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COMPARATIVE STUDY OF RESIDENTIAL LIGHTING TECHNOLOGIES

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Abstract: *As the lighting load constituted amount of power in electricity system, improving of efficiency in lighting technology would make a beneficial to consumer, energy provider and environment. Consequently, majority of home lighting manufacturers were competing each other by improving and claiming their product as the best energy efficient lighting product. Knowledge or exposure regarding to lighting technology especially on energy efficiency, power quality and economy are an important issues to give awareness to user before buy or use the lighting product. Therefore in this research study, three types of lighting product such as energy saving incandescent lighting, compact fluorescent lighting (CFL) and solid state lighting (LED) were compared. Comparative parameters were collected from data provided by lighting manufacturer and experimental data conducted in laboratory using power quality meter and lux meter. Hence, these study discussed in term of economy, power and light quality and energy efficiency of the tested lighting product. At the end of this study, the best home lighting technology is determined successfully.*

Keywords: *Energy saving incandescent lighting, compact fluorescent lighting (CFL) and solid state lighting (LED)*

Introduction

Lighting technology was start developed in 1879 and since many revolutions were occurred until now [1]. Today, there are many types of lighting technology such as incandescent, halogen, fluorescent, and light emitting diode (LED) was developed. Besides that, each type has difference characteristic and performance [1]. Performance of each type can affect energy consumption of lighting system. Lighting system is produce more than 10% of energy consume in the world [2]. Due to the concern of global warming, all government in the world introduced energy saving system and implementing it on lighting system. According to this issue, developing more efficient lighting system is very important. So that as a user, knowledge and exposure due to lighting technology are important for making energy efficiency a successful work. Nowadays, there are many types of lighting technology were developed in the world. In addition, after energy efficiency system was introduce and enforce in entire world, many research was done in lighting technology to produce the most efficient lighting system. Majority of home lighting technology manufactures were competing each other by improving their product and claim it as a best energy efficient lighting product. Inline of it, the comparative study of home lighting technology can be used as a method to prove and verify the performance in term of economic issue, power quality, and energy efficiency. As a result, user will gain information and lead them to identify the factor of choosing the lighting product. Generally, this project purpose is to study about home lighting technology. Comparative study will be conducted to examine each type of home lighting technology performance. The specific objectives of this project are to determine various type of latest home lighting technology, to define the parameters for comparative study in home lighting technology and finally, to evaluate the best home lighting technology, based on the comparative parameters. The scope of this project is essential as a guideline in order to achieve the objective. Therefore, there are several scopes of project that need to be focus. The scopes of this project are by compare three types of home lighting technology with same lumen (340-400 lm), colour (warm white) and voltage (240Vac), the tested of home lighting technology are energy saving incandescent lamp, compact fluorescent lamp (CFL) ambient type and LED lamp, the comparative parameters for this study are initial cost, running cost, energy consumption, power factor, total harmonic distortion (THD) and illuminance (lux), the study was conducted at energy efficiency laboratory Faculty of Electrical Engineering (FKE) UTeM and lastly, comparative parameters data are taken using Fluke 43B and Meterman digital lux meter.

Performance of Difference Type of Lighting

Incandescent lamps

Incandescent lamp is type of lamp that cheap to buy, but quite expensive to run. This type of lamp is the least efficient form of electric lighting compare to others lamp with 95% of energy was emitted as heat and only around 5 % of energy converted to light. It has a shortest life compare to others lamps. Therefore, energy costs will depend to the quantity as many times as the cost of the lamp. The short life also makes more maintenance and replacement cost. This type of lamps emits 14-18 Lumens per watt [6]. Figure 1 represents the voltages and currents waveforms from incandescent lamp when applying the rated voltage. It produce unity power factor and it create no harmonic distortion [7].

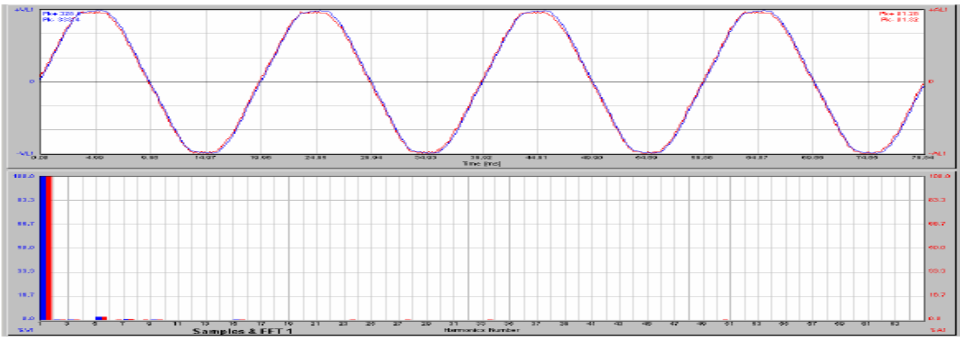

Figure 1 Performance of incandescent lamp [7]

Compact Fluorescent Lamps (CFL)

Compact fluorescent lamp (CFL) have more efficiencies compare to incandescent lighting. It also is very easy to use. All type of CFL's has installed with electronic ballasts and starters to operate. This type of lamp is operating in same way like normal fluorescent lamp. The efficiency of CFL's is 5 times greater than incandescent lamp. It also has 8 times life span compare to standard incandescent lamp [6]. The lamp under-test emits 105 L/W at the rated voltage of 220 volts and rated active power of 28 watts [8]. CFL has a poor leading power factor, (0.599). Harmonic Distortion in current flow is large, nearly 103% [7] (Figure 2).

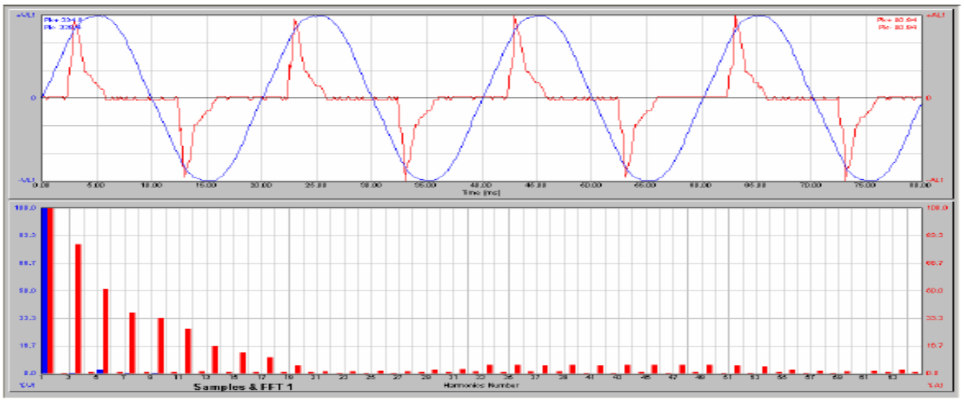

Figure 2 Performances of CFLs [7]

Solid-state lighting (LED)

Light Emitting diodes (LED) have the latest lighting technology and the highest efficiency among the CFL and standard incandescent lamp. It has extremely long life compare to other lamp technology the rated lifetime at least 25,000 hours or 22 years based on use of 3 hours per day [7]. This type of lamp uses more less power, but same brightness with CFL and incandescent lamp. With only 3.3Watt, LED lamp produce very poor leading power factor, (0.05) and very low total harmonic distortion, 9.3% [5].

Criteria for comparison of lighting technology

There are three type of lighting technology that will be compared each other in certain parameter. The criteria that are chosen mainly considered from user and electric power utility concern. User usually concern about quality, quantity, cost and lives span that given by the lamp [6]. There are some criteria that produce from customer and electric power system point of view [8] (Table 1).

Table 1: Criteria for lighting technology comparison

No.	Criteria	Description
1	Lamp cost	$Total\ lamp\ cost = initial\ cost + running\ cost$
2	Lighting harmonic	$THD = \frac{P_2 + P_3 + P_4 + \cdots + P_\infty}{P_1} = \frac{\sum_{n=2}^{\infty} P_n}{P_1}$ $HD = \frac{V_2^2 + V_3^2 + V_4^2 + \cdots + V_\infty^2}{V_1^2}$
3	Efficacy / Luminous Efficiency	$Efficacy = \frac{luminous\ flux/Lumen}{power\ consume/Watt}$
4	Power factor	$Power\ Factor\ , PF = \frac{Real\ Power\ (Watt)}{Apparent\ Power\ (VA)}$

Research Methodology

In this chapter, the methodology of the project will be discussed. To ensure that project is achieve objective and follow the schedule, a systematic procedure need to plan and done. This project is conducted by reviewing each part of the process through flowchart (Figure 3).

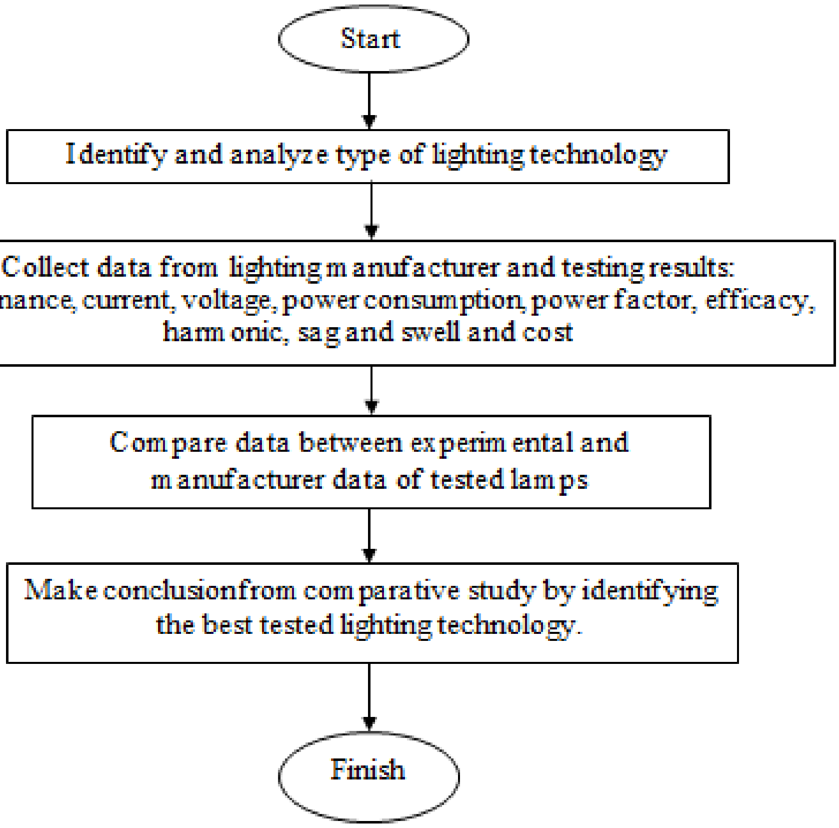

Figure 3: Research flowchart

Identify and Analyze Type of Lighting Technology

In this part, types of lighting technology that will be testing are chosen. Three type of lighting technology that will be tested and compare are Energy Saver Incandescent lighting, Compact Fluorescent lighting and Solid State Light Emitting Diodes (LED) lighting.While choose these three type of lamp, several criteria and aspect of this lamp are fixed to make testing be more accurate and persist. The criteria and aspect that fixed such as colour rending (warm white), lumen (340-400lm), and rating voltage (240Vac).

Observation from the Experiment

After choosing and identify type of lighting, data from lighting manufacture were collected and then experiment and testing each type of lighting technology are conducted. The parameter that were tested are current, energy consumption, power factor, kilowatt-hours meter reading and illuminance (lux). Before conducted the testing, all the preparation from testing room, apparatus and measurement device need to be positioned correctly. This is to ensure the output data are validate and accurate. The tested time is 1day (24 hour) per session. But there are three type of lighting technology was tested and it make three week to finish all experiment. The data was recorded in power quality meter by using data log function provided in fluke meter. Then, the stored data were transferred to a PC by using Fluke View software.

A. Equipment and Tools

In this testing, the main equipment that used is Fluke power quality analyzer. This power quality analyzer is used to measure power consumption, harmonic, voltage, current and power factor. Another tool is light meter or lux meter. Lux meter is used to measure the illuminance of the tested lighting technology.

a b c d

Figure 4: List of equipment used in this research (a: Fluke 43B Single Phase Quality Analyzer, b: Phoenix Single Phase Electronic kWh meter, c: Meterman Digital Light meter & d: AC/DC Current Clamp)

B. Lighting Power Station

Experiment were conducted and tested in lighting power station that was design and built to make experiment be more systematic (Figure 5 and 6).

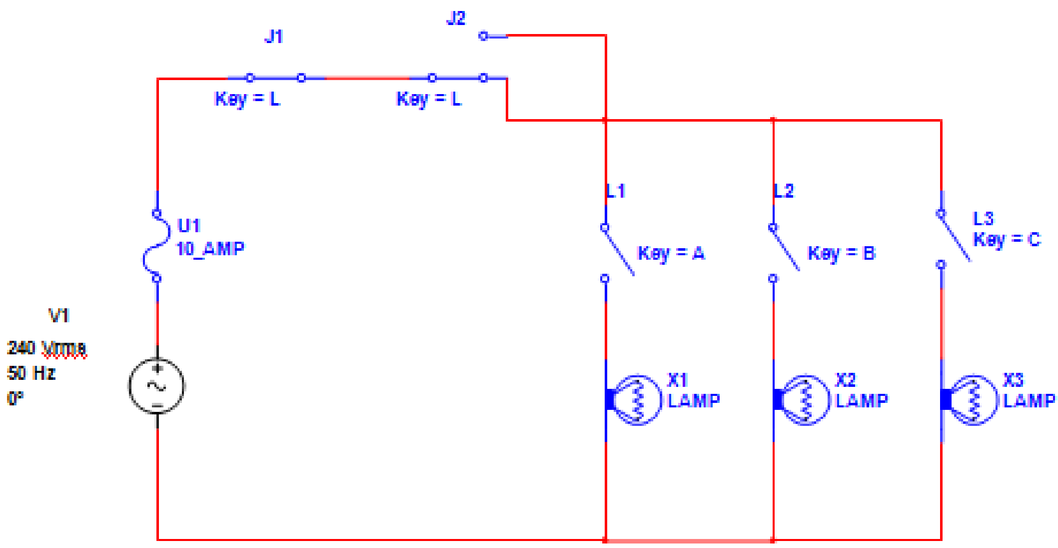

Figure 5: Circuit of Lighting Power Station

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Figure 6: Lighting Power Stations

C. Experiment Room

Experiment was held in testing room to make data measured was accurate. This testing room for this study is located at energy efficiency laboratory Faculty of Electrical Engineering (FKE) UTeM (Figure 7 and 8).

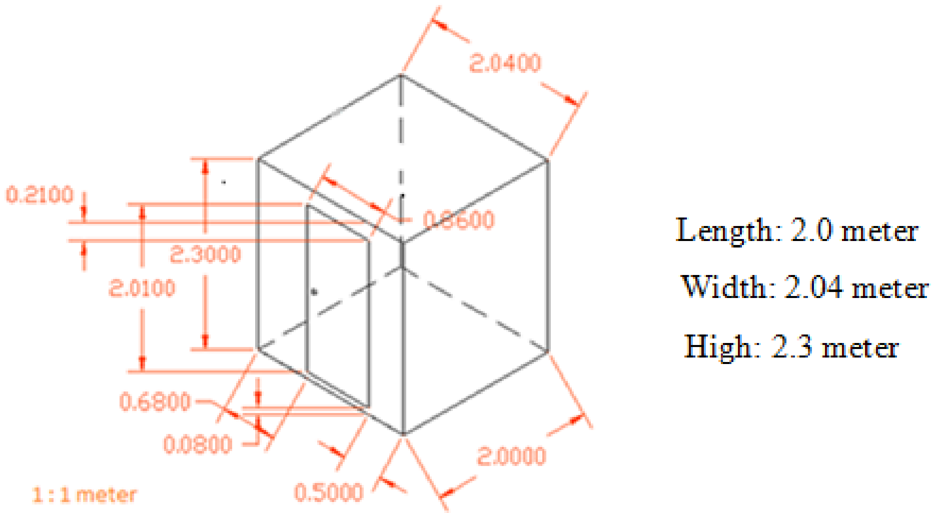

Figure 7: Schematic diagram of testing room

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Figure 8: Side and front view of testing room

C. Determination of Illuminance Measurement Points

Based on the room index, the minimum number of illuminance measurement points were determine using room index (RI) and number of points for measuring illuminance is based on Table 2.

$$Room\ Index.RI = \frac{L\ \times W}{H_m \times (L + W)}$$

where:
L = Length
W = Width
Hm = Height of the luminaires above the plane of measurement

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L = 2 meter

W = 2 meter

Hm = 1 meter

$$Room\ Index.RI = \frac{2 \times 2}{1 \times (2+2)} = 1$$

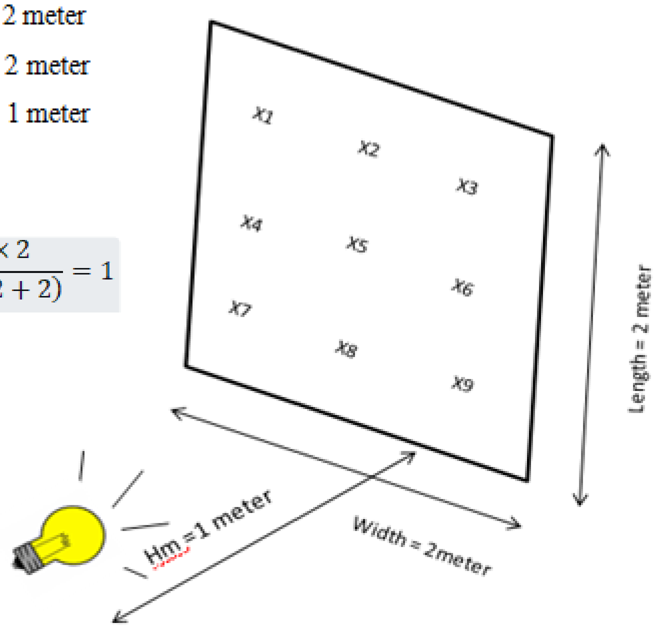


Figure 9: Illuminance test setup

Table 2: Number of points for measuring illuminance

Room Index	Minimum number of measurement points	
	For ± 5% accuracy	For ± 10% accuracy
R1 < 1	8	4
1 < R1 < 2	18	9
2 < RI < 3	32	16
RI < 3	50	25

Result and discussions

This section contains two types of collective data, first is data that provide by lamp manufacturer in the lighting box and catalogue, and secondly is data that collected from experiment in laboratories. The data was collected from three types of lighting technologies such as energy saving incandescent lighting, compact fluorescent lighting, and solid state lighting (LED).The parameters collected in this study are current, voltage, power consumption, power factor, total harmonic distortion, cost and percentage of energy saving. After that, both sources of data will be compared and make a data comparison between each type of lighting technology.

Data Provided by Lighting Manufacturer

All data was collected from lamp box that provide by manufacturer. Another source of this data comes from online catalogue in manufacture website and lighting template. Usually, data that provided from manufacturer are correct and precise. But not all of lighting manufacturer have high technologies and establish company, so sometimes there have an incorrect data provided by them and experiment must be held to prove that data weather it is true or not. Data that provided by manufacturer was tabulated in Table 3.

Table 3: Tabulated Data from Lighting Manufacturer of Energy Saving Incandescent Lighting, CFL and LED lighting

Parameter \ Lighting type	Energy saving Incandescent Lighting	CFL Lighting	Solid State Lighting (LED)
Initial cost(RM)	RM 4.90	RM 14.32	RM 20.00
Power consumption (Watt)	28W	8W	7W
Voltage (V)	240V	100-240V	240V
Frequency (Hz)	50Hz	50-60Hz	50Hz
Luminous flux /Lumen (Lm)	340Lm	400Lm	350Lm
Efficacy(Lm/Watt)	12.14 Lm/W	50 Lm/W	50 Lm/W
Life Span (Hour)	2000H	6000H	25000H
Energy saving (%)	30%	80%	80%

From Table 3, shows that energy saving incandescent Lighting is the lowest in initial cost but have higher power consumption, meanwhile, LED lighting has the lowest in term of power consumption but higher in initial cost. Besides that CFL lighting has a highest luminous flux compare to others lighting technologies. Then, efficacy of CFL and LED lighting is same and high. Furthermore, LED lighting have a superior value in life span parameter, it shows LED lighting can withstand for a very long time compare to others.

Experimental Data from Tested Lighting Technologies

This data was collected from experiment and laboratories testing that were held in Energy Efficiency Laboratory in Faculty Electrical Engineering. This experiment was conducted to measure data such as illuminance, power consumption, total harmonic distortion and cost. The apparatus and tools that use are lighting power station, Fluke 43B single phase power quality analyzer, Meterman lux meter, kilowatt hour meter and laptop to transfer data that was save and recorded from flux meter.

A. *Illuminance*

Illuminance is the quantity of light falling on a unit area of surface. This experiment is conducted in a specified room using Meterman lux meter. Nine reading points has determined based on room index value (RI). Average of lux value was determined using equation below and data was tabulated in Table 4.

Table 4: Tabulated Data of Illuminance for Energy Saving Incandescent Lighting, CFL Lighting and Solid State Lighting (LED)

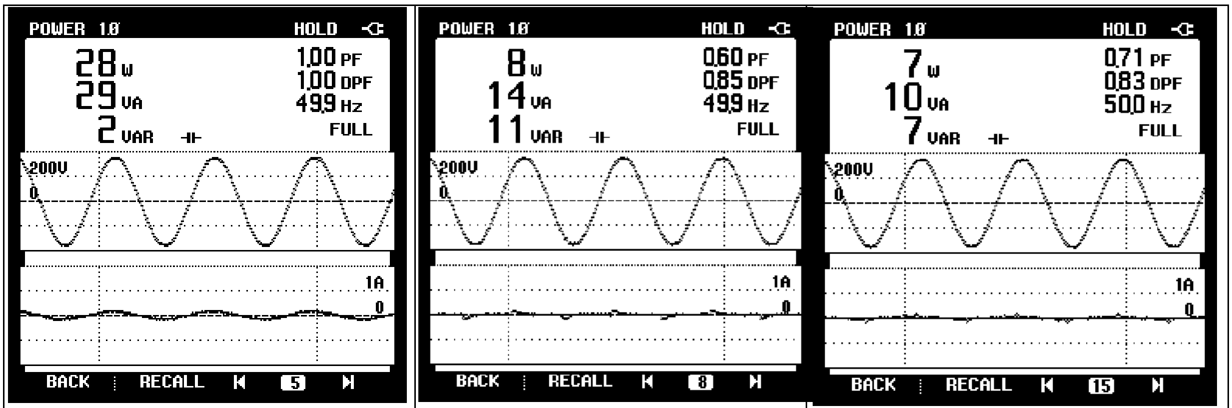
Energy Saving Incandescent Lighting		CFL Lighting		Solid State Lighting (LED)	
Points X_n	Illuminance (Lx)	Points X_n	Illuminance (Lx)	Points X_n	Illuminance (Lx)
X_1	34.6	X_1	28.0	X_1	29.5
X_2	37.2	X_2	29.5	X_2	34.5
X_3	33.5	X_3	24.1	X_3	27.3

X_4	40.0	X_4	33.3	X_4	40.6
X_5	40.3	X_5	40.0	X_5	60.6
X_6	36.1	X_6	29.6	X_6	37.8
X_7	29.6	X_7	24.3	X_7	25.6
X_8	30.3	X_8	27.2	X_8	30.6
X_9	26.5	X_9	22.2	X_9	24.1
Average = **34.23** Lx		Average = **28.69** Lx		Average = **34.53** Lx	

According to Table 4, average of illuminance for solid state lighting has a highest illuminance and CFL lighting has lowest value of illuminance. Highest value of illuminance should be okay because more high illuminance more quantity light falling in certain area.

B. *Power Consumptions*

Power consumptions are consisting of three main of power such as active power, reactive power and apparent power. Active power measure in Watt is portioning of real electrical power and utility cost charge are based on Watt [11]. Apparent power (VA) is product of rms voltage again current which relate to the effective load by current carrying conductors [11]. Reactive power (VAR) is reactive component of apparent power that cause by a phase shift between AC current and voltage in capacitor and inductor [11]. Other than that, power factor are the ratio of real power to apparent power it is not have more than value of one. Power consumption and power factor are indicated in Figure10.



Energy saving Incandescent Lighting	CFL Lighting	Solid State Lighting (LED)

Figure 10: Graphical illustration of power consumption and power factor for Energy Saving Incandescent Lighting, CFL Lighting and Solid State Lighting (LED)

According to Figure 10, the highest power factor is energy saving incandescent lighting which value is 0.965 that is near to unity value of power factor. The secondly value of power factor is LED lighting and the lowest is CFL lighting. Higher power factor is better to electrical power system because lower power factor will produce higher value of current that will increase energy lost. Besides that, LED lighting use lower active power and it make it as lowest lighting power consumption.

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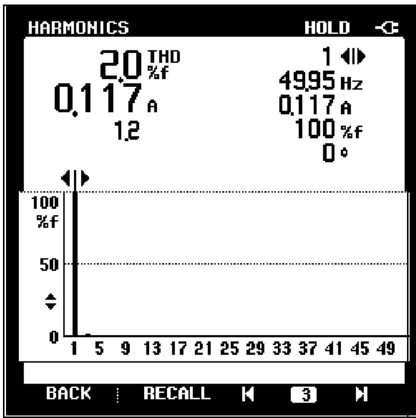
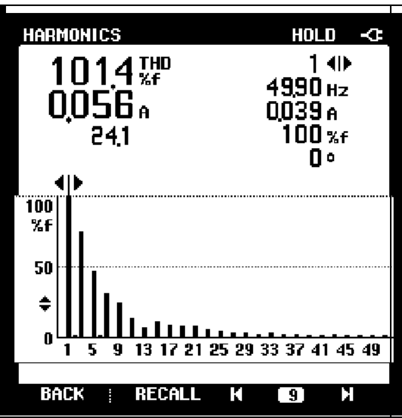
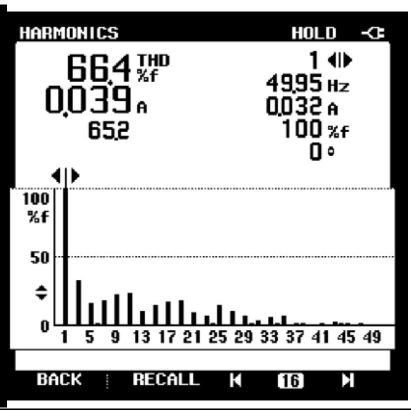
C. *Total Current Harmonic Distortion*

Total current harmonic distortion (THDi) is the ratio of the sum of the current of all harmonic components to the power of the fundamental frequency. It is the one of problem that always exists in electrical equipments [7]. Graphical data of THDi of energy saving incandescent lighting, CFL lighting and solid state lighting (LED) are shown in Figure 11.







Energy saving Incandescent Lighting	CFL Lighting	Solid State Lighting (LED)

Figure 11: Graphical illustration of total current harmonic distortion for Energy Saving Incandescent Lighting, CFL Lighting and Solid State Lighting (LED)

According to Figure 11, THDi of three of lighting technologies is difference. THDi of CFL lighting is higher compare to other, in power system point of view, the lighting system with lower percentage of THD will be better because it will produce less harmonic current distortion in power systems.

D. Cost

From customer point of view, cost of lighting product over the life span is very important. There are two main types of cost that very important to be considered when choosing lighting products. Firstly is initial cost and secondly is running cost. Initial cost are the cost that provided by manufacturer and it is the price that customer must pay to buy a certain lighting product and it will change based on current market price. Running cost is cost that use to operate in certain time. Running cost was measured using kilowatt-hour meter and it price are depends on kilowatt-hour use and current tariff of electricity bill. The cost of tested lighting product was indicated in table below.

According to Table 5, the lowest price for initial cost is energy saving incandescent lighting followed by CFL lighting and lastly is LED lighting. It show a huge difference between the highest and lowest price for tested lighting technologies, it because more high technology applied for lighting product make production price also high. But for running cost per month, it showed cost for LED lighting is the lowest and cheaper compare to others type of lighting technology. So, for the lighting product cost, more lower is better according to customer's point of view.

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Table 5: Calculation of cost for Energy Saving Incandescent Lighting, CFL Lighting and Solid State Lighting (LED)

Lighting Type	Cost Calculations
Energy Saving Incandescent Lighting	Initial cost of one bulb = **RM 4.90** Kilowatt hour meter reading (24h) = 0.22 kWh TNB tariff = RM 0.218/ kWh Assume eight hour per day use, in 30 day equal to 240 hours: Kilowatt-hour use = 0.72 x 10 = 7.2 kWh Running Cost per month = 7.2 kWh x 0.218 = **RM 1.57**
CFL Lighting	Initial cost of one bulb = **RM 14.32** Kilowatt hour meter reading (24h) = 0.22 kWh TNB tariff = RM 0.218/ kWh Assume eight hour per day use, in 30 day equal to 240 hours: Kilowatt-hour use = 0.22 x 10 = 2.2 kWh Running Cost per month = 2.2 kWh x 0.218 = **RM 0.48**
Solid State Lighting (LED)	Initial cost of one bulb = **RM 20.00** Kilowatt hour meter reading (24h) = 0.18 kWh TNB tariff = RM 0.218/ kWh Assume eight hour per day use, in 30 day equal to 240 hours: Kilowatt-hour use = 0.18 x 10 = 1.8 kWh Running Cost per month = 1.8kWh x 0.218 = **RM 0.39**

Conclusions

As a conclusions, comparative study of home lighting technologies are conducted by considering the concern of consumers to lighting product quality as well for electric utility concern. It is important for domestic user to know about the latest lighting technology and the actual performance of each type of lighting technologies. There are three type of latest home lighting technology that use energy saving energy system such as energy saving incandescent lighting, CFL lighting, and LED lighting and each type of lighting have a difference performance. The parameters that have been tested and compared are current, power consumption, power factor, harmonic, initial cost, running cost, and illuminance. All the parameter can be dividing in three sections like economy, power quality and light quality. From each section, it shows the performance of each type of home lighting technology. According to data analysis that include in Table 6, for overall score, it showed LED lighting technology (Score = 25) is the best lighting product compare to other lighting technology. Although LED lighting is a bit costly, it produces high performance in power quality, lighting quality and economy section.

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Table 6: Performance of Tested Lighting Technology

	Lighting type / Parameter	 Energy Saving Incandescent Lighting		 CFL Lighting		 LED Lighting	
		Value	Rating	Value	Rating	Value	Rating
Power Quality	Energy Consumption(Watt)	28Watt	**1**	8Watt	**2**	7Watt	**3**
	Power Factor	0.965	**3**	0.6	**1**	0.71	**2**
	THD_I (%)	2.0%	**3**	101.4%	**1**	66.4%	**2**
	Score	**7**		**4**		**7**	
Lighting Quality	Illumminance (lux)	34.23 lux	**2**	28.69 lux	**2**	34.35 lux	**3**
	Luminous flux /Lumen(Lm)	340Lm	**1**	400Lm	**3**	350Lm	**2**
	Efficacy(Lm/Watt)	12.14	**1**	50	**3**	50	**3**
	Score	**4**		**8**		**8**	
Economy	Initial Cost (RM)	RM 4.90	**3**	RM 14.32	**2**	RM 20.00	**1**
	Running Cost (RM)	RM 1.57	**1**	RM 0.48	**2**	RM 0.39	**3**
	Life Span (Hour)	2000H	**1**	6000H	**2**	25000H	**3**
	Energy saving (%)	30%	**1**	80%	**3**	80%	**3**
	Score	**6**		**9**		10	
	Total Score (Higher the better)	**17**		**21**		**25**	

Rating Score Table

Rating	Worse	Moderate	Best
Score	1	2	3

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FINANCIAL LITERACY MEDIATING EFFECT ON FINANCIAL PROBLEM AMONG STUDENT OF COLLEGE UNIVERSITY ISLAM MELAKA

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Abstract: *The employment of National Strategies indicated that financial literacy and education is an important life skill that every people should have. In our current study, we to examine the effect of financial socialization on financial problem and to test the mediating effect of financial literacy in the relationship between financial attitude and financial problem among the student of College University Islam Melaka. The finding shows that financial socialization has a significant effect on financial problem. While, the mediating effect of financial literacy in the relationship between financial attitude and financial problem is partial mediation which shows that financial attitude has significant direct and indirect effect on Financial Problem.*

***Keywords**: Financial Problem, Financial Socialization, Financial Attitude and Financial literacy*

Introduction

The study of financial literacy and financial problem among students of private colleges are still in new phase. It also support by (Sabri, Cook, & Gudmunson, 2012) shown that the student always face financial problem matter to solve it. In addition, in the international level, the study found by Leach, L.J. Hayhoe, C.R. and Turner, P.R. (1999), showing that the college university student of financial literacy and economic well-being has seldom extended via populations living in the USA. Moreover, the study found that students are graduate from private collage university are more high risk in getting good financial condition compare the student graduate from public university. It will happen because of many borrowers among the private college student carry out high total debt of education into jobs. (Leach et al., 1999). Moreover, there several factor will affect the financial problem which are debt from credit cards, car loans, and other consumer debts are not uncommon among these students. Unfortunately, many college students have low levels of financial literacy (Sabri et al., 2012).

The lower level of financial literacy among college students will contribute to ineffective financial management behaviours include they have no saving, poor record keeping transaction (Chen and Volpe, 1998), and more credit card debt (Norvilitis et al., 2006). Norvilitis and Santa Maria (2002) confirmed that many students enter college with no budgeting experience and are liable to use credit unwisely. This combination of high debt, low income, and low levels of financial literacy adversely affects college student financial well-being (Leach et al., 1999). To overcome these challenges, educators and researchers have focussed not only on expanding education, but on understanding the issue on financial problem processes whereby students develop their attitudes, skills, and behaviours regarding money.

Literature review

Definition and concepts of Financial Problem

Financial problems refer when the situation where money worries are causing you stress. Base on (Sabri et al., 2012) many people are facing hard financial times and the impact on mental health can be significant. There are several examples will lead to the financial problem which are Late bill payments or often seeking extensions, minimum or missed payments on credit cards, spending less money on necessities such as food, increasing debt from credit cards or loans, legal action for debt recovery and fear of eviction by being behind in rent or loan repayments. However, these problems can seem impossible to overcome using several strategies in personal finance methodology.

In addition, other factors that influenced financial behaviour are financial knowledge or financial literacy (Zakaria et al. 2012). According to (Loke, 2010; Agarwalla, 2016), financial knowledge is like financial literacy, which is the knowledge of inflation rate, interest rate as well as the knowledge of risk and return. Thus, individuals with enough financial information make a better financial decision. Financial literacy is important and attracted not only to researchers, but also to government and government body.(Lusardi, Mitchell, Lusardi, Michaud, & Mitchell, 2015). The second determinants of financial problem contribute by financial attitude. Financial attitude also showing to influence financial problem behaviour positively (Benetos & Lacolley, 2006) .Apart from that, financial knowledge (Loke, 2015; Zakaria et al.2012), and financial self-efficacy. Lusardi, A., Mitchell, O.S. and Curto, V. (2010) also play important roles in developing a good financial behaviour. The third point will affect on financial problem is financial socialization.

Financial Socialization agent comes from socioeconomic and demographic factors such as gender, ethnicity, age, income, education, and marital status influence financial well (Austin & Arnott-Hil, 2014) For example, financial well-being is positively related to age, income, and education. Recent studies on the financial well- being of college students found gender, age, ethnicity, and parental income (Sabri et al., 2012) were positively related to financial literacy. Base on table 1.1 as summary of literature review from various sources.

Table 1: Summary of literature Review on Financial Behaviour

Author	Variable	Method	Finding
Sabri & Macdonald, (2010)	Savings Behaviour Financial Problems Financial Literacy	Sample is comprised of students in public and private universities, and 11 universities were randomly selected for the study (six public and five private universities). Data analysis using T-test and Multiple Regression	Student with higher level of financial knowledge and financial literacy lead to good saving behaviour Lower level of financial knowledge will lead to greater effect on financial problem Greater with influence from financial socialization agent less

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			engage in saving behaviour.
(Sabri et al., 2012)	Personal finance, Financial well-being, Financial literacy, Financial socialization	Data were collected using a multi-stage sampling technique from 11 public and private universities across Malaysia and the sample consists of 2,219 college students. Structural equation modelling was utilized to test the hypotheses	Positive relationship between financial literacy and financial socialization
(Gogolin, Dowling, & Cummins, 2017)	Financial Attitude Culture Value Financial Attitude Household finance	Using LISS panel data and Applying a holistic framework from the World Values Survey (WVS) The survey responses from approximately 8,000 Dutch participants	Positive relationship between financial attitude and culture value personal cultural values have only been indirectly measured through religion and trust

Methodology
This research used quantitative methods and questionnaires are distributed to students of College University Islam Melaka and a total of 357 students participated in answering the questionnaire. The Confirmatory Factor Analysis is used in this study to validate the measurement model of latent constructs. The CFA method has the ability to assess the Unidimensionality, Validity and Reliability of a latent construct. CFA is a special form of factor analysis. It is employed to test whether the measures of a construct are consistent with the researcher's understanding of the nature of that construct

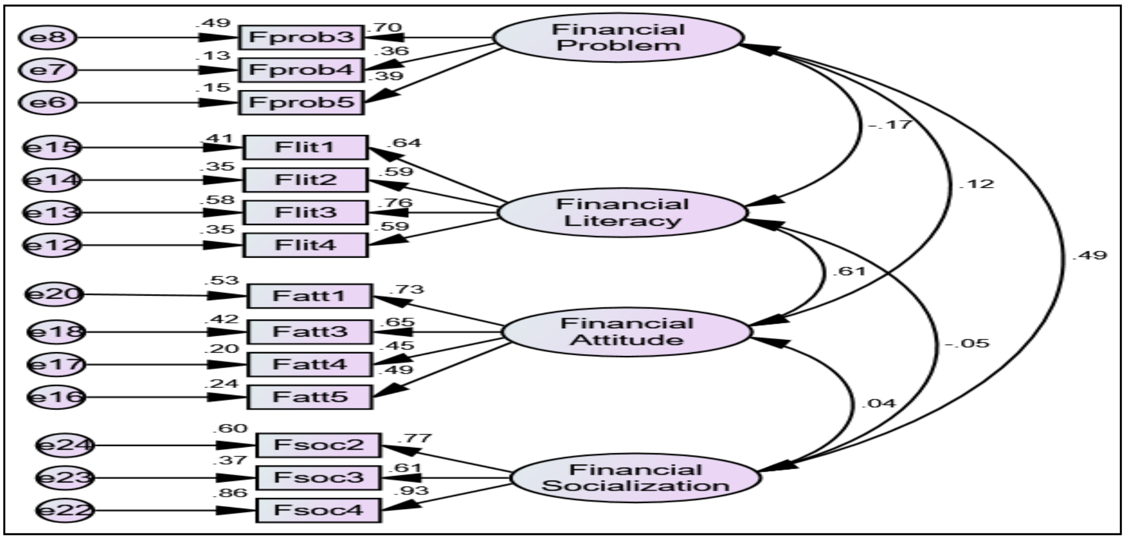

Figure 1: The measurement model (Confirmatory Factor Analysis).

Table 2: The Fitness Indexes for Measurement Model.

Name of category	Name of Index	Values of Index	Level of acceptance	Literature
1. Absolute Fit	RMSEA	0.070	RMSEA < 0.08	Browne and Cudeck (1993)
	GFI	0.932	GFI > 0.90	Joreskog and Sorbom (1984)
2. Incremental Fit	AGFI	0.901	AGFI > 0.90	Tanaka and Huba (1985)
3. Parsimonious Fit	Chisq/df	2.747	Chi-Square / df < 3.0	Marsh and Hocevar (1985)

The table 2 above shows that, this model has achieved construct validity because the Fitness Indexes for a construct achieved the required level

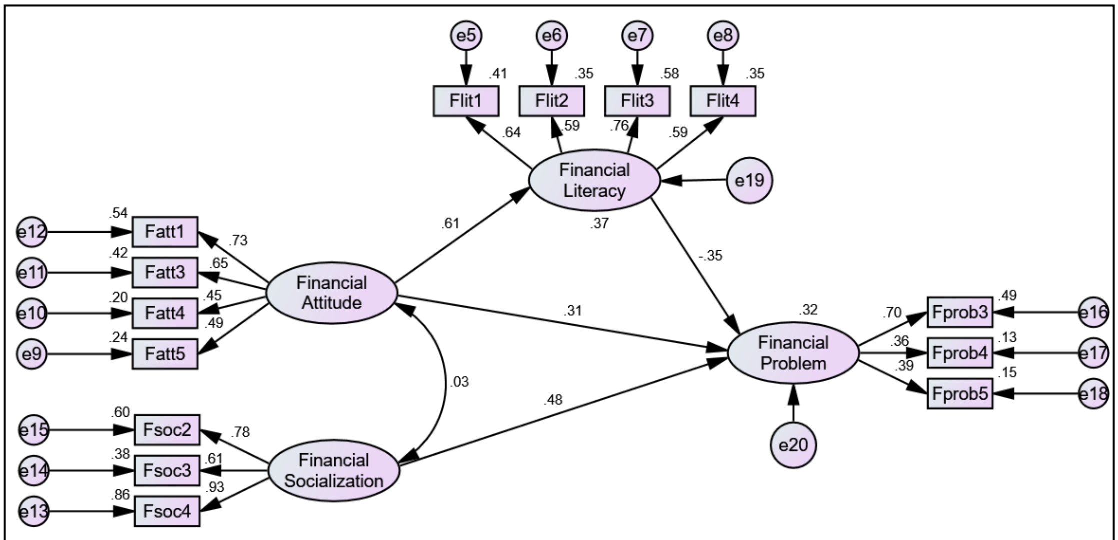

Figure 2 : The Structural Model.

Figure 2 shows the structural

model of the research.

Table 3: The Regression Path Coefficient and Its Significant.

		Estimate	S.E	C.R	P-value	Result
Financial Problem	Financial Socialization	0.229	0.055	4.164	0.001	Significant

When Financial Socialization goes up by 1 unit, Financial Problem goes up by 0.229 unit. The regression weight estimate of 0.229 has a standard error of about 0.055. Dividing the regression weight estimate by the estimate of its standard error gives z = 0.229/0.055 = 4.164. In other words, the regression weight estimate is 4.164 standard errors above zero. The probability of getting a critical ratio 4.164 in absolute value 0.001. In other words, the regression weight for Financial Socialization in the prediction of Financial Problem is significantly different from zero at the 0.05 level (two-tailed test).

Table 4: The Regression Path Coefficient and Its Significant for Mediation Test.

		Estimate	S.E	C.R	P-value	Result
Financial Problem	Financial Attitude	0.396	0.169	2.344	0.019	Significant
Financial Literacy	Financial Attitude	0.751	0.129	5.799	0.001	Significant
Financial Problem	Financial Literacy	-0.354	0.136	-2.601	0.009	Significant

This analysis is conducted to test the mediator in the model. The mediator is Financial Literacy. Results showed that Financial Literacy has partial mediation effect between Financial Attitude and Financial Problem since the direct effect of Financial Literacy on Financial Problem is still significant after Financial Literacy entered the model. In this case, Financial Attitude is both significant direct effect on Financial Problem and also significant indirect effect on Financial Problem through the mediator variable namely Financial Literacy.

Results and Finding

The finding shows that Financial Socialization have a significant effect on Financial Problem it also support by (Sabri et al., 2012). While, the mediating effect of Financial Literacy in the relationship between Financial Attitude and Financial Problem is partial mediation which shows that Financial Attitude has significant direct and indirect effect on Financial Problem. (Benetos & Lacolley, 2006)

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RESPONSIBLE TOURISM AND QUALITY OF LIFE: PERSPECTIVE OF LOCAL COMMUNITY

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Abstract: *This conceptual paper presents a review and discussing the concept and dimensions of sustainable tourism, responsible tourism and also the quality of life. Sustainable development is one strategy to resolve conflict on the impact of tourism activities. The main principle of sustainable development is to maintain the quality of the environment for future generations. Besides considering the needs of the visitor, the tourism industry, the environment, and the destination's host communities, sustainable tourism has to look also at current and future economic, social and environmental impacts. Responsible tourism is an element of sustainable tourism that shares similar objectives which aim at environmental protection, social welfare, and local economic benefits*.

Keywords*: Responsible tourism; sustainable tourism; quality of life; local community*

Introduction

Over the past several decades, tourism has grown dramatically as a tool for regional economic development. Most of the community leaders and economic development specialists have progressively treated tourism as an important industry that can improve local employment opportunities, tax revenues, and economic diversity (Kim, Uysal, & Sirgy, 2013). In Malaysia, the tourism sector is an important contributor to the economy and is identified as one of the major sources of foreign exchange earnings and catalyst to the economic growth by contributing at least about 8 to 10 percent of the GDP (Mosbah & Abd Al Khuja, 2014). The tourism industry in Malaysia has become more important in the era of globalization in the 21st century. In fact, the tourism sector is the second largest contributor to the economy after the manufacturing sector (Amin, Mohd Salleh, Muda, & Ibrahim, 2013). According to Malaysia Tourism statistics, in the year 2017, the numbers of tourist arrivals recorded were 25.95 million and contributed revenue of RM82.1 billion.

However, even though tourism has brought economic benefits, it also has significantly contributed to environmental degradation, negative social and cultural impacts and also habitat fragmentation. The global threat of climate change, diminishing natural resources and significant socio-economic inequalities is forcing companies and individuals to estimate the impact they are having on the natural, social and economic environments (Choi & Sirakaya, 2006). Thus, the tourism industry relies heavily on the sustained beauty and hospitality of the places and communities it operates in and has come under pressure to manage its negative and positive impacts (Frey & George, 2010). Decision makers also searched for alternative tourism planning, management and development options as they are increasingly aware of the drawbacks of mass tourism. Moreover, today's contemporary tourism management is more and more oriented towards sustainable development as the only possible paradigm because accomplishing the synergy of economic, social and environmental factors is a serious challenge for tourism academics and practitioners (Peric & Djurkin, 2014). New concepts such as sustainable tourism, tourism morality, ethics in tourism, visiting nature, green tourism, responsible tourism, people-oriented tourism, and parallel tourism have emerged in the tourism industry (Donyadide, 2010). In Malaysia, various tourism concepts such as ecotourism, shopping tourism, cultural and festival based tourism, ethnic-tourism, art, and heritage-based tourism, sports tourism and nature-tourism have also been introduced. All these tourism concepts have been integrated and proclaimed as the marketing strategy of tourism products at the international level (Che Leh & Hamzah, 2012)

Sustainable tourism development is related to several factors such as the economy, environmental, political and social that has a strong influential and independent effect on tourism development (Chan, 2010). Sustainable tourism has to look on for current and future economic, social and environmental impacts as well as considering the needs of visitors, the tourism industry, the environment and a destination's host communities (United Nations Environment Programme and World Tourism Organization (2005). Figure 1 had illustrated the three pillars of sustainability which are economic, environmental and social.

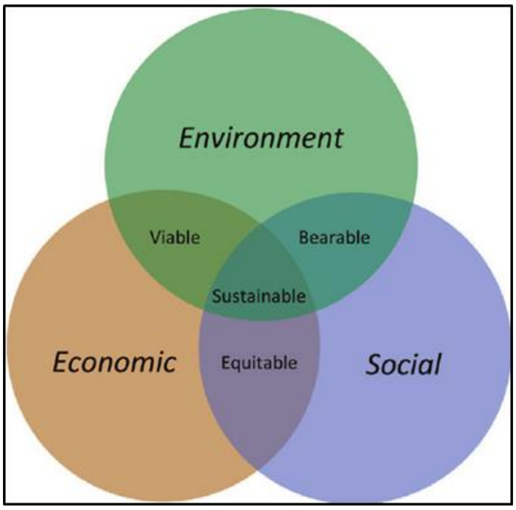

Figure 1: Three pillars of sustainability

However, the tourism industry faces several sustainability challenges, such as resources manipulation, economic uncertainty, and changes in tourism demand. Due to this, the tourism policymakers must promote and make available the benefits of renewal and resilience to the residents and the area (Hanafiah, Azman, Jamaluddin, & Aminuddin, 2016). Thus, responsible tourism practice (RTP) was introduced and become an established area of tourism research pertaining to enhance the current sustainable tourism development. As in the tourism industry, responsible business practice is essential because tourist destination development is heavily dependent on environmental and cultural resources. These resources need to be maintained and developed in a responsible way to achieve sustainable development for a tourist destination (Sheldon & Park, 2011). The concept of responsible tourism is very closely connected with sustainable development, that avoids conflicts between economic developments as well as social and also natural environment. Responsible tourism is an element of sustainable tourism that growing globally as advocates propose that can give benefits to tourism businesses and destinations (Farmaki, Constanti, Yiasemi, & Karis, 2014). Though sustainable and responsible tourism is based on similar pillars, which aiming at environmental protection, social welfare, and local economic benefits but, responsible tourism shifts responsibility towards individual, organizations and businesses.

Responsible tourism consists in undertaking such activities that enable achieving growth in a way that either does not destroy the existing environment and protect the culture, history, heritage, and achievements of local communities (Debicka & Oniszczuk-Jastrzabek, 2014). Besides, the attainment of responsible tourism requires careful management of tourists' and residents' behaviors to prevent deleterious effects on the environment, sociocultural setting and visitor satisfaction (Tay, Chan, Vogt, & Mohamed, 2016). A growing shift toward sustainable development has resulted in a renewed significance of the environmental, social, and economic impacts of tourism within communities (Tyrrell, Paris, & Biaett, 2013). Also, sustainability is increasingly added to destination competitiveness and also becoming an important concept of tourism destination (Mathew, 2009). Besides that, sustainable tourism development is also equally important in attracting people to visit the destination.

The key element in successful tourism development is local community support as tourism planners. Thus, the tourism industry has to develop with the support of the residents because as one of the stakeholders in this industry, the local community plays a crucial role in tourism development. Other than that, authorities engaged in the tourism industry have to be concerned with the communities' views on development plans (Hanafiah et al., 2016). The quality of life among residents in any tourist destination is significantly influenced by the influx of tourism in the community. Community residents' perceptions of impact on tourism development which involve economic, social, cultural, political and environmental are played a significant role in residents' overall opinion about the living conditions of the community (Woo, Uysal, & Sirgy, 2016).

Literature review

Sustainable Development

According to Zhenhua Liu (2003), the concept of sustainability has its origins in the environmentalism and become important in the 1970s. The explicit idea of sustainable development was first highlighted in World Conservation Strategy by the International Union for the Conservation of Nature and Natural Resources (IUCN, 1980). Sustainability is broadly thought which implies good living conditions for next generations to come; while sustainable development is process-oriented and associated with managed changes that can bring about improvement in conditions for those involved in such development (Zhenhua Liu, 2003). Based on Owen, Witt, & Gammon (1993), the notion of sustainable development recognizes that the earth's resources are limited and subject to a number of unprecedented threats such as population growth, global warming, destruction of the ozone layer, and degradation of the environment, the loss of biological species and habitats and pollution in all its forms. Thus, a more careful management of the earth's resources is needed in order to make sure that they can be safeguarded and replenished.

Besides that Vodeb (2014) had mentioned that the concept of sustainable development is not only been used in the tourism industry but also everywhere in different sectors of human activity such as construction, entrepreneurship, forestry and so on. Sustainable development is the concept that complex and difficult to define. However, from the destination point of view, sustainable development can be defined as tourism activities that maintain and improve all forms of capital, recognizing the primary importance of natural capital. In addition, sustainable competitiveness of tourism destination is based on unique tourist experience and basically dependent on the quality of host-guest interaction and the goodwill of the local community.

Sustainable tourism development

In the literature, there are many approaches and techniques of defining the concept of sustainable tourism, whilst some of the researchers had made a transition from the concepts of sustainability or sustainable development. According to Zhenhua Liu (2003), sustainable tourism is conveniently defined as all types of tourism either conventional or alternative forms which contribute to or compatible with sustainable development. In addition, sustainable tourism is a system of tourism development that has to ensure sustainability or availability of the economy, natural resources, and socio-cultural life until the next generation. In essence, sustainable tourism should give long-term benefits for both current and future benefits to the local economy and social-culture without damaging the environment as well as to address the needs of visitors, the industry, and the community (UNWTO & UNEP, 2005).

Niedziółka (2012) had pointed out that, sustainable tourism is defined as all forms of activities, management, and development of tourism that preserve natural, economic and social integrity and guarantee maintenance of natural and cultural resources. Sustainable tourism should also maintain a high level of tourist satisfaction by ensuring a meaningful experience to them, raising their awareness about sustainability issues and promoting sustainable tourism practices amongst them. In other words, sustainable tourism can be categorized into three aspects which are economic sustainability, environmental sustainability, and social-cultural sustainability.

Responsible tourism

According to Farmaki et al., (2014), responsible tourism and sustainable tourism have similar goals but different focus. Sustainable tourism seeks to achieve particular numbers and types of visitors in order to minimize the effect of their activities on the destination, whilst responsible tourism extends beyond the management of natural resources and highlights the moral responsibility of tourism business towards host environment and societies. Besides, responsible tourism also addresses the sustainable tourism discourse in the application and is more of an expression to describe tourism that is sustainable because it acts sustainably. Hence, it can be inferred that when the local communities perceive that responsible tourism initiatives build on appropriate sustainability-based strategies and policies, then it will result in appropriate actions or behaviors, called as sustainable actions or behaviors. As claimed by the Department of Environmental Affair and Tourism (DEAT) (1996), *responsible tourism is tourism that promotes responsibility to the environment through its sustainable use; responsibility to involve local communities in the tourism industry; responsibility for safety and security of visitors and responsible government, employees, employers, unions and local communities.*

Quality of life

From the second half of the 20^{th} century, the improvement of the quality of life was appearing. At that time, from the view of people's personality development, it was recognized that economic and consumer race can often be harmful (Gondos, 2014). (Mohit, 2014) had mentioned that quality of life is more than happiness because it involves several factors such as enjoyment and achievement. Quality of life is can also be referring to the physical, psychological and sociological state of being of people.

Andereck & Nyaupane (2011) had revealed that there are many ways in which tourism may impact an individual's QOL. A better QOL can be seen in the development of tourism products that can also be enjoyed by residents, such as festivals, restaurants, natural and cultural attractions, and outdoor recreation opportunities. As an example, a higher personal standard of living through job creation and increased tax revenue which in turn result in services to residents. However, quality of life concept should not be confused with the income-based concept of standard of living.

As reported by Andereck & Nyaupane (2011), there are eight domains of tourism quality of life which include community well-being, urban issues, the way of life, community pride and awareness, natural and cultural preservation, economic strength, recreation amenities, and crime and substance abuse. However, (Liang & Hui, 2016) had developed and modifying the tourism quality of life scale to the contexts in China by adding new items which are family and personal well-being. Liang & Hui (2016) had come out with four tourism quality of life domains which are urban issues, community economic strength, family and personal well-being, the way of life and community awareness and facilities.

Other than that, based on (Uysal, Sirgy, Woo, & Lina, 2016), quality of life also can be divided into two dimensions which are objective and subjective. The examples of the objective quality of life are economic well-being, leisure well-being, environmental well-being, and health well-being, whereas the examples of subjective well-being are happiness and life satisfaction. (Andereck & Nyaupane, 2011) had reported in their study that based on Schalock (1996), to measure the quality of life, two types of indicators have been used which are the objective indicator and subjective indicator. Objective circumstances of people's lives, such as income and education attainment while subjective evaluation of life circumstances, such as satisfaction with various aspects of life.

Conclusion

In order to make sure the development of tourism activities can satisfy a need to travel, it is important to strive for the responsible and sustainable development of the tourism industry (Debicka & Oniszczuk-Jastrzabek, 2014). A study was done by Su, Huang, & Huang (2016), there are positive effects on residents' support for tourism and perceived quality of life, mediated by positive tourism impacts. A study was done by Nkemngu (2015)on the perceptions of residents of South Africa community on tourism impacts in their community and effect on the quality of life at the individual and community level, showed that most residents perceive tourism impacts to be largely positive in their community. Besides, tourism impacts also have strong revenue in improving quality of life for both individual respondents and the community as a whole.

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THE IMPACT OF SPIRITUALITY LEADERSHIP STYLE TOWARDS THE BUSINESS PERFORMANCE AMONG THE MUSLIM BUSINESS OWNERS

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Abstract**:** *The purpose of this study is to examine the impact of the spirituality leadership style that the Muslim business owners practiced towards its business performance. The survey data was obtained from 41 business owners that organizing the food and beverage business within a university campus area at one of the universities in the northern Malaysia. The data were analyzed using SPSS software. The outcome of the decision states that the spirituality leadership style has a significant impact on business performance with an R value of 0.462. Hence, the contribution of the study is very important and relevant to the current situation where the concept of halal becomes increasingly important to customers in purchasing food and beverage products among the business owners and to improve their business performance. Therefore, it was recommended that potential business owners can practice the spirituality leadership style in their businesses and be able to experience the improved of organizational growth and profitability.*

Keywords: *business, halal, leadership, owners, spirituality*

Introduction

In general, there are gaps in the business and leadership style in literature among the business owners from the Malaysian perspective, particularly in Small, and Medium-sized Enterprises or SMEs (Ab. Talib et al., 2010; Arham, 2014). Leadership style is a very important asset owned by an entrepreneur or a business owner who practically practiced it into organizational management. There are several types of leadership styles such as transformational, transactional and reward, but the style of leadership spirituality is best for Muslim entrepreneurs because it is in line with what is taught in Islam. For Muslim entrepreneurs, the teachings of Islam must have given the most important impression in carrying out their duties as entrepreneurs who sell halal status products such as food and beverages.

According to Zahrah et al. (2016), doing business is an important task, but implementing it according to Allah S.W.T command is the ultimate in order to get a truthful blessing. Spirituality in business can be practiced in many ways, as claimed by Ahmed Kaya (2015) it can be simply embodying their personal values of honesty, integrity, and good quality work. Other than that, the business owner also urged to cooperate with co-workers and employees in an accountable, ethical, and compassionate way (Al-Kilani, 2010).

Literature Review

Spirituality is one of the leadership styles applied by leaders in an organization. Generally spirituality has many definitions recorded in the literature reviews. According to Turner (1999), spirituality is that which comes from within. Spirituality is also reaching beyond and having a sense that things could be better - a holistic point of view and be interconnected with everything else (Zohar & Marshall, 2000). Some of the spirituality's elements are self-knowledge, selflessness, love, personal growth, morality, acceptance, positively and forgiveness (Freke, 2000). In the Islamic perspective, the spirituality is the elements full of kindness, honesty, trust, sincerity, tolerance, love, responsibility, trust and seek the pleasure of Allah S.W.T. (Azri et al., 2017).

In managing halal business, the owner must possess a resilient and diversify characteristics of leadership style (Sendjaya, 2007). Thus, spirituality leadership style in this study's refers to the practice and in-depth engagement of Islamic teachings that be applied in the management of the business, including the relationship with co-workers and employees including the customers and suppliers. The fundamental of doing the halal business must be followed the procedures of Shariah laws (Tieman & Darun, 2017). Leaders in business organizations have responsibility to motivate himself and the employees by creating a conducive working environment to pursue the vision and mission successfully. Thus, the organization's profitability, reputation and collective organizational responsibility (corporate social responsibility) to society and stakeholders accords a measure of a leader's effectiveness (Reave, 2005; Meng, 2016).

Several previous studies have shown that the spirituality of leadership style practiced by business leaders is actually a catalyst factor in improving organizational performance (Scott & Tweed, 2016). On the other hand, they also claimed that the spiritual values in leadership styles may align with human interest in addressing the social issues, environmental impacts and the economic dimensions of sustainability. As a leader in any business organizations, the leaders must have a sense of spiritual elements as soul guidance that drives towards the application of halal in business. According to Karakas (2010), there were more than 140 articles supported that spirituality, leadership be practiced in the workplace, such as business organizations shows that spirituality leadership supported the business performance. He mentioned that spirituality improves employees' health and emotion and quality of life, spirituality also provides a sense of purpose and meaning at work as well as interconnected to the community.

In addition, a study of Cavanagh (1999); Cavanagh and Bundsuch (2002) via more than 350 articles on spirituality leadership and related to the various reading materials shows that the spirituality in the workplace that practiced by leaders can be another significant factor that improved the business performance. On the other hand, Fry (2003) and Fry et al., (2011) suggested that three elements in spirituality leadership such as hope, vision and altruistic love that's been practiced between leaders and employees will increase the cooperation and thus enhance the business performance. These can be happened, when leaders who have the hope and vision for the benefit and success of their organization also give their employees hope through bonus methods, holiday packages and promotion.

Moreover, a study by Ahiauzu and Asawo (2010), among the leaders and employees in the Nigerian manufacturing industry found that a culture of altruistic love leads to high employees' affective and normative commitment including the continued commitment. They also suggested that manufacturing organizations' leaders must show their dedication to organizational members by acting with compassion, care and apprehension, in order to be certain of their high level of commitment to work and at last will enhance their business performances.

Based on the literature review, this study proposes a theoretical framework for studying the impact of spirituality leadership style among the Muslim business owners towards their halal business performance in the university campus which has not been studied

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widely in the past studies. Figure 1 consists of the independent variable which is spirituality leadership style and the dependent variable is the halal business performance.

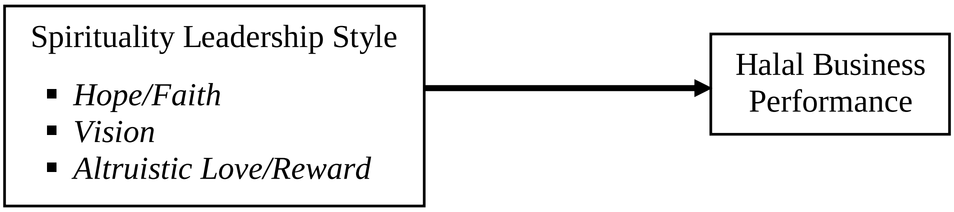

Figure 1: Theoretical Framework

Based on the theoretical framework, the study's comes out with a single hypothesis;

H1 - The spirituality leadership style has a significant relationship with the halal business performance.

Methodology

This study applies quantitative methods by using the survey questionnaire as an instrument to collect the data within one month period. The instrument must be filled by the owner of the halal business who considered to have overall knowledge of the business' operations and management. The list of the owners were obtained from the responsible department in the university. The owners must be Muslim and categorized into micro-sized enterprises (less than 5 persons and sales turnover must less than RM300000 per year). From the database, there were 92 active owners running the halal food and beverage business in the campus from September 2017 to December 2018. The instrument was distributed by hand in the first week of June 2018 and were collected in the second week, which provided sufficiently 7-days for them to fill-up.

The instrument consists of four sections; the owners' profile, the business' profile, spirituality leadership style (SLS) and the business performance. The SLS was adapted from previous studies (Fry 2005; Fry & Matherly, 2006; Fry et al., 2011). To suit the objective of the study only three elements of SLS were used, namely; hope/faith, vision, and altruistic love/reward which all dimensions were above the value of Cronbach's Alpha (CA) of 0.80. In addition, the Islamic Spirituality elements were added into the three dimensions as proposed by Egel and Fry (2016); Azri et al. (2017). On the other hand, the dimensions of business performance (financial and non-financial) were adapted from the works' of Arham (2014) and Yusuf, et al. (2016). The Likert-scale measurement with seven-point were used for the independent and dependent variables (Srinivasa, 2012). The number of usable returned instrument was collected by hand was 41, giving a return rate of 44%.

Data Analysis

A majority of business owners (68.3%) were males and 31.7% were females. The majority of them were aged between 40 to 50 years old or 60.9%. From the majority of educational level the results show that 63.4% of them have diploma and 75.6% with job experience more than 11 years. The majority of them or 56.10% made their product procurement with halal certification while 18 of them are only guaranteed 50% certified on the halal status products. Some of these products were purchased without halal certification such as fresh chickens, fish, meats and raw materials from various local markets. The overall business owners' profile is depicted in Table 1 below.

Table 1: Business Owners' Profile

Constructs	Category	Frequency	Percentage
Gender	Male	28	68.30
	Female	13	31.70
Age	Less than 30 years	-	-
	Between 31 to 39	5	12.20
	Between 40 to 50	25	60.90
	More than 50 years	11	26.90
Educational Level	SPM/STPM	7	17.00
	Diploma	26	63.40
	Bachelor Degree	8	19.60
	Masters/PhD	-	-
Job Experience	Less than 10 years	10	24.40
	More than 11 years	31	75.60
Procure Halal Status	50% Certify	18	43.90
	100% Certify	23	56.10

All the items in each constructed dimension were tested and measured via CA to ensure all of them must have high internal consistency. Based on Sekaran & Bougie (2013), the value of the CA which less than 0.60 was considered poor, those in the 0.70 range were acceptable and more than 0.80 are considered good. The study's results show the value of CA in Table 2 below. The overall items presented the values of CA were above than 0.80.

Table 2: Internal Consistency Analysis Results

Constructs	No. of Items	CA
Spiritual Leadership Style		
Hope/Faith	7	0.866
Vision	8	0.914
Altruistic Love/Reward	6	0.942
Halal Business Performance		
Financial	6	0.839
Non-Financial	5	0.859

Table 3 below shows the results of correlation between the spirituality leadership styles influenced by the business owners towards the halal business performance. According to results indicated that was a positive correlation between the spirituality, leadership style and halal business performance, which has *an R value* of 0.462 or 46.2%. Therefore, the spirituality leadership style demonstrates a strong correlation with halal business performance. This is because the value of *R* approaches closer to 1. While, for the significant value, it shows the value of 0.010 which is greater than the specified level of value of 0.05.

Table 3: Correlations Analysis Results

Correlation of Spirituality Leadership Style and Halal Business Performance		
	Spiritual	Halal Business

		Leadership Style	Performance
Spiritual Leadership Style	Pearson Correlation		0.462
	Sig. (1-tailed)		0.10
	N	41	41
*. Correlation is significant at the 0.05 level (*1-tailed*)			

Hypothesis
In order to test the study's hypothesis, a multiple regression analysis was tested for the independent (spirituality leadership styles with three dimensions; hope/faith, vision, altruistic love/reward) and variable dependent (halal business performance). Table 4 presents the regression results for the both variables.

Table 4: Multiple Regression Analysis Results

Hypothesis	Dimensions	β	*t*-value	Sig*	Results
The spirituality leadership style has a significant relationship with the halal business performance	*Hope/Faith*	0.315	2.347	0.022	Support
	Vision	0.562	4.526	0.000	
	Altruistic Love	0.316	2.637	0.018	

The direct effect of spirituality leadership style on halal business performance (hope β = 0.315; t-value = 2.347; vision β = 0.562; t-value = 4.526; altruistic love β = 0.316; t-value = 2.637; $p < 0.05$ (*1-tailed test*); $R^2 = 0.462$) with all three main paths (dimensions) are significant which was supporting the study's hypothesis. The result of the study was supported by Mgeni's study where he studied the entrepreneurial leadership style among the SMEs in Tanzania towards the business performance in 2015 as well as the study by Fry and Matherly (2006).
There was also other study that has the same result as the result obtained from this study. The study was conducted by Ahiauzu and Asawo (2010) in Nigerian manufacturing sector. They found that by cultivating altruistic love among leaders and employees, the performance of employees has increased as well as the business performance.

Discussion and Conclusion
Employing the elements of spirituality leadership style which based on Islamic teachings among the business owners that running halal business is increasing applicable in the present day. The global market value of halal food has worth USD1.7 trillion in 2017 and will be expected to reach USD2.6 trillion in 2023 (Statista, 2018). It is therefore important for business owners, especially Muslims take this opportunity to diversify the production of innovative products and increase production rates in tandem with demand. In addition, they must apply halal certificates in order to keep their products sustainable. On the other hand, leadership style is important since it encourage business owners to support the growth and development of employees.

The results of the study have important implication for Muslim owners who dealing with F&B businesses. Their behavior which, influenced by the Islamic teaching as guidance to perform and manage the business operations has improved the business performance. The consideration that should be done by the leadership of the organization that they should strive to strengthen the relationship between them and the workers by humane education and the feeling of love rather than rank or position. The organizational leaders, especially in the food and beverage sector, need to work together to reward each other for their valuable contribution to the development of organizational goals. Finally, business organizations either belonging to SMEs or large, are encouraged to adopt the spirituality leadership style that will experience the improved of organizational performance and profitability.

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ICT INTEGRATION IN THE DEVELOPMENT OF AN ENTREPRENEURSHIP FRAMEWORK FOR ART EDUCATION STUDENTS

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Abstract: *Entrepreneurship is a key driver of economic growth, promoting a variety of products and services, stimulating investments, and creating jobs. The availability of various media applications and platforms that can be accessed through the Internet enables businesses to expand globally. This study aims to build an entrepreneurship framework in the context of integrated entrepreneurship among university students. The study applied an action research approach conducted through focus group [N=20] involving 104 art education students attending the Integrated Entrepreneurship course. Data were collected through 14 weeks' observation of lectures and documents gathered. The observation emphasised students' creativity in producing a business plan, art product, and product advertisement video. The roles of entrepreneurship education are to educate students to understand entrepreneurial activities as well as developing an entrepreneurial attitude and the intention to lead a business. One important aspect in instilling entrepreneurship in students is the efficiency in utilising Information and Communication Technology (ICT) in line with the 21st-century digital economy. Therefore, this study had established a Cyclic Framework for Creative and Innovative Entrepreneurship by integrating ICT in the promotion of art products. Document analysis was conducted to identify the emerging factors in relation to the entrepreneurship environment among students. Findings from the study show that an entrepreneurship framework should have five factors to achieve better performance and higher productivity in academic entrepreneurship.*

Keywords: *Creative, Innovation, Entrepreurship, Education, ICT*

INTRODUCTION

Students who are still studying in Higher Education Institutions (HEI) are encouraged to involve in the entrepreneurship field even they are still studying. The Malaysia Education Development Plan (MEDP) 2015−2025 highlighted ten shifts, and the first shift is to produce holistic, balanced, and entrepreneurial graduates. Given the current needs, a student's ability is no longer measured by examination scores alone. Students are viewed from various aspects including communication skill, appearance, general knowledge, and the ability to solve problems and think like an entrepreneur. Overall, early exposure in enculturation of entrepreneurship is essential in the effort to produce educators with 21st-century skills and to implement lifelong learning (Zaidatol et al., 2002). In keeping with lifelong learning, students should take the opportunity to explore the entrepreneurship field through a structured programme under the Entrepreneurship

Action Plan of Higher Education Institutions (2016–2020). Nowadays, entrepreneurship is seen as an agent of change that can promote economic growth. Various efforts have been and are being made to encourage more people especially students to involve in the entrepreneurship field (Faradillah & Samsudin 2015). It is known that an entrepreneur is dynamic, dares to take risks, and can think creatively and innovatively in realising new ideas and products. Such characteristics can encourage competition in business (Faradillah Faradillah & Samsudin ,2015).

In tandem with modern times, the integration of information and communication technology (ICT) into entrepreneurship helps to produce and act as a catalyst for entrepreneurs. However, ICT is merely a tool that can help to expand the business of an entrepreneur. Literacy in the information technology field alone will not be able to realise a successful entrepreneur. An entrepreneur should have exacting entrepreneurship characteristics. Three main characteristics associated with the entrepreneur are interest in entrepreneurship, innovation of the product created, and business risks that need to be faced. Apart from capital, infrastructure, and supplies availability, those three main characteristics stated above are important intangible matters that can strengthen the entrepreneur. These factors are important in increasing youths' interest in entrepreneurship to enable them to become more creative and have self-confidence in everything they do, which can increase their appeal to employers.

The use of ICT can also encourage innovative business start-ups. Next, they can enhance their roles in the community and economy. Past studies revealed that countries use different ICT equipment support in developing entrepreneurship efficiency. The ICT equipment employed in each country depends on many factors, such as the sophistication of the technology adopted (Jagodic & Dermol, 2015). A study by Jagodic and Dermol (2015) stressed that the use of certain ICT equipment could enhance career development, teachers' competency in using ICT equipment, and the community's ability and convenience in utilising ICT in their vicinity (Aziz Osman, (2016).

RESEARCH PROBLEMS

Nowadays, society is becoming more complex and highly demanding especially towards the younger generation. Both public and private sectors require flexible and competitive skills and workforce. Young graduates are unable to find a job despite their very high education qualification and commitment (Jagodic & Dermol, 2015). Therefore, Higher Education Institutions (HEI) often become the subject of criticism from various parties for producing graduates who are lacking in terms of skills and higher thinking capability (Graham & McKenzie, 1995) as the HEI emphasise more on technical contents in organising their undergraduate programmes (Candy, Crebert, & O' Leary, 1994) and they pay less attention to the broader goals of education. Specifically, in entrepreneurship education, the main challenge is seen as providing a solid conceptual foundation along with the practical application of concepts (Barroso, 2017).

Due to the existing constraints, researchers are increasingly believing in the importance of integrating ICT into entrepreneurship education. ICT support equipment allow the creation of several types of knowledge repository, building of foundation for the management and dissemination of information and knowledge, and learning at various levels of human interaction whether at personal, community, society, or global level (Bontis, 2002; Banker,
2003; Youndt et al., 2004; Damien, 2005, American Psychological Association, 2010). Technology can also be used to educate the younger generation and develop their awareness

of the use of ICT equipment that could improve their job opportunities and self-capabilities. Currently, nearly all youths have basic computer knowledge. Various ICT equipment can also be used for free in entrepreneurship teaching and learning (T&L). In this study, the researcher identified the ICT equipment used in teaching and learning of Integrated Entrepreneurship course. Exposure to the use of ICT is important in starting a business in terms of creating business ideas, business plans, and business marketing process (Chen et.al,2015).

One of the emerging problems is that most students do not have the knowledge or experience in the business world. Hence, they are uncertain of the role and concept of entrepreneurship in today's career. This weakness causes difficulties in understanding the basic entrepreneurship concepts and procedures that can obscure students' understanding and creativity to become an entrepreneur (Elena & Nevila,2017). As such, teaching is focused on low level or technical cognitive development covering knowledge, understanding, and application at the basic level only. Thus, competency development aspect involving high-level cognitive, behavioural, and digital skills are given less attention (Ali Aslan & Thomas ,2018; American Psychological Association, 2010). Prior studies proved that most graduates have problems in relation to interpersonal, communication, and digital skills (Pasi Juvonen & Päivi Ovaska, 2012). According to the studies, most graduates are not proactive nor realistic. Students who communicate less are usually classified in the diffident category, nervous to engage in debates and discussions when attending tutorials. This situation occurs due to the lack of interpersonal communication skills among students (Yusoff, 2008). Learning could not be gained effectively without mastering the interpersonal communication process.

The difficulty in conducting the Integrated Entrepreneurship course arises because it is a mandatory course for students pursuing the Bachelor of Education in Visual Arts (ISMP). This course focuses on ways to develop an art-based business, and it is integrated with the use of technology. Lack of interest and passion in entrepreneurship causes the students to take the course because they are required to do so. The emphasis on interpersonal communication in this study will be assessed through weekly presentation sessions in the classroom and advertisement videos produced by the students to market their art products. Due to the stated problems, the integration of technology into this course is emphasised to attract the students' interest while improving the way that they communicate (Natashadora, 2013). Based on the problems encountered, this study generated a framework of a creative and innovative cycle for entrepreneurs. In this framework, the students are exposed to all aspects that encompass all of the criteria needed to become a successful entrepreneur, as well as increasing their motivation and interest to venture into the entrepreneurship field. In this study, to cultivate entrepreneurship, improve performance, and achieve sustainable development, the elements required are motivation, creativity, innovation, leadership, and tolerance (Barroso, 2012; Salinas, 2014). Thus, the study aims to develop an entrepreneurship cycle framework through an action study for the Integrated Entrepreneurship course at the Universiti Pendidikan Sultan Idris (UPSI).

METHODOLOGY

The study conducted is an action study involving 104 students of Integrated Entrepreneurship course from a public higher education institution, which is the Universiti Pendidikan Sultan Idris (UPSI). The Integrated Entrepreneurship course is divided into three classes. Twenty groups were formed, and the students were requested to create their own subsidiary companies in the form of a partnership business comprising six to seven members for each company. Purposive sampling was used in this study. Respondents were determined as suitable for the study, and they could provide immediate feedback.

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This study adapted the Johnson (2008) framework, which consists of five important steps in the action study implementation process. The steps are: (i) identify the problem, (ii) make plans on data collection and ways to collect the data, (iii) collect and analyse data, (iv) conclude, and (v) share the findings and action plan with other relevant parties. One distinguishing feature of this framework is the final step, in which the researcher discusses the research questions in a theoretical context. Based on the Johnson (2008) framework approach, this study will produce an entrepreneurship cycle framework that involves five key factors appropriate for the research context. The main strength of the framework is the emphasis on literature review in research and in the learning situation during lectures. The approach used is more flexible as the discussion of the research questions in the theoretical context can be done either before or after the research is conducted. However, the framework takes time to implement because it does not have more structured steps. Nevertheless, the framework is appropriate in the context of this study, which requires immediate feedback from the students.

RESEARCH FINDINGS

The findings of the study are described based on the five steps of action research process of the Johnson Model (2012).

Step 1: Problem identification

The first step is identifying the problems before developing the entrepreneurship cycle framework. Requirement specifications are produced in this phase to address the problems identified in the feasibility phase (Nor Syazwani, 2017). In this phase, the researcher identified the form of the instruction material to be developed and further determined the items required to build an entrepreneurship cycle framework in achieving the aims and objectives of the study. This phase involved identifying the problems and reference materials as well as the process of interviewing students based on the students' needs. Among the items that need to be determined in this phase are the goal, objective, target users, theory, teaching and learning strategy and technique, and the method for using ICT during teaching and learning as well as critical analysis from the literature review (Nor Syazwani, 2017). Through observation and face-to-face interviews, conversations were recorded using a tape recorder and notepad. Interview sessions began with basic questions in a general and easy form, which then led to more focused questions.

i. Step 2: Make plans for data collection and ways to collect the data

Before the teaching and learning process began, ICT facilities were prepared in advance to facilitate the learning session. Table 1 shows the analysis on the use of ICT in the Integrated Entrepreneurship course. Students' competence in using technology influenced their competence in handling ICT technology, which facilitated the teaching and learning process and could increase students' interest in the Integrated Entrepreneurship Course.

