>
</tr>
<tr>
<td>TKY2</td>
<td>1.98E-05</td>
<td>0.000124</td>
<td>0.159441</td>
<td>0.8733</td>
</tr>
<tr>
<td>TWN2</td>
<td>0.001038</td>
<td>0.000334</td>
<td>3.105770</td>
<td>0.0019</td>
</tr>
<tr>
<td>QTR2</td>
<td>-0.211191*</td>
<td>0.008272</td>
<td>-25.53051</td>
<td>0.0000</td>
</tr>
</tbody>
</table>

*Significant at the 5% level
implies that changes in the US economy, especially macroeconomic fundamentals such as consumer price index, money supply Federal Funds Rate, and T-bill rates could transmit volatility shocks to the stock prices of Islamic Dow Jones and FTSE in the selected countries. This is especially likely because the US Dollar is the currency of the basis point for these two stock indices. It is recommended that the presence of long-run relationship implies that investors should be concerned with the economic polies of US as it has the tendency to affect the expected returns of Islamic Dow Jones and FTSE in the selected countries.

REFERENCES


CONSUMERS’ CONSUMPTION PRACTICES OF READY-TO-EAT FOODS AND FOOD SAFETY KNOWLEDGE

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ABSTRACT

The purpose of this study was to examine consumers’ consumption practices of ready-to-eat foods and their food safety knowledge. Convenience sampling was done by giving questionnaires to 258 ready-to-eat food consumers in Klang Valley, Kuala Lumpur, Malaysia. Based on the results, the biggest motivator for consumers to purchase RTE foods was convenience (47.3%). Most respondents (40.7%) consume RTE foods more than twice a week, and purchased RTE food at restaurants and cafes (36.8%). A majority (54.3%) of the respondents purchased RTE foods for their lunch, and spent RM11-RM20 per person (48.1%). Overall, the respondents had good food safety knowledge. A majority (81%) knew that diarrhea is the common symptom of foodborne disease, and knew about the correct temperature for refrigeration (42.2%). Most of the respondents knew that bacteria will grow quickly at body temperature (36.4%), and that room temperature encourages multiplication of bacteria (66.7%). Respondents knew that raw and cooked food should be separated to prevent transfer of bacteria (60.9%), and that placing raw meat in the plastic bag before putting it into the grocery basket decreases chance of foodborne illness (62%). However, not many respondents (10.1%) knew that the best way to clean a cutting board after using it for raw meat is by washing with bleach and water. This study could help RTE food marketers gain better insights into consumers’ attitude and behavior patterns towards RTE food. Knowing the baseline knowledge of consumers in food safety is essential for the development of effective educational health?

Key terms: ready-to-eat, consumer, consumption practice, food safety

INTRODUCTION

Ready-to-eat (RTE) food? according to U.S. Food and Drug Administration (USFDA, 2017) means food that is in a form that is edible without additional preparation to achieve food safety, and can include food that is raw or partially cooked. RTE food is readily available, convenient and affordable, contributing to
secular changes in eating attitudes (Heroux et al., 2012). The market of RTE food in Malaysia is increasing and has contributed significantly to the gross domestic product in Malaysia’s food industry (Baskaran et al., 2017). Due to the growing economic importance of the prepared consumer foods sector, marketers require a better understanding of the factors that motivate a consumer’s ready meal consumption (Olsen et al., 2010).

There are a variety of social, cultural and economic factors that could influence the development, maintenance and change of dietary patterns (Fotopoulos et al, 2009). Factors like employment status, income level, perceived time pressure, convenience orientation and food related lifestyle may as well influence the purchase motivation of RTE meals (Geeroms et al, 2007). Determining the consumer preferences towards food related behaviours and convenience [some ambiguity?] as a food attribute is as important as the taste, health and price (Candel, 2001). There is still a lack of research carried out in Malaysia to understand consumer behaviours better (Muniady et al., 2014). It is important to understand consumer decision-making for companies and marketers in coming up with appropriate marketing strategies (Bae et al., 2010; Muniady et al., 2014). This study therefore intends to assess consumer consumption practices in Malaysia.

The consumption of food prepared outside the home, however, increases exposure to the risks posed by poor hygiene in food service. Foodborne diseases has remained a global public health challenge (Feltes et al., 2017). As stated by FDA (2017), foodborne diseases cause approximately 48 million illnesses, 128 000 hospitalisations, and 3 000 deaths in U.S. each year. As reported by World Health Organisation (WHO) (2019), every year 220 million children contract diarrheal disease, and 96 000 die. WHO has been actively promoting safe food handling through systematic disease prevention and awareness programmes. The FDA has also established public health interventions to protect consumer health such as demonstration of knowledge, controlling hands as a vehicle of contamination, time and temperature parameters for controlling pathogens, and the consumer advisory (USFDA, 2017).

Consumers have an important role in preventing foodborne disease, and there is an urgent need to improve consumers’ food hygiene knowledge and practice (Kennedy et al., 2005). It is necessary to understand the baseline of consumers’ food safety knowledge for the development of effective health educational programmes in Malaysia. Many previous studies on food safety knowledge in Malaysia have all focused on specific groups such as youths and local food handlers (Woh et al., 2016), hence, this study will attempt to assess food safety knowledge of the general consumers in Klang Valley, Kuala Lumpur, Malaysia. The overall objectives of this study are to assess consumers’ consumption practices of RTE foods, and their food safety knowledge.

METHODOLOGY

Study Design
The main research instrument was a well-structured questionnaire. The research was done to evaluate consumers’ consumption practices of RTE meals and also to gather information on their food safety knowledge. A convenience sampling
was done where questionnaires were distributed randomly to shoppers in shopping malls in Klang Valley, Kuala Lumpur, Malaysia over a three-month period [or a period of three months].

The questionnaire consisted of three parts (Bae et al., 2010; Meysenburg et al., 2014; Carbas et al., 2013). The first part was demographic profile of the respondents where 7 factors were investigated which was gender, age, race, marital status, education, working period and income level. The second part was to evaluate the consumption practices of the ready to eat meals and what factors motivated consumers to purchase ready to eat meals. The last section consisted of food safety knowledge among consumers.

A trial questionnaire for a pilot test was sent out to 45 people who purchase ready to eat meals. Based on the results obtained from the questionnaires, a few adjustments were made for the demographic part.

The finalized questionnaires were distributed to 320 respondents (after sample size calculation) at shopping malls in Ampang and Kepong area. All the collected questionnaires were evaluated, and 42 questionnaires were dismissed due to unreliable information and 20 questionnaires were not returned.

Ethical Consideration

Ethical approval for this study was obtained from UCSI University Ethics Committee. Both informed and written consents were sought from all participants. The assurance of confidentiality and anonymity was maintained throughout the study.

Data Analysis

Data was tabulated and analyzed using IBM SPSS Statistics 21. Descriptive analysis tests were performed on the data that were collected.

FINDINGS

Table 1 presents the demographic characteristics of the 258 successful respondents. The results of the frequency analysis showed that 61.2% of the respondents were female and 38.8% were male. The respondents varied in age (20-30 years old = 53.5%; 31-40 years old = 30.6%; 41-50 years old = 10.5%; >50 years old = 5.4%). Most of the respondents received their tertiary education with 41.9% being Degree holders while 13.6% being Masters or PhD holders. The rest of the respondents were SPM level (20.2%), Diploma Holder (22.5%) and others (1.9%). A majority of the respondents were Malays (55%), and up to 60.5% of the respondents were single. As for income per year, a majority received income of less than RM10 000 per year, and a majority (43.8%) worked for more than 5 years.

<table>
<thead>
<tr>
<th>Variables</th>
<th>N (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td></td>
</tr>
<tr>
<td>Male</td>
<td>100 (38.8)</td>
</tr>
<tr>
<td>Female</td>
<td>158 (61.2)</td>
</tr>
<tr>
<td>Age</td>
<td>20-30 years old</td>
</tr>
<tr>
<td>--------------</td>
<td>-----------------</td>
</tr>
<tr>
<td></td>
<td>138 (53.5)</td>
</tr>
<tr>
<td>Race</td>
<td>Malay</td>
</tr>
<tr>
<td></td>
<td>142 (55)</td>
</tr>
<tr>
<td>Marital Status</td>
<td>Single</td>
</tr>
<tr>
<td></td>
<td>156 (60.5)</td>
</tr>
<tr>
<td>Highest Level of Education</td>
<td>SPM or equivalent</td>
</tr>
<tr>
<td></td>
<td>52 (20.2)</td>
</tr>
<tr>
<td></td>
<td>Others</td>
</tr>
<tr>
<td></td>
<td>5 (1.9)</td>
</tr>
<tr>
<td>Working Period</td>
<td>None</td>
</tr>
<tr>
<td></td>
<td>22 (8.5)</td>
</tr>
<tr>
<td>Income per year</td>
<td>&lt;RM 10 000</td>
</tr>
<tr>
<td></td>
<td>94 (36.4)</td>
</tr>
<tr>
<td>TOTAL</td>
<td>258 (100)</td>
</tr>
</tbody>
</table>

Table 1. Demographic characteristics of the respondents.

Table 2 presents the consumers’ consumption practices of RTE foods. It shows that the majority of the respondents purchased the RTE foods more than twice a week (40.7%). The respondents were mainly motivated to purchase RTE foods out of convenience (47.3%), whereas only 13.6% of the respondents purchased RTE foods due to its price. The most common venues to purchase these foods were restaurants and cafes (36.8%), followed by supermarkets or discount marts (26.7%), food courts (23.3%) and convenience stores (13.2%). The average
Expense per person for a single purchase of an RTE food was between RM11 – RM20 (48.1%). Most of the respondents purchase RTE foods during lunchtime (54.3%). Finally, the findings show that the most common source of purchasing information was direct recommendation from family, friends and others (39.9%).

<table>
<thead>
<tr>
<th>Variables</th>
<th>N (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>How frequently do you consume ready-to-eat food?</td>
<td></td>
</tr>
<tr>
<td>Once a month</td>
<td>41 (15.9)</td>
</tr>
<tr>
<td>Once a week</td>
<td>45 (17.4)</td>
</tr>
<tr>
<td>Twice a week</td>
<td>67 (26.0)</td>
</tr>
<tr>
<td>More than above</td>
<td>105 (40.7)</td>
</tr>
<tr>
<td>Which factor motivates you to purchase ready-to-eat food?</td>
<td></td>
</tr>
<tr>
<td>Cheap price</td>
<td>35 (13.6)</td>
</tr>
<tr>
<td>Convenience</td>
<td>122 (47.3)</td>
</tr>
<tr>
<td>Home cooking is difficult</td>
<td>44 (17.1)</td>
</tr>
<tr>
<td>Different types of food to try out</td>
<td>57 (22.1)</td>
</tr>
<tr>
<td>Where do you usually purchase your ready-to-eat food?</td>
<td></td>
</tr>
<tr>
<td>Supermarkets or discount marts</td>
<td>69 (26.7)</td>
</tr>
<tr>
<td>Convenience stores</td>
<td>34 (13.2)</td>
</tr>
<tr>
<td>Restaurants and cafes</td>
<td>95 (36.8)</td>
</tr>
<tr>
<td>Food courts</td>
<td>60 (23.3)</td>
</tr>
<tr>
<td>What is the expenditure of purchasing ready-to-eat food per person?</td>
<td></td>
</tr>
<tr>
<td>&lt;RM10</td>
<td>100 (38.8)</td>
</tr>
<tr>
<td>RM11-RM20</td>
<td>124 (48.1)</td>
</tr>
<tr>
<td>RM21-RM30</td>
<td>27 (10.5)</td>
</tr>
<tr>
<td>RM31-RM40</td>
<td>0 (0.0)</td>
</tr>
<tr>
<td>&gt;RM40</td>
<td>7 (2.7)</td>
</tr>
<tr>
<td>Which mealtime do you purchase ready-to-eat food?</td>
<td></td>
</tr>
<tr>
<td>Breakfast</td>
<td>40 (15.5)</td>
</tr>
<tr>
<td>Lunch</td>
<td>140 (54.3)</td>
</tr>
<tr>
<td>Dinner</td>
<td>48 (18.6)</td>
</tr>
<tr>
<td>Between meals</td>
<td>30 (11.6)</td>
</tr>
</tbody>
</table>
Where do you get sources of purchasing information?  

<table>
<thead>
<tr>
<th>Source</th>
<th>Count (Percentage)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Advertising media</td>
<td>52 (20.2)</td>
</tr>
<tr>
<td>Direct recommendation (family, friend, etc.)</td>
<td>103 (39.9)</td>
</tr>
<tr>
<td>Comparison between purchasing places</td>
<td>70 (27.1)</td>
</tr>
<tr>
<td>Others</td>
<td>33 (12.8)</td>
</tr>
</tbody>
</table>

Table 2. Consumers’ consumption practices of RTE food.