Table 1: Analysis of ICT use checklist in Integrated Entrepreneurship course (N=104)

Content	Duration (min)	Probability of Using ICT	Significance of ICT Use	Importance of ICT
Equipment				
Internet Connectivity (T&L)	120	100%	Very significant	Very important
Computers/Laptops (T&L)	120	100% (L)	Very significant	Very important
Projectors (T&L)	120	100%	Very significant	Very important
Mobile Phones (Simple study)	30	95%	Significant	Important
Computer and Digital Media Skills				

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Interactive Boards (BMC)	30	80%	Significant	Important
Interactive Business Website (Brief survey)	60	75%	Significant	Important
Microsoft Office (product report writing)	Reporting	100%	Very significant	Very important
Web Blogging (Reflection and Brief study)	Reporting	92%	Significant	Important
Photography (final product presentation)	Product requirement	50%	Significant	Product requirement
Videography (final product presentation)	5	100%	Very significant	Important
Multimedia Application (final product presentation)	5	95%	Significant	Product requirement

L= Lecturer
T&L= Teaching and Learning

Table 1 shows that there is a need to use ICT in teaching and learning of Integrated Entrepreneurship. Based on the analysis of ICT use checklist in Table 1, it is found that ICT use is divided into two parts, namely, the equipment used and computer and digital media skills among art students. Overall, ICT equipment were used for 120 minutes in teaching and learning sessions in the classroom during lectures and group discussions. Meanwhile, computer and digital media skills were used by the students to complete individual and group assignments. The skills are important in preparing them to engage actively as well as collaborate and communicate with friends and the outside community instantly.

ii. Data Collection and Analysis

This section describes the data collection and analysis techniques in action research conducted through observation and document analysis.

Qualitative Research Tools

Observation

This study conducted a critical observation of behaviours, ways of doing things, and the learning environment condition. Observation was conducted systematically using video recording. Data were collected through structured observation in which the observed aspects had been identified beforehand. The researcher observed, listened, and recorded the information based on the set of activities identified before class began. The checklist was prepared in advance to facilitate observation and assessment. An observation schedule was used to record the codes of the activities performed by the students during the teaching and learning process in the lecture room. A checklist was used to assess group presentations and creativity of the videos produced to market and promote their company's sales products.

Document Analysis

Documents can provide relevant information about the issues and problems being studied. Documents are the simplest and cheapest source of data that are the easiest to obtain. Examples
of the types of document used in this action research are Business Model Canvas (BMC), quiz questions, and product advertisement videos. In this study, the researcher only needed to screen the information required. Meanwhile, journals were used to analyse and synthesise the required themes. Following the library study conducted, this study adapted a process from Triple helix for creative entrepreneurship (De Miranda P.C et al., 2009; Collins, M. A., & Amabile, T. M, 1999:4).

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iii. Summary of research findings

Based on the observations, interviews, and reflections of the students, it can be concluded that five main factors are required in the entrepreneurship framework. The framework is known as Pentagonal Cyclic Framework for Creative and Innovative Entrepreneurship. The five factors are: (i) people, (ii) personalised environment, (iii) culture, (iv) competences, and (v) activities/ICT. The factors have catalysts to smoothen the entrepreneurship education journey. Among the catalysts are (i) agents for transformation, (ii) productive factors, (iii) expertise, (iv) creative thinking, and (v) embedded context. The reason is that entrepreneurship is not only concerned with lucrative financial returns but should also include everything in life. By identifying the situation, the students will start filling in ideas into the product that they want to create through the integration of ICT in their product planning.

iv. Sharing of findings and action plan with other relevant parties

Based on the implementation procedure of the action study, this study produced a framework for the entrepreneurship cycle involving creativity and innovation for the Integrated Entrepreneurship course. In principle, educators could conduct various types of research on their students to identify the difficulties faced by them in understanding the subject or topic taught. The research conducted will provide educators with information that can be used to formulate an action to be taken, followed by reviewing the effectiveness of the action taken. If it is not effective, new information will be collected for follow-up action to be followed by another revision.

The research is conducted continuously until a solution to the problem is found. Therefore, an action study can be said as a link between research and action so that the action taken by educators is based on fact or information obtained through research conducted by the educators themselves as practitioners. An action study is a reflection of one's own teaching, conducted in a cycle of change in which the main focus is to improve self-practice. In conclusion, the study found that the use of ICT in entrepreneurial activities creates a new experience for users at any time, any place, and on any device. At the same, it improves social skills and communication with the surrounding community as well as fostering interpersonal spirit in the students. The Pentagonal Cyclic Framework for Creative and Innovative Entrepreneurship is shown in Figure 1.

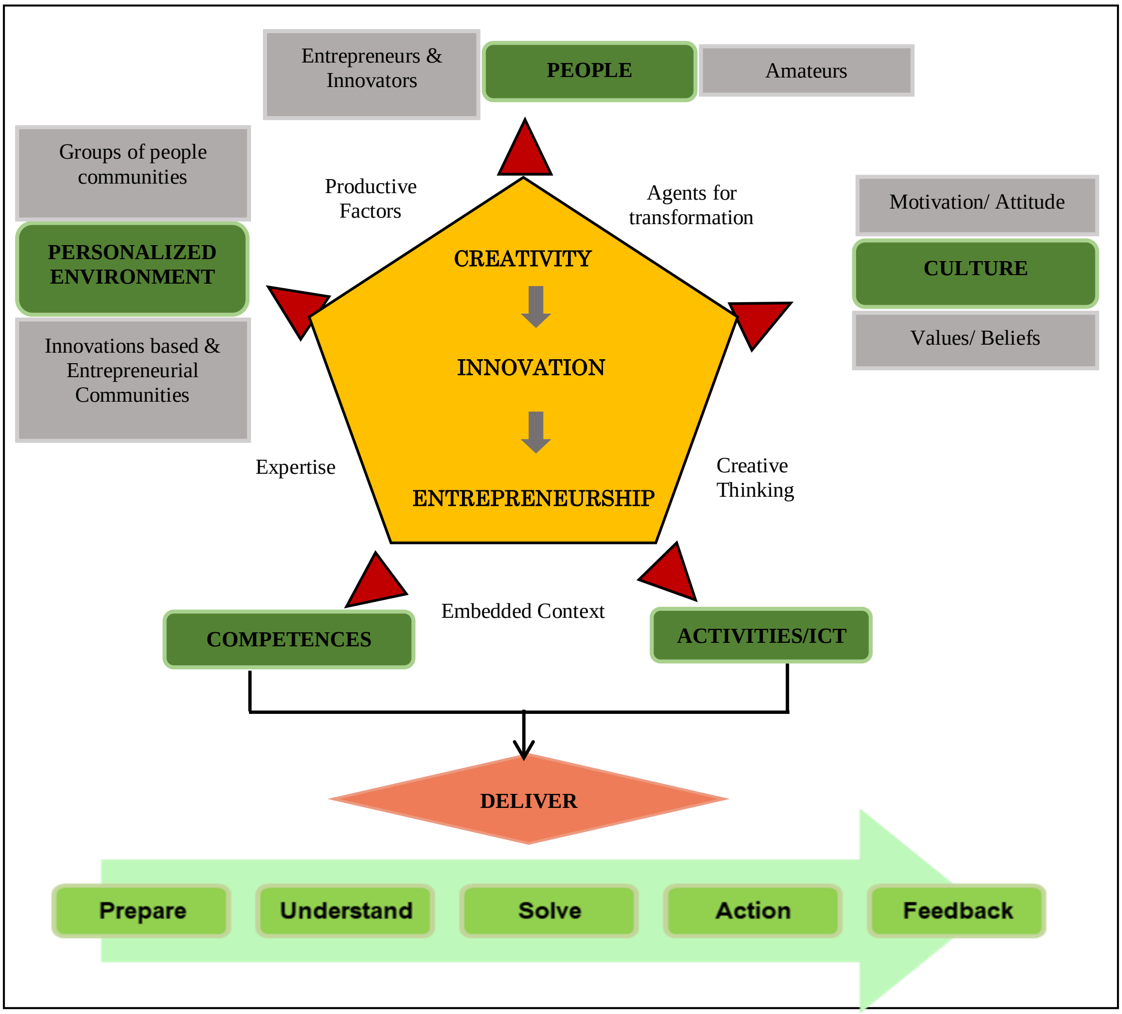

Figure 1: Pentagonal Cyclic Framework for Creative and Innovative Entrepreneurship
Source: Adapted from Triple Helix for Creative Entrepreneurship (De Miranda P.C et al., 2009; Collins, M. A. & Amabile, T. M (1999:4))
A detailed description of the Cyclic Framework for Creative and Innovative Entrepreneurship is provided in Table 3 below.

Table 3: Summary of Pentagonal Cyclic Framework for Creative and Innovative Entrepreneurship

Factors	Description	Catalyst
INTERNAL FACTORS		
Creativity	- Think about new things	Productive Factors
Innovation	- Create something new and integrate with technology	Technology
Entrepreneurship	- Create value in the market	Production and Distribution
EXTERNAL FACTORS		
People	- Involvement of entrepreneurs, innovators, and amateurs - Function at the core of creative production as agents for	Agents for transformation

		transformation	
Personalised Environment	-	This factor involves public community and the community involved in entrepreneurship	Productive Factors
	-	To stimulate creativity	
Culture	-	Helps to motivate people and create value	Expertise
	-	From the cultural aspect [whether in anthropology or more functional], as it is related to value creation	
Competencies	-	Ability to use existing knowledge and skills	Creative thinking
Activities/ ICT	-	Seek information	Embedded Context
	-	Collaborate with partners	
	-	Expand new ideas	
	-	Reflect on process and outcome	
	-	Identify plans for developed projects	
LEARNING OUTPUT			
Prepare	-	In each class activity, lecturer/facilitator uses ICT equipment in teaching and learning session	None
	-	Descriptions of the entrepreneur and the use of technology are given in detail	
Understand	-	Students understand the importance of using ICT in creating an appealing product	None
	-	Students are required to use all the latest technologies to market and promote the products they created	
Solve	-	Creation of the final product ends with a presentation session	None
Action	-	Lecturer plays an important role during the presentation session	None
Feedback	-	Feedback from members of different groups	None
	-	Reflection is done after the presentation session ends, which includes sessions for trading and advertisement video show of the product created	

CONCLUSION

Five crucial factors were discovered in this study, namely sensitivity towards the personalised environment, people, culture, expertise, and activity improvement using ICT. The Integrated Entrepreneurship course was more effective with the presence of these factors. A person will be more creative and innovative when he or she creates experiences based on existing knowledge and can solve problems in various situations. As such, the person will have the courage to strive in creating new art products with the integration of technology. Advertisement videos for marketing and promoting the students' products were shared on social media platforms such as Facebook, Instagram, and Youtube. Through the experience presented, the students felt more motivated to develop creative thinking, as activities in the classroom challenged them to think further and create the best new products. To become successful, creative, and innovative entrepreneurs, students need to improve their social entrepreneurial skills first. Students need to familiarise themselves with the community and environment as well as understanding the needs and wants of the surrounding community before starting a business.

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THE APPLICATION OF MOBILE LEARNING IN THE STUDY OF HADITH: A STUDY ON STUDENTS' UNDERSTANDING OF *SYAJARAT AL-ASANID* FROM SAHIH MUSLIM

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Abstract: *Mobile learning has been used as an alternative in creating a creative, interesting, and effective learning environment; which has been widely used especially in this 21st century. Mobile learning utilization should not be limited to science and technology related subjects only, but it should also cover subjects related to Islamic studies. As an example, as one of the most important reference in Islam, Hadith has been applying several methods which are inline with modernization such as using e-learning or m-learning. This study aims to observe the efficiency of mobile learning by developing a mobile application that focuses on Hadith narration which is described through syajarat al-asanid. This research chose Sahih Muslim as the main focus by selecting several Hadiths from Chapter Faith alone. Syajarat al-asanid was used as a method to understand the sanad (chain of narrators) with specific symbol which refers to specific meaning as applied by Imam Muslim in arranging the sanad. A mobile application was developed to assist students in understanding the arrangement of sanads and visualising syajarat al-asanid in an accurate diagram. This study evaluates students' responds towards the mobile application, and the findings show that learning using mobile produces positive responses and generates better performance among the students. Therefore, mobile application which was developed in this study was made as the early module for other innovations in the field of Hadith which concerns specifically on sanad.*

Keywords: *Mobile learning, Mobile Application, Syajarat al-Asanid, Sahih Muslim, Sanad, Hadith*

Introduction

Emergence of current world technology has become part of the modern human life. Ever developing technology usage has assisted the society in communicating with the outside world and changing various aspects of human life, especially in the education sector. Its positive effects reveal to society that technology utilization could speed up execution of daily routines.

The study of Hadith has become the second most important field after the study of the Qur'an, as both are the most important legal sources in Islam. Following the modern technology era, the study of Hadith has been inter-related with multimedia, in helping to execute the claim of Muslim's daily life, and at the same time contributing expertise to international level. Therefore, the integration between the study of Hadith and multimedia should be moving forward and directionally focused. The direction must be evaluated from time to time, and able to produce suitable products for national and international utilization.

Hence, the development of information technology has influenced current life trend; especially in education sector, where technology application in teaching and learning process has become a new paradigm in teachers' pedagogy techniques. Several previous researches have proven that technology utilization could revolutionize teachers' teaching techniques and students' learning methods, by handling education according to the current era. This facility could also give opportunity to students to effectively and meaningfully explore, empower, and expand multiple skills in knowledge, and could relate knowledge to reality. This could produce competitively knowledgeable and wise generation, to realize the country's vision 2020, and creating a more advanced civilization.

Tun Dr. Mahathir Mohamad affirmed that Malaysia needs to develop its economy without neglecting aspects of politics, social, spiritual, psychological, and cultural. In order to achieve this goal, Malaysia needs to achieve nine main challenges of Vision 2020. One of the goals of information technology in Malaysia is to become a developing country in year 2020. The sixth challenge out of nine strategies of Vision 2020 is that Malaysia must create "...society that is scientific and progressive, an innovative society that not only uses technology, but even contributes to the future world of science and technology..." (Mahathir Mohamad, 1998).

Mobile learning, or also known as M-Learning, is an approach in teaching and learning process, which is known as learning via computer (Quinn, 2000). It functions as students' remote reference for lecture notes (Clarke, 2001) by using tablets, mobile phones, or smartphones, which were embedded with important applications for teaching and learning process. This method was used as an alternative in creating a creative, interesting and effective learning environment.

M-Learning is a part of E-Learning and distance learning (Georgiev et al., 2004) by using wireless equipment to enable learning at anytime and anywhere (Siraj & Kumaran, 2002). As one of the ICT learning concepts, Steve Higgins (2003) found out that M-Learning produces effective and positive impacts. Students feel much more comfortable and fun in using mobile application, hence motivating them in completing the tasks given to them. Findings also showed that ICT tool application could improve creative skills and students' understanding. Amongst the remote tool that support M-Learning are cellular phones, PDAs (Personal Digital Assistants), laptops, smart phones, and 3G phones (Mahizer Hamzah, 2006).

Therefore, teaching and learning with the assistance of mobile application is actually one of the approaches in teaching and learning process (Baharuddin et al., 2002). It is found to have a lot of benefits in various aspects. Among the advantages of M-Learning is to help eradicate illiteracy amongst urban and rural community. Its mobile and educational characteristic is not limited to place and time, and it gives opportunity to all groups of people to further their studies and education. It is also suitable to be used as a learning approach for those who work while studying. Hence, M-Learning can encourage part-time and lifelong learning opportunities (Siraj, 2004).

The existence of mobile application and technology is one of the alternatives and transformation that could diversify strategies in making the teaching and learning process something interesting and fun. The multimedia is capable of accurately and precisely delivering information, able to attract attention and create enjoyable learning environment (Zamri & Mohamed Amin, 2008). Therefore, educational methods using mobile application should be highlighted in educating students not only in schools, but also students in public as well as private institutes of higher education. Students need to be exposed to the method that make them in line with current technology development, and not left behind in utilizing the facilities that could help them in understanding the lessons learnt in class. Even though the mobile application has become a phenomenon in the country, but the applications based on religious knowledge should be numerously increased to attract the teenagers' interest in learning and exploring knowledge wherever they are.

Hadith Studies and Learning Using Mobile Application

Many studies have been conducted to analyse the technology effectiveness in the study of the Hadith amongst university students. Technology has been used very widely in today's learning methods; among them include websites and mobile applications. Syed Hassan, Zakaria et al. (2015) in his study titled 'Modern Technology Application in Empowering Sunnah Education in the Globalization Era' (*Aplikasi Teknologi Moden Dalam Memantapkan Pendidikan Sunnah Di Era Globalisasi)* had discussed on several technologies which have been accepted and used in teaching and learning the study of Hadith. Technology has proven to give positive effects in facilitating effective and dynamic education, but simultaneously there are some challenges and weaknesses that need to be wisely handled; for example, dissemination of fake Hadith among society. Ismail & Khair (2012) has elaborated on the same matter in 'E-Learning of Hadith Studies: Issues and Challenges' (*E-Pembelajaran Pengajian Hadis: Isu dan Cabaran),* stating that studying Hadith by using technology and modern application is easier and efficient, but it needs to face much more challenges than learning it in the traditional way.

Internet has become one of the most important technologies to surf websites which contains section on learning the Hadith. In a study titled 'User Awareness on the Authenticity of Hadith in The Internet: A Case Study', Mohd Zaidi & Chowdury (2017) studied on the level of students' awareness towards status of the Hadith that went viral on the internet. The study focused on final year students of Universiti Sains Islam Malaysia and it found that their internet usage frequency in finding Hadith was high, and most of them did not refer to the original sources. This study also emphasized that it is a students' responsbility to ensure the validity of a Hadith, and verify the contents of the Hadith, either by referring to the original source or to an expert in the filed of Hadith. Abdul Karim & Hazmi (2005) had also evaluated the quality of information delivered through the internet which focused on the Hadith as one of the Islamic sources. The title of their study was 'Assessing Islamic Information Quality on the Internet: A Case of Information about Hadith', and it aimed to study on the level of internet usage among academicians and students of International Islamic University Malaysia, and websites used as their Hadith referral. Using interviews as the main method, this study found that most of the respondents were aware on the importance of gaining precise information; especially related to the Hadith, and internet was just used as an additional source and not as the main source.

There were also other researches which highlighted several websites that contained several references of the Hadith. Amongst them was the article written by Najiyah, Susanti, Riana, & Wahyudi (2017) titled 'Hadith degree classification for Sahih Hadith identification web based'. This research aimed to study the status of the Hadith from certain websites and categorize those Hadiths into different categories: authentic (sahih), weak (da'if) or fabricated (mawdu'). One of the famous websites is Islamweb, which was studied by Shahril Nizam Zulkipli, Muhammad Faidz Mohd Fadzil & Ishak Suliaman (2011). The research titled 'Learning of Authorized Hadiths Access on the Internet: Study on Islamweb Website' (Pembelajaran Capaian Teks Hadith Berautoriti di Internet: Kajian Terhadap Laman Sesawang Islamweb) chose Islamweb because they found out that the website offers the access of Takhrij Hadith and helps researchers to make preliminary evaluation by using Takhrij Hadith. Islamweb has also collected almost 1400 scriptures including 543 unpublished manuscripts from various fields including Hadith. This research found that Islamweb has been a huge assistance in facilitating the application of Takhrij Hadith, but it does not mean that the original source of scriptures should be abandoned. Fair technology utilization is the best effort in delivering and disseminating Hadith effectively and quickly.

Despite *Islamweb*, *Al-Durar Al-Saniyyah* and *Mawqi' al-Islam* are among other websites which have access to numerous collections of Hadith. Among the other researches include '*Takhrij al-Hadith via Websites: A Study of al-Durar al-Saniyyah, Mawqi' al-Islam and Islamweb'* by Zulkipli, Yaacob, Anas, Mohd Noor, Zainal Abidin, Wan Jamil et al., (2017) and 'Website Al-Durar Al-Saniyyah: Application and Effectiveness in Teaching and Learning of Hadith Study Among Lecturers and Students of Faculty of Quran and Sunnah Studies, USIM' (*Laman Web Al-Durar Al-Saniyyah: Aplikasi Dan Keberkesanan Dalam Pengajaran dan Pembelajaran Kajian Hadis Dalam Kalangan Pensyarah dan Pelajar Fakulti Pengajian Quran dan Sunah, USIM)* by Syed Hassan, Mohamed Nor, Jaafar, & Mohd Amin (2015).

Most websites that contained Hadith studies used Arabic language as the main language, but Mohd Yusuf Ismail, Mohd Zaini Zakaria, & A. Irwan Santeri Kawaid (2011) tried to highlight several websites that contains the study of Hadith which used Malay language as the main language. The study titled 'Hadith Website in Malay Language: A Descriptive Study' (*Laman Web Hadith Dalam Bahasa Melayu: Satu Kajian Diskriptif)* limited to three websites in Malay language, namely: *Laman Himpunan Hadis* (http://hadis.cikedis.com/), *Laman Koleksi Hadis Nabi)* (http://koleksihadisnabi.blogspot.com/p/sahih-bukhari.html), and *Laman Sesawang Hadis, Pejabat Perdana Menteri Malaysia* (http://www3.pmo.gov.my/WebNotesApp/hadism.nsf/webhadismalay). This research found that all three websites need to be improved especially in the aspects of information posted or uploaded onto the website, since it does not cover all fields of Hadith studies. There have been other suggestions mentioned in the research, such as efforts to increase the numbers of quality Malay language in websites that contain referencses of the Hadith; which are equivalent to other language websites, so Malaysians could approach the Hadith using their own mother tongue. This was even highlighted by Mohd Khafidz (2008) in 'Malay Language Hadith Material on the Internet: Future Development and Vision' (*Material Hadith Berbahasa Melayu di Internet: Perkembangan dan Visi Masa Depan),* that usage of Malay language in these related websites has more or less helped in the effective and efficient of learning the Hadith, especially among Malays.

Nevertheless, the consumption of the internet should not be excessive among the learners of Hadith, as being highlighted by Abdullah & Khair (2013) in their research titled '*The Implication of Excessive Internet Usage on the Study of Hadith'.* This research discussed several negative implications of excessive internet usage in the Hadith studies, especially among students. Among the implications are the high dependability towards the internet and

Hadith referral, which could lead to addiction, and could be assumed as a negligence to scholars' efforts in compiling and recording the literature of Hadith; if internet was used excessively. This study even suggested several guidelines to use internet in Hadith referral, such as moderately using whatever medium; referring original sources; improve knowledge in technology; and simultaneously improve skills in both the Hadith and technology.

In line with the development era, mobile application has become one of the modern choices in learning the Hadith. E-learning, which was once used not long ago, has now been developed and being known as M-Learning. Jamilluddin, Abd Rahman, & Razali (2017) found out that even though M-Learning has been practiced for quite a long time in developed countries, it was still being moderately used in Malaysia. Syed Yahya Kamal & Zaidatun Tasir (2007) also found out that this matter was caused by factors: lack of acceptance in Malaysian education institutions, tools were not affordable by students, and other limiting reasons from using mobile applications in teaching and learning. However, M-Learning utilization would become one of the most important aspects in empowering education in this country.

There have been several previous researches which discussed M-Learning and Hadith Studies. Among them was a research conducted by Saputra, Supriyono, & Darsono (2014) titled 'Designing Hadith Learning Application for Android Based Mobile Devices' (*Rancang Bangun Aplikasi Pembelajaran Hadis Untuk Perangkat Mobile Berbasis Android).* This study aimed to plan and develop mobile phone application as learning medium, in learning the meaning of the Hadith, accompanied with selected Hadiths and intensive exercise. The developed Hadith learning application would be used as learning medium, in learning general knowledge dof Hadith, so that it can be easily understood by various generations. This study used prototyping approach, and the finding showed that the developed application received positive responses, was easily operated, and contained contents which were suitable with requirements of learning the Hadith. Hammady, Abdel-Hamid, Shahin, & Morsy (2015) also have developed a mobile application named ElMohafez, which contained the Qur'an and Hadith referral sources. In their study titled '*ElMohafez: An innovative multi-platform Qur'an/Hadith Application',* it aimed to introduce ElMohafez as a mobile application to help in the Qur'an and Hadith recital. This study was written more detailed on the Qur'an compared to the Hadith, but among the benefits of the ElMohafez application is: it could be freely downloaded from iOS, Android and Windows, and it even comes with the English translation.

Zulkipli et al. (2017), on the other hand, did not aim to produce a new mobile application, but aimed to study several existing mobile applications in aspects of verification and authentication of the Hadith. Their study which was titled 'Takhrij al-Hadith via Mobile Apps: Study of 9 Imam Encyclopedia, Kutub Tis'ah and Mawsu'ah al -Hadith al- Nabawi al-Syarif' had chosen only three mobile applications which were considered as pioneers in Hadith referral mobile applications. Firstly, 9 Imam Encyclopedia was created by Lidwa Pusaka (Lembaga Ilmu dan Dakwah serta Publikasi Sarana Keagamaan) or Institute of Knowledge, Preaching and Religious Publication, which was developed by alumni from Middle East, Institute of Islamic and Arabic Knowledge (Lembaga Ilmu Pengetahuan Islam dan Arab, LIPIA) Jakarta, and several other colleges. This application was one of their additional products other than their website and software, which were also related to Hadith. It contained 63,000 Hadiths from 9 collections of Hadith known as Kutub al-Tis'ah: Sahih Bukhari, Sahih Muslim, Sunan Abu Daud, Sunan Tirmidzi, Sunan Nasa'i, Sunan Ibnu Majah, Musnad Ahmad, Muwatta' Malik, and Sunan al-Darimi. Secondly, Kutub Tis'ah which was developed by Digitama Indonesia, also contained Hadiths from Sahih al-Bukhari (7,008 Hadiths), Sahih Muslim (5,362 Hadiths), Sunan al-Tirmidzi (3,891 Hadiths), Sunan Abu

Dawud (4,590 Hadiths), Sunan al-Nasa'i (5,362 Hadiths), Sunan Ibn Majah (4,332 Hadiths), Sunan al-Darimi (3,367 Hadiths), Musnad Ahmad (26,362 Hadiths), and Muwata' Malik (1,594 Hadiths). Thirdly, Mawsu'ah al-Hadith al-Nabawi al-Syarif was developed by al-Nazmu al-Ma'lumatiyyah al- Hadithah (Modern Information System - MIS) by collecting 45,000 Hadiths from Muwatta' Malik, Kutub al-Sittah, Sunan Imam Ahmad, Sunan al-Darimi and Riyad al-Salihin. Evaluation was done by considering several aspects such as source of the Hadith, sanad (chain of narrators), matn (content), biography of the Hadith narrator, law of the Hadith, and others. Overall, this study found out that all three mobile applications have their own advantage, and they have created a space for public to efficiently and flexibly access the collections of Hadith.

Muhammad Afif Effindi & Nur Alifah (2015) have studied on 'Arbain Nawawi Digitalization on Android' (*Digitalisasi Arbain Nawawi Pada Android)* and developed a mobile application containing 42 Hadiths from book entitled *al-Arba'in* which was written by Imam al-Nawawi. The purpose of this study was to digitalize the collections of Hadith; by preparing Arabic texts, Indonesian language translation, and audio tools; in applications which could be easily and freely downloaded from Android. Online and offline tests were conducted on the application to observe the effectiveness and users' responds. However, there were suggestions to improve the application, such as improving the system's design and reliability from time to time.

In conclusion, technology utilization in the Hadith studies and learning had been accepting with positive responses, despite the mobile application being just a part of the tool being used. It is undeniable, that there were several things which had to be faced, in using mobile application in the study of Hadith and its learning process, which comprised all aspects; especially the performance of students.

Research Scopes

This research is limited to several important scopes. First, it focuses only on one collection of Hadith which is known as *Sahih Muslim*. There are nine Hadiths only that were selected from Chapter of Faith (*Kitab Iman*) – the first chapter of *Sahih Muslim*. This particular collection was chosen due to its important ranking as one of the main Hadith literatures among *Ahl al-Sunnah wal Jama'ah* (Followers of Sunnah), one of the gathered (jami') books, second in the ranking of authentic collections of Hadith, and one of the *Kutub Sittah*. Its full title is *al-Jāmi 'al-Saḥīḥ al-Musnad al-Mukhtasar min al-Sunan bi Naql al-'Adl' an Rasūlillāh Salla Allah 'Alayh wa Sallam* (Abd Fattah, 1992). It contains 7190 Hadiths (with repetition), 4000 Hadiths without repetition, and contains 43 chapters. It was said that 2000 Hadiths in *Sahih Muslim* was similar to the Hadiths in *Sahih Bukhari*. *Sahih Muslim* was written by Abū al-Ḥusayn 'Asākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim ibn Ward ibn Kawshādh al-Qushayrī an-Naysābūrī, commonly known as Imam Muslim. It was said that he took almost 15 years to collect Hadiths and completed his narration in this book (Tawalibah, 1998).

Second, this study is limited to the usage of symbols used by Imam Muslim, which is 'ha' (ح) that is placed in Hadith sanad (chain of narrators), which can be found in Sahih Muslim. This symbol was chosen because it has its own uniqueness and is more easily understood through syajarat al-asanid. Imam Muslim was famous for using various symbols as his unique writing method. Each symbol has its own meaning and function and needs to be comprehended to understand the *sanad* (chain of narrators) contained in a specific Hadith.

Third, this study was conducted among students at Kolej Universiti Islam Antarabangsa Selangor (KUIS) or Selangor International Islamic University College. The respondents who were selected in this study are those among the students who registered the subject of 'Takhrij Hadith', from semester four and five of their studies, from the field of al-

Qur'an and Sunnah with Communication Studies. They were chosen in order to get their feedback on the symbols used in the chain of Hadith narrator (*sanad*) particularly in *Sahih Muslim*, and these Hadiths have several paths (*turuq*) of Hadith narration. The students always face a problem when they were asked to produce the accurate diagram of *sanad,* so the use of mobile application might be the best tool to solve this problem by evaluating their understanding on *syajarat al-asanid*.

Research Methodology

Methodology is the main key to perform academic research and the strength of a research is on the research methodology framework. In this research, there were several methodologies used to obtain required data, analyse data and make evaluations on the obtained data. This research used ADDIE directed system design model method, which was introduced by Gagne (2005). ADDIE is the acronym for five processes, namely analysis, design, development, implementation, and evaluation. The flow process starts from analysis phase until evaluation phase, and the evaluation activity can be conducted at any phase that needs checking. Referring to Gagne et al. (2005), the whole model process does not necessarily follow a linear sequence.

The fundamental things in the development of the mobile application are analysing the content, selecting suitable methods, applying chosen medium and materials, performing specific evaluation, and improving the final change. In addition to that, it is also fundamental to develop this application by emphasing the collection of information related to the narrators of the Hadith, chain of the Hadith, and the texts of the Hadith for each nine selected Hadiths from Sahih Muslim. Therefore, the information collected, and data obtained for both mobile application and the Haidth should be verified as valid or correct.

Mobile application for arranging *syajarat al-asanid* was developed by using software "Adobe Animate CC"; as the main platform in the construction process. Other than this software, Photoshop was also used for painting purposes, image editing process, colour selection, and painting tools; such as colour replacement tool and magic wand. Method selection must be suitable with the information and users' content to attract users' interest when using the developed mobile application.

This application could be downloaded from Google PlayStore, where this application aims to Android users only, and it requires supporting application such as "Adobe Air" application; which must also be downloaded from Google PlayStore. This application prepared new and easy ways for users to access the flow of *sanad* of a certain Haditn in attractive and precise mapping concepts.

Evaluation process is the final process in developing the mobile application before performing any improvement prior to experts' reviews. Evaluation method was conducted to examine software effectiveness aspects, which were developed to improve test performance. Experts were given priority and opportunity to access the completed mobile application, and their honest and thoughtful opinions as well as reviews and suggestions are really needed in before applying it to evaluate students' undertandng. Their feedbacks are also highly important for the developer to make any improvement. Five evaluaters from various institutions: two evaluaters from Universiti Sains Islam Malaysia (USIM), and three evaluaters from Selangor International Islamic University College or Kolej Universiti Islam Antarabangsa Selangor (KUIS), were selected to be responsible of appraising two separate sections: The Hadith and IT.

After being evaluated by selected examiners, the application can be used as a learning process material and can be applied by the lecturers in the class. Instruments used in this research included the Hadith pre-test and questionnaires. The pre-test is distributed before introducing students to the mobile apps, while the questionnaires are distributed after they have used the mobile apps. The questionnaires which were circulated used scale of 5 which were: Strongly Disagree (SD); Disagree (D); Not Sure (NS); Agree (A); and Strongly Agree (SA). Data obtained from the questionnaires would be analysed using SPSS program version 20. Instrument data obtained from respondents' answers were analysed via descriptive statistic using frequency (F), percentage (%) and mean score; to attain level of understanding among the students.

Research Findings and Discussion

The developed mobile application can only be downloaded using Android application. It contains 9 selected Hadiths from Chapter Faith of Sahih Muslim. These Hadiths were selected because they have the symbol of character 'ha' (ح); which meant al-tahwil, as a symbol that shows sanad transfer existed in a Hadith. Figure 1 shows one of the examples displayed for each Hadith contained in the mobile application. In each Hadith display, it contains the title of the Hadith, complete sanad (chain of narrators), and matn (text/content) of the Hadith. The text of the Hadth was written in Arabic language, and the Malay language translation was also made available. There are different colours and numbers which showed the narrators of the Hadith according to sequence, and forming a diagram known as syajarat al-asanid. This diagram formed was the main finding to understand the hierarchy of a narration of a Hadith.

Figure 1: ***Syajarat al-Asanid*** **for the first Hadith**

This research was conducted upon undergraduates of Kolej Universiti Islam Antarabangsa Selangor (KUIS), who were in their fourth or fifth semester of al-Qur'an and Sunnah with Communication studies. A total of 82 students with demographics of gender and age, were involved as respondents in this research. In efforts of analysing this research's demographic, descriptive analysis was conducted; including frequency and percentage. Among the 82

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respondents who answered the questionnaire and selected as research sample, 67 percent were female students and 33 percent were male students. It indicates that number of female students were higher than male students (Table 1).

Table 1: Respondents' Gender

Students	Number of Students	Percentage
Male	27	33%
Female	55	67%

Meanwhile, respondents involved in this research were from multiple age level. Respondents have been classified into only two age categories; 19 years to 25 years, and 26 years to 30 years old. Majority of the respondents were from the first age category, comprising 96 percent. Where else respondents from the second age category comprised of only 4 percent (Table 2). This finding shows that undergraduates entering university were between 19 years old and 25 years old, in line with the students' qualification requirement which is after completing secondary school studies.

Table 2: Respondents' Age

Age	Number of Students	Percentage
19 - 25 years old	79	96%
26 - 30 years old	3	4%

Questionnaires that were distributed among the students comprised of two sections. The first section was to evaluate students' comprehension towards the formation of *syajarat al-asanid*. Research findings show that each item in this first section was at a high level (refer Table 3). The highest mean was for item *"saya perlukan alat teknologi untuk membentuk syajarat al-asanid"* or "I need a technology tool to form *syajarat al-asanid*" (at mean=4.01) which represented a very high interpretation. Total frequency and percentage showed that 32 students (39.0%) strongly agreed and 27 students (32.9%) agreed.

Next, was followed by the item statement *"saya perlukan teknologi yang canggih untuk membentuk syajarat al-asanid"* or "I need advanced technology to form *syajarat al-asanid*" (at mean=3.93), comprising of 30 people who agreed (36.6%), 26 people disagreed (31.7%), and 17 people were not sure (20.7%). Then, followed by item *"saya tahu simbol 'ha' adalah salah satu rumuz dalam Sahih Muslim"* or "I know the symbol 'ha' is one of the rumuz (symbols) in *Sahih Muslim*" with 36 students (43.9%) agreed to the statement. Generally, all undergraduates agreed that they needed a learning aid tool in the form of technology to help them understand the knowledge and method of *syajarat al-asanid* easily and quickly. Overall, the graph averagely showed that 60% agreed, followed by 20% who were not sure of the statement, on undergraduates' comprehension of *syajarat al-asanid* formation. Majority of the undergraduates were so interested in learning the *syajarat al-asanid* methods using mobile application compared to the manual formation method.

On the other hand, the item which was at the lowest mean level was item *"saya pernah buat syajarat al-asanid tanpa bantuan teknologi"* or "I have done *syajarat al-asanid* without help of technology" (at mean=3.32), where 29 students agreed (35.4%), 22 students were not sure (26.8%), and 15 students disagreed (18.3%). This portrays that many students agreed to that statement. Hence, in this statement it clearly stated that undergraduates before this never bothered about using mobile application in *Takhrij Hadith* (verification and authentication) studies.

Table 3: Evaluation Data Analysis of Students' Comprehension towards *Syajarat Al-Asanid* Formation

Item	Statements (in Malay)	Min
1.	*Saya amat memahami ilmu Takhrij Hadis dengan baik*	3.51
2.	*Saya tahu cara menyusun sanad mengikut turutan.*	3.61
3.	*Saya tahu cara rumuz yang ditentukan sanad imam Muslim dalam kitabnya.*	3.46
4.	*Saya tahu simbol "ح" adalah salah satu rumus dalam Sahih Muslim.*	3.90
5.	*Saya tahu faedah rumus yang digunakan dalam Sahih Muslim.*	3.54
6.	*Saya mendapati membuat syajarat al-asanid adalah suatu perkara yang sukar.*	3.71
7.	*Saya pernah buat syajarat al-asanid tanpa bantuan teknologi.*	3.32
8.	*Saya perlukan alat teknologi untuk membentuk syajarat al- asanid.*	4.01
9.	*Saya lebih suka membuat syajarat al-asanid secara manual.*	3.66
10.	*Saya perlukan teknologi yang canggih untuk membentuk syajarat al-asanid.*	3.93
Total Min		3.66

The second section of the questionnaire aimed to assess the effectiveness of mobile application in the formation of *syajarat al-asanid*. This research found that each item in this section was at a high level (refer Table 4). The item with the highest mean was *"saya dapati warna yang digunakan dalam aplikasi ini menarik"* or "I found out that the colour used in this application is interesting" (at mean=3.95). Based on the frequency and percentage, a total of 50 students (61.0%) agreed and only 15 students (18.3%) were not sure with the statement. Thus, based on this statement, it shows that many students satisfied with the visual background and colours displayed on the mobile application screen.

Meanwhile, item with second highest mean was "I found out that the mobile application is interesting to be used" or *"saya mendapati aplikasi mobil ini menarik untuk digunakan"* (at mean=3.88). Based on the frequency and percentage, it shows that majority of respondents which was 49 people (59.8%) agreed to the statement, 17 people (20.7%) were not sure, and 3 people (3.7%) disagreed. It also indicates that students were starting to get interested with mobile apps and they would want to use it to understand the lesson better in class. In the meantime, the item with the lowest mean was "I think that this mobile application does not help me in understanding *syajarat al-asanid*" or *"saya dapati aplikasi mobil ini tidak membantu saya dalam memahami syajarat al-asanid"* (at mean=3.13). Based on this statement, frequency and percentage of students who disagreed were 14 people (17.1%). Meanwhile, those who were not sure were 34 people (41.5%) and only 6 people (7.3%) totally agreed to the statement. Thus, there were many respondents who disagreed to the statement saying that the mobile application produces no help at all in their learning process. This finding is really important to prove that both students and lecturer may apply mobile learning by using specific mobile application so that both can get benefits from the technology.

Overall, the effectiveness of the mobile application; in determining the *syajarat al-asanid* is at an overall high mean interpretation (at mean=3.64), enables a smooth teaching and learning process to take place in class.

Table 4: Effectiveness Evaluation Data Analysis of Mobile Application in *Syajarat Al-Asanid* Formation

Item	Statements (in Malay)	Min
1.	*Saya boleh membuka aplikasi mobil dengan mudah setelah memuat turun dari Google PlayStore.*	3.44
2.	*Saya tahu cara menyusun kedudukan syajarat al-asanid dengan menggunakan aplikasi mobil.*	3.66
3.	*Saya dapat memahami syajarat al-asanid dengan lebih baik dengan aplikasi mobil.*	3.72
4.	*Saya dapati aplikasi mobil ini tidak membantu saya dalam memahami syajarat*	3.13

	al-asanid.	
5.	*Saya lebih suka membuat syajarat al-asanid menggunakan aplikasi mobil berbanding secara manual.*	3.43
6.	*Saya dapat membantu pelajar yang lain setelah saya tahu cara menggunakan aplikasi mobil syajarat al-asanid.*	3.66
7.	*Saya dapat memahami rumuz "ح" dengan lebih baik dengan menggunakan aplikasi ini.*	3.87
8.	*Saya lebih fokus untuk belajar syajarat al-asanid setelah kaedah aplikasi mobil ini diperkenalkan.*	3.66
9.	*Saya dapat mengetahui semua rumuz dalam syajarat al-asanid setelah tahu cara menggunakan aplikasi mobil.*	3.65
10.	*Saya lebih suka menggunakan aplikasi mobil untuk membuat syajarat al-asanid.*	3.63
11.	*Saya mendapati aplikasi mobil ini menarik untuk digunakan.*	3.88
12.	*Saya dapat melihat pembentukan syajarat al-asanid yang jelas dengan menggunakan aplikasi mobil.*	3.73
13.	*Saya mampu membuat syajarat al-asanid secara efektif dengan menggunakan aplikasi mobil.*	3.71
14.	*Saya mudah untuk menggunakan aplikasi ini.*	3.74
15.	*Saya dapati warna yang digunakan dalam aplikasi ini menarik.*	3.95
16.	*Saya tidak mempunyai sebarang masalah ketika menggunakan aplikasi ini.*	4.46
17.	*Saya boleh membaca tulisan dalam aplikasi ini dengan jelas.*	3.62
18.	*Saya boleh akses kepada semua hadis yang dipaparkan di dalam aplikasi ini.*	3.67
19.	*Saya dapati aplikasi mobil ini adalah interaktif (mesra pengguna).*	3.74
20.	*Saya dapati aplikasi ini lebih sukar memahami syajarat al-asanid berbanding secara manual.*	3.43
Total Min		3.64

Based on the analysis of second section of questionnaire as shown above (Table 4), it shows that the respondents could not completely master the formation of *syajarat al-asanid* manually or using traditional method. However, upon the construction of this mobile application, students' frequency in doing exercise improved their comprehension and enabled students to form *syajarat al-asanid* much quicker. This difference allows the constructed mobile application to be rapidly developed. This mobile app is found very significant to help students increase students' understanding on the symbol used by Imam Muslim and simultaneously produced *syajarat al-asanid* accurately compared to the method used before.

However, this application still needs to be improved from time to time depends on the users' feedbacks. This research highly appreciates all of the comments and suggestions proposed by the selected appraisers. Among the comments that proposed by the Hadith experts is to re-check the *sanad* (chain of narrators) arrangements and spelling of narrator's name. Meanwhile, IT experts suggested that multimedia techniques need to be varied, several colours should be changed, content development should be improved, and interface design should portray commercial values. All the appraisers' comments and suggestions would be taken into account by taking appropriate actions. It is to ensure the mobile application has useful content and able to attract students in understanding the arrangement of *sanad* in any Hadith, especially on the Hadith that has a specific symbol 'ha' that has been used by Imam Muslim in his book, *Sahih Muslim*. Based on the developed mobile application, this research has succeeded in transforming *sanad* (chain of narrators) map into attractive visual forms, and this app received positive responds among students as well as appraisers.

Conclusion

Based on the discussion and findings mentioned previously, the conclusion the research conducted could be summarized into four points. Firstly, the usage of symbol ‘ha’ in *Sahih Muslim* has created confusion among students. This study attempts to provide a solution by transforming *sanad* maps into visual forms and developing a mobile application that could collect several Hadiths that used this symbol, so that students can increase their understanding of this symbol through the developed mobile app.

Secondly, a mobile application of *syajarat al-asanid* mapping was successfully developed and made as one of the teaching and learning methods for KUIS students. Based on the research findings, this mobile application produced positive effects compared to the traditional teaching method. Learning the Hadith either its *sanad* or *matn* by using mobile learning should be taken seriously by both lecturers and students.

Thirdly, based on questionaires disctibuted among the students, even though the study found that effectiveness of mobile leanring is at a high level, the mobile application is only an additional method that needs to be supported by referring to the primary sources, besides the guidance and teaching by lecturers who are among the Hadith experts.

Fourthly, innovation in the study of Hadith has become a necessity nowadays, because to refer to the authentic and high-ranking Hadith is highly important. Therefore, it is necessary to have a reference that can be refered and accessed anywhere and anytime, as well as its function that is mobile and can be easily carried everywhere, which all these funtions can be found in mobile learning. This study has proven that the mobile application developed in this study is among the innovation used to study the Hadith of the Prophet in more effective way with more positive impacts. It could also be made as the preliminary module to other innovations in the aspect of *sanad* (chain of Hadith narrators).

The importance of this research comprises aspects of diverse knowledge and preparing a solution to many problems faced in today’s teaching and learning process. The efforts in developing the mobile application of *syajarat al-asanid* mapping could be regarded as among the earliest innovation that focusing on *sanad* (chain of narrators) arrangement alone, and this makes the application different compared to the other existing mobile applications. It should also be considered as one of the form of technology that could uplift Hadith studies in terms of academic and professional appreciation and practice. Users of this application especially students, could interact with Hadiths by using latest interactive and effective technology, and simultaneously broaden its scope and benefits.

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DIVERSITY AND FIRM PERFORMANCE OF LISTED FIRMS IN MALAYSIA

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Abstract : *This paper examines the influence of gender diversity on financial performances of listed firms in Malaysia. Firms' financial performances are measured using accounting measure, in particular, return on equity (ROE) and mixed of accounting/financial market measures, specifically, Tobin's Q. Using the total population of firms listed on the Bursa Malaysia in 2015, the results show a positive association between female directors and firms' financial performance, measured in terms of ROE. Nevertheless, the influence of female directors is unclear when firms' performance is measured in terms of Tobin's Q.*

Keywords: *Financial performance, Profitability analysis, Gender diversity*

Introduction

The recognition that a diverse workforce is essential and beneficial has generated a number of initiatives, guidelines and legislation by government, business leaders, and other professionals (Kochan et al., 2003; Carter et al., 2010; Low et al., 2015). For example, to assist companies in leveraging their cultural diversity for competitive advantage, in the United States of America (US), a non-profit organization that is known as Business Opportunities for Leadership Diversity (BOLD) Initiative has been set up by a group of industry chief executives and human resource professionals (Kochan et al., 2003).

In addition, to encourage gender diversity of the board of directors, government in countries such as Norway and Spain have passed legislation imposing a quota on female directors (Carter et al., 2010; Low et al., 2015). In Malaysia also a number of initiatives have been put in place to encourage women participation in the workforce and hence the economy. For example, the Malaysian Code on Corporate Governance (MCCG) 2017 required listed firms in Malaysia to disclose their policies on gender diversity (Practice 4.5). In addition, for large listed firms, the MCCG 2017 requires the board of directors to have at least 30% women directors (Practice 4.5).

Despite the increasing interest in diverse workforce, prior researches show a low level of diversity at workplace both at an international level and in Malaysia (DeGroot et al., 2013). The present study attempts to address this gap by analysing the influence of gender diversity on financial performances of listed firms in Malaysia. The financial performances are measured using accounting measure, in particular, return on equity (ROE) and mixed of accounting/financial market measures, specifically, Tobin's Q.

Using the total population of firms listed on the Bursa Malaysia in 2015, the results show a positive association between female directors and firms' financial performance, measured in terms of ROE. Nevertheless, the influence of female directors is unclear when firms' performance is measured in terms of Tobin's Q.

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THE INFLUENCE OF WORD-OF-MOUTH ON CUSTOMER INITIAL TRUST IN A WEB VENDOR

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Abstract **:** *In online transaction, it is difficult for customers to have trust when dealing with a web vendor that they never interact with and is not known in a market. Without a specific knowledge about a web vendor, Word-of-Mouth (WoM) is one of the powerful sources of information which can be used to convince customers, via social actor and network, to trust the vendor. This paper is primarily aimed to formulate an extended McKnight's trust model by including WOM in examining its effect on trusting beliefs and trusting intention. This study proposes that a positive WOM about a web vendor leads to a customer strongly perceives that vendor will behave trustworthily and increases the customer's inclination to rely on the vendor. The paper also proposes the methodology to validate this model. A conclusion with study's contribution and limitation end this paper***.**

Keywords*: Word-of-Mouth, initial trust, e-commerce, trusting beliefs, trusting intention*

Introduction

Due to the absence of physical presence and sensory touch in virtual world, monetary transactions involve great risk. Particularly if the customers are those without past interaction with a website, they will stop at buying decision making stage and end up without actual purchase unless trust is initially established. Customer's initial trust is essential for every business, especially small- and medium-sized business which has just entered in online market, to success due to it can lead to first purchase and in turn lead to repeat purchase. If initial trust is vital, there is need to examine the factors that can develop this trust**.**

McKnight and colleagues are among the early researchers studying trust. Their momentous researches have successfully dealt the conceptual confusion which has long been presented in trust literature. Based on their collective models (i.e. McKnight et al., 1998; McKnight and Chervany, 2001; McKnight et al., 2002a; 2002b), they have clearly decomposed a general term of trust into two separate yet interrelated components (i.e. trusting beliefs and trusting intention) as well as clarified the concept based on trust type. The trust types include institution based trust (i.e. situation normality and structural assurance) and personality based trust (i.e. trusting stance and faith in humanity) where these trust types are antecedents to another trust type, that is, interpersonal trust (i.e. trusting beliefs and trusting intention). They have also introduced other internet related constructs as trust antecedents, i.e. perceived site quality, perceived vendor reputation. McKnight's trust models has later been adopted and extended by other researchers who are also studying initial trust in online transaction. They have retained the essential trust-type constructs which are used by McKnight and colleagues as antecedents to interpersonal trust, but constructs, i.e. trusting stance and faith in humanity, were later proposed by i.e. Lowry et al. (2014) that the element of both constructs to be combined in one construct and named as disposition to trust. The other trust antecedents that they have added to extend the McKnight trust models include, i.e. co-brand image and co-brand awareness. In these studies, however, there is still room for improvement. First, these trust antecedents were incorporated in not totality but separately in studies, in other word, there is yet any model included and tested them in a single model. Combining these antecedents in a model would certainly make the McKnight's trust related models comprehensive, enhance the explanatory power to predict customers initial trust in online transaction, and examine the construct of which is most significantly affecting initial trust.

Second, the McKnight's trust related models are incomplete in term of lacking of other essential trust antecedent, that is, Word-of-Mouth (WoM). Because information seeking plays a vital role in the purchase decision making process (Bettman, Johnson, & Payne, 1991), new customers supposedly rely on the second hand information, i.e. business's background and sales achievement, to make trust inference when dealing with a web vendor that they are unfamiliar with. This information, i.e. business reputation, can come from the website itself. However, due to the information provider is the vendor itself who possibly can directly manipulate the information, the customers would also seek other information which is not sourced from the vendor. Therefore, the Word-of-Mouth (WOM) or recommendation from other trusted "proof source" such as family, friends, or other consumers would be the alternative sources of information convincing them to trust that vendor. Extending the McKnight's trust models by adding the WoM not only address the weakness of these models that lack of this essential construct, but also provide a greater understanding on how the WoM can influence customer trusting beliefs and trusting intention in an unfamiliar web vendor, and the addition of it along with all trust antecedents which have been used in McKnight's trust related models into a model would make model more comprehensive.

This study seeks to improve these researches and is specifically aimed (1) to bundle a set of trust antecedents, i.e. perceived vendor reputation, perceived site quality, structural assurance, situation normality, disposition to trust, co-brand awareness, and co-brand image, which have been used in McKnight's trust related models into a model to investigate its effects on trusting beliefs and trusting intention and (2) to extend the model by incorporating Word-of-Mouth (WOM) to examine its effect on trusting belief and trusting intention.

Literature Review

Definition and concept of initial trust Inspired by Mayer et al.'s (1995) comprehensive definition of trust, McKnight and colleagues have adopted this definition in their study of initial trust. Trust, is defined by them, as one's belief in and willingness to depend on, another party. Specifically, they construct trust in their models by decomposing it into two components: (1) Trusting beliefs refers to one's belief that the other person is benevolent, competent, and has integrity and (2) Trusting intention refers to one's willingness to depend on the other person. Meanwhile, the term "initial" in the trust concept means trust in an unfamiliar e-vendor, one with whom the consumer has no past experience or interaction (McKnight et al., 2002b).

McKnight's Trust Models

McKnight and Colleagues have proposed the broadly accepted theory for trust formation. Their early model, the model of trust formation (Mcknight et al., 1998) is designed and specifically applied in the organizational domain and has then been extended by them in studying e-commerce (i.e McKnight et al., 2002a, 2002b; McKnight and Chervany, 2001). Reviewing their collective works, one may conclude that they have not only successfully dealt with the conceptual confusion in trust literature by decomposing trust into two separate yet interrelated components (i.e. trusting beliefs and trusting intention) but have also clarified the concept based on trust type. They suggest three important trust types and each comprising sub-types of trust. They are disposition to trust (which includes trusting stance and faith in humanity) and institution based trust (which includes situation normality and structural assurance) where these trust types are proposed as antecedents to another trust type, called interpersonal trust (which include trusting beliefs and trusting intention). In addition, they have also introduced and validated other internet-related constructs, for example, website quality (McKnight et al., 2002a, 2002b) and perceived web vendor reputation (McKnight et al., 2002b) as antecedents to interpersonal trust.

Extended McKnight's Trust Models

McKnight's momentous researches have been well-recognized academically. Their trust models, which contained the essential trust-type constructs have been adopted by other researchers who are also studying initial trust specifically in the context of web transaction, but constructs, i.e. trusting stance and faith in humanity, are later proposed by i.e. Lowry et al. (2014) that the element of both constructs to be combined in one construct, named as disposition to trust, and as antecedent to interpersonal trust. Their trust models have also been extended, and validated by other researchers by including various constructs as antecedents to interpersonal trust (i.e. trusting beliefs and trusting intention). These constructs are mostly drawn from prominent theories and concepts (i.e. source credibility theory by Berlo, James, & Mertz, 1969; Logo familiarity and trust model by Lowry et al., 2005; Branding-Association trust model by Lowry et al., 2008). However, in these studies, surprisingly there is a range of trust antecedents with conceptual similarities among themselves. These constructs, although some are labelled differently, in fact, they are essentially the same concept. For example, comparing Lowry et al.'s (2007) and Lowry et al.'s (2008) research model found that logo familiarity is very close to brand awareness. Due to no agreement in term of labelling and to address this, the trust antecedents which have been used in earlier McKnight's trust researches and other researches that has extended their models, specifically its properties (i.e. definition and measurement) were assessed, compared, and then those constructs with similar properties among themselves were positioned under a parent construct. Among the interrelated constructs with similar properties, one construct which has been theoretically derived, empirically validated, and well-recognized academically is served as parent construct to represent the other interrelated constructs. As a result, seven fundamental, theoretical based constructs (i.e. situation normality, structural assurance, disposition to trust, website quality, e-vendor reputation, co-brand image, and co-brand awareness) were identified and their abstract terms were used to represent the constructs that have been incorporated by McKnight and colleagues and other researchers who have extended their works as antecedents to interpersonal trust (see table 1).

Table 1: The antecedents to interpersonal trust in McKnight's trust models and extended models

Author (s)	Situation normality	Structural assurance	Disposition to trust	Website quality	E-vendor reputation	Co-brand image	Co-brand awareness
McKnight et al. (2002a)	x	x	x	x			
McKnight et al. (2002b)		x		x	x		
Lowry et al. (2007)						x	x

Lowry et al. (2008)	**x**	**x**		**x**		**x**	**x**
Yang et al. (2009)				**x**	**x**		
Eastlick and Lotz (2011)		**x**			**x**		
Kim and Kim (2011)					**x**		
Lowry et al. (2014)			**x**	**x**			

According to Table 1, while researches have introduced various antecedents of interpersonal trust, however, these proposed trust antecedents were incorporated not in totality but separately in studies. The models in these studies are seemingly different from each other, as one model includes some constructs whereas other models excluded them. For example, Lowry et al.'s (2008) research model has ignored the construct called "e-vendor reputation" while the McKnight et al.'s (2002b) model and other models (i.e. Eastlick and Lotz, 2011) considered it as an essential trust antecedent. In other word, there is yet any model included and tested all these antecedents in a single model. Hence, combining these constructs again in McKnight's trust model would certainly make the model comprehensive, increase the explanatory power of individual's initial trust in online transaction and examine the factors of which is most significantly affecting initial trust. Moreover, to the best of our knowledge, the models in these studies are missing of other vital trust antecedent, that is, Word-of-Mouth.

Word-of Mouth as Powerful Antecedents of Initial Trust

Word-of-Mouth (WoM) refers to the favourability of the information, provided by the people in one's social network about their online purchases from a vendor. Empirical researches revealed that word-of-mouth have a significant positive effect on initial trust in web vendor (i.e. Bock et al., 2012; Kuan and Bock, 2007). According to these researches, if a web vendor is unknown to customers, they would gather the information from people they respect, i.e. friend, family, or other customer, about the shopping experience with this vendor and then integrate them in belief structure. A positive word from one's social network about their shopping experience with this vendor will aid one to feel that vendor has good characteristics to serve people, thus leading one strongly believe that vendor will behave trustworthily and will not cheat one. While the WoM has been suggested by Kuan and Bock (2007) and Bock et al. (2012) as important antecedent to initial trust, however, the trust that they conceptualize, in fact, referred to trusting beliefs as termed by McKnight's studies. This means that the effect of the WoM on trusting beliefs is tested but not on trusting intention. Trusting intention has been proposed as a necessary ingredient of trust, as it indicates a greater commitment to trust (Dimitriadis and Kyrezis, 2010). It is suggested that trusting beliefs are a necessary but not sufficient condition for trust to exist and because increasing trusting beliefs will not always have a corresponding positive effect on trusting intention, thus both beliefs, especially intention component must be present for trust to exist (Schlosser et al., 2006). Thereby, examining the effect of WoM not only on trusting beliefs but also on trusting intention would develop a greater understanding on how the WoM specifically affects trusting intention as it indicates a greater commitment to trust.

Research Model and Hypotheses

To bridge the gaps, that is, to make the McKnight's trust related models comprehensive, enhance the explanatory power to predict individual's initial trust in online transaction, and examine the construct of which is most significant factor affecting initial trust, therefore, a validated, well recognized McKnight et al.'s (2002b) trust building model (which consists of two interrelated trust components, i.e. trusting beliefs and trusting intention, and three antecedents to these trust, i.e. perceived vendor reputation, perceived site quality, and structural assurance of the web) is adopted and is proposed to include the disposition to trust, situation normality, co-brand image, and co-brand awareness to test its effects on trust (i.e. trusting beliefs and trusting intention). Due to the present study is only interested at examining factors affecting customer initial trust in a web vendor, thereby the trust's effects, i.e. behavioral intentions, in the model were excluded. And, due to the exclusion of these behavioural intentions, its' associated antecedents (i.e. perceived web risk) was excluded too. Furthermore, Word-of-Mouth (WoM) was added to extend the model in order to address the weakness of McKnight's trust related models as they lacks of this important construct. Based on McKnight's seminal works, all constructs in the proposed research model are reflective constructs except trusting beliefs are modelled as a formative construct which consists of three sub-constructs: competence, benevolence, and integrity. The research model is shown in Figure 1 and its associated research hypotheses are discussed in the following section.

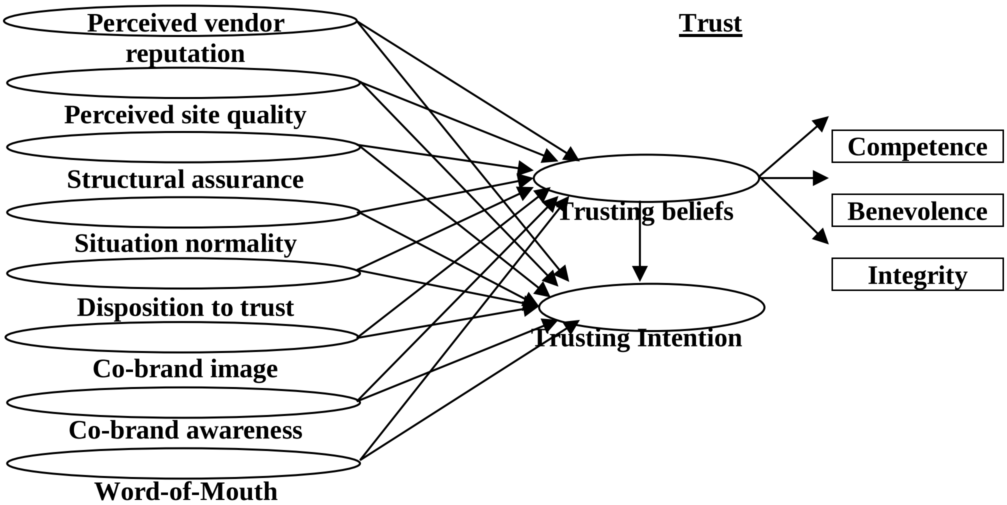

Figure 1: Research Model

Trusting Belief and Trusting Intention

In this study, trusting belief refers to one's belief that the unfamiliar e-vendor is benevolence, competent, and has integrity and trusting intention refers to one's willingness to depend on the unfamiliar e-vendor. If customers strongly sense that an unknown e-vendor is kind hearted, capable, and honest, they would think this vendor can be relied on and thus increases their inclination to rely on the vendor. This assumption has been made by Mcknight et al. (1998) and then empirically confirmed by McKnight et al. (2002b), Lowry et al. (2008), Yang et al. (2009), Eastlick and Lotz (2011), Kim and Kim (2011).

Perceived Vendor Reputation

Perceived vendor reputation refers to one assign positive or negative attributes to the web vendor based on an evaluation of the vendor's past performance via second hand information. The sources of this information can be, i.e. the website itself and social media. Reputation is a valuable asset and building a good reputation is difficult as it requires a long term and significant monetary and time investment. Thus, people generally believe that the company with established good reputation will be reluctant to squander those efforts or risk their

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reputation-building investment by acting opportunistically for short-term gains (Koufaris and Hampton-Sosa, 2004). So, when the vendor is new to customer, the established reputation of the vendor that the customer perceives will aid them to believe that vendor will behave trustworthily and will not cheat them. Moreover, i.e. the vendor's website that communicates their reputation can alleviate one' perceptions of risk and insecurity which are caused by one's absence of readily available interaction with the vendor and thus engender one's willingness to depend to the vendor. This assumption has been empirically proven by McKnight et al. (2002b), Yang et al. (2009), and Eastlick and Lotz (2011).

Perceived Website Quality

Perceived website quality refers to the extent to which one's general perception of navigability, aesthetics, and functionality of the website. The website is always the first interaction a customer has with an e-vendor. As customer lack the ability to directly observe the web vendor, they make a trust reference on the vendor based on what they observe in the website. According to Dion et al. (1972), people generally view physically attractive person as "good" person. Therefore, if customers perceive that the vendor's site is high quality, their "what is beautiful is good" stereotype will lead them to believe that the vendor will have trustworthiness characteristic. Furthermore, a first good impression about website quality will make customers feel comfortable and increase their inclination to depend on the vendor. This presupposition has empirically been proven by McKnight et al. (2002a), McKnight et al. (2002b), Lowry et al. (2008), Yang et al. (2009), and Lowry et al. (2014).

Structural Assurance

Structural assurance refers to one's belief that the Internet has protective legal or technological structure that assures the online transaction can be conducted in a safe and secure manner. In online transaction, if customers feel very safe in the Internet where every transaction can be done safely, they would tend to believe that vendor will behave trustworthily. Besides, they are more likely to rely on the vendor as they feel legally protected, believing that technological Internet safeguard will protect them from i.e. privacy loss and financial loss. This postulation has been made by McKnight and Chervany (2001) and then empirically proven by McKnight et al. (2002a, 2002b), Eastlick and Lotz (2011).

Situation Normality

Situation normality means one's belief the Internet environment is appropriate, well ordered, and favorable for conducting transaction. When customers have no information about a web vendor and if they strongly believe that the Internet environment is in proper order and that their role and the web vendors' role in the Internet are appropriate and conducive to success, this positive believing should aid them to strongly sense the vendor will possess trustworthiness characteristics and will not cheat them. In addition, this positive belief will also make them feel comfortable enough to form trusting intention toward the vendor. This assumption made by McKnight et al.'s (2002a) has been confirmed by Lowry et al. (2008).

Disposition to trust

Disposition to trust refers to one's general willingness to trust others. People with high level of trust disposition tend to have a strong belief that others are trustworthy and will not take advantage of them. In the online context, if customers have no prior information about a web vendor, those who always believe people are trustworthy and will not cheat them, would also think that the vendor should act in a similar way. Besides, a strong disposition to trust lead customers to have high inclination to rely on a vendor due to their trust disposition engender them a high tendency to trust everyone as thought everyone is trustworthy. This postulation has been made and empirically confirmed by Lowry et al. (2014).

Co-Brand Awareness

Co-brand awareness refers to one's familiarity with the web vendor's business co-partner brand. Familiarity increases through repeated advertising exposure over time. New websites usually display reputable third-party logo of products and services to make people feels that the website will not betray the co-partners who allow the website to share their brand image by behaving untrustworthily. The untrustworthiness action can damage their co-partner image, so the vendor should act trustworthily in order to maintain the business alliance. When customers visit a unknown website and found a third party brand that they are very familiar with, this will strengthen their intuition that the web vendor will not act untrustworthily in order not to harm the reputation and thus leads them to strongly believe that the vendor has trustworthiness characteristics. In addition, it also leads them to have a high intention to rely on the web vendor due to the reduction of uncertainty and fear when using the website that they are not known. This assumption has been empirically proven by Lowry et al. (2007) and Lowry et al. (2008).

Co-brand Image

Co-brand image refers to the set of positive or negative associations a consumer has with a co-brand. New websites generally displays logo of the products or services to leverage the brand power of other organizations. Posting a well respected logo in an unknown website will create a very first impression about the logo and make customers to infer the web vendor's should have attributes similar to the logo's provider that the vendor's allies with. Thus, lead them to strongly believe that vendor has characteristic beneficial to them. Besides, it also increases their tendency to rely on the vendor due to the sense of involvement of good brand's partner in the vendor's business, making them feel less risky when dealing with unknown vendor. This has been proven by Lowry et al. (2007) and Lowry et al. (2008).

Word-of-Mouth (WoM)

Word-of-Mouth (WoM) refers to the favourability of the information, provided by the people in one's social network about their online purchases from a vendor. The social network includes, i.e. family, friends, and other customers. The WoM can affect trusting beliefs. This can be explained by social learning theory (Bandura, 1977) in which people learn from one another, via observation, imitation, and modelling. In an online risky transaction especially involving monetary transaction and if a web vendor is not well known in a market, customers would search for other information which is not sourced from this vendor. They would gather the information from people they respect about the shopping experience with this vendor and then integrate them in belief structure. A positive word from one's social network about their satisfied shopping experience with this vendor will aid one to strongly feel that vendor has good characteristics to serve people, thus leading one strongly believe that vendor will behave trustworthily and will not cheat one. This assumption has been confirmed by Kuan and Bock (2007) and Bock et al. (2012). The WoM can affect trusting intention too. A positive word about buying experience with an unknown web vendor can increase one's tendency to depend on the vendor due to reduction of uncertainty and risky feelings when one without first-hand information about the vendor.

Methodology

This study suggests a quantitative method to validate the conceptual model. Due to university students are the most connected, experienced, and frequent users of the Internet (Drennan et al., 2006) and based on Akis et al.'s (1996) rules and equation of determining sample size, a total of 400 local university students will be invited to participate in an experiment. In the experiment, the respondents will be given a questionnaire and are asked to, firstly, answer pre-website-visit questions, subsequently visit an unknown website, and finally answer the post-visit questions. The questionnaire will be distributed face-to-face to collect the feedback immediately. The collected data will be analysed statistically using variance based structural equation modelling (SEM) to test the research model.

Conclusion

This study contributes academically by improving the McKnight's trust related models by bundling the trust antecedents that they have been used into a single model. Most importantly, the model was extended by incorporating the powerful source of communication in the business world - Word-of-Mouth (WoM) that has yet been incorporated in McKnight's trust related models. The WoM was added to comprehensively examine their true effect on trusting beliefs and trusting intention. Our study is not free of limitation. A conceptual model along with the methodology validating this model was proposed however it has not been empirically validated in this study. This is another area we seek to address in future research.

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EMBEDDING ISLAMIC ETHICAL VALUES IN TEACHERS' TRAINING PROGRAM: QUR'ANIC APPROACH

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Abstract: *Islamic Value is the highest ethical manner of mankind on the earth, concerning man's behaviours and actions- orally and verbally, it is because of originality and authentication. Value in Arabic term refers to akhlaq and adab. These Islamic Values comprising certain essential moral, ethical, cultural, social, and spiritual values. Such values are important and necessary for children through their all-round development and prepares them as a complete man. The aim of this paper is to overlook the current various ethical issue existing in Muslim communities around the world, the importance of teachers' rule in inculcating moral values in their students, and to suggest a framework for Islamic Values education to be embedded in the curriculum of Higher Learning Institutions catered for pre-service teachers as part of ethical/moral training before they start their career. To achieve its aim, the paper is based on a descriptive method to describe the Ethical/moral Values from Islamic and non- Islamic perspectives based on current research available on line or/and offline. The focus will be on the Quranic approach, specifically stated in surah al-Isra', verses 22-39 and surah al-An'am, verses 151-153. The finding will be use as a guideline for Ethical values course/topics to be embedded in Teachers' training programs.*

Key words: *Ethical Values, imbedding, pre-service teachers, qur'anic approach.*

Introduction

The teacher has a great task in educating young people spiritually, ethically and morally. He is responsible, with parents, for instilling values and ethics in the hearts of those who are under their care whatever their age, nationality, social and economic levels. The performance of teacher depends on the training he/she received, and he/she influences his/her students. There are many studies that show that teacher education programs in most countries of the Islamic world follow the Western approach – dose not mean the Western curriculum is bad - but a method whose values differ from the ethical and spiritual Islamic values[iii].
The Islamic approach stems from the principle of true belief, duties, ethics, ideals and principles required by the doctrine.

The importance of embedding Ethical/ Moral Values in teachers' training programs

Al-Ghamdi said in this context: "Ethics are distinct place in the Islamic religion to the extent that the concept of morality is not only part of the system of Islam, but ethics are the essence, Islam is basically an invitation of an ethical nature, therefore the Holy Quran and Sunnah of the Prophet call the people to do good and warns them of evil. this has been mentioned in the Holy Qur'an One thousand five hundred and four verses relate to morality, in both theoretical and practical aspects, representing nearly a quarter of the verses of the Holy Quran"[iii].

The teacher must be the creator of all these values because by preparing him be responsible for preparing future leaders, religiously, professionally, socially, economically, politically . etc. The virtues of the teacher entail the goodness of the learner, and then the welfare of society and thus the nation's goodness. There has been a lot of talk lately about the overall quality of education in all its forms, teachers, administrators, buildings, equipment, students and activities, etc., but the overall quality of professional ethics for all those involved in the educational process is almost forgotten.

Al-Shalabi explained in her study: "The quality of education is a problem experienced by all Arab countries, and the results of its students fall at the bottom of the lists of international studies" [iv].

Al-Mutairi, Al-Mufraj, and Muhammad 2006- 2007 conducted an extensive study on *"al-Ittijahat al-Mu'asirah fi I'dad al-Mu'allim ,tanmiyatihi Mihniyyan*"(Contemporary Trends in Teacher Preparation and Professional Development[v]).

The study showed the growing interest of developed and developing countries in the recent trends in the field of teacher preparation and professional development in the general education stages, as the appropriate basis for the reform and development of education. The study mentioned several areas for the development and reform of education in the teacher education programs in the faculties of education, including "attention to the moral and emotional dimension of the teacher.

This indicates the importance of moral education for students and teachers in all disciplines - human sciences and applied science - and there is no greater morality than what we have referred to in the Holy Quran and the Sunna.

Ethical Values from Islamic Perspective:

From the Islamic point of view, Values are related to ethics and morality, both in Arabic are called *Akhlaq or Adab*. It signifies disciplines of mind, or every praiseworthy discipline by which a man excellently trained. Good morals and good manners represent the real test of a man's excellence. Islamic ethics and morality embrace all those moral virtues known to any advanced civilisation such as goodness, sincerity, honesty, humility, justice, politeness, patience, straight-forwardness, veracity, sympathy and other ethical instructions and rules of conduct. They cover the smallest details of domestic life as well as covering the broad aspects of national and international behaviour[vi].

The morality in Islam centres on certain basic beliefs and principles. Among these are the following: (1) God is the Creator and Source of all goodness, truth, and beauty. (2) Man is a responsible. Dignified, and honourable agent of his Creator, (3) God has put everything in the heavens and the earth in the service of mankind. (4) By His Mercy and Wisdom, God does not expect the impossible from man or hold him accountable for anything beyond his power. Nor does God forbid man to enjoy the good things of life. (5) Moderation, practicality, and balance are guarantees of high integrity and sound morality. (6) All things are permissible in principle except what is singled out as obligatory, which must be observed, and what is singled out as forbidden, which should be avoided. (7) Man's ultimate responsibility is to God and his highest goal is the pleasure of his Creator[vii].

Hence, the Islamic values *–ethics and morals-* deal with the relationship between man and God, man and his fellow men, man and the other elements and creatures of the universe, man and his innermost self. More specifically, the Muslim's relationship with God is one of love and obedience, complete trust and thoughtfulness, peace and appreciation, steadfastness and active service, this high-level morality will, undoubtedly, nourish and reinforce morality at the human level. For in his relationship with his fellow men, the Muslim must show

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kindness to the kin and concern for the neighbour, respect for the needy, sympathy for the grieved and cheer for the depressed, joy with the blessed and patience with the misguided, tolerance toward the ignorant and forgiveness of the helpless, disapproval of the wrong and the rise above the trivial. Moreover, he must respect the legitimate rights of others as much as he does his own.

Ethical Values from Secular perspectives

Ethical Values are defined as everything from eternal ideas and guiding principles that lead to desirable behavioural and positive patterns. They provide an important basis for individual choices based on connecting thoughts feelings and emotions leading to positive action[viii].

The definition and meaning of value is a weight/quality of good deeds contained in the various things that are considered as something valuable, useful, and have benefits[ix].The concept of Ethics in Islam is different from ethics in secular point of view. In Islam, Ethics based on Quran and Sunnah which are authenticates guidance for all mankind, while in secular, it is based on ethical theory that provides reasons or norms for judging acts to be right or wrong, as stated below:

"Ethics deals with right and wrong and the values that should guide our actions. Thus, ethics deals with individual character and with the moral rules that govern and limit our conduct[x]." "Based on ethical theory that provides reasons or norms for judging acts to be right or wrong; so with that a person can clarify for himself what he thinks is basic ethical values".[xi]

With the above statement, judging acts to be right or wrong by a person, without any divine to relay on, will possibly leads to justify a wrong act as right act based on the personal view or desires, as long as no authenticate guidelines. Even though, some of the secularist acknowledged that the right and wrong acts are commanded by God but it is rare people take them seriously as stated below:

"In a number of fundamentalist religious traditions, including some branches of Judaism, Christianity, and Islam, what makes an act right is that it is commanded by God and what makes an act wrong is that it is forbidden by God. In these traditions, certain kinds of acts are wrong just because God forbids them. Usually such prohibitions are contained in sacred texts such as the Bible or the Koran... Sacred texts, for example, contain numerous injunctions, but it is rare that any religious tradition takes all of them seriously"[xii].

However, no one can deny that there are many common things considered ethical and moral norms and agreed upon. This agreement is often reflected in our laws and social customs. It is wrong to simply shoot and kill someone; no one believes adults should be free to assault and molest children; it's wrong to cheat and lie; it is wrong to steal other belongings; it is wrong to kidnap someone and ask for ransom in order to release him/her; it is wrong to robe, molest and or rape a girl; spitting in someone's face is a grave insult; humiliating other people just to feel superior is objectionable, and so on.[xiii] Such acts are rejected by all societies.

Even though, there are many ethical and moral problem everywhere in the world. The Australian Institute of Health and Welfare in its report 2017 stated that: "Family, domestic and sexual violence is a major health and welfare issue in Australia and around the world. Globally, the World Health Organization (WHO) estimates that 1 in 3 (30%) women who have been in a relationship have experienced physical or sexual violence from an intimate partner since the age of 15 (WHO 2013). In Australia, about 1 in 6 (17%, or 1.6 million) women and more than half a million men (6.1%) have experienced violence from a current or previous cohabiting partner since the age of 15 (ABS 2017b)[xiv]. Family violence also affects children, who may be victims or witness violence against family members[xv].

Also United Nations Educational, Scientific and Cultural Organization (UNESCO), Education Sector, in its Global Status Report on School Violence and Bullying 2017, reported that*: "School violence and bullying occurs throughout the world and affects a significant proportion of children and adolescents. It is estimated that 246 million children and adolescents experience school violence and bullying in some form every year"*[xvi].

Samuel Yesuiah wrote in the star Malaysia: "We need teachers to talk in the classroom about issues like bullying that involve students themselves. But unfortunately there is no single subject in the school that allows teachers to talk or discuss issues like bullying with their students. Other social and economic issues that are relevant to our young and need to be addressed in the classroom include crime, date rape, pre-marital sex, baby dumping, road safety, drug abuse, corruption, and examination stress, etc. students need a channel where they can get the right information and opportunities to discuss these issues. Teachers need to be trained to disseminate information on the current issues impacting students. With greater awareness among our students through education, we can eradicate a lot of social problems"[xvii].

Snatch theft and robbery are common crime in Malaysia; The Straits Times reported on December 4, 2017 that Snatch theft and robbery crime index 2017 in Kuala Lumpur rose to 1,010 cases compared to 640 cases for the same period last year[xviii]. As the KL police chief said:

"Kuala Lumpur police Chief Datuk Mazlan Lazim said: the increase in snatch theft and robbery was due to public's lack of sensitivity to their valuable items thus providing criminals the opportunity to commit crime. He said although this particular type of crime had increased, the overall crime index in the city had dropped to 11,815 compared to 15,785 in 2016".

Not only snatch theft and robbery crimes increasing but also aggressive attitude among Malaysian youths. University Science Malaysia criminologist Assoc. Prof Dr P. Sundramoorthy said: The high level of aggression among Malaysian youths is a reflection of the aggressive attitude of the adults in society, he says. "We are willing to hurt others over small matters, like road bullying." One reason is that Malaysians generally have no value of life, he says, pointing to our low standards of safety and the murder cases in the country[xix]. Such ethical problem happened not only in Malaysia but in all Muslim countries, in some countries are worse than Malaysia in terms of snatch theft, robbery, drug abuse, killing, raping, sexual harassment, and many more.

To address the values Education, the Malaysian Government is very concern to tackle the increasing horrors and violence especially among secondary education students. In fact, in the Malaysia Education Blueprint 2013 – 2025, -shift three- one can find several statements that rightly give importance to values education related to the spiritual and moral development of students in Malaysian schools[xx].

Teachers' Roles in teaching Moral values

Allah sent messengers and evangelists throughout the history of mankind, starting from Adam -*peace be upon him*- and ending with Prophet Muhammad - *peace be upon him* - to explain to them what organizes their lives and corrects them in practicing their religious and control their behaviors in dealing with their daily lives, bringing them closer to Allah And in return warning them of what spoils their lives and away from their Creator and lead them to the punishment of Allah Almighty, who does not oppress anyone.

Here comes the role of the teacher, who has a great task in educating young people ethically and morally. He is responsible, with parents, for inculcating moral values and ethics in the students, regardless their age, nationality, social and economic levels. The performance of the teacher depends on the training he/ she receives from the institutions that are concerned with teachers training.

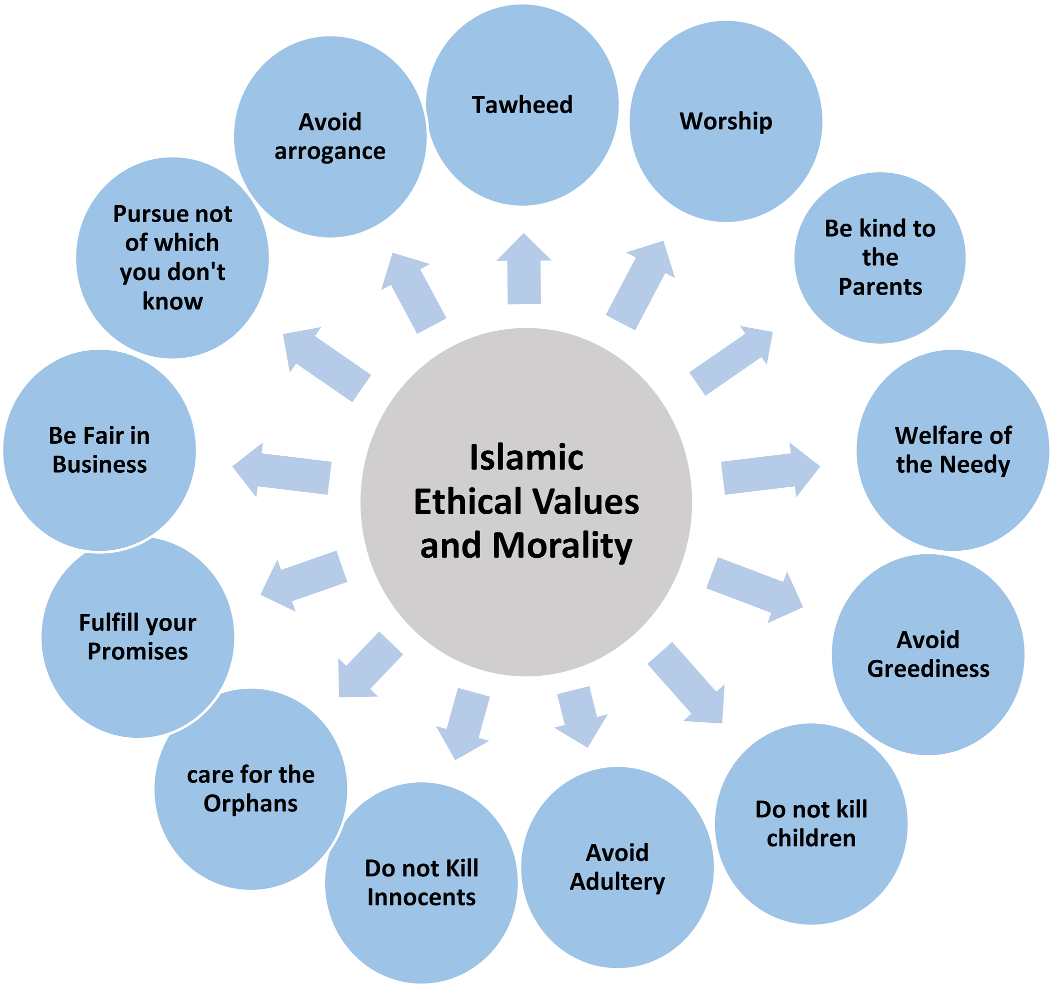
This paper focuses on the educational commandment in Surat Al Isra (verses 22 to 39). Which lineout some commandments for all mankind for balancing their lives on all aspects; spiritually, ethically, socially, and economy. These commands are[xxi]:
Do not associate anything with Allah.
Allah commands that you worship nothing but Him, and that you are kind to your parents. As they grow older, do not be impatient or harsh rather be humble towards them and pray that Allah treats them mercifully as they treated you when you were young.

1. Give your relatives their rights but also spend on the needy and the travellers.
2. Do not be wasteful, squandering your money. If you cannot assist needy people then at least be courteous to them.
3. Do not be miserly or extravagant, instead take a middle path.
4. Do not kill your children because you think you cannot provide for them, it is a great sin.
5. Do not even come near to committing adultery.
6. Do not take a life, except within the laws of Allah.
7. Do not deal with the property of orphans except with good intentions.
8. Honour your commitments because you will be questioned about them.
9. Conduct your business fairly, give full measure and do not balance your scales incorrectly.
10. Do not pursue that of which you have no knowledge - use your heart, eyes and ears to confirm the things you hear.
11. Do not walk about the earth arrogantly. A human being is just a small and weak creature; don’t act as if you are something more than that.
    The evil deeds mentioned above are hateful to Allah and He knows the wisdom in their prohibition.
12. Again, do not set up something other than God to be worshipped or you will be thrown into Hell.

The Commands mentioned above contain various guidelines for people's life in order to live balanced life, spiritually, socially, educationally and morally.
These verses included moral educational directives starting with verse 22: “do not make with Allah another god”, and ended with verse 39: “Do not make any another god with Allah, and you will be cast into hell condemned and rejected.”

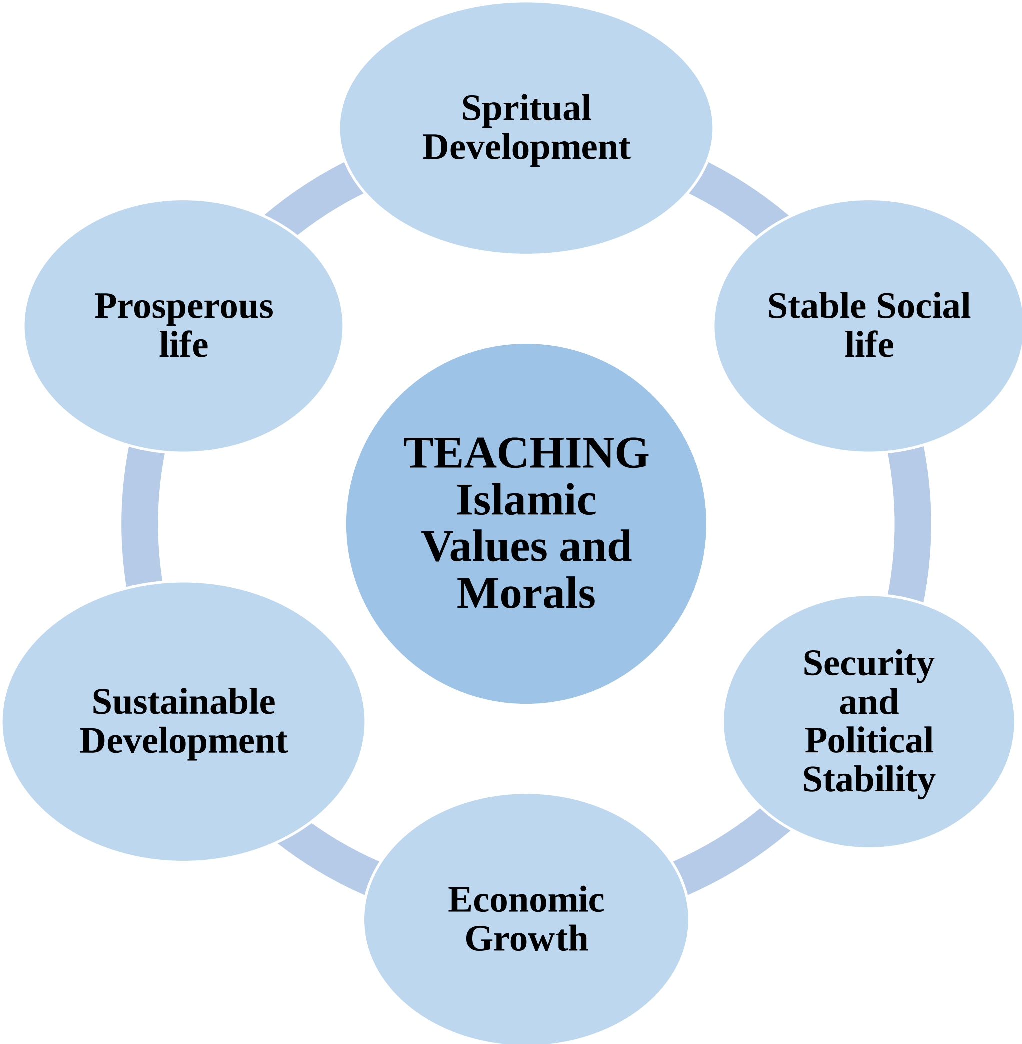
Including the above-mentioned educational directives iin Surah Al-Isra, and other educational directives contained in many Quranic verses as in Surah An'am, verses 151-153 “Say, `I will recite to you what your Lord has forbidden, that you associate not anything as partner with HIM; and that you do good to parents, and that you slay not your children for fear of poverty - it is WE who provide for you and for them - and that you approach not foul deeds, whether open or secret; and that you slay not the soul the slaying of which ALLAH has forbidden, save in accordance with the demands of justice. That is what HE has enjoined upon you, that you may understand". In Sura Al Noor, verses:1-39. In Sura (Al-Furqan 63-75), and in Sura Luqman, verses:12-19.

All these values should be integrated into the teacher education program as a requirement for all teacher students in all disciplines.



These are the major points mention in verses above.

Expected outcomes



Conclusion

The profession of teaching is considered one of the most noble professions, because it is the profession of the apostles and prophets, peace be upon them, who were sent to guide and educate people, as well as the responsibility of teachers who are building the nations and the generations. Any moral deficiency in the preparation of teachers will lead to the failure of these teachers in their tasks in education. . The Moral values also consider as a conscience of human behaviour, or a standard criterion for oneself behaviour

As Muslims; our moral values derived from our true religion, which has urged us to observe ethics (akhlaq) in all our actions and behaviours, with ourselves and with others. In order to educate young people in this challenging era, which is contradicting the framework of morality that should practice by Muslim societies, qualified teacher must be trained to assume this responsibility.

Teachers are responsible for cultivation moral values in the students. To do so, they must go through comprehensive quality standards for ethics and moral values of teacher's profession, along with the overall quality standards that based on the Qur'anic approach regarding behaviours, values and ethics.

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PERFORMANCE OF BUILDING MAINTENANCE IN OPERATION & MANAGEMENT AT COMMERCIAL BUILDING

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Abstract: *The aim of this research essentially to study about performance of building maintenance in operation and management at commercial building. There are a few objectives that need to be taken seriously in this research as they actually the core of contribute to business successful. The main objectives in this research are identifying the performance of building maintenance in operation and management, aimed to examine on the operations access by building maintenance management used at commercial building and to recommend an appropriate ways on how to maintain the building to give best service and good environments for publics. This research is conducted at three chosen case study which are at Riverwalk Village, Jalan Ipoh, Kuala Lumpur, Solaris @ Mont Kiara, and Dataran Jelatek, Setiawangsa Kuala Lumpur. In this research, researcher study about performance of building maintenance management in Malaysia, maintenance management roles and the current scenario, conformity of building image service elements, the importance of building maintenance in a competitive market and also a few elements that related to main objectives. Two methods were used in this research to collect the data, which primary data and secondary data to provide the information. The primary data consist of questionnaire and interview with an operation and management people. For secondary data, the researcher will gather of information that has been directly or indirectly taken from articles, magazines, journal, newspaper, research students and also websites. A properly implementation of maintenance management is able to extend the building life spans and the unnecessary failure of the building element can be avoided. To develop an adequate environment that encourage learning and teaching, maintenance have to be undertaken wisely in the commercial building. However, the awareness of the importance of the building performance in maintenance management is still very low in Malaysia. Thus, the main purpose of this research is to identify about the performance of building maintenance in operation and management at commercial building.*

Keywords: *Construction, Commercial Building, Facilities Management, Facilities Manager, Interior Designer, Maintenance Management, Operation, Performance of Building Maintenance*

Introduction

Nowadays, maintenance management is essential issue in construction and property industries. Investments in building maintenance management are huge all over the world. It reflects almost 50 % of total turnover of construction industry. Maintenance management involves maximum benefit from the investments. It also allows users to be proactively in order to contribute success of business environments during decision making and consider the objective and subjective requirements of users. Maintenance management upkeep property, machinery, system, facilities include building, utility infrastructure, roads, grounds and many more. Maintenance consists all activates necessary to keep facilities and system operational in good working order. It is consists preservation, and not improvements.

Effective maintenance management has significant value on running costs throughout its operation. The other issues of maintenance management are lack of complete system to control and measure maintenance management performance of all the facilities. Maintenance management functions to transform inputs include people, capital, energy, materials and technology into outputs namely goods and services. Maintenance procedures allow for common key performance indicators, which usually represent the operational view of maintenance. However, there is little literature available that covers the development of a systematic approach to performance measurement in maintenance, one that show every aspect of maintenance, namely strategic, tactical and operational (C., G. L., & Summers, A. B. (2009, December). Six functional areas in building maintenance management:

- General and preventive maintenance management
- Key and locks
- Fire and security alarm systems
- Electronic building access control
- Elevator maintenance
- Environmental control systems

Commercial building require maintenance management in order to make more interesting and conducive environments that supports all the stimulates works, selling and business.

Literature Review

Defining success business environments

Business environment is very important for productivity, image and growth. Business Environments comes in all natures and dimensions, and it differs from employer to employer, industry to industry. It is do not exist by chance neither can it be forcefully implemented. For some, it takes the extraordinary efforts of a great management. Many studies suggest that the most dedicated employees, who demonstrate their commitment to their employers and who lead the business forward, are more productive and create higher customer and public satisfaction. Many managers are finding that a flexible and healthier work environment significantly cuts down problems in any business. If appropriate accountability systems are in place, a flexible work environment has the potential to be more favorable, not only for the whole profitability of the business, but for the better customer service as well (B. Tayyab. 2005). A company must identify what actually motivates, provokes and engages associates at every business. People lean towards more productivity when they are in success environment that makes them feel valued and gives them a sense of ownership, where they are rewarded for their roles. There are three major ingredients needed for a productive business environment. First, the setting positive and does it reflect business values. Secondly, A business setting where can block off time if necessary, hold meetings in a comfortable environment and just feel good about creates the impression of a successful business. Thirdly is an environmental friendly. Nowadays, noticing more and more attention being focused towards a climate that pays attention to air quality, cleanliness and order. This commitment to the environment also includes emergency preparedness and a solid commitment to business policies (Correia, P. I. 2001)

Defining maintenance management

Within the context of this policy, maintenance can be defined as a work on existing buildings undertaken with the intention of:

- Re-instating physical condition to a specified standard
- Preventing further deterioration or failure
- Restoring correct operation within specified parameters
- Replacing components at the end of their useful/economic life with modern engineering equivalents
- Making temporary repairs for immediate health, safety and security reasons (e.g. after a major building failure)
- Mitigation of the consequences of a natural disaster
- Assessing buildings for maintenance requirements (e.g. to obtain accurate and objective knowledge of physical and operating condition, including risk and financial impact for the purpose of maintenance).

Importance of building maintenance

The importance of an effective maintenance management cannot be overlooked because it plays such an important role in the effectiveness of successful business. Generally there are countless of reasons why building maintenance is important, which are (Campbell, T. 2011, October)

Providing means for income

Building maintenance provide individual earn cash. People will work with numerous professionals that will work on different job areas available in building. Some works allow income which area plumbing works include repair and maintenance, electrical features, machinery, masonry, heating, cooling system, cleaning, or painting. This means as long as there are have buildings, there also have lots of jobs available which will allow cash to flow. In fact it is not only help family but also help entire economy of the city and country (Campbell, T. 2011, October).

Allows business industry to expand

With good building maintenance, it will helps to preserve property which means various business opportunities available on the line. We all know that preserves and well maintained building can generate lot of business to all entrepreneurs. It also a fact that most business transaction done in premises as long as the building are available, maintenance will exist and business opportunities would generate big amount of cash (Campbell, T. 2011, October).

Building maintenance will help preserve what has been handed down

Proper building maintenance will allow building owners to preserve their properties. So while we have our inheritance, we also need to care of it, as well as give opportunities to other individuals or business owners (Campbell, T. 2011, October).

Performance Measurement and Maintenance Productivity

Performance measurement (PM) and maintenance productivity needs information of maintenance performance for planning and controlling the maintenance process. The

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information needs to focus in the effectiveness and efficiency of maintenance process. It is activates, organization, cooperation and coordination with her organization. PM has involved of researchers and managers from the industry since 1990. Its concepts and frameworks are outdated today as need to modify follow today requirements. Some of the concept used in defining maintenance is unclear regarding what to measure align maintenance performance with objectives and strategies (Mike, K., & Neely, A. 2003).

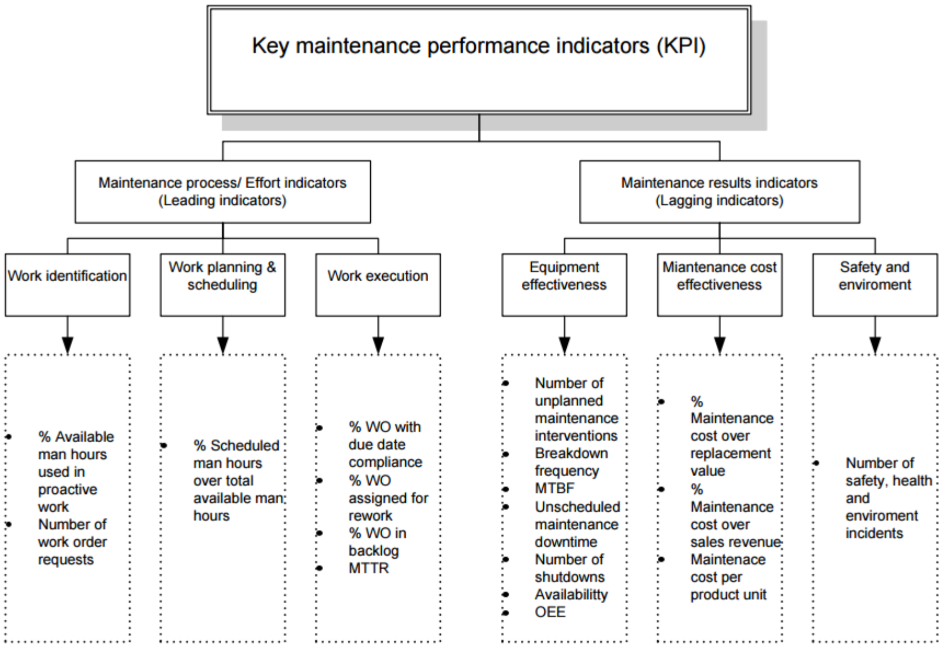

Table 1: Key performance indicator in maintenance management
(Source: Aditya, P., & Kumar, U. 2009).

Flow of Research

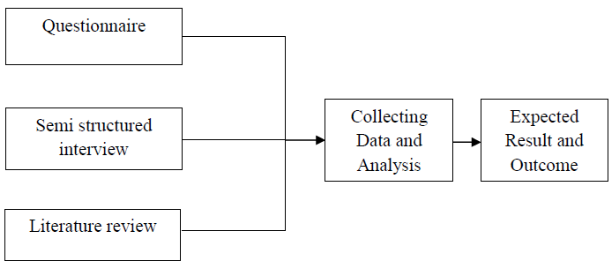

Table 2: Flow chart for data collection and processing
(Source: Nuratirah, S. 2016)

Case Study Analysis

Case Study 1: Riverwalk Village, Jalan Ipoh

Riverwalk Village Area, Jalan Ipoh, KL located along Jalan Ipoh, it is a Village style concept sprawling over 9 acres of land and situated within 5-10 mins proximity of Kenny Hills, Sri Hartamas, Sentul East and West. It is also surrounded by prominent landmarks such as KL Pac and set to be an EDUHUB. Currently at about 86% occupancy and gradually increasing AEON Big a Superstore is an anchor tenant. It also inclusive of 4 block office building, shop lots, concept retail units, banks, restaurants, saloon, cafe, 4-storey mall attached with indoor carpark, and River City Condominium.

Figure 1: Street view of Riverwalk Village, Jalan Ipoh

(Source: Nuratirah, S. 2016)

Case Study 2: Solaris @ Mont Kiara

Solaris Mont Kiara (also known as Solaris @ Mont Kiara) is a commercial shop cum office development nestled in the posh Mont area. It is designed as a self-contained urban centre where one can live, work and play. Solaris Mont Kiara sits on a 12.71-acre piece of freehold land. Phase 1 of the development comprises of 3- to 5-storey shop offices that house a total of 79 units. Each unit is built with dimensions ranging from 24 sqft to 26 sqft widths and 70 sqft to 75 sqft depths. Phase 2 of Solaris Mont Kiara comprises of 3 towers of 8- to 10- storey office suites sitting on top of a two - storey retail podium housing 76 retail lots of 595 sqft to 17,742 sqft. It also comprises of a 4-storey basement car park. This modern commercial development features security features, MATV cable-ready, and internet broadband and WiFi connections, offices, banks, shoplots, restaurants, business lounge, parking, training room, toilets, and guard house. The Second phase development is marketed and popularly known as SohoKL, an entertainment and dining plaza engineered for urbanites and socialites. There are plenty of clubs, bars, pubs and chic restaurants resides in it, including Schokolart, Michelangelo's

Restorante & Bar M, Dubrovnik, Raw bar & Murmur Lounge, Afterhour, My Beauty Cottage and Envy Club. Besides F&B outlets, it has Cold Storage supermarket as its anchor tenant. Other big tenants residing in Solaris Mont Kiara are Raffles Furnishings, G.D.O Lighting + Furniture @ Desigva and Cre8 Records.

Figure 2: Street View at Solaris @ Mont Kiara

(Source: Nuratirah, S. 2016)

Case Study 3: Dataran Jelatek, Setiawangsa, Kl.

Situated at Jalan Jelatek. Next to Seri Maya Condominium & Kampung Warisan Condominium. 10 adjoining shop-lot with 2 level basement carpark. Freehold with 34,240 sf land. fully tenanted with 150k rental return Prime Area, near to Kuala Lumpur Town Area. The Setiawangsa LRT station is just opposite. Comprises of 10 shop-lots fully tenanted such as Saba Restaurant, yogurts, offices, shoplots, restaurants, parking, food courts, toilets, surau and guard house.

Figure 3: Street View at Dataran Jelatek, Setiawangsa, KL

(Source: Nuratirah, S. 2016)

Findings on Respondents Return (Questionnaire Survey to Public)

Data Analysis for Section A (Demographic Information)

Nine hundreds (900) sets of the questionnaire were distributed to three case study building during conducting the survey and only 768 questionnaires have been answered. Out of eight hundred fifteen (815) respondents, two hundred seventy seven (277) respondents gather at Riverwalk Village, Jalan Ipoh, another two hundred fifty three (253) is from respondent at Solaris @ Mont Kiara, and another two hundred thirty eight (238) is from respondent at Dataran Jelatek, Setiawangsa, KL.

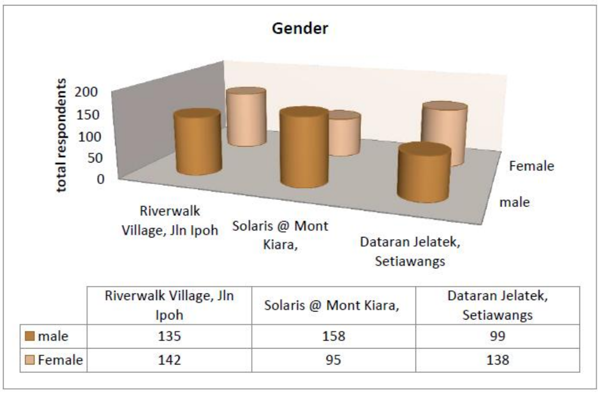

Figure 4: Gender of respondents
(Source: Nuratirah, S. 2016)

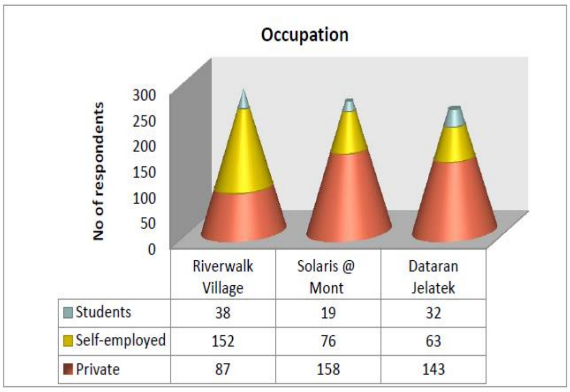

Figure 4: Gender of respondents
(Source: Nuratirah, S. 2016)

Data Analysis for Section B (Visitor Info about Case Study Building)

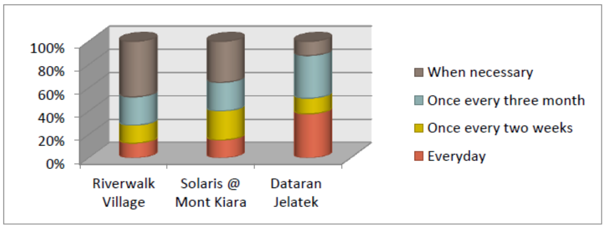

Figure 5: Frequency of respondents went to case study building
(Source: Nuratirah, S. 2016)

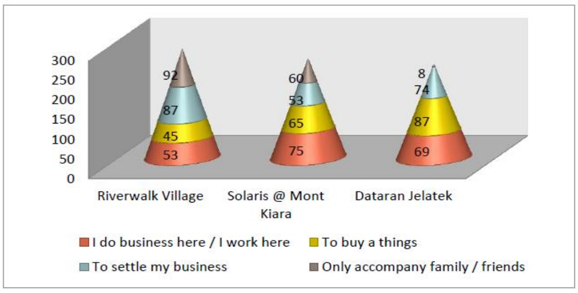

Figure 6: Purpose respondents went to case study building
(Source: Nuratirah, S. 2016)

Data Analysis for Section C: Maintenance Aspects (Building Condition Performance)

Section C of the questionnaire is to determine the level of mean score and frequency that use Likert scale from the Dissatisfied=1, Less satisfied=2, Neutral=3, VeryNsatisfied=4, extremely satisfied=5. The respondents answered by tick based on they expressed their satisfaction. Table and figure below show the result satisfaction on the criteria of building's condition at three case study building.

	Dissatisfied	Less satisfied	Neutral	Very satisfied	Extremely satisfied	Total respondents	Average index mean	Indicator
Cleaning	23	15	152	68	19	277	3.16	Neutral
Landscaping	23	10	143	77	24	277	3.25	Neutral
Air conditioning	36	105	71	62	3	277	2.60	Neutral
Lift / escalators	6	56	97	65	53	277	3.37	Neutral
M&e	27	13	167	25	45	277	3.20	Neutral
Sanitary /plumbing	45	25	62	85	60	277	3.32	Neutral
Access	44	31	49	56	97	277	3.01	Neutral
Signage	32	54	105	51	35	277	3.01	Neutral
Parking	23	17	87	63	87	277	3.63	Very satisfied
Safety / security	14	42	167	24	30	277	3.05	Neutral
Painting	21	28	89	74	65	277	3.48	Very satisfied
Public toilet	67	55	75	56	24	277	2.69	Neutral
Surau	65	74	67	46	25	277	2.61	Neutral
External finishes	67	21	35	41	113	277	3.40	Neutral
Internal finishes.	25	52	75	68	57	277	3.29	Neutral

Figure 7: Building condition performance at Riverwalk Village, Jalan Ipoh
(Source: Nuratirah, S. 2016)

	Dissatisfied	Less satisfied	Neutral	Very satisfied	Extremely satisfied	Total	Average index (mean)	Indicator
Cleaning	23	17	87	63	87	253	3.98	Very satisfied
Landscaping	14	42	167	24	30	253	3.37	Neutral
Air conditioning	21	28	89	74	65	253	3.81	Very satisfied
Lift / escalators	67	55	75	56	24	253	3.06	Neutral
M&e	65	74	67	46	25	253	2.81	Neutral
Sanitary /plumbing	67	21	35	41	113	253	3.72	Very satisfied
Access	25	52	75	68	57	253	3.60	Very satisfied
Signage	23	15	152	68	19	253	3.46	Neutral
Parking	23	10	143	77	24	253	3.66	Very satisfied
Safety / security	36	105	71	62	3	253	2.85	Neutral
Painting	6	56	97	65	53	253	3.69	Very satisfied
Public toilet	27	13	167	25	45	253	3.47	Neutral
Surau	45	25	62	85	60	253	3.64	Very satisfied
External finishes	44	31	49	56	97	253	3.80	Very satisfied
Internal finishes.	32	54	105	51	35	253	3.30	Neutral

Figure 8: Building condition performance at Solaris @ Mont Kiara
(Source: Nuratirah, S. 2016)

	Dissatisfied	Less satisfied	Neutral	Very satisfied	Extremely satisfied	Total	Average index (mean)	Indicator
Cleaning	23	152	15	68	19	238	3.10	Neutral
Landscaping	23	143	10	77	24	238	3.22	Neutral
Air conditioning	14	167	105	24	30	238	3.82	Very satisfied
Lift / escalators	21	89	56	74	65	238	4.15	Very satisfied
M&e	67	75	13	56	24	238	2.52	Neutral
Sanitary /plumbing	65	67	25	46	25	238	2.45	Less satisfied
Access	67	35	31	41	113	238	4.03	Very satisfied
Signage	27	167	54	25	45	238	3.56	Very satisfied
Parking	45	62	17	85	60	238	3.60	Very satisfied
Safety / security	44	49	42	56	97	238	3.46	Neutral
Painting	32	105	28	51	35	238	3.66	Very satisfied
Public toilet	23	87	55	63	87	238	2.85	Neutral
Surau	36	71	74	62	3	238	2.96	Neutral
External finishes	6	97	21	65	53	238	2.94	Neutral
Internal finishes.	27	167	52	25	45	238	3.53	Very satisfied

Figure 9: Building condition performance at Dataran Jelatek, Setiawangsa

(Source: Nuratirah, S. 2016)

Summary of Finding

The first objective of this research is to identifying satisfaction level towards the performance of building maintenance at commercial building. Investigations on the maintenance management system and performance of maintenance management are accomplished. The findings suggest that in general the common maintenance management systems applied for commercial building comprises of three major aspects namely functional, technical and image.

Based on findings and average index, researcher can identify at Riverwalk Village area, maintaining the hygiene in public toilets at this building and hygiene and amenities provided at surau are the most problem and uncontrolled. At Solaris @ Mont Kiara, cleanliness at all area of commercial building and air Cond condition at this building is the most critical. While at Dataran Jelatek, the most problem building aspects are lift and escalators condition and transportation access.

The second objective is aimed to examine on the operations and management practice by building maintenance management at commercial building. This is because operation access is one of the main factors affecting the business to success. Throughout the building's life cycle, operations and maintenance should seek to:

- Train building occupants, facilities managers, and maintenance staff in design principles and methods that will minimize system failures
- Purchase cleaning products and supplies that are resource-efficient, and safer for both janitorial staff and building occupants
- Test sensor control points on a regular basis to ensure energy efficiency is not compromised
- controls for energy, water, waste, temperature, moisture, and ventilation
- Reduce waste through source reduction and recycling

- Minimize travel by supporting telecommuting programs and enabling a mobile work environment
- Perform scheduled energy audits and re-commissioning of systems
- When updating a facility or its systems, choose higher efficiency equipment, durable materials that will withstand damage and other natural events,
- Improve the tightness of the building envelope if feasible

The third objective is to recommend an appropriate ways on how to maintain the building to give best service and good environments for publics. Each of experts at case study commercial building explained that operation and maintenance need to measures their maintenance performance in order to remain competitive and cost effective in business. For improving maintenance productivity, it is essential that a structural audit is carried out, in which the following factors are evaluated. There are Labor productivity, Organization staffing and policy, Management training, Planner training, Technical training, Motivation, Management control and budget, Work order planning and scheduling, Facilities, Stores, material and tool control, Preventive maintenance and equipment history, Engineering and condition monitoring, Work measurement and incentives and Information system.

Recommendation

It is strongly advised that maintenance managers should value the comments from users or public in evaluating the performance of maintenance services. Consultations with the end users should be a mechanism to establish a proactive management process. Maintenance managers must also consider implementing a continuous benchmarking or assessments on the services provided and subsequently focus on any critical issues. A thorough analysis on the implementation of all maintenance services and respective subcontractors helps to identify the weaknesses and criteria that need to be improved. Besides, it is highly recommended that a maintenance management guideline is provided to standardize the maintenance standard practiced to building maintenance managers, maintenance staffs, cleaner, guards, and also security. on a larger scale, the implications of maintenance management failure, cost analysis of maintenance management, performance measurement assessment on all classes of residential housing and public buildings and a proposal on maintenance management statutory acts. Facilities managers have the responsibility to save money and conserve energy. At the same time, these managers face the pressures of hearing complaints about the comforts of the building and maintenance issues from tenants. Sometimes these responsibilities and pressures are in conflict with each other. Having a facility maintenance team that can be trusted to control costs and maintain your building can help both of these issues. Damages can be spotted quickly and preventative maintenance can be performed to ward off potential high dollar repairs caused by unforeseen issues. Timely repairs and regular upkeep reduces tenant complaints, thus increasing satisfaction. Plus, having a regularly contracted facility maintenance company on call saves time searching for a technician to complete your task and worrying if the job will be handled correctly and in a cost effective manner. However, effort from all parties including the management, staffs, and publics are important so that they can take a good care and maintain all the facilities provided towards maintaining good performance of maintenance management.

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A REVIEW OF MICROBIAL FUEL REACTOR DESIGN AND CONFIGURATIONS FOR FUTURE ENERGY GENERATION

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Abstract : *The energy demand in our planet is growing endlessly and this situation make the worldwide energy generation growing bigger as well as the ecological pollution from fossil fuel burned. The energy generated from fossil fuels like oil and gas are an unsustainable fuel and the by product from this operation will harm our environment. The major contributor in generating electricity are from coal, oil and gas which are the culprit of global air pollution and global warming. The new type of energy proposed to replace the conventional fuel must be eco-friendly and sustainable. One of the most promising is Microbial Fuel Reactor (MFR). MFR is produced from multiple combination of Micrbial Fuel Cell (MFC). This MFR is an alternative and green energy generation that harvesting the energy from respiring microbes to change organic substrates into electrical energy. MFR is a fuel cell that will convert chemical energy to electrical energy by using oxidation reduction reaction (redox). Microbes will oxidize to produce electrons and the electron will flow to terminal electron acceptor to produce an energy. This paper intended to review on MFC reactor design which every reactor design and configuration is different in term of energy produced and its efficiency.*

Keywords :
MFR - microbial fuel reactor
SCMFC - single chamber microbial fuel cell
DCMFC - double chamber microbial fuel cell
UMFC - up-flow microbial fuel cell
SMFC - stacked microbial fuel cell
CEMFC - cassette electrode microbial fuel cell
CE – cassette electrode

Introduction

The demand of energy around the world has been damaging our environment and the majority of the energy producing are using fossil source. These sources will be depleting in a fast rate due to energy demand are high. There is a quest for producing energy using sustainable sources. The critical part in producing the power device is to lessen the expense and producing an energy that are green and non-polluted type. Microbial fuel cell (MFC) convert chemical energy into electrical energy using the aid of microorganisms as biocatalysts (Aelterman, Rabaey, & Verstraete, 2006). The MFC offer a clean renewable and

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potentially autonomous energy and at the same time treating wastewater (Zhuang et al., 2012). The MFC is a promising technology for production of sustainable energy due to their capability of simultaneously producing electricity and achieving wastewater treatment (Han, 2009). Although MFC generate low amount of energy than the hydrogen fuel cell, a combination of electricity production and wastewater treatment reduce the cost of treating primary effluent wastewater (Zielke, 2005) As of late, the specialist are discovering and producing many experiment to discover the energy from biotechnology. One of the promising sustainable energy is Microbial Fuel Cell (MFC). The organic material contains wastewater can produce electricity in MFC. There are various model of MFC which is every model the output of power are different. The researcher often propose a new model to make the electricity produce more efficient.

Microbial Fuel Cell Type

Single Chamber Microbial Fuel Cell

A single chambered MFC has many design available and different ways to make it. Basic single chamber MFC is that anode and cathode will be put in the same compartment that shown in figure 1. This basic design does not have a proton exchange membrane and they are straightforward compartment which is does not have a proper cathode chamber that using oxygen from air and let the proton diffuse through them. There are several research in making the single chamber more efficient which is application of a diffusion layer, consisting of mixture of PTFE and carbon, can be used to increase the performance of a single chamber MFC (Cheng, Liu, & Logan, 2006). Electricity was produce in a SCMFC and it was found that large percentage of organic matter of the wastewater was removed by the process that did not produce electricity (Liu & Ramnarayanan, 2004)

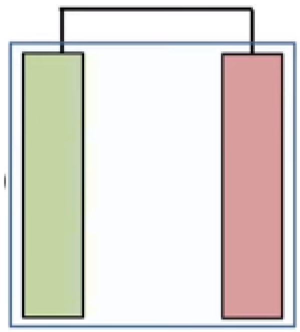

Figure 1: Basic single chamber MFC consist of anode and cathode.

Double Chamber Microbial Fuel Cell

There are many design of double chamber MFC. The famous one is H-type which consists of two compartments with anode in one compartment and cathode in the other compartment. Between these two compartments will be connected with salt bridge and anode cathode will be connected with wire to complete the circuit. The measure of power that is created in these frameworks is influenced by the surface range of the cathode with respect to that of the anode and the surface of the membrane(Jumma & Patil, 2016). The power output develop by this design is low because of the complex design, high internal resistance and electrode based loss. (Petricca, Ohlckers, & Chen, n.d.)

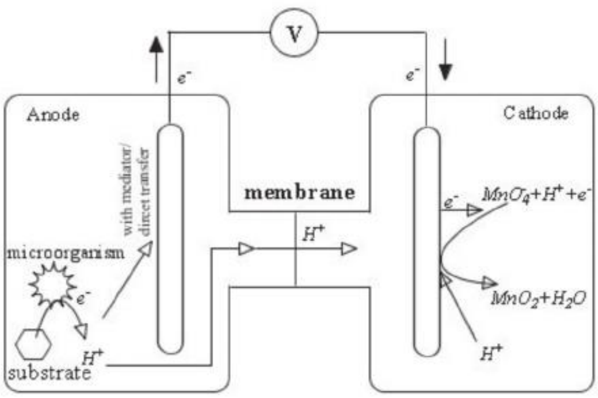

Figure 2: double chambered MFC

Up-flow Microbial Fuel Cell

Up-flow microbial fuel cell is one of the design that can generate electricity while simultaneously treating wastewater. The design of this type MFC is in cylinder shape which the anode at the bottom and cathode at the top and this electrode is separated by a proton exchange membrane as shown in figure 3 . The water will be flow from the bottom and pass upward to the cathode and exit at the top of reactor(Deng, Li, Zuo, Ling, & Logan, 2010). The main advantages of this reactor is the wastewater treatment by this reactor is high but the electricity produce are low (He, Minteer, & Angenent, 2005).

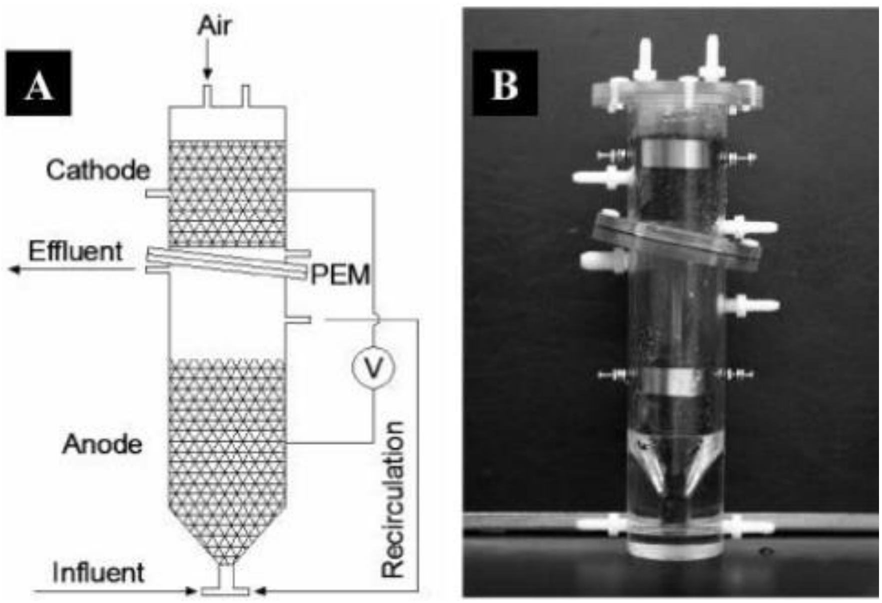

Figure 1: schematic (A) and picture of lab-scale UMFC (B)

Stacked Microbial Fuel Cell

The stacked MFC are one of the development of model after the researcher research the MFC. Stacked MFC is a single chamber that stacked together with many single chamber. There are many design of stacked MFC. This sort of development don't influence the cell's coulumbic proficiency but in together it expands the yield of by to be similar to ordinary force as appeared in figure 4 (Jumma & Patil, 2016). The stacked MFC are often connected in series so the voltage is high. It has been reported that when more than one individual MFC is connected in stack or multi-electrode, the voltage and current increase, depending on the connection mode (series or parallel) (García-s et al., 2018). It has been said that series-parallel connection in stacked MFC was proved to be better among other configurations in terms of electricity generation and stable power output (Aranganathan, 2018). The continuous mode and the prevent of the energy losses during the series mode need to be researched. The stacked MFC provided high power density at enhanced current and voltage and during the connection of stacked in series, large difference of individual single chamber voltage could be noted when current increased.

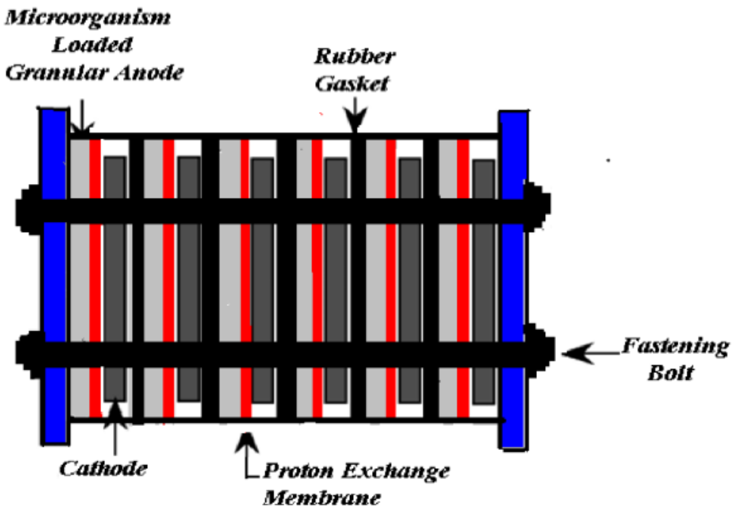

Figure 4: A stacked MFC

Cassette-electrode Microbial Fuel Cell (CEMFC)

CEMFC is another design that can enhance the power density production of MFC. It is a highly scalable design which consisting of many cassette electrode (CE) that has been put together in a compartment. A single cathode electrode consist of two air cathode in both sides sandwich together with proton exchange membrane and two anode as shown in figure 5. This design of cassette electrode allows the design of the modular of MFC reactor to be flexible in term of shape, size and number of units (Miyahara, Hashimoto, & Watanabe, 2013). Slalom-flow cassette electrode MFC is one of the CEMFC design that manipulating the CE board to create a flow of water to all the CE's as shown in figure 6. This new type of MFC could successfully treat a wastewater with a high removal efficiency rate (Microbiology, Kajma, & Science, 2014). The electric output and organic treatment efficiency of CEMFC are high and the microbial communities established in CEMFC exhibited the unique community structure ((Light & Project, 2009).

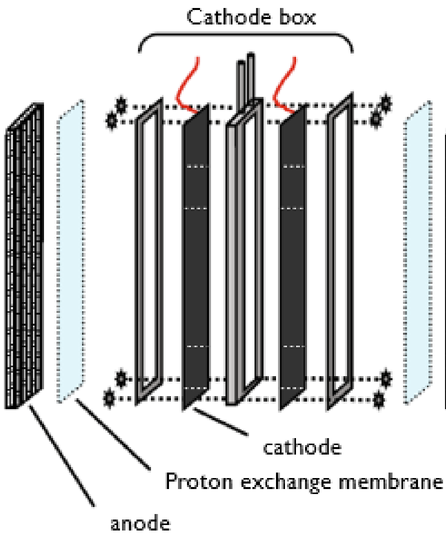

Figure 5: A single cathode electrode of a CEMFC

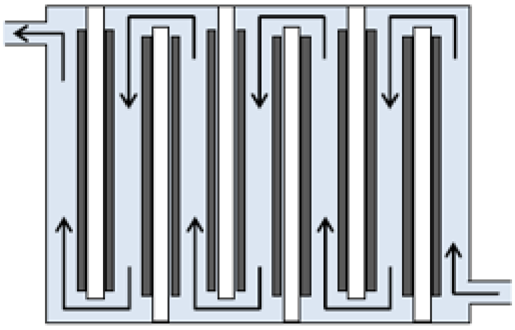
Figure 6: Water flow of the Slalom flow CEMFC

Conclusion

From all the presented MFC designs, the CEMFC the most promising reactor design in terms of highly scalable and modular design. This offer higher MFC capacity and flexibility. The compact design when comparing to chambered or stacked type, that will enhance the suitability in micro-spacing so it can compromise bigger generation capacity with smaller spaces.

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PREPARATION AND CHARACTERIZATION OF POLYETHERSULFONE /NATURAL CLAY NANOCOMPOSITE MEMBRANE

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Abstract: *Polyethersulfone (PES) is hydrophobic polymer that is prone to membrane fouling which lead to low water flux and the adsorption of foulants onto membrane surface. Therefore, the addition of natural clay into polyethersulfone/natural clay (PES/NC) nanocomposite membrane can be a way to improve the properties of PES original membrane to overcome membrane fouling. The objectives of this study were to characterize PES and PES/NC nanocomposite ultrafiltration membrane in terms of its morphology, water content, porosity, and pure water permeation as well as permeability coefficient of PES and PES/NC membrane. Scanning electronic microscope (SEM) results revealed that more finger-like pores on asymmetric PES/NC nanocomposite membrane compare to PES native membrane. The water content and porosity were increased as amount of natural clay increased. Besides, performance of membrane was tested by using pure water permeability (PWP). The results revealed that the PWP was directly proportional to the applied pressure. The data from PWP also indicated that the increment of permeability coefficient from 11.831 L/m²\.hr.bar to 15.286 L/m²\.hr.bar with the increment clay composition from 0.4 to 0.8 wt%. These results revealed that the incorporation of natural clay into PES membrane had enhanced its hydrophilicity properties and proved these PES/NC nanocomposite membrane has anti-fouling membrane properties.*

Keywords: *Polyethersulfone, Natural Clay, Nanocomposite, Membrane, Fouling*

Introduction

Membrane filtration is becoming more popular as a green technology and this technology has been largely used in different applications such as food industry, water treatment, pharmaceuticals, and biochemical engineering (Liu et al., 2010). The primary advantage of this technology in water treatment technology is it is simple filtration process with no chemical addition as well as low energy usage and easy process. This technology also has been used to remove unwanted compounds and pathogens which produced a good water quality and taste (Zheng et al., 2015).

The most of commercial synthetic membranes in separation industry are based on polymeric materials such as polysulfone (PSf), polyethersulfone (PES), polyvinylidiene fluoride (PVDF) and polypropylene (PP). These polymer based membrane are attractive choice in wastewater treatment and drinking water production due its potential to remove assorted contaminants.

They have being employed in many industries, however, is in the limited range of application due to the occurrence of fouling (Lin et al, 2013). Membrane fouling is typically caused by inorganic and organic materials presented in water that adhere the surface and pores of membrane (Liu et al., 2010). This fouling cause the decrease in permeation flux which frequent cleaning is required to cope with this problem and leads to increase in energy demands and reduce membrane lifespan (Zong et al., 2012).

The addition of inorganic particles to polymer membrane become an attractive method for synthesis of new polymeric membrane in order to reduce membrane fouling problem. Polymer clay nanocomposite membrane is considered as one of the latest composite type. For this kinds of composite, polymer acts as a matrix whereas the reinforcement material is clay mineral. The

Combination of two structures can aid in the synthesis of new materials which have better chemical and physical properties according to their components (Yalc & Ayla, 2010). The application polymer clay nanocomposite is a promising option to develop antifouling membranes (Ma et al., 2012). Hence, in this study natural clay from local source was employed in PES nanocomposite membrane in order to study their improvement of the original membrane in terms of morphological structure, water content, porosity, permeability, hydrophilicity, and pure water flux.

Materials

All materials used were analytical grade. The membrane were fabricated from the dope solution of polyethersulfone (PES) as the base polymer and N-methyl-2-pyrrolidone (NMP) as a solvent. The natural clay was obtained from Kampung Dengir, Besut, Terengganu. Distilled water was also used throughout the experiments.

Methodology

Membrane preparation

The membrane were prepared via phase inversion method as described by Ali et al (2016). Different natural clay content (0.4 and 0.8 wt%) were added into a 17/83 wt% of polymer/solvent solution and homogenous dispersion solutions were prepared by mechanical stirring for 6 h at 70 ^{0}C. Membrane were fabricated via phase inversion technique and the membrane were stored in distilled water for prior usage. The original membrane was marked as PES (without clay content) and two other nanocomposite membrane were named as PES/NC-4 and PES/NC-8 for the natural clay composition of 0.4 and 0.8 wt% respectively.

Membrane Morphology

The Scanning Electron Microscopy (SEM) (JSM P/N HP475 model) at Institute of Oceanography, Universiti Malaysia Terengganu (UMT) was used to analyse morphological structure of PES and PES/CN nanocomposite membrane. SEM was used to inspect the cross-section of the fabricated membranes. The membrane samples were fractured in liquid nitrogen and sputtered with gold, before transfer and analysed by using the microscope.

Water Content

The membrane was soaked in water for 24hours and mopping with blotting paper to obtain the water content by weighing them. Next, the wet membranes were placed in vacuum drier at 75^{0}C for two days (48h). After the membranes were dried, the dry weight will determine.

Equation (1) below was used to calculate the percent of water content (Arthanareeswaran et al., 2008).

$$\text{water content \%} = \frac{(Wwet - Wdry)}{Wwet} \times 100 \tag{1}$$

$Wwet$ = wet sample weight
$Wdry$ = dry sample weight

Porosity

The method of dry-wet weight was used to measure the porosity of membrane. The membrane samples were soaked and weighed. After that, the wet membrane were dried in desiccator for 48 hours. The dry weight of membrane samples was weighed by using an analytical balance. Porosity of the membrane samples was calculated by using Equation (2) as shown below.

$$\text{Porosity} = \frac{(Ww - Wd)}{pw \times A \times \delta} \tag{2}$$

Ww = wet sample weight (g)
Wd= dry sample weight (g)
pw = density of pure water (g/cm^3)
A = area of membrane in wet state (cm^3)
δ = thickness of membrane in wet state (cm)

Pure Water Permeation (PWP) Test

The experiment of PWP was conducted by a dead-end cell system with the processing volume of 300 ml distilled water was used in this test. Before conducting the permeation test, membranes was compact for 30 minutes and permeate was collected for every 2 ml until a steady state was attained. After the compaction process, PWP test was carried out at different system pressure in the range of 1 to 5 bars. Then, permeate was collected and the pure water permeation (PWP) was calculated by using Equation (3) below (Arthanareswaran et al., 2008).

$$\text{PWP} = \frac{Q}{\Delta t \times A} \tag{3}$$

PWP = pure water permeation (Lm^{-2} h^{-1})
Q= amount of permeates collected (L)
Δt = sampling time (h)
A = membrane area (m^2)

Results and Discussion

Membrane Morphology

Figure 1 depicted cross-sectional SEM micrograph of morphological structure of PES membrane. All the fabricated membranes shown as asymmetric membrane structure. The membranes consisted of two layers which are active layer and supporting layer. Both layer provided important roles in membrane transport property. Skin of active layer control the selectivity and separation process whereas the support layer lies below acts as a supporting structure. The porosity of the supporting structure is generally much greater as compared to

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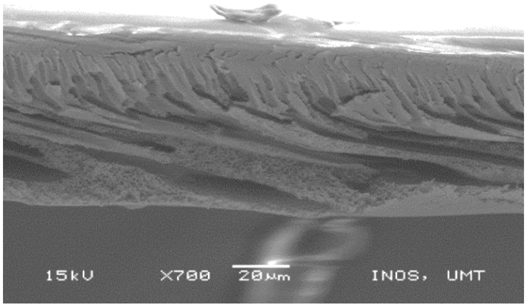
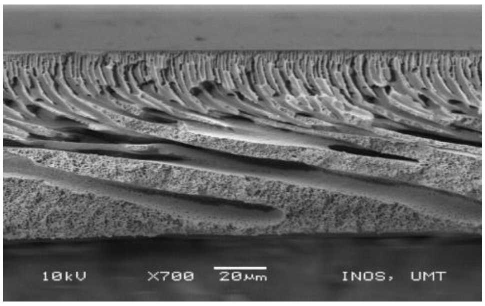
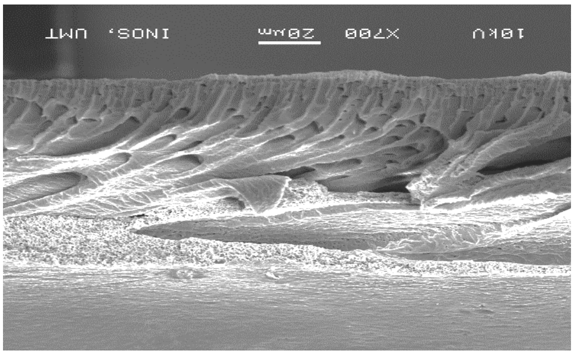
the top layer (Mulder, 1996). It can be clearly seen that the morphology of membranes changed with the addition of natural clay in PES/NC composite membranes.



(a)



(b)



(c)

Figure 1: SEM Micrograph of Cross Sectional View of PES and PES/NC

Nanocomposite Membranes; (a) PES ; (b) PES/NC-4; (c) PES/NC-8

It can be observed that the corresponding membrane have skin active layers which comprises the finger-like structures and the formation of macrovoid structure at bottom layer. Figure 1 (a) illustrated that the virgin PES membrane has long and narrow finger-like structure. It extends from top to the bottom with a slight open channel. The sub-layer of PES membrane shows the existence of dense spongy structure due to hydrophobic properties of PES polymer in membrane dope solution. Ali et al., (2014a) has explained that the spongy structure formed beneath the skin layer due to delayed phase separation occurred during phase inversion process. Polymer with hydrophobic properties promotes delayed phase separation during membrane fabrication process.

Incorporation of natural clay in PES membrane has effect a drastic changed in membrane morphology as shown in Figure 1 (b) and 1(c). When the concentration of natural clay increased, the microvoid walls became more porous and Anadão et al. (2013) had observed the same results in their study. Moreover, the membrane were noticed to increase in the number of finger-like pores as the content of natural clay increased. The appearance of macrovoids in PES/NC-8 proved that the presence of high amount natural clay enhanced the phase inversion of liquid-liquid demixing process during membrane fabrication. This phenomenon is known as an instantaneous liquid-liquid demixing process (Ali et al., 2014b).

Water Content and Porosity

The percentage of water content and porosity was calculated using Equation (1) and Equation (2), respectively. All the results obtained for native PES membranes and PES/NC composite membrane were tabulated in Table 1. As shown in Table 1, PES has the lowest water content and porosity, 60.84 % of water content and 1.008 of porosity. When the membranes were added with the natural clay from 0.4 wt% to 0.8 wt%, the value of water content were increased to 61.53 wt% and 62.15% for PES/NC-4 and PES/NC-8, respectively. Increased the composition of natural clay in PES membrane also improved the porosity of membrane structure from 1.008 to 1.088.

Table 1: Water Content and Porosity of Native PES Membrane and PES/NC Nanocomposite Membrane

Membrane	Water Content(%)	Porosity
PES	60.84	1.008
PES/NC-4	61.53	1.055
PES/NC-8	62.15	1.088

The increment in water content because of the detachment of polymer chains from the silica surface which led to interface voids. Furthermore, this causes an increase in void volume resulting in the formation of bigger size pores on the membrane surface and increases the water uptake in the pores The incorporation of natural clay to the membrane dope improved the inflow rate of water and accelerated the exchange process between the solvent in polymer dope and non-solvent in coagulation bath and consequently increased the ratio of water content and porosity of fabricated membranes (Ali et al 2016).

Hydrophilicity of membrane is related to the water content of membrane (Arthanarewaran et al., 2008). Hydrophilicity and porosity are two important parameters for membrane in the separation process and membrane permeation. They also have close relationship with the morphology and pure water permeation of membranes (Ma et al., 2012). Based on the results in Table 1, it was revealed that the increment of natural clay in PES/NC nanocomposite membrane had enhanced its water content and porosity in consequence also increase their hydrophilicity properties of PES membrane.

Pure Water Permeation (PWP) Test

PWP test was employed to measure the permeability of native PES membranes and PES/NC nanocomposite membrane at different pressure. Each piece of the fabricated membrane was tested at least three times to ensure the consistency of results obtained. Figure 2 shows the graph of pure water permeation versus pressure for different composition of PES/NC composite membrane.

From the figure, it can be observed that all the membrane possessed the linear line profile. This revealed that the PWP is directly proportional to the applied pressure. All the fabricated membranes had lowest flux at the lowest applied pressure which was at 1 bar. When the applied pressure was increased from 1 to 5 bar, the PWP of membrane shown gradually increment trend. Besides that, increased composition of natural clay in PES membrane will increase PWP of the composite membrane. It was due to hydrophlicity properties of the composite membrane also increased. The slopes of the graphs indicating the permeability coefficient of each PES/NC composite membranes and it was tabulated in Table 2.

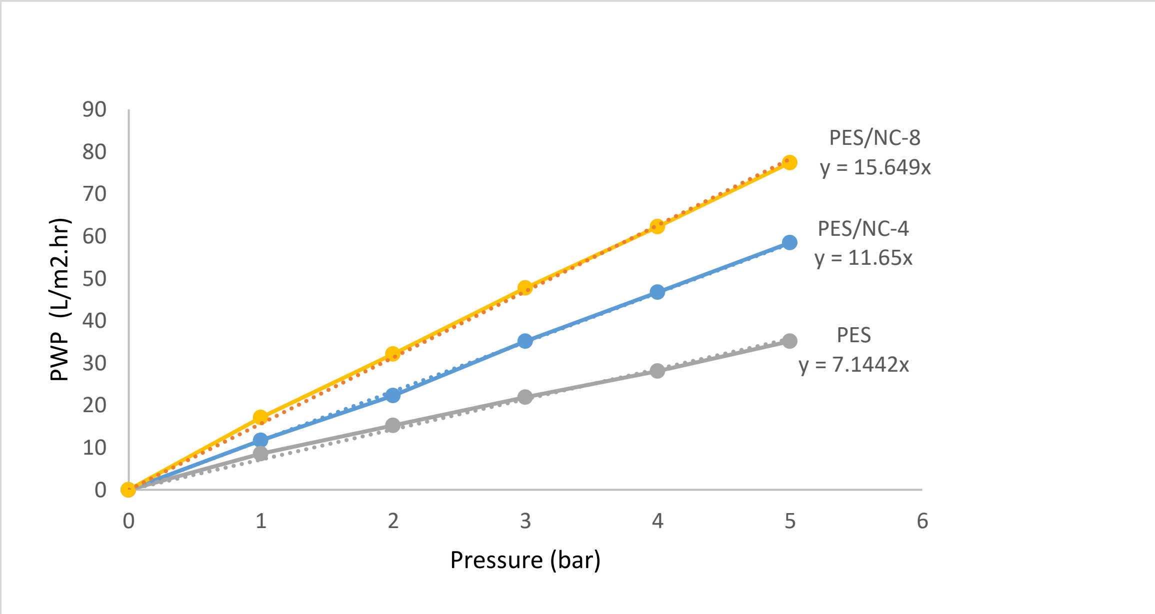


Figure 2: Pure Water Permeation of PES and PES/NC Nanocomposite Membrane at Different Operating Pressure

The membrane permeability coefficient is an intrinsic property of membrane which is indirectly used as an indicator to its hydraulic resistance and porosity of ultrafiltration membranes.As shown in Table 2, all the membranes exhibited increment in permeability coefficient as the composition of natural clay increased. The permeability coefficient for PES was 7.189 L/m².hr.bar. Then, when the composition of the natural clay was increase in PES/NC 17-4 and PES/NC 17-8, it shows the increment of permeability coefficient to become 11.831 L/m².hr.bar and 15.286 L/m².hr.bar, respectively.

Table 2: Permeability Coefficient of Native PES Membrane and PES/NC Nanocomposite Membrane

Membrane	Permeability Coefficient(L/m^2.h.bar)
PES	7.189
PES/NC-4	11.831
PES/NC-8	15.286

According to Rejabi et al., (2014), the incorporation of hydrophilic clay into the casting solution enhances the water affinity of polymeric casted films towards water compared to native PVDF membrane resulting in increasing of the penetration velocity of water into the fabricated membrane. Moreover, the increment of water permeation is attributed to the asymmetric and opened structure of membrane as well as improve of membrane's hydrophilicity and porosity when clay was added (Xu et al., 2009). Membranes with predominantly larger diameter and unhindered finger-like internal pore structure are most appropriate for achieving high water permeability during water or wastewater treatment (Mierzwa et al., 2013).

Conclusion

SEM micrographs shown PES membrane has tight and tiny finger-likes structure and spongy support layer due to its hydrophobic properties. While PES/NC nanocomposite membrane which contained natural clay illustrated open finger-likes structure with more microvoids and macrovoids presence at the support layer of the membrane. The water content and porosity were increased by increasing natural clay composition. When the membrane were added with the natural clay from 0.4 wt% to 0.8 wt%, the value of water content and porosity were increased to 61.53 wt% and 62.15 wt%, and 1.055 and 1.088 for PES/NC-4 and PES/NC-8, respectively. The PWP and permeability coefficient of PES/NC nanocomposite membrane also increased with the increment of natural clay content. PES/NC-8 membrane shown the highest PWP and permeability coefficient compare to PES and PES/NC-4 membrane. These results proved that the addition of natural clay has improved the hydrophilicity properties of PES membrane which in turn enhanced its anti-fouling properties.

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THE PORTRAYAL OF HIJAB STYLE AND MODESTY AMONG THREE POPULAR HIJAB BRANDS IN MALAYSIA

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Abstract: *Through time Hijab style has undergo massive transformation. The style has been influenced not only in respect of the traditions, culture and religion but trendy and upcoming modern fashion. This make Hijab no longer be merely a symbol of religion commitment but a fashion statement. Therefore, this paper attempts to find out the extend of Hijab wearing with modesty requirement of Islam in three popular local Hijab brands in Malaysia. The research employed content analysis of Instagram posts and analysed image representations of Hijab wearing used by the three brands. The unit of analysis inclusive the presence of a human model. The samples chosen were analysed based on the definition of Islamic clothing which include (1) headcovers that is covering of chest; (2) apparel that are loose-fitting and non-transparent which covers the whole body except for the hand and face; and (3) not exposing their accessory to be adorned by others. Based on the findings, it is found that most of the posts fulfilled the three main modesty components determined by this research following the definition of Islamic clothing. However, there are posts that partially did not reflect the concepts of modesty. This may be due to the modern approach persuasion of fashionable style of wearing Hijab rather than following the importance and the compulsory state in Islam.*

Keywords: *Hijab, Instagram, Local, Brands, Modesty*

Introduction

Hijab is derived from the root h-j-b; its verbal form hajaba translates as ‘to veil, to seclude, to screen, to conceal, to form a separation, to mask’. Hijab translates as ‘cover, wrap, curtain, veil, screen, partition’ (El Guindi 1999, p. 157). Woldesemait (2012, p. 18) states that “Hijab styles are shared across Muslim women all over the world. The sharing of Hijab styles from all around has created new styles of the Hijab that have interconnected women in the Muslim world. Muslim women are using modern Western fashion and other styles from the Muslim world to meet the requirements of their traditions and religion. In addition, they are taking the requirements and traditions then fashionizing them, making them more modern and stylish. The modern fashion Hijab says that although the women wearing it will respect the traditions, cultures, and religion, they will also be part of modern fashion and style.”

In Islam, the human body is regarded as a cause of shame that must be hidden and covered, a view that relates back to Adam and Eve (Khuri 2001). Modesty and chastity are coveted and sacred aspects of one's personality and character. However, a woman's entire body is imbued with sexuality: bodily movements and the style, shape and colour of female clothing have the potency to instigate male sexual arousal (Tseëlon 1995). Advocates of the Hijab highlight the distinctive masculine proclivity for untamed sexual desire and interpret the Hijab as a divinely ordained solution to the seeming disparities in male and female sexual appetites. References to the Qur'an are integral to examining the Hijab as 'divinely ordained', yet, although the Qur'an instructs both sexes to dress modestly, there is a particular emphasis on female modesty (Siraj, 2011). Therefore, adhering to Islamic Hijab styling as per ordained by the Quran will embark lesser objectification towards women.

The recent spotlight in Muslim fashion has transformed Hijab as a fashion statement which was never meant to be. It somehow diverts the true meaning of wearing Hijab. Fashion is an expression of oneself and with the hype Hijab more Muslim women tend to experiment blending modesty and personal style into their appearances. Despite the obvious contradiction with the spirit of Hijab, a growing number of Muslim women are blending the two. The practice of headscarf is an essence of Islamic value. It is an act of obedience that has been clearly defined in the Qur'an and Sunnah. This recent interest in Muslim fashion also signals the changing dynamics of traditional and modern culture of the Islamic Hijab. Modification in Hijab fashion can be accepted in this era as one of fashion styles. Although the stylish Hijab covers everything but it does not meet the overall requirement of the Hijab. There are guidelines for women to follow in wearing Hijab which is covering the chest with apparent that is loose and covering your body and nor revealing the shape of your body. In addition, fashionable attire and accessory that can attract the attention of men should be avoided as it is also against the basic idea of modest clothing in Islam. With this, the significant and actual perspective of Hijab should be reinforced so that no mislead of Islamic values (Boulanouar, 2006, p. 140; Woldesemait, 2012, p. 19; Zulkifli and Fatin, 2013, p. 50; Rizvi, 2014 & Rita, 2017, p. 342).

Problem Statement

Malaysian women are affected by the controversy of Hijab wearing and tend to look towards beauty and fashion of Hijab (Hassim, 2014). The Muslim community consists of the fastest-growing consumer markets globally especially in the fashion sector (Rita, 2017). There are large and flourishing markets for Western-inspired clothing that is sheer to the point of being obscene and cuts being disregard as "Hijab fashion" in the current society. The ever-increasing interaction among Eastern and Western cultures are fanned even harder into a state of fluctuation due to the recent interest in Muslim fashion (Zulkifli and Fatin, 2013). In the Islamic culture, the headscarf is presented as an exemplification but was constantly denounced due to the prevalence of consumer culture in the state-of-art secular society (Gurbuz & Gurbuz-Kucuksari, 2009). Hence, this research is trying to understanding the brands' direction in styling Hijab based on fashion or religious perspective. It is whether they are persuaded by the modern approach that portrays the fashionable style of wearing Hijab or following the importance and the compulsory state in Islam.

Research Objective

To find out the extend of Hijab wearing with modesty requirement of Islam in three popular local Hijab brands.

Literature Review

Women agree that as time goes by, the style of apparel as well as covering changes and also differs based on background and cultures. The fashion of apparel changes according to the changing world, as fashion designs continue to make its way into the industry, various and

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new types of designs would be developed. Some clothing designs these days do not even fully cover a person's torso. Fashion designers are designing clothes that are of minimal covering, only enough to cover the private areas where as a part of the tummy is shown (Bohwon & Bundhoo, 2016). Some argue that the more contemporary and upcoming trials of Hijab has become famous trends which started impacting the Muslim community and others believe that Muslim can choose to veil fashionable as long as it is ideologically and morally (Gould, 2014).

According to DeSilver and Masci (2017) of Pew Research Center, as of 2010 Islam is the second largest religious tradition after Christianity and by the year 2050 the world population would be made up of 2.76 billion or 29.7% of Muslims. With such large numbers of Muslims around the globe, it does make sense for multinational brands to take the opportunity to expand into the growing segment of the market. For example, local and global designers are designing clothes that fit the concept of modesty; one of it is Mimpikita, a Malaysian brand founded by three sisters which made debut at London Fashion Week in 2015 featuring fashion in chic and modest clothing (Salva, 2017).

Other popular brands like Uniqlo has a steady line of Muslim wears, ranging from head scarves to dresses, tunics and pants. These collections are made with the collaboration with British fashion designer Hana Tajima (Sharkey, 2016). Nike, the world-famous sports brand has also embarked on the Islamic clothing as well, designing sportswear for female Muslim athletes ("Nike launches Hijab for female Muslim athletes", 2017). Even luxury brand like Dolce & Gabbana has started to produce Hijabs and abayas especially for the customers in Middle East. Not forgetting, other luxury brands and high street fashion houses like DKNY, Oscar de la Renta, Tommy Hilfiger, Mango and Monique Lhuillier has also made collections targeted at Muslim wearers (Yotka, 2016).

However, there are some fashion designers who think that the Hijab has both its religious responsibility and also can be applied with fashion. Farheen Naqi, a fashion blogger, and also the owner of Little Black Hijab, an online Hijab store mentioned that Hijab plays the minority in modesty (Chakrabarti, 2016). Not only that, Dina Torkia, a well-known vlogger gave her view on the fashion styles of Hijab, mentioned there are only small scale of fashionable Muslim women that can be portrayed as role model. As a result, traditional Hijab wearers look bleak that implicate negatively upon trendy Hijab wearers (Barr, 2018). For instance, local singer, Yuna mentioned that, "Hijab has been intimate to me and my beliefs and I agree to the idea of being modest and I always find a way to blend it into my attire while I stay in the music industry" (Lang, 2016). Furthermore, according to Puteri Hassannah Karunia, who is a popular fashion blogger in Indonesia claimed that veil bolster Islamic modesty, "It doesn't matter how long ones wear our Hijab, as long as she do not show her skin, hair, breasts, butt and all of our body means that is the correct Hijab for her" (Akiko 2015).

Brand influencer is an individual who use social media platform to gain followers, this followers will likely be influenced by influencer to make certain action in purchasing product. Furthermore, many brands found out that using influencer to represent the brand is highly effective (Lim, Aifa, Cheah, Azman & Wong, 2017). According to Young, Shakiba, Kwok, Montazeri (2014) study, on the influence of social networking technologies on female religious veil-wearing behavior resulted that respondents will engage in fashion Hijab, after influenced by micro-celebrity. Further supported by Zulkifli and Fatin (2013) research where most of the Hijab wearers were influenced by brand influencer in purchasing Hijab. As seen, nowadays, small and upcoming Hijab's brand used brand influencer to attract Muslims to purchase their Hijab (Baulch & Pramiyanti, 2018).

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Research Methodology

Content analysis was employed in this research. The content analysis examined three successful local Hijab brands in Malaysia from April to June 2018. For each of the brands, the official corporate page and the founder's page were analyzed. The brands chosen based on a ranking of the Malaysia's top 10 fashion scarf brands by TallyPress.com (TallyPress, 2015). The reason for the 3 months to be chosen it was due to the reason of high posting rates as brands kicked start their Hari Raya Puasa collections and promotions. Within the span of 3 months, the data collected were based on the analysis of 743 postings.

The research analyzed image representations of Hijab wearing used by these three brands in Instagram posts. All unit of analysis have the presence of a human model. All samples were analyzed based on the definition of Islamic clothing which include (1) headcovers that is covering of chest; (2) apparel that are loose-fitting and non-transparent which covers the whole body except for the hand and face; and (3) not exposing their accessory to be adorned by others.

The 3 main themes are further divided into sub-themes that are also in accordance with the concepts of modesty. Firstly, headscarves must cover the wearers' hair, wearers' forehead to chin must be covered and lastly, headscarves must also cover wearers' bosoms. Secondly, apparels should be non-figure hugging, i.e., the garment must not be tight that make the women's body shapes or curves visible; non-transparent, i.e., the materials are not supposed to be see-through that make the wearer undergarments visible; and the clothing must cover the body except for the face and wrist of the wearer. Thirdly, there shouldn't be any head accessory, nor dangling earrings and anklet.

Findings, Analyses and Discussions

This research has generated three main themes in analyzing the Instagram posts of the three brands. The basis of the themes are from the definition of Islamic clothing which include (1) headcovers that is covering of chest; (2) apparel that are loose-fitting and non-transparent which covers the whole body except for the hand and face; and (3) not exposing their accessory to be adorned by others. The definition is following the three Quranic references that discuss the ruling of Hijab which is compulsory to all Muslim female and the appropriate Hijab styling. Women clothing in Islam focuses on modesty of three items namely, headscarves, apparel and accessory.

The themes for this research are described as follows. First is headscarf. Headscarf is a piece of cloth that been use to wrap around the head in order to covers the head of a wearer. In Surah An-Nur (24) ayah 31, the Quran uses the Arabic word khimar to refer to women's headscarves says that "And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their headcovers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allah in repentance, all of you, O believers that you might succeed." Based on the findings, two of the sub themes under headscarf fulfilled the concept of modesty. 99.8% (742) of postings cover the wearer's hair while 86.4% (642) of the postings cover the wearer's forehead to chin. However, the third sub theme which is headscarf covers the wearer's bosoms; 73.9% (549) of the postings reveal that wearer's headscarf does not cover her bosoms.

Second is clothing. Clothing is a piece of fabric that been use as an apparel to cover the outer part of body that shield the women's aurah. In the Quranic reference, the outer garment or in Arabic known as jilbab must be must be loose-fitting and non-transparent clothing that covers the whole body, maybe with the exception of the hands and face as mention in Surah Al-Ahzab (33) ayah 59, "O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful." Two sub themes under apparel have strong fulfillment towards the concept of modesty. According to the analysis, 72.3% (537) of the postings reveal wearer's clothing isn't figure hugging while 93% (691) of the postings reflect that wearer's clothing is also non-transparent. While the last sub theme has slightly more than half of the postings, 55.3% (411) shows the wearer's body is covered except for face and wrist while only 9% (67) that do not. However, 35.7% (265) of the postings do not reveal the wearer's face or wrist.

Third is accessory. Accessories are jewellery put on by wearers as an additional styling to their appearance. The head accessories are head chain or head band that wearer put on around the crown of her head for embellishment. The dangling earrings are donned by wearer that opt for a loosely tied head cover in order to accessories their look with hoop or chunky earring. The anklet is permissible to be worn by Hijab wearers when it is not visible to others particularly the non-mahram as the ankle is part of a woman's *aurah*. More so, anklet with tinkering bells that makes lots of sounds is not permissible in Islam as it be able to attract the attentions of the non-mahram. In Islam, women are not to vaunt their accessory as stated in the Quran using the Arabic word *zinah* to refer to their "finery," Surah Al-Ahzab (33) Ayah 33 says that "stay at home, and do not flaunt your finery as they used to in the pagan past; keep up the prayer, give the prescribed alms, and obey God and His Messenger. God wishes to keep uncleanness away from you, people of the [Prophet's] House, and to purify you thoroughly." The findings of the third theme; two of the sub themes display high percentage of modesty level. Both no head accessory and no dangling earrings achieved 99.5% (739) and 96.4% (716) respectively. On the other hand, the findings of the third sub theme show inconclusive results as most of the postings; which is 97% (720) of the postings do not show wearer's feet.