Table 3 shows the consumers’ food safety knowledge. A majority of the consumers knew that the temperature in the refrigerator should be at 2°C - 8°C (42.2%). Only 36.4% of the respondents knew that bacteria will grow quickly at the body’s temperature 37°C, while 33.3% thought that there will be no bacteria growth at 37°C. Most of the respondents also knew that room temperature encourages multiplication of bacteria (66.7%). A majority knew that they should separate raw and cooked food because bacteria might transfer from raw to cooked food (60.9%). 62% of the respondents knew that placing raw meat in the plastic bag before putting it into the grocery basket can decrease the chance of foodborne illness. Almost everyone (81%) knew that the common symptom of foodborne illness is diarrhea. However, many respondents did not know the proper cleaning practices for cutting boards and only 10.1% of the respondents knew that the cutting board needed to be washed with bleach and water.

<table>
<thead>
<tr>
<th>Variables</th>
<th>N (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Temperature in the refrigerator should be at or below</td>
<td></td>
</tr>
<tr>
<td>10°C</td>
<td>19 (7.4)</td>
</tr>
<tr>
<td>2°C - 8°C*</td>
<td>109 (42.2)</td>
</tr>
<tr>
<td>-18°C</td>
<td>77 (29.8)</td>
</tr>
<tr>
<td>I don't know</td>
<td>53 (20.5)</td>
</tr>
<tr>
<td>At one’s body temperature (37°C), what will happen to food bacteria?</td>
<td></td>
</tr>
<tr>
<td>Die</td>
<td>31 (12.0)</td>
</tr>
<tr>
<td>No growth</td>
<td>86 (33.3)</td>
</tr>
<tr>
<td>Grow quickly*</td>
<td>94 (36.4)</td>
</tr>
<tr>
<td>Grow slowly</td>
<td>47 (18.2)</td>
</tr>
<tr>
<td>Which factor encourages multiplication of bacteria?</td>
<td></td>
</tr>
<tr>
<td>Refrigeration</td>
<td>29 (11.2)</td>
</tr>
<tr>
<td>Room temperature*</td>
<td>172 (66.7)</td>
</tr>
<tr>
<td>Sterilization and pasteurization</td>
<td>25 (9.7)</td>
</tr>
<tr>
<td>I don't know</td>
<td>32 (12.4)</td>
</tr>
<tr>
<td>Why should you separate</td>
<td></td>
</tr>
<tr>
<td>There will [this will cause spoilage?]</td>
<td>57 (22.1)</td>
</tr>
</tbody>
</table>
raw and cooked food? | spoilage of food | 32 (12.4)
The flavour will be affected | 157 (60.9)
Bacteria will transfer from raw to cooked food* | 12 (4.7)
I don't know

Placing raw meat in the plastic bag before putting it into the grocery basket | Increases your chance of foodborne illness | 47 (18.2)
Decreases your chance of foodborne illness* | 160 (62.0)
Makes no difference in foodborne illness | 51 (19.8)

Which one is the common symptom of foodborne illness? | Headache | 20 (7.8)
Diarrhea* | 209 (81.0)
Skin rashes | 16 (6.2)
I don't know | 13 (5.0)

What is the best way to clean a cutting board after it is used for raw meat? | Wiping it out with a dish rag | 14 (5.4)
Washing with soap water | 154 (59.7)
Rinsing it well with water | 64 (24.8)
Washing with bleach and water* | 26 (10.1)

*Indicates correct answer

Table 3. Consumers’ food safety knowledge.

DISCUSSION

The purpose of this study was to examine consumers’ consumption practices of RTE food and their food safety knowledge. The results of this study could help RTE food marketers gain better insights into consumers’ attitude and behavior patterns towards RTE food (Bae et al., 2010). According to the survey results for consumers’ consumption practices of RTE food, the biggest motivator for RTE foods was convenience (47.3%). This is similar to the findings by Bae et al. (2010) from a survey targeting consumers in the Republic of Korea, and from another previous study by Chae et al. (2008) targeting university students. As stated by Brunner et al. (2010), convenience is one of the big trends in food business. Convenience involves more than just saving time, it includes minimizing physical and mental effort associated with planning and preparing meals. Approximately 40.7% respondents consume RTE foods more than twice a week, and up to 36.8% respondents purchased RTE food at restaurants and cafes. A majority (54.3%) of the respondents purchased RTE foods for their lunch. This shows that most of the respondents purchased RTE foods for full meals. This is also similar to findings by Bae et al. (2010) who reported that consumers purchased RTE
foods for full meals. However, the survey forms used in this study did not highlight whether the respondents consumed full meals or meal components, hence further investigation is needed in order to have a general idea on consumers consumption practices of full meals and meal components (Scholliers, 2015).

For the amount of expenditure for purchasing RTE food per person, 48.1% respondents spent RM11-RM20, and only 38.8% respondents spent less than RM10. This shows that the respondents are willing to pay extra for the convenience they seek, even though a majority received income of less than RM10 000 per year. This is also consistent with the finding of the study by Brunner et al. (2010), which stated that convenience shoppers were less price-sensitive.

Approximately 39.9% respondents stated that direct recommendation from family, friends and others were their sources of purchasing information. Only 27.1% respondents stated that comparing prices between purchasing places was their source of purchasing information [some ambiguity?]. Another study by Bae et al. (2010) also stated that the most common source of purchasing information was direct comparison at the place of purchase. Marketers of RTE meals would find these findings valuable since they could link their marketing strategy with consumers’ perception and attitudes towards RTE meals.

A majority of the respondents had good knowledge on food safety. This is possibly due to the fact that a majority of the respondents were [had tertiary education?] Degree holders (41.9%) and were somehow exposed to the basic knowledge. This was also in accordance to the study by Garayoa et al. (2005) which reported that higher educated students had better food safety knowledge. 81% respondents knew that diarrhea is the common symptom of foodborne disease. With respect to knowledge about refrigeration, a majority of 42.2% respondents knew about the correct temperature for refrigeration. This is similar to the finding by Garayoa et al. (2005) which stated that a majority (71.5%) of their students knew the correct temperature values for refrigeration. In the present study, 36.4% of the respondents also knew that bacteria will grow quickly at body temperature 37°C, and up to 66.7% respondents knew that room temperature encourages multiplication of bacteria.

With regards to cross-contamination issues, 60.9% knew that raw and cooked food should be separated to prevent transfer of bacteria. 62% also knew that placing raw meat in the plastic bag before putting it in the grocery basket decreases chance of foodborne illness. This shows that the respondents had adequate food safety knowledge. However, not many respondents knew that the best way to clean a cutting board after using it for raw meat is by washing with bleach and water (10.1%). According to Garayoa et al. (2005), cross-contamination is a well-recognized factor in foodborne illness outbreaks. Factors such as contact between raw products and cooked meals inside the refrigerator, and use of the same tool for different food handling tasks without proper washing are important risk factor for cross-contamination.

Although respondents showed good food safety knowledge, for future studies, it is recommended to investigate the consumers’ actual food handling practices. This is to have an insight whether consumers’ understanding on food safety corresponds to their food hygiene practices. According to the study by Garayoa et al. (2005), there was a considerable difference between knowledge and behavior of their respondents, as well as stated by Lee et al. (2016) in which perceived knowledge
failed to translate into practices. Knowing the baseline knowledge and actual behaviours in a target group is essential for the development of effective health educational programmes [educational health programmes?]. Many consumers could benefit from food safety education and information (Altekruse et al., 1999; Bruhn and Schutz, 1999). In addition, it is also valuable to investigate the association between food safety knowledge across age, gender, level of education and income level.

The limitations of this study were that the data were collected using a convenience sampling approach that decreased the external validity of the results, and the residence area of the respondents was limited to only a small part of the Klang Valley, Kuala Lumpur, Malaysia. Thus, future studies should consider developing a systematic design to better represent the population.

CONCLUSION

This study evaluated the consumption practices of consumers in Klang Valley, Kuala Lumpur, Malaysia. Based on the findings, it is evident that consumers were motivated to purchase RTE foods due to convenience, and they purchased RTE meals frequently. Consumers seems to be less price-sensitive compared to the convenience derived from minimized physical and mental effort they gained when purchasing RTE foods. Marketers could take opportunity with this data to help them understand consumer behaviour towards RTE meals. Further measures for this study to be conducted on a national basis would be beneficial, such as research to include smaller towns and rural areas, with a bigger sample size to reflect the demographic composition of Malaysia. Apart from personal factor, other factors such as cultural factors, social factors, and psychological factors should be considered in determining consumers’ behaviours.

The present study also assessed consumers’ food safety knowledge. In general, consumers had adequately good knowledge on food safety. It would be valuable to investigate the association between food safety knowledge across age, gender, level of education and income level. It is also recommended to investigate the consumers’ actual food handling practices to have an insight whether consumers’ understanding on food safety corresponds to their food hygiene practices. Knowing the baseline knowledge and actual behaviours in a target group is essential for the development of effective health educational programmes.

ACKNOWLEDGEMENTS

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REFERENCES


THE INVOLVEMENT OF LOCAL FARMERS IN THE PRODUCTION OF COCOA IN KURMI LOCAL GOVERNMENT AREA OF TARABA STATE NIGERIA

Ibrahim Abdullahi
Department of Geography Taraba State University Jalingo

ABSTRACT

This research is based on the involvement of local farmers in the production of cocoa in Kurmi local government area of Taraba State Nigeria. The study applied the purposive sampling technique because the cocoa farmers are very few and known as compared to the farmers of other crops. About 150 questionnaires were administered amongst the cocoa farmers and 143 was returned. The selected wards were Ashuku, Akweto/Boko and Abong, these were the wards where cocoa production takes place in Kurmi local government. The researcher discovered that the demographic characteristics such as sex, age, marital status and even educational qualification did not affect the level of production especially that most farmers apply the traditional method of cultivating cocoa. It is therefore concluded that to have a better yield of cocoa production farmers should adopt the modern system of cultivation.

Key terms: local farmers, Kurmi
PERSEPSI HALANGAN TERHADAP AMALAN PEMAKANAN SIHAT DALAM KALANGAN GOLONGAN BERPENDAPATAN RENDAH DI MALAYSIA
PERCEIVED BARRIERS ON HEALTHY EATING PRACTICES AMONG LOW INCOME GROUP IN MALAYSIA

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ABSTRACT
Kajian ini bertujuan untuk mengenalpasti faktor-faktor utama yang menjadi penghalang kepada amalan pemakanan sihat dalam kalangan golongan berpendapatan rendah di Malaysia. Data diperolehi daripada 352 orang dewasa menggunakan borang soal selidik. Dapatan kajian menunjukkan faktor-faktor utama yang menghalang responden daripada mengamalkan pemakanan secara sihat adalah penyediaan makanan, pengaruh pilihan dan kekangan masa. Bagi faktor penyediaan makanan, kemahiran memasak serta kemudahan penyimpanan yang terhad merupakan halangan utama untuk mengamalkan pemakanan secara sihat. Pilihan makanan yang terhad apabila makan di luar rumah dan kurang pilihan makanan sihat di kedai atau restoran merupakan dua penghalang utama ke arah pemakanan sihat. Bagi faktor kekangan masa, waktu kerja yang tidak menentu serta gaya hidup yang sibuk menjadi penghalang dalam amalan pemakanan sihat. Justeru itu, selain perubahan sikap yang positif ke arah pemakanan secara sihat di peringkat individu, pihak-pihak yang berkaitan terutamanya Kementerian Kesihatan Malaysia serta industri makanan perlu memainkan peranan yang aktif dalam menyebarkan mesej pentingnya pemakanan secara sihat dan menyediakan pilihan makanan yang lebih sihat apabila makan di luar rumah untuk menggalakkan amalan pemakanan sihat dalam kalangan golongan berpendapatan rendah.

Kata kunci: persepsi halangan, pemakanan sihat, golongan berpendapatan rendah

ABSTRACT
The purpose of this study is to identify the main factors of barriers on healthy eating among low income group in Malaysia. Data were gathered from 352 adults via a questionnaire. Findings show that the main factors restraining respondents from practicing healthy eating were food preparation, selection influences, and lack of time. In food preparation factor, cooking skills and limited storage facilities were the main barrier factors in practicing healthy eating. Limited food choices when eating
out and lack of healthy food choices in stores or restaurants were the two main barriers toward healthy eating in selection influences factor. As for the lack of time factor, irregular working hours and busy lifestyle reported to be barriers in healthy eating practices. Therefore, other than a transition to positive attitudes towards healthy eating at individual level, relevant parties mainly Ministry of Health Malaysia and food industry players need to play an active role in disseminating the message of the importance of healthy eating and providing healthier food choices away from home to motivate healthy eating practices among low income group.

Key terms: perceived barriers, healthy eating, low income group

PENGENALAN


Walaupun kesedaran orang awam terhadap kepentingan pemakanan sihat semakin meningkat, malangnya ia tidak dipraktikkan ke dalam amalan harian. Pelbagai kemenangan telah dijalankan oleh pihak kerajaan melalui Kementerian Kesihatan Malaysia (KKM), namun demikian ianya tidak membawa hasil positif dalam mencapai perubahan tingkah laku seperti yang diharapkan. Laporan Tinjauan Kesihatan dan Morbiditi Kebangsaan (NHMS, 2015) menunjukkan risiko prevalens bagi penyakit kronik seperti diabetes, tekanan darah tinggi, kolestrol, sakit jantung, kanser, strok dan sebagainya yang juga dikenali sebagai penyakit tidak berjangkit (NCD) telah meningkat dari tahun ke tahun. Pada masa ini, dianggarkan 9.6 juta orang dewasa mempunyai kolesterol tinggi, 6.1 juta menghidap tekanan darah tinggi, 3.5 juta menderita diabetes dan 3.3 juta lagi mengalami masalah obesiti (NHMS, 2015).