Based on the findings of this research, it can be said that portrayals of models of the three local Hijab brands reflect three important implications. Firstly, being corporate organizations, the brands focus on the mission of profit making by selling Hijabs that are striking and appealing enough to lure Muslimah into buying their Hijab. Secondly, the brands are also religion conscious whereby the most of the postings analyzed reflect the notion of modesty. Thirdly, the postings also exhibit a strong sense of keeping up with fashion trends in designing Hijab as that leads to having different ways in styling of Hijab. Although the analysis of this research shows the traditional concept of modesty is still mostly upheld. However, the third implication as mentioned above cannot be ignored as fashion is ever changing. With that being said, the concept of modesty would potentially evolve as fashion changes in every season. A study by Zulkifli and Fatin (2013) found that Hijab fashion has become an outlet for fashion designers to showcase their creativity in designing Hijab that not only follow the modesty requirement but able to insinuate that Muslimah are also fashion forward. Perhaps being a trendy Hijab wearer could reduce the misconception of Islam. As Slininger (2014) notes, Catholic women have veiled for centuries and never been frowned upon however, when Muslim women don the Hijab; they could be labelled as terrorists.

Conclusion

Hijab has always been associated with religious practices. In Islam Hijab is donned by Muslim women in covering their *aurah*. Due to the continuous blooming of fashion industry, the impact has been seen in the trendy styling of Hijab. As a result, modesty has been turned into a fashion statement instead. The designers have kept away modesty components from styling their fashionable Hijab. This has become the concern of the Muslim community whereby some styling does not depict the right purpose of wearing Hijab. Hence, the rising styling from Hijab brands still raise the question for wearers to be modest or fashionable or both?

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USING MODIFIED THEORY OF PLANNED BEHAVIOR IN PREDICTING ENVIRONMENTAL KNOWLEDGE SHARING BEHAVIOR AMONG ACCOUNTING STUDENTS

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Abstract: *The awareness towards environmental conservation has gained its significance, and one way to increase the environmental awareness is through sharing of knowledge. Therefore, by utilizing the modified Theory of Planned Behavior (TPB), this study aims to examine environmental knowledge sharing behavior among undergraduate accounting students. The objective is to investigate if the components of TPB, comprises of the attitudes, subjective norms and perceived behavioral control, plus environmental knowledge will have impact on the intention and behavior towards environmental knowledge sharing. Survey method research has been utilized by distributing 250 questionnaires to the accounting students of Tunku Puteri Intan Safinaz School of Accountancy (TISSA-UUM) chosen samples. The data is then analysed using Partial Least Square (PLS) path model. The results from the study show significant relationship between attitude, subjective norms, possession of environmental knowledge, and perceived behavioral control towards intention to share environmental knowledge. Furthermore, the findings also reveal that perceived behavioral control and intention to share environmental knowledge signify positive influence on the environmental knowledge sharing behavior. This study contributes to the knowledge sharing behavior literature in terms of environmental knowledge sharing behavior in the academics context especially from students' perspective.*

Keywords: *Environmental Knowledge, Knowledge Sharing Behavior, Theory of Planned Behavior*

Introduction

The importance of environmental conservation and awareness has been continuously embedded to the society. Gray and Collison (2002) expressed that "everything we have and everything we are is intertwined with the natural environment". As the activities of humans and organizations give impact to the environment, sustainability issue has become a topic of interest globally. As a result, the society, particularly business organizations faced pressures to adopt more environmental friendly practices (Dezdar, 2017).

In order to enhance the awareness towards environmental sustainability, it is crucial to embed such understanding in the young minds, ie the tertiary education students. As future leaders of business organizations, their judgment on matters concerning environmental protection may give huge impact to the way environmental concerns should be addressed in future. Accounting students are among the future leaders who received much attention regarding their environmental knowledge and behavior (Abd Rahman, 2016; Ali, 2011; Matthews, 2001; Sales de Aguiar & Paterson, 2017). Past studies justify that environmental knowledge of accounting students are low (Abd Rahman, 2016; Ali, 2011; Matthews, 2001; Sales de Aguiar & Paterson, 2017) despite various efforts in delivering environmental knowledge through education, media as well as corporate involvement.

The low level of environmental knowledge indicated in previous studies (Abd Rahman, 2016; Ali, 2011; Matthews, 2001; Sales de Aguiar & Paterson, 2017) posits alarmed situation and if this issue is being taken care lightly, the problem on environmental deterioration may not be minimized as expected. One way that can be done in spreading environmental awareness and knowledge is through knowledge sharing behavior (Bock & Kim, 2001; Reychav & Weisberg, 2010). Previous studies found that environmental knowledge sharing behavior is positively affected by the behavior of an individual and also environmental influence (Chennamaneni, Teng, & Raja, 2012; Tohidinia & Mosakhani, 2010; Tsai, Chen, & Chien, 2012).

The purpose of this study is to examine the level of environmental knowledge possessed by accounting students, and factors that contribute to the environmental knowledge sharing behavior. Utilizing a modified Theory of Planned Behavior (TPB) (Ajzen, 1991), this study tries to gauge whether the components of TPB, namely the attitude, subjective norms and perceived behavioral control affects the intention to share environmental knowledge and environmental knowledge sharing behavior. Furthermore, past studies suggest that environmental knowledge is one of the crucial variables that affect humans' environmental behavior (Mostafa, 2007; Yadav & Pathak, 2016). As such, this study incorporates environmental knowledge along with the components of TPB in testing factors that contribute to the intention to share environmental knowledge and environmental knowledge sharing behavior.

Study provides several contributions. Firstly, environmental education in accounting study has become more important due to multiple environmental damages from non-environmental compliance activities carried out by the organizations (Ali, 2011; Christ & Burritt, 2013). As a result, environmental management accounting has been included in the accounting education (Ali, 2011). Therefore, gauging the perception of accounting students on their level of environmental knowledge and their willingness to share such knowledge may provide certain indication to whether the inclusion of environmental subjects in accounting education is suggesting that certain level of environmental knowledge deliverance has been achieved. Secondly, environmental sustainability awareness and knowledge sharing behavior is considered low among the higher education students (Gray & Collison, 2002; Niaura, 2013), therefore, the findings of this study may shed some light on the perception of accounting students towards sharing their environmental knowledge. Thirdly, there is very limited information regarding the environmental knowledge sharing behavior. Since the awareness towards environmental conservation and protection is vital, it is essential to investigate the factors contributing to environmental knowledge sharing behavior. Fourthly, environmental sustainability has been the global concern for the past decades. The United Nation (UN) has welcomed a new sustainable agenda which is "Transforming our World: The 2030 Agenda for Sustainable Development" (Agenda 2030), which highlights 17 Sustainable Development Goals (SDGs) to be achieved by all countries and stakeholders by 2030 (United Nations Development Programme, 2016). The findings from this study may provide some preliminary information on the sustainability agenda from the academic context.

The rest of the paper is organized as follows: literature review and the development of hypotheses in the next section, followed by the methodology and the analysis and findings. The paper ends with the conclusion remarks and suggestions for future research.

Literature Review and Development of Hypotheses

Environmental Knowledge

The attention towards environmental knowledge is developing consistently with the growing of sustainability awareness. Environmental knowledge is basically the understanding regarding environmental problems and issues as well as possible ways and responsible steps to solve the problems (Kaufmann, Panni, & Orphanidou, 2012; Zsoka, Szerenyi, Szechy et al., 2013). It is related to one's ability to identify or define environmental symbols, concepts and behaviors influence by the attitudes and behavior toward the environment (Laroche, Bergeron, & Barbaro-Forleo, 2001).

The concern on the environmental issue is growing tremendously due to major environmental events and phenomena happening around the globe such as greenhouse effect, scarcity of natural resources, global warming and many more. Knowledge and insights regarding the environmental condition is very important for environmental sustainability as they provide the understanding and awareness on current environmental condition which can be obtain through continuous environmental education not limited to any group of people. The development of environmental efforts and growing awareness in environmental knowledge brought the global organizations to the world's first Intergovernmental Conference on Environmental Education from the collaboration of UNESCO (United Nations Education, Scientific and Cultural Organization) with United Nation Environment Program (UNEP) in Tbilisi back in year 1977. The conference gave attention on the importance of developing environmental knowledge at all levels regardless local or global concern as well as basic environmental education either in formal school system or informal learning background. The environmental education has been formally defined as "a process aimed at developing a world population that is aware of and concerned about the total environment and its associated problems, and which has knowledge, attitudes, motivations, commitments and skills to work individually and collectively towards solutions of current problems and the prevention of new ones" (UNESCO, 1977). As of today, the latest Sustainability Development Goals (SDGs) was released with the main aim to achieve sustainability for the environment as well as the quality of living on earth (United Nations Development Programme, 2016). Despite many challenges in dealing with various problems related to environmental issues and environmental knowledge development, the effort taken to deliver this important knowledge never ends.

Lacking of environmental knowledge and awareness may result in difficulties while dealing with current environmental condition which is currently facing destruction as a result of industrial revolution (Aminrad, Sayed Zakaria, Hadi et al., 2012). Environmental knowledge can influence the pro-environmental action and behavior including the transfer of knowledge and value (Zsoka et al., 2013). Transfer of environmental knowledge can be a very useful mean in spreading the sustainability awareness and subsequently assists in promoting pro-environmental behavior. Vicente-Molina, Fernandez-Sainz, and Izagirre-Olaizola (2013) believed that if current younger generation is capable in making pro-environmental decision, future civilization will advance along the path towards sustainability.

Environmental education provides the knowledge to understand the interaction of human and environment and in what manner human need to manage and care for the environment towards a harmony and peaceful life (Gray & Collison, 2002). Aside from the basic environmental knowledge, there are increasing concerns regarding the environmental education inclusion in the context of accounting education. It is believed that accounting has its own role in serving the public interest by contributing to the pursuit of environmental and organizational sustainability and the necessary knowledge can be obtained through the education and training system (Gray & Collison, 2002). The companies operated in the environmental sensitive industries are especially expected to have extra care and concern on the social and environmental impact to the surrounding arise from their activities (Amran, Abdul Khalid, Abdul Razak et al., 2010).

The inclusion of environmental component into accounting education especially in Malaysia is expected to able to contribute necessary skills and knowledge to fulfil the industrial obligation. Environmental management accounting helps to exhibit the necessity for developing countries to address environmental concern, even in the urgency of economic sustainability (Burrit, 2004). 'Accounting for the environment' involves many components from current accounting practice such as contingent liabilities and provisions (Bebbington, Gray, Thomson et al., 1994). Proper understanding on the importance of environmental sustainability education in accounting could be a step forward towards sustainable development (Mohammad, 2012).

Knowledge Sharing Behavior

Effective knowledge sharing practice is a significant element of knowledge management (Aliakbar, Md Yusoff, & Nik Mahmood, 2012). Knowledge sharing is essentially the joint process of knowledge interchange between two or more people relating to certain topic of discussion where an effective knowledge sharing process fulfil the needs of knowledge among the parties (Isika, Ismail, & Ahmad Khan, 2013). Basically it reflects a process which useful knowledge is disseminated or traded among individuals (Onaifo & Quan-Hasse, 2015). The purpose of knowledge sharing practice is to learn and joint knowledge from the basic knowledge up to specialized knowledge in some field (Wu & Zhu, 2012). Knowledge sharing also can be done through any medium whether it is physical or virtual medium and it involves the participation of behaviors and perspectives with regard to the ideal type of knowledge and the extent of behavior to result in successful knowledge transfer (Stenius, Hankonen, Ravaja et al., 2016). The sharing could be done directly via direct verbal communication or indirectly via some knowledge archive such as the participation of technology in knowledge sharing (Bock & Kim, 2001).

Commonly, people who have the intention to share their knowledge with others aims not only to elevate their learning level and capabilities but also as an effort in conveying knowledge and information for general benefits (Collins & Moonen, 2009). Furthermore, knowledge sharing activities do not only mean for exchange of meaningful information but it also aids in applying the knowledge where necessary (Law, 2009). From the context of an organization, active knowledge sharing may help in improving communication and collaboration between organizational members and consequently contributes to mutual success of the organization and the people (Vat, 2008). Besides, knowledge sharing practice among multiple entities helps to address critical issues concerning organizational capabilities and competency in face of increasingly instable environmental change (Fang & Dutta, 2008). The exchange of knowledge can happen between and among individuals or teams as well as organizational units which can either be focused or unfocused. Subsequently people benefited from the development of knowledge (King & He, 2011).

Knowledge sharing behavior is more about a manner or behavioral routine of sharing what they know with everybody. The organizational management can implement knowledge sharing behavior as the norms or value of the organization emphasizing on the long-term effects which would bring an opportunities for every members of the organization to be part of company's asset (Zin, 2013). It is beneficial for an organization to stress on knowledge sharing behavior among organizational members which involve exchanging of information or assistance with each other and probably can contribute to effectiveness and efficiency in the organizational operation (Connelly & Kelloway, 2003).

Despite the fact that the factors that influence knowledge sharing behaviors can be speculated, it is important to examine and understand the fundamentals of knowledge sharing in order to contribute to knowledge sharing practice (Wu & Zhu, 2012). In order to realize successful knowledge sharing, it is important to understand further implication related to knowledge sharing behavior since there are various factors that promote or impede knowledge sharing (Tsai et al., 2012). There are some challenges towards knowledge sharing practice. A study done by Phung, Hawryszkiewycz, and Binsawad (2016) identify "the major critical barriers" to knowledge sharing behavior which are "individual barriers" which made up of psychological ownership, lack of motivation and lack of trust. "organization barriers", consists of lack of rewards and recognition systems, lack of organization culture and lack of leadership, and "technology barriers", which comprised of lack of technical support as well as insufficient technology infrastructure. These problems identified should be rectified in order to ensure proper application of knowledge sharing.

Theory of Planned Behavior

TPB is a theory that is vastly used to understand human behavior and is also considered as a critical base to understand individual's knowledge sharing behavior (Aliakbar et al., 2012). It is an extension to the component of the Theory of Reasoned Action (TRA) by Fishbein and Ajzen (1975), which described human behavior by tracing the causal links from beliefs, through attitudes and intentions, and finally resulted to actual behavior of an individual (Ajzen, 1991).

TPB comprises of five components, namely the attitude, subjective norms, perceived behavior control, intention and behavior. In TPB, the first three components (attitude, subjective norms, and perceived behavioral control) are the cause towards intention and behavior, while perceived behavioral control and intention to share are the determinants of the behavior.

Attitude represents ones beliefs about the effects and consequences of performing the behavior instinctively by his or her evaluation of these actions. According to TPB, the attitude is formed from a collection of underlying behavioral beliefs about the expected outcomes of behavior and the favourable or unfavourable evaluation of these outcomes. In the context of environmental knowledge sharing, it is reflected on the favourable or unfavourable belief towards knowledge sharing. Empirical findings in previous research suggested attitude influenced the intention to perform certain behavior (Ajzen, 1991; Bock & Kim, 2001; Chennamaneni et al., 2012; Jolaee, Md Nor, Khani et al., 2014) particularly the performance of knowledge sharing behavior (Ramayah, Yeap, & Ignatius, 2013; Tohidinia & Mosakhani, 2010; Wu & Zhu, 2012). Meanwhile, prior studies in determining pro-environmental behavior show positive influence of attitude towards pro-environmental performance (Chen, 2016; Chen & Tung, 2014; Yadav & Pathak, 2016). Thus,
H1 – Attitude towards environmental knowledge sharing influence the intention to share environmental knowledge.

Subjective norms refer to an individual's perception of the social pressure from important people around to perform or not to perform a specific behavior of interest. In the context of environmental knowledge sharing behavior, subjective norms reflects individual's perceptions of whether the knowledge sharing behavior in concern is approved or expected by important people around them. Numerous past studies supported the influence of subjective norms towards behavior (Ajzen, 1991; Chennamaneni et al., 2012; Wu & Zhu, 2012). Thus,

H2 – Subjective norms towards environmental knowledge sharing influence the intention to share environmental knowledge.

Having environmental knowledge is said to have influence on individual's environmental behavior. In the context of this study, the concern is whether the possession of environmental knowledge encouraged people to share their environmental knowledge with others. Previous study on environmental knowledge supported the influence of knowledge with environmental behavior (Vicente-Molina et al., 2013; Zsoka et al., 2013). Thus,

H3 – The possession of environmental knowledge influence the intention to share environmental knowledge.

Perceived behavioral control (PBC) refers to the perceived ease or difficulty of performing a behavior in question and a personal sense of control over performing it (Ajzen, 1991). Theoretically, PBC construct in TPB have multiple influences. Firstly, similar with attitude and subjective norms construct, PBC influence the intention. Secondly, both intention and PBC influence the actual behavior. The effect of PBC on intention and behavior are empirically proven from past studies (Abdur-Rafiu & Opesade, 2015; Ajzen, 1991; Bock & Kim, 2001; Chennamaneni et al., 2012; Isika et al., 2013; Ramayah et al., 2013; Tohidinia & Mosakhani, 2010). Thus,

H4 – Perceived behavioral control towards environmental knowledge sharing influence the intention to share environmental knowledge.

H5 – Perceived behavioral control towards environmental knowledge sharing influence environmental knowledge sharing behavior.

Behavioral intention is the motivational factor that show individual's willingness to perform a behavior (Ajzen, 1991). As per the theory, intention is the primary determinant of behavior that justify whether an individual carries out what he or she intends to do. The existence of intention towards particular behavior indicated the readiness to perform the behavior in concern. The relationship of behavioral intention and behavior is supported in prior studies (Ajzen, 1991; Bock & Kim, 2001; Chennamaneni et al., 2012; Isika et al., 2013; Jolaee et al., 2014; Ramayah et al., 2013; Tohidinia & Mosakhani, 2010). Thus,

H6 – Intention to share environmental knowledge influence the environmental knowledge sharing behavior.

Methodology

The population of study is the undergraduate students from Tunku Puteri Intan Safinaz School of Accountancy, Universiti Utara Malaysia (TISSA-UUM). The total population involved in this study made up of 1,053 students from Bachelor of Accounting (Hons) and 315 students of Bachelor of Accounting (IS) (Hons) of TISSA-UUM. Simple random sampling is used to select 250 undergraduate students from TISSA-UUM. Simple random sampling treats each element in the population as being equally important, therefore the probability of each student to be selected is equal. According to Roscoe (1975) the sample sizes of larger than 30 and less than 500 are appropriate for most research. Therefore, 250 samples selected for this study is seemed adequate.

This study uses questionnaires method for data collection. Questionnaires are an effective data collection instrument when the researcher is certain on what is required and

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knowing how to measure the variables of interest (Cavana, Delahaye, & Sekaran, 2000). They can be administered personally, mailed to the respondents, or electronically distributed (Sekaran, 2003). A five-point Likert scale was used to indicate respondents' preferences, where scores 5 and 4 indicate "Strongly Agree" and "Agree", score 3 indicates "Neutral" while score 2 and 1 indicate "Disagree" and "Strongly Disagree".

The questionnaires are self-administered to the selected samples of this study. The main advantage of self-administered questionnaire is that the researcher can collect all the completed responses within a short period of time. Besides that, researcher can assist to clarify any doubts that the respondents might have. The researcher is also able to introduce and provide basic information regarding the topic. Administering questionnaires to large numbers of individuals at once is less expensive and less time consuming and it does not require as much skill to administer the questionnaire. Moreover, distributing the questionnaire does not make the researcher need to participate directly to the respondents' answers. Therefore, it may reduce the tendency of bias because the respondents' answers do not have any influences form researcher (Sekaran, 2003).

Analysis and Discussion

Descriptive Statistics

Table 1 depicts the mean results of variables under study. By looking at the mean, the findings suggest that respondents have positive attitude (mean = 4.22) and subjective norms (mean = 3.79) towards environmental knowledge sharing. Furthermore, respondents also perceive that they have positive behavioral control (mean = 3.53) in sharing environmental knowledge and plus having good possession of environmental knowledge (mean = 3.62). Respondents also agree that they have good intention in sharing environmental knowledge (mean = 3.85) and have positive behavior (mean = 3.69) towards sharing such knowledge.

Table 1: Descriptive Statistics

Var	Min	Max	Mean	SD	Kurtosis	Skewness
ATT	2.83	5.00	4.22	0.45	0.01	-0.27
SN	2.00	5.00	3.79	0.60	-0.18	0.31
PBC	2.00	5.00	3.53	0.57	0.08	-0.10
EK	2.00	5.00	3.62	0.57	-0.08	-0.32
INT	2.17	5.00	3.85	0.60	-0.05	-0.32
BH	1.67	5.00	3.69	0.59	-0.17	0.16

N = 211
ATT = Attitude towards environmental knowledge sharing; SN = Subjective Norms of environmental knowledge sharing; PBC = Perceived Behavioral Control towards environmental knowledge sharing; EK = Environmental Knowledge possessed; INT = Intention to Share Environmental Knowledge; BH = Environmental Knowledge Sharing Behavior

Hypotheses Testing

Prior to the testing of hypotheses, the data has undergone several analysis in determining its reliability and validity in order to ensure the reliability of the measurement model, indicator reliability and internal consistency. For measurement of discriminant validity using cross-loading, indicators load high on its own constructs but low on the other constructs with value

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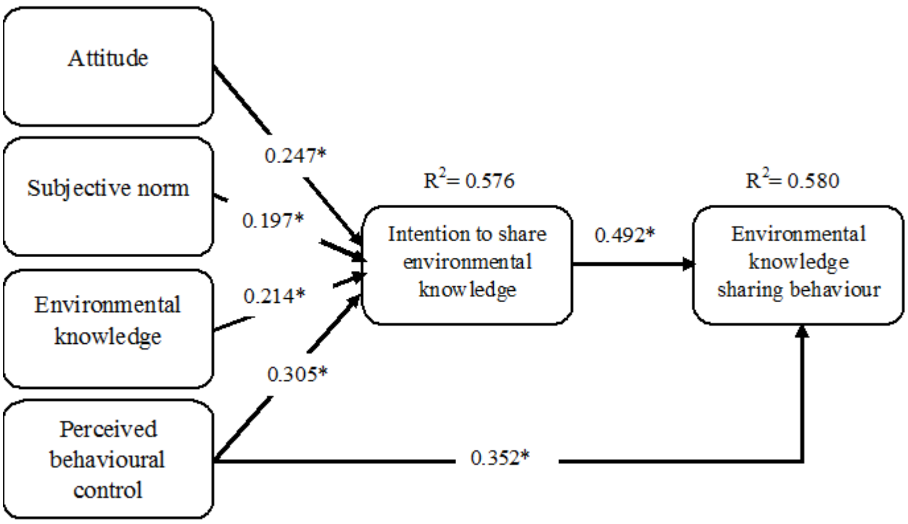
of more than 0.1 (Chin, 1998; Snell and Dean, 1992). This indicates discriminant validity is achieved as the constructs are distinctly different from each other.

The results of PLS estimation from the data analysis are shown in Figure1. Based on the assessment of the path coefficient, it is found that all variables tested are positive related. From the assessment, it is shown that attitude towards environmental knowledge sharing behavior (β=0.247, p<0.01) has positive and significant relationship with intention to share environmental knowledge, thus H1 is supported. Meanwhile, the subjective norms towards environmental knowledge sharing behavior (β=0.197, p<0.01) has positively significance influence towards Intention to share environmental knowledge, supporting H2. The additional variable included in this framework, possession of environmental knowledge (β=0.214, p<0.01) is related to intention to share environmental knowledge with positively significance influence therefore explained H3. In addition to that, perceived behavioral control towards environmental knowledge sharing (β=0.305, p<0.01) depicted significantly positive influence towards intention to share environmental knowledge and further supporting H4.

The path coefficient assessment has also indicated that perceived behavioral control towards environmental knowledge sharing (β=0.352, p<0.01) has positive and significant effect on environmental knowledge sharing behavior while intention to share environmental knowledge (β=0.492, p<0.01) also gives positively significant influence towards environmental knowledge sharing behavior. Therefore, both H5 and H6 are supported.

Figure 1: PLS Analysis



** Significant at p < 0.01*

Conclusion

Environmental knowledge and sustainability are the growing concern in our country nowadays. Numerous efforts had been taken to promote and enhance environmental knowledge among Malaysian especially in educational context. Aside from formal learning, environmental knowledge sharing can be a useful mean in spreading the valuable environmental knowledge.

This study has accomplished the objectives in determining the influences of the variables which are attitude towards environmental knowledge sharing, subjective norms towards environmental knowledge sharing, possession of environmental knowledge, perceived behavioral control towards environmental knowledge sharing and intention to share environmental knowledge towards the main concern of environmental knowledge sharing behavior. The findings reflected significant effect of the variables towards development of environmental knowledge sharing behavior among accounting students and signifies the hope for environmental knowledge to spread among the students by the mean of knowledge sharing. Besides improving environmental knowledge for the purpose of pro-environmental conducts in daily life, the knowledge also might be useful in future fulfilling the increasing role of an accountant in promoting organizational sustainability.

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THE REPRESENTATION OF MUSLIMS IN JOSEPH CONRAD'S TRILOLGY, ALMAYER'S FOLLY, AN OUTCAST OF THE ISLAND, AND THE RESCUE

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Abstract :*Joseph Conrad wrote many works on Malay Archipelago. The most representative ones are his trilogy, Almayer's Folly, an Outcast of the Island, and The Rescue. In the novels, he presents white adventurers in Malay Archipelago and their encounter with Malays and Arab traders who are both Muslims. In this research, we study the representation of Muslims in the trilogy. How are the Muslims representedd? The objective is to describe the representation of Muslims in the trilogy. The research is conducted through Ricoeurean's hermeneutics which consists of two steps of reading: distantiation and appropriation. The results are that the Muslims are presented in two contradictive features. Omar el Badavi, an Arab, is presented as pious Muslim with many virtues, brave, and his hand was open, but at the same time, he is presented as a pirate, a great robber, led the men that drank blood, the greatest thief and murderer of the seas. Babalatchi, a gentlemen of Sulu origin, is presented as a Muslim who had kissed the Sacred Stone, but at the same time he is presented as cunning and crafty person who in his old days was a wicked pirate. Abdulla, an Arab, is presented as a pious Muslim, but at the same time, he is presented as a coward and liar. Sherrif Daman, a Malay, is presented as a Muslim in whose breast Al Quran is hanging, but at the same time he is presented as the chief of a bloodthirsty piratical race.*

Keywords : *CONRAD, NOVELS, REPRESENTATION, MUSLIMS*

INTRODUCTION

Joseph Conrad wrote novels and short stories about Malays and Malay Archipelago. The trilogy, *Almayer's Folly*, *An Outcast of the Island*, and *The Rescue*, are the most representative ones. In the trilogy he presents three white people in whose adventures they met Malays and lived with them, made friend with them, but also fought with and against them. Even, one of them adopted a Malay girl as his daughter and married her to another white man.

In this research we are interested in describing how Muslims are represented in the novels. Malays were Muslims so that Conrad in presenting Malays must have at the same time presented them as Muslims. It "may be particularly relevant when postcolonial criticism addresses Western perceptions of Islam and Muslims". (Albrecht, 2011, p. 1).

It is interesting because Conrad is, on the one hand, presented as racist, on the other hand, he is presented as able to go beyond stereotypical colonial prejudice. Calleja, (2003) found that in *Heart of Darkness,* Joseph Conrad presents Congo as a dark and mysterious country, a colonial prejudice. Raja (2007, p. 1) says that the presentation of Conrad as racist is too simplifying. In *Almayer's Folly* and *An Outcast of the Island,* Conrad cannot be judged simply as racist, but "an ambivalent writer of his times who, at times, was able to go beyond the realm of the cultural stereotype and colonial prejudice" (Raja, 2007: 12). And not all English writers during colonialism era present colonial prejudice like Kipling (Mugijatna, 2014). Goerge Orwall, for example, in *Burmese Day* presents an anti-imperialist tone. Donmez (2012) found how Orwell through U Po Kyin in the novel "reflects the debasing side of colonialism and his anti-imperialist tone strikes the reader." (p. 6).

How, then, Conrad presents Muslims in the trilogy? The question have been lingering in our mind so that we are interested in conducting this research. Accordingly, the problem of this research is "how does Conrad present Muslims in his trilogy, *Almayer's Folly*, *An Outcast of the Island*, and *The Rescue*?" As for the objective is to describe how Muslims are represented in the trilogy.

LITERATURE REVIEW

Representation is one among other concepts in cultural studies. "That is, on how the wrold is socially constructed and represented to and by us in meaningful ways." (Barker, p. 8. 2005). The representations is through signifying practices and English literature contributes to the representation of Muslims negatively. Said (2003) rerveals the representation of Arabs and Muslims are available abundantly not only in English literature, but also French literature.

Mugijatna (2014) in his research on Kipling's short stories found out how Muslims are presented as inferior (in "Wee Willie Winkie"), backward and uncultured (in "The Story of Muhammad Din"), dust under white Master feet (in "Without the Benefit of Clergy"), and superstitious and cruel (in "Recrudescence of Imray").

Concerning Conrad, Acheraïou (20070 in his study on *"Karain: A Memory", one of Conrad's short stories on Malays"*, one of Conrad's short stories, found that the narrator in the short story associated the Malays, who are Muslims, "with emotionalism and irrationality, standing in sharp contrast to Europe's rationalism and sense of moderation" (p. 154). However, Mugijatna, et. al. (2018) found out how Conrad in the trilogy presents three white people failed in their adventures in Malay Archipelago.

METHODOLOGY

In this research we use Ricoeurean hermeneutics as the methodology. (Mugijatna, 2014; Mugijatna, et. al., 2014). Ricoeur (1975) in "Phenomenology and Hermeneutics" says that the common trait of text "which constitutes the text as text is the fact that the meaning of the text has become *autonomous* in relation to the intention of the author, the critical situation of discourse, and its first addressee" and that critique of ideologies in self-comprehension "rest on the element of *distantiation*" (p. 92). *Distantiation* (also spelled "*distanciation*") is "the dialectical counterpart of belonging-to, in the sense that our manner of belonging to a historical tradition is to be related according to a distance which oscillates between remoteness and proximity". The task of heremenutics is "to discern the 'thing' of the text [...] not the psychology of the author" and the question is "no longer to define hermeneutic as an inquiry into the psychological intentions which are hidden in the text, but as the explication of the being-in-the-world shown by the text." Relying on the theory of text as guidance, Ricoeur concludes that the act of subjectivity is made the last, not the first, it is "expressed as

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appropriation". It is not "the original subjectivity which carried the meaning of the text. It *responds* instead to the thing of the text. It is the counterpart of distantiation. (p. 92-94). Appropriation is to attain self-understanding, "to understand is to understand oneself in front of the text" (Simms, 2003: 42). This means that to do hermeneutic is to understand life exposed by the text.

Ricoeur explains the methodology more clearly in an ineterview with Erik Nakjavani: "The first task of phenomenological approach to the problem of literature would be to define the boundaries of the idea of the text." In is an answer to a question: "What is a text?". According to Ricoeur, "there is already a specific feature of discourse, in comparison to language, which constitutes the first boundary of the literary object". First, among other traits of discourse, "It is a way of revealing a dimension of reality in relationship to a dialoge with another person. There is in it a triangular relationship, the one who speaks, the one who listens and answers, and the world one talks about. The second, "from the point of view of listeners, the writing slips away from the speaker, since writing has the power to preserve the discourse after the destruction and disapperance of the speaker. So there is an autonomy of text." The third, "the world is openned up in this manner by writing is itself also a world which has an infinite horison". So, the text is something to be interpreted. (Nakjavani, 1996, p. 90-91).

Since "the text has an autonomy in relation to the writer, and also in relation to the reader, one may certainly treat it primarily as a thing which is completelly independent, both of the writer and the reader, and one may treat it as an absolute object." (Nakjavani, 1996, p. 92). Ricoeur reference is French structuralists, anyhow, the ideas are expressed more explicitly by two New Criticism exponents, Wimsatt and Beradsly. In "Intentional Fallacy" and "Affective Fallacy", Wimsatt and Beardsly (1972A; 1972B) efface both the authors and the readers from the enterprise of understanding literary works. Therefore, Ricoeur claims that the objective undertaking is legitimate, but it is "merely an abstract and preparatory phase for an appreciation of the text from which we make our own flesh and blood through a sort of appropriation which makes from what was strange something appropriate and familiar.". (Nakjavani, 1996, 92). So, the methodology of this research is as follows (Mugijatna, et. al., 2018):

FIGURE 1

Distantiation
(Narrative Analysis)

(Life exposed by the text)

Appropriation

Interpretation

FINDINGS AND DISCUSSIONS

There are several Muslim characters in the trilogy, some are described explicitly as Muslims and some are not. In this research we focus on the Muslim characters explicitly described as Muslims and have important role in the development of the plot of the novels. They are Omar el Badavi (in *Almayer's Folly*), Babalatchi and Abdullah (in *Almayer's Folly* and *An Outcast of the Islanf*), and Daman (in *The Rescue*). \

OMAR EL BADAVI

Omar el Badavi is an Arabian, “the leader of Brunei rovers”. Before the coming of white people he had been a successful pirate. When his village was attacked by white people he who was almost to die was saved by Babalatchi, his follower and helped by his daughter, Aissa. He succeeded in escaping, but followed only by very few companions.

They sought refuge under Sultan Sulu protection, but Spanish frigate appeared in front of the Island and demanded Sultan Sulu to deliver him to them. When Babalatchi heard that they would be made use for political purpose, Omar run away again for the second time, now to Sambir. They attacked a small conoe on the beach for to run away they had to possess a canoe. They arrived at Sambir with a canoe full of coconuts; on their arrival, there was a rumour that a Manado prau had lost. Babalatchi tried to convince Patalolo, the rajah of Sambir, that the coconuts were gifts from a benevolence person, but Patalolo didn’t believe him. So, he received only Omar, because Omar had been old and blind. Patalolo built a house for him outside his stockade attended only by his daughter. Patalolo often visited him to hear his wise and spiritual speech. “The Rajah was greatly impressed by Omar’s ostentatious piety, by his oracular wisdom, by his many misfortunes, by the solemn fortitude with which he bore his affliction.” (Conrad 2018B, p. 40). Due to it Omar really lived peacefully in Patalolo’s settlement, even though he was only attended by his daughter and lived on Patalolo’s alm.

When arriving at Sambir, Lakamba, another character, was not satisfied with the condition in Sambir, for there had been an organized society in Sambir with Patalolo as the rajah acknowledged by the multy-ethnic settlers. His move to lead Bugis settlers to overthrow Patalolo failed due to the appearance of Lingard, the Rajah Laut, who menaced him. He kept his dissatisfaction until the time to overthrow Patalolo had come. Babalatchi fanned Lakamba’s dissatisfaction in order to flame continualy. So, when he knew Willems, a white person placed by Lingard in Sambir to help Almayer who had already been there, loved Aissa, Omar’s daughter, Babalatchi suggested Lakamba to move (or kidnaped) Omar to Lakamba’s settlement. He planned to make use of Willems to efface Lingards’ influence on Patalolo. Patalolo was hosted in a house built for Babalatchi behind Lakamba’s house.

When knowing that Aissa, his daughter made love with Willems, the unbeliever, Omar told Babalatchi not to take Willems to his hause. “Why did he come?” [...]. “Did you send him? Why did he come to defile the air I breathe — to mock at my fate — to poison her mind and steal her body? She has grown hard of heart to me.” (Conrad, 2018B, p. 63).

One night, when Willems was making love with Aissa at the yard of the house he dwelled, Omar crawlled out from the house, with a kriss on his mouth, to kill Willems. “Omar raised himself to a kneeling posture and sank on his heels, with his hands hanging down before him. Willems, looking out of his dreamy numbness, could see plainly the kriss between the thin lips. (Conrad 2018B, p. 93). Aissa stopped him and took him back into the house. It shows how Omar el Badavi was presented as a pious Muslim and ready to fight to defend his faith. Even though he had already been old, weak, and blind, he still wanted to defend his daughter from being corrupted by an unbeliever.

On the other hand, Almayer described Omar as “scroundrel”, “the greatest thief and murderer of those seas”. It is expressed in his quarell with Willems. He said, “That old blind scoundrel must be delighted with your company. You know, *he was the greatest thief and murderer of those seas.* Say! Do you exchange confidences?” (Conrad 2018, p. 56/220 – italic by us).

The analysis clearly shows how Omar el Badavi, an Arab Muslim, was described in two contradictive features. On the one hand, he was described as pious Muslim, on the other hand he was described as a pirate, the greatest thief and murderer of the seas. The two contradictive discriptions were described in two sentences through Babalatchi's story to Lakamba. "He was a pilgrim, and had many virtues: he was brave, his hand was open, and he was a great robber. For many years he led the men that drank blood on the sea: first in prayer and first in fight! (Conrad 2018B, p. 33). The two contradictive descriptions were expressed in one contradictive expressions, "he was brave, his hand was open, and he was a great robber" and "first in prayer and first in fight".

BABALATCHI

Babalatachi (and Lakamba) characters in *Almayer's Folly* and *An Outcast of the Island*, so that in the following analysis we refer to both. In *An Outcast of the Island* he (and Lakamba) was described as Malay adventurer: "They were Malay adventurers; ambitious men of that place and time; the Bohemians of their race." (Conrad 2018B, p. 35). In *Almayer's Folly*, Babalatchi was described as originally a Malay with deformed face, but endowed with statesmanlike qualities: "That gentleman — of Sulu origin — was certainly endowed with statesmanlike qualities, although he was totally devoid of personal charms. In truth he was perfectly repulsive, possessing only one eye and a pockmarked face, with nose and lips horribly disfigured by the small-pox." (Conrad 2018A, Chapter 3, p. 3/10).

The following sentence shows clearly that Babalatchi is presented as a Muslim, "Verily, our only refuge is with the One, the Mighty, the Redresser of . . . " (Conrad 2018B, p. 34). The sentences show that Babalatchi's belief in God is strong. Contradictorily, he was also described as a vagabond. The descritpion as a vagabond is presented in one paragraph with a description of his having gone to Mecca as a pilgrimage.

> He was a vagabond of the seas, a true Orang-Laut, living by rapine and plunder of coasts and ships in his prosperous days; earning his living by honest and irksome toil when the days of adversity were upon him. So, although at times leading the Sulu rovers, he had also served as Serang of country ships, and in that wise had visited the distant seas, beheld the glories of Bombay, the might of the Mascati Sultan; had even struggled in a pious throng for the privilege of touching with his lips the Sacred Stone of the Holy City. He gathered experience and wisdom in many lands, and after attaching himself to Omar el Badavi, he affected great piety (as became a pilgrim), although unable to read the inspired words of the Prophet. (Conrad 2018B, p. 37).

He was also described as a bloodthirtsy, kidnapping, slave-dealing, and throatcutting man of the sea. "He was brave and bloodthirsty without any affection, [...] of throatcutting, kidnapping, slave-dealing, and fire-raising,." (Conrad 2018B, p. 37/).

But, now, to overthrow Patalolo, Babalatchi – the man of violence – avoided using harsdship, instead he made use of Lingard's absence and Willems' love to Aissa to make Almayer and Willems fight to each other in order to destroy Lingard influence on Patalolo, wiht the helps from Abdulla, a rich Arab trader. He told his plan to Lakamba as follows.

> "I know the white men, Tuan," [...] "In many lands have I seen them; always the slaves of their desires, always ready to give up their strength and their reason into the hands of some woman. The fate of the Believers is written by the hand of the Mighty One, but they who worship many gods are thrown into the world with smooth foreheads, for any woman's hand to mark their destruction there. *Let one white man destroy another*." (Conrad 2018B, p. 41/220 – italic by us).

Babalatchi persuaded Aissa to influence Willems so that he was willing to lead an attack to Patalolo's stockade. Abdulla provided the ship, guns, and money. When they could break the water gate of Patalolo's stockade and Abdulla was among them, Patalolo gave up, he delivered his settelement to Lakamba under condition that he was allowed to go for pilgrimage.

They raised Holland's flag and ordered whoever passed under it should salaute the flag. As a respond, Almayer raised Union Jack, British flag. Jim-Eng a Chinaman didn't want to salute Holland flag for he was British subject. He run away to Almayer's house; Lakamba's men, fololwed by Willems and Aissa, run after him to Almayer's house and they destroyed Alamyer's house including "Lingard and Co" office. To humiliate Almayer, Willems tied him on his chair, but he didn't kill him, even though Aissa hinted to kill him.

ABDULLA

Abdulah is presented in extraordinarily rich descriptions, the following is some of the descriptions. He was an Arab trader. He had many houses in many places. He did his first comercial expedition, representing his father on his pilgrimage ship, when he was still very young, so that in so early youth he had already gone to Mecca for pilgrimage. When he was twenty seven years old, he took over his father's network of business which was stretched from Papua to Sumatra and from Batavia to Palalawan. His capablity, his strong desire, and his wisdom beyond his age made him the head of a great family whose members were available in almost every places at the sea. An uncle was here, a brother was there, and inummerable cousins were at every place where there was trade. He was humble, never forgot that he was the servant of the Almighty, benevolence, and when going out from his stone house in Penang people of his race and religion tried to kiss his hands or touched his clothes as a sign of respect and gratitude.

His happiness was complete so that the djins that ordered the stars at his birth didn't forget to provide him with desire hard to achieve and enemy difficult to overcome. His jealousy to Lingard comercial and political success in Sambir and his desire to get the best from him had become a mania. It is validated through Lingard's own description of Abdulla to Willem. "'Here, Willems,'[...], 'd'ye see that barque here? That's an Arab vessel. White men have mostly given up the game, but this fellow drops in my wake often, and lives in hopes of cutting me out in that settlement. Not while I live, I trust.'" (Conrad, 2018B, p. 32). In *Almayer's Folly* it is told that Almayer soon understood that he was unwanted in Sambir, the Arabs had found the river and established trading post there and "where they traded they would be masters and suffer no rival." (ConradA, 2018, Chapter 2, p. 3/9). Historically, in 1818 Colonial Government restricted voyage in Malay Archipelago, only ships owned by Dutch subjects allowed to operate there. The ristriction multipled ships owned by Arabs (Hadramaut), who were Dutch subjects, from 22% in 1820 to 50% in 1850. (Alatas in Berg, 2010, xxxv).

In *Almayer's Folly*, it is told that Abdulla proposed Nina Almayer for marriage to his nephew, Reshid. Almayer polietly refused it and reminded his daughter to be carefull when paddling alone, "'Be careful, Nina,' [...] 'when you go paddling alone into the creeks in your canoe. That Reshid is a violent scoundrel, and there is no saying what he may do. Do you hear me?'" Nina said, "'Do you think he would dare? [...]. 'He would not dare. Arabs are all cowards.'" (Conrad, 2018A, Chapter 3, p. 8 /10). And when Almayer suggested Dain Maroola to trade with Abdulla, Dain Maroola said, "'I shall not go to the Arabs; their lies are very great!'" (Conrad, 2018, Chapter 4, p. 3/8).

Abdulla, on the hand hand, is presented as a pious Muslim, on the other hand, he is presented as a coward and liar.

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SHERRIF DAMAN

Sherrif Daman, a Muslim character in *The Rescue*, is presented as an Arab like Muslim. He wore turban with Al Qur'an in silk cover hanging on his breast. However, he was also described as the chief of Illanuns, bloodthirsty pirates from the north. The word "illanun" itself, then, means pirate.

His coming to The Shore of Refuge was to help Lingard to return Pata Hassim and Immada, his sister, to his kingdom in Wajo. Hassim was the rightful heir of the crown, but the son of his uncle had driven him out from the country. In return for a help given to him by Hassim when he was attacked by Papuans in Papua, Lingard promised to help Pata Hassim and his sister to get back his country. Daman was one his alliances for the cause.

While Lingard was going here and there to get help and to get money, a Brtish ship on her voyage to Batavia was stranded at the shore. Daman men kidnapped the owner of the ship, Mr. Travers, and his friend D'Alcacer. When Hassim visited Daman's camp stealthily to know the condition of the two white men he saw Daman was sitting "upon a little carpet with an open Koran on his knees and chanted the versets swaying to and fro with his eyes shut." (Conrad, 2018C, p. 126). And when, then, he approached the camp openly together with Immada and was received by Daman respectfully, Daman was described as follows. "The Koran, in a silk cover, hung on his breast by a crimson cord. It rested over his heart and, just below, the plain buffalo-horn handle of a kriss, stuck into the twist of his sarong, protruded ready to his hand." (Conrad, 2018C. p. 128).

The reason why Daman kidnaped the owner of the stranded ship and his friend was that their coming was the beginning of sorow. "They were such men as are sent by rulers to examine the aspects of far-off countries and talk of peace and make treaties. Such is the beginning of great sorrows." According to him there is blood between him and the whites. (Conrad, 2018C, p. 128). It shows how a Malay perceives white men.

Wasub described Daman "crafty" and his men were bloodthristy, "Daman is crafty and the Illanuns are very bloodthirsty." (Conrad, 2018C, p. 116). Wasub was a Malay, a Muslim, even he had done pilgrimage, but he was the Serang of Lingard's brig, his opinion on Daman was the same as the opinion of white people.

PRESENTATION OF TWO CONTRADICTIVE FEATURES

The findings show that in the trilogy Conrad presents Muslims in two contradictive features. On the one hand, they are presented as pious persons, or persons who had done pilgrimmage, on the other hand, they are presented as bloodthristy pirates, or coward and liar. The two contradictive features of Muslims presented in the novels could be described in a figur as follows.

FIGURE 2

Positive		**Negative**
A pious Muslim with many virtues, brave, his hand was open	Omar el Badavi	A pirate, a great robber, led the men that drank blood, the greatest murderer of the sea
A Muslim who had kissed the Sacred Stone	Babalatchi	Cunning and crafty person who had been a wicked pirate
A pious Muslim	Abdulla	A coward and liar

A Muslim in whose breast Al Qur'an was hanging	Sherrif Daman	The chief of a bloodthirsty piratical race

The presentation of Muslims in negative images is stereotypical in western writings since the middle ages up to this 21st century. In *Orientalism*, Said reveals how the Prophet is presented as imposter, "the very phrase canonized in d'Herbelot's *Bibliotheque* and dramatized in a sense by Dante." (2003, p. 93). Ahmad (2016) found the similar representation of Muslims in western medias, "that Muslims tend to be negatively framed, while Islam is dominantly portrayed as a violent religion" and Sayyid concluded that "The image of a Saracen with a scimitar in one hand and the Quran in the other is a staple of orientalism past and present" (2012, p. 5), and Ridouani (2011, p. 1) says the same, "the representation has been perpetuated until present time."

So, Raja's accounts (2007, p. 12) that in *Almayer's Folly* and *An Outcast of the Island* Conrad "at times, was able to go beyond the realm of the cultural stereotype and colonial prejudice" is, perhaps, for the sake of objective presentation.

From objective point of views, white people friendly to Malays would present Malays positively and white people unfriendly to Malays would present Malays negatively and *vise-versa*. A colonialist like Kipling tended to present the colonized as savage people needing civilizing; on the other hand, a figure like Soekarno, a leader of movements for Indonesian independence from Dutch colonialism that, then, became the first president of Indonesia, says in his writing that colonialism is not a matter of civilizing the colonized, instead a matter of business, of life. (Soekarno, 2015, p. 51; Mugijatna, et. al., 2018).

CONCLUSION

The concculssion is that the Muslim characters in the trilogy are presented in two contradictive features.

Omar el Badavi, an Arab in *Almayer's Folly*, is presented as pious Muslim with many virtues, brave, and his hand was open, but at the same time, he is presented as a pirate, a great robber, led the men that drank blood, the greatest thief and murderer of the seas. Babalatchi, a gentlemen of Sulu origin in *Almayer's Folly* and *An Outcast of the Island*, is presented as a Muslim who had kissed the Sacred Stone, but at the same time, he is presented as cunning and crafty person who in his old days was a wicked pirate. Abdulla, an Arab in *Almayer's Folly* and *An Outcast of the Island*, is presented as a pious Muslim, but at the same time, he is presented as a coward and liar. Sherrif Daman, a Malay in *The Rescue*, is presented as a Muslim in whose breast Al Qur'an is hanging, but at the same time, he is presented as the chief of a bloodthirsty piratical race.

The two contradictive features of the Muslim characters presented in the three novels bring about further questions, who is Joseph Conrad? What is his intention in writing such novels on Malays and Malay Archipelago? To answer the questions further researches using different approach and methodoloy need to be conducted.

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THE PERCEPTION ON ORGANIZATIONAL LEARNING CAPABILITY. EVIDENCE FROM MALAYSIAN MANUFACTURING

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Abstract: *The concept of organisational learning capability (OLC) has received considerable attention in the management literature due to the superior learning capability have been recognized as the source of competitive advantage. For organisation to survive in global business environment, they must utilise their capacity to learn new practices and keep update with the business situation. To accelerate this transition required innovative strategies that highly depends on the capability of the management to motivate their employees to learn. Therefore, this study intends to report on the perceptions of manufacturing SMEs in Malaysia on OLC. There are 17 items on OLC that formed a part of a questionnaire using a five-point interval scale. A total of 168 respondents returned the questionnaires and was analysed using the Statistical Package for Social Sciences (SPSS) approach. The results of the study revealed that the respondents have positive perception on OLC.*

Keywords: *Organisational learning, organisational learning capability, SMEs, manufacturing, Malaysia*

INTRODUCTION

Many organisation nowadays faced with challenges that demand changes to endure the chaotic conditions. The advancement of information technology has led to dramatic changes in the business environment. Hence, in order to sustain and compete, the organisations should transform themselves and explore new strategies. They need to create learning environment in which learning opportunities are exploited in organisation. The capacity of an organisation to learn new practice is believed to play an important role in organisation renewal (Argote & Miron-Spektor, 2011) and sustainability performance (Nattrass & Altomare, 1999). In addition, Camison & Villar-Lopez (2014) points out that competitive business situation force organizations to keep themselves learned and updated about business environment. In spite of that, the organisation require management mechanism that support the learning climate (Mbengue & Sané, 2013). The organisations should embrace the concept of organisational learning capability that facilitate and motivate learning for all the employees. Several scholars have claimed that learning is a key of successful organization (Senge, 1990). OLC can be describes as the set of management practices that helpful in facilitating the process of learning within organisations in aiming to increase performance of the organization

(Alegre & Chiva, 2008; Mbengue & Sané, 2013). The issue here is whether manufacturing SMEs in Malaysia are practising the principles of organisational learning capability in their organisation.

LITERATURE REVIEW

Organisational Learning Capability

The concept of organisational learning capability has received considerable attention in the management literature due to the superior learning capability have been recognized as the source of competitive advantage. There are many contributions from the scholars in this regard. Day (1994) explains that organisational learning capability as a complex skill that combine the learning and practice through organisational process to ensure the greater functional activities of organisation. Goh & Richards (1997) suggest that organisational learning capability acts as a facilitators of organisational learning process, understood as the organisation's resources, as skills that act as an approach in promoting competitiveness, and allows the organisation to learn (Alegre & Chiva, 2008).

In similar vein, DiBella & Nevis (1998) view OLC as the managerial and organisational elements that facilitate the process of organisational learning or allowing the organisation to learn. Another definition by Goh (2003) has focused on the organisational ability to apply appropriate and accurate management practices, the procedures, the structures that improve, facilitate and motivate learning. Goh (2003) believed that, these practices would contribute to strong learning capability in the organisation.

Most significant to the concept of OLC, according to Gomez, Lorente & Cabrera (2005) is focus organizational capability to process knowledge within organisation. (Gomez, Lorente & Cabrera, 2005) also argue that OLC is one that skill in creating, acquiring, transferring and integrating knowledge as a way to organizational efficiency and capacity to innovate and grow. Once this has occurred, the organisation need to change its behaviour resulting from receiving new knowledge to the organisation. Having similar opinion with other scholars, Chiva, Alegre & Lapiedra (2007) define OLC as the characteristics of organization and management that facilitate the organizational learning process or motivate their employees to learn. Chiva, Alegre, & Lapiedra (2007) and Mbengue & Sané (2013) expand on this by referring organisational learning is the set of management practices or set of mechanisms that improve the ability of an organisation to sustain and enhance performance.

On the other hand, Ngui, Songan & Hong (2008) describe OLC the organisation's ability to build, integrate and support effective organisational learning. Ngui, Songan & Hong (2008) further elaborated that it is a knowledge-based construct and is embedded in the structural, cultural and procedural facet in an organisation that serve as the coordination mechanisms in directing the process of organisational learning. For Hsu & Fang (2009) suggest the definition of OLC as the ability of organisation to absorb and transform new knowledge and using it into new product development with high competitive advantage and production speed. A contribution from (Liao and Wu, 2010) illustrates that, after review majority of the definitions, they found that all the definitions suggest an important links between OLC and organizational success. Another definition by Allameh, Abbasi & Shokrani (2010) has also focus on OLC is the managerial and organisational factors which contributes to improve organisational learning process.

After reviewing the various definitions of OLC, it views as a process for acquiring, sharing, distributing, and using knowledge (Imamoglu, Ince, Keskin, Karakose & Gozukara, 2015). As for conclusion, the organisation require management mechanism that support the creation of organisational knowledge. These mechanisms include internalisation and externalisation, socialisation and management practices that support the learning climate

(Mbengue & Sané, 2013). These practices plays a vital role in OLC, which can be describes as the set of management practices that facilitate the process of learning within organisations in aiming to increase organisational performance (Alegre & Chiva, 2008).

Gomez, Lorente & Cabrera (2005) further analyse the factors that act as facilitators of organisational learning. They stated that OLC is complex and thus developed a scale of four dimensions: managerial commitment, systems perspective, openness and experimentation and lastly knowledge transfer and integration. The present study also uses the measurement suggested by Gomez, Lorente & Cabrera, (2005).

METHODOLOGY

Study sample and procedure

A survey method was employed using a questionnaire as the research instrument. The instrument was adapted and adopted developed by Gomez et al (2005). The questionnaire consisted of 17 variables on the organisational learning capability. A five-point interval scale where 1 was marked “strongly disagree” and 5 was marked “strongly agree” was used to measure the scale. The section that asked about the organisation’s background used the nominal scales.

In responding to the questions on the practices of organisational learning capability, respondents were asked to determine the degree which the statement “is” or “is not” true of their organisation. If the item refers to a practice, which is rarely or never occurs, there were asked to score it at one (1). If the practice is almost always true of their organisation, they were asked to score the item as five (5). Respondents were asked to circle the appropriate number.

The questionnaires were distributed to collect data from the top managers of manufacturing SMEs in Malaysia. The list is taken from Federation of Malaysian Manufacturers (FMM) 2017 as sampling frame. A total of 168 usable questionnaires were included for further analysis with a effective respond rate of 20.00%.

Measurement

As depicted in Table 1, the questionnaire contained 17 items that related to the OLC. The respondents required to rate their existence of OLC within organisations. Four dimensions, namely, managerial commitment (5 items), system perspective (3 items), openness and experimentation (5 items) and knowledge transfer and integration (4 items) were used to measure OLC in organisations. Items in OLC dimensions were adapted and adopted from previous study by Gomez et al 2005.

Managerial commitment intends to measure the management’s commitment in developing and facilitating support towards organizational learning to promote personal efficacy and learning. System perspective were utilised to measure the mental models, vision and common identity of the employees in the organisation. Openness and experimentation were used to measure the degree of accepting new ideas and views from both within or outside of the organisation. Knowledge transfer and integration intends to measure the degree where certain ability or skills are transfer from source to a user mainly through conversation, interaction and integration.

Table 1 Summary of Key Constructs, Sources of Questions and the Number of Items

Variable	Dimension	No of Items	Source
Organisational Learning Capability	Managerial Commitment	5	Gomez et al (2005)
	System Perspective	3	
	Openness and Experimentation	5	

	Knowledge Transfer and Integration	4	

Data Analysis
All the usable questionnaires were analysed using the Statistical Package for Social Sciences (SPSS). In this study, the variables in the questionnaire are based on a 1 to 5 low-high scale. Therefore, when respondents marked 4 to 5 in the scale, this indicated that their organizations can be considered as practicing the principle of organisational learning capability.

FINDINGS

Profile of Respondents
Table 2 describes the demographic profile of the manufacturing SMEs organisations involved in this study. 87 organisations (51.8%) have more than 150 employees, 51 (30.4%) have employees from 51 to 150, followed by 23 organisations have employees from 5-50, as well as only 7 organisations (4.2%) having 5 employees. In term of years operating, 52 organisations (31.0%) have started a business in more than 20 years, 45 organisations (26.8%) started their operation during last 16 to 20 years followed by 37 organisations (22.0%) were operated in last 11 to 15 years, 17 organisations (10.1%) were operated in less 5 years to 10 years each.

Table 2 Demographic Profile of Respondents

Characteristics	Frequency (N=168)	Percentage (%)
Permanent Employees		
Less than 5	7	4.2
5-50	23	13.7
51-150	51	30.4
151-200	87	51.8
Number of years		
Less than 5 years	17	10.1
5 - 10 years	17	10.1
11 - 15 years	37	22.0
16 - 20 years	45	26.8
More than 20 years	52	31.0

Perception on Organisational Learning Capability
Seventeen statements were used to reflect whether organisational learning capability (OLC) exists according to the opinion of respondents. Following statistical procedures, means score of 17 statements are arranged from the lowest to highest as shown in Table 4.

For the purpose of analysing the perceptions of respondents on OLC, the whole sample of 168 respondents were used. The mean scores of the 17 items are presented in Table 4, arranged in ascending order of numerical value, i.e, from the smallest to the largest. It is recalled that a score of “1” represents “strongly disagree” and score of “5”, “strongly agree”. By convention, in a scale of 1 to 5, a score of four (4) is always interpreted as neutral. The mean score in this study followed the interpretation suggested by Coklat and Sahin (2011) as shown in Table 3.

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Table 3 Coklat & Sahin (2011)

Evaluation Criteria	Evaluation Interval
Very high	4.21 – 5.00
High	3.41 – 4.20
Medium	2.61 – 3.40
Low	1.81 – 2.60
Very Low	1.00 – 1.80

It can be seen that, except for the statement *employee learning is considered more of an expense than an investment* (2.92), where the mean score suggests that respondents disagree with the statements, the other 16 statements have mean score higher to 3.0. It is also no coincidence that this statement was given to the lowest score among all the 17 statements. It is not only the lowest score, but it is also the only one which is lower than 3 (for neutral).

The next 11 statements exceeds 3.41 and lower 4.20 which means have high mean score. They are: innovative ideas that work are rewarded in this company (3.60), errors and failures are always discussed openly at all levels (3.85), employees usually work in teams in this company (3.95), all employees are aware of and fully understand the company's objectives (3.97), this company promotes experimentation to improve work processes (3.98), this company adopts useful and relevant practices and techniques from other companies (3.98), employees have the chance to share among themselves new ideas, programmes, and activities that might be beneficial to the company (4.08), this company's management seems favourable in carrying out changes in any area to adapt to and/or keep ahead of new environmental situations (4.08), the whole company (e.g. departments, sections, work teams and individuals) operates together in a systematic manner (4.11), this company's culture encourages employees to express openly their job-related opinions (4.16) and the managers frequently involve their staff in important decision-making processes (4.20).

It also can be seen that the five statements have very high mean score, which is 4.34, is given to : this company has instruments (e.g. manuals, databases, files, etc.) to store its information. This is followed by this company promotes innovation to enhance work processes (4.32), employee learning capability is considered a key factor in the company (4.27), experiences and ideas shared by external sources (e.g. customers, suppliers, etc.) are considered as practical instruments for this company's learning (4.26) and the whole company (e.g. departments, sections, work teams and individuals) is aware of how they can contribute to the overall company's objectives (4.22).

This indicates that to an extant, respondents agree that OLC does exist in their organisation. Manufacturing SMEs as the whole are going towards adopted learning culture that leads by their management facilitate theie employees in order to enhance performance.

Table 3 Mean, Standard Deviation of Organisational Learning Capability

No	Statement	Mean	SD	Skewness	Kurtosis
1	Employee learning is considered more of an expense than an investment.	2.92	1.24	0.122	-0.924
2	Innovative ideas that work are rewarded in this company.	3.6	1.074	-0.339	-0.707
3	Errors and failures are always discussed openly at all levels.	3.85	0.809	-0.614	0.17
4	Employees usually work in teams in this company.	3.95	0.708	-0.958	1.703

No	Statement	Mean	SD	Skewness	Kurtosis
5	All employees are aware of and fully understand the company's objectives.	3.97	0.721	-0.246	-0.284
6	This company promotes experimentation to improve work processes.	3.98	0.836	-0.565	-0.14
7	This company adopts useful and relevant practices and techniques from other companies.	3.98	0.769	-0.668	0.497
8	Employees have the chance to share among themselves new ideas, programmes, and activities that might be beneficial to the company.	4.08	0.729	-1.078	3.443
9	This company's management seems favourable in carrying out changes in any area to adapt to and/or keep ahead of new environmental situations.	4.08	0.709	-0.17	-0.429
10	The whole company (e.g. departments, sections, work teams and individuals) operates together in a systematic manner.	4.11	0.742	-0.407	0.001
11	This company's culture encourages employees to express openly their job-related opinions.	4.16	0.868	-0.676	-0.056
12	The managers frequently involve their staff in important decision-making processes.	4.20	0.758	-0.231	-0.59
13	The whole company (e.g. departments, sections, work teams and individuals) is aware of how they can contribute to the overall company's objectives.	4.22	0.701	-0.334	0.006
14	Experiences and ideas shared by external sources (e.g. customers, suppliers, etc.) are considered as practical instruments for this company's learning.	4.26	0.699	-0.699	0.994
15	Employee learning capability is considered a key factor in the company.	4.27	0.669	-0.197	-0.771
16	This company promotes innovation to enhance work processes.	4.32	0.731	-0.456	-0.395
17	This company has instruments (e.g. manuals, databases, files, etc.) to store its information.	4.34	0.629	-0.147	-0.542

CONCLUSION

The main objective of this study was to gain insight the perception of organisational learning capability on manufacturing SMEs in Malaysia. Most of the statements, except for *employee learning is considered more of an expense than an investment* have mean score >4 and close to 4. On the whole, the practise of organisational learning capability do exist and, the respondents are positive about organisational learning capability.The practical implication of this study is that manufacturing SMEs need to pay conscious attention to motivate learning capabilities in the organisation. The management should encourage their employees to participate in a range of educational activities apart from their routines tasks, facilitate and encourage the employees to share their knowledge as these attempts will help manufacturing SMEs attain the best out of their employees. To success in business world, more effort needed on the part of the initiatives to learn and keep update on business environment. In future, we could examine the relationship of organisational learning capability and performance of the organisation.

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IMAGE OF DUNEDIN AS A TOURIST DESTINATION: PERSPECTIVE OF THE NATIONAL AND LOCAL TOURISM ORGANISATIONS

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Abstract: *Image plays a significant role in enhancing the competitive edge of a particular tourist destination. As digital media have been receiving considerable importance in supplying information and act as marketing tools in tourism, this paper aims to explore the image of a tourist destination depicted in the websites by national and local promotional organisations. In investigating destination image topic, this paper explores the image of Dunedin as projected by tourism websites of the official bodies in the promotion of this city. A content analysis technique has been adopted in the assessment of these travel promotional websites. Overall, a very positive image of the city has been projected by both national and local organisations. Findings of this paper revealed that the national tourism organisation highlighted the Scottish origin of Dunedin and labelled the city as the Edinburgh of New Zealand. The primary asset or the unique selling proposition of the city as projected by both organisations is its rare wildlife particularly the penguins. Natural resources such as beaches and other wildlife especially the royal albatross, seals and sea lions and cultural heritage attributes like Larnach Castle, Dunedin Railway Station and Toitu Otago Settlers Museum formed the image of Dunedin as a tourist destination and this observation is reflected in both websites. Compared to the national tourism organisation, the local tourism authority presented more diverse attractions and sites including remote areas and hidden parts of the city. Its local knowledge of the city is further accentuated though the words such as hidden and insiders. In short, both unique features and familiar attributes are presented on the websites in portraying Dunedin as a fascinating and friendly tourist destination.*

Keywords**:** *Destination Image, Destination Marketing, Content Analysis, Dunedin*

Introduction

As the development of tourism industry offers various economic benefits, many countries around the world are competing to attract tourists. However, as the number of tourist destinations and attractions keeps on increasing, destination marketers around the world are facing intense competition in enticing tourists. In the context of destination marketing, it is argued that image can play an important role for tourists in the process of differentiating tourist destinations (Kislali, Kavaratzis & Saren, 2016).Tourism scholars claimed that a destination's image is one of the main factors which can draw tourist visitations (Ksouri, Ayoun, Storai & Abdellatif, 2015) and can be utilised as a strong means in order to gain advantage from the tourism market (Foroudi, Akarsu, Ageeva, Faroudi, Dennis and Melawar, 2018). It is proposed that the promoted image of a destination to the general public plays a vital role in the process of decision making when selecting a holiday destination (Matos, Mendes and Valle, 2012). In fact, Sonnleitner (2011) states that the function of image is particularly crucial in choosing a destination as services in tourism are mostly intangible.

Additionally, destination image is considered significant as it has direct relationships with customers' satisfaction and loyalty to tourist destinations (Lucio, Maria, Miguel & Javier, 2006; cited in Jamaludin, Aziz, Yusof & Idris, 2013).

Although studies on topics related to destination image have been widely investigated by tourism scholars during the past decades, research in this area is still relevant as an image of a particular destination can change over time. Besides, there are top tourist destinations and places which have not been studied particularly via the recent and modern marketing tools such as the online promotional websites and social media. As mentioned by Jenkins (1999), the understanding of destination image is crucial from the marketing perspective as the knowledge is useful in designing suitable promotional strategies, positioning and reaching the target market affectively. Therefore, this paper aims to analyse how the image of the city of Dunedin has been projected. Although, New Zealand as a country has been studied by previous scholars, Dunedin as a tourism city has not been explored thoroughly. Thus, this paper examines the current image of this city and how it has been represented by the official tourist promotional bodies.

Literature Review

As a concept, "destination image" has been investigated for quite a while by scholars and practitioners in the tourism industry (Dolnicar & Grun, 2013). The acceptance of destination image as a significance research area has inspired a considerable number studies to be carried out in this field. Hartjes (2014) states that research in the area of destination image has started since the 1970s. It is claimed that destination image is one of the popular area of studies in field of tourism. Since its emergence in the mid-1970s, destination image has become one of the most important concepts in tourism destination marketing (Shani & Wang, 2011).The evaluation and analysis of destination image has been the subject of much attention in related academic literature and has made a significant contribution to a greater understanding of tourist behaviour. Arguably, images have power to affect key aspects of tourists' behaviour including awareness of the destinations, decision makings, levels of satisfaction and recollection (Jenkins, 1999). It is proposed that images have the power to move potential consumers or tourists to take actions based on their perceptions rather than actual or tangible objects (Gallarza, Gil & Calderón, 2002; cited in Sonnleitner, 2011).

In the field of tourism, the knowledge of destination image is significant for academicians as well as industry players (Kislali et al., 2016). This is reflected through the sizeable amount of resources invested to attain and retain a preferred image of a destination (Shani & Wang, 2011). Images are important for several reasons. Firstly, due to the expansion and the fierce competition of the tourism business, tourists constantly experience difficulties in selecting their holiday destinations as there are bombarded with plenty of choices (Shani and Wang, 2011). Secondly, image can act as a mental map which helps potential tourists to select their choice of destination over others (O'Leary & Deegan, 2003; cited Shani & Wang, 2011). Conceptually, scholars claimed that a positive image can assist the selection and buying processes by making potential tourists conscious and then induce them to particular destinations by setting them apart from competitors (Pikkemaat, 2002; Sönmez & Sirakayas 2002; cited in Pikkemaat, 2004). Furthermore, destination which possesses a powerful and positive image will have a better chance of being considered and selected by potential tourists (Foroudi et al., 2018).

It is difficult to establish the definite meaning of "destination image" as this term has been applied in many different settings (Jenkins, 1999). Image can have different interpretations as it has been utilised in several contexts and fields (Jenkins, 1999). In tracing the meaning of the term from the philosophical perspective, the origin can be drawn from the well-known Greek thinkers Plato and Aristotle who claimed that image lies between the actual and individual perception of something (Rodrigues et al., 2011; cited in Lordanova, 2015). Destination image as a research topic started to be explored since the 1970s and a number of early definitions have been proposed by scholars during that time. The review of the literature uncovered that several core definitions of the term have been presented and commonly cited by previous scholars (e.g. Hunt, 1975; Crompton, 1979; Echtner & Ritchie, 1991; Garner, 1993). One of the earliest definitions of the term "image" commonly cited by academicians is the one proposed by Hunt (1975). He describes image as "the impression that a person or persons hold about a state in which they do not reside" (1975, p.1). Another well-known definition of the term was proposed by Crompton (1979) who defined destination image as 'the sum of beliefs, ideas, and impressions that a person has of a destination' (p.18). Kotler, Haider and Rein (1993) explain a place´s image as "the sum of beliefs, ideas, and impressions that people have of a place. Images represent a simplification of a large number of associations and pieces of information connected with the place" (Kotler et al., 1993, p.141). It is demonstrated that although some of the definitions have been established by scholars for a while, they are still regarded important in explaining the meaning of image until today. Basically, the term depicts the general perception of a particular destination or place.

Destination image can be formed from various information sources (Gartner, 1993; Hsu & Song, 2013). It is stated by Reynolds (1965) that image is a creation of a mental map based on encounters with various information sources (cited in Larmolenko & Schneider, 2016). In the context of tourism, several scholars have proposed a number of models relating to image formation. One of the pioneers Gunn (1988) claimed that image is formed from organic and induced sources. The formation of an organic image generated from information sources not related to tourism and destination marketers have no control while induced images are sources of information created for promotional purposes (Pagano, 2014). Induced images are mainly developed to showcase positive projection and to increase visitations to a particular destination or place and these images can be controlled by destination marketers. Examples of organic sources of information include new reports, newspapers, films, past experiences and word of mouth, whereas travel brochures, guidebooks and DMO websites are examples of images derived from induced sources of information.

Garner (1993) hypothesised that destination image is made of three components: cognitive, affective and conative. The foundation of Garner's (1993) proposition was the work of Boulding published in 1956. However, studies published relatively recently, maintained that destinations are mainly formed from two dimensions consisting of cognitive and affective components (Baloglu & McCleary, 1999, Beerli & Martin, 2004; Puh, 2014). Although many researchers admitted that a destination image consists of both components, Puh (2014) argues that many past studies overlooked the affective components of a destination image. The cognitive component of the destination denotes the intellectual aspect which include knowledge and beliefs associated with the features of the destination that an individual holds (Pike & Ryan, 2004; Kim & Chen, 2015). Affective image represents the feelings held by tourists towards the destination or the feelings associated with a particular destination (Baloglu & McCleary, 1999; Kim & Richardson, 2003). The conative component has been described as "the likelihood of trip intention toward visiting a destination within a certain time period that emerges from cognition and affective images" (Kim & Chen, 2015, p.2). The quote demonstrates that the third component is related to behavioural aspect.

According to Mancini (2013) in the past, New Zealand as country was not easy to market because as a destination it was not able to project a strong image as compared to Australia. However, the film "Lord of the Rings" has transformed how the public viewed the country and its natural beauty. In fact, this famous film provides a new perspective of looking at New Zealand and its striking natural resources including those found on the South Island. Tang (2015) argues that Chinese tourists were inspired by the films of The Lord of the Rings and The Hobbit and they wanted to visit New Zealand and sites where these films were filmed. Based on the analysis of the travel blogs, she describes that Chinese tourists were motivated to visit because this country has been projected as a place where they can experience simple and rustic ways of life. Similarly, Carl (2004) claims that it is shown in the film that New Zealand is a quiet and calm heaven on earth suitable for tourists looking for an off-the-beaten-track destination.

However, in terms of tourism resources, the former prime minister from the labour government maintained that New Zealand owns more than just beautiful scenery and natural attractions (Hendery, 2000; cited in Ryan & Zahra, 2002). From a geographical view, New Zealand is a country located far away from many generating markets, therefore, Tang (2015) argues that the focus of its tourism via the theme of 100% pure promotion should be on the radar of unique and distinct attractions especially with the Maori culture and spectacular landscape which would inspire potential tourists to come and visit.

As depicted in the film, the South Island is full of mountains and fjords including its very cold weather (Mancini, 2013). One of the well-known tourist destinations in New Zealand is the city of Dunedin. Geographically, Dunedin is located on the South Island and it is the fourth largest city in the country. It is the second largest city on the South Island. Even though the city is not as famous as other cities commonly associated and populated with tourists such as Queenstown and Wanaka, it is claimed that Dunedin is a warm and friendly city relatively easy to reach (Marcus, 2018). Historically, Dunedin has a strong link to Scotland. The name "Dunedin" itself is said to be originated from a Gaelic word meaning Edinburgh (Marcus, 2018). Although Dunedin is a reputable tourist destination in New Zealand and well-known for several key attractions, limited studies have been carried out to analyse the image of Dunedin especially from the lens of tourism promotional organisations which promote the city.

Method

One of the ways to explore how the image of Dunedin has been projected is through analysing the websites of the organisations which market the city. It is important to examine the websites created and maintained by DMOs as their websites are often visited by potential visitors as they consider those websites as the primary source of information to find information about destinations (Choi et al., 2007; cited in Li & Wang, 2010). As consumers have been increasingly using the Internet widely during the past three decades, this trend has triggered interest for researchers to explore topics relating to consumer and tourist behaviour in relation to the Internet (Foroudi et al., 2018). One of the primary approaches to search for tourism information and project an image of a destination is through the Internet (Blazquez-Resino, Muro-Rodriguez & Perez-Jimenez, 2016). The Internet through the official websites and social media plays significant roles in the formation of a destination image (Molinillo, Liebana-Cabanillas & Anaya-Sanchez, 2017). The Internet demonstrates strong power to influence potential tourists' image formation including providing virtual experiences (Pavlovic & Belullo, 2007). As tourism gets more and more competitive nowadays, it is a requirement for destination marketing organisations to own a website (Li & Wang, 2010).

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Furthermore, the tourism websites can act as a gateway between potential buyers and destinations by offering information, creating awareness, and shaping the decision making process, with the hope to lead potential visitors to have a good reaction (Faroudi et al., 2018).

Content analysis method is adopted in investigating the image of Dunedin as a tourist destination. The rising of sources of information via online media has provided researchers with rich data for research using a content analysis method. It is claimed that the studies of tourism websites via content analysis technique can offer meaningful information and findings related to images portrayed by destinations around the world (Larmolenko & Schneider, 2010). Prasad (2008) states that content analysis is a study of communication content which allows researchers to probe the content of messages. Smith (2010) argues that communication is a leading part of tourism experience. The utilisation of content analysis allows researchers to explore content, what is included in the content and the growth of content (Putra, Saepudin, Adriansyah & Adrian, 2018). It is a tool to examine print or graphic communications. In written or pictorial forms, how it is said and by whom it is said (Smith, 2010). As both textual and visual components are important parts of a promotional effort in destination marketing, these contents play significant roles in portraying meaningful tourism experience to tourists (Hellemans & Govers, 2005).

Examples of communication tools commonly examined using content analysis include popular press depicting travel narratives, guidebooks, postcards, travel diaries, travel brochures, travel blogs and destination websites (Smith, 2010). Thus, in this paper, the assessment using content analysis includes investigating official tourism organisations at the national and local levels. Both websites owned by these organisations are examined because they are equally important in forming the image of Dunedin officially and in selecting destination and attractions to be visited. In general, potential visitors usually visit more than the official websites before deciding to visit and in finding information on various aspects such as accommodation, food and beverages and places of interests. Therefore, primary tourism websites which supply information about the city are analysed in this paper. In conducting the content analysis technique, both manifested and latent contents presented in the forms of textual and visual images were investigated.

Findings

The National Tourism Organisation

One of the destinations and cities located in the South Island marketed by the national tourism organisation named Tourism New Zealand is Dunedin. Dunedin is promoted as part of the national campaign, “100% Pure New Zealand”. This website highlighted the city rare landscape, rich heritage, distinct wildlife and peculiar city life. There are three visual images in the main page marketing the city of Dunedin. The visuals of Larnach Castle, Railway Station and Tunnel Beach are the images which appear as the primary attractions of the city. Top eight experiences recommended for tourists visiting the city are also incorporated into the website (Refers Table 1). Top attractions and activities that should be visited and experienced by visitors have been ranked in this website.

Table 1: Dunedin Top Tourism Attractions and Activities

1.	Wildlife
2.	Larnach Castle
3.	Dunedin Railways
4.	City of Literature
5	Dunedin Street Art Trail
6	Dunedin's Great Outdoors
7.	Toitu Otago Settlers Museum
8.	Cycling and Mountain Biking

The unique nature and culture of Dunedin city are reflected through the primary attractions marketed. Its unique and distinct nature attractions, particularly the wildlife is rated as the number 1 tourist experience that should not be missed when visiting the city. It is stated on the website that tourists have a chance to see penguins either blue or the famous Yellow-eyed, fur seals, sea lions and royal albatross. Sites and tours associated with these wildlife have been integrated and promoted as part of the description of the uniqueness of the wildlife. For example, in relation to the description of the wildlife, guided tours and cruises to see these attractions have been incorporated. The practice of ecotourism and conservation effort is also clearly manifested in the description of penguins. For example, it is stated in the website, "Experience eco-tourism at its finest". It is described that "the endangered species "Yellow-Eyed Penguin (Hoiho) nest in the coastal vegetation in and around the Otago Peninsula, hidden away from other birds and humans". Furthermore, the protection of the wildlife is manifested in the website by mentioning groups and organisations involved in conservation efforts such as the department of conservation and local tourism operators in order to safeguard the penguins and give them space to live freely in their habitat.

Natural beauty and landscape are further accentuated through its great outdoors via the promotion of several beaches including the St Clair Beach, Long Beach and Tunnel Beach. The uniqueness of specific beach activities such as surfing, swimming and rock climbing have been mentioned too. Its beautiful landscape and natural beauty are evident through the physical activities recommended for tourists to participate such as cycling and mountain biking where they can enjoy the beautiful scenery and landscape. A combination of nature and culture can be experienced through the description of Dunedin Railways. As suggested by the national tourism organisation in New Zealand, visiting the Dunedin Railway Station and the trips to experience natural attractions and beautiful landscape. Visitors can visit the central Otago across Taieri Plains by boarding the Taieri Gorge Railway to Pukerangi (four hours return), and weekly to Middlemarch (6 hours return). In terms of cultural heritage, tourists of this city can visit the only castle, Larnach Castle. This castle was built by merchants and politicians with Scottish heritage.

Historical and heritage themes are evident in the description of the city of Dunedin. For example, its historical origin and connection to Scotland are mentioned in the website. It is claimed that Dunedin is proud of its Scottish heritage and labelled as "the Edinburgh of New Zealand". Under the section "Towns in Dunedin", the line "Journey from Oamaru, making your way south to the Scottish-heritage city of Dunedin" is stated. The history of the city is also described in the section of Dunedin Central. It is revealed that Dunedin is of the earliest three cities constructed in New Zealand. This city is known for its spectacular Edwardian and Victorian architecture and even considered the best in the southern hemisphere. The impressive architecture of the city is because this city was built during the era of gold rush.

The city cultural heritage is projected as among the main attractions of the city. Among the key cultural heritage attractions listed include Dunedin Street Art Trail and Toitu Otago Settlers Museum. This unique museum offers a glimpse of Dunedin past of the native Maori and European settlers until the more relatively modern era. Both history and contemporary culture are represented. One of the uniqueness of Dunedin is that the city has been awarded as the city of literature by UNESCO in 2014. As part of the description of the city of literature, the statue of Scottish poet, Robert Burn located at the central of Dunedin town, the Octagon has been stated as one of the symbols. Other scholarly attractions such as the unique manuscript collections and the traditional Book Bindery and University Book Shop are among the sites to be visited.

The Local Tourism Authority

Marketing and promotion of the city of Dunedin are few of the tasks of the Local Tourism Authority, Dunedin Enterprise. One of top sections which is visibly on the website constructed by this organisation is labelled as “Uncover#hiddendunedin”. If visitors of this website click this section, they will see a page suggesting readers to discover Dunedin from a whole new perspective. On this page, visitors can explore special features of this city. Three out of 10 subsections listed on this page are labelled as Hidden Dunedin Dining Spot, Hidden Dunedin Video and Insiders Dunedin. Words such as “hidden” and “insiders” highlight the best attractions, sites or food and beverages outlets as viewed and known to locals. Indirectly, these words would suggest to readers that the local tourism authority provides local knowledge to tourists. It appears that the local authority is smart in playing with these words in showcasing they are the expert of the city and potential tourists can experience the best parts of this destination by following their recommendations. The use of the term, “insider”, is further expanded in this website. For example, if visitors click the section labelled as Insiders Dunedin, they can find other subsections called “attractions insider”, “culinary insider”, “shopping insider”, “creative insider”, “active insider”, “student insider” and “business insider”. If visitors click these sub-categories, they can find unique attractions, sites and food outlets to be visited and experienced. Some of these sites and outlets adopted catchy and distinctive names such as Flying Squid, Ice Cream Haven, the Five Seater Tour Bus and others. The utilisation of the word “insider” and portrayal of unique Dunedin attractions and sites as reflected in these categories offer visitors the best and memorable experience of the city.

Projecting remoteness as sites to be visited in Dunedin through the promotion caption, “Best Places to Loss Cell Reception in Dunedin” is also listed under the section attraction insiders. Even this caption has literal and symbolic meanings, promoting remoteness is one of the attributes of the attraction of the city of Dunedin and its surrounding areas. The underlying theme in the description of these attractions is for tourists to experience remoteness rather than connecting themselves to Wi-Fi and posting these fascinating sites on social media. Indirectly, the wording suggests that visitors of these secluded areas will be glad for the lack of reception and will enjoy their time connecting with nature rather than the Internet. This is because in this digital era many people prefer focusing on posting and sharing their travel with their friends and relatives including the world rather than enjoying the moment. Sites such as remote beaches, abundant wildlife cliffs, caves and eco-sanctuaries are marketed to tourists under this category of attraction. However, it is mentioned that along the way of this remote areas, reception can come and go and there will be spots where Wi-Fi connection is available for tourists. Information on the availability of the Internet is supplied to potential tourists in order to provide familiarity element.

Overall, the analysis of the website of local tourism organisation found that this organisation makes an effort to promote various types of attractions, sites and businesses. Numerous categories of attractions from unique features of the city, accommodation, food and beverage outlets to shopping spots as well as basic information of the city have been presented in the website of the local tourism authority. Possibly, the local authority has the responsibility towards tourism growth and long term development of the city, therefore various forms of businesses and attractions have been marketed in their website.

Discussions

In the analysis of the city of Dunedin as marketed by the national and local authorities, three main themes clearly projected are its spectacular nature, cultural heritage and scenery. In both of the websites examined, attractions and sites associated with these themes are depicted. However, the best asset is the city's wildlife particularly the penguins. Other natural resources, attributes, built heritage, contemporary cultures are projected widely too. Besides, shopping malls, vintage and antique shopping are promoted too. In this digital era, both websites incorporated the advancement of technology through videos in presenting spectacular attractions and sites for visitors to observe more clearly. The local tourism authority even created an Instagram account to for the public including visitors to share stunning and wild images of Dunedin and this accounted is incorporated into this website too. The promotion of Dunedin via website by Tourism New Zealand is more focused and organised, therefore parallel with other destinations marketed by this national tourism organisation. Compared to Tourism New Zealand, words such as "insiders" and "hidden" are a smart choice of words to project the idea that the local authority is an expert about the city of Dunedin in advertising the rare and authentic attractions and sites. Another aspect included in both websites is the commercial element such as promotional tour packages, attractions and sites. All this information will be valuable for potential tourists in their planning and budgeting for their trips and tours. Basic description of the tours and contacts for tours and attractions including free and paid tours are available in the websites.

The analysis of the websites by the national and local tourism organisation for the city of Dunedin demonstrates that the induced type of promotion projected positive tourism image. As a destination located far away from the many generating markets, many rare and unique attractions have been marketed to tourists. Not only geographically far away from its foreign markets, the location of Dunedin on the South Island requires strong motivation for both the international and domestic markets to reach. This is reflected through the presentation of the rare wildlife and unique landscapes. These distinct attractions can provide a powerful motivation to lure tourists from far away. As mentioned in the literature section, destination image plays important roles in attracting potential tourists and influencing selection and decision making processes, therefore destination marketers particularly the official tourist organisation strives to project positive and attractive images of destination like Dunedin. As mentioned by (Foroudi et al., 2018), destination with a powerful and positive image will have higher opportunity of being considered and chosen by potential tourists. As part of the effort of projecting a positive image of a destination, environmental awareness is manifested on the website of Tourism New Zealand. It is clearly stated that visitors can "Experience eco-tourism at its finest". The habitat of the colony of the yellow-eyed penguins is situated at a protected site far away from humans and other birds. Penguin conservation is a serious effort made by various parties including the local tourism operator, the department of conservation and other groups. However, aspects of familiarity including basic infrastructure and modern facilities are available in the city. For example, various and modern modes of transportations, food and beverages outlets such as cafés and coffee houses and shopping outlets are incorporated on both websites. In addition to that, familiarisation with European markets is presented though the historical link of Dunedin as the Edinburgh of New Zealand and the Edwardian and Victorian architecture of its buildings.

Conclusion

In conclusion, this paper analyses how the image of Dunedin as a tourist destination has been presented by national and local tourism organisations through their websites. The assessment of the image of Dunedin as a tourist destination has been carried out using a content analysis method. Findings of the paper revealed that a positive image of this city has been projected by both national and local tourism organisations. Various types of attractions including natural resources, cultural heritage attributes, landscapes and outdoor activities are marketed to tourists visiting the city. However, the main asset or the unique selling proposition of the city Dunedin is the wildlife, especially the penguins. Other primary attractions promoted to tourists include other wildlife such as the royal albatross and cultural heritage attributes like museums, a castle, a railway station and architectural sites. In short, both nature and cultural attractions formed the main parts of the city as a tourist destination. Both unique resources and familiar attributes to potential tourists are incorporated on the websites in portraying a good image of Dunedin.

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A CASE STUDY ON HOW DIGITAL PLATFORMS ARE USED TO INCREASE BRAND IMPACT OF SIFUFBADS: AN OVERVIEW

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Abstract: *Digital platform nowadays has changing the landscapes of their self-appearance and business. The traditions of using digital platform including social media as a platform to create business and market to the online communities to know and buy their products are getting riser every day. The newly evolving of social media which used as a structural communications tool, the corporations on the frontline of technological trends identified an opportunity to establish existence brand and product on social media. Using the gears examining digital platform metrics to measure their digital platform performance, such as tracking engagement and finding digital platform reach and engage the community especially customers and influencer in conversation about the brand.*

Keywords: *Business, Social Media, Brand, Digital platform*

Introduction

A world of networking is not only a platform to make friends, to access information, to stay connected but also a digital world of making money. Social media is about passion and a profession. A profession on business networking by publicising the brand itself to social media. My research analyses a case study on how entrepreneur manage their digital societies and create gratified across digital platform to examine the efficiency of digital branding in marketing goods toward increase the brand value.

Digital media especially social media has evolved as an essential marketing tool for businesses today. Beside posting promotions and company news to interact with customers, social media allows companies to build brand relationship among the followers. In spite of its popularity, the success of digital platform to gain sales, which the final goal is about marketing.

People often engage with social media post by liking, commenting or sharing the post they see. Social networks progressed from providing a stage to connect individuals to include an opportunity for marketers to reach purchasers and endorse products and services. For many marketers, understanding the performance of users as they continually engaged with social media such as Facebook continued an evolving process. Social media networks such as Facebook permitted to advertisers to insert social connection information within advertisement.

The concept of self-branding is widespread in society today due to development and evolution of countless social media platforms. Despite increasing learned and applied attention being paid to the inspiration of social media on individuals self-branding practices, little empirical research has systematically observed how people used social media as an instrument to establish their brand selves.

Literature Review

Definition of Digital

The use of digital marketing communication is to strength the customer loyalty which astonishingly little attention, notwithstanding the clear opportunities for using these networks to keep in touch and assist customers profitably. It seems like the idea of digital marketing has been used more operationally in business networking. While hypothetical understanding and wide-ranging models of how and why to use different digital networks are still developing. Urban (2004, 2) suggest that "Digital marketing uses the internet and information technology to range and expand traditional marketing roles." Acknowledging that terms like "collaborating marketing," "one-to-one marketing," and "e-marketing.

Definition of Digital Platform

A digital platform refers to the software or hardware of the site. It is a technology where enabled business model. It offers a value that is proportional to the size of community. There a network effect so a digital platform is worth nothing without its community.

For example, Facebook is a digital platform. Any marketing campaign or banding these days including digital platform. There are few examples of digital platform which is google search engine where it advertised business modal, social platforms such as Facebook, Instagram, and Blogger. Application store is also a digital platform which is Apple or Google Play. Market places where it has e-commerce business modal such as Amazon, Lazada and Shopee. Crowd-sourcing platforms where it is platform of "pay as you go" such as Uber, Grab and AirBnB.

A platform is a plug and play business model that allows multiple participants (producer and consumer) to connect with it, interact with each other and create and exchange value.

Definition of Brand

A brand is a name, term, design, symbol or other feature that distinguishes an organization or product from its rival in the eyes of the customer. Brand is most likely used in business, marketing and advertising.

A brand name can create and stand for loyalty, trust, mass market appeal, depend on how the brand is marketed advertised and promoted. A brand differentiates a product from similar other product and enables it to charge higher premium, in return for a clear identity and greater faith in its function. A brand is also likely to survive longer that just an undifferentiated product. All these are conferred by the owner of the brand and need to be continuously looked at to keep the brand relevant to the target it intends to sell to.

Importance of Digital Platform

Digital and social media marketing is the fastest rising form of direct marketing. It uses digital marketing tools such as Website, online video, e-mail, blogs, social media, mobile ads and apps and other digital platforms to directly engage consumers anywhere, anytime via computers, smartphones, tablets, internet ready TVs and other digital devices. The widespread use of the internet and digital technologies is having a dramatic impact on both buyers and the marketers who serve them (Philip Kotler, 2016)

Forces establishments to rethink their relationship with customers at every stage of the purchasing process, from research to operations. Promotes a marketing-led cross-organizational dialogue and efforts to improve customer experiences, drives marketers to rethink what technologies their organization requires, those it desires and how to best acquire and manage them. When digital technologies facilitate breakthrough improvements to marketing processes and customer experiences, marketers, their organizations and customers win. Yet far too many digital marketing activities are one-off or stand-alone initiatives that are not part of a comprehensive strategy and are not measured against business goals. (Laura McCallen, 2012)

Digital marketing benefits business and customers where eighty three percent of companies think their digital marketing is successful and reaches the goal. (Kristen Herhold, 2018).

Importance of Brand

If an organization has a successful brand awareness it means that the products and services of the organization have a good reputation in the market and purely acceptable (Gustafson & Chabot, 2007).

Creating a strong brand image in the consumer's mind depends on generate an optimistic brand assessment, accessible brand approach, and a consistent brand representation (Farquhar, 1989). The importance of brand consciousness in the mind of the customers can be appraise at various stages e.g. recognition, recall, top of mind, brand dominance (they only call that particular brand), brand knowledge (what brand means to you) (Aaker D., 1996). Brand awareness is incredibly necessary as a result of if there'll be no whole awareness no communication and no group action are going to be occur (Percy, 1987). Some of the consumers can make rule to purchase only those brands which are famous in the market (Keller, 1993).

It is the fundamental objective of the organization that they set concerning their product and services. It is the partiality of the consumers to make an acquisition of a particular brand due to its attributes, image, quality, features and price, and they normally committed to purchase and refer to other people. Due to whole loyalty their occasional purchase becomes traditional by increasing frequency of purchase. Brand loyalty is incredibly necessary for the organization to reinforce their sales volume, to get premium price, to retain their customers rather than seek.

SifufBads

SifufBads is a brand that covered part of Facebook marketing. The idea in business online was on-going on 2008 where Sifu Jamal starts online business as a part time since the founder worked at Jabatan Kerja Raya (JKR) as an engineer. Founder wanted to give it a first try after the he read a few articles about online business. However, he started to publish an E-book about the guidelines of husband and wife as despite of not having enough modal to start his own business.

Moving more aggressively, he has succeeded in producing the second e-book, Rahsia Lulus Temuduga Kerajaan. Throughout internal engagements, he had his own seven e-books and cooperation from several companies. At that time, Sifu Jamal was only knows as Jamal – E- book Expert. He is also involved in affiliate marketing, generating commissions by

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marketing other people's product and also selling retail product such as Jam Azan, Digital Quran, Ear Detector and some other physical products. He is also active as a blogger.

In 2011, Sifu Jamal began to use Facebook marketing. In the same year, he started organizing seminars on e-books and e-mail marketing. Starting to seriously engage with Facebook marketing, he has conducted a study on the strategies, setting and features found in Facebook marketing and applies them to his own products.

In 2012, Sifu Jamal started teaching a guide called FBO Techniques (Facebook Ads Optimization). Later, he started teaching Facebook Ads seriously using FBO Techniques. He also uses Facebook marketing to run affiliate business.

Shortly thereafter, he started training and seminars. As a result of the business before, he has gained a lot of experience that can be shared with other traders. Sifu Jamal also began to advocate an intensive class about Facebook marketing in the early stages of the course. He began to teach and share Facebook marketing techniques and strategies to training participants for public, companies, government sector and various other agencies. Starting from that moment, the number of students who attended the class grew. He was able to share his knowledge and experience in Facebook marketing covering various business categories to his students.

Until one day, an organizer invited him as a speaker for a convention, called Internet Expert Conventions and Sifu Jamal given a talk slot on Facebook marketing. At that time, Sifu Jamal searched for branding and a name that corresponded to the topic to be shared, namely Facebook marketing. In the last minute, ideas are present. Sifu Fb Ads, which was originally intended only to be used temporarily in conjunction with the convention, but the name continued to stick and became a phenomenon in online marketing exercises, especially Facebook marketing. From then on, Sifu Jamal decided to continue focusing on online marketing training. And from there, the SifufBads start December 2012, the sifufBads.com blog and SifufBads page were also built.

SifufBads Sdn. Bhd was officially registered with SSM in March 2013 which focuses on training and consultancy in internet marketing. The SifufBads brand has also been registered under the Intellectual Property Corporation of Malaysia.

SifufBads Sdn. Bhd started with two staff and rented a small room in Bandar Tasik Selatan until SifufBads recruited 12 new staff within a year and a half after it was set up. Now, the SifufBads have over 30 members. SifufBads students started from 20-30 people initially, rising to 300 people, then 600 people, then 1000 people, 1500 and ever reaching 4000 people in one organizing seminar. Now, SifufBads already have students from Indonesia, Singapore and Brunei.

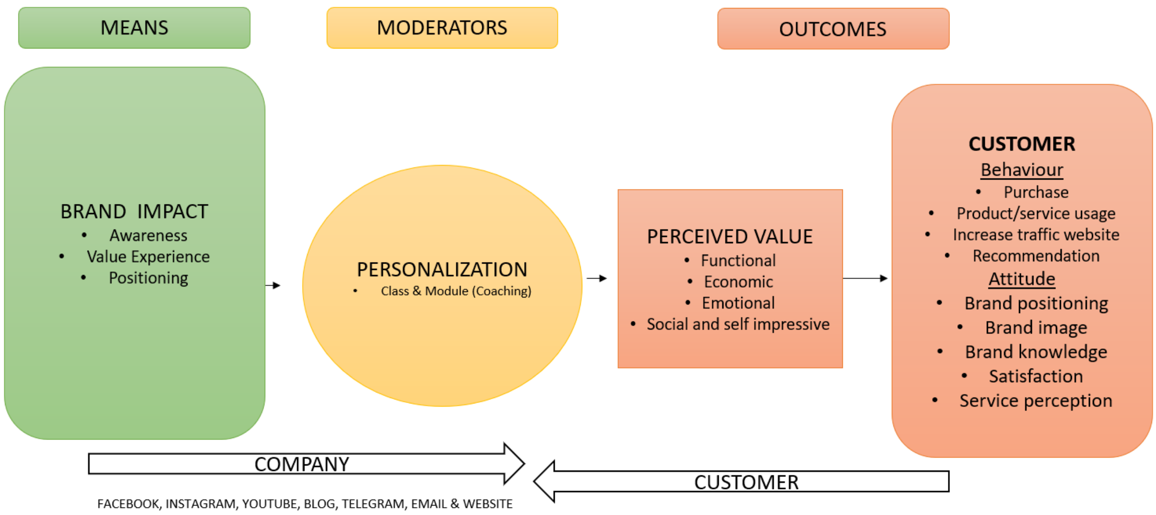
The satisfaction that SifufBads feels is to see his successful alumni. As it is roughly counted, over 100 alumni of SifufBads have become millionaires and many have changed their lives from zero and now succeed. Among them are famous brands such as Naelofar Hijab, Vida Beauty, Dianz, Mamadil, Caryazara, De'xandra, Wildan, and more. Their business success is the joy of SifufBads. To date, SifufBads has held seminars with more than 80,000 participants. SifufBads also has a business network with iconic and industry players such as Dato 'Husammuddin (Founder of the Karangkraf Group), Dr. Ari Ginanjar (Founder of ESQ), Prof. Muhaya and many more.

Beginning in 2017, SifufBads has started conducting internal training programs to government, corporate and SME companies. From the experience and expertise of Team SifufBads, these programs will make a huge contribution to the business sector in the country. SifufBads is also collaborating with responsible parties such as PSMB, MARA, MDEC, FAMA, INSKEN and others. To benefit more people, SifufBads publishes 13 books on inspiration and internet marketing and is currently producing more books on marketing. Besides, SifufBads was invited to first TV programme as a coach at CEO Desa (TV3).

SifufBads was also received 9 awards such as Asia Pacific Top Emerging Entrepreneurs, Asia Pacific Top Excellence Brand, Special Award by TPM & JUMP, Ikon Usahawan 2018 (Pemasaran Digital), 100 Most Influential Young Entrepreneur, Excellence in Digital Marketing Consultation, Asia Pacific Top Excellence Brand Committee (APC) , Asia Pacific International Honesty Enterprise KERIS Award , Top Asia Corporate Ball, and Malaysia Pioneer Digital Marketing Company Award 2018.

After several years exploring the world of online marketing and training. SifufBads will continue to drive forward more quickly and successfully. To further strengthen the brand, SifufBads has raised more than 50 billboards installed on the North-South Expressway (PLUS) and East Coast Highway (LPT) seta around the Klang Valley. Vision SifufBads is to prominent digital marketing learning solution provider offering tested and proven solutions accelerating business growth in South East Asia in the year 2021 and Asia in 2028.

Table 1: Conceptual Framework



Methodology

This study is applying a mixed research method in which qualitative and quantitative research methods are applied. There are two stages of data collection. The first stage is interviews and focus on group discussions with participants and staff of SifufBads.

The second stage of research design in this study is descriptive and correctional, applying the quantitative research method. A quantitative research contains a survey design and questionnaire approach. Both used to conduct the research. The researcher uses the survey to get respondent number. Through the information from the questionnaire and usable and valid questionnaires were received. Qualitative data receive will analyse descriptively for themes and categories.

Conclusion

Establishing a definition of digital platform in business is an important starting point as a basis to understand the phenomenon of interest of this research. Digital platform can be defined in a broad sense as the objects, tools or machines that are created and used by people to enhance life.

Using digital platform in business also created a broad of set in advancement where the uses of internet as a powerful information to collect richer information of markets, prospect, competitors and customer. Moreover, it is also a platform of communication to share opinions and express ideas and questions. As impressive, these new capabilities will give a big impact in digital environment of marketing areas.

The results of this study will provide set of information about how effectiveness of digital branding in marketing products to increase the brand value. Moreover, the results will also show how determine the digital stand on increasing the brand product of SifufBads.

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INFLUENCE OF FINANCIAL SOCIALIZATION AGENTS AND FINANCIAL KNOWLEDGE ON YOUNG ADULTS' PERCEPTION OF TAKAFUL

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ABSTRACT
This study aims to examine the influence of socialization agents and financial knowledge on customer's perception towards Takaful awareness of young adults currently studying in public university. The selected socialization agents are family and friends, social media and electronics media, reading materials, informal public seminars or classes despite their ready embedded conventional financial knowledge in influencing their perception towards Takaful. The study is based on the questionnaire survey. Basic inferential correlation and t-test analysis was employed to test the relationship of the selected antecedents. From the analysis, study found that external social influencers such as electronic media and social media, informal public seminars and classes' on general financial knowledge significantly influencing customer's perception towards Takaful awareness. On the other hand, family and friends moderately an influential factor in young adults' perception towards Takaful reputations as supporting religious commitment and embracing Islamic principles. Findings from this study provide valuable information to the Islamic financial products or services providers to understand factors that might influence customer's perception in the marketplace.

Keywords*: Socialization agents; financial knowledge; young adults; Takaful.*

INTRODUCTION

Malaysia has been promoting the idea of implementing the development of its Takaful industry. With the enactment of the Takaful Act 1984, Syarikat Takaful Malaysia Berhad (STMB) is the first Islamic Insurance Company that has been established in 1985. Since then, Malaysia's Islamic Insurance industry has been achieving momentum and increasingly recognized as a significant contributor to Malaysia's overall Islamic financial system.

In *"2012 Underinsurance Study in Malaysia"* study published by Life Insurance Association of Malaysia and Universiti Kebangsaan Malaysia (2013) argued that the most challenging part for Takaful operators are to tackled the market segment of Malaysian young adults aged below 30. This market segment seen as largest aggregate protection gap as some of these young adults just started joined in an employment market, nevertheless, perceived themselves as young and healthy, thus, often reserved and delayed Takaful protection. However, as for current scenario, the awareness on Takaful product remains lower amongst both Muslims and non-Muslim participation. For instance, Bank Negara Malaysia governor remarked that Malaysian total premium to Gross Domestics Product remained low at 4.8% which meant less than 40% of Malaysian citizens own a life insurance or family Takaful policy. However, there was an interesting finding for the working population aged between 20 and 59 years old, the total premium slightly higher at approximately 50% (The Star, 2018).

Despite the lower penetration of insurance and Takaful, record indeed reflect family and general Takaful grew by 7.5% and 5.9% respectively, in the first half of 2017, compared to 5.2% and -1.8% in life and general insurance respectively. Contrary, the general Takaful accounted for 12.8% of the overall general insurance market in the same period, up from 12.2% (Singh 2018). However, general Takaful segment generate gross earned an increment of 24% contribution of RM160.3 million in second quarter of this year, with the main contribution of this growth from fire and vehicles market segment (Rao, 2018). Thus, this paper highlighted issues on young adult's awareness of Takaful product relate to their existing financial knowledge and financial socialization agents.

LITERATURE REVIEW

Brief on Takaful Awareness

The Takaful awareness campaigns long have been carried out in all level of institutions and market segments. Majority of Malaysian household do not know and understand on what is Takaful, unless public known by heart and trust that participating on Takaful products compliancy with Shari'ah principles and concerned to the need for protection (Othman and Abdul Hamid, 2009). Past research by Ab Rahim and Amin (2011) on the Takaful acceptance indicates that not only the understanding of factors leading to the publics' acceptance of the Takaful product shall be addressed synergistically, but as well remarks some prominent insight for the need of future planning of dynamisms of Takaful products for dynamic evolved marketplace. Despite the growing number of Takaful awareness campaigns, many still do not have their Takaful protection (Yazid et al. 2012). It still lags behind its conventional peers in terms of market penetration and share due to substances factors such as lack of appreciation for wealth planning, lack of Shari'ah compliant insurance products and advantages of its importance (Razak et al., 2013).

Therefore, there is still untapped market for Takaful product. For instance, Bernama (2018) reported only 15 per cent of the people in this country realised the importance of insurance coverage. Thus, to increase Takaful market share amongst Muslim or non-Muslim audience, various financial socialization agents shall be explored that might influencing young adult's perception on Takaful. These perceptions holistically reflect as one of the personal factors determining young adults' behaviour and perception about Takaful products. Study in younger generation perception also helps Takaful players to understand factors that might drive the young adults' purchase decision and analysing motivation for buying or not buying the Islamic financial product.

Financial Socialization Agents

Financial socialization agents derived from the early work of Ward (1974), consumer socialization known to be the process by which customers acquire skills, knowledge, and attitudes relevant to their functioning as consumers in the marketplace. The theory essentially based on the Jean Piaget's cognitive development theory and Bandura's social learning theory (Moschis and Churchill 1978; Ward 1974). Based on the social learning theory, it emphasis the sources of influence, known as socialization agents. The concept explained how socialization agents transmit the norms, attitudes, motivation and behaviour to the learner of customers. Based on the theory, agents seen as any person or organization directly involved in socialization because of frequency of contact with the customers (Moschis 1987).

The theory then evolved as one of prominent researched topic in mutual understanding factors that might influence individual financial knowledge, attitude and behaviour. Therefore, in financial behaviour literatures, consumer socialization signified the fundamental principle of financial socialization agents. When profiling young adult's preferences and perception on certain product, researchers such as Shim and Koh (1996) argued how family, especially parents, played an important role when an individual seek information for certain product. The argument grounded on the basis that young adults' gained their practical basic knowledge of particular products or services by interacting with their parents. Furthermore, several studies have found that parents affect their children's financial attitudes and behaviour in both direct and indirect ways, as some study signified the degree of communication between the youngsters and their parents would likely to influence the children financial behaviours and attitude later in life (Serido et al., 2010; Hancock et al.,2011; McNeil and Turner 2013; Alsemgeest, 2014).

Another financial socialization agent discussed in numerous financial behaviours is peer influence factor. In the early work of Moschis and Churchill (1978) on consumer socialization framework denoted peers influence, especially when frequent communications among peers via social interaction, could create substantial purchasing stimuli agents and values of buying among markets participants. Previous studies indeed projected peers influence has been highly significant correlate to young adults' perception of a specific product purchase behaviour and attitudes towards money matters (Hira, 1997.; Erskine et al., 2006). Some researchers have also noted that the influence of peers is important in shaping individual young adult's financial behaviour (Kretschmer and Pike, 2010; Masche, 2010)

External financial socialization agents such as social media influences and electronic media would be common agents amongst technology savvy young adults. With widespread arrays of social media platforms that available conveniently, such as Facebook, twitter and Instagram have provided vast range of opportunities in triggering young adults' consumption of financial products. The frequencies virtual interactions amongst ambitious energetics youngsters about products or services through computer-aided social networks, leads additional influencers to their perceptions on the products and services. Thus, would then determine these young adults buying behaviour and purchase decision (Wang, Yu, and Wei 2012; Md Husin, Ismail, and Ab Rahman, 2016).

Electronic media on the other hand, influence individual financial behaviours by presenting combination of visual and audio elements of the financial markets stories daily or hourly played an important socialization agent to captured real-material world and viewer often influenced in buying the advertised products or services. Thus, television advertising campaigns seen as most powerful in deliberating and persuading consumer behaviours among target audiences (O'Guinn and Shrum 1997; Liligeto, et al., 2014; Nor Diyana et al., 2012).
This study aims to examine the influence of socialization agents and financial knowledge on young adults' perception towards Takaful awareness currently studying in public university. The selected socialization agents are family, friends, social media and electronics media, book/magazines/newspapers, informal public seminars/Classes in an influencing their perception towards Islamic Insurance.

Financial knowledge

OECD (2005) defined financial education as the process by which financial market participants or investors improve their understanding of financial products, concepts and risks and through information, instruction and/or objective advice develop the skills and confidence to become more aware of financial risks and opportunities, to make informed choices, to know where to go for help, and to take other effective actions to improve their financial well-being. Thus, research such as Feslier (2006) found that financial education crucial for New Zealanders as the domestic's financial market keeping progressed dynamically with mortgage and borrowing as common activities across generations, thus the study highlighted prudently how financial knowledge gained from financial education would acts as an essential role in influencing the country future youth's financial literacy.

After the recession in the middle of 2008, financial knowledge awareness became crucial issues not only for the older generation, but more importantly for the young adults. For instance a cross-national comparative perspective study by Sironi (2017), found that due to the economic crisis, young adults found to be struggled in achieving financial stability and became vulnerable to higher possibility of unemployment trap which affect the quality of life. Thus, the basic understanding of how financial world affect day-to-day livelihood must be seen as national agenda. Understanding on financial market operations and the trade-off between its risks-opportunity would impact the later generation's ways of handling money and financial behaviours.

Some studies strongly believe that financial education as source of financial knowledge, would significantly correlate to financial literacy and nevertheless, measures the level of financial literacy (Zait and Bertea, 2014; Muhammad and Gharleghi, 2015). Despite formal or informal education, previous research has shown that interaction within or amongst financial socialization agents such as friends, family, and media is another channel of obtaining financial knowledge (Foxman, Tansuhaj, and Ekstrom, 1989; Tang, 2016).

METHODOLOGY

The basic model of financial knowledge adopted this study based on definition of financial literacy by The Organisation for Economic Co-operation and Development (OECD, 2011) and the early work of Hira (1997). Regards to the conceptual framework, OECD (2012) justify financial knowledge as element of financial literacy that refers as financial behaviour such as planning expenditure and building up a financial safety net; conversely, certain behaviours, such as over using credit, can reduce financial wellbeing. Thus, the instrument for financial literacy adopted with modifications from the work of Hira (1997), Chen & Volpe (1998), OECD (2011) and Potrich, et al., (2016). This section therefore focuses on a wide range of behaviours, with an emphasis on those that can enhance or reduce financial wellbeing. While perception on Takaful mainly adopts from various sources that captured for Islamic financial product or services studies (Amin, et al, 2011; Ab Rahim and Amin, 2011; Md Husin, Ismail, and Ab Rahman, 2016). The perception on Takaful awareness are devise into two pessimistic which imply not aware of the Takaful concept and benefits and positivism which indicates interest in Takaful concepts and its benefits as shown in **Figure 1** below.

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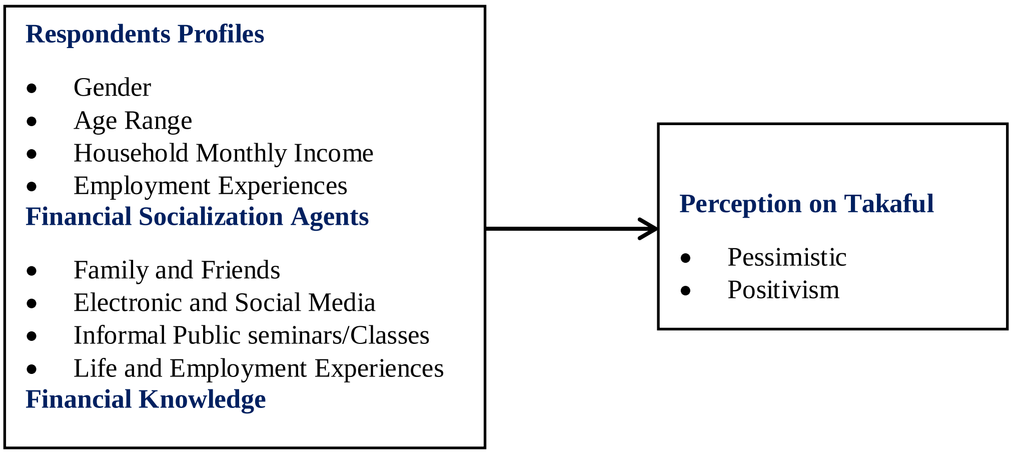
Figure 1
Young adults' financial socialization agents and financial knowledge to perception on Takaful.



Data collection and Research Instruments

The data collected from undergraduates in Labuan. A total number of 115 students voluntary completed the self-managed questionnaires. However, to construct the final sample, some 16 questionnaires with missing data have been deleted that provides a mixed profile of sample sized of 99 respondents for this study.

The first part of the questionnaire focuses on respondents' basic profile. The second segment will be dealing with the intensity of financial socialization agents' level of influences towards respondents' financial knowledge and their perception on Takaful.

Financial socializations agents listed in this study derived from various resources which are common coverage in early consumer socialization literature (Mehta & Keng., 1985) which then adopted into financial socialization for examples in the work of Lachance and Legault (2007) and Hancock et al. (2012). As some researchers believe that socialization of young adults' starts at home, consequently financial socialization agents here includes family and friends, both social media and electronic media for widely socializations enablers amongst the millennial, conventional reading materials such as book or magazine or newspapers, part time job and life experiences as well informal independence self-enrolled financial based classes that demonstrating external environmental factors.

Objectives

For studying the financial socialization agents' influences on perception towards Takaful among young adults three objectives was set including:

1: There is a significant influence of financial socialization agents in young adults' financial knowledge.
2: There is a significant influence of financial socialization agents in young adults' perception on Takaful.
3: There is a significant degree of influential factor between financial socialization agents towards Takaful awareness.

RESULTS

The first part of the analysis present the descriptive profile of the respondents' demographic along with the level of influences for each of the financial socialization agents to the level of respondent's financial knowledge and perception towards Takaful. In order to capture the relationship influence of the financial socialization agents attributes on the perspectives of Takaful awareness and perception, we run Spearman rank-order correlations for financial socialization agents to perception on Takaful.

Table 1: Summary Statistics on Respondent's Demographic Profile

Demographic profiles	Number	Percent
Gender		
Male	22	22.2
Female	77	77.8
Age		
18-20	26	26.3
21-24	70	70.7
25-29	3	3.0
Household Monthly Income		
Below RM5,000	85	85.8
RM5,000-RM10,000	10	10.1
RM10,000-RM15,000	3	3.0
More than RM15,000	1	1.0
Working Experiences		
Have worked before	72	72.7
No working experiences	14	14.1
Self-employed (Grab/MyCar/Online Business)	3	3.0
Working within family business	10	10.1

N=99

Table 1 shows descriptive statistics on the respondent's demographic profile. About 77.8% of respondents are female, and 71% of the respondents are range between 21 years old to 24 years old. Approximately more than half (N=72) 73% of the respondents have working experiences and had managed their own earned money. 86% of the respondents are from middle income family with a monthly household income lower than RM5,000 per month. This demographic profile exhibits overall respondents are defined as millennial of young adults aged between 19 years old to 24 years old (PricewaterhouseCoopers, 2013) respectively.

Table 2: Frequency Financial Influencers to the level of respondent's Financial Knowledge and Perception on Takaful

Financial Socializations Agents	Level of Influence	Financial Knowledge		Overall	Perception On Takaful		Overall
		Slightly Knowledgeable	Very Knowledgeable		Pessimist	Positives	

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		Frequency	Frequency		Frequency	Frequency	
Family and Friends	None to Not Much Influence	15	28	43	23	20	43
	Very Much Influence	21	35	56	24	32	56
	TOTAL	36	63	99	47	52	99
Informal Public Seminars and Classes	None to Not Much Influence	20	41	61	34	27	61
	Very Much Influence	16	22	38	13	25	38
	TOTAL	36	63	99	47	52	99
Electronic and Social Media	None to Not Much Influence	22	36	58	34	24	58
	Very Much Influence	14	27	41	13	28	41
	TOTAL	36	63	99	47	52	99
Life Experiences and Previous Employment	None to Not Much Influence	11	12	23	12	11	23
	Very Much Influence	25	51	76	35	41	76
	TOTAL	36	63	99	47	52	99

Table 2 shows descriptive statistics on which financial socialization agents top the respondent's level of financial knowledge and their perceptions towards Takaful generally. About 56.6% (56) of the respondents from both group of slightly knowledgeable and very knowledgeable in handling their financial literacy assessments agreed that family and friends have a substance influential on their positivism perception towards Takaful. The outcome indicates how Takaful concept relatable to some of the respondent's religion commitments and trust system. On the other side, both informal seminars and classes attended provides slightly significant influential factors on respondent's level of financial knowledge and perceptions on Takaful (38.4%) as compares to electronic and social media of 41.4%. Thus, indicates that the growing use of social media amongst the youngsters might impact on how Takaful providers strategized its target markets for the youngsters.

However, an interesting findings from this study is that how life experiences blend with previous employment engagements in the real world scenarios indeed prove to be highly influential agent in embedded youngster's financial knowledge and shape their perceptions towards Takaful positivism (76.8%). The respondents indicates that engagement in an early part time jobs have impact them personally on financial management issues and made initial financial decisions.

Table 3: Descriptive statistics and paired sample t-test Results for financial socialization agents to respondent's perception on Takaful.

Financial Socializations Agents	Perception on Takaful			
	Paired Differences			
	M	**SD**	**T**	**Df**
Family and Friends	.567	.489	-0.601	98

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Informal Public Seminars and Classes	.384	.489	2.60**	98
Electronic and Social Media	.414	.495	1.83	98
Life and Previous Employment Experiences	.768	.502	-3.77***	98

****Correlation is significant at the 1% level (2-tailed).**Correlation is significant at the 5% level (2-tailed).*

Table 3 displays the statistically significant differences between each socialization agents and perception on Takaful. Result showed life and employment experiences contribute large amount of influential (mean=0.768, SD=0.502) than family and friends (mean=0.567, SD=0.489) towards respondents perception on Takaful. A repeated-measures t-test found this difference to be significant, $t(98)=-3.77$, $p<0.001$ where respondent's life experiences influence their positivism on Takaful as compares to informal public seminars with $t(98)=2.60$, $p<0.05$.

Table 4: Spearman Rank-order Correlations for Financial Influencers to Respondent's on Takaful awareness.

Financial Socializations Agents	Perception on Takaful
Family and Friends	0.106 (0.149)
Informal Public Seminars and Classes	0.210* (0.019)
Electronic and Social Media	0.265** (0.004)
Life and Previous Employment Experiences	0.052 (0.305)

***Correlation is significant at the 5% level (2-tailed).*Correlation is significant at the 10% level (2-tailed).*

Table 4 shows a series of two-tailed test of Spearman rank-order correlations to determine any statistically significant relationship between financial socialization agents to respondents' on positivism of Takaful awareness. Informal public seminars/classes and electronic and social media both provides distinctive positive relationship to influenced respondents' on Takaful awareness. The significant relationship electronic and social media towards youngsters perception on Islamic financial product/services can be justified as the electronic devices and social media platform is understandable major traits of millennial that grown up in this digital era (PricewaterCoopers, 2013).

CONCLUSION

The objective of the present study was to investigate the influence of financial socialization agents and level of financial knowledge on young adults' perception on Takaful awareness. The financial socialization agents are family and friend, media associations agents such both electronic media and social media, life experiences and previous part time job engagement, institutional knowledge source such informal public seminars and classes.

Various interesting findings emerged from our study. The demographic profile indicates almost 73% of the young adults in this study have pre-employment experiences before pursuing their tertiary education. Therefore, the majority of the young adults in this study had hands-on experiences in managing their own earnings. The findings indeed concluded outcome from Table 2 as to how life experiences blend with previous employment engagements in the real world scenarios indeed prove to be highly influential agent in embedded young adult's financial knowledge and shape their perceptions towards Takaful positivism (76.8%). The respondents indicates that engagement in an early part time jobs have impact them personally on financial management issues and made initial financial decisions.

There were both indifferent traits amongst group of young adults with positivism and pessimist in their level of financial knowledge as they mutually agreed that family and friends provides the most influences factors when rate their positivism perceptions on Takaful, compare to other financial socialization agents. This suggests that Takaful concepts and characteristics understandable amongst the young adults in the study as some respondents relate Takaful to their peers' religions principles.

The finding from a series of two-tailed test of Spearman rank-order correlations results show another insight on how institutional financial knowledge gained from informal seminar or classes significantly influenced young adult's perception on Takaful generally. This remarked how Takaful providers may utilize public classes and seminars on Takaful campaigns amongst young adults. Another correlate socialization agent that positively related to Takaful perception is influenced of both electronic and social media. As the young adults in the study aged ranged between 19 to 24 years old, with technology savvy and information abundantly available via online platform, it is suggest that Takaful providers may utilize both visual, audio and printed media in its Takaful campaigns.

In conclusion, the brief outcome from this study indicates how socialization agents create significant impression among young adults' preference of Islamic-based financial products such as Takaful. Financial institutions in general may strategized valuable understanding on how to ultilises various socialization agents strength and opportunities in increasing their market share in the industry.

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CORPORATE INTERNET REPORTING AMONG MALAYSIAN CORPORATIONS: THE CATALYSTS AND THE OBSTRUCTIONS

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***Abstract**: Corporate Internet Reporting (CIR) is the communication process of financial and non-financial information between the corporate sector and stakeholders via the medium of internet. In this age of borderless business world, the significance of CIR in presenting and disseminating corporate is indubitable. In Malaysia, the issuance of new listing regulations by Bursa Malaysia on 3rd of August 2009 has resulting to the revolutionizing of CIR from voluntary to mandatory practice. However, due to non-existence of specific guidelines on CIR practice that need to be followed by the corporations, uniformity of CIR practice is still difficult to achieve. This study examines reasons behind the practice and non-practice of CIR in Malaysia. A questionnaire survey is distributed to a sample of 380 Malaysian listed corporations. Statistical analysis is done by way of frequencies, mean and independent sample t-test. Result of the study revealed that Malaysian corporations accept CIR as a norm in these days' business world, thus, this become the most important catalyst for companies in practicing CIR. Further reasons considered by the companies that inspire them to practice CIR are timeliness, high quantity, downloadable and processable format of information presented, aspiration of companies to be in line with technological development, increased demand from stakeholders and the ability of CIR to reach a broader range of stakeholders in disseminating corporate information. Nonetheless, competitors' pressure and director's desire were found as not important in motivating companies to practice CIR. Instead, users' request and preference over the traditional paper-based corporate reporting, companies' concern of security of information being presented as well as consideration of cost and time consuming were found to be the main obstruction for companies not to practice CIR.*

***Keywords**: CIR, catalyst, obstruction.*

INTRODUCTION

Corporate Internet Reporting (CIR) is the communication process between the corporate sectors and stakeholders. Specifically, it is referring to the reporting of financial information together with the non-financial information that is not normally incorporated in the annual report by corporations (Kerckhoven, 2002). The advantages of CIR are the innovative presentation of information, (Jones and Xiao, 2004), dynamic multimedia formats (Debreceny, Gray and Rahman, 2002), wider and easier access to information for larger groups of users without selection (Ettredge, Richardson and Scholtz, 2001), creating interest for potential investors and boosting corporate image (Ettredge et al., 2001), ability of providing timeliness (Pratt, 1996), interactive information with unlimited space (Joseph, 1995) as well as the faster and lower cost of information dissemination (Geerings, Bollen and Hassink, 2003).

Looking at the perspective of Malaysia, the country is a developing country with an emerging market with the necessity to raise capital, attract foreign investment and promote the confidence of stakeholders. In line with this, expanding the global reach of the Malaysian capital market has been mentioned as one of the strategic objectives of Bursa Malaysia. Furthermore, as an ASEAN country, Malaysia is said to be lags behind Singapore and Thailand in terms of foreign investment (Ng, 2010). Therefore, there is a need for an expansion of foreign direct investment in Malaysia (Ng, 2010). In order for companies to attract investors, it is important to have corporate information that is fair, efficient and transparent (Aly, Simon and Hussainey, 2010). CIR, with many advantages, is believed to provide a way for the Malaysian companies to disseminate online corporate information to attract a wider range of national and international investors.

However in Malaysia, there exist no specific guidelines on CIR to be followed by the Malaysian companies. This leads to the inconsistencies non-uniformity of CIR among companies. It is expected that the inconsistency of CIR practice by Malaysian companies is caused by specific motivating factors that influence the level of CIR practiced by the companies. Therefore, this study is conducted with the objective to examine reason behind the practise as well as non-practise of CIR by the Malaysian companies.

LITERATURE REVIEW

A study by Verma (2010) examine the extent of internet reporting by corporations in India by using a sample of two hundred companies of BSE-200 Index from nineteen industry sectors. Specifically, the study examined the level of financial and non-financial disclosure on corporate websites based on the internet reporting disclosure index of 135 items. The items were grouped into one category of financial reporting index and six categories of non-financial reporting index, namely, corporate governance information, corporate social responsibility and human resource information, marketing information, investor relations communication, right to information act, and technological aspects and user support. The results of the study indicated a wide variation of web disclosure of the companies without standardisation of the content and presentation of the disclosure. In general, disclosure of the non-financial reporting index received the mean score of 46.52, which was much higher than the mean score of 14.16 for the financial reporting index. Specifically, disclosure for the category of technological aspects and user support was the highest, followed by financial reporting index, corporate governance information, investor relations' communication and corporate social responsibility and human resource information. However, the categories of marketing information and right to information act revealed the lowest score of disclosure. Looking at industry wise classification, it was found that companies in the sectors of information technology, diversified and transport service outperformed other sectors in average web disclosure. Companies in the diversified sector were the highest in the disclosure of financial reporting index, followed by the financial sector and chemical and petrochemical sector. However, the information technology sector was in first place with regards to the web disclosure of the non-financial reporting index, followed by the diversified sector and transport services sector. Furthermore, statistical analysis of ANOVA (sig. value of 0.001) confirmed the significant impact of industry sector upon the level of web disclosure of companies, thus, proving that the reporting practices followed by companies were determined by the industry standard and level of competition. Thus, Verma (2010) concluded that Internet reporting was used as a tool by corporations in India for the purpose of differentiation, image management and attracting stakeholders.

A study by Al-Htaybat, Alberti-Alhtaybat and Hutaibat (2011) investigated users' perceptions on CIR practices in emerging markets through a survey study, which focused specifically on the context of Jordan. Questionnaires were distributed to 114 respondents which consisted of four different user groups. Specifically, the user groups identified as sample are financial analysts, academics, bank credit officers and auditors. Based on the Kruskal-Wallis test conducted, results of the study showed that there is a strong agreement among the users on CIR in practiced in Jordan as a source of information that is useable, accessible and available at any time and from anywhere for them to make decision. Yet, their perception on the usefulness of CIR was not very good whereby they were not confident in using it and relying on it as the only source of information for decision making. This is due to the low level of relevant and up to date information provided by CIR by the Jordanian corporations. The users also considered cost of having internet access and cost of printing accounting information as concerns regarding the future of CIR practice in Jordan. Surprisingly, the users clarified that the conventional printed annual report is still preferable as a source of accounting information for them.

In Malaysia, a study was conducted by Mohd Noor Azli and Han Siang (2013) to examine users' perception towards the usefulness of 50 component of CIR. Questionnaires were distributed through online, particularly to public stock investor cum internet users on online forum. They are asked on questions regarding level of interest and the usage of components of internet financial reporting in the form of 5 point likert scales. Empirical results revealed annual report, dividend, current share price, balance sheet and historical share price were the top five components preferred by the respondents. On the other hand, audio visual, recording of meeting, multilingual, external link, site map and corporate calendar were deemed unnecessary.

METHODOLOGY

The population of the study consists of all listed companies in Malaysia. Based on technique of systematic random sampling, 380 companies are selected as sample which consists of eleven sectors, namely consumer products, industrial products, construction, trading and services, finance, properties, plantation, technology, infrastructure, mining and hotel. In examining reasons that motivate companies to practice CIR and reasons for companies without CIR, a survey method is used whereby one set of questionnaire is used to measure both objectives. The questionnaire is divided into Part One and Part Two.

In Part One, respondents are asked about their demographic factors, specifically their company listing classification, industrial classification, number of employees, year of listing and position of respondents. As for Part Two, it is further divided into Section A and Section B. Section A is answered by companies that are practicing CIR, whereas Section B is answered by companies who do not practice CIR. In both section, respondents are asked to indicate their degree of agreement to the reasons for practicing and not practicing CIR based on a five-point likert scale in terms of strongly disagree to strongly agree. Questionnaires are distributed by mail, e-mail and fax. Data are analysed by using descriptive statistics of frequencies and mean.

RESULTS AND DISCUSSION

Out of 380 questionnaires distributed, 112 useable questionnaires were received, therefore representing 29.5 percent of the response rate. This consists of 95 companies that practising CIR and answered questions on Section A of the survey, and 17 companies that are not practising CIR, therefore answered questions on Section B. CIR practising companies that responded to the questionnaires consist of nine different sectors with the majority of them from the Main Market (91 companies, 95.8%). Furthermore, most of the companies are those that have more than 500 employees and have more than 10 years of listing. As the number of employees can be a proxy for the size of companies, perhaps it can be said that most of the CIR practising companies are bigger in size. In addition, most of them are the more established companies, and, thus, probably own more resources in terms of financial and expertise in setting up websites and practising CIR. Moreover, the majority of the respondents (68.1%) answering the questionnaires are financially qualified (15.8% of CFOs, 16.8% of accountants and 37.9% of finance managers). These are the right people to answer the questionnaire as they are among the committee of decision makers who decide on corporate reporting, including reporting on the Internet. The remainder of the respondents, which is slightly less than a third, are the Investor Relations Managers (29.5%) who have direct access to the decision makers, and, hence, are also able to respond to the questionnaires. Therefore, all the respondents are the right people to answer the questionnaires and clarify their companies' reasons for having CIR. After looking briefly at the background of CIR practising companies, the discussion proceeds with the reasons given by these companies behind the practice of CIR.

As for the background of non- CIR practising corporations, companies that responded to the questionnaire consist of seven different sectors. Most of the companies are from the Main Market (15 companies), while only 2 companies are from the ACE Market. The majority of them are those companies with at least one hundred employees but less than 500. However, more than a third of companies have more than 500 employees. Moreover, about half of them have been listed for more than 10 years. Hence, it can be said that the non- CIR practising companies are mostly big and established companies, but smaller in terms of size based on employees than the CIR practising companies. The questionnaires were answered by the accountants, finance managers and investor relations managers.

With regards to the reasons for companies practising CIR, results indicate that nearly 93% of the respondents either agree or strongly agree with CIR as a norm in today's business world, thus, ranking this as the main factor that most influences companies to practise CIR. The result is supported by the highest mean value of this factor (4.26). In addition, between 75 per cent and 85 per cent of the respondents either agree or strongly agree with the statements that practising CIR shows that their company is in line with technological development, their companies are able to provide and disseminate very timely and more information to their stakeholders, stakeholders' ability in downloading and processing data, increasing in the demand for CIR and the ability of CIR in reaching a broader range of stakeholders. Thus, these factors contribute to the important reasons in motivating companies to practise CIR. The result is consistent with the mean values (between 3.85 and 4.13) and rank (between 2 and 7) of these factors. Other factors (cost consideration, obligation to community, CIR as the first impression, innovative and creative information and interactive communication) are considered as moderate in influencing companies in practising CIR. However, both competitors' pressure and director's desire are found as trivial in influencing companies in practising CIR. This is revealed by the high percentage of respondents that either cannot evaluate, disagree or strongly disagree with both factors as reasons for them in practising CIR (81% for competitors' pressure and 66% for director's desire) and the mean values that incline towards disagreement by companies for both factors (mean of 2.71 for competitors' pressure and mean of 3.03 for director's desire).

Pertaining the reasons for companies not practising CIR, it was revealed from the result of the mean values that out of sixteen possible reasons given in the questionnaire, six reasons (users' request for hard copy form of annual reports, users preference of hard copy or printed form of corporate reports, users' trust of hard copy reports, companies' concern over security of information, companies preference to give only necessary information and time as well as cost consuming in updating the information) have been evaluated by the respondents as the important reasons for their companies to not practise CIR, and proven by the mean score of above 3.50. As for the other reasons, the mean scores are very near to 3. This can be interpreted in two ways. First, the results reveal that respondents are indifferent or unsure of those reasons preventing their companies from practicing CIR. Therefore, those reasons are perhaps not the most important in explaining the reasons why companies are not practising CIR. Second, the results show that the responses tend to be more centralized. This may be caused by the similar number of responses that agree and disagree with those factors as reasons for companies not practising CIR, thus leading to the neutral value of mean for those factors.

Specifically, the results show that more than two thirds of the companies either agree or strongly agree that their companies' policy not to practice CIR is due to users' request (71%) and preference (65%) over hard copy or printed form of corporate reports, companies' concern over security of information (65%) as well as time and cost consuming in updating the information (71%). Thus, these factors become the most crucial reasons in explaining the decision of companies for not practising CIR. The findings are consistent with the results of the high mean values of those factors (mean of 3.88 for users request for printed financial statements, 3.82 for users preference of hardcopy reports, 3.71 for time and cost consuming to update information and 3.53 for concern over security of information). Between 41% to 59% agreed on other factors of concern over the reliability of CIR, non-existence of a substantial difference between CIR and paper-based reporting, CIR is rarely used, trust of users upon hard copy reports, providing necessary information, non-existence of legal requirement, unchanged quality and depth of information, need of expertise, cost outweighs benefits and proprietary cost to be reasons for their companies not practising CIR. In contrast, the reasons for the difficult analysis of CIR information and information overload are not so important in explaining why companies are not practising CIR. This is revealed by two thirds of respondents that cannot evaluate, disagree or strongly disagree with both these reasons (77% for difficult analysis of CIR information and 65% for information overload). The results are in line with the low mean values for both reasons (i.e 3.12 for harder analysis of CIR information and 3.18 for information overload). In fact, the lowest mean value is shown by the statement that online reporting is less reliable (2.94), thus, signalling the insignificance of this reason for companies in not practicing CIR.

CONCLUSIONS

The revolution of internet technology as a medium for dissemination of corporate information to stakeholders has become a phenomenon in business world. CIR offers potential to corporations to reach a wider range of stakeholders, due to the advantage of this new way of corporate communication in accessing financial reporting information through corporate websites without time restriction and boundaries. This study revealed that besides companies' acceptance of CIR as a norm in today's business world, which is the most important reason to influence companies to practice CIR, other important catalysts for CIR considered by the companies being examined include timeliness, high quantity, downloadable and processable format of information presented, aspiration of companies to be in line with technological development, increased demand for CIR by stakeholders and the ability of CIR to reach a broader range of stakeholders in disseminating corporate information. However, competitors' pressure and director's desire were found as not important, thus become obstructions for the companies to not practising CIR. Looking at the perspective of non- CIR practicing companies, users' request and preference over the traditional paper-based corporate reporting, companies' concern of security of information being presented as well as consideration of cost and time consuming were found to be the main reasons for the companies not to practice CIR . In addition, the reasons of difficult analysis of CIR information and information overload were found as trivial in influencing the companies not to practice CIR.

Despite the undeniable widespread and increasing use of Internet technology by business corporations today, some companies may have valid points that obstruct them from practising CIR. Thus, examining the reasons for not practising CIR by the non-CIR practising companies may be beneficial to assist regulators in gaining a better understanding of the CIR obstacles faced by the companies, and, thus, may further help regulators in planning ways to enhance CIR practice by Malaysian companies. Moreover, by thoroughly examining the reasons why companies practise CIR together with reasons behind non practise of CIR, it is hoped that this research will add to the comprehensiveness of CIR research.

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KONSEP J.E.R.I. KE ARAH PEMBENTUKAN KEPIMPINAN BERKARISMA DALAM KALANGAN MAHASISWA UNIVERSITI

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Abstract: *Kepimpinan adalah merupakan tunjang utama kejayaan organisasi dan ia amat penting bagi memastikan urus tadbirnya sentiasa beroleh kecemerlangan. Tanpa keutuhan dalam pucuk kepimpinan, pasti sukar untuk mewujudkan keberkesanan dalam pentadbiran dan pengurusan organisasi. Oleh itu, proses pembentukan pemimpin adalah merupakan elemen penting yang perlu dititikberatkan khususnya bagi mahasiswa universiti yang bakal menjadi pemimpin berkarisma tinggi yang holistik dan seimbang antara rohani dan fizikal. Justeru, kajian kualitatif ini dijalankan bagi mengkaji secara mendalam berkenaan empat konsep J.E.R.I. iaitu Jasmani, Emosi, Rohani dan Intelek yang mempengaruhi kelestarian pembentukan kepimpinan dalam kalangan mahasiswa di sebuah institusi pengajian tinggi Malaysia. Metodologi kajian ini adalah melibatkan kajian tinjauan menerusi borang soal selidik yang diadaptasi dan diubah suai daripada sorotan-sorotan literatur kajian yang berkaitan. Hasil kajian menunjukkan bahawa keempat-empat konsep J.E.R.I. iaitu jasmani, emosi, rohani dan intelek adalah memnpunyai hubungan yang signifikan kepada pembentukan kepimpinan berkarisma dalam kalangan mahasiswa universiti terbabit. Huraian dan cadangan penambahbaikan turut dibincangkan dalam kajian ini.*

Keywords: *Konsep J.E.R.I., Kepimpinan Berkarisma, Mahasiswa Universiti*

Pengenalan

Konsep kepimpinan merupakan aspek yang penting dalam menentukan kejayaan sesebuah organisasi. Terdapat pelbagai gaya kepimpinan diamalkan oleh sesebuah organisasi mengikut kesesuaian budaya organisasi masing-masing. Antara gaya kepimpinan yang sering diamalkan oleh pengurusan atasan ialah kepimpinan karismatik. Hal ini demikian kerana kepimpinan karismatik telah terbukti memberi impak yang berkesan bukan hanya kepada para pekerja bawahan, akan tetapi memberikan kesan positif yang seimbang dan holistik kepada keseluruhan organisasi (Biviano, 2000). Oleh itu, pembangunan pemimpin yang berkarisma harus ditekankan untuk memastikan sesebuah organisasi terutamanya institusi pengajian tinggi berupaya melahirkan pelajar atau sumber manusia yang cemerlang, holistik dan seimbang dari aspek jasmani, emosi, rohani dan intelektual seperti yang tercatat dalam Falsafah Pendidikan Negara (Pusat Perkembangan Kurikulum, 1988). Falsafah ini dibentuk menerusi perbincangan yang mendalam dari pelbagai laporan dan akta seperti Penyata Razak,

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Laporan Rahman Talib, Akta Pelajaran 1961 dan Laporan Jawatankuasa Kabinet 1979 sehinggalah terbentuk falsafah tersebut.

Matlamat pendidikan berteraskan Falsafah Pendidikan Negara adalah melahirkan modal insan yang baik, sempurna dan berkualiti serta holistik berdasarkan kepercayaan, keyakinan serta kepatuhan kepada Tuhan yang sebenar (Pusat Perkembangan Kurikulum, 1988). Pembentukan insan seimbang dari aspek intelek, rohani, emosi dan jasmani inilah secara automatisnya berupaya menjadi warganegara atau pemimpin Malaysia yang berkarisma pada masa hadapan. Sehubungan dengan itu, kepentingan menjayakan hasrat dan matlamat murni terhadap Falsafah Pendidikan Negara ini seharusnya dititikberatkan. Hal ini demikian kerana menurut Abdul Rahman (2005), pelaksanaan falsafah murni ini kurang dihayati sepenuhnya oleh setiap warga negara Malaysia yang nampak sedikit berbeza dengan pelaksanaan Falsafah Pendidikan di negara Indonesia. Berdasarkan perkara tersebut, maka penyelidikan secara mendalam bagi melihat keempat-empat aspek tersebut dihayati oleh setiap warga ataupun pelajar seharusnya dijalankan sama ada di peringkat sekolah mahupun di institusi pengajian tinggi (IPT).

Sorotan Kajian

Menyorot kepada kajian-kajian lepas, Dunphy dan Stace (1990, 1994) menegaskan bahawa pemimpin berkarisma berupaya mengubah sikap, tingkah laku, emosi dan intelektual kakitangan organisasi ke arah yang lebih positif. Oleh yang demikian, penulis mendapati hasil sorotan kajian masih kurang dikaji terutama kajian berkaitan hubungannya dengan aspek kepimpinan karismatik. Kebanyakan kajian terdahulu berkaitan gaya kepimpinan karismatik dan kesannya terhadap individu adalah lebih cederung dalam memberi impak kepada subordinat. Walau bagaimanapun, masih terdapat penulis yang cuba mengupas isu kepemimpinan yang menyentuh isu berkaitan aspek intelek, rohani, emosi dan jasmani secara tidak langsung. Antaranya adalah kajian oleh Shukeri et al. (2012) yang mengupas rahsia kepimpinan Islam dan kejayaan negara menurut huraian al-Quran yang lebih menjurus kepada kekuatan rohani yang perlu dimiliki oleh seseorang pemimpin. Kajian tersebut cuba menghuraikan kejayaan kepimpinan silam yang mengamalkan rahsia-rahsia al-Quran dan kekuatan rohani yang telah berjaya menempa sejarah kegemilangan seperti yang ditunjukkan dalam kepimpinan Rasulullah SAW dan kepimpinan Khulafa' al-Rasyidin.

Manakala kajian Ahmad Zabidi (2005) pula menjelaskan kepimpinan dalam Islam meletakkan dan mengharapkan Allah SWT semata-mata iaitu tingkah laku adalah kekuatan iman yang menjadi nadi kepada pelaksanaan tanggungjawab asas manusia sebagai makhluk ciptaan Allah SWT, selain nilai yang perlu dimaksimumkan ialah kesejahteraan dalaman (fikiran, perasaan dan roh). Ia diakui oleh Siddiq Fadzil (1992) dalam penulisannya yang menjelaskan kecemerlangan kepimpinan dalam Islam itu pula adalah tertakluk kepada ukuran *Mardatillah* (mendapat keredaan Allah SWT).

Seterusnya, penekanan kepada aspek jasmani iaitu penekanan pada perbuatan yang baik dan berakhlak mulia merupakan ciri-ciri kepimpinan berkesan atau dengan kata lain pemimpin perlu menjauhi diri daripada terlibat dalam perkara yang boleh menjejaskan akhlak pemimpin. Hal ini demikian kerana pemimpin perlu memiliki akhlak yang mulia dan ia sangat berkesan dalam membina kehidupan yang harmoni. Antara kewajipan akhlak yang dianjurkan oleh Islam ialah menunaikan janji, bekerja dengan ikhlas, mengingati Allah SWT dalam setiap kerja yang dibuat, bersedia menolong semua orang dalam pekerjaan kebajikan dan taqwa dan sedia memberi nasihat (Ahmad Redzuwan, 2003).

Terdapat juga kajian tentang kepentingan kekuatan rohani dan jasmani dalam membawa keberkesanan kepimpinan menerusi kepimpinan yang diteladani oleh Nabi

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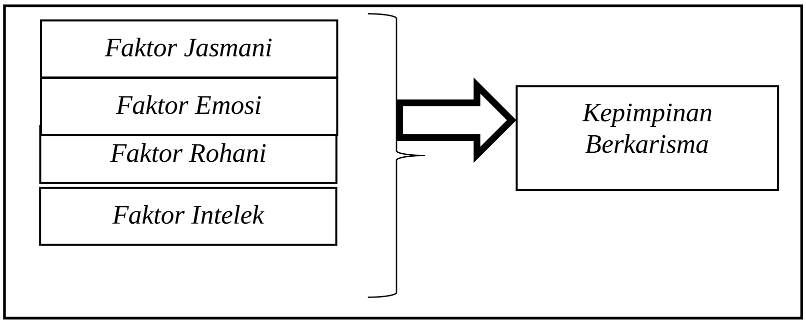
Muhammad SAW yang mencerminkan sifat-sifat Baginda seperti *Siddiq*, *Amanah*, *Tabligh* dan *Fatonah* (K.H. Moenawar Chalil, 2001). Sifat-sifat yang terdapat pada diri Nabi Muhammad SAW ini memberi garis panduan kepada semua pemimpin untuk dilaksanakan dalam pengurusan kemasyarakatan mahupun organisasi dalam menghadapi cabaran-cabaran kepimpinan alaf baharu.

Biviano (2000) mendapati bahawa kepimpinan berkarisma berupaya menyeimbangkan antara dimensi fizikal, emosi dan kerohanian individu tertentu dalam sesebuah organisasi. Kajian-kajian yang dijalankan oleh Babcock-Roberson dan Strickland (2010) dan juga Bakker dan Xantopoulou (2013) kesemuanya memfokuskan kajian terhadap kepimpinan berkarisma dalam kalangan para pelajar di universiti terpilih. Namun, kajian yang lebih menumpukan pengaruh gaya kepimpinan berkarisma terhadap pembentukan individu berdisiplin dalam bidang pertahanan dan keselamatan khususnya kalangan mahasiswa universiti masih belum dilaksanakan secara mendalam.

Daripada perbincangan sorotan kajian itu juga, penulis dapat membina kerangka konseptual bagi kajian ini seperti dalam Rajah 1 berikut:

Rajah 1: Kerangka Konseptual Kajian



Metodologi

Dalam kajian ini, penulis menggunakan reka bentuk kajian kuantitatif dan kualitatif dengan kaedah tinjauan yang membabitkan pengedaran soal selidik dan temu duga semi-struktur. Kajian ini melibatkan responden yang dipilih secara rawak mudah menggunakan Jadual Penentuan Minimum bagi responden yang disarankan oleh Krejcie dan Morgan (1970). Sampel terpilih adalah terdiri daripada para pelajar tahun akhir dari tiga (3) fakulti berbeza yang terdapat di sebuah universiti awam Malaysia.

Seterusnya, pengujian aspek keesahan dan kebolehpercayaan kajian ini turut dilaksanakan sebaiknya bagi memastikan tahap kedua-dua pengujian tersebut adalah tinggi dan boleh dipercayai. Menurut Hair et al. (2010) aspek keesahan haruslah dijalankan yang melibatkan keesahan muka dan keesahan kandungan. Selain daripada itu, setiap item pada instrumen harus diukur dengan logik dan tepat supaya apa yang dimaksudkan dalam pengukuran boleh difahami dengan jelas (Zikmund & Babin, 2013).

Kemudian, kajian rintis turut dilakukan terhadap 30 orang responden terpilih dengan hasilnya kesemua nilai *Alpha Cronbach* bagi setiap item pemboleh ubah adalah melebihi 0.6 ke atas. Nilai yang tinggi ini menggambarkan bahawa kesemua item soal selidik adalah boleh digunakan bagi kajian sebenar dan bebas daripada penyingkiran item. Tambahan pula menurut Sekaran dan Bougie (2013). sekiranya nilai *Alpha Cronbach* melebihi 0.6 adalah bermaksud item-item mempunyai tahap konsistensi dalaman yang baik.

Akhirnya, sebanyak 372 soal selidik telah diedarkan kepada responden yang terdiri para pelajar di sebuah univeristi awam Malaysia dan sebanyak 342 (92%) responden telah melengkapkan jawapan mereka dalam soal selidik tersebut. Nilai yang tinggi ini memenuhi

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tahap yang dicadangkan oleh sarjana (Zikmund & Babin, 2013) iaitu dibenarkan menjalankan kajian seterusnya. Analisis menggunakan perisian SPSS versi 20 yang melibatkan penapisan data dan ujian diskriptif. Manakala perisian AMOS 20 digunakan untuk analisis keesahan faktor, korelasi dan regrasi berdasarkan kaedah model kesamaan struktur (SEM).

Sumber instrumen daripada hasil temubual daripada beberapa pelajar terpilih bagi memastikan item-item yang dibina mengikut tema dan kategori adalah bersesuaian dengan kehendak kajian serta dari beberapa penyelidikan lepas yang telah diadaptasi dengan kajian ini bagi membina skala pengukuran untuk setiap konstruk dalam kajian. Oleh yang demikian, bagi mengukur kepimpinan karismatik, lapan (8) item telah diadaptasi dari instrumen kajian oleh Bass dan Avolio (1995). Di samping itu, tujuh (7) item diadaptasi dari instrumen kajian oleh Ghazali et al. (2014) untuk memastikan item-item ini menepati konteks kajian ini dalam mengukur pemboleh ubah rohani.

Hasil kajian dan perbincangan

Berdasarkan analisis profil demografi, keputusan menunjukkan 71% responden adalah lelaki dan 29% adalah perempuan-dimana 38% adalah pegawai kadet tahun akhir dari Fakulti Sains dan Teknologi Pertahanan. Didapati 75% responden adalah mereka yang memperoleh Purata Nilai Gred Kumpul Semasa, (PNGKS) antara 2.70 - 4.00. Manakala PNGKS kurang dari 2.70 adalah 25% sahaja. Ujian Indeks Jisim Badan (BMI) menunjukkan majoriti (88%) responden berada pada tahap normal (ideal) seperti yang ditunjukkan dalam Jadual 1 di bawah. Umumnya analisis BMI ini mewakili tahap jasmani responden yang utuh dan stabil yang menyokong kepada keupayaan pengamalan sifat-sifat kepimpinan yang berkarisma. Melihat kepada peratusan yang tinggi pada kedua-dua pemboleh ubah ini dan dibandingkan pula dengan keputusan pada sorotan literatur, teori konseptual dan hasil kaedah kualitatif menggunakan teknik *theme development methods and categories manually*, pengkaji mendapati bahawa dua (2) faktor iaitu jasmani dan intelektual telah membuktikan kesannya terhadap keberkesanan kepimpinan berkarisma dalam kalangan pelajar universiti. Oleh itu, kajian ini menolak hipotesis 1 dan 4.

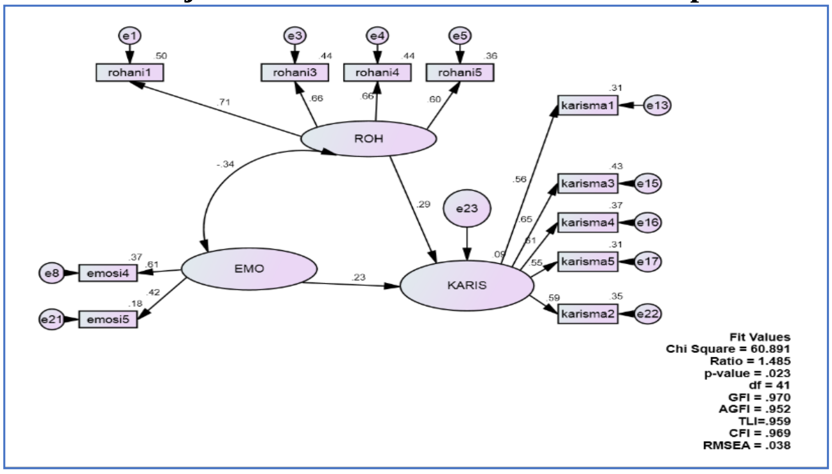
Jadual 1: Indeks Jisim Badan (BMI) Bagi Individu Berumur 19-24 Tahun

BMI	KATEGORI
Kurang 18.5	Kurus/ Kurang Berat
18.5 - 24.9	Normal/ Ideal
25 - 29.9	Gemuk/ Berat Badan Berlebihan
Lebih 30	Sangat Gemuk @ Obes

Sumber: Ghazali et al. (2014), 62

Analisis Keesahan Faktor dilaksanakan menggunakan AMOS untuk membuktikan kesahihan konstruk yang digunakan dalam kajian ini iaitu dengan menentukan nilai faktor ampungan untuk setiap item apabila model kesamaan struktur mencapai tahap yang bertepatan (*model fit*). Kesahihan konstruk dibuktikan apabila tiada item yang nilai faktor ampungannya kurang dari 0.50 seperti digambarkan dalam Rajah 1 di bawah.

Rajah 2: Model Persamaan Struktur Hipotesis



Model yang bertepatan ini (*model fit*) ini dicapai melalui pemilihan item-item yang bertepatan dalam konstruk emosi, rohani dan kepimpinan berkarisma. Item-item yang dikekalkan ini merujuk kepada nilai sumbangan pada kesilapannya pada tahap rendah dalam jadual output *modification indices AMOS.* Indikator model yang *fi*t ini dicapai seperti dalam Rajah 1 (Model Persamaan Struktur Hipotesis) di atas yang menunjukkan nilai RMSEA 0.031 iaitu kurang dari 0.080 dan nilai GFI, AGFI, TLI dan CFI melapasi 0.90 (Hair et al., 2010). Di samping itu, keputusan ujian kebolehpercayaan pada kajian sebenar berdasarkan nilai *Alpha Cronbach* menunjukkan nilai kepimpinan berkarisma, emosi dan rohani bersamaan 0.80. Hal ini menunjukkan konstruk-konstruk ini mempunyai konsistensi dalaman yang diterima pakai daripada paten jawapan-jawapan yang diberi oleh para responden dalam soal selidik berkenaan. Keputusan ujian Regrasi SEM AMOS berdasarkan model dalam Rajah 1 di atas menunjukkan faktor emosi dan rohani mempunyai hubungan positif dan memberi kesan yang signifikan kepada pembentukan kepimpinan berkarisma dengan nilai beta adalah 0.29 dan 0.23 pada aras signifikan $p<0.001$. Perubahan 100% pada faktor eksogenus ini memberi kesan perubahan seperti nilai *R square* sebanyak 9.3% sahaja pada konstruk endogenus. Kajian ini telah membuktikan bahawa hipotesis 2 dan 3 adalah ditolak.

Jadual 2: Hubungan R^2

	Estimate
KARISMATIK	.093
karisma2	.348
emosi5	.176
karisma5	.307
karisma4	.375
karisma3	.429
karisma1	.311
emosi4	.371
rohani5	.364
rohani4	.440
rohani3	.436
rohani1	.498

Perbincangan

Keputusan kajian menunjukkan faktor fizikal iaitu rekod BMI yang normal atau ideal serta pengaruh yang signifikan dan positif bagi faktor emosi dan rohani dalam kalangan pelajar dapat menyokong ke arah pembentukan kepimpinan berkarisma. Keputusan ini dapat diinterpretasikan bahawa para pelajar sedar dan faham tentang penjagaan tahap jasmani yang baik, kestabilan emosi, pengasahan nilai rohani yang tajam dan daya intelek yang tinggi menjadi asas dalam mereka mempersiapkan diri untuk menjadi sorang pemimpin berwibawa yang bersifat karismatik khasnya.

Tambahan lagi, para pelajar akan bermotivasi tinggi untuk menonjol gaya kepimpinan berkarisma apabila mereka percaya terhadap prosedur dan polisi penjagaan jasmani dan rohani yang mantap yang dianjurkan oleh universiti serta pendekatan-pendekatan pembangunan intelek yang diterapkan di universiti. Penerimaan dan amalan berterusan penjagaan jasmani dan peningkatan nilai rohani, pengawalan emosi pada tahap kestabilan yang baik dan amalan-amalan peningkatan daya intelek oleh mereka dapat menjadi pemangkin kepada pembinaan kepimpinan berkarisma. Keputusan kajian ini adalah sama bagi menyokong kajian-kajian lepas yang dijalankan oleh Biviano (2000), Hicks (2002), Ghazali et al. (2014) dan juga kajian oleh Spector dan Fox (2002), walaupun mereka melakukan kajian pada konteks dan penyusunan yang berbeza.

Kesimpulan

Secara tuntasnya, hasil kajian ini menunjukkan bahawa tahap jasmani seseorang pelajar khususnya pelajar universiti adalah secara majoritinya pada tahap BMI yang normal serta pancapaian gred pangajian yang baik yang menjadi syarat penting dalam pembentukan kepimpinan berkarisma dalam kalangan mereka. Selain itu, aspek emosi dan kerohanian juga berperanan penting dan mempunyai hubungan signifikan yang positif dengan kepimpinan berkarisma dalam kajian ini. Justeru, pihak pengurusan institusi harus mengambil berat tentang keempat-empat elemen ini terutamanya dalam merangka kurikulum pengajian dan latihan agar dapat melahirkan pelajar yang mempunyai nilai *Leaders of Character* (LofC) yang mempunyai unsur karismatik seperti ditetapkan oleh pihak universiti. Hasil kajian ini juga berupaya menyokong penemuan-penemuan daripada kajian-kajian terdahulu dan diharapkan kajian-kajian selanjutnya dapat diteruskan dalam konteks yang berbeza serta mengguna pakai model kajian yang lebih besar melalui penggunaan pemboleh ubah-pemboleh ubah tidak bersandar baharu yang relevan kepada pembentukan kepimpinan berkarisma.