Banyak kajian yang dijalankan di peringkat global telah mengaitkan tingkat pendapatan pengguna dengan amalan pemakanan sihat. Sebagai contoh, beberapa kajian merumuskan bahawa wujud jurang yang ketara dalam pengambilan makanan sihat seperti sayur-sayuran dan buah-buahan di antara golongan berpendapatan rendah dan tinggi (Bertmann et al., 2014; Santos et al., 2019). Kajian lain melaporkan bahawa tingkat pendapatan rendah mempunyai kaitan dengan halangan yang lebih besar dalam mendapatkan makanan sihat (Wolfson et al., 2019). Bagi kajian berkaitan di Malaysia, Yen et al. (2011) mendapati responden berpendapatan rendah (kurang daripada RM1,000 sebulan) mengambil kurang sayur-sayuran dan buah-buahan berbanding responden yang mempunyai pendapatan lebih tinggi. Hasil kajian ini juga disokong oleh kajian Othman et al. (2013) yang mendapati bahawa responden yang mempunyai pendapatan tinggi (lebih daripada RM5,000 sebulan)
mengambil lebih banyak sayur-sayuran daripada mereka yang berpendapatan lebih rendah.

HALANGAN KEPADA PEMAKANAN SIHAT

Terdapat banyak kajian telah dijalankan untuk mengkaji halangan kepada amalan pemakanan sihat daripada persepsi kumpulan sasaran tertentu. Sebagai contoh, persepsi halangan kepada amalan pemakanan sihat diuji ke atas komuniti berpendapatan rendah (Eikenberry dan Smith, 2004; Bertmann et al., 2014), golongan wanita daripada kejiranan miskin (Baruth et al., 2014) dan penerima sumbangan makanan (Dave et al., 2017).


Kekangan masa adalah salah satu persepsi halangan utama kepada amalan pemakanan sihat yang banyak dilaporkan dalam literatur (Eikenberry dan Smith, 2004; Baruth et al., 2014; Morrow et al., 2016; dan Dave et al., 2017). Selain itu, halangan-halangan utama yang lain adalah termasuk kawalan kendiri atau kekurangan motivasi (Lappalainen et al., 1997; Michaelidou et al., 2012; dan Morrow et al., 2016), dan juga kos atau harga makanan sihat (Eikenberry dan Smith, 2004; Morrow et al., 2016; Dave et al., 2017; dan Santos et al., 2019).

Selain daripada halangan yang telah dinyatakan, beberapa kajian telah mengenalpasti beberapa tarikan deria (sensory appeals) kepada pemakanan sihat iaitu rasa (Yates et al., 2012; Mook et al., 2016; dan Santos et al., 2019), serta sifat makanan sihat yang mudah rosak (Herbert et al., 2010); kurang pengetahuan berkaitan pemakanan sihat (Dave et al., 2017; dan Baruth et al.); melepaskan makanan yang digemari (Lappalainen et al., 1997); pengaruh sosial daripada keluarga dan rakan (Baruth et al., 2014; dan Dave et al., 2017); keupayaan untuk menghilaangkan kelaparan (Yates et al., 2012); dan konflik nasihat dari pakar kesehatan (Neill et al., 2004).

Dalam konteks halangan kepada pemakanan sihat dalam kalangan golongan berpendapatan rendah, beberapa kajian boleh dirujuk. Antaranya adalah kajian oleh Dave et al. (2017) ke atas 54 orang penerima sumbangan makanan di Houston mendapati isu-isu yang dikenalpasti sebagai halangan ke arah pemakanan sihat termasuklah kewangan yang tidak menentu, kos makanan sihat, kekangan masa, sekatan makanan dalam keluarga, pengangkutan yang terbatas, peralatan dapur yang tidak mencukupi, kurangnya pengetahuan tentang nutrisi dan rangkaian sokongan sosial. Selain itu, hasil kajian yang menarik tentang gelagat pemakanan isi rumah berpendapatan rendah mendapati mereka cenderung untuk memasak produk makanan dalam kotak/bungkus serta produk sejuk beku (Wolfson et al., 2019).

Sepanjang pengetahuan kami, tidak banyak kajian untuk mengenalpasti halangan kepada amalan pemakanan sihat dilakukan di Malaysia setakat ini, apakah lagi ke atas golongan kurang mampu dari segi kewangan. Beberapa kajian terpilih
yang dijalankan memfokuskan kepada halangan 537 ea rah pelaksanaan puasa secara sukarela dalam kalangan wanita Islam yang obes (Suriani Ismail et al., 2018) dan persepsi halangan aktiviti fizikal dalam kalangan lelaki dewasa di Malaysia (Suraya Ibrahim et al., 2013). Justeru itu, kajian ini bertujuan untuk mengenalpasti 537 ea ra-faktor utama yang menjadi penghalang kepada amalan pemakanan sihat dalam kalangan golongan berpendapatan rendah di Malaysia. Hasil kajian diharapkan dapat membantu memahami halangan utama 537 ea rah gaya hidup sihat bagi golongan kurang mampu di negara ini.

**METODOLOGI**


Soalan tentang persepsi halangan kedapatan diambil 22 item yang dicadangkan oleh Lappalainen et al. (1998). Di samping itu, beberapa soalan asas juga disoal dalam borang soal selidik seperti jantina, umur, agama, bangsa, status perkahwinan, status pekerjaan dan tahap pendidikan. Borang soal selidik ini menggunakan skala Likert dengan 7 pilihan untuk mengukur darjah setujuan responden bagi setiap item dalam persepsi halangan ke arah pemakanan sihat. Pilihan 1 mewakili sangat tidak setuju dan 7 sebagai sangat setuju. Pilihan 4 pula mewakili pilihan yang neutral. Untuk memudahkan proses persembahan data, pilihan 1 hingga 3 diagungkan sebagai tidak bersetuju terhadap item yang diberi manakala pilihan 5 hingga 7 diagungkan sebagai bersetuju. Analisis statistik bagi kajian ini dijalankan menggunakan perisian SPSS versi 22.0. Untuk menerangkan peratusan responden berdasarkan profil seperti yang dinyatakan di atas dan juga peratusan dalam darjah setujuan terhadap 22 item dalam persepsi halangan, analisis deskriptif digunakan dalam kajian ini.

**DAPATAN KAJIAN**

**Profil Responden**

Seramai 352 responden terlibat dalam kajian ini yang terdiri daripada individu yang berpendapatan kurang daripada RM1,500 sebulan. Daripada jumlah tersebut, majoriti responden adalah perempuan iaitu 64.5% dan selebihnya adalah lelaki. Majoriti responden berstatus bujang iaitu 68.2%, berkahwin 27.8% dan duda/janda/berpisah 4.0%. Dari segi agama, responden yang beragama Islam adalah seramai 262 (74.4%) dan kebanyakan mereka berbangsa Melayu iaitu 65.3%. Lebih daripada separuh responden berusia 25 tahun ke bawah iaitu seramai 55.1%.
Status pekerjaan menunjukkan peratusan yang agak seimbang iaitu bekerja dalam sektor swasta seramai 28.7%, diikuti oleh sektor kerajaan seramai 16.8%, pelajar 18.5% peratus, suri rumah sebanyak 11.6% dan bersara pula 10.5%. Dari segi tahap pendidikan, majoriti responden mempunyai pendidikan menengah iaitu 51.7%, diikuti oleh sijil/diploma sebanyak 28.1%, dan hanya 20.2% responden mempunyai tahap pendidikan bachelor dan ke atas. Jadual 1 di bawah menunjukkan secara terperinci profil responden yang terlibat.

<table>
<thead>
<tr>
<th>Jantina</th>
<th>Kekerapan (%)</th>
<th>Agama</th>
<th>Kekerapan (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lelaki</td>
<td>125 (35.5)</td>
<td>Islam</td>
<td>262 (74.4)</td>
</tr>
<tr>
<td>Perempuan</td>
<td>227 (64.5)</td>
<td>Kristian</td>
<td>32 (9.1)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Buddha</td>
<td>42 (11.9)</td>
</tr>
<tr>
<td>Status Perkahwinan</td>
<td></td>
<td>Hindu</td>
<td>15 (4.3)</td>
</tr>
<tr>
<td>Bujang</td>
<td>240 (68.2)</td>
<td>Lain-lain</td>
<td>1 (0.3)</td>
</tr>
<tr>
<td>Berkahwin</td>
<td>98 (27.8)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Duda/Janda/Berpisah</td>
<td>14 (4.0)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bangsa</td>
<td></td>
<td>Umur (tahun)</td>
<td></td>
</tr>
<tr>
<td>Melayu</td>
<td>230 (65.3)</td>
<td>25 dan ke bawah</td>
<td>194 (55.1)</td>
</tr>
<tr>
<td>Cina</td>
<td>59 (16.8)</td>
<td>26 – 30</td>
<td>53 (15.1)</td>
</tr>
<tr>
<td>India</td>
<td>22 (6.3)</td>
<td>31 – 35</td>
<td>20 (5.7)</td>
</tr>
<tr>
<td>Lain-lain</td>
<td>41 (11.6)</td>
<td>36 – 40</td>
<td>22 (6.3)</td>
</tr>
<tr>
<td>Status Pekerjaan</td>
<td></td>
<td>41 – 45</td>
<td>15 (4.3)</td>
</tr>
<tr>
<td>Sektor Kerajaan</td>
<td>59 (16.8)</td>
<td>46 – 50</td>
<td>7 (2.0)</td>
</tr>
<tr>
<td>Sektor Swasta</td>
<td>101 (28.8)</td>
<td>51 – 55</td>
<td>8 (2.3)</td>
</tr>
<tr>
<td>Bersara</td>
<td>37 (10.5)</td>
<td>56 – 60</td>
<td>21 (6.0)</td>
</tr>
<tr>
<td>Tidak bekerja</td>
<td>26 (7.4)</td>
<td>61 dan ke atas</td>
<td>12 (3.4)</td>
</tr>
<tr>
<td>Suri rumah</td>
<td>41 (11.7)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kerja Sendiri</td>
<td>22 (6.3)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pelajar</td>
<td>65 (18.5)</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Tahap Pendidikan</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sekolah Menengah</td>
<td>182 (51.7)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sijil/Diploma</td>
<td>99 (28.1)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Bacelor</td>
<td>64 (18.2)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sarjana</td>
<td>7 (2.0)</td>
</tr>
</tbody>
</table>

Jadual 1: Profil Responden

**Halangan Terhadap Pemakanan Sihat**
Kajian ini menggunakan analisis kekerapan dan purata untuk menilai maklum balas responden terhadap 22 item yang dicadangkan Lappalainen et al. (1998) dalam mengenalpasti halangan terhadap pemakanan sihat. Item ini dibahagikan kepada sembilan faktor yang terdiri daripada halangan terhadap pengambilan pemakanan sihat. Antara faktor yang dikenalpasti ialah kekangan masa, kawalan kendiri, menolak untuk berubah, penyediaan makanan, kos makanan, makanan kurang menyenangkan, pengaruh orang lain, kurang pengetahuan dan pengaruh pilihan.

Jadual 2 memaparkan kekerapan dan peratusan maklum balas daripada kajian yang dilakukan. Dalam faktor kekangan masa, majoriti responden bersetuju bahawa waktu kerja yang tidak menentu sebagai kekangan iaitu 54.8%, selain gaya hidup yang sibuk iaitu 54.3%. Manakala untuk faktor kawalan kendiri, majoriti responden bersetuju bahawa halangan yang sukar ialah melepaskan makanan yang disukai iaitu 52.8%. Bagaimanapun, 42.9% bersetuju dengan item kekuatan untuk makan secara sihat dan 33.5% tidak bersetuju dengan item tersebut.

Di bawah faktor menolak untuk berubah, peratusan yang bersetuju atau tidak bersetuju dengan item yang diberi agak seimbang. Bagi item tidak mahu mengubah tabiat makan, 39.2% bersetuju manakala 31.5% tidak bersetuju, dan 29.3% berkecual dengan item ini. Bagi item memerlukan perubahan yang besar kepada diet yang lebih sihat, seramai 38.4% bersetuju dan 37.5% tidak bersetuju dengan item tersebut. Bagi faktor penyediaan makanan, majoriti bersetuju kemahiran memasak antara halangan terhadap pemakanan sihat iaitu 60.8%. Bagi item makanan sihat lebih mudah rosak, maklum balas agak seimbang iaitu 39.8% bersetuju dan 36.9% tidak bersetuju. Seterusnya bagi item masa yang panjang untuk menyediakan makanan, 40.3% bersetuju dan 36.4% tidak bersetuju dengan item tersebut. Majoriti responden bersetuju (58.2%) dengan item bahawa kemudahan penyimpanan terhad juga menjadi halangan terhadap makanan sihat. Untuk item kemudahan memasak yang terhad, 42.9% responden bersetuju manakala 34.4% tidak bersetuju dengan item tersebut.