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MEDIA INTERAKTIF FORMULA POLA AYAT KATA KERJAAN BAHASA ARAB UNTUK BUKAN PENUTUR

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Abstrak: *Kemahiran menulis merupakan antara kemahiran yang diajar dalam mata pelajaran bahasa Arab. Sekiranya dilihat dari aspek kaedah penulisan bahasa Arab, ayat kata kerjaan merupakan bentuk ayat yang mudah untuk dikuasai berbanding ayat kata namaan. Namun begitu, data menunjukkan para pelajar masih lagi berhadapan dengan masalah untuk menguasai penulisan ayat kata kerjaan bahasa Arab dengan baik. Keadaan ini berlaku disebabkan amalan penterjemahan langsung yang dilakukan oleh pelajar dari bahasa penutur kepada bahasa Arab. Kajian ini bertujuan untuk menyediakan satu formula dan aplikasi bina ayat kerjaan dalam bahasa Arab. Formula yang digunakan merupakan hasil formula sedia ada yang distrukturkan semula dalam bentuk yang lebih mudah dan menarik. Formula ini dikenali sebagai formula buah epal untuk ayat kata kerjaan transitif dan formula pergi ke sekolah untuk ayat kata kerjaan tidak transitif. Kajian ini menggunakan rekabentuk kuasi-eksperimen yang disesuaikan dengan Model instruktional ADDIE dan model Intregasi Shulman. Selain itu, inovasi terhadap formula ini dilakukan dengan menghasilkan aplikasi kit media sebagai medium pengajaran dan pengukuhan terhadap formula yang digunakan. Kit media yang dihasilkan adalah berkesan dalam memudahkan pembelajaran ayat kata kerjaan dalam bahasa Arab. Kit media ini juga boleh digunakan sama ada di peringkat sekolah, institusi pengajian tinggi atau pun orang awam secara atas talian atau luar talian. Penggunaan kit media ini telah dapat mengubah persepsi terhadap pdpc bahasa Arab sebelum ini yang disifatkan sebagai sterotaip, pasif dan hanya berpusatkan kepada guru kepada pdpc yang lebih interaktif dan berpusatkan pelajar dengan penggunaan media teknologi.*

Keywords: *Kit media; formula ayat; bahasa Arab; bukan penutur*

Pengenalan

Status bahasa Arab sebagai bahasa Asing di Malaysia telah mempengaruhi penguasaan pelajar terhadap bahasa Arab sama ada pengajian di peringkat sekolah mahu pun institusi pengajian tinggi. Bahasa Arab ini telah diajar di seluruh sekolah, sama ada peringkat sekolah rendah mahu pun sekolah menengah. Selain itu, bahasa Arab juga ditawarkan di peringkat pengajian tinggi awam dan swasta sebagai salah satu kursus teras atau elektif. Pengajaran bahasa Arab sama sama ada di sekolah mahu pun di institusi pengajian tinggi masih lagi berfokuskan kepada pengajaran kepada empat kemahiran utama iaitu kemahiran membaca, kemahiran mendengar, kemahiran bertutur dan kemahiran menulis. Pelbagai usaha telah dilakukan di semua peringkat untuk memastikan para pelajar dapat menguasai bahasa Arab dengan baik. Walau bagaimana pun, data menunjukkan bahawa ramai dalam kalangan pelajar berhadapan dengan masalah untuk menguasai bahasa ini dengan baik (Rahimi Md, Saad et al.

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2005). Antara masalah yang dihadapi oleh pelajar ialah penguasaan penulisan teks dalam bahasa Arab. Ramai dalam kalangan pelajar menggunakan metode terjemahan dari bahasa penutur (bahasa Melayu) kepada ayat bahasa Arab. Keadaan ini menyebabkan para pelajar melakukan kesalahan dalam penulisan teks bahasa Arab. Ini kerana struktur ayat yang terdapat dalam bahasa Melayu adalah berbeza dengan struktur ayat yang terdapat dalam bahasa Arab.

Berdasarkan kepada permasalahan penulisan teks dalam bahasa Arab yang dihadapi oleh pelajar di semua peringkat, kajian ini dilakukan bagi mencari formula baru yang dapat membantu pelajar untuk menguasai penulisan teks dalam bahasa Arab. Selain itu, kajian ini juga akan menerapkan nilai-nilai interaktif dan teknologi yang akan menjadikan pdpc lebih berkesan sesuai dengan pendekatan pembelajaran abad ke-21. Kajian ini memberi fokus kepada penulisan teks yang hanya melibatkan ayat kata kerjaan dalam bahasa Arab. Ini kerana struktur ayat kata kerjaan adalah lebih mudah berbanding struktur ayat kata namaan dalam bahasa Arab. Dalam kajian ini, model formula ayat diperkenalkan kepada para pelajar sebagai satu formula asas untuk membina ayat kata kerjaan dalam bahasa Arab. Model formula pola ayat yang digunakan merujuk kepada kaedah yang diolah semula dari kaedah pengajaran klasik berkaitan dengan struktur ayat yang terdapat dalam bahasa Arab. Model formula ayat yang digunakan melibatkan formula pembentukkan ayat kata kerjaan transitif (*al-Muta'addiy*) dan ayat kata kerjaan tidak transitif (*al-Lazim*).

Setiap ayat yang menggunakan kedua-dua kata kerja ini distrukturkan semula dengan pola perkataan yang terdapat di dalamnya. Kedua-dua pola ayat ini akan dinamakan dengan mengambil contoh ayat yang asas iaitu ayat buat epal untuk pola kata kerja transitif dan ayat pergi ke sekolah untuk pola kata kerja tidak transitif. Pemilihan perkataan buah epal untuk formula contoh pola ayat kata kerjaan transitif diambil bersempena dengan nama seorang sarjana bahasa Arab silam yang masyhur iaitu Sibaweih. Perkataan Sibaweih bermaksud haruman buah epal dalam bahasa Parsi ('Abd al-Salam Harun, 2009). Manakala pola ayat pergi ke sekolah pula digunakan sebagai contoh formula ayat kata kerjaan tidak transitif kerana perkataan sekolah itu merupakan perkataan yang dekat dengan pelajar. Penggunaan kedua-dua formula pola ayat yang mudah ini diharapkan dapat memudahkan pelajar untuk mengingatinya. Peringkat seterusnya ialah membangunkan media interaktif yang dapat mengintregasikan formula pola ayat kata namaan dalam bentuk kit media. Kit media yang dibangunkan ini bertindak sebagai pembolehubah yang turut mempengaruhi keberkesanan dan kejayaan pdpc tajuk berkaitan dengan pembentukkan ayat kata kerjaan dalam bahasa Arab. Selain itu, dalam menentukan kejayaan sesuatu pdpc, ia dipengaruhi oleh pelbagai faktor yang juga bertindak sebagai pembolehubah. Ini kerana satu amalan pengajaran dan pembelajaran dalam satu bilik darjah tidak semestinya akan berjaya juga dalam bilik darjah yang lain. Ia dipengaruhi oleh banyak faktor seperti kesediaan guru, tahap pencapaian murid, bahan sumber pengajaran yang digunakan dan waktu mengajar (N.S.Rajendran, 2001).

Pernyataan Masalah

Program Ijazah Sarjana Muda Bahasa Arab dengan pendidikan adalah antara program yang ditawarkan oleh Fakulti Bahasa dan Komunikasi, Universiti Pendidikan Sultan Idris. Semenjak bermula penawarannya pada tahun 2008 sehingga kini, program ISM Bahasa Arab dengan Pendidikan telah melahirkan ramai graduan guru yang kini berkhidmat di sekolah-sekolah seluruh Malaysia. Sepanjang tempoh itu juga telah memperlihatkan permasalahan dalam kalangan pelajar dalam menguasai bidang penulisan teks bahasa Arab (Nazri, et al. 2014). Walaupun para pelajar ini menguasai dengan baik formula-formula sintaksis, leksikal dan morfologi, tetapi mereka gagal untuk mengaplikasikannya dalam tulisan teks untuk membina ayat gramatis mengikut struktur nahu yang betul. Perihalan ini dapat dilihat dengan jelas dalam artikel penulisan para pelajar dalam projek tahun akhir. Antara punca yang menyebabkan pelajar sering kali melakukan kesalahan dalam penulisan teks adalah kerana kebanyakan pelajar melakukan aktiviti terjemahan dalam membina ayat dari bahasa Melayu yang merupakan bahasa penutur ke bahasa Arab yang merupakan bahasa kedua pelajar. Aktiviti terjemahan ini tidak mengambil kira kaedah yang terdapat dalam struktur ayat dari kedua-dua bahasa tersebut (Saipolbarin, 2006). Selain itu, kebanyakan pelajar juga tidak dapat membezakan pola ayat kata namaan dan pola ayat kata kerjaan dalam bahasa Arab. Keadaan ini menyebabkan pelajar menghadapi kesukaran untuk mengkonstrukkan leksikal ketika membina sesuatu ayat secara gramatis (Zainol, 2003).

Sementara itu menurut Maimun Aqsha Lubis (1997), kebanyakan guru bahasa Arab mengajar dengan menggunakan pendekatan tradisional iaitu menggunakan buku teks semasa mengajar pemahaman, pengajaran tatabahasa dengan menggunakan teknik latih tubi lisan secara mekanikal. Selain itu guru menyampaikan pengajaran kepada seluruh kelas dengan secara langsung dan pelajar hanya memberi tindakbalas yang sepatutnya sahaja. Pendekatan ini juga dikenali dengan pendekatan strukturalis iaitu proses pengajaran dan pembelajaran hanya memberi fokus dari aspek nahu dan tatabahasa sahaja (Sharifah, 1986). Manakala menurut Raminah (1987), pendekatan pengajaran tradisi yang stereotaip menjadikan pelajar merasa bosan kerana sifatnya yang dingin dan beku. Kebanyakan guru bahasa Arab sama ada di sekolah atau pusat pengajian tinggi, mereka lebih cenderung untuk menggunakan teknik pengajaran klasik yang hanya tertumpu kepada proses pengajaran nahu, hafazan dan terjemahan. Proses pengajaran pula lebih berpusatkan kepada guru berbanding pelajar. Untuk menghasilkan kemahiran bahasa yang berkesan, pendekatan yang sedia ada perlu diolah semula di samping memperkenal pendekatan baru yang lebih efektif khususnya berkaitan dengan kemahiran penulisan. Hasil daripada inovasi pendekatan pengajaran dalam bahasa Arab dan disokong oleh kefahaman sedia ada pada pelajar, penguasaan pelajar terhadap bahasa Arab dapat dipertingkatkan (Saipolbarin, 2006). Ini kerana penguasaan pelajar yang baik dalam dalam tatabahasa sahaja tidak dapat menjamin pelajar tersebut dapat menggunakannya dengan cara yang betul sekiranya tidak disertakan dengan kaedah yang sesuai dan berkesan. Oleh itu, kajian ini akan mempraktikkan satu formula baru dalam proses pengajaran pembentukkan ayat kata kerjaan dalam bahasa Arab yang menggunakan pendekatan formula pola ayat. Formula ini dicadangkan dijadikan sebagai satu modul bagi memahirkan pelajar untuk menguasai penulisan teks bahasa Arab dalam membentuk ayat-ayat bahasa Arab yang lebih berstruktur dan gramatis. Diharapkan dengan hasil kajian ini juga dapat memberi satu suntikan baru dalam proses pengajaran bahasa Arab yang selama ini lebih bersifat tradisi dan stereotaip kepada pembelajaran abad ke-21.

Metodologi Kajian

Kajian ini dijalankan dalam dua rekabentuk iaitu kajian berbentuk deskriptif dan kajian berbentuk kuasi-eksperimen. Kedua-dua rekabentuk kajian ini merujuk kepada Model Instruksional ADDIE dan Model Integrasi Shulman (1986). Model ADDIE adalah berlandaskan behaviorisme, cetusan idea yang dikembangkan oleh Dick dan Carey (1996) untuk merancang sistem pembelajaran. Proses kerja yang terlibat dalam kajian ini merangkumi proses menganalisis masalah dan isu iaitu melibatkan masalah penguasaan pelajar dalam penulisan teks ayat kata kerjaan dalam bahasa Arab. Langkah seterusnya ialah mereka-bentuk instrument yang akan digunakan dalam kajian ini iaitu formula pola ayat buah epal dan formula pola ayat pergi ke sekolah. Peringkat seterusnya ialah membangunkan model formula pola ayat buah epal dan pola ayat pergi ke sekolah yang berasaskan

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penggunaan kit media untuk aktiviti pdpc bahasa Arab. Setelah model kit media ayat buah epal dan ayat pergi sekolah siap dibangunkan, kit media ini akan digunakan dalam aktiviti pdpc pembentukkan ayat kata kerjaan dalam bahasa Arab. Keberkesanan penggunaan model kit formula ayat dalam aktivti pdpc ini seterusnya dinilai pada setiap kali selesai waktu pdpc. Keberkesanan penggunaan kit media ini dianalisis dengan menggunakan data yang diperolehi sepanjang aktiviti pdpc yang melibatkan aktiviti pengukuhan dan penilaian terhadap pdpc yang telah dijalankan.

Kajian ini juga melibatkan tiga peringkat. Peringkat pertama adalah menganalisis masalah penulisan teks dalam kalangan pelajar. Peringkat kedua pula adalah merekabentuk dan mengolah satu modul baru dalam pengajaran penulisan teks bahasa Arab iaitu formula pola ayat. Peringkat yang ketiga pula ialah membangunkan model kit media untuk digunakan dalam pdpc pembentukkan ayat kata kerjaan dalam bahasa Arab. Untuk menganalisis masalah penulisan teks dalam kalangan pelajar, langkah pertama yang dilakukan adalah menganalisis keperluan pelajar terhadap pembelajaran pola ayat. Analisis keperluan ini menjadi asas kepada modul pengajaran pola ayat. Ini kerana sekiranya keperluan pelajar telah dapat dikenalpasti pada peringkat awal, maka proses penggubalan sukatan pelajaran dan pemilihan kaedah yang bersesuaian menjadi lebih mudah (Asmah Omar, 2004). Kaedah yang digunakan pada peringkat ini adalah melakukan kajian lapangan dalam bentuk soalselidik. Instrumen soalselidik yang digunakan meliputi soalan-soalan yang berkaitan dengan latar belakang pelajar dan masalah-masalah yang dihadapi ketika membina ayat yang melibatkan aspek leksikal, morfologi dan sinteksis yang disesuaikan daripada kajian Hansen (2013). Pada peringkat ini, analisis keperluan yang dilakukan adalah berfokuskan kepada persepsi pelajar sahaja terhadap keperluan dan masalah yang mereka hadapi dalam proses membina ayat dalam bahasa Arab.

Langkah seterusnya adalah mengenal pasti aspek-aspek kelemahan dan kesilapan yang sering dilakukan oleh pelajar dalam pembentukan ayat bahasa Arab. Dalam langkah ini juga memperlihat masalah sebenarnya yang dihadapi oleh pelajar dalam proses pembinaan ayat dalam bahasa Arab. Untuk tujuan itu, satu set ujian diagnostik dijalankan kepada pelajar yang merangkumi aspek leksikal, morfologi dan sintaksis. Bentuk ujian yang digunakan ialah ujian membina ayat berpandukan perkataan dan arahan yang diberikan dan ujian membetulkan ayat yang salah untuk menjadi ayat yang lebih gramatis. Berdasarkan ujian diagnostik ini, aspek-aspek kelemahan pelajar dalam proses membina ayat dapat dikenalpasti seperti aspek kelemahan penguasaan perbendaharaan kata bahasa Arab, aspek penguasaan struktur-struktur dalam bahasa Arab, morfologi Arab dan sebagainya. Seterusnya berdasarkan kepada analisis yang telah dilakukan, ia akan dapat membantu guru untuk merancang penggunaan kaedah yang sesuai semasa dalam proses pengajaran dalam kelas.

Peringkat kedua adalah membangunkan satu modul baru dalam pengajaran penulisan teks bahasa Arab iaitu formula pola ayat. Pada peringkat ini, teori pendidikan sosial atau neobehaviorisme diaplikasikan bagi melaksanakan pengajaran modul pola ayat. Teori sosial merupakan gabungan antara teori behaviorisme dengan kognitif yang terkenal dengan pendekatan bahawa proses pembelajaran melalui modul pemodelan akan melalui proses pemerhatian dan peniruan. Albert Bandura (1986) adalah antara tokoh dalam teori ini yang mengemukakan pendapat bahawa dalam proses pembelajaran melalui pendekatan model, terdapat empat unsur utama yang diterapkan iaitu unsur perhatian, mengingat, penghasilan dan pengukuhan. Aktiviti pengajaran membina ayat berdasarkan kepada modul formula pola ayat adalah berpandukan kepada model dan proses yang terdapat dalam teori sosial. Manakala peringkat ketiga pula membangunkan model kit media dengan merujuk kepada model intruksional ADDIE. Selain itu, model intregasi Shulman juga dijadikan asas dalam

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proses membangunkan kit media ini dengan menerapkan elemen-elemen kemahiran berfikir aras tinggi dalam kalangan pelajar. Keadaan ini secara tidak langsung akan menjadikan kit media yang dihasilkan bersifat interaktif untuk digunakan oleh pelajar. Kit media ini digunakan dalam aktiviti pdpc bahasa Arab yang melibatkan tajuk berkaitan membina ayat kata kerjaan dalam bahasa Arab.

Model Kit Media Formula Ayat Kata Kerjaan

Model kit-media formula pola ayat kata kerjaan dalam bahasa Arab ini melibatkan enam kompenan utama iaitu formula keseluruhan ayat kata kerjaan dalam dalam bahasa yang terdiri daripada ayat buah epal dan ayat pergi ke sekolah. Kompenan kedua pula ialah kategori perkataan dalam kumpulan buah epal dan kategori perkataan dalam kumpulan pergi ke sekolah. Kompenan seterusnya ialah membina ayat kata kerjaan transitif berdasarkan formula pola ayat buah epal dan ayat kata kerjaan tidak transitif berdasarkan formula pola ayat pergi ke sekolah. Kedua-dua kategori ayat ini dipaparkan bersama-sama contoh untuk ayat bagi enam kata ganti diri iaitu tiga untuk kategori *al-Tazkir* (هو، هما، هم) dan tiga lagi untuk kategori *al-Ta'nith* (هي، هما، هن). Kompenan kelima pula adalah latihan pengukuhan berkaitan dengan kedua-dua jenis kata kerjaaan ini. Manakala kompenan keenam adalah latihan pengukuhan pembinaan ayat kata kerjaan untuk kedua-dua jenis kata kerjaan ini.

Model kit media yang dibangunkan ini juga menggabungkan elemen audio dan gamifikasi yang bertujuan untuk menarik perhatian pelajar di samping untuk membina suasana didik hibur dalam aktiviti pdpc bahasa Arab. Konsep gamifikasi dalam aktiviti pdpc secara tidak langsung dapat membantu merangsangkan minat pelajar terhadap sesuatu topik. Dari sudut yang lain, terdapat banyak kajian berkaitan dengan gamifikasi bahasa secara maya dalam proses meningkatkan tahap penguasaan pelajar dalam menguasai bahasa kedua. Gamifikasi bahasa menggunakan medium maya ini berperanan dalam membantu meningkatkan penguasaan pelajar dalam menguasai bahasa Arab secara efektif. (Hamizul Mohd, Nik Mohd Rahimi, 2015; Brom et al. 2011; Huang et al. 2010; Ridha Darmawaty & H. Ahmad Husaini HA. 2016). Penggunaan gamifikasi bahasa secara maya juga telah dilakukan dalam meningkatkan kemahiran pelajar dalam menguasai bahasa kedua. Selain itu, penggunaan gamifikasi bahasa secara maya juga dapat menarik perhatian (Ebner & Holzinger 2007; Malone 1980) di samping meningkatkan motivasi (Burguillo 2010; Dickey 2010; Harris & Reid 2005; Miller et al. 2011) kepada pelajar untuk mempelajari bahasa kedua ini. Gamifikasi bahasa secara maya juga dapat membantu perkembangan kognitif dan social dalam kalangan kanak-kanak. (Yien et al. 2011).

Selain itu, elemen audio digunakan bersama-sama dengan visual teks untuk menerangkan tentang formula pola ayat kata kerjaan dalam bahasa Arab. Kedua-dua elemen ini (audio dan visual) digunakan secara serentak dengan mengambil kira untuk memahirkan pelajar membaca, mendengar dan menyebut setiap kata kerjaan dan ayat kata kerjaan yang digunakan. Model kit media yang dibangunkan ini juga boleh dicapai oleh guru dan pelajar secara atas talian dan luar talian. Keadaan ini bertujuan untuk membina sifat kendiri pelajar dalam mempelajari ayat kata kerjaan dalam bahasa Arab. Kit media ini juga boleh dicapai tidak hanya semasa berada di dalam kelas, tetapi para pelajar boleh mencapainya di mana sahaja mereka berada dengan mempunyai kemudahan internet untuk penggunaan atas talian dan cakera padat untuk capaian luar talian.

Formula pola yang dibina dalam modul ini hanya melibatkan model formula pola ayat kata kerjaan yang melibatkan kata kerjaan transitif dan kata kerjaan tidak transitif. Model formula pola ayat kata kerjaan dibina sebagai panduan kepada pelajar untuk membina ayat kata kerjaan dalam bahasa Arab. Untuk membina model formula pola ayat ini, pelajar

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didedahkan dengan formula pola ayat yang telah diolah semula. Formula pola ayat yang diberikan ialah formula ayat kata kerjaan yang menggunakan kata kerja transitif dinamakan sebagai ayat “buah epal” dan ayat kata kerjaan yang menggunakan kata kerja tidak transitif dinamakan sebagai ayat “ayat pergi sekolah”. Pelajar diminta untuk memerhatikan struktur yang terdapat dalam kedua-dua jenis ayat ini. Seterusnya pelajar didedahkan pula dengan beberapa contoh ayat lain yang berasaskan ayat buah epal dan ayat pergi ke sekolah sehingga mereka dapat memahami dan menguasainya dengan baik. Jadual dibawah menunjukkan struktur pola kata yang terdapat dalam kedua-dua jenis ayat ini:

Jadual 1: Ayat Buah Epal

المفعول به	الفاعل	الفعل
التفاحة	الطالب	أكل
buah epal	seorang pelajar lelaki	telah makan

Ayat dalam jadual 1 adalah formula pola ayat yang digunakan sebagai panduan kepada pelajar untuk membina ayat kata kerjaan transitif. Objek buah epal dalam ayat ini dijadikan sebagai kata kunci untuk jenis ayat ini. Ayat ini dinamakan dengan ayat buah epal untuk memudahkan pelajar mengingati formula pola ayat yang diberikan.

Jadual 2: Ayat Pergi Ke Sekolah

اسم المجرور	حرف الجار	الفاعل	الفعل
المدرسة	إلى	الطالب	ذهب
sekolah	Ke	seorang pelajar lelaki	telah pergi

Ayat dalam jadual 2 adalah formula pola ayat yang digunakan sebagai panduan kepada pelajar untuk membina ayat kata kerjaan tidak transitif. Struktur pola ayat pergi ke sekolah dalam ayat ini dijadikan kata kunci untuk jenis ayat ini. Ayat ini dinamakan dengan ayat pergi ke sekolah untuk memudahkan pelajar mengingati formula pola ayat yang diberikan.

Setelah peringkat pemerhatian dilakukan, pelajar diminta untuk mengingati semula formula-formula yang telah diberikan. Pelajar seterusnya dilatih secara berulang kali dengan menggunakan pendekatan inkuiri terbimbing. Pelajar diminta untuk membuat ayat berdasarkan kepada kosa kata yang terdapat dalam modul dan juga kosa kata tambahan yang diberikan oleh guru. Bagi mengukur tahap kefahaman dan penguasaan pelajar terhadap formula pola ayat ini, latih tubi dilakukan secara berterusan. Pada peringkat ini, pelajar sekadar perlu meniru semula struktur yang terdapat pada formula pola ayat bagi kedua-dua jenis ayat ini dan seterusnya mengaplikasikannya pada pembentukan ayat kata kerjaan yang lain. Setelah melalui dua proses ini, pelajar akan melalui proses yang seterusnya iaitu proses penghasilan. Pada peringkat ini, pelajar dikehendaki membina ayat-ayat berkaitan berpandukan formula-formula yang telah didedahkan pada peringkat sebelum ini. Dalam erti kata lain, pelajar membina ayat dengan cara meniru semula struktur-struktur ayat yang telah diberikan oleh guru. Bezanya pada peringkat ini pelajar membina ayat dengan menggunakan perkataan mereka sendiri. Aktiviti ini akan dipantau sepenuhnya oleh guru. Seterusnya guru akan bertindak dengan melakukan aktiviti pengukuhan terhadap aktiviti pelajar. Setiap ayat yang betul, tindak balas pengukuhan secara langsung dilakukan seperti memberi pujian kepada pelajar. Keadaan ini akan dapat meningkatkan motivasi pelajar dalam aktiviti pengajaran dan pembelajaran. Manakala untuk ayat yang masih lagi terdapat kesalahan, aktiviti pemulihan akan dilakukan oleh guru sehingga pelajar dapat menguasai dengan baik topik yang dibincangkan. Semua aktiviti yang dilakukan ini telah dirumuskan dalam kit media yang dihasilkan. Kit media ini secara tidak langsung dapat menjadikan suasana pdpc lebih berpusatkan kepada pelajar dan bersifat interaktif. Unsur gamifikasi yang dimasukkan dalam kit media ini juga dapat menarik minat pelajar untuk mengikuti pdpc yang dijalankan dalam keadaan yang lebih kondusif dan menyeronokkan.

Penutup

Kajian ini bertujuan untuk memperkenal formula pola ayat dalam penulisan teks dalam kalangan bukan penutur bahasa Arab. Data menunjukkan pelajar mengalami masalah dalam mengaplikasi teori-teori yang mereka pelajari dalam penulisan teks bahasa Arab. Formula penulisan ayat ini mengadaptasi teori sosial yang menggabungkan antara teori behaviorisme dan kognitif yang terkenal dengan pendekatan pembelajaran melalui modul pemodelan. Melalui teori formula pola ayat ini, pelajar didedahkan dan dibimbing dengan menggunakan pendekatan yang mudah dan ringkas. Keseluruhannya pelajar mampu untuk mengaplikasikan teori-teori yang mereka pelajari dalam penulisan teks secara efektif dengan menggunakan pendekatan formula pola ayat. Penggunaan kit media dalam model formula ayat kata kerjaan bahasa Arab dalam aktiviti pdpc bahasa Arab merupakan satu medote alternatif berkesan yang dapat digunakan untuk memahirkan pelajar dalam membina ayat kata kerjaan dalam bahasa Arab dengan suasana pdpc yang menarik dan menghiburkan. Model ini berupaya untuk memberi nafas baru untuk aktiviti pdpc bahasa Arab yang sebelum ini lebih bersifat stereotaip, klasik dan membosankan.

Penghargaan

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HUBUNGAN AKHLAK DAN KESANTUNAN BAHASA DALAM PEMIKIRAN RAJA ALI HAJI

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***Abstrak**: Kertas kerja ini membincangkan tentang kesantunan bahasa yang menjadi sebahagian teras ketinggian budi pekerti yang menjadi identiti masyarakat Melayu. Namun akhir-akhir ini, kesantunan bahasa tidak lagi menjadi keutamaan terutamanya dalam kalangan muda mudi. Dalam tradisi masyarakat Melayu, akhlak dan bahasa mempunyai perkaitan yang rapat sehinggakan cara seseorang berbahasa merupakan gambaran kepada keperibadiannya. Kehilangan kesantunan bahasa memberi gambaran tentang kelunturan akhlak dalam masyarakat Melayu. Kajian ini menggunakan kaedah analisis kandungan dengan mengkaji sebahagian karya Raja Ali Haji. Kupasan akan difokuskan kepada penelitian terhadap beberapa kata kunci berkaitan bahasa dan akhlak bagi mempamerkan adanya hubungan antara kedua-duanya. Pemikiran Raja Ali Haji mengenai adab budi bahasa menunjukkan kemahiran dan kefasihan berbahasa tidak memadai dengan mempelajari ilmu bahasa secara khusus, sebaliknya ia mestilah turut ditunjangi oleh agama, ilmu, akal, adab dan malu yang merupakan kerangka akhlak dalam pandangan hidup masyarakat Melayu.*

***Kata kunci**: Bahasa, etika, akhlak, Melayu, Raja Ali Haji*

Pengenalan
Raja Ali Haji merupakan seorang pujangga yang relatif prolifik dalam menghasilkan karya dalam pelbagai bidang yang menjadi khazanah korpus keilmuan Melayu. Siddiq Fadzil (2015) menganggap Raja Ali Haji sebagai tokoh multi-dimensi ilmuwan, budayawan dan pentadbir yang layak diangkat sebagai ikon tamadun keilmuan Riau abad ke-19. Beliau mempunyai kesedaran dan tanggungjawab yang mendalam untuk memandaikan anak bangsa, mendidik bukan sahaja dalam kalangan istana tetapi juga rakyat jelata. Jika nenda beliau Raja Haji berjuang menerusi mata pedang, Raja Ali Haji pula berjuang mempertahankan bangsa Melayu menerusi mata pena. Kepakarannya dalam bahasa Melayu digunakan sepenuhnya untuk menghasilkan karya-karya yang bernilai dalam khazanah intelektual Melayu dalam pelbagai disiplin ilmu seperti akidah, fekah, tasawuf, sejarah, ketatanegaraan, bahasa dan kesusasteraan. Ketokohan Raja Ali Haji sebagai seorang pujangga Melayu terbukti melalui

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karya-karya yang sarat dengan pemikiran-pemikiran yang bertunjang kuat kepada ajaran Islam dan nilai-nilai kemelayuan.
Tradisi keilmuan Islam telah membincangkan tentang hubungan akhlak dan bahasa, secara khusus dalam bab *adab al-lisan*, iaitu adab-adab bersangkutan dengan lidah yang merupakan anggota badan manusia yang dijadikan untuk berkata-kata melalui perantaraan bahasa. Raja Ali Haji (2010) mendefinisikan bahasa sebagai 'cakap dan tutur kata orang-orang masing-masing bangsa orangnya dan masing-masing bunyi tutur katanya adanya'. Dengan kata lain, setiap bangsa mempunyai bahasa mereka yang tersendiri. Bahasa sesuatu bangsa menjelaskan makna yang dimaksudkan oleh bangsa tersebut, yang terhasil dari refleksi pandangan alam yang mendasari jiwa, dan akal budi khusus bagi mereka. Makna boleh berubah dengan berlakunya perubahan kepada pandangan hidup mereka.

Sorotan Literatur
Perbahasan ilmu linguistik menunjukkan adanya hubungan yang erat di antara fikiran dan bahasa atau disebut juga sebagai hubungan antara bahasa dan kognitif. Menurut al-Attas (2007), 'bahasa merupakan alat akal fikri yang sekaligus juga mempengaruhi pemikiran si penggunanya' dan pernyataan ini menyokong hipotesis Sapir-Whorf yang mencadangkan, sifat semulajadi sesuatu bahasa mempengaruhi pemikiran penuturnya dan pola bahasa yang berbeza akan menghasilkan pola pemikiran yang berbeza (Underhill 2009) manakala Syukri (2016) menegaskan bahawa bahasa adalah cerminan pandangan hidup penuturnya atau dengan kata lain, setiap konsep yang terbina dalam pandangan hidup sesuatu bangsa diungkap menerusi bahasa yang dipertuturkan.

Hashim Musa (2006) pula menghuraikan lebih lanjut berkenaan hubungan di antara fikiran dan bahasa,

> Ahli-ahli fikir sejak dahulukala telah menyedari hakikat adanya kaitan yang erat antara fikiran dan bahasa; fikiran sebagai kandungan bahasa (content of language) dan bahasa sebagai wahana fikiran (vehicle of thought). Bahkan ada antara mereka berpendapat bahawa cara sesebuah masyarakat melihat alam sekitarnya dan weltanschauung atau tasawwur, iaitu pandangan dunianya (worldview) dibayangkan oleh corak sistem dan struktur bahasanya.

> Tradisi pemikiran sesuatu bangsa lahir daripada pengalaman mereka merenung dan menanggap alam sama ada alam kosmos mahupun alam yang wujud dalam persekitaran kehidupan mereka. Pengalaman tersebut kemudiannya dizahirkan dalam pelbagai teks, yang secara tidak langsung mengandungi pandangan atau falsafah bangsa tersebut yang disampaikan melalui bahasa mereka sendiri (Hassan Ahmad, 2004). Mohd Affandi Hassan et al. (2008) melihat bahasa dari sudut penjelmaan makna taklif dalam kejadian manusia dan peranannya dalam dunia. Berbeza dengan fungsi bahasa dalam sastera yang berfungsi untuk menzahirkan keindahan, penggunaan bahasa dalam persuratan bertujuan untuk mempertajam dan menjelaskan makna yang ingin disampaikan oleh pengarang. Antara perkara yang perlu diberi perhatian dalam kesantunan bahasa ialah 'menerapkan prinsip kesopanan (*politeness principle*) dalam berbahasa, yakni prinsip yang berusaha untuk memaksimumkan kesenangan atau kearifan, keuntungan, rasa hormat, pujian, kesesuaian, dan belas kasihan kepada orang lain, tetapi sebaliknya meminimumkan hal-hal tersebut kepada diri sendiri' (Sibarani, 2004)

Menurut Sidi Gazalba (1974), setiap tingkah laku dan perbuatan manusia mempunyai nilai baik dan buruk, yang dipilih oleh mereka sendiri sama ada untuk dilakukan atau tidak dilakukan, diikut atau ditinggalkan bergantung kepada pandangan hidup yang mendasari nilai estetika dan etika yang dipegang. Nilai yang dimiliki oleh seseorang dianggap sebagai nilai peribadi manakala unsur-unsur nilai yang dikongsi secara bersama dalam sesebuah komuniti dianggap sebagai nilai sosial bagi masyarakat tersebut (Hashim Musa 2008).

Metodologi Kajian

Kajian ini menggunakan pendekatan analisis kandungan (*content analysis*) bagi tujuan mengkaji hubungan akhlak dan kesantunan bahasa dalam pemikiran Raja Ali Haji. Beberapa karya prosa mahupun puisi beliau iaitu Kitab Pengetahuan Bahasa, Kitab Bustan al-Katibin dan Syair Siti Siyanah diteliti bagi memperlihatkan pemikiran Raja Ali Haji tentang konsep akhlak, peri penting bahasa dan hubungan antara akhlak dan kesantunan bahasa.

Dapatan Kajian

Konsep Akhlak menurut Raja Ali Haji

Walaupun Raja Ali Haji banyak menggunakan perkataan-perkataan yang berasal daripada bahasa Arab dalam penulisan beliau, hampir boleh dikatakan perkataan ‘akhlak’ tidak begitu digunakan. Sebaliknya Raja Ali Haji menggunakan perkataan bahasa Melayu iaitu ‘perangai’ bagi menyampaikan maksud yang sama dengan istilah akhlak. Jika ada perkataan akhlak dalam karya beliau, ia menggunakan sepenuhnya kosa kata Bahasa Arab, contohnya *su’ al-akhlaq* (Raja Ali Haji 2005) dan *husnul khuluq* (Raja Ali Haji 1993). Seperti mana istilah akhlak dinisbahkan kepada akhlak mahmudah atau *ḥusnul khuluq* dan akhlak mazmumah atau *sū’ al-akhlāq*, istilah perangai juga dikaitkan dengan perangai baik dan perangai jahat atau perangai cela (Raja Ali Haji 2005).

> Kelima, perkara yang menegahkan mendapat ‘ilmu itu *sū’ al-akhlāq wa ‘umi’l-basirah*, ya’ni jahat perangai serta buta mata hatinya dan rahsianya daripada mendapat ‘ilmu dan qadar kemuliaan ‘ilmu sekira-kira tiada ia mengetahui akan qadar ‘ilmu itu.

Raja Ali Haji (2010) mentakrifkan cela sebagai 'sesuatu yang cacat, iaitu sudah sempurna baiknya jadi kurang baiknya'. Ini bertepatan dengan fitrah asal manusia yang baik, tetapi boleh berubah menjadi kurang baik kemudiannya disebabkan pelbagai faktor dalaman dan luaran. Dalam karya yang lain, Raja Ali Haji (2010) menisbahkan perkataan perangai dengan yang mulia dan sia-sia.

> Tatkala murka Tuhan yang sedia
> Diambilkan perangaimu yang mulia
> Dituturkan dengan perangai sia-sia
> Tamak dan bakhil lobakan rupa

Kamus Dewan (2007) mentakrifkan perangai sebagai kelakuan, tingkah laku, tabiat, budi pekerti, watak. Walaupun berdasarkan kepada pengertian Kamus Dewan, perkataan perangai dan kelakuan adalah istilah sinonim, namun Raja Ali Haji (2005) memperlihatkan perbezaan makna di antara istilah ‘perangai’ dengan ‘kelakuan’
Ada juga yang menyalahi dengan yang demikian itu atas perangainya, sebab kurang periksanya atas kelakuan ibu bapanya atau sebab takburnya, sebab kebesarannya atau kekayaannya atau sebab tiada diingatkan oleh orang yang tua-tua.

Istilah perangai yang digunakan oleh Raja Ali Haji dapat difahami dengan maksud yang sama dengan akhlak, iaitu suatu dimensi rohaniah yang mendorong seseorang melakukan kebaikan atau keburukan. Dengan kata lain perangai atau akhlak itu bukanlah ilmu tentang kebaikan dan keburukan, bukan daya yang membolehkan seseorang melakukan perbuatan baik mahupun buruk, juga bukan merujuk kepada perbuatan sama ada baik ataupun buruk. Sebaliknya ia adalah aspek dalaman yang ada dalam diri manusia manakala kelakuan pula adalah aspek luaran yang didorong oleh perangai yang sedia terbina dalam diri seseorang,

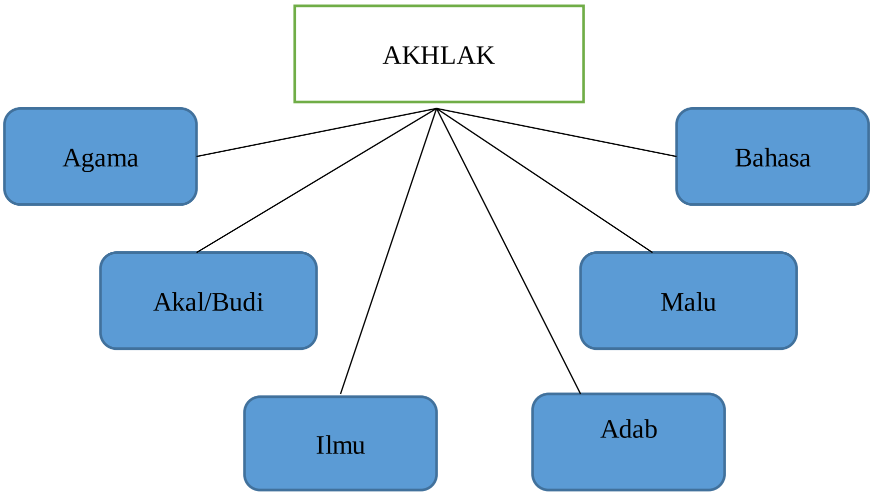
Kepada barang siapa yang masuk belajar di dalam kitab itu maka di dalamnya beberapa perkara. Setengah daripadanya hendaklah diikut seperti kelakuan dan perbuatan seperti yang tersebut pada Muqaddimah yang telah tersebut dahulu itu daripada segala adabnya dan lainnya kerana apabila diikutnya seperti yang telah tersebut itu nescaya terbukalah baginya ‘ilmu ini.

(Raja Ali Haji 2005)

Persoalan perangai baik dan perangai buruk bukan sahaja melibatkan hubungan sesama manusia, malah turut melibatkan hubungan dengan alam seperti binatang, tumbuhan dan benda-benda tidak bernyawa.

Wajib nafkah kawan dan budak
Binatang hidup fardu pulak
Jangan sekali engkau nan tolak
Supaya jangan menjadi balak [՝]

Berdasarkan karya-karya penulisan Raja Ali Haji (1999, 2005, 2010), didapati bahawa kerangka akhlak dalam pandangan hidup masyarakat Melayu bertunjangkan kepada enam komponen kata kunci utama iaitu agama, ilmu, akal, malu dan bahasa yang digambarkan seperti di rajah 1.



Rajah 1 Kerangka Akhlak menurut Raja Ali Haji

Konsep Adab dalam Pemikiran Raja Ali Haji

Raja Ali Haji (1996) memberikan takrifan adab sebagai “barang yang dikerjakannya yang berbetulan dengan syarak dan adat yang indah kepada orang yang berakal dan yang mempunyai mata hati, yakni orang yang dermawan.” Menerusi takrif ini dapat disimpulkan

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adab ialah sesuatu bentuk perlakuan yang bertepatan dengan syarak dan adat, malah ianya dianggap molek serta indah pada pandangan orang yang berakal. Beliau turut menyifatkan adab sebagai salah satu cabang ilmu yang boleh diajar dan dipelajari. Pendidikan dan penyemaian adab menjadi tanggungjawab yang perlu dilaksanakan oleh dua kumpulan pendidik iaitu ibu bapa dan guru. Adab boleh dilatih dan didisiplinkan kepada seseorang sehingga menjadi akhlak yang terbentuk dalam diri (Akmaliza, et al. 2013).

> …serta ajar anak-anak kita ilmu fardu dan sunat dan ajarkan dia ilmu adab dan jika engkau banyak uzur atau banyak ishtighal maka hendaklah engkau serahkan kepada guru-guru yang mengajar Quran dan mengajar kitab…
>
> (Raja Ali Haji 1996).

Ini selaras dengan pandangan Ibn Miskawayh (1961) yang mengkategorikan akhlak kepada dua jenis, pertama: akhlak yang bersifat tabii dan semula jadi dan kedua ialah situasi kejiwaan yang diperolehi oleh seseorang melalui adat kebiasaan dan disiplin diri. Akhlak jenis kedua mungkin bermula dengan pendidikan dan deliberasi seseorang, tetapi dengan sokongan amalan yang konsisten, lama kelamaan ia akan beransur-ansur bertukar menjadi tabiat dan akhlak (Mohd Nasir 2010).

Dalam konteks masyarakat Melayu Islam, kata konsep adab sangat berkait rapat dengan peraturan agama (syarak) dan juga adat yang dianggap sebagai peraturan yang diterima pakai oleh masyarakat sejak turun temurun. Malah dalam perbicaraan usul fekah, adat ini juga diterima sebagai sebahagian sumber hukum (*al-‘adah al-muhkamah*). Dalam konteks masyarakat Melayu yang berpegang kepada ajaran agama Islam, adat yang diterima pakai adalah adat yang berbetulan dengan syarak seperti dalam ungkapan, ‘adat bersendikan hukum, hukum bersendikan kitabullah, syarak mengata, adat mengikut (memakai), adat dan syarak sandar menyandar’ (Abd. Samad 1999). Menurut Abd. Samad (1999), adat bukanlah sepertimana yang difahami dalam istilah adat istiadat ataupun adat resam, sebaliknya adat pada umumnya ialah yang suatu amalan yang ghalib dan lazim diamalkan oleh sesuatu kelompok masyarakat bagi mengatur cara hidup mereka seharian.

Hubungan antara Akhlak dan Kesantunan Bahasa

Dalam lingkungan masyarakat Melayu, akhlak dan bahasa mempunyai perkaitan yang rapat. Malah cara seseorang itu berbahasa merupakan gambaran kepada keperibadiannya dan akhlaknya. Frasa budi bahasa yang sering digunakan dalam konteks bahasa Melayu dengan sendirinya menjelaskan hubungan antara akal yang menjadi wahana untuk pencerakinan antara yang baik dan yang buruk, serta bahasa sebagai ‘alat akal fikri yang mempengaruhi pemikiran si penggunanya’ (al-Attas 2007).

Malah Raja Ali Haji (2010), dalam menghuraikan makna adab, telah menterjemahkan perkataan Bahasa Arab, adab sebagai ‘adab budi bahasa’.

> di dalam kitab Ghurar al-Mabani wa Durr al-Ma’ani “husn al-adab yasturu umniyyatu qubuh al-nasab”, yakni elok adab budi bahasa seseorang itu menutup angan-angan orang akan keji bangsanya bukannya orang itu tidak berbangsa dan lagi katanya pula “al-fadl bi’l-‘aql wa’l-adab la bi’l-asal wa’l-nasab” yakni kelebihan manusia itu dengan akalnya dan baik adab budi bahasanya bukannya dengan asalnya dan bangsanya yakni jikalau anak raja sekalipun jika tiada beradab dan bermalu bersopan dan tiada berbahasa seperti bongkak pongah tutur katanya bangsat sombongnya takbur membesar diri tingkah kelakuannya jika raja besar sekalipun tiada kelebihannya kehinaan jua.

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Frasa adab budi bahasa memperlihatkan hubungkait antara tiga kata kunci iaitu adab, budi dan bahasa. Adab dan sopan dikatakan berasal daripada tutur kata dan kemudiannya diikuti dengan kelakuan. Bahasa atau tutur kata menterjemahkan apa yang ada dalam fikiran dan jiwa seseorang, justeru jika akhlak yang baik menjadi ciri kejiwaan seseorang, maka pertuturannya berupa yang baik-baik sahaja dengan menggunakan bahasa yang tepat bersesuaian dengan pandangan hidup yang mendasari jiwanya. Kemahiran dan kefasihan berbahasa bukan sekadar memadai dengan mempelajari ilmu tentang bahasa secara khusus, tetapi mesti ditunjangi dengan ilmu, akal dan adab. Ini jelas dapat dilihat melalui catatan muqaddimah *Bustān al-Kātibin* yang dimulai dengan perbahasan berkenaan dengan kelebihan ilmu dan akal sebelum memulakan perbicaraan mengenai ilmu mengenai bahasa. Ilmu yang terlebih dahulu perlu diutamakan ialah ‘ilmu al-din, iaitu ilmu agama (Raja Ali Haji 2005).

Orang yang kurang berakal dan kurang berbahasa pula disifatkan seperti raksasa manakala orang yang tidak mempedulikan agama dan adat diumpamakan seperti harimau mengejar rusa, yang hanya bertindak semata-mata mengikut tabii haiwan tersebut tanpa ada sebarang pertimbangan lain (Raja Ali Haji 2010). Raksasa, gergasi atau disebut juga sebagai bota adalah sejenis makhluk seperti manusia yang sangat besar dan tinggi badannya (Kamus Dewan 2007). Ia merupakan makhluk dalam cerita-cerita mitos dan lagenda yang digambarkan sebagai bodoh, hodoh, bengis, suka mengganggu dan makan manusia.

Dalam lingkungan masyarakat Melayu, akhlak dan bahasa mempunyai perkaitan yang rapat. Malah cara bagaimana seseorang itu berbahasa merupakan gambaran kepada keperibadiannya dan akhlaknya. Frasa budi bahasa yang sering digunakan dalam konteks bahasa Melayu dengan sendirinya menjelaskan hubungan antara akal yang menjadi wahana untuk pencerakinan antara yang baik dan yang buruk, serta bahasa sebagai ‘alat akal fikri yang mempengaruhi pemikiran si penggunanya.’

Malah Raja Ali Haji (2010) di dalam menghuraikan makna adab, menterjemahkan perkataan adab di dalam bahasa Arab sebagai ‘adab budi bahasa’.
di dalam kitab *Ghurar al-Mabani wa Durr al-Ma’ani* “*husn al-adab yasturu umniyyatu qubuh al-nasab*”, yakni elok **adab budi bahasa** seseorang itu menutup angan-angan orang akan keji bangsanya bukannya orang itu tidak berbangsa dan lagi katanya pula “*al-fadl bi’l-‘aql wa’l-adab la bi’l-asal wa’l-nasab*” yakni kelebihan manusia itu dengan akalnya dan baik **adab budi bahasa**nya bukannya dengan asalnya dan bangsanya yakni jikalau anak raja sekalipun jika tiada beradab dan bermalu brsopan dan tiada berbahasa seperti bongkak pongah tutur katanya bangsat sombongnya takbur membesar diri tingkah kelakuannya jika raja besar sekalipun tiada kelebihannya kehinaan jua.

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> …Bermula kehendak ilmu perkataan pada jalan berkata-kata kerana adab dan sopan itu daripada tutur kata asalnya, kemudian baharulah pada kelakuan. Bermula apabila berkehendak kepada menuturkan ‘ilmu atau berkata-kata yang beradab dan sopan, tak dapat tidak mengetahuilah dahulu ‘ilmu yang dua itu, iaitu *‘ilmu wa al-kalam*. Adapun kelebihan *‘ilmu wa al-kalam* amat besar sehingganya mengata setengah hukama’ segala pekerjaan pedang boleh diperbuat dengan qalam, adapun pekerjaan-

> pekerjaan qalam tiada boleh diperbuat dengan pedang, maka ini ‘ibarat yang terlebih sangat nyatanya. Dan beberapa ribu dan laksa pedang yang sudah terhunus, dengan seguris qalam jadi tersarung, terkadang jadi tertangkap dan terikat dengan pedang sekali. Ini sangat zahir pada orang yang *ahli al-nazar*. (Raja Ali Haji 2005)
>
> Kemahiran dan kefasihan berbahasa bukan sekadar memadai dengan mempelajari ilmu tentang bahasa secara khusus, tetapi mesti ditunjangi dengan ilmu, akal dan adab. Ini jelas dapat dilihat melalui catatan muqaddimah Bustan al-Katibin yang dimulai dengan perbahasan berkenaan dengan kelebihan ilmu dan akal sebelum memulakan perbicaraan mengenai ilmu mengenai bahasa. Ilmu yang terlebih dahulu perlu diutamakan ialah ‘ilmu *al-din*, iaitu ilmu agama. (Raja Ali Haji 2005).

Kesantunan bahasa turut berhubung kait dengan tahap akal dan agama seseorang sehinggakan digambarkan orang yang kurang akal dan kurang adab berbahasa seumpama raksasa dan binatang buas (Abu Hasan 1993).

> Setengah yang kurang akal dan bahasa
> tingkah dan laku bagai raksasa
> syarak dan adat kurang periksa
> seperti harimau mengejar rusa

Pemilihan penggunaan perkataan yang santun dalam berbahasa menggambarkan akhlak seseorang. Raja Ali Haji menjelaskan beberapa penggunaan frasa yang dikategorikan sebagai perkataan yang terlebih mulia dan terlebih halus berbanding dengan perkataan yang memberi maksud yang sama tetapi kasar sifatnya dalam konteks bahasa Melayu. Pemilihan perkataan yang mulia dan halus bukan hanya terhad untuk penggunaan bahasa secara lisan tetapi juga tulisan, bukan terbatas kepada individu yang dihormati bahkan kepada semua orang, juga pada semua keadaan termasuk sewaktu memarahi seorang pencuri. Justeru akhlak yang baik menggambarkan kemampuan seseorang mengawal akal dan jiwa pada setiap masa dan keadaan.

> …Bermula perkataan “buang air besar” dan buang air kecil” terlebih mulia daripada perkataan “berak” dan “kencing”, dan perkataan “setubuh” terlebih mulia daripada perkataan “berkendak” dan “bermukah”. Kiaskan pada yang sejenisnya.Bermula perkataan “mari bermain senjata” terlebih halus daripada “mari bertikam”. Dan perkataan “tuan hamba” terlebih halus daripada perkataan “engkau” dan “lu”, dan perkataan “saya” dan “beta” dan “kami” terlebih halus daripada perkataan “aku” dan “gua”. Adapun perkataan “kita” maka itu hendaklah ditilik, jika dia berbahasakan dirinya pada berkhabar-khabar dengan seseorang atau pada surat, adalah ia terkasar pada bahasa Melayu dan jika ia berkhabar-khabar kerana berhimpun umpamanya, seperti katanya: “Kita semua di sini” atau “Kita semua ini apalah halnya”, maka itu tiadalah kasar. Maka kiaskan kepada yang lain-lainnya.Maka hendaklah diperbuat tiap-tiap seorang pada tatkala berkirim surat-suratan dengan perkataan yang halus, jika pada pencuri sekalipun. Misalnya seperti kita hendak marahkan pencuri supaya dipulangkannya harta kitakah itu atau harta orang lainnya, jika dengan lafaz yang kasar, demikian bunyinya: “Pulangkan olehmu harta orang yang engkau curi itu”. Dan jika dengan halus, demikian bunyinya: “Pulangkan olehmu harta orang yang tuan hamba perbuat dengan tiada sebenarnya”. (Raja Ali Haji 2005)

Dalam Syair Siti Siyanah, Raja Ali Haji (Abu Hasan Sham 1993) menyenaraikan lidah sebagai salah satu anggota yang tujuh yang menjadi punca kepada penyakit jiwa yang boleh memberi kesan bukan sahaja kepada fizikal malah kepada agama.

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Penyakitnya itu anggota yang tujuh
Wajib diubatkan bersungguh-sungguh
Jika dibiarkan ia ceroboh
Rosaklah badan agama pun roboh.
Anggota lidah sangatlah masyhur
Ialah mengotorkan dalam dan tohor
Ialah menzahirkan Islam dan kufur
Dengan sebabnya manusia tercebur.

Manakala dalam Gurindam Dua Belas, Raja Ali Haji (Abu Hasan Sham 1993) turut menyentuh soal penjagaan lidah atau pertuturan yang ada manfaatnya, manakala mulut yang mengeluarkan perkataan-perkataan kotor serta tidak baik diumpamakan seperti ketur iaitu tempat membuang air ludah.

Apabila terpelihara lidah
Nescaya dapat daripadanya faedah
Barang siapa perkataan kotor
Mulutnya itu umpama ketur

Dalam Syair Siti Siyanah juga, Raja Ali Haji (Abu Hasan 1993) menyenaraikan beberapa sifat cela yang berpunca daripada lidah yang mesti dielakkan seperti berdusta, mungkir janji, mengumpat, mengadu domba, memaki, bertengkar, berbantah, melaknat, dan bercakap perkara yang sia-sia. Larangan untuk mengeluarkan perkataan-perkataan melaknat termasuk juga kepada makhluk-makhluk bukan manusia walaupun daripada alam jamadat seperti kayu dan batu kerana ia adalah merupakan perbuatan yang berdosa dan haram di sisi agama. Ini menunjukkan dalam pandangan hidup Melayu Islam, setiap yang ada di alam ini diiktiraf kewujudannya, sama ada yang bernyawa ataupun tidak, perlu dihormati dan dijaga

Peliharakan lidah daripada dusta
Memungkiri janji sudah dikata
Mengumpat mengadu maki dan dusta
Bertengkar berbantah mendatangkan meta

Janganlah melaknat akan sesuatu
Manusia binatang kayu dan batu
Tidak mengapa jika tak tentu
Diamkan dengan syaitan dan hantu

Segala perkataan yang sia-sia
Wajib pula peliharakan dia
Hikayat yang membawa kasihkan dunia
Di Akhirat kelak kena perdaya

Itulah setengah daripada kejahatan
Pekerjaan lidah ayuhai tuan
Diikhtisarkan sahaja supaya ketahuan
Barang yang diharamkan olehnya Tuhan

Raja Ali Haji (Abu Hasan 1993) turut menyentuh tentang *adab al-walidi* (adab dengan ibu bapa) dalam Syair Siti Siyanah tentang larangan berbahasa kasar dengan orang yang lebih tua,

> Hendaklah larangkan berbahasa kasar
> Kepada yang tua atau yang besar
> Jangan dibiasakan main ke pasar
> Hendaklah keji marah dan gusar

Manakala dalam Kitab Pengetahuan Bahasa, Raja Ali Haji (2010) memperingatkan tentang kesantunan bahasa yang perlu diajar kepada anak-anak seperti larangan menggunakan perkataan-perkataan yang sia-sia dan tidak bermanfaat, larangan berdusta walaupun untuk tujuan bergurau serta larangan menggunakan perkataan-perkataan yang membawa maksud bersumpah.

larangkan dia daripada mebanyak-banyak perkataan yang tiada memberi faedah dan dilarangkan dia kuat berdusta-dusta jika dengan berolok-olok sekalipun demikian lagi larangkan dia daripada berkata-berkata dengan perkataan bersumpah-sumpah

Dalam memperkatakan tentang *Adab al-Zaujah 'ala al-Zawaj* iaitu iaitu adab isteri atas suami, Raja Ali Haji (Abu Hasan 1993) menyebut mengenai sifat banyak berleter hingga menyakiti hati suami yang menjadi tanda perempuan yang kurang berakhlak.

> Setengah perempuan jahat pekerti
> Main berleter tiada berhenti
> Hati suaminya sangat disakiti
> Luput dan lenyap segala bakti

Kesimpulan

Kesantunan bahasa adalah sebahagian teras jati diri masyarakat Melayu yang membayangkan ketinggian akhlak yang bertunjangkan kepada agama dan akal. Peri penting pemilihan perkataan dalam berbahasa seharusnya menjadi adat kebiasaan atau dengan kata lain, akhlak yang tertanam dalam diri. Ianya tidak boleh dipandang remeh oleh ibu bapa dan guru, malah mesti diajar kepada anak-anak. Kesantunan bahasa meliputi hubungan manusia dengan Allah,hubungan sesama manusia dan hubungan dengan alam.

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KEBERKESANAN BAHAGIAN PENGUATKUASAAN (JAIM) DALAM MENANGANI KES JENAYAH SYARIAH NEGERI MELAKA

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Abstrak: *Gejala sosial berkaitan jenayah syariah yang berlaku dalam kalangan masyarakat kini merupakan satu fenomena yang amat membimbangkan. Bagi membenteras gejala ini, badan-badan pengutkuasa agama telah ditubuhkan oleh kerajaan negeri. Artikel ini membincangkan tentang keberkesanan usaha penguatkuasa agama khususnya Bahagian Penguatkuasaan di Jabatan Agama Islam Melaka (JAIM) dalam membendung permasalahan jenayah syariah yang berlaku di Negeri Melaka. Oleh itu kajian ini juga bertujuan untuk meneliti peranan sebenar penguatkuasa agama dalam melaksanakan Enakmen Kesalahan Syariah (Negeri Melaka) 1991 dan Enakmen Tatacara Jenayah Syariah (Negeri Melaka) 2002 terutamanya dari sudut bidangkuasa bahagian penguatkuasaan. Artikel ini merupakan kajian kualitatif yang menggunakan kaedah analisis dokumen serta kaedah temu bual dalam pengumpulan data kajian. Hasil kajian mendapati terdapat lapan buah kes jenayah syariah yang paling kerap berlaku di Melaka iaitu kes minum minuman memabukkan, bersekediaman, hamil anak luar nikah, subahat persetubuhan haram, perbuatan tidak sopan, lelaki berlagak seperti perempuan, melacurkan diri dan berjudi. Kajian ini juga wajar diteruskan dan diperkembangkan lagi pada masa akan datang untuk kepentingan bersama bagi mentransformasikan undang-undang Islam di Malaysia ke arah yang lebih baik khususnya dalam usaha membasmi kes jenayah syariah.*

Kata Kunci: *Bahagian Penguatkuasaan, JAIM, Hukuman, Jenayah Syariah*

Pendahuluan

Islam merupakan agama yang syumul berperanan dalam membimbing dan menyediakan peraturan kepada seluruh umat manusia yang bertujuan untuk menjaga kemaslahatan hidup mereka. Tujuan ini dikenali sebagai Maqasid al-Syariah. Terdapat lima objektif utama dalam perundangan Islam yang bertujuan untuk menjaga kepentingan syarak iaitu pemeliharaan agama, pemeliharaan nyawa, akal, keturunan dan harta. Maqasid al-Syariah juga di definisikan sebagai sebuah objektif atau tujuan yang hendak dicapai oleh Syariah dalam keseluruhan atau kebanyakan hukum hakamnya. Maqasid al-Syariah ini sangat perlu difahami oleh setiap Muslim (Zulkifly, 2010).

Antara objektif utama yang hendak dicapai oleh setiap hukum yang ditentukan oleh Allah (s.w.t) ialah menghasilkan segala kebaikan dan menolak setiap keburukan dalam kehidupan setiap manusia. Tujuan inilah yang disebut sebagai maqsad atau maqasid atau objektif kepada syariah Islam, iaitu yang menjadi intipati kepada Syariah berkenaan sama ada dalam menentukan hukum atau melaksanakannya dalam kehidupan manusia. Justeru, dengan berlakunya kes-kes jenayah terutamanya jenayah syariah telah membuktikan bahawa manusia yang melakukan jenayah ini semakin jauh dari tujuan asal dalam kehidupan mereka.

Dalam konteks jenayah syariah, seperti yang diketahui umum jenayah merupakan perbuatan individu atau berkumpulan yang bertujuan mengancam keselamatan dan

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keharmonian individu lain atau masyarakat atau negara. Al-Mawardi (1978) mendefinisikan jenayah atau dikenali juga sebagai jarimah sebagai "larangan syarak yang dicegah oleh Allah (s.w.t) dengan (hukuman) hadd atau ta'zir". Undang-undang jenayah syariah atau Kanun Jinayah Syar'iyah ialah undang-undang syarak yang bersabit dengan kesalahan-kesalahan yang dilakukan oleh seseorang yang boleh didakwa di bawah kes jenayah syariah (Zulkifly, 2010).

Selain itu, penguatkuasaan jenayah syariah didefinisikan kepada melaksanakan setiap peraturan yang telah peruntukan dalam Undang-Undang Islam yang telah berkuatkuasa misalnya di Melaka pihak berkuasa JAIM melaksanakan peruntukan yang terdapat dalam Enakmen Kesalahan Syariah (Negeri Melaka) 1991 (Aziah & Fazli, 2016). Selain itu, pihak berkuasa yang dimaksudkan merupakan organisasi atau institusi yang terdiri daripada badan kerajaan yang bertanggungjawab mengawal selia kes-kes yang berlaku (Paizah, 1991).

Di negeri Melaka, institusi yang bertanggungjawab memantau dan mengambil tindakan terhadap kes-kes jenayah syariah yang berlaku ialah tanggungjawab Bahagian Peguatkuasaan dan Bahagian Pendakwaan Jabatan Agama Islam Melaka (JAIM). Maka, artikel ini akan lebih memfokuskan perbincangan terhadap keberkesanan usaha yang telah dilaksanakan oleh Jabatan Agama Islam Melaka (JAIM) dalam menangani kes-kes jenayah syariah dengan memfokuskan kepada Bahagian Pengatkuasaan.

Latar Belakang Bahagian Penguatkuasaan Syariah (Jabatan Agama Islam Melaka)

Jabatan Agama Islam Melaka (JAIM) telah dikendalikan oleh seorang pegawai pesara selaku Yang Di Pertua JAIM yang turut dibantu oleh seorang kerani. Tugas utama seorang Yang Di Pertua ialah untuk membentuk dan mengatur hal ehwal pentadbiran di Jabatan Agama Islam. Jawatan Yang Di Pertua (YDP) yang pertama telah disadang oleh Tuan Haji Mohd Amin Bin Imran.

Sehingga kini, JAIM mempunyai sebelas bahagian iaitu yang mempunya fungsi dan objektif tersendiri seperti; Bahagian Khidmat Pengurusan, Bahagian Undang-undang Keluarga Islam, Bahagian Penguatkuasaan, Bahagian Pendakwaan, Bahagian Dakwah, Bahagian Penyelidikan, Bahagian Pendidikan, Bahagian Pengurusan Masjid dan Pejabat Agama Daerah (Majlis Agama Islam Melaka, 2017).

Bahagian Penguatkuasaan merupakan bahagian yang bertanggungjawab terhadap menguatkuasakan peruntukan Undang-Undang Syariah Negeri Melaka di samping menjalankan tugasan lain seperti menerima aduan, menjalankan siasatan membuat operasi pemantauan dan pemeriksaan aduan-aduan jenayah syariah yang berlaku di negeri Melaka (Melaka, 2018).

Objektif Bahagian

Melaksanakan penguatkuasaan enakmen kesalahan syariah Negeri Melaka dengan tegas dan berkesan

Fungsi

i) Menerima dan menguruskan maklumat awam berkaitan dengan kesalahan-kesalahan syariah.
ii) Menjalankan tindakan penguatkuasaan terhadap maklumat-maklumat awam berkaitan kesalahan syariah.
iii) Melaksanakan perintah-perintah mahkamah ke atas pesalah syariah
iv) Melaksanakan peruntukan undang-undang syariah yang terkandung di dalam enakmen-enakmen yang berkuatkuasa di Negeri Melaka.

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Piagam Pelanggan

i) Membuat siasatan aduan dalam tempoh 48 jam.
ii) Siasatan kes disempurnakan dalam tempoh 30 hari.
iii) Mengemukakan laporan pelaksanaan waran tangkap kepada mahkamah dalam tempoh 7 hari sebelum tarikh perbicaraan.

iv) Menjaga kerahsiaan maklumat pengadu dan kes yang belum disabitkan kesalahannya.

Usaha-Usaha Bahagian Penguatkuasaan JAIM Dalam Menangani Ke Jenayah Syariah Di Melaka

Bahagian penguatkuasaan bertangungjawab dalam melakukan aktiviti-aktiviti berkaitan penguatkuasaan. Di samping itu, merancang dan melaksanakan latihan kemahiran kakitangan penguatkuasaan serta aktiviti pencegahan seperti mengadakan pameran seminar dan taklimat. Pegawai penguatkuasa agama adalah merupakan pihak yang bertanggungjawab menjalankan tugas yang berteraskan kepada konsep amar maaruf nahi munkar di mana tugas mereka adalah untuk memastikan masyarakat mematuhi undang-undang yang ditetapkan dan menjamin hak-hak dalam masyarakat yang membabitkan pelbagai aspek dalam kehidupan sama ada dari sudut ekonomi mahu pun sosial sesuai dengan bidang kuasa yang diberikan.

Berikut merupakan antara usaha dan peranan pihak berkuasa dalam memastikan kes-kes jenayah syariah yang berlaku dapat dikurangkan. Dalam artikel ini akan diterangkan mengenai kaedah-kaedah dan pendekatan yang digunakan oleh pihak JAIM sebagai alternatif dan usaha untuk membanteras gejala jenayah syariah di seluruh negeri Melaka:

Taklimat

Taklimat yang diadakan terbahagi kepada tiga peringkat iaitu peringkat sekolah rendah, sekolah menengah dan peringkat Institut pengajian tinggi (Swasta dan awam). Menurut Rahimin (2017) tujuan taklimat diadakan ialah bagi memberi pendedahan kepada para pelajar seawal sekolah rendah mengenai jenayah syariah yang berlaku. Antara universiti yang telah dianjurkan taklimat sebegini ialah pada tahun 2013 di Unversiti Teknikal Melaka (UteM), Universiti Multimedia (MMU) dan pada tahun 2012 di Sekolah Kebangsaan Iskandar Shah (SMKIS) Jasin Melaka.

Pameran

Pameran diadakan secara terbuka bagi mendedahkan kepada seluruh masyarakat Melaka yang hadir tentang kes-kes jenayah syariah yang berlaku. Hal ini bertujuan untuk memberi kesedaran dan membuka mata masyarakat supaya lebih peka terhadap permasalahan yang berlaku di sekeliling. Antara pameran yang telah diadakan ialah:
i) Pameran Pencegahan Jenayah Syariah sempena Program Sepakat Komuniti 1 Malaysia di Sungai Rambai yng diadakan pada 2, 3 dan 4 Mei 2014 (Unit Pencegahan Jaim, 2014).
ii) Pameran Pencegahan Jenayah Syariah bersempena dengan Sambutan Hari Falak (Astronomy Day) 2014 di Peringkat Negeri Melaka diadakan pada 10 dan 11 Mei 2014 (Unit Pencegahan Jaim, 2014).

Papan Tanda

Pihak berkuasa juga menyediakan papan tanda di tempat-tempat yang berpotensi berlakunya jenayah seperti khalwat dan perbuatan tidak sopan. Terdapat beberapa tempat yang dikenali sebagai tempat kegemaran bagi pesalah-pesalah kesalahan syariah dan pihak berkuasa telah meletakkan beberapa papan tanda peringatan kepada masyarakat di tempat-tempat yang sering berlaku perbuatan tidak sopan.

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Contohnya di kawasan Dataran Pahlawan yang terletak di Bandar Hilir, Melaka dan kawasan-kawasan rekreasi dan taman permainan kanak-kanak seperti di Taman Tasik Utama, Dataran Merdeka, Hutan Rekreasi yang terletak di Ayer Keroh Melaka dan Masjid Selat yang terletak di Taman Pulau Melaka.

Iklan di radio

Di Melaka, radio rasmi dikenali sebagai 'Melaka f.m' yang berfrekuensi 102.3. Pihak berkuasa juga menggunakan khidmat radio sebagai salah satu kaedah untuk menyebarkan tentang keseriusan kes-kes jenayah syariah yang sedang menular di Melaka. Tujuannya adalah untuk memberikan maklumat kepada para pendengar radio agar menjauhi diri dari kesalahan-kesalahan jenayah syariah serta langkah-langkah yang perlu diambil sekiranya kes-kes jenayah syariah berlaku di sekeliling mereka. Antara pihak berkuasa agama yang sering dpertanggungjawabkan untuk menerangkan kepada masyarakat mengenai jenayah syariah di negeri Melaka ialah Datuk Haji Rahimin bin Bani (Ketua Bahagian Penguatkuasaan MAIM) dan YB Datuk Haji Mohammad Bin Hashim (Imam Besar Masjid Al-Azim).

Kempen

Antara kempen pencegahan yang dilakukan oleh pihak berkuasa ialah melalui bentuk poster dan pamplet yang diserahkan kepada masyarakat di negeri Melaka contohnya setiap hari jumaat sewaktu solat jumaat, mereka yang hadir di masjid-masjid dan surau-surau akan diberikan pamplet yang mencegah dan memberi peringatan kepada masyarakat agar menjauhi jenayah zina dan judi. Selain itu, pihak berkuasa juga telah menyediakan blog bagi pengguna-pengguna media sosial mengetahui dengan lebih mendalam mengenai langkah-langkah pencegahan yang dilaksanakan untuk kes-kes jenayah syariah di Melaka (Jabatan Agama Islam Melaka, 2011) (lampiran).

Kursus kesedaran kepada pesalah

Kursus yang disediakan adalah untuk memberi kesedaran kepada pesalah. Pesalah yang dimaksudkan ialah individu yang melakukan kesalahan syariah dan telah ditangkap oleh pihak berkuasa. Kursus yang dilaksanakan adalah berbentuk ceramah motivasi dan keagamaan serta mendedahkan kepada pesalah mengenai hak-hak mereka sewaktu dibicarakan di mahkamah. Kursus ini diadakan hanya untuk pesalah di mana pesalah diwajibkan menghadiri kursus tersebut sebanyak satu kali sahaja.

Pihak berkuasa Jabatan Agama Islam Melaka (JAIM) bukan sahaja bertanggungjawab dalam menangani isu jenayah syariah ini dengan lebih teliti dan telus malahan mereka juga berperanan dalam mendidik masyarakat supaya menjauhkan diri dari perbuatan mungkar dan menyebarkan ilmu tentang bahaya perbuatan yang menyimpang dari suruhan Allah (s.w.t). Setiap usaha yang dilakukan sedikit sebanyak diharapkan dapat membantu dan menyedarkan individu dan masyarakat tentang jenayah syariah yang berlaku di negeri Melaka. Antara contoh kursus yang telah dilaksanakan ialah kursus yang bertemakan 'Kesedaran dan Kefahaman Islam' yang diadakan di pejabat JAIM di Jalan Kee Ann dan antara kesalahan yang dilakukan oleh kebanyakan peserta kursus ialah bersekedudukan, berjudi, hamil luar nikah dan perbuatan tidak sopan di khalayak ramai (Utusan Online, 2008).

Penubuhan sekolah-sekolah khas

i) Sekolah Harapan

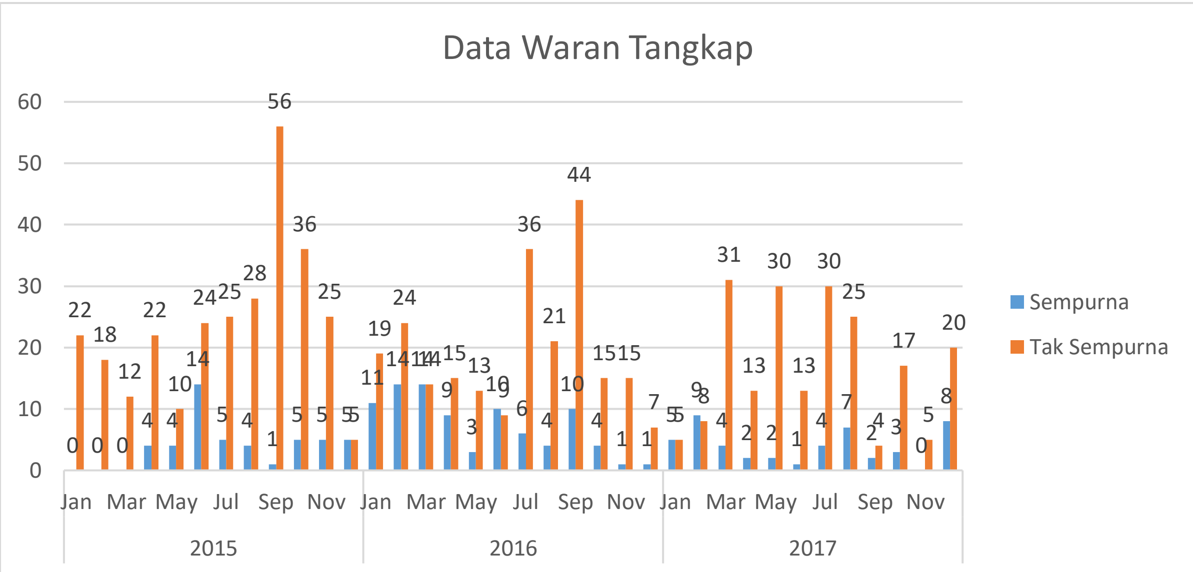
Pada bulan September 2010, kerajaan negeri Melaka telah menubuhkan sebuah sekolah khas yang dikenali sebagai Sekolah Harapan yang terletak di Jasin. Sekolah ini telah dikhaskan kepada remaja-remaja perempuan yang mengandung anak tidak sah taraf serta dibiayai sepenuhnya oleh kerajaan negeri Melaka. Tujuan penubuhan sekolah ini bukan sahaja untuk melindungi remaja perempuan yang kurang bernasib baik namun bagi membantu mereka kembali ke pangkal jalan.

ii) Sekolah Henry Gurney

Sekolah ini terletak di daerah Telok Mas dan beroperasi untuk pertama kalinya pada tahun 1949. Institusi yang ditubuhkan bagi kanak-kanak lelaki yang bermasalah dikenali sebagai sebuah institusi yang ditubuhkan khas bagi memperbaiki akhlak penghuni yang telah terpesong. Justeru, di sekolah ini juga menitikberatkan kepada dua bentuk latihan yang berlainan iaitu dari segi vokasional dan akademik.

Keberkesanan Bahagian Penguatkuasaan (JAIM) Dalam Menangani Kes Jenayah Syariah Negeri Melaka

Keberkesanan usaha dan peranan bahagian penguatkuasaan dapat diteliti berdasarkan statistik waran tangkap yang diperolehi bermula dari tahun 2015 sehingga tahun 2017. Setiap penguatkuasa yang bertanggungjawab dalam proses penangkapan perlu mematuhi tatacara penangkapan yang terdapat dalam Bab 2 bermula dari seksyen 10 sehingga 27 berdasarkan Enakmen Tatacara Jenayah Syariah (Negeri Melaka) 2002. Merujuk kepada rajah di bawah, waran tangkap sempurna didefinisikan sebagai orang yang didapati salah (OYDS) diperolehi daripada sumber yang mempunyai alamat yang lengkap dan berjaya dikesan. Manakala, waran tangkap tak sempurna bermaksud OYDS yang diperolehi daripada sumber tidak mempunyai alamat yang lengkap atau telah berpindah negeri dan tidak berjaya dikesan.

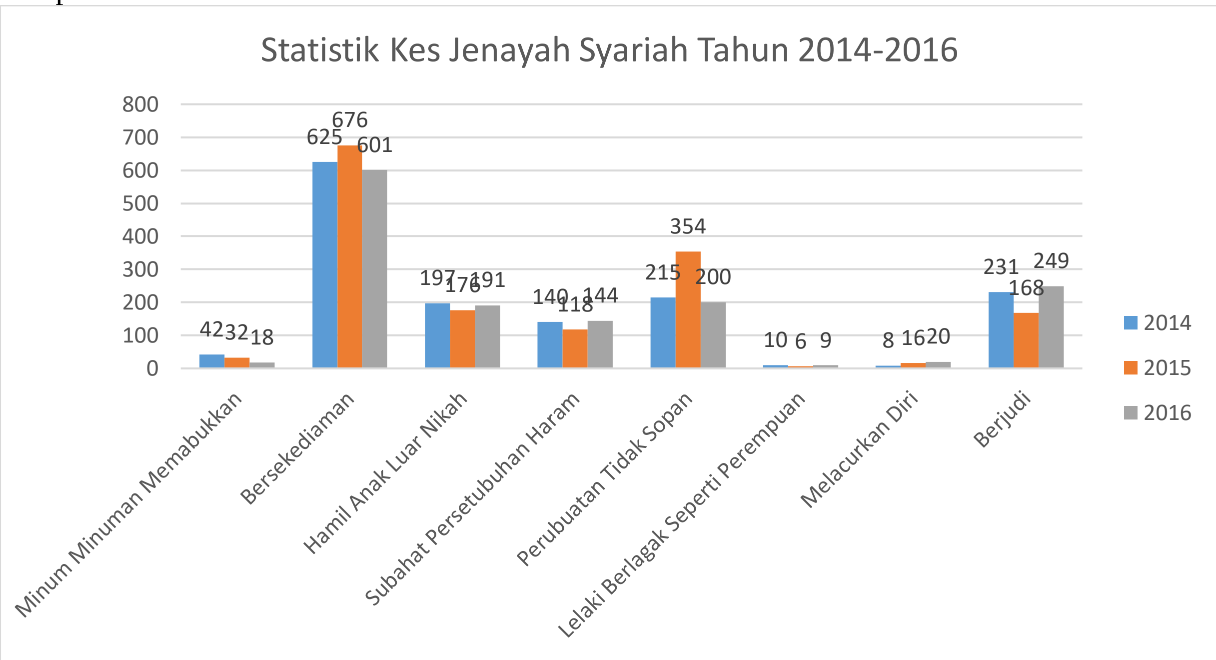


Sumber: Bahagian Penguatkuasaan, Jabatan Agama Islam Melaka (JAIM)

Bersumber daripada data yang diperolehi, jumlah waran tangkap sempurna yang mempunyai jumlah tertinggi dalam jangka masa tiga tahun ialah 14, iaitu pada bulan Jun 2015, Mac dan April 2016. Manakala bilangan terendah bagi waran tangkap sempurna ialah 0 iaitu pada bulan Januari hingga Mac tahun 2015. Selain itu, bagi waran tangkap tak sempurna, bilangan tertinggi ialah 56 iaitu pada bulan September 2015 dan bilangan terendah ialah pada tahun 2017 bulan September kepada 4 waran tangkap tak sempurna telah dilakukan (Melaka, 2018).