Bagi faktor kos makanan, maklum balas agak seimbang iaitu 40.9% setuju dan 38.6% tidak setuju dengan item bahawa harga makanan yang menyihatkan menjadi faktor penghalang pemakanan sihat. Berkenaan faktor makanan yang kurang menyenangkan, 40.9% tidak bersetuju dengan item rasa yang tidak enak manakala 36.9% bersetuju dengan item tersebut. Selain itu 39.8% tidak bersetuju dengan item rasa yang pelik dan luar biasa antara halangan terhadap pemakanan sihat dan 35.2% pula bersetuju dengan item tersebut. Faktor seterusnya iaitu pengaruh orang lain, bagi item merasa diri lebih menonjol berbanding orang lain, responden yang setuju ialah 43.8% dan tidak setuju ialah 35.8. Bagi item citarasa keluarga dan kawan-kawan sebagai penghalang, 42.3% setuju manakala 34.9% tidak bersetuju.

Dalam faktor kurang pengetahuan, agak ramai bersetuju dengan item tidak mempunyai cukup pengetahuan tentang pemakanan sihat iaitu 48.6% dan yang tidak bersetuju hanya 27.8%. Majoriti responden bersetuju dengan item pakar kerap mengubah pandangan tentang subjek pemakanan sihat iaitu 52.6% dan yang tidak bersetuju hanyalah 23.9%. Untuk faktor terakhir iaitu pengaruh pilihan, majoriti bersetuju dengan item pilihan makanan yang terhad apabila makan di luar dan juga item kurang pilihan makanan sihat di kedai atau restoran adalah antara halangan untuk pemakanan sihat iaitu masing-masing 56.8% dan 55.1%. Bagaimanapun
untuk item kelihatan pelik jika membawa pulang makanan sihat, 41.8% responden tidak bersetuju dengan item tersebut dan 33.8% pula bersetuju. Untuk item terakhir iaitu makanan sihat tidak mengenyangkan, 44.9% tidak bersetuju dan 35.2% bersetuju dengan item tersebut.

<table>
<thead>
<tr>
<th>Item Asal</th>
<th>Setuju</th>
<th>Tidak Setuju</th>
<th>Berkecuali</th>
<th>Purata</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Kekangan masa</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Waktu kerja yang tidak menentu</td>
<td>193 (54.8)</td>
<td>86 (23.9)</td>
<td>75 (21.3)</td>
<td>4.4972</td>
</tr>
<tr>
<td>Gaya hidup yang sibuk</td>
<td>191 (54.3)</td>
<td>88 (25.0)</td>
<td>73 (20.7)</td>
<td></td>
</tr>
<tr>
<td><strong>Kawalan kendiri</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Melepaskan makanan yang disukai</td>
<td>186 (52.8)</td>
<td>101 (28.7)</td>
<td>65 (18.5)</td>
<td>4.3022</td>
</tr>
<tr>
<td>Kekuatan untuk makan secara sihat</td>
<td>151 (42.9)</td>
<td>118 (33.5)</td>
<td>83 (23.6)</td>
<td></td>
</tr>
<tr>
<td><strong>Menolak untuk berubah</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tidak mahu mengubah tabiat pemakanan</td>
<td>138 (39.2)</td>
<td>111 (31.5)</td>
<td>103 (29.3)</td>
<td>4.0781</td>
</tr>
<tr>
<td>Memerlukan perubahan besar kepada diet yang lebih sihat</td>
<td>135 (38.4)</td>
<td>132 (37.5)</td>
<td>85 (24.1)</td>
<td></td>
</tr>
<tr>
<td><strong>Penyediaan makanan</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kemahiran memasak</td>
<td>214 (60.8)</td>
<td>85 (24.1)</td>
<td>53 (15.1)</td>
<td>4.2977</td>
</tr>
<tr>
<td>Makanan sihat lebih mudah rosak</td>
<td>140 (39.8)</td>
<td>130 (36.9)</td>
<td>82 (23.3)</td>
<td></td>
</tr>
<tr>
<td>Masa penyediaan makanan panjang</td>
<td>142 (40.3)</td>
<td>128 (36.4)</td>
<td>82 (23.3)</td>
<td></td>
</tr>
<tr>
<td>Kemudahan penyimpanan terhad</td>
<td>205 (58.2)</td>
<td>75 (21.3)</td>
<td>72 (20.5)</td>
<td></td>
</tr>
<tr>
<td>Kemudahan memasak terhad</td>
<td>151 (42.9)</td>
<td>121 (34.4)</td>
<td>80 (22.7)</td>
<td></td>
</tr>
<tr>
<td><strong>Kos makanan</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Harga makanan sihat</td>
<td>144 (40.9)</td>
<td>136 (38.6)</td>
<td>72 (20.5)</td>
<td>4.0199</td>
</tr>
<tr>
<td><strong>Makanan kurang menyenangkan</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rasa yang tidak enak</td>
<td>130 (36.9)</td>
<td>144 (40.9)</td>
<td>78 (22.2)</td>
<td>3.8693</td>
</tr>
<tr>
<td>Rasa yang pelik dan luar biasa</td>
<td>124 (35.2)</td>
<td>140 (39.8)</td>
<td>88 (25.0)</td>
<td></td>
</tr>
</tbody>
</table>
Pengaruh orang lain

| Pengaruh orang lain | Merasa diri “conspicuous” berbanding orang lain | Citarasa keluarga dan kawan-kawan | |\hline
| & 154 (43.8) | 126 (35.8) | 72 (20.5) | 4.0838 |
| & 149 (42.3) | 123 (34.9) | 80 (22.7) | |\hline

Kurang pengetahuan

| Kurang pengetahuan | Tidak mempunyai cukup pengetahuan tentang pemakanan sihat | Pakar kerap mengubah pandangan tentang subjek pemakanan sihat | \hline
| & 171 (48.6) | 98 (27.8) | 83 (23.6) | 4.4886 |
| & 185 (52.6) | 84 (23.9) | 83 (23.6) | |\hline

Pengaruh pilihan

| Pengaruh pilihan | Pilihan makanan di luar terhad | Kurang pilihan makanan sihat di kedai atau restoran | Kelihatan pelik jika membawa pulang makanan sihat | Makanan sihat tidak mengenyangkan | \hline
| & 200 (56.8) | 83 (23.6) | 69 (19.6) | 4.1932 |
| & 194 (55.1) | 85 (24.1) | 73 (20.7) | \hline
| & 119 (33.8) | 147 (41.8) | 86 (24.4) | \hline
| & 124 (35.2) | 158 (44.9) | 70 (19.9) | \hline

Nota: Angka dalam kurungan merupakan peratusan untuk setiap pilihan.

Jadual 2: Kekangan Terhadap Pemakanan Sihat


PERBINCANGAN

Hasil kajian menunjukkan majoriti responden adalah perempuan berstatus bujang, bekerja dan berumur kurang daripada 30 tahun. Lebih separuh daripada responden berpendidikan sekolah menengah. Daripada profil yang ditunjukkan, responden mempunyai gaya hidup yang aktif dan pada peringkat usia sebegini, kesedaran tentang pentingnya pemakanan sihat bukan menjadi keutamaan. Makan di luar menjadi pilihan untuk menjimatkan masa selain daripada faktor makanan mudah diperolehi dari gerai atau restoran.


**KESIMPULAN**


**RUJUKAN**


Fruit and Vegetable Purchases. *Journal of Nutrition Education and Behavior, 46*(3).
PERSONAL RESILIENCE ON ROMANTIC RELATIONSHIP DISSOLUTION AMONG EMERGING YOUNG ADULTS

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ABSTRACT

Malaysia is alarmed by the increasing rate of attempted suicide and suicide cases, as well as psychiatric illnesses such as anxiety and depression. Adolescents and young adults aged from 15 to 34 have been reported as a high-risk group for suicide whereby the leading causes of their death were due to relationship problems, particularly boy-girl relationship. The current study was to measure the level scores for Resilience Scale (RS) among Malaysia’s emerging young adults. Five characteristics of RS were explored to examine which characteristic contributes to the highest level in relationship dissolutions. This study included 293 young adults (aged 18 to 29) from Klang Valley where 168 (57.3%) were females and 125 (42.7%) were males. The study used RS and demographic information items. This study indicated that emerging young adults were at the range of moderately-low to moderate level of resilience. The results also showed that characteristic of equanimity, existential-aloneness, and perseverance contributed the highest level among the five characteristics of RS followed by existential aloneness and perseverance. The findings of this study were essential to assist mental health professionals such as counselors, psychotherapists, psychologists, and social workers to explore the most accurate assessment as well as different intervention alternatives based on individuals’ characters such as personal resilience as tools in the process of helping for dealing with relationship dissolution issues.

Key terms: personal resilience, emerging young adults, romantic relationship dissolution

INTRODUCTION

Background Information

The National Suicide Registry Malaysia (NSRM) reported an estimated total of 425 suicide cases between January to August 2010 with an average of 60 cases per month and two cases per day (Jin & Lee, 2011). Having said that, Malaysia is alarmed by the increasing rate of attempted suicide and suicide cases, as well as psychiatric illnesses such as anxiety and depression. For instance, adolescents and young adults from ages 15 to 34 have been reported as a high-risk group for suicide
(Hayati & Kamarul, 2008) whereby the leading causes of deaths were due to relationship problems, particularly boy-girl relationship (MHM, 2009). It is a struggle for every human being to cope with unpleasant emotions and painful events. Thus, the ability to cope with such emotions and events is termed as resilience (Blum, 1998).

The concept of resilience has received increasing interest among researchers in the field of psychology for the past two decades (Friborg, Hjendal, Rosenvinge, Martinussen, Aslaksen, & Flaten, 2006; Luthar, Cicchetti, & Becker, 2000). Resilience is mostly known as an important part in the field of behavioral and personality study, whereby scholars are not solely looking at the concept of resilience within the context of an individual, but rather within the sphere of interest on man-to-man interactions and the ways resilience may affect them as well (Friborg et al., 2006). It is because every individual aspect including personality factors, temperament, attitudes, and values has a certain amount of effects on the relationships between them and other individuals (Busby, Holman, & Taniguchi, 2001).

Resilience as a word originates from Latin *resilio*, defined as “to bounce back”. Some researchers define resilience as a buffer which includes external assets and internal personality traits, to help individuals to cope with difficult life circumstances (Bogar & Hulse-Killacky, 2006). Resilience can also be defined as a personality attribute which facilitates individuals in coping with negative events and adverse emotional and psychological outcomes of difficult circumstances effectively and rebounding back from them. For instance, resilience is a person’s self-motivated capability which helps them cope with adversity effectively (Machuca, 2002).

This is a fact in all sorts of relationships engaged by every individual. For instance, this fact is predominantly applicable in intimate sharing relationships within the dynamics of a romantic relationship. Therefore, it is fair to assume that resilience might have an important portion of this dynamic. To completely comprehend in what way this may occur, it is initially important to understand by what means researchers look at man-to-man relationships. However, it is also important to understand the concept of relationship dissolution, for instance, romantic relationship dissolutions, as well as the model of it. In more recent research, the focus of attention has been more on examining the impact of specific risks exposure on resilience traits of individuals, particularly in adults (Bonanno, Galea, Bucciarelli & Vlahov, 2006).

Nevertheless, to date, little is known about personal resilience among emerging young adults following romantic dissolutions in Malaysia. Personal resilience has different implications for grief and adjustment after relationship dissolutions. Essentially, a relationship dissolution is a process rather than episodes whereby different individuals use different coping strategies to regain the relationship or to deal with the introduced changes (Sprecher & Fehr, 1998). Hence, personal resilience is the essence of adjustment and grief work in counseling and psychotherapy. Substantially, the results obtained from this study was able to assist in providing a better understanding of emerging young adults’ resilience on their romantic relationship dissolution.

The objectives of the current study were twofold: (a) to measure the level of personal resilience among emerging young adults, and (b) to examine what characteristic contributes the highest level among the five characteristics including meaning, equanimity, perseverance, self-reliance, and existential aloneness of the Resilience Scale on romantic relationship dissolutions.
To achieve the research objectives, the following research questions were formulated:
1. What is the level of personal resilience among emerging young adults?
2. What characteristic contributes to the highest level among the five characteristics including meaning, equanimity, perseverance, self-reliance, and existential aloneness of the Resilience Scale on romantic relationship dissolutions?

METHODOLOGY

In this study, the participants were selected using purposive sampling method. They were 293 emerging young adults from Klang Valley which compromises Kuala Lumpur, its outskirts and connecting cities, as well as Selangor state towns. Out of 293 participants, 168 were females (57.3%) and 125 were males (42.7%).

Sample
Participants were emerging Malaysian young adults ranging from ages 18 to 29 with a mean of 23.98 (SD = 2.59). In terms of marital status, 174 (59.4%) participants were single, 94 (32.1%) were partnered or married, 25 (8.5%) were separated or divorced and widowed. As for ethnicity, 138 (47.1%) were natives (Malay and Others), 112 (38.2%) were Chinese, and 43 (14.7%) were Indian. Besides that, participants have an average level of English proficiency.

Besides, participants who were recruited were involved in a romantic relationship that (1) ended in the previous twelve months, and (2) the relationship lasted for at least three months. This is important to avoid involving participants who were still within the grieving period. Past research has found that individuals were adjusted to the dissolution within one year.

Instruments
Two major instruments were utilized in this study as follows:

i. Demographic Information Items
The demographic item was set and arranged by the researcher to get information regarding participants’ demographic background.

ii. The Resilience Scale (RS) (Wagnild & Young, 1993)
The Resilience Scale (RS) was a self-report questionnaire with the attempt to explore the positive adaptation to a major life event of old women and also based on a comprehensive literature review of resilience. Five characteristics were reflected based on the 25 items of RS namely self-reliance, meaningfulness, perseverance, equanimity, and existential aloneness, which used a 7-point Likert scale (from 1 or strongly disagree to 7 or strongly agree). RS scores range between 25 and 175. For instances, scores that are more than 145 indicate moderately high resilience to high resilience. Next, scores from 116 to 145 demonstrate moderately low resilience to moderate resilience, and scores of 115 and below indicates low resilience.

More contemporary studies reported that RS is psychometrically comprehensive with diverse populations from diverse age range although it
was authenticated with older women originally (Ahern, Kiehl, Sole, & Byers, 2006; Wagnild & Young, 1993). Substantially, in a review of 12 studies administered to adolescents who were at-risk, United States’ adult Irish immigrants, mothers with preschool-aged children, protected assaulted women, single juvenile mothers, homeless teenagers, novice military wives, and mid adults and elderly, the results reported its internal consistency was high with Cronbach's alpha coefficients ranging from .85 to .94 (Wagnild, 2009).

By correlated RS scores with measures of life satisfaction ($r = 0.37, p = 0.001$), depression ($r = -0.41, p = 0.001$), morale ($r = 0.32, p = 0.001$), and health ($r = -0.26, p = 0.001$), the concurrent validity of RS was obtained. From the empirical evidence, it showed that the RS is an understandable and consistent instrument to measure resilience.

The permission was acquired to use this instrument from the author’s website upon agreement of the terms of use.

### Data Collection

Following the completion of a pilot study involving 30 selected participants from the Klang Valley area, the main data collection proceeded. Participants are contacted via e-mail, internet groups, and key contacts. Once identified, each potential participant was administered with a consent form and a set of questionnaires. Data was collected and it was stored into SPSS.

### Data Analysis

In the current study, Statistical Package for Social Sciences (SPSS) were used for statistical analyses. Both descriptive and inferential statistics were utilized for data analysis. Descriptive statistics in the form of frequency, percentage, mean and standard deviation were used to examine the characteristics of the participants and the level scores of Resilience Scale, respectively. As for inferential statistics, multiple linear regressions were conducted to examine what characteristic contributes to the highest scores among the five characteristics of the Resilience Scale to romantic relationship dissolutions.

### FINDINGS

#### The Level of Personal Resilience among Emerging Malaysian Young Adults

By using descriptive statistics, the results showed that the mean score of the RS total scale was 125.15 ($SD = 24.05$). Hence, 18.1% of the participants demonstrated a moderately high resilience to high resilience. On the other hand, 55.3% of the participants reported moderately low resilience to moderate resilience and 26.7% of participants reported a low level of resilience.

Table 1 describes the descriptive statistics of Resilience Scale level and Figure 1 presented the percentage of participants’ level of Resilience Scale.

<table>
<thead>
<tr>
<th>Level</th>
<th>Frequency</th>
<th>Percent (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Very Low (25-100)</td>
<td>45</td>
<td>15.4</td>
</tr>
</tbody>
</table>
Table 1: Descriptive statistics of Resilience Scale level

<table>
<thead>
<tr>
<th>Characteristic</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Low (101-115)</td>
<td>33</td>
<td>11.3</td>
</tr>
<tr>
<td>On the Low End (116-130)</td>
<td>70</td>
<td>23.9</td>
</tr>
<tr>
<td>Moderate (131-145)</td>
<td>92</td>
<td>31.4</td>
</tr>
<tr>
<td>Moderately High (145-160)</td>
<td>46</td>
<td>15.7</td>
</tr>
<tr>
<td>High (161-175)</td>
<td>7</td>
<td>2.4</td>
</tr>
<tr>
<td>Total</td>
<td>293</td>
<td>100.0</td>
</tr>
</tbody>
</table>

\[ N = 293 \]

Figure 1: The participants’ level of Resilience Scale

**Characteristic Contributing to the Highest Level of the Resilience Scale on Romantic Relationship Dissolutions**

Multiple linear regressions were used to examine what characteristic contributes to the highest level among the five characteristics of the Resilience Scale on romantic relationship dissolutions. Using the enter method, a significant model emerged. The results of the regression indicated the three predictors explained 60.3% of the variance (\( F_{5,287} = 89.665, p < .0005, \text{Adjusted R Square} = .603 \)) (see Table 2, 3, and 4). Significant variables are equanimity (\( \beta = -.297, p = .001 \)) which contributes highest level among five characteristics of Resilience Scale followed by existential aloneness (\( \beta = -.284, p = .004 \)) and perseverance (\( \beta = -.219, p = .013 \)).

<table>
<thead>
<tr>
<th>Model</th>
<th>df</th>
<th>Mean Square</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Regression</td>
<td>5</td>
<td>7954.544</td>
<td>89.665</td>
<td>.000*</td>
</tr>
<tr>
<td>Residual</td>
<td>287</td>
<td>88.714</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

\[ ^* \text{Significant at } \alpha = .05 \]
Overall, the findings revealed the total scale mean score for resilience (125.15) was contemplative of the moderately-low to moderate resilience category (116-145) as reported by Wagnild (2011). In other words, 55.3% of these emerging young adults scored between scores of 65 and 73 (116-130), and they might have reported some depression and anxiety in their lives (Wagnild, 2011).

Past literature revealed that the majority of the research results reported means scores of at minimum 142 (Bonanno et al., 2006; Fuller-Iglesias, Sellar, & Antonucci, 2008; Moorhouse & Caltabiano, 2007; Parinyaphol & Chongruksa, 2008; Wagnild, 2003, 2011; Wagnild & Young, 1993). However, the total mean score for this study fit within the mid-range of resilience as determined by Wagnild (2011). In general, everyone is resilient to some degree. Individuals within this range (moderately-low to moderate) of resilience may have a problem of letting go of things that they cannot control over, might feel they are not appreciated wholly, and view their lives as unfulfilling. However, individuals can strengthen their resilience to make a positive change in their lives (Wagnild, 2009).

On the other hand, the Resilience Scale directly measures individual resiliency based on five essential characteristics Meaningful (Purpose), Self-reliance, Equanimity, Perseverance, Existential Aloneness (coming home to yourself) (Wagnild
& Young, 1990). The results of the regression indicated that three predictors explained 60.3% of the variance. Significant variables are equanimity which contributes the highest level among five characteristics of Resilience Scale followed by existential aloneness and perseverance. Meaningful and self-reliance were not significant in this study.

To date, there is no standardized or corresponding data for the subscales scores. However, past research reported that item means for subscales were considered to be fairly high if the score was within 5 to 5.5 ranges even though most of the results reported on item scale ranges and means in literature were higher (Humphreys, 2003; Wagnild, 2003, 2011). Essentially, resilient individuals have their characteristics to deal with disasters, failures or misfortunes to keep them going in the face of challenges (Wagnild, 2011).

To summarize, it is essential to note that results obtained from participants that consists of Malaysia’s emerging young adults were statistically supported and consistent with several discussed studies. The present study may have appeared beneficial in explaining Malaysia's young population’s reactions following romantic relationship dissolution. Essentially, it can bring several therapeutic implications to different fields.

**Therapeutic Implications**

The current study essentially has several implications for helping mental health professionals such as counselors, psychotherapists, psychologists, clinical psychologists, and social workers. Firstly, it may provide beneficial information in their theoretical and applied studies to explore the most accurate assessment as well as different intervention alternatives. They may utilize individuals’ characters such as personal resilience as tools to help deal with relationship dissolution issues.

Furthermore, relationship dissolution may be a distressing experience for individuals. Personal resilience may act as an intermediary between adversity and psychological anguish. Essentially, they were able to rebound from distressing and hurtful feelings of romantic relationship dissolutions. Interventions based on self-training can be practiced in the counseling session to enhance an individual's resilience.

Professionals in helping profession should contemplate giving individuals who have low levels of resilience greater attention following romantic relationship dissolution. Since personal resilience affects romantic relationship dissolution, it is preeminent to include positive enhancing strategies to intensify the efficiency of treatment strategies while handling depressed individuals following the termination of relationships.

**Limitations of the Study**

The present study has several limitations. The first limitation highlights the overall generalization of the findings. The current study explored the personal resilience of emerging young adults’ population in Klang Valley which includes Kuala Lumpur and Selangor. Hence, the results cannot be generalized for Malaysia's overall emerging young adult populations. However, it is also true that Klang Valley is much more representative than other states due to its composition and mixed population as Klang Valley is an industrial state in Malaysia, and it receives many emerging young adults from all over the country to either work or study there. Also, as a
quantitative survey study, the variables examined were limited to those easily measured by this methodology.

**Recommendations**

To date, little is known on emerging young adults’ resilience on reactions (grief experiences) to the dissolution of a romantic relationship. Hence, further exploration needs to be done concerning different aspects including personal resilience of emerging young adult loss. The data collected in this study offers valuable resource for future research.

Essentially, further research could include participants from different states in Malaysia to improve the ability to generalize the results and to make sure that the results were not solely to the existing population. Future study should also conduct similar studies but using different populations such as groups consisting of middle-age adults and old age adults, married couples, homosexual groups, and diverse social-economic status groups. These would be useful samples to enrich the findings of the present study.

Subsequently, experimental research and longitudinal research are crucial to explore the causes and effects, to explain in more detail, and to develop the results of the present study. Furthermore, qualitative data regarding this subject could be included in future research for a more comprehensive understanding of emerging young adults’ resilience. Therefore, a longitudinal study is helpful because a relationship termination or breakup is a progression.

Hence, it is crucial to interview the participants about actual lives that they had experienced regarding romantic relationship dissolution including losses due to death and non-death. It might deliver an enhanced understanding of young adults’ psychological strength and ability to bounce back following relationship dissolution.

**CONCLUSION**

In summary, the current study demonstrated that scores of the resilience scale for emerging young adults were at the range of moderately-low to moderate level of resilience. Furthermore, results also showed that characteristics of equanimity, existential-aloneness, and perseverance contributes to the highest level among the five characteristics of the Resilience Scale, followed by existential aloneness and perseverance. In spite of its limitations, this study provides several important implications for helping professionals and mental health professionals. Further research is essential to enhance understanding regarding emerging young adults’ resilience. Lastly, parallel investigations which includes more diverse populations would be beneficial and a longitudinal study may also be useful since relationship dissolution is a progression.

**ACKNOWLEDGEMENTS**
We wish to extend our heartfelt gratitude to all participants who participated in this study.

REFERENCES


BARRIERS IN COLLABORATIVE LINKAGES AMONG UNIVERSITY – INDUSTRY – POLICY ENTITIES ON ENVIRONMENTAL MATTERS IN SARAWAK

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ABSTRACT

The relationship and collaboration process between university - industry - policy entities have been the subject of increased interest especially when dealing with environmental matters. Collaborative approach is an effort that unites different entities together in a shared objective. However, there are a few challenges or barriers which make it hard to develop collaboration relationship between entities. Although the linkages often talk about the collaborative linkages among university - industry - policy entities, but none has information on the barriers of collaborative linkages especially on environmental concern in Sarawak. Thus, there is a need to identify the barriers and success factor in order to develop successful collaboration. This study addressed the gap through a mixed method of qualitative and quantitative approaches which the data were collected from 50 respondents based on a face to face interview using structured questionnaires in Sarawak. Drawing from a large scale of study, the study explores the status of collaboration in Sarawak, and the barriers of collaboration. Findings indicated that lack of funding, policies implementation and lack of knowledge is a major hurdle that inhibit the development of collaboration.

Key terms: Collaborative linkages, Barriers, Environmental concern, University - Industry - Policy Entities, Sarawak.

INTRODUCTION

The universities, industries and policy makers cannot work alone or in isolation in order to tackle environmental concern. There must be a collaborative approach in a way that these entities form a relationship to each other in order to manage their goals of shared objectives. It is necessary that both entities including
industry and university to cooperate together to adjust their mutual agreements through relational governance (Singh, 2019).

As collaboration work appears to be recognized by many countries, the term itself is defined by many researchers. Lai (2011) describe collaboration as a mutual engagement of participation that are coordinated in effort to solve an issue together. Jassawalla and Sashittal (1998) shared the same thought of collaboration as the coming together of diverse interest and people to achieve a common purpose of interaction, information sharing, and coordination of activities while the meaning is generally treated as the cooperative way that two or more entities work together towards a shared goal.

Collaboration is deemed to be important among various organizations as the approaches was viewed to be the tools for success (Gajda, 2004). There are many potentials of collaboration. Rigby and Edler (2005) states that those who collaborate has advantage such as having higher quality of result. Other potential identified are the access of expertise, or skilled manpower of each organization in which there are knowledge sharing by shared opinions and ideas (Katz and Martin, 1997; Melin, 2000).