Merujuk kepada statistik di atas, dapat dilihat bahawa dengan pengurangan pengeluaran waran tangkap sempurna bermaksud pengurangan terhadap kes jenayah syariah yang dilaporkan. Walau bagaimanapun, dengan peningkatan bilangan waran tangkap tidak sempurna menunjukkan bahawa perlunya inisiatif yang lebih efisyen oleh pihak berkuasa di samping masyarakat juga perlu bertanggungjawab dalam membantu pihak berkuasa menangan kes jenayah syariah di Melaka.

Selain itu, antara elemen yang boleh menguji keberkesanan usaha pihak berkuasa di Bahagian Penguatkuasaan JAIM ialah dengan mengkaji statistik kes-kes jenayah syariah yang berlaku di Melaka. Melalui temubual penulis dengan Ketua Penolong Pengarah Bahagian Penguatkuasaa JAIM iaitu Datuk Haji Rahimin Bin Bani, terdapat 8 buah kes jenayah syariah yang paling kerap berlaku iaitu Kes minum minuman memabukkan, bersekediaman, hamil anak luar nikah, subahat persetubuhan haram, perbuatan tidak sopan, melacurkan diri dan berjudi. Berikut merupakan statistik kes-kes jenayah syariah yang paling kerap berlaku:



Sumber: Bahagian Penguatkuasaan, Jabatan Agama Islam Melaka (JAIM)

Statistik di atas menunjukkan bahawa kes yang dilihat paling kerap berlaku ialah kesalahan jenayah syariah di bawah seksyen 53 iaitu kes bersekediaman iaitu pada tahun 2014 sebanyak 625 kes yang dilaporkan dan diikuti 676 kes pada tahun 2015 dan menurun pada tahun 2016 berjumlah 601 kes. Bagi kes minum minuman memabukkan pada tahun 2014 jumlah kes dicatatkan kepada 42 kes dan menurun lagi pada tahun 2015 kepada 32 dan pada awal 6 bulan pertama tahun 2016 sebanyak 18 kes. Hal ini menunjukkan bahawa statistik kesalahan minum minuman memabukkan di Melaka menurun dalam tempoh tiga tahun. Berlaku penurunan bermula pada tahun 2013 hingga 2016 kerana punca utama ialah usaha masyarakat tempatan yang lebih peka dalam terhadap pusat-pusat judi memudahkan pihak berkuasa dalam membuat tangkapan (Rahimin, 2017).

Seterusnya, kes hamil anak luar nikah, pada tahun 2014, iaitu kes yang dilaporkan berjumlah 197 kes menurun sedikit pada tahun 2015 kepada 176 ke dan meningkat pada tahun 2016 kepada 191 kes. Data-data bagi kes ini diperoleh oleh JAIM daripada hospital-hospital dan klinik-klinik awam dan swasta. Bagi kes subahat persetubuhan haram pula, pada tahun 2014 kes bagi seksyen 55 ini turun secara mendadak kepada 140 dan pada tahun 2015 menurun lagi sebanyak 118 kes dan pada tahun 2016 kes ini telah meningkat kepada 144 kes. Kes perbuatan tidak sopan, pada tahun 2014, jumlah kes telah berkurangan lagi kepada 215 kes yang telah dilaporkan namun meningkat pada tahun 2015 sebanyak 354 kes. Pada tahun 2016, jumlah kes menurun dari tahun sebelumnya kepada 200 kes yang telah dilaporkan. Kes perbuatan tidak sopan ini bukan sahaja meliputi daripada sudut berpakaian malah perlakuan juga termasuk dalam kes ini (Rahimin, 2017).

Analisis selanjutnya ialah terhadap kes transgender atau lelaki berlaga seperti perempuan, pada tahun 2014 kes ini menurun lagi kepada 10 kes dan pada tahun 2015 berlaku penurunan kepada 6 kes dan akhir sekali pada tahun 2016 meningkat sedikit kepada 9 kes. Kes ini mendapat perhatian yang khusus dalam kalangan masyarakat dan pihak berkuasa menyebabkan tangkapan yang dilakukan oleh berkuasa majoriti adalah daripada kepekaan masyarakat. Selain itu, bagi ke melacurkan diri, dilaporkan 8 kes pada tahun 2014 kemudiannya meningkat pada tahun 2015 iaitu sebanyak 16 kes. Pada tahun 2016, jumlah kes meningkat daripada tahun sebelumnya kepada 20 kes. Kes ini semakin meningkat dan sehingga pada tahun 2016 jumlah tangkapan adalah yang tertinggi berbanding tahun sebelumnya membuktikan bahawa perlunya kajian yang khusus dalam kes ini serta hukuman yang lebih berat kepada pesalah. Kes terakhir iaitu kes berjudi, berdasarkan statistik pada tahun 2014, jumlah kes yang berlaku ialah 231 kes dan kemudian kes ini menurun sedikit pada tahun 2015 kepada 168 kes. Akhir sekali, pada tahun 2016 bilangan kes meningkat daripada tahun sebelumnya kepada 249 kes.

Berpandukan kepada statistik kes-kes jenayah syariah yang berlaku, kes-kes yang menurun dalam jangka masa tiga tahun ialah kes minum minuman memabukkan, bersekediaman dan perbuatan tidak sopan. Antara penyumbang terhadap penurunan kes yang berlaku ialah usaha daripada bahagian penguatkuasaan JAIM. Hal ini dibuktikan daripada statistik yang disediakan oleh Bahagian Penguatkuasaan JAIM (Rahimin, 2017).

Kesimpulan

Artikel ini merupakan antara usaha bagi membantu Bahagian Penguatkuasaan di Jabatan Agama Islam khusunya di Negeri Melaka untuk melihat dan menilai semula pendekatan yang telah diambil bagi memantapkan undang-undang Islam khususnya di dalam pelaksanaan undang-undang jenayah islam dalam rangka mencari kaedah terbaik untuk menyelesaikan masalah yang timbul dari masa ke semasa. Ketelitian pihak berkuasa agama dalam mengenal pasti cabaran-cabaran, kekurangan dan kelemahan yang ada dalam penguatkuasaan undang-undang jenayah syariah ini akan membuahkan kebijaksanaan bagi menangani perkara-perkara tersebut. Dengan usaha yang berterusan bagi meningkatkan kualiti pentadbiran dan pengurusan system penguatkuasaan undang-undang berkaitan jenayah syariah khususnya yang terkandung dalam Enakmen Kesalahan Syariah (Negeri Melaka) 1991 dan disepadukan dengan usaha memberikan kefahaman pada masyarakat akan memberi kesan positif di masa akan datang.

Penulis juga mengharapkan kajian ini dapat menyumbang kepada kesedaran orang ramai tentang pentingnya celik undang-undang bagi memastikan diri tidak sewenang-wenangnya menjadi mangsa kepada mereka yang tidak bertanggungjawab. Adalah menjadi harapan penulis juga, agar kajian ini dapat dijadikan titik permulaan kepada kajian-kajian seterusnya dan sebarang kekurangan di dalam kajian ini akan menjadi ruang dan peluang kepada kajian yang lebih baik pada masa akan datang.

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KESAN PEMBANGUNAN PELANCONGAN TERHADAP TRANSFORMASI KOMUNITI ORANG ASLI SUKU KAUM BATEQ DI KAMPUNG JERAM DEDARI, JERANTUT, PAHANG

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Abstrak: *Pembangunan pelancongan telah terbukti memberikan kesan positif kepada perubahan komuniti Orang Asli. Ini terbukti melalui kesan positif yang diterima oleh suku kaum Bateq di Kampung Jeram Dedari di Jerantut, Pahang. Suku Kaum Bateq di Kampung Jeram Dedari merupakan suku bangsa Negrito yang tinggal di bahagian pendalaman berdekatan dengan Taman Negara Pahang. Melalui temu bual dan pemerhatian yang dilakukan dalam komuniti ini menunjukkan bahawa aktiviti pelancongan telah membawa kesan positif kepada komuniti ini dari aspek fizikal, sosial dan ekonomi. Mereka aktif dalam aktiviti pelancongan dengan mempromosikan gaya hidup dan kebudayaan mereka termasuk penghasilan kraf tangan, demonstrasi amalan hidup mereka dan terlibat mengurus 'jungle survival' untuk pelancong. Penempatan mereka juga dilengkapi dengan chalet yang boleh dihuni oleh pelancong yang ingin bermalam dan merasai suasana kehidupan komuniti mereka. Melalui aktiviti pelancongan, komuniti ini dapat memelihara dan memulihara kelestarian budaya hidup dan persekitaran mereka. Diharapkan melalui pembangunan pelancongan dapat memberikan kesan positif berterusan kepada komuniti ini dan juga komuniti Orang Asli yang lain.*

Katakunci: *Pembangunan Pelancongan, Komuniti Orang Asli, Transformasi*

Pengenalan

Pelancongan dianggap sebagai satu strategi pembangunan yang mudah dan cepat untuk mendapatkan tukaran wang asing berbanding dengan strategi pembangunan yang lain kerana sumber-sumber pelancongan telah tersedia di sesebuah destinasi. Malahan penduduk tempatan juga berupaya menjadi aset pelancongan yang dapat menarik perhatian pelancong kerana keunikan budaya, cara hidup dan adat. Banyak komuniti di negara-negara membangun mempunyai keperluan untuk menyara kehidupan mereka menggunakan sumber-sumber yang terdapat dalam komuniti mereka sendiri (Kalsom, Nor Ashikin dan Mohmad Amin, 2004). Justeru bidang pelancongan adalah salah satu pendekatan yang boleh menjadi sumber pendapatan bagi kaum Orang Asli khususnya dan komuniti lain amnya.

Pelancongan banyak membawa kesan positif terutama kepada komuniti miskin dan pembangunan pelancongan tidak perlu modal yang besar dengan cukup mengembangkan potensi yang ada dalam komuniti tersebut. Penyertaan komuniti adalah penting dalam menggerakkan aktiviti pelancongan. Kesediaan komuniti tempatan adalah penting untuk melalui proses transformasi sosial dan juga ekonomi (Yahaya, 2008a; Yahaya, 2009;

Mathieson dan Wall, 1991). Justeru itu penyelidikan yang telah dijalankan menunjukkan bahawa suku kaum Bateq di Kampung Jeram Dedari telah melalui satu transformasi positif ekoran daripada penyertaan mereka dalam aktiviti pelancongan.

Pembangunan Pelancongan

Pembangunan industri pelancongan Malaysia kini sedang memuncak kerana Malaysia dilihat lebih stabil berbanding negara lain di Asia. Manakala dasar kerajaan pula ialah ingin menjadikan industri ini sebagai salah satu sektor ekonomi yang teguh, berdaya maju, berdaya saing dan tumbuh secara berterusan (Yahaya, 2008a) yang secara tidak langsung mampu menyumbang kepada pertukaran wang asing serta pemangkin kepada pertumbuhan sektor ekonomi yang lain (Yahaya, 2008b). Salah satu tanggungjawab sosial yang penting dalam pembangunan pelancongan ialah dengan melibatkan penduduk tempatan dan memastikan mereka dapat menikmati faedah daripada pembangunan pelancongan yang dilakukan (Nurhanim, 2009).

Kebudayaan Orang Asli boleh menjadi salah satu tarikan kepada pelancong. Keadaan ini turut menarik perhatian dari agensi pelancongan, kerajaan dan juga ahli akademik. Pelancongan Orang Asli memberi peluang kepada komuniti Orang Asli untuk lebih berdikari dalam meningkatkan tahap ekonomi mereka di samping memelihara kebudayaan kaum. Orang Asli bermotivasi untuk terlibat dalam pelancongan Orang Asli atas alasan ekonomi kerana ianya dapat menjanakan pendapatan kepada komuniti Orang Asli (Hinch dan Butler, 2007). Selain itu, pelancongan luar bandar ataupun kampung adalah contoh baik yang dapat memaksimumkan penglibatan penduduk. Penglibatan mereka telah lama menjadi keutamaan dalam proses pembangunan pelancongan di negara-negara maju (Shaw dan Williams, 1994). Penglibatan penduduk tempatan dalam industri pelancongan kampung secara tidak langsung dapat mengawal migrasi penduduk kampung ke bandar, selain daripada menarik minat penduduk bandar ke kampung untuk mencuba pengalaman melancong di kawasan luar bandar. Pelancongan luar bandar sering dibangunkan pada skala yang kecil, dimiliki oleh penduduk setempat dan menawarkan produk tempatan atau aktiviti yang berasaskan kepada komponen-komponen pemuliharaan yang kukuh (Badaruddin, 2008).

Budaya sesebuah komuniti merupakan salah satu aset penting yang boleh menarik pelancong. Oleh itu, aspek budaya dan aktiviti pelancongan sememangnya sukar untuk dipisahkan. Ini kerana kedua-dua elemen ini saling bertimbal balik. Para pelancong menganggap aktiviti pelancongan sebagai suatu pengalaman budaya yang ingin mereka terokai. Tujuan melancong bukan sahaja untuk menikmati pemandangan serta keadaan semulajadi di sesuatu kawasan, tetapi untuk melihat serta menikmati sesuatu budaya yang berbeza dengan budaya mereka. Oleh itu, faktor budaya memainkan peranan penting dalam menjana aktiviti pelancongan. Di Malaysia, terdapat pelbagai jenis tarian. Sesetengah komuniti mempunyai jenis tarian yang tersendiri yang diwarisi sejak turun-temurun (Yahaya, 2008a). Ini juga dapat dilihat dalam komuniti Orang Asli di Malaysia yang mempunyai pelbagai bentuk tarian mengikut kepercayaan dan amalan setiap suku kaum. Justeru melalui pelancongan, komuniti dapat mengekalkan budaya dan dalam masa yang sama memperkenalkan keunikan budaya Malaysia ke serata dunia.

Selain itu, setiap pelancong inginkan beraneka barangan untuk memenuhi kehendak dan kepuasan seperti makanan dan cenderamata. Setiap barangan ini dibeli dari firma dalam industri lain. Permintaan oleh pelancong terhadap barangan tertentu seperti barangan cenderamata, telah menggalakkan kegiatan keusahawanan tempatan dan secara tidak langsung menambahkan peluang pekerjaan dan pendapatan (Mathieson dan Wall, 1991). Kebiasaannya kepuasan pelancong tercapai apabila adanya pembelian hadiah dan cenderamata. Setiap cenderamata yang dibeli akan membawa ingatan kembali terhadap

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pengalaman melancong di sesuatu kawasan (Goeldner, Ritchie dan McIntosh, 2000). Oleh itu berbelanja merupakan kegiatan yang agak penting bagi kebanyakan pelancong. Cenderamata adalah popular bagi kebanyakan pelancong dan biasanya pelancong ingin membawa balik sedikit cenderamata sebagai kenang-kenangan (Inskeep, 1996). Justeru penghasilan kraf tangan dalam komuniti Orang Asli dapat dipasarkan sebagai pelengkap kepada aktiviti pelancongan. Melalui kegiatan pelancongan mewujudkan pelbagai sumber pendapatan yang boleh dijanakan oleh komuniti mengikut kemahiran yang mereka ada.

Komuniti Orang Asli

Masyarakat orang asli dikenali dengan pelbagai nama. Di negara luar, mereka dikenali sebagai masyarakat peribumi. Manakala di Malaysia, masyarakat peribumi merujuk kepada penduduk asal yang terdiri daripada Orang Melayu, Orang Asli di semenanjung, kumpulan etnik di Sabah dan Sarawak. Istilah peribumi terbahagi kepada dua iaitu Bumiputera dan Orang Asli. Kumpulan kaum yang diklasifikasikan sebagai Bumiputera adalah meliputi Orang Melayu di Semenanjung; Orang Melayu, Iban, Bidayuh, Kayan, Kenyah, Kelabit, Melanau, Muru / Lun Bawang, Bisaya, Punan, Penan, serta penduduk-penduduk natif lain di Sarawak; dan Orang Melayu, Kadazan, Dusun, Murut, Bajau, Sulu, Iranun, Kadazan, Lun Dayeh Sungei dan penduduk-penduduk natif lain di Sabah (Muzium Pribumi, 2007).

Akta 134 merupakan akta khusus bagi Orang Asli yang hanya diterimapakai di Semenanjung Malaysia sahaja. Berdasarkan Seksyen 3 dalam Akta Orang Asli 1954 (Akta 134), Orang Asli ditakrifkan seperti berikut:

(i) Mana-mana yang bapanya ialah ahli daripada kumpulan etnik Orang Asli, yang bercakap bahasa Orang Asli dan lazimnya mengikut cara hidup Orang Asli dan adat kepercayaan Orang Asli, dan termasuklah seorang keturunan melalui lelaki itu;

(ii) Mana-mana orang daripada mana-mana kaum yang diambil sebagai anak angkat semasa budak oleh Orang Asli dan yang telah dibesarkan sebagai seorang Orang Asli, lazimnya bercakap bahasa Orang Asli, mengikut cara hidup Orang Asli dan adat kepercayaan Orang Asli, dan menjadi ahli daripada suatu masyarakat Orang Asli; atau

(iii) Anak daripada mana-mana penyatuan antara seorang perempuan Orang Asli dengan seorang lelaki daripada suatu kaum lain, dengan syarat anak itu lazimnya bercakap bahasa Orang Asli dan kepercayaan Orang Asli dan masih lagi menjadi ahli daripada suatu masyarakat Orang Asli.

(JAKOA, 2015)

Daripada definisi di atas jelas menunjukkan bahawa istilah Orang Asli membawa maksud penduduk asal (peribumi) di Semenanjung Malaysia manakala lain-lain kaum seperti orang Melayu, penduduk asal di Sabah dan Sarawak diistilahkan sebagai bumiputera. Ini kerana peruntukan di dalam akta telah jelas menyatakan bahawa istilah Orang Asli hanya digunakan bagi menjelaskan status penduduk asal di Semenanjung Malaysia. Namun begitu penggunaan istilah peribumi di negara luar adalah sama dengan penggunaan istilah Orang Asli di Malaysia.

Orang Asli adalah penduduk terawal tinggal di Semenanjung Malaysia sejak kira-kira 5,000 tahun yang lalu. Asal usul mereka dikatakan dari Negeri China dan Tibet yang menyusul laluan penghijrahan melalui tanah besar Asia Tenggara sebelum bertapak di Semenanjung Tanah Melayu dan kepulauan Indonesia. Kini, Orang Asli merupakan kelompok minoriti masyarakat peribumi di Semenanjung Malaysia (Nicholas, 2000). Istilah Orang Asli mula diperkenalkan dalam bahasa Melayu pada tahun 1950an yang bertujuan untuk merujuk kepada beberapa kelompok kecil manusia khususnya yang mendiami kawasan pendalaman dan kawasan-kawasan pinggirannya di Semenanjung Malaysia. Sebelum

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Malaysia mencapai kemerdekaan pada tahun 1957, masyarakat Orang Asli lebih dikenali sebagai Sakai, Semang dan Jakun. Perkataan 'sakai' diertikan sebagai 'hamba'. Dalam bahasa Temiar 'sakai; diertikan sebagai orang yang bekerja dengan orang lain. Maka amatlah tidak wajar jika menamakan Orang Asli sebegitu. Bagi menggantikan istilah-istilah tersebut, istilah-istilah lain seperti Orang Darat, Orang Dalam, Orang Dusun, Orang Hutan dan sebagainya digunapakai. Namun sejak tertubuhnya Jabatan Hal Ehwal Orang Asli pada tahun 1950, istilah-istilah tersebut telah dimansuhkan dan digantikan dengan 'Orang Asli' (Muzium Pribumi, 2007).

Komuniti Orang Asli di Semenanjung Malaysia adalah sebuah mesyarakat peribumi minoriti negara ini yang majoritinya masih mengamalkan cara hidup tradisional, iaitu merupakan masyarakat tani dan masyarakat desa (Suki Mee dan Yahaya, 2009). Masyarakat Orang Asli merupakan satu-satunya komuniti peribumi yang terdapat di Semenanjung Malaysia (Ma' Rof Redzuan, 2010). Mengikut data sehingga Mac 2018, bilangan Orang Asli ialah seramai 178,197 orang (JAKOA, 2018). Kedudukan sosioekonomi sebahagian besar masyarakat Orang Asli masih tertinggal dalam pelbagai bidang berbanding dengan kaum-kaum lain di Malaysia. Dari segi taburan penempatan masyarakat Orang Asli 38 peratus di kawasan pendalaman, 61 peratus di kawasan pinggir dan 1 peratus di kawasan bandar. Mereka terdiri daripada tiga Suku Bangsa iaitu Negrito, Senoi dan Melayu-Proto. Tiap-tiap tiga Suku Bangsa ini pula dipecahkan kepada enam Suku Kaum yang mana mereka bertutur dalam pelbagai bahasa selain daripada dialek Melayu tempatan (JAKOA, 2011).

Kesan Pembangunan Pelancongan terhadap Transformasi Suku Kaum Bateq

Aktiviti pelancongan telah banyak memberi impak positif kepada komuniti Orang Asli dari pelbagai aspek terutama peningkatan sumber ekonomi penduduk tempatan. Peluang pekerjaan yang wujud daripada aktiviti pelancongan seperti pemandu pelancong, pengusaha chalet dan pengusaha kraf tangan telah membawa sumber pendapatan baru kepada komuniti ini. Selain itu mereka juga mula memainkan peranan membawa pelancong untuk menikmati gaya hidup dan kebudayaan komuniti mereka. Di Pahang terdapat 906 Orang suku kaum Bateq yang tinggal di pendalaman dan mereka merupakan dari suku bangsa Negrito (JAKOA, 2018). Terdapat antara mereka yang terlibat dalam aktiviti pelancongan seperti suku kaum Bateq di Kampung Jeram Dedari, Jerantut, Pahang. Komuniti ini terlibat dengan aktiviti pelancongan seperti demonstrasi menyalakan api, menyumpit dan menguruskan aktiviti 'Jungle Survival'. Melalui temu bual yang dilaksanakan, Tok Batin memainkan peranan yang penting dalam menawarkan pakej pelancongan kepada pelancong untuk menerokai hutan atau lebih dikenali sebagai aktiviti 'Jungle Survival'. Melalui aktiviti ini, pelancong diuji kekuatan mental, emosi dan kebijaksanaan menggunakan teknik 'survival' untuk mempertahankan hidup dan terlepas dari ancaman atau sesuatu yang tidak diduga dengan berbekalkan sumber alam semulajadi. Ianya dapat digambarkan menerusi pernyataan berikut:

> *…kita bukan saja bawak pelancong masuk tengok kampung, tengok cara nak sumpit, nak hidup api.. kita ada jugak bawak pelancong ke siapa-siapa yang nak masuk dalam hutan, tinggal dalam tu, tak payah bawak makan minum, bawak pisau sahaja. Nanti, kita tunjukkan cara untuk hidup dalam hutan, kenal pokok-pokok, yang mana boleh makan, yang mana racun, yang mana ubat dan macam-macam lagi lah dalam hutan tu. Kita akan bawak pergi ke sungai untuk dapatkan air bersih, boleh minum, mandi..*
>
> (Sumber: Tok Batin)

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Selain daripada itu, kaum wanita komuniti Orang Asli ini juga mempunyai bakat untuk menghasilkan kraf tangan, produk-produk dari hasil hutan dan sebagainya sebagai pelengkap kepada aktiviti pelancongan. Dengan adanya kedatangan pelancong, mereka mengambil peluang dengan menjual produk dan hasil kraf tangan mereka seperti ubat-ubat herba dan sumpit. Ini juga dapat digambarkan menerusi pernyataan berikut:

> *…dalam pondok sini ada jual sumpit, orang perempuan yang buat, yang ukir semua ni. Kami orang lelaki tolong jual. Orang perempuan sini memang pandai buat sumpit, ukiran, menganyam. Harga sumpit tak sama, ikut saiz. Yang besar dan panjang tu RM30, yang kecil sedikit ni RM20. Banyak orang datang sini bila balik mesti bawak balik sumpit ni, nak simpan jadi kenangan lah.*
>
> (Sumber: Peserta Kajian 1)

Daripada pemerhatian, terdapat kesan perubahan positif dari aspek fizikal, sosial dan ekonomi berlaku dalam komuniti ini. Dari aspek perubahan fizikal dapat dilihat melalui kewujudan kemudahan asas yang dapat menyokong pakej pelancongan. Dari aspek sosial pula ialah melalui cara berkomunikasi dan penerimaan pelancong. Terdapat antara mereka yang faham dan boleh berkomunikasi sedikit dalam bahasa Inggeris. Walaupun tidak semua komuniti terlibat aktif, namun sokongan ahli komuniti yang menerima pelancong ke penempatan mereka telah menunjukkan perubahan positif dan diharapkan penglibatan mereka menyeluruh untuk masa akan datang. Dari aspek ekonomi pula, melalui aktiviti pelancongan dapat memberi sumber pendapatan baru bagi mereka. Melalui penghasilan kraf tangan dan demonstrasi cara hidup, secara tidak langsung dapat melestarikan kemahiran dan budaya mereka untuk generasi akan datang. Peranan yang dimainkan oleh Pejabat Kementerian Pelancongan, Seni dan Budaya Malaysia Negeri Pahang menerusi galakkan, bantuan dan pendedahan kepada pelancong dapat meningkatkan aktiviti pelancongan dalam komuniti ini. Kemudahan prasarana dapat ditingkatkan seperti mewujudkan sistem takungan air, perpaipan, kemudahan tandas, chalet dan kuasa solar. Rajah di bawah menunjukkan gambar suasana, kemudahan dan tarikan pelancongan di Kampung Orang Asli Jeram Dedari.

Rajah 4.1 : Suasana, Tarikan dan Kemudahan di Kampung Jeram Dedari

Rumusan

Hasil dari penyelidikan yang dilakukan ke atas komuniti suku kaum Bateq di Kampung Jeram Dedari menunjukkan bahawa kesan pembangunan pelancongan telah membawa perubahan positif terhadap transformasi fizikal, sosial dan ekonomi mereka. Walaupun perubahan ini jauh berbeza jika dibandingkan dengan komuniti lain, namun penerimaan dan usaha mereka untuk pelancongan telah menunjukkan perkembangan yang baik bagi satu komuniti yang terpinggir dari pelbagai aspek seperti pendidikan, kemudahan dan pembangunan. Disamping itu, ekoran adanya aktiviti pelancongan dapat menggalakkan mereka untuk mengekalkan keaslian budaya hidup mereka sebagai salah satu tarikan pelancongan yang secara tidak langsung dapat melestarikan sumber jaya mereka. Selain itu, melalui penghasilan kraf tangan, dapat meningkatkan kemahiran mereka dan mengekalkan keistimewaan kraf yang mereka ada. Pemantauan dan bimbingan dari pihak kerajaan perlu diberi secara berterusan agar komuniti ini dapat mempelajari dan menyesuaikan diri dengan perubahan. Diharapkan melalui penyelidikan yang dilaksanakan dapat memberi peluang kepada komuniti Orang Asli merancang dan membangunkan komuniti mereka melalui aktiviti pelancongan dan memperoleh kesan positif selari dengan perkembangan sektor pelancongan negara. Selain itu, komuniti Orang Asli perlu bijak dalam mengambil peluang positif dan menolok unsur-unsur negatif yang mungkin wujud kesan asimilasi budaya luar.

Penghargaan

Penyelidik mengambil kesempatan ini untuk mengucapkan setinggi-tinggi penghargaan kepada Kementerian Pendidikan Malaysia Pendidikan Tinggi (KPT) yang membiayai kos penyelidikan ini melalui Skim Geran Penyelidikan Fundamental (FRGS) Vot 1606 dan Universiti Tun Hussein Onn Malaysia (UTHM) kerana memberi kebenaran dan kelulusan pembentangan kertas kerja ini.

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PENDEKATAN ISLAM DALAM MEMBERIKAN PENDIDIKAN SEKS

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Abstrak: *Sejak dua dekad yang lalu masyarakat kita telah memperkatakan tentang peri pentingnya pendidikan seks diberikan kepada golongan remaja bagi mengelakkan mereka dari terlibat dengan masalah sosial seperti seks luar nikah dan pembuangan bayi. Bagi tujuan ini, pihak-pihak yang berkenaan telah membina modul pendidikan seks untuk remaja. Namun, sehingga kini, modul yang terhasil masih belum dilaksanakan secara meluas. Gejala seks bebas dan pembuangan bayi dalam kalangan remaja masih terus berlaku. Dalam Islam, pendidikan seks merujuk kepada usaha-usaha mengajar dan memperkenalkan anak-anak, secara berterus-terang, dari usia mula dia berakal, mengenai perkara-perkara yang berkait-rapat dengan seks dan seksualiti serta hukum-hukum orang baligh supaya mereka tidak didorong oleh nafsu syahwat. Islam telah menggariskan intipati pendidikan seks dengan begitu jelas, mengikut perkembangan usia anak-anak dan ibu bapa adalah agen sosialisasi terbaik untuk menyampaikannya kepada anak-anak. Kertas kerja ini mengenengahkan intipati pendidikan seks menurut Islam dan cadangan untuk memperkukuhkan lagi peranan ibu bapa dalam melaksanakan tanggungjawab ini.*

Kata kunci: *Pendidikan Kesihatan Seksual dan Reproduktif; peranan ibu bapa; tanggungjawab keibubapaan; seksualiti*

Pengenalan

Hampir setiap hari akhbar tempatan melaporkan salah laku serta jenayah seksual yang berlaku dalam masyarakat, khususnya yang melibatkan golongan remaja dan belia. Kes-kes seperti seks bebas yang mengakibatkan kehamilan, pengguguran, kelahiran dan pembuangan anak di luar nikah menjadi tajuk berita yang lazim di media-media tempatan. Kes-kes seumpama ini sering berlaku atas kerelaaan hati kedua-dua belah pihak yang menurut hati dan nafsu demi cinta sejati. Dalam kebanyakan kes juga, hubungan seks di luar nikah dalam kalangan remaja ini dilakukan tanpa menyedari bahawa hubungan seks dengan gadis di bawah umur 16 tahun, dengan persetujuan atau tanpa persetujuannya, adalah satu kesalahan rogol dan boleh dikenakan hukuman penjara sehingga 20 tahun dan sebatan (Jenayah rogol kanak-kanak, 2013)

Berdasarkan statistik Kementerian Kesihatan Malaysia (KKM) pada tahun 2015, terdapat sebanyak 13, 831 kes remaja (10-19 tahun) hamil dan 28.8% (3,980 kes) daripadanya melibatkan remaja yang tidak berkahwin (3,980 remaja hamil anak luar nikah, 2016)

Selain itu, berlaku juga kes jenayah seksual seperti rogol, cabul, sumbang mahram dan seks luar tabii yang menjadikan kanak-kanak sebagai mangsa golongan dewasa yang tidak bertanggungjawab.

Jadual 1 : Kes penderaan seksual kanak-kanak 2010 – Mei 2016

Jenis jenayah	**Bilangan**	**Peratus**
Rogol	13,272	59.7
Cabul	6,014	27.0
Sumbang mahram	1,766	8.1
Seks luar tabii	1,152	5.2
Jumlah	**22,204**	**100.0**

Sumber: *Berita Harian Online* (Nazura Ngah, 2017)

Di media sosial pula, viral kisah-kisah anak-anak di sekolah rendah bereksperimen dengan hubungan seks tanpa benar-benar mengetahui apa yang mereka lakukan apatah lagi implikasi perbuatan mereka itu. Namun, mereka terdorong untuk mencuba kerana pernah melihat orang dewasa lain melakukannya – ibu bapa sendiri atau video lucah yang ditonton bersama abang sendiri yang lebih dewasa.

Apa yang lebih menyedihkan, majoriti yang terlibat dalam kes-kes ini, baik secara sukarela, pemangsa dan mangsa, mahupun pelaku-pelaku cilik, adalah orang Islam sedangkan Islam dengan jelas melarang pencabulan, mukadimah zina, zina, pengguguran janin, serta pembuangan dan pembunuhan bayi.

Ramai yang berpendapat bahawa untuk menangani masalah ini, salah satu caranya ialah dengan memberi pendidikan seks di sekolah. Tujuannya adalah supaya dengan maklumat yang diberikan itu, anak-anak remaja dapat mengelakkan diri dari terjerumus dalam seks bebas di luar nikah.

Kini, dengan meningkatnya bilangan kes jenayah seksual yang menjadikan kanak-kanak sebagai mangsa, pendidikan seks ini juga diharapkan dapat mendidik anak-anak mengenai tubuh badan mereka dan bagaimana menjaganya agar tidak menjadi mangsa jenayah seksual (Kasim, 2017) (Hamid, 2017).

Hampir dua dekad berlalu sejak pertama kali idea pendidikan seks di sekolah ini disiar di dada-dada akhbar (Mohamed, 2000), namun sehingga kini, ia masih belum dilaksanakan secara tuntas. Modul yang dibina sentiasa terus ditambahbaik. Perlaksanaannya pula masih di tahap percubaan di sekolah-sekolah terpilih.

Pengkaji berpendapat bahawa pendidikan seintim pendidikan seks, perlu diberi kepada anak-anak oleh orang yang amat hampir dengan mereka iaitu ibu bapa mereka sendiri, dan bukannya oleh orang asing seperti guru sekolah atau jurulatih yang baru dikenali. Malah, pengetahuan mengenai seks dan seksualiti ini perlu disokong oleh persekitaran keluarga yang mengamalkan adab-adab Islam yang lain seperti adab meminta izin untuk masuk ke bilik ibu bapa, abad melihat yang terkandung di dalamnya memelihara aurat dan menjaga penglihatan, dan seumpamanya. Tanpa persekitaran keluarga yang menyokong ini, anak gadis yang telah menjalani Kursus Pendidikan Kesihatan Seksual dan Reproduktif dan tahu haknya, mungkin akan menjadi mangsa abangnya yang mengikut nafsu setelah menonton video lucah bersama kawan-kawan yang lain.

Abdullah Nasih Ulwan (Ulwan, 1988) menggariskan bahawa ibu bapa bertanggungjawab mendidik anak-anak mengenai tujuh aspek berikut: (i) pendidikan keimanan; (ii) pendidikan moral; (iii) pendidikan jasmani; (iv) pendidikan mental; (v) pendidikan rohani; (vi) pendidikan sosial; dan, (vii) pendidikan seksual.

Ini bermaksud, salah satu tanggungjawab ibu bapa ialah memberi pendidikan seksual (kini dikenali dengan Pendidikan Kesihatan Seksual Reproduktif - PKSR) kepada anak-anak. Persoalannya ialah, berapa ramai ibu bapa yang sedar mengenai tanggungjawab ini? Bagi

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yang sedar mengenainya, berapa ramai pula ibu bapa yang tahu intipati pendidikan seks ni dari perspektif Islam dan cara untuk menyampaikannya kepada anak-anak mereka?

Jika ramai ibu bapa yang masih tidak sedar bahawa mendidik anak-anak dengan pendidikan seks adalah tanggungjawab mereka, kesedaran perlu diberikan. Selain itu, ibu bapa juga perlu diperkasa untuk mengetahui kandungan pendidikan seks itu serta diberi kemahiran untuk menyampaikannya secara berkesan kepada anak-anak mereka.

Islam sebagai *ad-din*, telah menetapkan agar ibu bapa memberi pendidikan seks kepada anak-anak – dimulai dengan adab meminta izin; adab melihat; mencegah anak dari pengaruh seks; mendidik anak hukum-hakam mengenai orang yang baligh; memaklumkan anak tentang perkahwinan dan perhubungan jantina; cara menahan diri jika tidak mampu berkahwin; sehinggalah keperluan untuk berterus-terang dengan anak-anak mengenai seks – supaya anak-anak itu membesar dengan pandangan alam Islam mengenai seks dan seksualiti (Ulwan, Pendidikan Anak-anak Dalam Islam, 1988). Pandangan alam yang betul ini akan memandu anak-anak untuk menghargai dan menghormati tubuh badannya (dan tubuh badan orang lain) sebagai amanah dari Allah dan memeliharanya dari perkara-perkara yang dilarang oleh agama.

Kertas kerja ini akan mengenengahkan intipati pendidikan seks menurut Islam dan cadangan untuk memperkukuhkan lagi peranan ibu bapa dalam melaksanakan tanggungjawab ini.

Pendidikan seks dalam Islam

Dalam Islam, pendidikan seks bermaksud mengajar dan memperkenalkan anak-anak, secara berterus-terang, dari usia mula ia berakal, mengenai perkara-perkara yang berkaitrapat dengan seks dan seksualiti. Terangkum dalam pendidikan seks ini ialah: (i) adab meminta izin untuk memasuki bilik tidur ibu bapa; (ii) adab melihat atau memelihara penglihatan; (iii) mencegah anak dari pengaruh seks; (iv) mendidik anak hukum-hukum mengenai orang yang baligh; (v) mengajar mereka mengenai perkahwinan dan perhubungan jantina menurut Islam; (vi) alternatif yang Islam berikan jika tiada wang untuk berkahwin; dan, (vii) keperluan berterus-terang dengan anak tentang seks.

I. Adab meminta izin untuk memasuki bilik tidur ibu bapa

Ibu bapa perlu mendidik dan membiasakan anak agar meminta izin sebelum masuk ke bilik kedua ibu bapanya ketika mereka sedang berdua-duaan khususnya pada tiga waktu iaitu: (a) sebelum solat Subuh; (b) ketika waktu tengah hari; dan, (c) sesudah solat Isyak. Ini bertujuan untuk mengelakkan si anak daripada melihat apa yang tak sepatutnya mereka lihat baik dari segi tubuh badan kedua orang tuanya yang mungkin terbuka, mahupun aksi intim mereka (Ulwan, Pendidikan Anak-anak Dalam Islam, 1988). Adab meminta izin ini bersandarkan kepada firman Allah dalam Surah An-Nur (24), ayat 58 – 59.

II. Adab melihat atau memelihara penglihatan

Ibu bapa perlu membiasakan anak – sejak usia tamyiz – dengan adab-adab melihat supaya anak itu mengetahui apa yang boleh dan tidak boleh dilihatnya.

Adab melihat itu merangkumi sebelas perkara berikut: (a) adab melihat mahram; (b) adab melihat tunang; (c) adab melihat isteri; (d) adab melihat perempuan asing; (e) adab lelaki melihat lelaki; (f) adab wanita melihat wanita; (g) adab wanita kafir melihat wanita Muslimah; (h) adab melihat anak muda cantik (amrad); (i) adab wanita melihat orang asing (lelaki asing); (j) adab melihat aurat anak kecil; dan, (k) keadaan-

keadaan darurat yang mengharuskan melihat (Ulwan, Pendidikan Anak-anak Dalam Islam, 1988).

Adab melihat ini perlu diajarkan sedikit demi sedikit, sesuai dengan usia si anak. Ia perlu diselarikan dengan mendidik dan memantau anak itu mengenai pakaian yang boleh dan tidak boleh dipakai untuk memelihara auratnya sendiri dari penglihatan orang lain.

i. Mencegah anak dari pengaruh seks

Mencegah anak dari pengaruh seks patut bermula ketika anak mencapai usia *murahik* iaitu antara 10 tahun hingga ia akil baligh (Ulwan, Pendidikan Anak-anak Dalam Islam, 1988). Ulama pendidikan dan akhlak berpendapat bahawa peringkat usia *murahik* ini adalah peringkat usia yang paling kritikal. Jika ibu bapa dapat menjauhkan anak itu dari bencana kerosakan akhlak dan membimbingnya kepada akhlak yang baik, nescaya anak-anak ini akan membesar dengan akhlak yang mulia, adab terpuji dan pegangan Islam yang teguh.

Tanggungjawab ibu bapa dalam mencegah anak-anak dari pengaruh seks ini dapat dilaksanakan dengan memantau dan memerhatikan aktiviti mereka di dalam dan di luar rumah agar tidak menjurus kepada perkara-perkara yang merangsang nafsu mereka. Bahagian ini juga menyentuh tentang cara-cara untuk membetulkan anak-anak bagi menjauhkan mereka dari pengaruh seks melalui: (a) prinsip penyedaran (memberi kesedaran); (b) prinsip pengancaman (memberi ancaman); dan, (c) prinsip pengikatan (mendidik).

ii. Mendidik anak hukum-hukum mengenai orang yang baligh

Ibu bapa wajib menerangkan kepada anak-anak lelaki dan perempuan, mengenai tanda mereka mencapai usia baligh (Ulwan, Pendidikan Anak-anak Dalam Islam, 1988). Penerangan ini perlu diberikan ketika mereka mencapai usia murahik (12 – 15 tahun bagi anak lelaki dan lebih kurang 9 tahun bagi anak perempuan). Penerangan ini penting kerana pada masa itulah mereka telah menjadi baligh dan mukalaf dalam hukum syarak, dan wajib atas mereka apa yang wajib atas lelaki dan perempuan yang dewasa dari segi tanggungjawab dan taklif-taklif yang lain. Hukum-hukum mengenai orang baligh ini merangkumi: (a) perkara-perkara yang memerlukan mereka mandi wajib; (b) kaedah atau cara mandi wajib; dan, (c) perkara-perkara yang haram dilakukan ketika dalam hadas besar (janabah, haid dan nifas).

i. Mengajar mereka mengenai perkahwinan dan perhubungan jantina menurut Islam

Amat penting bagi ibu bapa menjelaskan kepada anak-anak mengenai pandangan Islam terhadap seks dan perkahwinan (Ulwan, Pendidikan Anak-anak Dalam Islam, 1988). Islam melihat naluri terhadap seks sebagai satu fitrah manusia dan naluri ini perlu disalurkan melalui perkahwinan. Malah, menyalurkan syahwat secara halal ini amat digalakkan sehingga perbuatan ini dikira sebagai satu amal soleh. Termasuk juga dalam bahagian ini saranan agar ibu bapa memandu anak-anak mereka tentang cara-cara berkhalwat dengan pasangannya di malam pengantin.

ii. Alternatif yang Islam berikan jika tiada wang untuk berkahwin

Islam menggalakkan perkahwinan, namun jodoh tiba pada usia manusia yang berbeza-beza, ada yang cepat dan ada yang lambat. Lazimnya, melanjutkan pelajaran melewatkan usia perkahwinan. Bagi yang telah bekerja, kadang kala, ketidakcukupan wang menghalang anak muda mendirikan rumahtangga di awal usia. Dalam keadaan ini, anak muda perlu dipandu untuk memelihara diri dan

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naluri seks yang merupakan fitrah semulajadi manusia. Bahagian ini mengandungi panduan bagi ibu bapa untuk mendidik anak-anak menjaga kehormatan diri mereka dalam keadaan seumpama ini. Antara saranan yang diberikan untuk anak muda yang berada dalam situasi ini adalah seperti berikut: (i) berpuasa sunat; (ii) menjauhkan diri dari perkara-perkara yang boleh menimbulkan nafsu berahi; (iii) mengisi masa lapang dengan perkara-perkara yang bermanfaat; (iv) berkawan dengan teman yang soleh; (v) melengkapi diri dengan pelajaran-pelajaran yang baik; (vi) memiliki rasa takut kepada Allah; (vii) memelihara mata dari perkara yang diharamkan; dan, (viii) menguatkan pengaruh agama dalam diri (Ulwan, Pendidikan Anak-anak Dalam Islam, 1988).

iii. keperluan berterus-terang dengan anak tentang seks.
Banyak dalil dalam al-Quran yang menunjukkan bahawa ibu bapa harus berterus-terang kepada anak-anak, baik lelaki mahupun perempuan, mengenai seks dan keinginan batin. Malah, adakalanya berterus-terang dalam hal ini menjadi satu kewajipan, khususnya dalam hal-hal yang ada kaitan dengan hukum syarak (Ulwan, Pendidikan Anak-anak Dalam Islam, 1988).

Jelas bahawa Islam telah menggariskan pendidikan seks untuk anak-anak ini dengan begitu terperinci sekali, sesuai dengan tahap umur anak-anak itu sendiri. Islam juga telah meletakkan tanggungjawab memberikan pendidikan seks ini kepada ibu bapa, agen sosialisasi pertama dan paling hampir dengan hidup mereka.

Ibu bapa: agen sosialisasi yang paling sesuai

Sejak dua dekad lalu, apabila memperkatakan tentang pendidikan seks untuk remaja, ramai yang percaya bahawa perkara ini boleh dilaksanakan dengan mengajar pendidikan seks di sekolah (Mohamed, 2000) (Pendidikan seks wajar diajar di sekolah - Hasmah, 2000). Maka, agensi-agensi kerajaan serta badan-badan bukan kerajaan yang berkenaan pun, mengumpulkan kepakaran untuk membina modul pendidikan seks untuk remaja yang kini dikenali sebagai Modul Pendidikan Kesihatan Seksual dan Reproduktif (PKSR) bagi kegunaan di sekolah-sekolah.

Lazimnya, apabila sesebuah modul itu siap dibina, input Islam akan dimasukkan bagi memastikan kandungannya selari dengan ajaran Islam. Maka, terhasillah modul pendidikan seks untuk kegunaan di sekolah dengan sukatan dan jurulatihnya yang tersendiri.

Sehingga kini, pendidikan seks masih belum diajarkan di sekolah secara menyeluruh, sebagai satu mata pelaran yang khusus. Sebaliknya, pendidikan seks ini diberikan secara eksperimental kepada pelajar-pelajar di beberapa buah sekolah yang terpilih. Sebagai contoh, program PEKERTI@Sekolah anjuran Lembaga Penduduk dan Pembangunan Keluarga Negara (LPPKN) di bawah Kementerian Pembangunan Wanita, Keluarga dan Masyarakat (KPWKM). Menteri Pembangunan Wanita, Keluarga dan Masyarakat (KPWKM), dalam jawapan lisannya di Dewan Rakyat, Penggal ke-4, Parlimen ke-13, memaklumkan bahawa program ini dilaksanakan dengan kerjasama Kementerian Pendidikan Malaysia (KPM) sebagai program kokurikulum di sekolah sejak tahun 2012 bagi murid Tahun 6 (selepas UPSR), pelajar Tingkatan 3 (selepas Penilaian Menengah Rendah (PMR)/ Penilaian Tingkatan 3 (PT3)) dan pelajar Pendidikan Khas di sekolah-sekolah yang terpilih di seluruh Malaysia. Sehingga Oktober 2015, sebanyak 8, 194 orang pelajar telah mengikuti program ini. Dalam kata-kata lain, program ini berjaya disampaikan kepada lebih kurang 8000 pelajar dalam masa empat tahun. Ini bersamaan 2000 pelajar setahun. Capaian ini begitu kecil jika kita mengambilkira bahawa pada setiap tahun terdapat lebih 400 ribu calon UPSR dan lebih 400 ribu calon PMR/PT3. Ini bererti masih ramai pelajar sekolah yang tidak mendapat pendidikan seks ini.

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Dalam konteks ini, pengkaji lebih bersetuju dengan Abdullah Nasih Ulwan yang meletakkan tanggungjawab memberi pendidikan seks di bahu ibu bapa. Ini kerana, jika ibu bapa yang melaksanakan tanggungjawab ini, semua anak akan mendapat pendidkan seks tanpa ada yang tercicir.

Selain itu, pengkaji cenderung bersetuju dengan Abdullah Nasih Ulwan kerana faktor-faktor berikut:

1. Peranan ibu bapa menurut Al-Quran dan Hadis

   Dalam Surah at-Tahrim, ayat 6, Allah SWT memerintahkan agar umat Islam memelihara diri dan ahli keluarga mereka dari api neraka. Salah satu cara memelihara ahli keluarga dari api neraka, anak-anak khususnya, ialah dengan memberikan mereka pendidikan seks yang betul menurut ajaran Islam. Tanpa didikan dan bimbingan ibu bapa, anak-anak mungkin mendapatkan maklumat itu dari sumber-sumber yang salah dan melakukan sesuatu yang bertentangan dengan agama.

   Begitu juga, Rasulullah s.a.w bersabda bahawa setiap anak itu dilahirkan dalam keadaan fitrah dan ibu bapanyalah yang menjadikannya Yahudi, Nasrani atau Majusi (HR Bukhari, nombor 1296). Dalam konteks pendidikan seks, pastinya ibu bapa Muslim mahu anak mereka memahaminya dalam pandangan alam Islam.

   Jelas bahawa ibu bapa adalah agen sosialisasi terbaik untuk mengajarkan pendidikan seks kepada anak-anak.

2. Pendidikan seks dalam Islam amat menyeluruh dan merupakan satu cara hidup

   Jika dilihat kepada intipati pendidikan seks menurut Abdullah Nasih Ulwan, ternyata pendidikan seks dalam Islam amat menyeluruh, bermula dari anak berusia lebih kurang dua tahun yang sudah boleh melihat dan bercakap untuk meminta izin masuk ke bilik ibu bapanya, sehingga ke usia perkahwinan. Ia tidak hanya mengenai bagaimana untuk melakukan persetubuhan, tetapi juga mengenai menjaga penglihatan, cara berpakaian, mencegah anak dari pengaruh seks di dalam dan di luar rumah; mendidiknya mengenai tanda-tanda baligh dan hukum-hukum yang berkait dengannya; mendidik mereka tentang perkahwinan dan hubungan jantina dalam Islam di mana mahu tidak mahu ibu bapa perlu berterus-terang dengan anak-anak tentang seks; dan, membimbing anak-anak untuk memelihara diri dari godaan nafsu ketika belum berkahwin. Rangkuman yang menyeluruh ini menjadikan pendidikan seks dalam Islam bukan sekadar satu jenis pendidikan tetapi juga merupakan satu cara hidup. Umat Islam bukan sahaja perlu tahu mengenainya tetapi juga perlu mengamalkannya dalam kehidupan.

   Dari segi itu, untuk memastikan pendidikan seks ini berjalan dengan baik, ibu bapa bukan sahaja perlu mengajarnya kepada anak-anak, ibu bapa juga perlu memastikan anak-anak mengamalkan pelajaran itu untuk menjadi seorang Muslim dalam ertikata yang sebenarnya.

3. Perkara yang intim perlu dijelaskan oleh orang yang rapat dengan kita

   Tanda-tanda baligh seperti darah haid untuk anak gadis dan mimpi basah untuk anak teruna; bagaimana memastikan darah haid telah kering untuk mandi wajib; jauhi perbuatan merancap dan seumpamanya adalah topik-topik sulit dan intim. Amat sukar untuk membicarakan topik ini dengan orang asing yang tidak kita kenali. Tambah pula, ada anak gadis yang didatangi haid pada usia seawal 9 hingga 10 tahun. Maka, sekali lagi, ibu bapa adalah 'guru' yang paling rapat dan intim dengan anak-anak, yang tahu perkembangan tumbesaran anak-anak mereka. Maka, pastilah

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perkara-perkara ini lebih mudah disampaikan oleh ibu atau bapa kepada anak-anak mereka berbanding seorang guru atau jurulatih yang tidak dikenali.

4. Banyak negara luar telah mula melibatkan ibu bapa dalam memberi pendidikan seks kepada anak-anak

   Di luar negara, program pendidikan seks untuk remaja telah mula melibatkan ibu bapa. Program-program ini dikenali sebagai program intervensi berasaskan ibu bapa (parent-based intervention) (Siti Hajar Abu Bakar Ah, 2013). Tanner et al. (2008) mendapati program seumpama ini amat berkesan dalam mengurangkan tingkahlaku seks berisiko remaja kerana ibu bapa merupakan agen utama sosialisasi tingkahlaku atau perlakuan seks anak-anak serta agen protektif utama terhadap keselamatan anak-anak (Siti Hajar Abu Bakar Ah, 2013). Bouris et. al. (2012) mendapati program seumpama ini berkesan membantu remaja berisiko daripada hamil tanpa dirancang serta melambatkan penglibatan mereka dalam aktiviti seks (Siti Hajar Abu Bakar Ah, 2013). Atas rasional inilah program intervensi yang berasaskan penglibatan ibu bapa atau keluarga seperti The Parents Matter, Families talking Together dan sebagainya amat popular dilaksanakan di kebanyakan negara maju (Siti Hajar Abu Bakar Ah, 2013).

   Ada sekurang-kurangnya dua sebab mengapa Barat melibatkan ibu bapa dalam perkara ini. Pertama, mungkin kerana mereka mendapati pendidikan seks di sekolah yang diamalkan selama ini gagal mencegah dan mengurangkan penglibatan remaja dalam seks yang berisiko. Kedua, pendekatan ini mungkin merupakan satu percubaan ('trial and error") bagi mereka.

   Bagi umat Islam yang sentiasa dipandu oleh al-Qur'an dan sunnah, jelas bahawa pendidikan seks untuk anak-anak adalah tanggungjawab ibu bapa. Ini kerana ibu bapa adalah individu yang paling hampir dengan anak-anak, mengetahui perkembangan tumbesaran serta personaliti mereka untuk menyesuaikan pendekatan yang digunakan untuk mendidik. Islam bukan sahaja meletakkan tanggungjawab ini di bahu ibu bapa, tetapi Islam juga telah menggariskan kandungan dan intipati pendidikan Islam itu untuk difahami oleh ibu bapa dan disampaikan kepada anak-anak bagi dihayati oleh seisi keluarga dalam kehidupan mereka.

Cadangan: Langkah ke hadapan

Masyarakat Islam tidak sepatutnya menunggu kejayaan atau kegagalan pendidikan seks di sekolah sebelum melibatkan ibu bapa dalam hal ini. Masyarakat Islam juga tidak perlu mencuba-cuba untuk melibatkan ibu bapa dalam pendidikan seks anak-anak. Apa yang diperlukan sekarang ialah:

1. ***Meningkatkan kesedaran ibu bapa***

   Ibu bapa perlu disedarkan bahawa memberikan pendidikan seks kepada anak-anak adalah tanggungjawab mereka dan bukannya tanggungjawab guru atau ustaz dan ustazah dan pihak sekolah. Dengan meningkatnya kesedaran, ibu bapa akan mencari ilmu ini untuk membolehkan mereka melaksanakan tanggungjawab ini baik.

2. ***Meringkas, memperbanyak dan mempelbagaikan bahan mengenai intipati pendidikan seks menurut Islam untuk kegunaan ibu bapa***

   Karya Abdullah Nasih Ulwan, walaupun telah diterjemahkan ke dalam Bahasa Melayu, merupakan sebuah kitab yang tebal mengandungi dua jilid. Tajuk

"Tanggungjawab Pendidikan Seks" merupakan Fasal 7 buku ini yang berada di Jilid 2 mengandungi 132 mukasurat. Melihat kepada kandungan dan bahasanya, ia bukanlah bahan bacaan umum.

Maka, kandungan Fasal 7 ini perlu diringkaskan menjadi buku bacaan umum agar lebih mudah dibaca dan difahami oleh orang awam. Buku ringkas ini pula perlu diperbanyakkan dan disebarkan secara meluas untuk kegunaan semua keluarga Muslim di Malaysia. Selari dengan perkembangan ICT, intipati pendidikan seks ini juga boleh dipersembahkan dalam bentuk-bentuk lain seperti audio dan video untuk manfaat semua pihak.

Bahan ini, apabila siap kelak, bukan sahaja bakal dimanfaatkan oleh ibu bapa Muslim, malah boleh juga dimanfaatkan oleh semua keluarga di Malaysia kerana banyak juga kandungannya yang bersifat sejagat selaras dengan sifat *rahmatan lil alamin* yang ada pada agama Islam ini.

3. ***Memperkasa ibu bapa untuk melaksanakan tanggungjawab ini***

Selain menyediakan bahan bacaan, usaha memperkasa ibu bapa dalam hal ini adalah penting agar mereka tahu tanggungjawab mereka; mereka tahu intipati pendidikan seks dalam Islam; dan, mereka tahu bagaimana untuk menyampaikan pendidikan seks ini kepada anak-anak mereka.

Untuk itu, ada baiknya jika agensi kerajaan mahupun badan-badan bukan kerajaan, mengusahakan program-program untuk memperkasakan ibu bapa dalam hal ini serta membina Modul Pendidikan Seks untuk Remaja dengan ibu bapa sebagai khalayaknya. Program-program seumpama ini juga disarankan untuk masyarakat Australia agar ibu bapa dibekalkan dengan maklumat yang terkini mengenai kepentingan membangunkan literasi seksual dalam kalangan kanak-kanak (Kerry H. Robinson, 2017). Program-program ini juga boleh memberikan kemahiran-kemahiran, sumber-sumber dan sokongan kepada ibu bapa mengenai amalan terbaik untuk menyampaikan pendidikan seksualiti ini kepada anak-anak mereka.

Melalui usaha-usaha seperti ini, ibu bapa akan lebih faham dengan intipati pendidikan seks itu dan mendapat kemahiran-kemahiran yang diperlukan untuk menyampaikannya kepada anak-anak mereka

Penutup

Dalam Islam, memberikan pendidikan seks kepada anak-anak adalah tanggungjawab ibu bapa. Maka, mahu tidak mahu, ibu bapa wajib melaksanakan tanggungjawab ini sebaik mungkin. Islam telah menggariskan intipati pendidikan seks ini dengan begitu terperinci sekali agar mudah dijadikan panduan oleh ibu bapa. Justeru, ibu bapa perlu mencari dan memahami intipati pendidikan seks ini dan menyampaikannya kepada anak-anak mengikut kesesuaian umur mereka, dari kecil hinggalah yang bakal mendirikan rumahtangga.

Pengetahuan mengenai seks dan seksualiti ini perlu disokong oleh persekitaran keluarga yang mengamalkan adab-adab Islam yang lain seperti adab meminta izin untuk masuk ke bilik ibu bapa, abad melihat yang terkandung di dalamnya memelihara aurat dan menjaga penglihatan, dan seumpamanya. Dalam kata-kata lain, pendidikan seks dalam Islam bukan sahaja mengenai cara-cara melakukan hubungan seks, tetapi ia adalah satu gaya hidup – di dalam dan di luar rumah – yang memandu kita untuk memelihara diri dan orang lain dari godaan nafsu syahwat yang merupakan sebahagian dari naluri semulajadi manusia.

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KEBERKESANAN RANCANGAN TELEVISYEN DIDIK HIBUR KANAK-KANAK DALAM MENINGKATKAN KEMAHIRAN BAHASA: KAJIAN TERHADAP RANCANGAN 'DIDI AND FRIENDS'

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***Abstrak**: Kajian ini bertujuan untuk mengenalpasti keberkesanan rancangan televisyen didik hibur kanak-kanak, 'Didi and Friends' dalam meningkatkan kemahiran bahasa. Rancangan ini adalah salah satu rancangan televisyen didik hibur kanak-kanak yang terkenal di Malaysia dan digunakan untuk menghiburkan serta pada masa yang sama mendidik kanak-kanak. Para penyelidik telah menemuramah empat informan yang terdiri daripada tiga guru tadika dari Taska Johan Bistari dan seorang pakar dari Klinik Pakar Kanak-kanak Senawang yang dipilih berdasarkan teknik persampelan bertujuan. Secara keseluruhannya dapat disimpulkan bahawa kanak-kanak, didapati memperbaiki kemahiran bahasa mereka melalui kandungan yang terdapat di dalam rancangan tersebut. Walau bagaimanapun, dapatan kajian juga mendapati bahawa kanak-kanak masih boleh belajar dan mengembangkan kemahiran bahasa mereka walaupun tanpa menonton rancangan didik hibur berkenaan.*

***Kata Kunci**: Didik Hibur, Rancangan Televisyen, Kemahiran Bahasa*

Pengenalan - Latarbelakang Kajian

Kebergantungan kanak-kanak kepada televisyen telah menimbulkan kebimbangan dikalangan orang dewasa terutama sekali ibubapa. Ramai diantara mereka risau jikalau anak-anak mereka menghabiskan banyak masa menonton televisyen daripada belajar. Namun tanpa disedari ramai, televisyen juga sebenarnya boleh dikatakan sebagai salah satu medium pembelajaran

Di negara-negara barat, rancangan 'The Sesame Street' sering dijadikan kajian dalam mengkaji kesan rancangan televisyen kanak-kanak. Kebanyakan hasil kajian mendapati bahawa rancangan sebegini membawa hasil yang positif ke arah kanak-kanak terutamanya dari segi prestasi akademik mereka dan kemahiran bahasa. Ini bertepatan dengan kenyataan oleh Moeller (1996) yang mengatakan bahawa rancangan televisyen sebenarnya kaya dengan maklumat yang bersifat fakta dan juga fiksyen. Bergantung kepada jenis rancangan, penonton biasanya mencari informasi menerusi televisyen.

Melihat kepada konteks tempatan, rancangan 'Didi and Friends' telah menjadi rancangan yang menjadi pilihan sejak kemunculan pertamanya. Ini disebabkan oleh wujudnya unsur pendidikan dan hiburan (didik hibur) yang terdapat di dalam rancangan berkenaan. Bagi menyokong kenyataan tersebut, kajian yang dibuat pada tahun 2016 oleh Zaharah Osman dari Universiti Pendidikan Sultan Idris (UPSI) membuktikan bahawa penggunaan lagu atau muzik boleh menarik minat kanak-kanak untuk belajar dan penggunaan muzik juga dilihat mampu digunakan untuk meluahkan perasaan mereka melalui nyanyian dan juga tarian. Justeru kanak-kanak akan lebih tertarik kepada proses pembelajaran. Ini bertepatan sekali dengan kenyataan dari Sachiko (2005) yang mengatakan bahawa proses pembelajaran seharusnya bersifat menarik dan instruktif bagi kanak-kanak.

Sungguhpun unsur didik hibur dalam rancangan televisyen dilihat sebagai bahagian penting dalam rancangan televisyen kanak-kanak kerana sesetengah universiti tempatan telahpun melakukan penyelidikan mengenainya. Namun sejauh manakah unsur didik hibur dalam rancangan televisyen mempengaruhi kemahiran bahasa kanak-kanak masih belum terbukti. Justeru, kajian ini dijalankan untuk mengkaji sejauh mana rancangan ini dapat membawa hasil yang positif terutama sekali dalam aspek kemahiran bahasa dikalangan kanak-kanak di Malaysia.

Tinjauan Lituratur

Didik hibur

Menurut Buckingham dan Scanlon (2000), didik hibur adalah genre hibrid yang bergantung kepada paparan visual seperti penceritaan ataupun berbentuk permainan. Ia bertujuan untuk menarik perhatian kanak-kanak menerusi emosi mereka melalui paparan visual yang menarik dan berwarna warni. McKenzie (2000) menyatakan bahawa didik hibur mencadangkan bahan pembelajaran yang mengandungi mesej kepada ibubapa dan kanak-kanak. Ia juga pada masa yang sama meningkatkan jangkaan mereka bahawa proses pembelajaran adalah menyeronokkan. Kandungan utama didik hibur sudah semestinya unsur media dan juga hiburan. Ini selari dengan kenyataan oleh Druin dan Solomon (1996) yang menyatakan didik hibur sebagai tempat di mana kanak-kanak boleh belajar dalam persekitaran pembelajaran yang menyeronokkan yang mengandungi campuran beberapa item seperti gambar, muzik dan juga video.

Zin dan Nasir (2007) menyatakan bahawa perkataan didik hibur diambil daripada perkataan didik dan hiburan yang menerangkan bagaimana proses pembelajaran yang dijalankan dalam suasana dan persekitaran yang menyeronokkan. Ini selari dengan apa yang dikatakan oleh Colace (2006). Beliau menggambarkan didik hibur sebagai perkahwinan diantara pendidikan dan hiburan. Didik hibur juga dikenali sebagai proses pembelajaran yang

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menghiburkan kanak-kanak menerusi interaksi dan komunikasi yang menjurus kepada kesedaran untuk menerokai pembelajaran (Shulman dan Bowen, 2001). Menurut Guichard and Damay (2016), hasil pembelajaran adalah dibentuk untuk membantu kanak-kanak belajar menerusi kaedah didik hibur yang mana ia adalah kombinasi pendidikan dan hiburan dan sering digunakan dalam rancangan televisyen serta permainan video yang boleh mengasah minda mereka.

Kenyataan diatas dikembangkan daripada kenyataan oleh Fossard (2008), yang menyifatkan didik hibur sebagai menyediakan perkembangan diri pelajar dalam persekitaran pembelajaran dengan menggunakan atau mengamalkan kaedah untuk mendapatkan perhatian kanak-kanak. didik hibur juga dijelaskan sebagai teori dan aplikasi yang dikumpulkan dan digabungkan dengan misi pendidikan dan pengukuran, memberikan kehidupan yang bermakna kepada kanak-kanak. Manakala menurut Charsky (2010), didik hibur digunakan untuk mengajar pelajar menggunakan pengetahuan mereka yang telah menilai perkara yang mereka pelajari. Didik hibur membantu dalam menghasilkan individu untuk memahami bahawa semasa pembelajaran ia menarik perhatian dan membekalkan perasaan yang menyenangkan semasa belajar di kalangan kanak-kanak.

Kemahiran bahasa

Pendedahan kepada televisyen yang mempengaruhi perkembangan bahasa, tetapi kesannya berbeza mengikut perbezaan usia dan kandungan program televisyen (Zimmerman, Christakis dan Meltzoff, 2007). Menurut Linebarger dan Walker (2005), kesan pendedahan televisyen terhadap kemahiran bahasa boleh dilihat seawal 6 bulan sehingga 30 bulan. Sebagai contoh, rancangan yang mempunyai naratif yang kuat dan jela, seperti ‘Dora the Explorer’ diketahui baik untuk kanak-kanak kerana perbendaharaan kata dan ekspresifnya.

Rancangan Televisyen

Umur yang sesuai untuk kanak-kanak menonton televisyen adalah dianta 4 hingga 7 tahun. Dengan menonton program televisyen yang berkualiti, ia dapat membantu kanak-kanak memahami dan mentafsir tindakan mereka (Anderson, 1998). Menurut Kunkel (1998), ibu bapa perlu memberi perhatian dengan memantau penggunaan televisyen oleh anak-anak mereka. Selain itu, pendedahan terhadap rancangan bersifat pendidikan dapat meningkatkan perbendaharaan kata kemahiran bahasa dan kemahiran nombor dikalangan kanak-kanak (Wright, Huston, Murphy, Peters, Pinon dan Scantlin, 2001). Menurut Edgar dan Edgar (2008), televisyen mempunyai keupayaan untuk memberikan manfaat dan kesan positif yang dapat menguntungkan kanak-kanak. Rancangan televisyen mempunyai kemungkinan atau peluang untuk membuat kanak-kanak berfikir bahawa ia dapat bermain-main dengan imaginasi mereka seperti pembukaan tingkap yang membawa kepada keseronokan yang bersifat positif.

Kaedah Kajian

Kaedah kajian yang telah digunakan ialah kualitatif dengan teknik persampelan bertujuan bagi mendapatkan data dari informan. Ini selari dengan kenyataan oleh Palys. T (2008) yang menyatakan teknik persampelan bertujuan bergantung kepada konteks kajian dan objektif yang cuba dicapai oleh pengkaji. Informan yang telah dipilih adalah seperti berikut:

1. Dr. Liu Chian Boon, Pakar Kanak-kanak dari Klinik Pakar Kanak-kanak Senawang.
2. Maizura Binti Shahruddin, guru tadika Taska Johan Bistari.
3. Noratikah Binti Abd Ghani, guru tadika Taska Johan Bistari.
4. Farah Nor Farzlin Binti Abdul Razak, guru tadika Taska Johan Bistari.

Dapatan Kajian

Para penyelidik dapat menyimpulkan bahawa kebanyakan informan bersetuju bahawa rancangan televisyen 'Didi and Friends' Berjaya menarik kanak-kanak untuk menonton rancangan ini kerana kandungan yang menarik dan berwarna-warni. Justeru ia sedikit sebanyak dapat meningkatkan kemahiran bahasa dikalangan kanak-kanak menerusi kandungan yang dipaparkan. Walau bagaimanapun, kesemua informan tidak bersetuju bahawa rancangan televisyen kanak-kanak boleh digunakan sebagai alat atau medium pembelajaran yang lebih baik kepada kanak-kanak kerana buku masih menjadi alat pembelajaran utama pada masa kini. Ini kerana kesemua informan bersetuju bahawa rancangan didik hibur 'Didi and Friends' tidak membantu secara total dalam membangunkan perkembangan kognitif yang berkaitan dengan kemahiran berbahasa di kalangan kanak-kanak.

Dapatan kajian juga mendapati bahawa kemahiran bahasa di kalangan kanak-kanak melibatkan proses perkembangan minda kanak-kanak itu sendiri. Seperti yang dinayatakan oleh Dr Liu Chian Boon, perkembangan kemahiran bahasa dikalangan kanak-kanak adalah suatu proses yang berlaku sejak mereka lahir sehinggalah mereka memasuki fasa pembesaran. Beliau turut menambah bahawa tidak dinafikan bahawa rancangan 'Didi and Friends' berjaya menyuntik nilai-nilai murni ke dalam diri kanak-kanak tetapi rancangan berkenaan bukanlah faktor utama yang boleh meningkatkan kemahiran berbahasa di kalangan kanak-kanak.

Kesimpulan

Secara kesimpulannya, tidak dinafikan rancangan didik hibur 'Didi and Friends' berjaya menarik perhatian kanak-kanak untuk menonton rancangan berkenaan disebabkan oleh kandungan yang menarik ditambah dengan elemen lagu dan muzik. Namun untuk mengatakan bahawa rancangan berkenaan berjaya meningkatkan kemahiran bahasa dikalangan kanak-kanak tidak boleh diterima sepenuhnya. Ini kerana kesemua informan tetap merasakan bahawa buku adalah medium utama bagi tujuan berkenaan. Manakala rancangan didik hibur pula lebih kepada alat bantuan sampingan sahaja.

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FALSAFAH, BAHASA DAN PEMIKIRAN MELAYU DALAM LIRIK LAGU *BANGAU OH BANGAU* DAN *BURUNG KENEK-KENEK.*

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Abstrak:*Pemikiran Melayu disampaikan secara tersurat dan tersirat dalam karya-karya Sastera Melayu. Pemikiran dalam lirik lagu tradisional khasnya lirik lagu Bangau Oh Bangau dan Burung Kenek-Kenek turut menyerlahkan satu gambaran nilai sosial, nilai moral, dan fungsi adat dalam kehidupan bermasyarakat sekali gus menonjolkan falsafah bangsa Melayu yang ada kaitannya dengan metafizik, epistimologi, etika, logik, dan estetika hasil interaksi mereka terhadap alam benda, alam flora dan fauna yang ada di sekeliling mereka. Sehubungan itu kajian ini dilakukan adalah bertujuan untuk mengenal pasti hubungan falsafah, bahasa dan pemikiran dalam lirik lagu Bangau Oh Bangau dan Burung Kenek-Kenek dengan menggunakan hipotesis Sapir-Whorf. Dalam kajian ini kaedah yang digunakan ialah kaedah kualitatif iaitu kaedah analisis teks. Hasil kajian mendapati lirik lagu Bangau Oh Bangau memaparkan empat falsafah dan pemikiran Melayu dalam iaitu sindiran kepada budaya menyalahkan orang lain, sindiran kepada masyarakat pemalas, keikhlasan dalam melaksanakan sesuatu tindakan atau perancangan dan falsafah pegangan hidup. Manakala lirik lagu Burung Kenek-Kenek pula mendapati falsafah dan pemikiran sebagai nasihat agar menjadi insan yang bertaqwa, nasihat agar patuh kepada ibu bapa dan berakhlak mulia (tidak bersikap angguh. Kajian juga membuktikan terdapat hubungan falsafah, bahasa dan pemikiran dalam lirik lagu Melayu khasnya lirik lagu Bangau Oh Bangau dan Burung Kenek-Kenek sebagaimana yang dinyatakan dalam hipotesis Sapir-Whorf. Kesimpulannya, penelitian terhadap lirik lagu Bangau Oh Bangau dan Burung Kenek-Kenek telah dapat menyerlahkan ketinggian pemikiran dan kekreatifan bangsa Melayu dalam penciptaan lirik lagu Melayu dengan bersumberkan alam sekeliling.*

Keywords: *Falsafah, Bahasa, Pemikiran Melayu, Lirik Lagu Bangau Oh Bangau, Lirik Lagu Burung Kenek-Kenek, hipotesis Sapir Whorf.*

Pengenalan

Alam dan manusia mempunyai hubungan yang erat malah tidak dapat dipisahkan kerana tanpa alam, manusia tidak dapat meneruskan hidup dengan lebih sempurna. Bagi orang Melayu, hubungan yang wujud antara mereka dengan alam sekitar merupakan hubungan yang telah dikenali, dibina dan diwarisi sejak zaman-berzaman (Othman Puteh, 2004: 173). Maka, terciptalah lirik-lirik lagu yang berkaitan dengan alam sama ada flora dan fauna yang mencerminkan kehidupan masyarakat sebagai satu sindiran atau satira secara halus.

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Lagu *Bangau Oh Bangau* dan *Burung Kenek-Kenek* merupakan lirik lagu yang telah diketahui umum terutamanya dalam masyarakat Melayu yang sering dinyanyikan oleh golongan kanak-kanak. Lagu ini digolongkan dalam lagu tradisional. Menurut Nani Menon (2007: 83), lagu tradisional perlu diperkenalkan kepada kanak-kanak sejak awal lagi. Hal ini kerana lagu tradisional menggambarkan kebudayaan dan nilai-nilai bangsa dan negara. Dengan itu, ianya memberi peluang kepada generasi kini mengenali identiti kebangsaan. Banyak daripada lagu tradisional kanak-kanak berunsur jenaka dan juga memberikan nasihat dan nilai-nilai positif kepada kanak-kanak. Umumnya, lirik lagu *Bangau Oh Bangau* dan *Burung Kenek-Kenek* bukan dicipta sekadar hiburan semata-mata tetapi terdapat falsafah dan pemikiran yang terkandung disebalik bait-bait lirik yang penuh dengan sindiran yang ditujukan kepada masyarakat Melayu secara khususnya.

Selanjutnya, masyarakat Melayu sememangnya terkenal dengan kepelbagaian seni irama dan lagu yang diwarisi dari generasi terdahulu. Namun, hal ini mungkin mengalami sedikit asimilasi dari segi aturan lirik, gaya nyanyian atau alat muzik serta cara penyampaiannya yang dipelbagaikan. Selain itu, lagu rakyat masyarakat Melayu adalah lagu-lagu atau nyanyian yang berasal dari suatu kawasan dalam Alam Melayu tidak kira kawasan itu terletak di negara Indonesia, Malaysia, Singapura, Brunei, hatta di mana-mana pelusuk pulau terpencil di Nusantara sekalipun, maka ianya merupakan lagu-lagu yang amat popular di kawasan tersebut.

Kebiasannya lagu rakyat menceritakan perihal masyarakat, alam, haiwan, tumbuh-tumbuhan ataupun senario semasa di kawasan tersebut. Lagu rakyat biasanya akan dinyanyikan semasa bermain, mendodoikan anak, hiburan setelah penat membanting tulang dan juga semasa majlis-majlis keraian, didendangkan secara berkumpulan atau berseorangan. Kanak-kanak juga bermain sambil menyanyi bagi menghiburkan hati mereka. Malah, ada juga lagu yang menjadi sebahagian daripada permainan kanak-kanak. Dengan ini menyanyi menjadi kegiatan pencetus silaturahim (Rahimah Bujang, 1999: 73). Sehubungan itu, kajian ini dihasilkan bagi mengenal pasti hubungan bahasa dan pemikiran Melayu dalam lirik-lirik lagu tradisional khasnya lirik lagu *Bangau Oh Bangau* dan *Burung Kenek-Kenek* dengan menggunakan hipotesis Sapir-Whorf.

Objektif Kajian

Penghasilan sesebuah pengkajian sudah semestinya mempunyai matlamat yang ingin digapai oleh pengkajinya. Oleh sebab itu, berdasarkan kepada pengkajian ini, objektif pengkaji dalam menghasilkan kajian mengenai falsafah, bahasa dan pemikiran dalam lirik lagu *Bangau Oh Bangau* dan *Burung Kenek-Kenek* adalah:

1. Untuk mengklasifikasikan falsafah dan pemikiran yang terdapat dalam lirik lagu *Bangau Oh Bangau* dan *Burung Kenek-Kenek*.
2. Untuk menganalisis falsafah dan pemikran yang terdapat dalam lirik lagu *Bangau Oh Bangau* dan *Burung Kenek-Kenek* dengan menggunakan hipotesis Sapir-Whorf.

Metodologi Kajian

Dalam analisis ini, pengkaji telah memilih untuk menggunakan kaedah kualitatif pada keseluruhan kajian. Malah, dengan menggunakan kaedah ini maka data yang dikumpul dan diperoleh akan menjadi lebih detail (Azizi Yahya et. al, 2007). Selain itu, pengkaji turut menggunakan pendekatan kajian iaitu kaedah analisis kandungan (*content analysis*). Kaedah ini dipilih kerana pengumpulan data dan analisis data bersumberkan kepada kandungan teks cerpen bertulis yang dipilih. Oleh sebab kajian ini memberi tumpuan khusus kepada analisis terhadap lirik lagu *Bangau Oh Bangau* dan *Burung Kenek-Kenek*, maka kaedah ini memberi kelebihan kepada pengkaji lebih dekat dengan teks yang akan dianalisis. Disamping itu, pengkaji akan menggunakan satu teori Relativiti Linguistik dan Hipotesis Sapir-Whorf bagi menganalisis kedua-dua lirik lagu yang dikaji.

Teori Relativiti Linguistik dan Hipotesis Sapir-Whorf

Teori Relativiti Linguistik yang menjadi dasar Hipotesis Sapir-Whorf (1921), menyatakan bahawa terdapat hubungan antara bahasa, budaya dan pemikiran manusia. Dengan perkataan lain, tanggapan atau fikiran dan tindakan seseorang itu bergantung kepada struktur dan kosa kata dalam bahasanya yang digunakannya untuk berfikir dan menganggapi sesuatu. Dengan demikian, bahasa turut mempengaruhi tingkah laku penuturnya. Penekanan *"the structure of the languages we speak affects the way we perceive the world about us"* menjelaskan bahawa struktur seseuatu bahasa itu menggambarkan cara penuturnya memandang dunia dan bagaimana budaya mempunyai hubungan dengan bahasa (Jufrizal, Zul Amri & Refnaldi, 2007: 19).