However, there are barriers that hinders the development of collaboration relationship. In order to develop a successful collaboration, it is essential to identify the risk components, and challenges in order to develop a policy for industry and university collaboration. The lack of resources, lack of technical knowledge, and absence of qualified professional is a challenge in developing collaboration. Furthermore, lack of commitment, skills and organizational factors also aid in the barriers of a collaborative environment between industry, universities and policy makers (Garousi et al, 2016). All these factors or barriers affect the success of collaboration. The main objective of the study is to list down all the perceived barriers of collaborative linkages among industry - university - policy entities on environmental matters in Sarawak and propose measures to overcome the challenges.

**METHODOLOGY**

The study employs a mixed method to access the industry - university - policy entities linkages in Sarawak, particularly on environmental management. Both qualitative and quantitative approaches was used. The data collection was collected by a face to face interview from 50 respondents using structured questionnaires in the target location of Kuching, Sibu, Bintulu and Miri divisions.

**FINDINGS AND DISCUSSION**

Figure 1 is the result from the study of the quantification of university - industry - policy entities linkage structure on environmental matter are based on the questionnaires answers by the respondents in Sarawak.
54% of the total 50 respondents stated that there are no collaboration in Sarawak related to environmental matters while 46% of total respondent answered that there are existing collaboration. Thus, it can be assumed that there are collaboration in Sarawak but the level of collaboration is not maximum as there might be barriers that impede it. The barriers of collaboration that found in this study consists of 13 types of barriers (Figure 2).

The types of barriers of collaboration in Sarawak with can be listed as followed: 1a=Lack of funding, 2a=Policies to promote collaboration, 3a=Willingness to cooperate, 4a=Hard to initiate, 5a=Reputation of entities, 6a=Business
confidentiality, 7a=Bureaucracy, 8a=Lack of awareness on environment, 9a=Top management side of view, 10a= Technology, 11a=Not a priority, 12a=Knowledge deficit, and 13a=University should explore further. The highest voted perceived barriers by the respondents is the lack of funding, followed by not a priority, and hard to initiate. Funding is the most perceived barriers for collaboration which accounts for 16.95% of the total respondents. Obtaining funding is considered as the most prominent challenge to collaboration (Wagner et al, 2001) as sufficient funding is critical to the success and ongoing survival in order to have an effective and efficient collaboration. Besides funding, another barrier of collaboration is the mindset from the local that assume that collaboration is not a priority. This is because, they are focused more on their own organization’s performance. Table 1 describe in further details on the barriers that were found from this study.

Table 1: Barriers of collaboration among university – industry – policy entities in Sarawak

<table>
<thead>
<tr>
<th>Barriers</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lack of funding (1a)</td>
<td>16.95%</td>
</tr>
<tr>
<td>Obtaining funding is considered as the most prominent challenge to collaboration as sufficient funding is critical to the success and required for the project to run smoothly.</td>
<td></td>
</tr>
<tr>
<td>Policies to promote collaboration (2a)</td>
<td>10.17%</td>
</tr>
<tr>
<td>The strengthening of collaboration cannot come about unless there is a rigid, and firm policy formulation by the government which provide appropriate incentives to encourage collaboration.</td>
<td></td>
</tr>
<tr>
<td>Willingness to cooperate (3a)</td>
<td>8.47%</td>
</tr>
<tr>
<td>Most organization are not willing to cooperate to collaborate. This is because they do not find the advantage on their side. To solve this, government agency should create an incentives system to encourage or attract collaboration. The incentives can be in form of monetary, career advancement or national award. The incentive given will act as a pressure for the entities to cooperate.</td>
<td></td>
</tr>
<tr>
<td>Hard to initiate (4a)</td>
<td>11.86%</td>
</tr>
<tr>
<td>Initiating collaboration perceived as a challenge as it requires a mutual crisis, threats, protest or negative publicity. Other than that, it is difficult to initiate as in having difficulties to find contact persons, and transaction cost of finding partners.</td>
<td></td>
</tr>
<tr>
<td>Reputation of industry (5a)</td>
<td>5.08%</td>
</tr>
<tr>
<td>Reputation of industry is the measure whether the industry is recognized, or experienced. Most organization will only accepting when they are to collaborate with good industrial reputation. This is because, they are more likely to trust the organization.</td>
<td></td>
</tr>
<tr>
<td>Business confidentiality (6b)</td>
<td>5.08%</td>
</tr>
<tr>
<td>Business confidentiality is a barrier in collaboration. Some company are so secretive to collaborate or let others to know the way of the company. Some company are also so secretive of their knowledge that they does not want to disseminate or share their knowledge but only want to keep it for their own.</td>
<td></td>
</tr>
<tr>
<td>Bureaucracy (7a)</td>
<td>6.78%</td>
</tr>
<tr>
<td>Require a large amount of time required to prepare and follow up to grant application. Delays were associated with the administrative systems. Simplify bureaucratic procedures by reducing the amount</td>
<td></td>
</tr>
</tbody>
</table>
of paper works so that collaborators won’t have to think of time investment as a barrier.

**Lack of awareness of environment (8a)**
For collaboration work to be success, there must be high level of awareness of why and how it is important. Campaigns or talks could be done to increase awareness.

**Top management side of view (9a)**
Top management side of view is perceived as one of the barrier because the top management might not approve of collaboration. Thus, the top management need to be educated of the importance of collaboration.

**Technology (10a)**
Technology is perceived as the barrier of collaboration as it could be time consuming for the company to update their knowledge or old technology to new technology. Thus, a company will be more likely to collaborate with a company with better technologies.

**Not a priority (11a)**
Collaboration is perceived as not a priority as it does not receive support from its institution. Other than that, it is also not considered as a priority as the institution are only focused on their performance but not on environment wise.

**Knowledge (12a)**
Knowledge is a barrier when there is a knowledge deficit. To solve a certain issues through mutual agreements, one need to be knowledgeable about the issues and how can it benefit both sides.

**University should explore further (13a)**
One of the barrier of collaboration is because the university does not explore further. The university are encouraged to explore further of finding a relevant issues and bring collaboration to exist.

Understanding the perceived barriers to collaboration is important as it uncovers the problems that are faced in the collaboration process. University - industry - policy entities should collaborate with each other on a regular basis so that gap can be identified.

Thus, this study proposed measures to overcome the challenges based on two approaches. The first approach is a need for the government to formulate policy which encourage both industry and universities to develop healthy relationship in order to solve a certain problem especially on environmental issues. Second suggested approach is any challenges faced by industry and university can be resolved by developing a university - industry liaison plan where, the government should always support by aid of financial funding for research or professional development, and to aid in the creation of innovation and improve resources.

**CONCLUSION**

Generally, the study suggested that serious collaboration among the entities is vital to develop and implement creative solutions to manage environmental issues effectively. Collaboration offers a wide range of benefit and brings a variety of experts or ideas from a wide range of discipline to work together, ensuring greater
accountability, expanding empowerment, and improving the efficiency and effectiveness of human resource management. However, to collaborate is not an easy task as they are some barriers or challenges that impede collaboration. What have been discussed in this article highlights the challenges of collaboration among university-industry and policy entities on environmental concern in Sarawak. An understanding on this study may offer potential for effective policy measure to support university - industry - policy collaboration.

ACKNOWLEDGEMENTS

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REFERENCES

CONSTRUCTIVE AND DESTRUCTIVE WORKPLACE DEVIANCE: A REVIEW

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ABSTRACT

Workplace deviance receives increasing research due to its remarkable impact on the well-being of organization and employees. Constructive deviance appears to bring about both positive and negative consequences when putting together its outcomes. Despite the negative consequences of workplace deviance in most organizations, little to no interest has been shown in managing minor destructive deviant behaviors which may escalate to major drawbacks on both the organization’s entire output as well as the individual employee’s moral and motivation. The authors reviewed the distinctive yet interrelated definitions, types, contributing factors, and consequences of both constructive and destructive workplace deviance that should not be underestimated. This paper included a sample of cognitive behavioural theory-based counselling and coaching intervention for narcissistic organizational leaders.

Key terms: Workplace Deviance; Constructive Deviance; Destructive Deviance; Counselling; Coaching

INTRODUCTION

Workplace deviance has become one of the most important research topics, considering the noticeable impacts on the well-being of organization and its members (Yıldız, Alpkan, Ateş, & Sezen, 2015a). Workplace deviant behavior is viewed as destructive in most organizations and hence, little to no interest has been shown in managing these minor deviant behaviors which may expand into high profile scandals that impact more negatively at workplace (Chirasha & Mahapa, 2012). Deviants are common in the workplace and such employees are tended to be categorized as “bad apples” or violators by their coworkers (Markova & Folger, 2012). Either overt or implicit negative deviant workplace behavior brings about negative consequences (Appelbaum, Iaconi, & Matousek, 2007). Workplace deviant behavior was also found to be negatively related to job satisfaction but positively related to job stress (Omar, Halim, Zainah, Farhadi, Nasir, & Khairudin, 2011). Considering the negative impact on both the organization’s entire output
and the individual employee’s moral and motivation, workplace deviance should not be underestimated (Chirasha & Mahapa, 2012).

**TYPES OF WORKPLACE DEVIANCE**

Workplace deviance literally encompasses two opposite dimensions: constructive and destructive (Yildiz, Alpkan, Sezen, & Yildiz, 2015b; Bennet & Stamper, 2001; Yildiz et al., 2015a; Galperin, 2012). Despite the fact that deviance has been generally conceptualized as destructive in the literature on workplace deviance (i.e., destructive deviance), the construct and definition of deviance has been expanded on the behaviors that deviate the organizational norms positively (i.e., constructive deviance) (Galperin, 2012).

**Constructive Deviance**

**Definitions of Constructive Deviance**

The prosocial norm-violating behaviors are introduced as “positive” or “constructive deviance,” which places a focus on behaviors that are attempted to bring advantage to the organization (Galperin, 2012). Constructive deviance is referred to as the “breakdowns in the organization’s control systems where employees use discrepant behaviors to advance organization’s interests” (Dehler, & Welsh, 1998, p. 263) that “can be beneficial to the organization” (Galperin, 2002, p. 14; Yildiz et al., 2015a). Vadera, Pratt, and Mishra (2013) adapted and modified Warren’s (2003) definition to conceptualize constructive deviance as behaviors that: 1) deviate from the norms of the reference group, 2) benefit the reference group, and 3) conform to hyper-norms (i.e., globally held beliefs and values (Donaldson & Dunfee, 1999).

**Constructive Deviant Behaviors**

Innovative role behaviors, noncompliance with dysfunctional directives, and criticizing incompetent superiors are examples of constructive deviant behaviors that serve as unauthorized yet facilitating whistle-blowers of the organization (Ashforth & Mael, 1998; Galperin, 2012). An organization’s potential can be enhanced by constructive deviance because the roots of successful innovations may be due to employees who fail to comply with the organizational norms (Galperin, 2012). According to the review by Vadera et al. (2013), constructive deviance was described as an umbrella term that consisted a wide range of behaviors, involving: 1) taking charge (i.e., individual employees’ intentional, voluntary and constructive efforts with respect to how work is executed within the context of their jobs, work units, or organization to bring about organizationally functional change); 2) creative performance (i.e., novel and useful ideas or solutions generated to overcome organizational problems); 3) expressing voice (i.e., intention to improve rather than merely criticize the organization by expressing constructive challenge); 4) whistleblowing (i.e., disclosure of illegal, immoral, or illegitimate practices under the control of their employers, by current or former organizational members, to individuals or organizations that may be able to take action); 5) extra-role behaviors (i.e., discretionary behaviors beyond existing role expectations that benefit the organization and/or is intended to benefit the organization); 6) prosocial behaviors (i.e., an organizational member’s behavior that is directed toward an individual, group, or organization with whom he or she interacts while executing his or her
organizational role, that helps foster the individual, group, or organization’s welfare toward which it is directed); 7) prosocial rule breaking (i.e., violation of a formal organizational policy, regulation, or prohibition to promote the organization or one of its stakeholders’ welfare); 8) counter-role behaviors (i.e., neither a formal job description nor management’s preferable conception of the ideal employee’s behaviors); and 9) issue selling (i.e., organizational members’ voluntary behaviors to affect the organizational agenda in order to get the superiors’ attention to an issue).

**Contributing Factors of Constructive Deviance**

Vadera et al. (2013) suggested an emergent model on the antecedents of constructive deviance through its three common underlying mechanisms: 1) intrinsic motivation, 2) felt obligation, and 3) psychological empowerment. The intrinsic motivation mechanism is postulated directly or indirectly by two sets of antecedents: innovative cognitive style (i.e., tendency of employees to seek and integrate various information, to reformulate problems, and to produce ideas deviated from the norm) and transformational leadership (i.e., leaders stimulate and motivate their subordinates by questioning assumptions, challenging status quo, articulating a compelling vision, and focusing on their development) (Vadera et al., 2013).

Besides, in terms of the felt obligation mechanism, individuals may feel obligated to reciprocate the positive, friendly, and productive contribution perceived from either the job, their supervisors, their groups, and/or the organization by positively contributing back to the reference group and its members through engagement in constructive behaviors that are deviated from the norms (Vadera et al., 2013). For instance, constructive deviance mediated by felt obligation mechanism has been connected with: 1) job perceptions (i.e., positive job attitudes), 2) supervisor characteristics (i.e., supervisor support, non-controlling supervisor, leader-member exchange), 3) group characteristics (i.e., attachment to group, group culture and norms, coworker support), and 4) organizational characteristics (i.e., organizational culture and climate, organizational support, procedural justice at the organizational level) (Vadera et al., 2013).

Through the psychological empowerment mechanism, constructive deviance is linked with contributing factors such as: 1) employee characteristics (i.e., self-worth, extraversion, risk propensity, and proactive personality) and 2) supervisor characteristics (i.e., transformational leadership) (Vadera et al., 2013). According to Vadera et al. (2013), psychological empowerment serves as fortification that may be induced through self-confidence, competency, self-determination, and psychological security, which resources the employees’ engagement in constructive deviance. It is by fortifying the individual through psychological empowerment that both contradictory variables such as transformational leadership and non-controlling supervision, can result in constructive deviance (Vadera et al., 2013).

**Consequences of Constructive Deviance**

There is a significant inadequacy and need for systematic studies about whether the individual's engagement in constructive deviance impacts the organization as a whole or merely the constructively deviant actor (Vadera et al., 2013). From the aspect of constructive workplace deviance, when employees are engaged in nonconforming behavior (e.g., champions of innovation and corporate intrapreneurs), they can contribute in accelerating the organization’s innovation
process, boosting competitiveness, and also fostering organizational change (Howell, Shea, & Higgins, 2005; Galperin, 2012).

Constructive deviance appears to bring about both positive and negative consequences when putting together its outcomes. On the one hand, constructive deviant behaviors may benefit one reference group and give positive impact to the entire organization, but on the other hand, constructive deviance that is beneficial at one level of the organization (e.g., employing novel ways by using iPads) may cause negative, unintended effects at another level (e.g., not compatible with organizational procedures) (Vadera et al., 2013). Hence, whether the consequences of an individual’s constructive deviance are viewed positively or negatively by the others, it depends on the type of interdependence (e.g., sequential vs. pooled) his or her reference group has with others in the organization, and also the individual’s networking ability (Vadera et al., 2013). Before engaging in constructive deviance, individuals with high networking abilities are likely to involve others, build coalitions, and garner support for their ideas, which may therefore be less likely to be seen as troublemakers and more likely to be evaluated positively (Vadera et al., 2013).

Mertens, Recker, Kummer, Kohlborn, and Viaene (2016) revealed that organizational performance can be positively impacted by constructive behaviors that are engaged in with positive intent, deviated from the organizational norms and are not harmful to others. If transformational leaders foster employees’ job autonomy and as long as the employees are satisfied with their current autonomy, the effects of transformational leadership could be effectively translated into favorable subordinates’ prosocial rule breaking behaviors (e.g., breaking organizational rules or policies to complete job more efficiently; disobey organizational policies to help another employee in need; bend organizational rules to best assist customers) (Huang, Lu, & Wang, 2014). In the presence of a deviant coworker or the “bad apple,” there were positive effects in which other employees perceived more positive self-evaluation when they compared themselves to the deviant individual at the workplace (Markova & Folger, 2012). However, only employees with more interdependent jobs with a deviant coworker reported better role clarity as the deviant can be informative about organizational norms (Markova & Folger, 2012).

**Destructive Deviance**

**Definitions of Destructive Deviance**

From the perspective of destructive workplace deviance, “employee deviance” or “workplace deviance” are defined as “voluntary behavior that violates significant organizational norms and in so doing threatens the well-being of an organization, its members, or both” (Robinson & Bennett 1995, p. 556; 2000, p. 349). Yildiz et al. (2015b) elaborated that one of the most striking negative behaviors are destructive workplace deviant behaviors, which are excluded from the formal job definitions, apart from the existing role expectations, violate organizational norms, and thus, threatening the overall well-being of organization. As cited in Yildiz et al. (2015b), a few alternative names that carry the same meaning were introduced to represent these behaviors, such as: 1) organizational misbehavior (Vardi & Weiner, 1996), 2) counterproductive workplace behavior (Fox et al., 2001; Gruys & Sacket, 2003), 3) organizational deviance (Robinson & Bennett, 1995; Hollinger, 1986), 4) antisocial behavior (Robinson & O'Leary-Kelly, 1998; Aquino & Douglas 2003) and 5) dysfunctional work behavior (Griffin et al., 1998).
Types of Destructive Deviance

In a four-cell typology of deviant workplace behaviors developed by Robinson and Bennett (1995) using multidimensional scaling techniques, the similarities and differences between deviant behaviors as well as their underlying dimensions were contrasted and developed into a comprehensive classification of deviant behaviors. Deviant workplace behaviors were diversified into two-dimensional configuration: 1) minor versus serious, and 2) interpersonal versus organizational (Robinson & Bennett, 1995). Interpersonal deviance encompasses behaviors that inflict harm on individuals (e.g., verbal harassment, assault, and spreading rumors) while organizational deviance involves behaviors directed against the company (e.g., sabotaging equipment, stealing, and wasting resources) (Stewart, Bing, Davison, Woehr, & McIntyre, 2009).

Grounded in the two dimensions, employees’ workplace deviance seemed to be classified into four distinct but related categories: 1) production deviance (minor-organizational), 2) property deviance (serious-organizational), 3) political deviance (minor-interpersonal), and 4) personal aggression (serious-interpersonal) (Robinson & Bennett, 1995; Stewart et al., 2009), which was presented in a form of four quadrants (see Figure 1).

Destructive Deviant Behaviors

As shown in Figure 1, Robinson and Bennett (1995) listed a set of the most typical destructive deviant behaviors in four respective categories: production deviance, property deviance, political deviance, and personal aggression.
Gruys and Sackett (2003) investigated the dimensionality of counterproductive work behavior (CWB) through 11 categories as follows:

1) Theft and Related Behavior (e.g., give away goods or services for free, take office supplies from the company, and misuse employee discount privileges)

2) Destruction of Property (e.g., deface, damage, or destroy property, equipment, or product belonging to the company, coworker, or customer)

3) Misuse of Information (e.g., lie to employer or supervisor to cover up a mistake, discuss confidential matters with unauthorized personnel within or outside the organization, intentionally fail to give a supervisor or coworker necessary information)

4) Misuse of Time and Resources (e.g., use email for personal purposes, make personal photocopies at work, and spend time on the internet for reasons unrelated to work.)

5) Unsafe Behavior (e.g., fail to read the manual outlining safety procedures, endanger self, coworkers, or customers by not following safety procedures)

6) Poor Attendance (e.g., use sick leave when not really sick, leave work early without permission, and intentionally come to work late.)

7) Poor Quality Work (e.g., intentionally perform job below acceptable standards, intentionally do work badly or incorrectly, intentionally do slow or sloppy work.)

8) Alcohol Use (e.g., come to work under the influence of alcohol, performance affected due to a hangover from alcohol, engage in alcohol consumption on the job)

9) Drug Use (e.g., engage in drug use on the job, come to work under the influence of drugs, possess or sell drugs on company property)

10) Inappropriate Verbal Actions (e.g., verbally abuse, argue or fight with a coworker, supervisor or customer) and

11) Inappropriate Physical Actions (e.g., physically attack or make unwanted sexual advances toward a coworker, supervisor or customer).

**Contributing Factors of Destructive Deviance**

There is a tendency for an employee to exhibit negative organizational behavior and attitude if there is a breach of psychological contract on the part of the employer (Hussain, 2014). When what employees perceive was promised by their firm has failed to be pledged or vice versa, Psychological Contract Breach (PCB) may take place. PCB often reduces loyalty, organizational commitment and organizational citizenship behavior, and heightens workplace deviant behavior (Hussain, 2014). The employee's performance will be affected, thus impacting the organization's overall productivity, lowering job satisfaction and organizational commitment, and also contributing to higher intention to turnover (Hussain, 2014).

Appelbaum et al. (2007) highlighted several causes of negative deviant behaviors:

1) Some toxic organizations characterized by a history of poor performance, poor decision-making, high levels of employee dissatisfaction and employee stress well beyond normal workload issues (Coccia, 1998), depend on dishonest and deceitful employees in order to be successful
(Sims, 1992). Workers in toxic organizations are encouraged to practice “bottom-line mentality” that cultivates unethical practices and views workplace ethics as an obstacle to financial gains (Sims, 1992; Appelbaum, Deguiure, & Lay, 2005);

2) The influence of deviant role models cause employees to engage in negative workplace deviance (Appelbaum et al., 2005). Deviant role models in an organization will influence others to commit deviance as well, according to social learning theory (Appelbaum et al., 2005);

3) Workplace environment characteristics (e.g., the employee’s contact with the public, working with firearms, carrying out security functions, serving alcohol, supervising others, disciplining others, etc.) predict employees’ engagement in negative workplace deviant behaviors rather than individual personality characteristics (Appelbaum et al., 2005). Workers may be predisposed to engage in deviant behavior due to strong organizational influence, despite an individual may uphold the highest moral standards (Appelbaum et al., 2007).

4) Situation-based behaviors that are deviant acts conducted by employees depending on the organizational factors, irrespective of their personal characteristics, such as job stressors, organizational frustration, lack of control over the work environment, weak sanctions for rule violations and organizational changes like downsizing (Henle, 2005).

5) Person-based behaviors in which an individual’s personality dictates his or her behavior, not the working environment (Henle, Giacalone, & Jurkiewicz, 2005). Employees with risk-taking trait, Type A personality, and negative affectivity will likely to engage in negative deviance (Henle et al., 2005).

Consequences of Destructive Deviance

Being a detriment to the organization’s interests, an obstacle to attain organizational overall goals, a violator of organizational norms, destructive workplace deviance which is also known as counterproductive work behavior (CWB) has been the focus of extensive recent studies due to its pervasive and costly consequences affecting both the organizations and their employees’ well-being (Chang & Smithikrai, 2010). Such behaviors share the common theme: harmful to the organization, either by directly impacting its property or functional ability, or by reducing its employees’ effectiveness (Chang & Smithikrai, 2010). According to Coffin (2003), CWBs cost businesses in the United States of America approximately $50 billion annually, and may account for as many as 20% of failed businesses (Chang & Smithikrai, 2010).

Workplace deviant behavior (WDB) affects an organization at levels that are not considered as the direct ‘monetary’ costs of WDB (e.g., stealing and fraud) (Dunlop & Lee, 2004). In the presence of WDB, business units in organizations are not operating at peak efficiency which then incur a considerable amount of ‘hidden’ costs (Dunlop & Lee, 2004). In a new product development team, team members’ interpersonal counterproductive work behaviors impact team performance through lower levels of emotional integration, less sharing and less acquiring of new knowledge within the team (Qiu & Peschek, 2012). Apart from the detriments to effective team collaboration process, interpersonal misbehaviors also have direct impact on the success of new product development projects (Qiu & Peschek, 2012).
The growing research interest regarding workplace deviant behavior has been limited to business or for profit organizations but non-profit organizations have received rather sparse attention (Nair & Bhatnagar, 2011). Hence, Nair and Bhatnagar (2011) developed the general model of workplace deviance to ease an exploration of workplace deviance in non-profit organizations by highlighting the main characteristics of nonprofits: 1) the prominence of values and ideologies, 2) the presence of loose structure, 3) few controls, 4) little punitive action, 5) high autonomy, 6) lack of role clarity, 7) high ambiguity, and 8) high organizational commitment, which may lead to negative consequences such as: 1) cost to the company, 2) poor performance, 3) poor productivity, and also 4) organization’s reputation damage.

**COUNSELLING AND COACHING INTERVENTION FOR WORKPLACE DEVIANCE**

**Application of Cognitive Behavioral Theory**

Both organizational citizenship behavior (OCB; i.e., helpful behaviors that go beyond expected job tasks and are directed toward organizations or organizational members) and counterproductive work behavior (CWB; i.e., harmful behaviors directed toward organizations or organizational members) are associated with narcissism personality which is primarily based on the individual’s interpretation of self, world, and the future through distorted, self-referent cognitive schema (Fox & Freeman, 2011). Narcissistic individuals often seem unable or unwilling to see the consequences of their behaviors on others. Fox and Freeman (2011) proposed cognitive behavioral theory (CBT) as a basis for counseling and coaching intervention or “prescriptive executive coaching” (PEC) for narcissistic organizational leaders by redirecting their dysfunctional, counterproductive, emotionally abusive cognitions and behaviors (CWBs) of their narcissism to give way to the positive, creative, engaged behaviors of their narcissism (OCBs).

**Applied to the case of Bill Miner.**

In the study of Fox and Freeman (2011), Bill Miner, who was a narcissistic manager, gained great success in navigating the politics of his competitive, aggressive organizational culture and possesses some recognizable accomplishments, status, and achievements. However, his magnificent self-importance; exaggerated concern with success, power, status, and admiration; sense of entitlement; and relationships with peers and subordinates characterized by exploitation, envy, arrogance, and bullying, were all threatening the future of the organization. Alternatively, Bill might be perceived as a highly effective results-oriented producer (high OCB) or as a workplace bully (high CWB).

Bill was referred by his new superior, Diana for what she called “coaching.” Bill’s initial reaction was to call any referral a sham and joke but after realizing it was a requirement of his continued employment, Bill agreed to see the “coach.” The therapist recommended 10 sessions to help Bill on a weekly basis. Initially, Bill’s anxiety about being attacked, insulted, demeaned, or denigrated were reduced. Bill was assigned with homework to plan a behavior of him that was unexpected by others and then to evaluate the others’ reactions. Bill reported at the fifth session that Diana had complimented him after seeing a particular interaction of him. Bill...
replaced his “old” behavior and was willing to continue his “new” reinforced behavior despite there were times that the incompetence of the worker had made Bill unable to control anger. However, Bill spoke to the person with great effort on the next day and mentioned that he was aware that he lost his temper without apologizing, but Bill’s improvement was acknowledged and it had become office gossip for a week.

Termination began at the eighth session which included a review of basic skills and strategies. Bill created a list of specific coworkers with their likely annoying behaviors, and the ways how he could deal with these individuals. In the final session, considering that his coping skills might have slipped, Bill asked if he could contact the coach/therapist after termination. Diana was pleased with the therapy/coaching outcomes and agreed that Bill could come as often as he thought necessary, besides referring several other executives for coaching.

CONCLUSION

In a conclusion, this paper discussed about workplace deviance which was shown to have noteworthy impact on the well-being of organization and its employees. Workplace deviance consists of two opposite dimensions: constructive and destructive. Constructive deviance are behaviors deviated from the norms of the reference group that benefit the reference group and conform to hyper-norms while destructive workplace deviance are voluntary behaviors that violate significant norms of the organization and hence, threaten the well-being of an organization, its members, or both. Both constructive and destructive deviance seemed to have distinctive yet interrelated contributing factors and consequences. This paper also included a sample of counseling and coaching intervention or “prescriptive executive coaching” (PEC) based on cognitive behavioral theory (CBT) for narcissistic organizational leaders in order to replace CWB with OCB.

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APLIKASI MOBIL ‘ARTitas’ dan ‘I_DAN’ INTERAKTIF MEMBINA SINERGI INOVASI DAN PEMIKIRAN KREATIF PENGAJARAN KURSUS MATA PELAJARAN UMUM-TITAS

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ABSTRAK

Kursus Wajib Universiti atau Kursus Mata Pelajaran Umum adalah kursus yang wajib diambil oleh semua pelajar IPT. Kursus ini telah menjadi salah satu kursus yang paling penting untuk semua pelajar MPU di Malaysia disebabkan kandungan kurikulumnya yang mengutamakan pembinaan peradaban, saling menghormati dan pemerolehan nilai-nilai murni daripada tamadun Islam, Melayu, India dan Cina. Komponen asas yang menjadi keutamaan dalam kursus ini adalah untuk memberi input kefahaman, praktikal dan penilaian adil dalam membina peradaban tinggi dalam kalangan pelajar berbagai budaya dan peradaban. Kursus ini juga melibatkan bilangan pelajar yang agak ramai mencapai 80-100 orang untuk satu-satu kumpulan dan perlukan penilaian yang saksama, aktiviti yang menjana suasana pembelajaran aktif, keseronokan, penglibatan semua pelajar, dan praktis. Justeru, kekurangan dalam program komputer interaktif yang direka khas untuk belajar kursus wajib universiti telah menimbulkan sikap tidak peduli, bosan, kurang bermaya, komunikasi sehala dan hilang fokus dalam bilik kuliah atau menganggap kursus ini sebagai subjek yang boleh dipelajari sendiri. Kesannya graduan yang mempelajari kursus MPU ini tidak bersifat kemenjadian insaniah. Senario yang sedia ada ini menggambarkan perlunya keutamaan dan pergantungan pada program interaktif dan medium dalam kalangan penyayaran dan pelajar. Aplikasi mobil ‘ARTitas’ dan ‘I_DAN’ Interaktif membolehkan pensyarah dan pelajar untuk mendapat akses kepada pengajaran dan pembelajaran kursus MPU melalui peranti mudah alih dan...

Kata kunci: Aplikasi Mobil ‘ARTitas’ dan ‘I_DAN’, Interaktif, Sinergi Inovasi, Pemikiran Kreatif, Kursus Mata Pelajaran Umum-TITAS

HANDLING PRACTICES AND FOOD SAFETY MEASURES ABOUT UMAI DELIGHTS AMONG BINTULU LOCALS, BORNEO SARAWAK

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ABSTRACT

Umai is a popular traditional dish among the Melanau ethnic group indigenous to Sarawak. The local people believed that the acidity of the citrus juice can slightly
cook the fish and remove the fishy smell. The aim of the study was to investigate the umai preparation process and to study the food safety awareness among the locals in Bintulu. A purposive sample of 100 umai makers divided into two equal groups; the professionals and non-professionals, participated in the study. The most recommended fish for making umai in the professional and non-professional group were Spanish Mackerel (62%; 32/50) and Empirang (82%; 41/50), respectively. Majority of the respondents in both groups (>60%) determined the freshness of the fish by observing the condition of the gills. Both groups were using calamansi juice as their main ingredients, as well as vinegar, lemon juice, asam paya and salt. Only 12% of the professional and 14% of the non-professional respondents agreed on freezing the raw fish chunks before processing them into umai. Most of the respondents indicated, that soon after marinating the raw fish in calamansi juice with other ingredients, the umai dish is ready to eat. A higher proportion of the non-professional (60%) compared to the professional respondents (50%) affirmed umai need to be chilled for 30 min before serving. Overall, the respondents showed little understanding of food safety measures. Hence, this study revealed that, the handling and processing of umai, and the food safety measures need to be improved among the Bintulu population.

Key terms: Raw fish dish, food handling, food safety awareness

PERCEPTION ON ENVIRONMENTAL CONSERVATION IN SIMILAJAU NATIONAL PARK SARAWAK, MALAYSIA

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ABSTRACT

This study interprets the findings for the development of key factors that determine the customers’ perception for on conserving the Similajau National Park (SNP) using Likert scale. Information from previous studies related to perception on ecotourism are combined with newly found variables obtained through initial visits to the study site have produced a new set of measurement scale. Factor analysis is used as a data reduction method. The significant variables are extracted and regrouped accordingly into several factors that generate a new set of scales. As a result, 25 perceptions are derived that significantly contribute in determining the customers’ perception on SNP for conservation purposes; the variables are regrouped into 2 thematic indicators. The indicators as perceived by the visitors could be useful for the management in future conservation of the National Park and in the provision of essential services and facilities.

Key terms: national park, conservation, perception, factor analysis, policy makers
ACADEMIC ACHIEVEMENT OF HIGH AND LOW ACHIEVERS OF TERTIARY MALE STUDENTS AT PUBLIC UNIVERSITY IN SARAWAK

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ABSTRACT

This study investigates the relationship between peer group and the academic achievement of high and low achievers among tertiary male students at one of the public universities in Sarawak, Malaysia. A total of 254 male students from different fields of study, and academic year were randomly selected. The samples were from both social science and pure science background. Academic achievement was measured based on students’ latest CGPA. A self-developed survey questionnaire, which consists 138 items comprising four main constructs; factors in selecting peers, type of peer influences, relationship with peer group, and effects of peer group influence was used in this study. One-way ANOVA, Crosstabulation Analysis, Pearson Correlation and Multiple Regression were used to analyse research questions and five hypotheses. The findings indicate that, there was no significant relationship between factors in selecting peers and academic achievement of tertiary male students. Types of peer group influence were significant related towards academic achievement of tertiary male students, and there was a significant difference in relationship with peer group between high and low achievers of male students’ academic achievement. However, there was no difference in effects of peer group influence between high and low achievers. The Pearson analysis showed that was a moderate correlation between types of peer influence and academic achievement; and between effects of peer group influence and academic achievement. The finding of regression analysis indicated only peer group influence affected male students’ academic achievement for both high and low achievers. This research acquired and increased knowledge in the profile of academic achievement at higher education level in Malaysian context.

Key terms: peer influence, academic achievement, high and low achievers, tertiary
TRADITIONAL KNOWLEDGE: ISSUES AND CHALLENGES

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ABSTRACT

Traditional knowledge in Malaysia could be found in many different forms. It could be traced in the form of cultural practices, beliefs, language, foods and others. Although development would one way or another substitute what is left of the original version of the traditional knowledge practiced by the different community that exists, there are still communities that has remained intact with their indigenous knowledge on daily basis, as a necessity for their lives; consciously, and unconsciously. The loss of a traditional knowledge, although presumably would not make a big an effect big enough to imminently jeopardize the community involved, but the loss of identity and the loss of a more natural way of life should be concern. We could not predict where or how development would take us, but we could safely say that the traditional knowledge has so far work effectively in guiding people through their lives. It is noteworthy that the value of local traditional knowledge to conservation is increasing recognized, but traditional knowledge rapidly loss as indigenous livelihoods change. Within this particular context, the paper aims to look at selected studies that had been done in Malaysia in preserving traditional knowledge. The paper will analyse some pertinent issues and challenges face in obtaining the knowledge of the local traditional people in this country.

Key terms: traditional knowledge, Malaysia, issues, challenges
PERCEPTIONS OF FORESTED WATERSHED PROTECTION INITIATIVES IN HIGHLAND TOURISM AREA: THE CASE OF CAMERON HIGHLANDS

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ABSTRACT

The theory of planned behaviour (TPB) is applied in the context of forested watershed protection initiatives in highland tourism area of Cameron Highlands. Public' perceptions on protection initiatives, i.e the management of fertilisers and pesticides in agricultural activity, voluntarily engagement in combating forest encroachment, and participating in conservation campaign are investigated using the face-to-face interview with respondents from five regions in Cameron Highlands (n = 143). The protection initiatives for forested watershed are predicted from the basis of (i) attitude, (ii) subjective norm, and (iii) perceived behavioural control. The effects of demographic characteristics and publics' perception on protection encroached forested watershed area are also analysed. TPB comprises of measurement for the direct effects, where the subjective norms is found to have significant explanatory factor when analysed using Pearson correlation models. Other measurements including, the attitude and control factors have smaller but mutually equal effects on the respondents’ intention to protect the forested watershed area after being encroached from intensive agriculture and other farming activities. Considering both direct and indirect effects via attitude, subjective norms, and perceived behavioural control, the influence of government is perceived stronger in encouraging public to be involved in sustainable agriculture –oriented programme, in order to protect forested watershed in Cameron Highlands. Meanwhile, the engagement in awareness campaign regarding the management of fertilisers and pesticides in agricultural activity is also perceived important though seen as the only minor part of the initiatives. The findings show that the policy makers should implemented the protection initiatives based on the publics’ attitude, subjective norms, and perceived behavioural control. This is especially vital to conserve and protect the aesthetic of Cameron Highlands as a favourable highland tourism destination.

Keyterms: perceptions, protection initiatives, theory of planned behavior
THE RELATIONSHIP BETWEEN PLANTS AND THE MELANAU CULTURE IN MUKAH SARAWAK MALAYSIA

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ABSTRACT

This ethnobotanical study of Melanau culture in urban residential area analyzes the aspect of the interrelationship between plants and Melanau culture since both provides spiritual connection between people and nature. People rely on plants in many ways. As such, this research has been undertaken to unearth the relationship between plants and the Melanau culture and to identify common plants in an urban environment. Interviews were conducted in Mukah Sarawak to get information and identify people skills with regards to plants. Consequently, identifying plant species helps to preserve the Melanau culture and meanwhile protecting natural heritage and its knowledge.

Key terms: Ethnobotany, Melanau, Mukah Sarawak, plant species, aesthetic value
Pertubuhan Kesihatan Sedunia (WHO) pada tahun 2001 mendefinisikan kesihatan mental sebagai 'a state of well-being in which the individual realises his or her own abilities, can cope with normal stresses of life, can work productively and fruitfully, and able to make a contribution to his or her community'. Manakala menurut definisi yang dikeluarkan oleh Kementerian Kesihatan Malaysia pada tahun 1997 menjelaskan bahawa kesihatan mental sebagai 'the capacity of the individual, the group and environment to interact with one another to promote subjective well-being and optimal functioning, and the use of cognitive, affective and relational abilities, towards the achievement of individual and collective goals consistent with justice'. Konsep kesihatan mental juga dilihat berbeza-beza mengikut perspektif adat, budaya dan agama.


Susan Nolen-Hoeksema menyatakan bahawa 'people with schizophrenia have delusions (beliefs with little grounding in reality), hallucinations (unreal perceptual experiences, such as hearing voices), and disorganized thought, speech and behaviour. Their motivation, affective responses and a quality of communication can also be unusual'. Pesakit yang menghidapi simptom ini lazimnya melibatkan perubahan dari segi biologi iaitu fungsi otak dan perubahan fizikal serta tindakan termasuklah pertuturan. Untuk maklumat lanjut mengenai perkara ini, sila rujuk Susan Nelon-Hoeksema, Abnormal Psychology (4th ed.), Yale University, Mc Graw Hill, 2007, hlm. 375-418.


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