Teori Relativiti Linguistik ini sebenarnya dipelopori oleh Boas, Sapir dan Whorf dengan berpendapat bahawa setiap orang berbicara dengan cara yang berbeza kerana mereka berfikir dengan cara yang berbeza-beza. Manusia berbicara dengan cara yang berbeza kerana bahasa mereka menawarkan cara mengungkapkan makna tentang dunia persekitaran dengan cara yang berbeza-beza juga. Sejajar dengan itu, Hipotesis Sapir Whorf juga menjelaskan bahawa penggabungan linguistik iaitu bahasa menentukan pemikiran dengan relativiti linguistik seperti tidak ada batasan kepada kepelbagaian struktur sesuatu bahasa. Dengan perkataan lain, bahasa ditentukan dengan cara seseorang penutur itu berfikir. Justeru, cara seseorang penutur berfikir dan melihat bahasa tergambar menerusi penggunaan perkataan-perkataan itu dengan lebih meluas. Hal ini kerana penutur cuba memaksimumkan fungsi perkataan untuk mengungkapkan idea yang hendak disampaikan seperti dalam sesebuah karya sastera. Tambahan lagi, struktur bahasa yang dilahirkan adalah bukti yang mempengaruhi cara seseorang itu berfikir dan berperilaku.

Bahasa dapat dikatakan sebagai sebahagian integral, iaitu yang perlu atau yang menjadi sebahagian daripada kehidupan manusia. Bahasa juga menyerap dalam setiap fikiran dan cara penutur memandang dunianya. Hipotesis Sapir-Whorf memiliki dua versi iaitu versi ekstrem dan versi sederhana (Effendy Kadarisman, 2009: 93). Versi ekstrem menyatakan bahawa cara kita memandang terhadap sesuatu realiti ditentukan sepenuhnya oleh bahasa pertama kita. Manakala versi sederhana pula menyatakan bahawa cara kita memandang sesuatu realiti dipengaruhi oleh bahasa pertama. Realiti pada hakikatnya lebih merupakan reality mental, iaitu pemikiran. Pola-pola pemikiran manusia dipengaruhi oleh bahasa pertama dan budaya setempat. Malah terdapat konsep dalam pemikiran manusia yang merujuk kepada sesuatu objek yang wujud dalam alam sekeliling kita. Dengan demikian, terdapat sesuatu yang universal pada bahasa dan dalam konteks ini, pengkaji merujuk kepada lirik lagu tradisional Melayu iaitu lirik lagu *Bangau Oh Bangau* dan *Burung Kenek-Kenek*. Tegasnya bahasa menjadi alat dan wadah untuk menyampaikan mesej atau pesan kepada penuturnya.

Analisis Kajian

Kajian ini tertumpu kepada falsafah, bahasa dan pemikiran dalam lirik lagu *Bangau Oh Bangau* dan lirik lagu *Burung Kenek-Kenek*. Sehubungan itu, analisis yang dilakukan ini hanya menjurus kepada beberapa falsafah, hubungan bahasa dan pemikiran yang terkandung dalam lirik lagu yang dikaji dengan meggunakan hipotesis Sapir-Whorf. Berikut adalah beberapa falsafah dan pemikiran yang terkandung dalam lirik lagu *Bangau Oh Bangau* iaitu [1)]sindiran budaya menyalahkan orang lain, [2)]sindiran kepada masyarakat pemalas,

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[3]keikhlasan dalam melaksanakan sesuatu tindakan/perancangan dan [4]falsafah pegangan hidup. Seterusnya, falsafah dan pemikiran yang terdapat dalam lirik lagu *Burung Kenek-Kenek* pula ialah [1]sebagai nasihat agar menjadi insan yang bertaqwa, [2]sebagai nasihat agar patuh kepada ibu bapa, [3]sebagai nasihat untuk rajin belajar dan [4]sebagai nasihat untuk tidak bersikap angkuh.

Falsafah dan Pemikiran dalam Lirik Lagu *Bangau Oh Bangau*

1) Sindiran kepada Budaya Menyalahkan Orang Lain

Sikap dalam masyarakat Melayu yang sering menyalahkan pihak lain kerana kelemahan diri sendiri yang tidak dapat mencapai keinginan peribadi banyak dilihat dewasa ini. Sikap ini merupakan satu realiti sebenar dalam kehidupan manusia yang meletakkan kesalahan ke atas bahu orang lain demi menyelamatkan diri. Secara umumnya, lagu *Bangau Oh Bangau* ini menjadi kisah saling menyalahkan antara satu sama lain, yang mana tidak ada siapa pun yang mahu mengaku salah. Hal ini dapat kita lihat menerusi reality kehidupan masyarakat kita sekarang yang lebih gemar menunding jari ke atas orang lain sekiranya berlaku sesuatu yang buruk. Sebagai contoh, apabila berlakunya perbuatan vandalism di sekolah sudah pasti kesalahan hanya diarahkan kepada pihak berwajib sedangkan ibu bapa dan pihak sekolah tidak memainkan peranan masing-masing dalam memulihkan keadaan.

Sepatutnya yang lebih utama ialah kita mencari jalan penyelesaian dan punca untuk mengatasi masalah berkenaan agar ianya tidak berulang lagi dikemudian hari. Tidak perlu kita menyalahkan orang lain seperti mana yang digambarkan dalam lirik lagu Bangau Oh Bangau yang jelas memperlihatkan budaya menyalahkan orang lain. Contohnya dapat dilihat pada bait-bait lagu berikut;

> Rumput oh rumput, mengapa panjang sangat?
> Macam mana aku tak panjang, lembu tak makan aku.
> Lembu oh lembu, mengapa tak makan aku?
> Macam mana aku tak makan, perut aku sakit.
> …..

Sehubungan itu, watak binatang dalam lirik lagu ini mewakili kelompok masyarakat yang mempunyai budaya negative yang menular dan membimbangkan. Watak-watak yang digambarkan mempunyai peranan tersendiri dalam masyarakat kita seterusnya memberi kesan buruk kepada pihak lain. Hal ini disokong dengan kenyataan Shahnon Ahmad (1994: 7) yang mengatakan bahawa perwatakan harus disesuaikan dengan realiti. Perwatakanlah yang melahirkan dan menentukan rupa bentuk aksi dan plot. Maka, perwatakan yang digambarkan sememangnya wujud dalam kehidupan reality masyarakt dewasa ini.

Selain itu, kisah ini mengajar kita apabila berlaku satu masalah dalam masyarakat, setiap individu dari sekecil-kecilnya sehinggalah ke sebesar-besarnya (sama ada dari segi kedudukan atau pengaruh) sewajarnya melihat keupayaan, kelemahan, peranan, kemampuan serta daya upaya bertindak masing-masing. Tegasnya, setiap dari kita hendaklah melihat diri sendiri dahulu sebelum sewenang-wenangnya menunding jari kepada orang lain. Malah, kita juga perlu mencari apa yang salah, dan bukannya mencari siapa yang salah. Walau pun masalah itu kecil, kita perlu membuat penyelesaian yang terbaik mengikut kemampuan yang ada pada lingkungan pengaruh kita. Oleh yang demikian, pencipta lagu ini dilihat menyarankan agar masyarakat kita berubah dan membetulkan diri sendiri dahulu, maka barulah kita akan berjaya membetulkan orang lain.

Berbalik kepada penghasilan lirik lagu kanak-kanak ini, ianya jelas menunjukkan pola fikiran bangsa Melayu yang bijak dan kreatif dalam memilih aspek bahasa iaitu penggunaan

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perkataan-perkataan dan frasa yang bermakna dalam lagu tradisional bagi menggambarkan realiti kehidupan yang sebenar sebagaimana yang dinyatakan oleh Edwar Djamanis (1985: 74) yang memberi makna bahawa "karya sastera Melayu dapat melambangkan watak dan sifat sesuatu bangsa". Sebagai rumusan daripada lirik lagu Bangau Oh Bangau di atas, terbukti bahawa bahasa tidak terpisah daripada corak pemikiran dan budaya penutur yang merupakan satu warisan sosial, disamping sebagai satu panduan terhadap tindakan dan kepercayaan dalam menentukan perjalanan hidup bangsa Melayu. Dalam hal ini, *language is a mirror of the society* amat relevan dengan reality bahasa sebagai alat komunikasi (Lavandera, 1988: 19). Dengan demikian, pandangan hipotesis Sapir-Whorf iaitu bahasa tidak hanya menentukan kebudayaan tetepi juga menentukan bentuk pemikiran penuturnya adalah benar.

2) Sindiran kepada Masyarakat Pemalas

Sifat imaginatif pencipta lirik lagu *Bangau Oh Bangau* ini secara tidak langsung telah menyelitkan pengajaran dan moralistik kepada pendengarnya. Contohnya, watak bangau yang dikatakan kurus sedangkan dalam dunia realiti tiada bangau yang berbadan gemuk. Hal ini menimbulkan persoalan di mana bangau mengatakan bahawa badannya kurus kerana ikan tidak mahu timbul sedangkan bangau tidak perlu menunggu sahaja kedatangan ikan kerana bangau harus berusaha mencari dengan paruhnya yang panjang yang hanya disia-siakan begitu sahaja. Sikap yang suka menunggu makanan jatuh bergolek adalah sikap masyarakat yang malas untuk berikhtiar mencari rezeki sehingga sanggup menyeksa diri. Begitu juga dengan watak kerbau yang makan nasi mentah. Jika dilihat disebalik realiti binatang ini, kerbau tidak makan nasi tetapi apa yang mahu disampaikan dalam bait-bait lagu ini adalah sebaliknya. Kerbau merupakan simbol kepada golongan manusia yang mengambil rasuah atau suapan. Maka golongan ini akan menerima balasan daripada perbuatan mereka yang menggunakan wang daripada sumber yang haram.

Setiap watak dalam lirik lagu *bangau oh bangau* ini mencipta persoalan-persoalan yang baru tanpa berani untuk memikirkan atau mengkaji jawapan yang pasti atau benar kepada persoalan yang telah dikemukakan. Pengakhiran cerita yang menyatakan bahawa ular berani menyatakan kebenaran tentang dirinya sendiri. Di sini, ular melambangkan binatang yang berbisa dan mempunyai lidah yang bercabang. Manusia yang dikatakan lidah bercabang ialah manusia yang selalu berubah-ubah dan tidak boleh dipercayai kata-katanya. Walau pun begitu, sikap ular yang prihatin dan bertanggungjawab dalam menyelesaikan masalah dirinya dengan menamatkan rantaian cerita di mana mengaku bahawa katak merupakan makananya. Namun begitu, persoalan-persoalan lain masih lagi bergantungan kerana watak-watak binatang yang lain tidak mahu menyatakan kebenaran. Sekiranya watak ular turut menimbulkan persoalan seperti watak-watak lain, maka lagu ini tidak akan berkesudahan.

Terdapat logikal dalam lagu ini yang menjadikan kejadian alam sebagai sumber utama iaitu sistem rantaian makanan. Jika dilihat daripada satu sudut, lirik lagu ini banyak menyentuh tentang sikap yang tidak suka berusaha keras untuk mencapai kehendak. Mereka hanya bergantung kepada pihak lain untuk memuaskan kehendak peribadi. Menurut Sivamurugan Panidan (2005: 38-39) dalam makalahnya menyatakan bahawa secara semula jadi orang Melayu adalah terbelenggu oleh kompleks rendah diri dengan mewarisi sifat tersebut. Faktor geografi juga dilihat mempengaruhi gaya hidup mereka kerana mendapat sumber makanan yang cukup menyebabkan mereka tidak pernah berlapar. Seharusnya, mereka perlu berusaha keras untuk memperoleh rezeki. Mereka hanya ingin mendapat keuntungan dengan cara yang mudah. Orang Melayu juga dilihat sebagai golongan yang mudah dieksploitasi dan mudah menyerah kalah. Bahkan, faktor geografi juga dilihat

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mempengaruhi gaya hidup mereka kerana mendapat sumber makanan yang cukup menyebabkan mereka tidak penah berlapar.

Rumusannya, pemikiran orang Melayu yang menyentuh perihal sindiran kepada masyarakat yang pemalas untuk berusaha dalam lirik lagu Bangau Oh Bangau ini adalah sejajar dengan ajaran agama Islam yang meletakkan sikap berusaha keras untuk mencapai kehendak sebagai satu bentuk ibadah. Hal ini menjelaskan bahawa aspek bahasa dalam lirik lagu tradisional Melayu ini jelas berhubungan erat dengan pemikiran dan budaya bangsa Melayu memandang tinggi terhadap sikap berusaha keras untuk mencapai kehendak dan sifat rajin berusaha sebagai penyuluh kehidupan. Hal ini sekali gus membuktikan bahawa bahasa yang menjelaskan makna dalam lirik lagu *Bangau Oh Bangau* adalah bukti yang menunjukkan terdapatnya hubungan erat antara bahasa, budaya, dan pemikiran bangsa Melayu sebagaimana yang dinyatakan hipotesis Sapir Whorf, iaitu bahasa ditentukan oleh cara penutur itu berfikir. Cara seseorang penutur berfikir dan melihat bahasa tergambar menerusi penggunaan perkataan-perkataan itu dengan lebih meluas. Hal ini membenarkan hipotesis Sapir Whorf yang menyatakan pola-pola pemikiran manusia dipengaruhi juga oleh budaya setempat penutur bahasa itu. Dengan demikian, bahasa dalam lirik lagu Melayu khasnya lagu *Bangau Oh Bangau* ini turut memadukan sistem pengetahuan dan kepercayaan bangsa Melayu sebagai asas tingkah laku budaya berasaskan kepada pemikiran yang bertunjangkan anjaran agama Islam dan budaya setempat.

3) Keikhlasan dalam Melaksanakan Sesuatu Tindakan/Perancangan

Seperti yang kita sedia maklum, ikhlas merupakan satu perkataan yang mudah untuk disebut tetapi apa maksud sebenar ikhlas itu sendiri, ramai yang tidak memahaminya. Lantaran itu, amalan yang dilakukan oleh seseorang itu haruslah menjurus kepada tindakan yang sepatutnya hendak dilakukan. Jadi, asas sesuatu tindakan mestilah dilakukan dengan ikhlas. Seterusnya, pelaksanan/ kaedah/ sistem yang digunakan atau diketengahkan seharusnya dan semestinya secara hikmah iaitu tidak memberi kemudaratan kepada pihak lain.

Pelaksanaan yang ditekankan ini ialah mesti melaksanakannya dengan mengikut konsep ukhuwah dan bukannya untuk mementingkan kepentingan diri sendiri terlebih dahulu. Oleh itu, kita harus kembali kepada asas utama kita iaitu berpandukan kepada ajaran agama dan hadis. Malah Allah SWT sendiri menyarankan kita melalukan sesuatu dengan hikmah dan menghalangnya juga dengan hikmah. Maka dengan itu setiap pelaksanaan itu akan mencapai matlamat yang baik dan mendapat barakah dari Allah SWT sekiranya kita ikhlas dalam melaksanakan sesuatu tindakan atau perancangan. Hal ini dapat kita lihat menerusi bait-bait lagu Bangau Oh Bangau yang menggambarkan sindiran kepada manusia supaya ikhlas dan bertindak bijak dalam melaksanakan sesuatu tindakan ataupun perancangan. Antara contoh dalam bait-bait lagu Bangau Oh Bangau ialah;

> Nasi oh nasi, kenapa engkau mentah?
> Macam mana aku tak mentah, kayu api basah.
> Kayu oh kayu, kenapa engkau basah?
> Macam mana aku tak basah, hujan timpa aku.

Hal ini menunjukkan bahawa kehidupan adalah sesuatu yang bermula dari dalam alam rahim hinggalah kita menghembuskan nafas yang terakhir dan setiap amalan walau sebesar zarah sekalipun, ianya akan dinilai dan dihitung oleh Allah SWT di akhirat kelak. Sehubungan itu, sekiranya sesuatu tindakan dibuat menggunakan akal, sudah pasti sesuatu hasil daripada tindakan tersebut akan lebih sempurna dan menjadi lebih baik. Sebagai contoh, jika tindakan kita meletakkan kayu api di tempat yang terlindung daripada hujan dan panas, pasti kayu api tersebut tidak akan basah dan dapat digunakan dengan sebaik mungkin. Malah, kayu tersebut

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juga dapat berfungsi dengan baik dalam memberikan sumbangannya bagi menyalakan api untuk memasak nasi agar tidak menjadi mentah.

Daripada contoh lirik lagu di atas, jelaslah menunjukkan bahawa hubungan antara bahasa dan pemikiran Melayu yang berkait dengan tingkah laku dan nilai moral manusia seperti yang terkandung dalam hipotesis Sapir Whorf, iaitu cara manusia berfikir dan memancang dunianya adalah dipengaruhi oleh bahasanya. Pemikiran dan kebahasaan bangsa Melayu yang terkandung dalam karya sastera khasnya lagu-lagu tradisional Melayu adalah bersifat realiti dan humanistik.

4) Falsafah atau Pegangan Hidup

Setiap orang dalam dirinya ada falsafah yang dipegang, dibentuk dari kecil hingga dewasa menerusi persekitaran. Itulah falsafah yang kita tidak sedari. Falsafah diri yang dianggap betul oleh diri sendiri yang sebenarnya tidak betul jika dipraktikkan ke atas orang lain, akan mengakibatkan kesan yang tidak baik. Ada yang berfalsafah, "jika aku dah benci, aku akan benci selama-lamanya" atau falsafah yang berfikiran positif seperti "jika orang lain boleh, aku pun boleh" atau pun "pendapat aku sahaja betul, dan orang lain salah".

Melalui falsafah yang dinyatakan itu, ianya akan mencorakkan cara berfikir dan membentuk cara bertindak. Namun, falsafah yang betul adalah mengikut syariat yang telah ditetapkan oleh Allah SWT melalui ajaran Nabi Muhammad SAW. Contohnya, watak bangau yang dikatakan kurus sedangkan memang dalam dunia realiti, tiada bangau yang berbadan gemuk. Hal ini menunjukkan tiada kebenaran dalam ilmu yang disampaikan dalam lirik tersebut. Bangau mula menimbulkan persoalan di mana bangau mengatakan bahawa badannya kurus kerana ikan tidak mahu timbul sedangkan bangau tidak perlu menunggu sahaja kedatangan ikan kerana bangau harus berusaha mencari dengan paruhnya yang panjang yang hanya disia-siakan.

Dalam hal ini, bangau mungkin memegang konsep falsafah "rezeki secupak takkan jadi segantang" atau "sudah takdirnya aku kurus". Lantaran itu, dia tidak mahu berusaha mencari makanan yang lebih kerana baginya kalau makan banyak sekali pun dia tetap kurus. Maka kerana itulah dia tidak mahu berusaha lebih dan suka menyalahkan pihak lain apabila ada yang bertanya tentang keadaan dirinya yang kurus. Sikap suka menumpang atau menyalahkan pihak lain juga bersesuaian dengan tabiat bangau itu sendiri yang secara realitinya suka bertenggek di atas lembu atau kerbau di sawah.

Oleh itu, kebijaksanaan bangsa Melayu dalam membuat pemadanan perilaku watak bangau telah melestarikan lagu tradisional ini sebagai alat pengajaran dan pelaksanaan terhadap setiap tindakan bangsa Melayu dalam mengatur kehidupan, sekali gus menyerlahkan unsur kreativiti bangsa Melayu dalam memaksimumkan fungsi sesuatu perkataan untuk mengungkap idea yang hendak disampaikan dalam lirik lagu Melayu. Hal ini dikatakan bersesuaian dengan pernyataan hipotesis Sapir Whorf yang mengatakan bahawa budaya masyarakat tercermin dalam bahasa yang digunakan masyarakat kerana mereka memiliki segala sesuatu dan melakukannya dengan cara tertentu untuk mencerminkan apa-apa yang mereka nilai dan apa-apa yang mereka lakukan terbukti benar. Justeru, aspek keindahan berbahasa yang diaplikasikan dalam penciptaan lagu tradisional Melayu turut menyerlahkan wacana kebahasaan yang terkandung dalam setiap fikiran penutur. Bahkan penutur dapat menzahirkannya secara bijaksana ketika mengungkapkan sesuatu yang dialaminya termasuk cita-cita, daya usaha, kesedihan dan kegembiraan yang ditempuhi dalam kehidupan mereka.

Tuntasnya, bahasa dalam lirik lagu tradisional seperti lirik lagu *bangau oh bangau* ini adalah refleksi pemikiran yang terbentuk daripada kesedaran manusia untuk melakukan sesuatu penaakulan, persepsi, perlakuan dan tindakan dengan bersumberkan alam sekeliling. Pemikiran dan budaya bangsa Melayu tercermin dalam lirik lagu tradisional yang digunakan

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kerana mereka memiliki segala sesuatu dan melakukannya dengan cara tertentu untuk mewakili apa-apa yang mereka nilai dan apa-apa yang dilakukan mereka. Walau pun elemen-elemen budaya tidak menentukan sepenuhnya aspek bahasa dalam lirik lagu *Bangau Oh Bangau* ini tetapi elemen-elemen tersebut jelas mempengaruhi cara bahasa itu digunakan dalam lagu tradisional Melayu. Oleh yang demikian, adalah benar bahawa setiap kandungan bahasa yang digarapkan dlaam lirik lagu Melayu mampu memberikan gambaran sosiobudaya bangsa Melayu itu sendiri secara semantic dan pramagtik. Sehubungan itu, bahasa merupakan entity mental yang berkait dengan pemikiran individu mahupun pemikiran kolektif dalam kalangan bangsa Melayu sejak dahulu lagi.

Falsafah dan Pemikiran dalam Lirik Lagu Burung Kenek-Kenek

1) Nasihat agar Menjadi Insan yang Bertaqwa

Kepercayaan dan kepatuhan kepada Tuhan adalah dengan mempercayai kewujudan pencipta yang menyedarkan manusia tentang tanggungjawab mereka memakmurkan alam. Agama adalah penyuluh kehidupan. Oleh itu, individu yang mementingkan keagaman akan memperoleh kesejahteraan hidup. Namun begitu, individu itu mesti mempunyai keseimbangan antara unsur mental, rohani dan jasmani seperti yang dikehendaki dalam Falsafah Pendidikan Kebangsaan. Seperti bait-bait lagu di bawah, manusia sebagai hambanya haruslah sentiasa berserah diri dan memohon kebaikan daripada-Nya, dan yang paling penting sentiasa bertaqwa kepada-Nya.

Burung Kenek-kenek
Terbang tinggi di awan
Pesan datuk nenek
Pandai-pandai cari kawan

Burung kenek-kenek
Hinggap di atas dahan
Pesan datuk nenek
Sujudlah pada Tuhan…

Hal ini berkait rapat dengan konteks ibadat yang menjadi fokus utama bagi melaksanakan tanggungjawab manusia sebagai khalifah atau hamba-Nya di muka bumi. Aspek ini dapat dilihat menerusi pemaparan bait-bait terakhir lirik lagu Burung Kenek-Kenek ini yang mengetengahkan amalan dan nilai tanggungjawab manusia kepada Tuhan seperti bersolat. Hal ini juga dapat dibuktikan melalui sabda Rasulullah SAW sebagaimana yang diriwatkan oleh Al Bukhari dan Muslim, maksudnya:

> "Islam itu terbatas atas lima perkara; iaitu mengucapkan dua kalimah syahadah, iaitu tiada Tuhan yang berhak disembah melainkan Allah dan Muhammad itu pesuruh Allah, mendirikan sembahyang, menunaikan zakat, melaksanakan haji dan berpuasa dibulan ramadhan."

(Mohd Gunawan Che Ab Aziz, 2003: 10)

Selain itu, dikiaskan juga solat dalam hadith ini ialah ibadat-ibadat lain seperti puasa, haji dan zakat bahkan hendaklah kita memberi kefahaman kepada anak-anak bahawa ibadat menurut Islam tidak terbatas kepada lima perkara ini sahaja tetepi merangkumi segala amal soleh seperti perkara halal haram sejak mereka kecil lagi sebagai didikan dan membentuk jiwa yang beragama yang dapat mengawal dirinya daripada kesesatan.

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Seperti yang diketahui, solat merupakan tiang agama yang berperanan penting dalam membentuk kekuatan diri. Hal ini kerana agama menjadi dasar kepada setiap perlakuan individu. Oleh itu, kita wajib untuk mengerjakan solat lima waktu sebagai tanda keimanan dan ketaqwaan kepada Allah SWT. Malah, dengan mengerjakan solat dapat mencegah manusia daripada melakukan dosa. Selain itu, solat merupakan perkara pertama yang akan dipertanggungjawabkan atas seseorang hamba di hadapan Allah SWT dalam pengadilan pada hari kiamat kelak. Dalam sebuah hadis riwayat al-Tabarani, daripada Anas bin Malik r.a bahawa Rasulullah SAW bersabda yang bermaksud "Perkara pertama yang akan dihisab daripada seorang hambanya pada hari akhirat kelak ialah solat. Jika solatnya baik, maka baiklah seluruh amalnya. Jika rosak, maka rosaklah seluruh amalnya". Seterusnya, solat juga berada di kedudukan tersendiri dalam Islam yang tidak dapat ditandingi oleh mana-mana ibadat lain. Hal ini kerana ianya merupakan tiang agama yang menjadi paksi utama seseorang umat Islam.

2) Nasihat Agar Patuh Kepada Ibu Bapa

Secara amnya, ibu bapa mempunyai kedudukan yang tinggi lagi mulia di sisi Allah SWT. Merekalah yang menjadi sebab kelahirannya anak-anaknya. Mereka jugalah yang memelihara, mengasuh serta mendidik anak-anak itu dengan sempurna, termasuklah memberi makan dan minum, pakaian, lindungan dari segi keselamatan serta kasih sayang. Segala pengorbanan keduda ibu bapa terutamanya pengorbanan seorang ibu yang mengandungkan dan melahirkan anak-anak sangatlah tidak ternilai besarnya jika hendak dibalas. Jasa ibu bapa adalah amat banyak dan tidak dapat digambarkan dengan begitu sahaja.

Konklusinya, seorang anak itu hendaklah sentiasa menjaga adab dan tanggungjawab terhadap kedua-dua ibu bapa mereka. Antara adab yang perlu seseorang anak itu laksanakan ialah jangan sesekali menderhaka kepada mereka, kerana derhaka kepada kedua ibu bapa adalah suatu dosa besar. Anak yang tidak mendapat keredhaan ibu bapa tidak mendapat keredhaan Allah SWT dan ibadahnya tidak diterima. Oleh itu, pengkaji mendapati lirik lagu *Burung Kenek-Kenek* ini dengan jelas memaparkan pemikiran dan falsafah iaitu sebagai nasihat agar patuh kepada kedua orang tua. Berikut adalah contoh bait-bait lirik lagu yang memperlihatkan falsafah dan pemikiran tersebut, iaitu:

…
Burung kenek-kenek
Hinggap pohon kelapa
Pesan datuk nenek
Patuh ibu bapa

3) Berakhlak Mulia (Tidak Bersikap Angguh)

Dalam lirik lagu Burung Kenek-Kenek, kebanyakan isi yang diutarakan oleh pengarang adalah berkaitan dengan nasihat supaya menjaga pertuturan dan tingkah laku. Nilai ini sangat berkait rapat dengan akhlak seorang individu. Semua tingkah laku dan pertuturan yang sopan akan membentuk peribadi yang baik. Keterampilan diri akan wujud dan Falsafah Pendidikan Kebangsaan akan tercapai untuk melahirkan insan yang seimbang dan harmonis, merujuk kepada manusia yang ada sifat ketenangan, kesejahteraan jiwa dan kesedaran terhadap tanggungjawab yang diamanahkan kepadanya. Contohnya dapat dilihat menerusi bait-bait lagu *Burung Kenek-Kenek* seperti berikut;

Burung kenek-kenek
Hinggap di atas bumbung
Pesan datuk nenek
Jangan laku sombong

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Melalui bait-bait lagu di atas, individu khasnya masyarakat Melayu dinasihatkan agar tidak sombong, riak dan dengki dengan orang lain. Sebaliknya individu disuruh supaya merendahkan diri. Semua tingkah laku dan pertuturan yang sopan akan membentuk peribadi yang baik. Jelas pembentukan modal insan akan tercapai untuk melahirkan insan yang seimbang dan harmonis, merujuk kepada manusia yang ada sifat ketenangan, kesejahteraan jiwa dan kesedaran terhadap tanggungjawab yang diamanahkan kepadanya. Pertuturan yang baik perlu diucapkan kepada semua tanpa mengira pangkat dan darjat. Selain itu, sikap yang perlu dijauhi ialah sikap tamak. Peribahasa Melayu ada mengatakan bahawa “orang tamak selalu rugi, bagai anjing dengan bayang-bayang”. Jela bahawa sikap ini akan membawa kepada kerugian. Jika seseorang itu bersikap pemurah, ini menunjukan individu itu mempunyai akhlak yang baik, sanggup berkongsi sesuatu dengan orang lain, sanggup membantu ketika kesusahan dan sebagainya. Sikap yang baik ini iaitu pemurah yang berlawanan dengan sikap tamak akan melahirkan individu yang bertanggungjawab dan berketerampilan selaras dengan Falsafah Pendidkan Kebangsaan yang mahu melahirkan individu yang bertanggungjawab bukan sahaja kepada diri sendiri tetapi juga kepada masyarakat dan negara. Contohnya seperti lirik lagu dibawah;

Geleng-geleng sapi
Berbulu di telinga
Atur tapak kaki
Berdiri lama-lama

Geleng-geleng sapi
Sapi berbulu merah
Atur tapak kaki
Cepat-cepat melangkah

Perkara ini merujuk kepada daya intelek dalam Falsafah Pendidikan Kebangsaan iaitu seseorang tahu membuat pertimbangan antara perkara baik atau sebaliknya. Sekiranya individu tersebut membuat penilaian yang betul, akhlak yang baik akan wujud seterusnya akan menyerlahkan keterampilan diri seseorang.

Implikasi Dapatan Kajian

Lagu tradisional Melayu menyingkapkan secara tersurat dan tersirat akan pemikiran Melayu yang kreatif dalam berfalsafah untuk mengungkapkan pesanan, idea, pandangan, nasihat, pengajaran dan sebagainya. Dalam hal ini bahasa adalah entity mental yang wujud dalam pemikiran setiap individu. Melalui penggunaan bahasa yang ringkas tetapi mempunyai niali estetika yang tersendiri, sesuatu konsep yang dibina dalam pemikiran diterjemahkan dalam peribahasa yang tampak relevan dengan *world view* bangsa Melayu itu sendiri. Penggunaan perkataan yang menggambarkan latar budaya bangsa Melayu tradisional yang berhubungkait daripada alam flora dan alam faura seperti ikan, bangau, kerbau, itik, ular, burung, rumput, kayu api, pokok dan sebagainya lagi secara kolektifnya menggambarkan ketajaman kognisi bangsa Melayu dalam membuat pemadanan yang relevan dalam menghasilkan lirik lagu Melayu dan maknanya.

Selain itu, penggunaan kata yang mempunyai unsur persoalan (sebab dan akibat) dan berangkap menggambarkan kebijaksanaan bangsa Melayu memanipulasi bahasa untuk menonjolkan unsur keindahan dalam berbahasa. Hal ini menunjukkan sesuatu yang timbal balik iaitu budaya yang juga mempengaruhi bahasa dan pemikiran penuturnya sekaligus membuktikan struktur bahasa yang dilahirkan dalam peribahasa adalah bukti yang mempengaruhi cara bangsa Melayu berfikir dan berperilaku. Selanjutnya, lirik lagu *Bangau Oh Bangau* dan *Burung Kenek-Kenek* ini adalah konsep dalam pemikiran bangsa Melayu yang merujuk objek dan perlakuan secara benar dan bersifat objektif. Perihal hukum logik dan keindahan yang terkandung dalam pemikiran ini dizahirkan dalam bahasa yang indah dan padat iaitu lirik lagu tradisional untuk memberikan makna dan kesan yang mendalam serta diperturunkan daripada generasi kepada generasi sterusnya.

Daripada lirik lagu yang dikaji ini, jelas membuktikan bahawa lirik lagu ini menyingkap hubungan logik antara bahasa, budaya dan pemikiran manusia penuturnya. Justeru, kedua-dua lirik lagu ini digunakan sehingga ke hari ini untuk menyampaikan dan menerangkan sesuatu konsep, peristiwa, idea, teguran, nasihat, adat, pengajaran, sindiran, pengalaman hidup dan sebagainya lagi. Secara universalnya, hubungan bahasa dengan pemikiran yang terpancar dalam lirik lagu Melayu tradisional khasnya lirik lagu Bangau Oh Bangau dan Burung Kenek-Kenek adalah benar dan terjadi secara sistematik, logik dan suatu yang malar. Dengan demikian, hipotesis Sapir Whorf dapat diterima. Malah, pendapat Sapir Whorf ini juga boleh diaplikasikan dalam meneliti aspek perilaku dan kebahasaan bangsa Melayu.

Kesimpulan

Lirik lagu *Bangau Oh Bangau* dan *Burung Kenek-Kenek* bukanlah dicipta untuk tujuan hiburan kepada kanak-kanak semata-mata, tetapi pada setiap bait-bait liriknya mempunyai sindiran halus dan nasihat untuk disampaikan kepada masyarakat Melayu demi membangunkan minda bangsa agar bergerak kea rah kemajuan modenisasi. Adat dan budaya Melayu yang halus dan berbudi bahasa turut menggunakan medium sastera seperti nyanyian atau cerita rakyat untuk menyindir dan menyedarkan kepada khalayak masyarakat Melayu agar lebih berintelektual seiring dengan peredaran masa.

Sehubungan itu, penelitian terhadap lirik lagu tradisional khasnya *Bangau Oh Bangau* dan *Burung Kenek-Kenek* telah menjawab bahawa bahasa tidak hanya menentukan kebudayaan tetapi juga menentukan pola fikiran bangsa Melayu. Hubungan antara bahasa dan kebudayaan yang begitu erat ini terjadi dalam kehidupan lahiriah dan batiniah. Hal ini sejajar dengan pernyataan hipotesis Sapir Whorf. Malahan daripada beberapa contoh falsafah yang dibincangkan, tergambar hubungan bahasa dan pemikiran bangsa Melayu yang bergerak beriringan dan terjadi secara relatif. Melalui kata-kata yang digunakan dalam lirik lagu ini sama ada secara tersurat dan tersirat telah menyerlahkan nilai keindahan dan kesantunan berbahasa yang wujud dalam bangsa Melayu yang diwarisi sejak turun temurun sebagai satu warisan budaya yang sering dipelihara.

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PENERAPAN ESTETIKA LANDSKAP BUDAYA MELAYU DALAM GUBAHAN LANDSKAP KOTA MELAYU LAMA BERDASARKAN KARYA SASTERA TRADISIONAL DAN PELESTARIANNYA DI BANDAR KOTA TINGGI, JOHOR

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Abstract *Karya sastera tradisional merupakan dokumentasi sosial masyarakat Melayu zaman silam dalam pelbagai aspek kehidupan, termasuklah bidang landskap. Kajian ini menganalisis landskap ibu kota Melayu lama seperti yang dipaparkan dalam teks karya sastera tradisional terpilih berdasarkan Model Estetika Landskap Budaya Melayu (Hasrina Baharum, 2015) dan membuktikan aspek pelestariannya dalam gubahan landskap Bandar Kota Tinggi, Johor. Dalam hal ini Estetika Landskap budaya Melayu menekankan gubahan landskap sebuah ibu kota yang mampu memenuhi keperluan biologikal, makanan dan air bersih, menonjolkan identiti budaya bangsa, memberi ruang untuk ekspresi daya kreativiti dan luahan emosi, seta memenuhi keperluan beragama kepada penghuninya. Reka bentuk kajian ini berberbentuk kualitatif dengan menggunakan kaedah kajian teks dan kajian lapangan. Sumber kajian teks adalah daripada teks sastera tradisional terpilih dan kajian lapangan di Kota Tinggi Johor. Instrumen yang digunakan ialah senarai semak analisis teks dan senarai semak pemerhatian aspek pelestarian berdasarkan Model Estetika Landskap Melayu. Dapatan kajian menunjukkan, dari segi prinsip, Bandar Kota Tinggi Johor masih melestarikan gubahan landskap berdasarkan sentuhan Estetika Landskap Budaya Melayu seperti yang terdapat dalam karya sastera tradisional. Namun landskap Bandar Kota Tinggi boleh ditambahbaik menonjolkan beberapa elemen melambangkan identiti landskap budaya Melayu. Kajian ini penting dalam mengetengahkan Estetika Landskap Melayu sebagai suatu model dalam pembangunan teori landskap Melayu yang tidak kurang hebatnya berbanding teori landskap budaya bangsa lain seperti Barat, Jepun, dan Islam.*

Kata Kunci: *Estetika Landskap Budaya Melayu; kota Melayu lama; karya sastera tradisional; pelestarian; Senarai Semak Pemerhatian; Analisis Teks*

Pengenalan

Landskap memainkan peranan penting dalam kehidupan tidak kira bagi masyarakat yang tinggal di desa ataupun di kota. Dalam hal ini reka bentuk landskap sesebuah kawasan bukan sahaja harus mengambil kira aspek keindahan fizikalnya, tetapi juga perlu mengambil kira keperluan penghuninya secara holistik. Kajian berkaitan ilmu landskap Melayu bersumberkan jarya sastera tradisional oleh Hasrina Baharum (2015) mendapati masyakat Melayu pada zaman silam telah menguasai ilmu menggubah landskap dengan berpandukan prinsip-prinsipnya yang tersendiri. Antara lain, prinsip tersebut menekankan bahawa pembangunan

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landskap harus bersifat menyeluruh dengan mengambil kira keperluan hidup masyarakat dalam segenap aspek kehidupan, meliputi keperluan biologikal, budaya, ekspresi daya kreativiti, ekspresi luahan emosi, dan juga keperluan agama (spiritual) manusia.

Keperluan biologikal menggaskan pembangunan landskap yang mampu menawarkan keselamatan dan perlindungan diri kepada penghuninya, manakala keperluan budaya menggagaskan pembangunan landskap yang mampu menonjolkan lambang identiti budaya serta menyediakan prasarana untuk aktiviti kebudyaan, di samping membekalkan makanan dan sumber perubata. Sementara itu, keperluan ekspresi daya kreativiti pula menggagaskan pembangunan landskap yang memberi ruang dan kebebasan kepada arkitek landskap untuk berkreativiti dalam gubahan landskapnya. Keperluan luahan emosi menggagaskan pembangunan landskap yang memenuhi keperluan emosi manusia yang ingin akan hiburan, ketenangan dan kegembiraan. Akhir sekali, keperluan agama mencadangkan pembangunan landskap yang dapat memenuhi tuntutan beragama. Oleh itu, kajian ini akan menganalisis penerapan prinsip-prinsip estetika landskap budaya Melayu dalam reka bentuk kota Melayu lama berdasarkan kajian teks terhadap beberapa karya sastera tradisional terpilih dan mengenal pasti pelestariannya dalam reka bentuk landskap masa kini di Kota Tinggi Johor Darul Takzim.

Tinjauan Literatur

Karya sastera tradisional sama ada lisan atau tulisan telah menjadi sumber kajian bagi para penyelidik untuk mengkaji kearifan tempatan Melayudalam pelbagai bidang. Sebagai contoh kitab tib yang tergolong dalam sastera kepustakaan ilmu tradisional telah menjadi bahan kajian oleh beberapa tokoh untuk mengetengahkan kearifan tempatan Melayu dalam bidang perubatan melalui kajian Musa, Nik Yusri, Muhammad Azhar, Wan Yusof dan Wan Faezah (2017). Demikian juga, kitab *Mujarobat Melayu* menjadi sumber data untuk kajian dalam bidang perubatan oleh Yusmilayati, Mohd Yuszaidi mohd Yusof, Muammar Ghadaffi Hanafiah, Mohd Norizam Jamian (2016).

Tinjauan literatur mendapati karya sastera tradisional turut menjadi sumber untuk kajian kearifan tempatan Melayu dalam bidang landskap. Contohnya, kajian Ahmad Zamil Zakaria, Mohd Sabriza Abd Rashid dan Syazwani Ahmad (2016) menggunakan *Bustan al-Salatin*, *Hikayat Hang Tuah*, *Hikayat Inderaputera*, *Hikayat Merong Mahawanga* dan *Sulalatus al-Salatin* sebagai sebahagian sumber dalam kajian identifikasi elemen landskap tradsional Melayu Perak di sepanjang Sungai Perak, di daerah Perak Tengah. Terdahulu, Hasrina Baharum (2015) turut menggunakan teks kesusasteraan Melayu tradisional sebagai sumber utama untuk kajian tentang ilmu landskap Melayu berdasarkan teks-teks tersebut.

Kajian-kajian tersebut menunjukkan teks kesusasteraan Melayu boleh dijadikan sebahagian daripada sumber kajian yang berautoriti dan berwibawa dalam mengkaji kearifan tempatan Melayu dalam bidang landskap, khususnya berkaitan landskap budaya Melayu melalui gambaran landskap ibu kota Melayu yang digambarkan dalam teks sastera tradisional. Dalam hal ini, landskap budaya merupakan suatu model daripada landskap binaan yang dibentuk oleh suatu nilai budaya yang dimiliki suatu kelompok masyarakat yang dikaitkan dengan sumber daya alam dan lingkungan yang ada pada tempat tersebut (Nurisjah, 2001 dlm. Hafni Dewi, 2017, p. 4).

Landskap budaya mempunyai hubungan erat dengan aktiviti manusia, peforma budaya dan juga nilai dan tingkat estetika termasuk kajian kesejarahan yang dimiliki oleh kelompok tersebut. Dalam hal ini landskap budaya merupakan hasil atau produk yang dapat dinikmati keberadaannya baik secara fisik atau psikis (Hafni Dewi, 2017, p. 4). Contohnya seperti landskap ibu kota kerajaan Melayu Singapura berdasdarkan *Sulalatus Salatin Sejarah Melayu* digambarkan berdekatan dengan pelabuhan, mempunyai pasar dan lorong-lorong atau jalan raya yang sesak, serta pelbagai elemen landskap lain seperti masjid dan istana boleh dikaitkan dengan aktiviti ekonomi masyarakat Melayu yang menjalankan kegiatan perdagangan sehingga pusat pemerintahannya, iaitu istana juga dibina tidak jauh daripada kawasan perairan seperti laut dan sungai.

Dalam konteks ini, ibu kota Melayu tersebut dibina dengan prinsip-prinsip landskap yang tersendiri menerusi suatu nilai estetik yang unik, berbeza daripada prinsip dalam mana-mana teori landskap budaya masyarakat luar seperti di Barat. Kajian yang dilakukan oleh Hasrina Baharum (2015) ke atas karya sastera Melayu tradisional telah menemukan suatu gugusan prinsip landskap yang dipegang oleh masyarakat Melayu dalam memilih tapak dan menyusun atur sebuah kawasan menjadi sebuah landskap untuk tujuan tertentu menerusi suaut model yang disebut sebagai Estetika Landskap Budaya Melayu.

Metodologi

Reka bentuk kajian ini berberbentuk kualitatif dengan menggunakan kaedah kajian teks dan kajian lapangan. Sumber kajian teks adalah daripada teks sastera tradisional terpilih dan kajian lapangan di Kota Tinggi Johor. Instrumen yang digunakan ialah senarai semak anallisis teks dan senarai semak pemerhatian aspek pelestarian berdasarkan Model Estetika Landskap Melayu dan. Estetika Landskap budaya Melayu menekankan gubahan landskap sebuah ibu kota yang mampu memenuhi keperluan biologikal, makanan dan air bersih, menonjolkan identiti budaya bangsa, memberi ruang untuk ekspresi daya kreativiti dan luahan emosi, seta memenuhi keperluan beragama kepada penghuninya.

Dapatan Kajian

Berdasarkan analisis teks, secara umumnya, struktur elemen landskap ibu kota kerajaan Melayu seperti yang digambarkan dalam karya sastera tradisional terdiri daripada beberapa bahagian iaitu pusat pentadbiran kerajaan, perkampungan pembesar, pusat bandar yang menjadi tumpuan kegiatan ekonomi dan petempatan rakyat biasa. Hal ini digambarkan dalam contoh petikan teks berikut:

> Syahdan akan negeri pun sudahlah dengan kota dan paritnya, yang dari hilir Sungai Kerting, yang dari hulu Sungai Johor; maka Bendahara dan Seri Nara menyegerakan orang membuat istana dan masjid, balairung kedua, penanggahan, balai gendang, kolam, telaga dan sekaliannya.
>
> Setelah mustaidlah dengan sepertinya, maka Sultan Alau'd-Din pun pindahlah ke istana dengan isteri baginda diiringkab biti dayang, perwara mandara baginda; maka Bendahara dan Seri Nara Diraja dianugerahi pe
>
> rsalin seperti adat. Maka segala menteri, hulubalang, Orang Kaya-kaya, sida-sida, bentara sekalian pindahlah ke rumah masing-masing arah tempatnya, dan pada lebuh pekan pesara pun penuh pepak kedai orang; pada masa itu kampung orang arah hilir datang ke Beladung, yang hulu sampai ke Bukit Piatu di hulu Kuala Johor. (A Samad Ahmad, 1979, p.291-292)

Berdasarkan petikan di atas, secara ringkasnya penerangan untuk setiap struktur elemen landskap kota Melayu dalam petikan di atas dapat dijelaskan seperti berikut:

- Pusat pentadbiran menempatkan kompleks istana/mahligai (termasuk taman raja), balairung yang dilingkungi kota atau parit, berpagar, serta berpintu, biasanya di kawasan tinggi bagi menjamin keselamatannya. Terdapat juga penanggahan atau dapur bagi kompleks istana tersebut. Dalam linkungan kawasan ini juga terdapat masjid yang menjadi tempat beribadat pusat kegiatan intelektual masyarakat

- Petempatan pembesar pula ditempatkan berhampiran dengan pusat pentadbiran (kota raja) dan juga pusat bandar bagi memudahkan mereka membantu raja dalam urusan pentadbiran negara.
- Pusat bandar ditandai dengan perkataan pasar dan lorong yang menjadi pusat perdagangan. Wujud juga pelabuhan sebagai mercu tanda sebuah bandar. Oleh itu pusat bandarnya digambarkan terletak di tepi laut atau di kuala sungai, sejajar dengan peranan laut dan sungai sebagai jalan perhubungan masa dahulu.
- Petempatan rakyat biasa dikenali sebagai desa dan kedudukannya di luar kampung bangsawan.

Analisis terhadap teks sastera tradisional terpilih mendapati bahawa penerapan Estetika Landskap Budaya Melayu berdasarkan prinsip-prinsipnya ditandai oleh beberapa elemen tertentu yang boleh diringkaskan melalui jadual berikut:

Jadual 1: Senarai Semak Analisis Teks Penerapan Estetika Landskap Budaya Melayu dalam Landskap Ibu Kota Melayu Menerusi Teks Sastera Terpilih

Prinsip Estetika Landskap Budaya Melayu	Nama Kota/Teks	Elemen Landskap	Penerangan
1. Biologikal (Keselamatan dan Perlindungan Diri)	Kota Samundra/Sulalatus Salatin/Sejarah Melayu (hlm.55) Kota Singapura/Sulalatus Salatin/Sejarah Melayu (hlm.41) Hikayat Inderaputera (hlm. 79)	Tapaknya terletak di kawasan tinggi Istananya dilengkapi kota dan parit. Istananya berpagar dan berpintu dengan ciri keselamatan yang tinggi	Tempat tinggi dapat mengelakkan bencana seperti banjir dan serangan musuh dengan mudah Kota, iaitu tembok atau banteng dibina melingkugi sempadan negeri sebagai strategi perlindungan dan keselamatan diri. Parit dapat menghalang kemaraan musuh ketika negara diserang
2. Keperluan budaya (identiti, prasarana aktiviti kebudayaan,	Pulau Indera Sakti/Misa Melayu (hlm. 90-94). Hikayat Awang Si Ambok (hlm. 78-	Istana yang menonjolkan reka bentuk unik, beridentiti dan prestij raja. - Kemucak	Lambang identiti dan prestij raja. Prasarana aktiviti kebudayaan

makanan dan perubatan)	83) *Sulalatus Salatin/Sejarah Melayu* (hlm.36) *Bustan al-Salatin* (hlm.27)	mahligai dan sulur-bayong bertatah emas dan permata pudi manikam, atap dan tingkap daripada ijok besi khersani, dinding dengan kapor Ruang-ruang istana yang menyokong majlis perkahwinan, seperti padang sebagai ruang rakyat jelata berkumpul dan berjaga-jaga; taman larangan untuk majlis bersiram. Istana dilengkapi taman yang di dalamnya ditanam dengan segala jenis pokok, buah-buahan dan herba untuk tujuan masakan dan perubatan. Terdapat juga binatang yang diternak di istana seperti rusa, kijang, dan kerbau dengan kandang masing-masing. Taman Ghairah dilengkapi sungai Dar al-Isyki yang membekalkan sumber air untuk kepeluan kehidupan masyarakt	Membekalkan keperluan makanan Membekalkan keperluan air bersih
3. Ekspresi Daya kreativiti	*Misa Melayu* (hlm.91-92)	Istana di Pulau Indera Sakti diilhamkan reka	Prinsip kebebasan berkreativiti dalam aspek gubahan

		bentuknya berdasarkan kreativiti pemerintahnya, iaitu Sultan Iskandar mengikut kreativitinya.	landskap
4. Ekspresi Luahan Emosi	*Hikayat Shah Mardan* (hlm. 7-8)	Istana yang dilengkapi taman hiburan, taman permandian untuk mengh	Prinsip ini menawarkan ruang untuk yang memenuhi keperluan emosi manusia yang ingin akan hiburan, ketenangan dan kegembiraan
5. Keperluan Agama	*Sulalatus Salatin Sejarah/Melayu* (hlm. 2760	Negeri baharu yang dibuka di Johor, yang bermula dari hilir Sungai Kerting hingga hulu Sungai Johor turut dilengkapi masjid sebagai elemen landskapnya.	Masjid dibina sebagai memenuhi keperluan masyarakat Melayu beragama Islam.

Berdasarkan jadual di atas, didapati setiap prinsip tersebut ditandai oleh elemen-elemen landskap tertentu yang terdapat di dalam sebuah ibu kota. Misalnya, prinsip pertama (1) ditandai dengan kedudukan istana (pusat pemerintahan) yang berada di kawasan tinggi, dengan elemen-elemen landskap lain, seperti pagar, parit, kota yang mampu menawarkan keselamatan dan perlindungan diri kepada pelindungnya. Sementara prinsip ke-2 pula ditandai dengan kewujudan istana yang unik sebagai simbol atau lambang identiti bangsa dengan reka bentuk unik; dengan ruang-ruang yang mampu menyediakan prasarana seperti aktiviti kebudayaan seperti padang untuk majlis perkahwinan diraja; di samping elemen yang boleh memenuhi keperluan budaya hidup masyarakat untuk mendapatkan bekalan makanan, air bersih dan bahan perubatan seperti pokok-pokok buah-buahan, tanaman herba, binatang peliharaan/ternakan dan sumber air. Seterusnya, prinsip ke-3, ditandai dengan kewujudan istana yang menjadi lambang kebebasan berkreativiti arkiteknya, iaitu raja Melayu sendiri dalam menggubah landskap istana yang unik. Prinsip ke-4 ditandai dengan taman-taman hiburan, taman permandian, taman perburuan yang menjadi suatu tempat untuk raja-raja Melayu dan seluruh isi istana mengisi masa lapang dan berhibur ketika duka. Akhir sekali prinsip ke-5 ditandai oleh masjid sebagai elemen landskap yang mampu memenuhi keperluan masyarakat Melayu yang beragama Islam.

Berdasarkan analisis tersebut, dapat dikatakan bahawa karya Melayu tradisional telah menunjukkan wujudnya penguasaan ilmu landskap oleh masyarakat Melayu zaman silam sebagai suatu daripada kearifan tempatan bangsa yang boleh dibanggakan. Dalam hal ini, mereka menggubah landskap untuk memenuhi keperluan hidup dengan berpandukan prinsip-prinsip tertentu seperti yang dibincangkan di atas. Tinjauan atau pemerhatian yang dibuat ke atas bandar-bandar tradisi, khususnya di bandar Kota Tinggi mendapati bahawa secara asasnya prinsip-prinsip tersebut telah terlestari, dalam beberapa aspek seperti yang dipaparkan dalam jadual di bawah:

Jadual 2: Senarai Semak Analisis Teks dan Pemerhatian Aspek Pelestarian Estetika Landskap Budaya Melayu di Kota Tinggi

Prinsip Estetika Landskap Budaya Melayu	Elemen Landskap di Kota Melayu Lama dalam Karya Sastera Tradidsional	Elemen Landskap di Bandar Kota Tinggi	Bentuk Pelestarian
1. Biologikal (Keselamatan dan Perlindungan Diri)	• Parit • Kota • Pagar	• Tiada elemen lanskap seperti yang tercatat dalam teks, namun dalam konteks moden, kebanyakan premis bagunan pentadbiran kerajaan dan premis perniagaan dilengkapi dengan kemudahan kamera litar tertutup (CCTV). Terdapat Balai Polis yang bertanggungjawab menjaga keselamatan penduduk	Pelestarian prinsip dengan elemen landskap yang berbeza
2. Keperluan budaya (identiti, prasarana aktiviti kebudayaan, makanan dan perubatan)	• Istana (unik) • Ruang padang • Pokok buah-buahan • Herba • Binatang Ternakan	• Pintu gerbang yang melambangkan simbol Kota Tinggi di jambatan yang merentangi Sungai Johor • Kewujudan Menara jam • Kedai makan • Klinik-kinik kesihatan • Terdapat Astaka Budaya untuk mengadakan sebarang aktiviti dan memerlukan kebenaran dari	Pelestarian dari segi prinsip sahaja dengan elemen landskap yang berbeza

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		Majlis Daerah Kota Tinggi	
3. Ekspresi Daya kreativiti	• Istana (unik)	• Dalam konteks masa kini, Kota Tinggi unik dengan gerbang kota di jambatan Sungai Johor yang seakana-akan pintu masuk ke Kota Tinggi	Pelestratian dari segi prinsip, berbeza elemen dan ada hubungkait dengan lambang identiti
4. Ekspresi Luahan Emosi	• Taman Hiburan • Taman Permandian • Taman Perburuan	• Dalam konteks masa kini terdapat kawasan riadah di tepi sungai, yang mnawarkan aktiviti memancing tanpa halangan. Terdapat juga taman hiburan di seperti Air Terjun Kota Tinggi	Pelestarian prinsip dengan elemen landskap berbeza, sesuai dengan perubahan zaman.
5. Keperluan Agama	• Masjid	• Terdapat bukan sahaja masjid untuk keperluan beragama masyarakat Islam, tetapi juga Tokong Cina, Kuil Hindu, dan gereja untuk keperluan hidup beragama pelbagai bangsa	Pelestarian prinsip dengan penambahan elemen landskap seperti tokong Cina, kuil Hindu dan gereja untuk keperluan bangsa berbilang kaum di zaman moden.

Berdasarkan jadual di atas, dapatlah dibuat kesimpulan bahawa Bandar Kota Tinggi Johor masih melestarikan gubahan landskap berdasarkan sentuhan Estetika Landskap Budaya Melayu seperti yang terdapat dalam karya sastera tradisional, namun dengan sentuhan elemen landskap yang berbeza, sesuai dengan perubahan zaman. Pelestarian tersebut memperlihatkan kesinambungan daripada tradisi ilmu landskap Melayu yang terpancar dalam karya sastera tradisional.

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MAKLUM BALAS GURU DAN MURID SEKOLAH KEBANGSAAN TERPILIH TERHADAP PENGGUNAAN INSTRUMEN PANTUN BERESTETIKA.

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Abstract: *Pembinaan instrumen Pantun Berestetika (PB) merupakan satu inovasi dalam pengajaran dan pembelajaran bahasa Melayu di sekolah kebangsaan dan juga di sekolah jenis kebangsaan. Pembinaan PB diuji di sekolah untuk mendapatkan maklum balas guru dan murid terhadap penggunaannya. Kertas kerja ini memfokuskan maklum balas guru dan murid terhadap penggunaan instrumen pantun berestetika. Reka bentuk kajian ini berbentuk kualitatif dengan menggunakan kaedah kajian lapangan dan analisis dokumen di empat buah sekolah. Peserta kajian terdiri daripada empat orang guru dan 60 orang murid di sekolah rendah. Pemilihan peserta kajian secara rawak mudah. Instrumen yang digunakan senarai semak pemerhatian, protokol temubual dan analisis dokumen. Lokasi kajian di negeri Perlis, Kedah, Kelantan dan Negeri Sembilan. Dapatan kajian maklum balas guru menunjukkan penggunaan instrumen mempunyai keistimewaan dalam tiga aspek iaitu isi kandungan, kebolehgunaan dan kebolehpercayaan manakala maklum balas murid mendapati instrumen PB mempunyai aspek pemikiran kritis, kaya perbendaharaan kata, komunikasi, kesediaan global, dan kolaboratif. Implikasi kajian ini diharapkan guru dan murid dapat menggunakan PB dalam pengajaran dan pembelajaran kerana mempunyai langkah-langkah pengajaran dan pembelajaran yang bersistematik.*

Kata Kunci: *Pantun Berestetika, Maklum Balas Guru dengan Murid, Temubual, Senarai semak Pemerhatian.*

Pengenalan

Instrumen Penyelidikan ialah alat kajian untuk mengukur yang direka untuk mendapatkan data mengenai topik yang menjadi minat subjek penyelidikan. Instrumen yang direka dalam kajian ini ialah instrumen Pantun Berestetika (PB) yang akan digunakan dalam pengajaran dan pembelajaran bahasa Melayu di sekolah kebangsaan dan juga dapat diaplikasikan di sekolah jenis kebangsaan. Pembinaan instrumen PB merupakan satu inovasi dalam pengajaran dan pembelajaran bahasa Melayu di sekolah kebangsaan dan juga di sekolah jenis kebangsaan. Idea PB dihasilkan ekoran daripada penelitian standard kandungan dan standard pembelajaran kurikulum semakan yang memberi penekanan kepada aspek melafazkan pantun dua kerat dan empat kerat serta membina pantun empat kerat secara berpandu. Pembinaan pantun secara berpandu bagi murid tahap satu iaitu tahun satu hingga tiga bermaksud mengisi tempat kosong. Oleh itu, aspek binaan pantun tidak ditegaskan dalam buku teks dan buku panduan guru. Aspek estetika pantun meliputi aspek struktur luaran iaitu binaan pantun dan struktur dalaman pantun. Struktur luaran terdiri daripada baris, suku bilangan perkataan dan suku kata. Struktur dalaman pula ialah pemilihan pembayang yang terdiri daripada flora dan fauna serta perkaitan antara pembayang dan maksud. Sewajarnya, murid-murid pada peringkat sekolah rendah lagi diberi penekanan tentang aspek struktur luaran dan dalaman pantun agar mereka tahu bahawa pantun merupakan seni sastera tulen kepunyaan orang Melayu yang mempunyai estetika struktur luaran dan dalaman. Maklum balas guru dan murid kemudian dikumpulkan bagi tujuan penambahbaikan instrumen pantun berestetika.

Kajian Literatur

Kajian instrumen dalam literatur kebanyakannya berkisar aspek pembinaan dan pengesahan instrumen (Nor Mashitah binti Mohd Radzi, 2017; Marina Ibrahim Mukhtar & Jamil Ahmad, 2013; Hudiya Adzhar, Aidah Abdul Karim, & Muhammad Uzair Sahrin, 2018) merupakan suatu kajian yang melibatkan metodologi yang sistematik berasaskan teori.

Antara kajian tentang pembinaan instrumen oleh Nor Mashitah Mohd Radzi (2017) yang membina dan mengesahkan Instrumen Pentaksiran Prestasi, Standard Awal Pembelajaran dan Perkembangan Awal Kanak-kanak yang menggabungkan 10 langkah pembentukan instrumen oleh McNamara (1996), Turner (2001) dan Wortham (2012). Dapatan kajian dari sudut pedagogikal, kajian ini menyumbang secara langsung dengan membuka ruang kepada guru untuk menentukan tahap kandungan aktiviti yang lebih khusus dengan zon perkembangan kanak-kanak. Dari sudut reka bentuk model pemerhatian dalam kajian ini, proses pemerhatian terhadap prestasi kanak-kanak lebih jelas dan disahkan melalui dapatan empirikal, selari dengan konteks pentaksiran taska di Malaysia. Kajian ini sinonim dengan kajian Marina Ibrahim Mukhtar & Jamil Ahmad, (2013) yang membina Instrumen penilaian pelaksanaan Pentaksiran Kompetensi Persijilan Modular (PKPM) berdasarkan kajian ke atas teori-teori penilaian program dan berdasarkan kajian-kajian terdahulu di dalam dan luar negara. Kedua-dua kajian ini membina instrumen untuk tujuan penilaian pelaksanaan pentaksiran. Bersesuaian dengan inovasi yang dijalankan, instrumen PB dibina untuk menguji kefahaman murid-murid tentang aspek estetika struktur luaran dan dalaman bagi pengajaran dan pembelajaran bahasa Melayu. Instrumen yang berkaitan dengan standard pembelajaran bahasa pula antaranya kajian Zainiah Mohamed Isa, Juppri Bacotang, Nur Fatin Zainuddin, & Mazlina Che Mustafa, (2018) yang membina Instrumen Literasi Awal (Instrumen Lit-A). Instrumen ini digunakan untuk mengukur beberapa komponen bahasa iaitu komponen bahasa dan komunikasi, komponen konsep cetakan dan cetakan persekitaran, komponen fonemik dan fonetik dan komponen bacaan dan kefahaman. Merujuk kajian-kajian instrumen ini, amat penting dalam pembinaan dan penggunaan instrumen berdasarkan teori pembinaan instrumen supaya pelaksanaan pembinaan instrumen mengikut standard yang betul.

Penggunaan pantun sebagai bahan pengajaran dan pembelajaran lebih dikenali sebagai bahan sastera bagi tujuan kemahiran lisan, membaca dan menulis. Antara kajian yang mencadangkan pantun dalam pengajaran dan pembelajaran ialah kajian Nirwana Sudirman & Zulkifli Hamid, (2016). Dalam kajian ini mencadangkan pantun dapat digunakan dalam silibus pembelajaran sastera. Nilai-nilai murni yang terkandung dalam buku *Kurik Kundi Merah Saga Kumpulan Pantun Lisan Melayu* khususnya boleh diketengahkan di peringkat sekolah bagi memupuk nilai-nilai baik dalam diri individu. Tambahan lagi, kajian ini pastinya akan membuka dan memberi ruang kepada pendidik bagi memperbanyak lagi cabang ilmu yang perlu diterokai bagi proses pengajaran dan pembelajaran di sekolah. Kajian Pantun yang lain berkisar tentang konsep, tema, metafora (Aida Qamariah Ishak, Salinah Ja'afar, & Ahmad Ramizu Abdullah, 2018; Muhamad Fadzilah Hj. Zaini, 2015)yang

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terdapat dalam pantun dan tidak berkait dengan pengajaran dan pembelajaran. Oleh itu, wujud kelompangan dalam penggunaan pantun sebagai instrumen lebih-lebih lagi penggunaan pantun yang berestetika sebagai instrumen untuk mendidik muri-murid tentang aspek keindahan ataupun estetika dalam pantun.

OBJEKTIF

Objektif kajian adalah untuk **menganalisis maklum balas guru dan murid terhadap penggunaan instrumen pantun berestetika**.

METODOLOGI

Kajian ini menggunakan pendekatan kualitatif. Reka bentuk kajian ialah kajian analisis dokumen, dan kajian lapangan. Alat kajian yang akan digunakan dalam menganalisis dokumen ialah senarai semak pemerhatian berdasarkan standard pembelajaran pantun yang mengandungi lima langkah pengajaran dan pembelajaran. Alat kajian yang akan digunakan untuk kajian lapangan ada dua alat iaitu instrumen PB untuk diaplikasikan penggunaan kepada murid-murid, senarai semak pemerhatian kebolehgunaan instrumen, dan juga instrumen protokol temubual kepada guru-guru yang menjadi peserta kajian. Populasi kajian terdiri daripada murid-murid sekolah kebangsaan dan guru-guru sekolah kebangsaan. Jenis sampel yang dipilih ialah sampel rawak mudah . Lokasi kajian melibatkan sebuah sekolah di empat buah negeri iaitu:Negeri Kedah, Negeri Perlis, Negeri Kelantan dan di Negeri Sembilan

DAPATAN KAJIAN

Maklum balas guru berkaitan instrumen pantun berestetika ialah:

Isi kandungan

Isi kandungan pantun sebelum ini lebih kepada maksud yang ingin disampaikan tidak kepada aspek struktur fizikal pantun. Struktur fizikal pantun juga mempunyai nilai estetika dari aspek bilangan perkataan, bilangan suku kata, bilangan baris dan rima pantun. .Instrumen PB yang digunakan berbeza dengan instrumen sedia ada kerana diperincikan mengikut tema yang terdapat dalam dskp kssr. Sebelum ini soalan daripada pantun berbentuk pemahaman berkaitan isi kandungan/maksud pantun dan nilai/pengajaran daripada pantun. Instrumen tertumpu kepada aspek yang terdapat dalam pantun itu sendiri khususnya aspek estetika.Sebelum ini tidak beri perhatian terhadap bilangan perkataan atau suku kata dalam pantun. .penggunaan instrumen ini sangat wajar kerana terdapat tambah baik apabila pembayang dalam pantun sebelum ini lebih kepada nama tempat dan nama orang .Sebelum ini bilangan pantun agak terhad pantun dalam pdp.Sebelum ini guru mengajar pantun dengan menggunakan pengetahuan sedia ada mereka bukan melalui panduan mengajar pantun yang dikeluarkan oleh pihak Kementerian Pendidikan Malaysia ataupun Bahagian Pembangunan Kurikulum.

Kebolehgunaan

Kesemua guru bersetuju bahawa instrumen pantun berestetika sangat sesuai digunakan.Guru lebih yakin jika menggunakan instrumen ini untuk mengajarkan pantun. Instrumen sangat membantu guru dalam pdp pantun dan pdp mata pelajaran lain kerana terdapat unsur penerapan ilmu dalam pantun yang terdapat dalam instrumen berkenaan.

Kebolehpercayaan

Guru berpendapat murid pasti dapat menjawab instrumen pantun kerana disediakan secara berperingkat dan jelas.Bahagian paling mudah ialah instrumen satu dan dua yang meliputi aspek bilangan baris pantun. Bahagian paling sukar ialah instrumen tiga , empat dan lima yang merangkumi aspek bilangan perkataan, bilangan suku kata dan maksud pantun.

Impak Penggunaan Instrumen Terhadap Murid

Instrumen ini memudahkan murid memahami pantun. Instrumen membolehkan mereka menghayati aspek estetika kerana diberi fokus dalam aspek fizikal/ binaan instrumen.Murid dapat menilai pantun dan diberi pendedahan dengan banyak pantun.instrumen membantu memberi idea murid untuk membina pantun berestetika. Pengayaan bahasa : terdapat kosa kata yang lebih tinggi diperkenalkan dalam instrumen yang berguna kepada murid. Penggunaan kosa kata yang pelbagai membantu murid dalam pembelajaran kemahiran penulisan. Instrumen turut menerapkan unsur budaya masyarakat Malaysia.Terdapat penambahan kosa kata yang berfokus kepada flora dan fauna.

Maklum Balas Murid

Maklum balas murid berdasarkan pemerhatian penyelidik dan guru terhadap murid. Murid dapat meneroka aspek ilmu berkaitan flora dan fauna. Murid didapati banyak bertanya kepada guru dan penyelidik. Murid juga berbincang dalam kumpulan semasa menjawab pantun. Murid menggunakan *google search* untuk mencari maksud perkataan. Murid dapat mengenali unsur flora dan fauna dengan pelbagai nama mengikut nama standard ataupun dialek.Murid dapat mengenali kesenian dan kebudayaan negara .Murid dapat membantu rakan yang tidak memahami maksud sesuatu perkataan dengan bercerita.Murid membilang suku kata bersama dengan rakan. Murid memperoleh ilmu membilang perkataan yang menggunakan perkataan sendi nama

KESIMPULAN

Kesimpulannya, PB, diimplementasikan mengikut Standard Pembelajaran dan Standard Kandungan yang ditetapkan oleh Bahagian Perkembangan Kurikulum. Cadangan aktiviti dengan menggunakan Pendekatan Didik Hibur, juga ditulis dalam Standard yang dapat memberi maklumat kepada para guru untuk mendidik murid-murid . Kepelbagaian aktiviti yang dapat disampaikan dengan menggunakan pendekatan, kaedah dan teknik yang berbeza-beza serta dibantu dengan bahan bantu belajar dan bahan bantu mengajar yang menarik sudah pasti dapat memberi impak prestasi dalam pembelajaran bahasa Melayu murid-murid. Aspek ini harus dipandang serius kerana pantun merupakan akar budaya kita. Oleh itu, sewajarnya kita berbalik kepada tradisi dengan menjadikan pantun sebagai saluran komunikasi dan pedoman dalam kehidupan seharian. Ungku Aziz (dalam Siti Hajar Che Man (2013, ms.81) menyatakan “bagi saya pantun menunjukkan kebijaksanaan dan kreativiti orang Melayu ketika itu. Hal ini membuktikan keupayaan orang Melayu ketika itu jauh lebih baik daripada sekarang”. Kata-kata ini sewajarnya dipandang serius oleh para akademik khususnya pihak yang terlibat dalam dunia pendidikan bahasa untuk sama-sama menggembeleng intelektual kembali kepada falsafah Melayu yang banyak terkandung dalam pantun.

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PENILAIAN KEBOLEHGUNAAN APLIKASI MOBIL FATWA

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Abstrak:*Fatwa adalah rujukan penting bagi umat Islam untuk mencari penjelasan tentang hukum secara kontemporari mengenai undang-undang Islam. Ia menjadi sebagai rujukan perkara-perkara baru yang tidak diketahui .dalam urusan kehidupan mereka. Fatwa adalah pandangan atau pendapat ulama yang berwibawa sebagai mufti atau jawatan yang berkaitan yang diberi mandat oleh pemerintah untuk mengisytiharkannya sebagai panduan kepada umat Islam menurut waqi mereka '. Walau bagaimanapun, ia tidak dapat diakses secara meluas oleh masyarakat untuk dibimbing dalam kehidupan mereka. Inisiatif pembangunan aplikasi e-fatwa ini bertujuan membantu memudahkan maklumat mengenai fatwa yang disebarkan kepada orang ramai. Ia dibangunkan berdasarkan sistem operasi mudah alih android kerana ia sangat popular dan digunakan secara meluas dalam teknologi semasa. Kaedah pembangunan aplikasi ini adalah melalui perbandingan dengan aplikasi sedia ada yang lain sebelum menyediakan yang baru dan meningkatkan aplikasi kami sendiri. Kemudian ia akan menilai keberkesanan fungsi aplikasi dari perspektif pengguna akhir. Pengguna sasaran aplikasi ini adalah untuk orang Islam khususnya rakyat negeri Selangor di Malaysia.*

Kata kunci: *Fatwa, E-Fatwa, Mobile, Apps, Android*

PENGENALAN

Fatwa merupakan rujukan penting kepada umat Islam untuk mendapatkan penjelasan secara kontemporari tentang hukum terhadap perkara-perkara baru dalam urusan kehidupan mereka. Ia merupakan pandangan ulama' yang berautoriti seperti mufti atau jawatan kuasa berkaitan yang diberikan mandat oleh kerajaan untuk mewartakannya sebagai panduan kepada umat Islam mengikut waqi' mereka. Malah, fatwa juga sangat penting ke arah penyatuan serta kefahaman kepada umat Islam serta membantu mereka agar tidak tersesat dalam amalan kehidupan mereka dari kehendak Islam.

Penyebaran ilmu melalui teknologi bukanlah sesuatu yang asing kerana ianya seiring dengan perkembangan semasa dan kemajuan era masa kini dimana secara keseluruhannya teknologi kini sudah mendominasi kepada masyarakat untuk mendapatkan sebarang maklumat. Selain menggunakan media cetak dan elektronik dalam menyampaikan fatwa di

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negeri Selangor, Jabatan Mufti Selangor telah mengambil suatu inisiatif lain untuk menggunakan
media baru yang lebih mesra pengguna dalam menyampaikan fatwa kepada orang ramai melalui aplikasi mudah alih.

Penyelidikan ini juga adalah satu kajian lapangan untuk mengkaji tahap mesra pengguna terhadap aplikasi e-Fatwa agar penambahbaikan sistem aplikasi ini dapat dilaksanakan.

FATWA DAN APLIKASI MUDAH ALIH

Menurut bahasa, fatwa berasal daripada al-fatwa yang berbentuk ism (kata benda) dan bersifat mufrad serta membawa maksud kepada pendapat rasmi atau nasihat. Menurut kitab At-Ta'rifat yang dikarang oleh Ali bin Muhammad al-Jurjani menafsirkan bahawa fatwa adalah sesuatu penerangan mengenai sesuatu hukum. Manakala kata 'afta' (*masdar*) daripada 'ifta' adalah bermaksud pemberian fatwa atau pemberi keputusan. Oleh yang demikian, fatwa adalah memberi suatu penjelasan oleh mufti mengenai undang-undang kepada perkara yang samar dan tidak dinyatakan didalam Al-Quran atau Hadis. Menurut Yusuf Qardawi (1997), fatwa adalah penjelasan hukum agama dari suatu persoalan sebagai jawapan pertanyaan yang diajukan oleh peminta fatwa (mustafi) sama ada secara perseorangan atau kolektif. Pendapat ini telah dijelaskan berdasarkan kepada pendukung Al-Quran, Hadis, ijma' dan ijtihad dari ulama sebelumnya.

Fatwa merupakan penerangan mengenai persoalan sesuatu hukum yang tidak dinyatakan di dalam al-Quran dan hadis. Fatwa-fatwa ini juga telah menjadi rujukan dan sandaran umat Islam khususnya di negeri Selangor. Namun begitu masih ramai lagi di kalangan umat Islam yang tidak peka ke atas pewartaan fatwa-fatwa ini. Justeru, satu inisiatif telah dilakukan untuk menyebarluaskan fatwa-fatwa yang telah sedia ada ini kepada semua pihak sebagai rujukan dan panduan mereka. Dengan kemudahan teknologi maklumat yang ada, satu kajian telah dibuat untuk membangunkan sistem pengumpulan fatwa-fatwa negeri Selangor di samping itu juga dapat menguji tahap mesra pengguna sistem tersebut.

Secara definisinya, aplikasi mudah alih ialah sejenis perisian yang direka khas untuk dijalankan ke dalam telefon pintar, tablet dan peranti mudah alih yang lain. Aplikasi ini menjadi satu wadah yang penting dalam penyampaian maklumat dan mudah diterima serta digunakan kepada masyarakat. Majlis Fatwa Negeri Selangor telah mengambil langkah ini untuk membangunkan aplikasi mudah alih yang dikenali sebagai e-Fatwa agar segala fatwa di negeri Selangor dapat dicapai oleh masyarakat umum.

Trend semasa telah menjadikan semua aktiviti dan tindakan berlaku dengan lebih pantas terutamanya dalam mendapatkan maklumat. Perubahan zaman yang canggih telah merubah arus perjalanan terutamanya dalam mendapatkan informasi terkini. Sebagai contoh apabila kita menghadapi sesuatu isu di mana kita memerlukan penjelasan mengenai hukum untuk sesuatu perkara, kita memerlukan jawapan yang tepat dan meyakinkan dengan lebih cepat. Selain itu, sokongan fatwa dari mana-mana mufti juga diperlukan dalam mensahihkan hukum yang diputuskan. Oleh itu, dengan penggunaan aplikasi fatwa dalam telefon pintar dapat memberi kemudahan dan manfaat kepada orang ramai tanpa mengira waktu dan tempat. Aplikasi fatwa ini boleh didapati dalam kedua-dua sistem iaitu Android mahupun IOS.

Dari persepsi ahli akademik atau pelajar yang mendalami bidang pengajian Islam khususnya bidang syariah pula, fatwa dan hukum adalah perkara yang sangat penting untuk mereka fahami dan hayati di dalam diri mereka. Semua itu memerlukan mereka untuk mendapatkan maklumat dari sumber yang sahih dan meyakinkan. Oleh hal yang demikian, aplikasi fatwa yang dimuat turun di dalam telefon pintar masing-masing telah memberi jalan keluar kepada mereka yang berada dalam kesulitan untuk menyelesaikan masalah. Dengan adanya aplikasi ini di dalam telefon mudah alih pengguna, sudah semestinya membantu mereka untuk mendapatkan maklumat berkenaan fatwa-fatwa dengan lebih cepat dan mudah.

Seperti yang kita sedia maklum bahawa sudah ada beberapa institusi fatwa yang sudah mempunyai kemudahan Apps dalam Bahasa Melayu yang dibangunkan untuk memudahkan capaian internet dengan menggunakan telefon pintar. Antaranya ialah Apps yang dibangunkan untuk Jabatan Mufti Negeri Perlis (i-Islam Perlis-Android), Aplikasi Android kumpulan Salafi (Fatwa Ulama Salaf-Android) dan aplikasi android yang dibangunkan untuk Jabatan Kemajuan Islam Malaysia (Himpunan Fatwa Jakim – Android). Di samping itu, terdapat juga himpunan fatwa yang dibangunkan dalam bentuk aplikasi mobil terutama dalam Bahasa Indonesia, Bahasa Arab dan Bahasa Inggeris.

Negeri Selangor telah pun mendigitalkan himpunan fatwanya, sama ada yang telah diwartakan atau pun tidak. Tetapi masih belum lagi dibuat dalam bentuk aplikasi mudah alih seperti yang telah dibuat oleh JAKIM dan Jabatan Mufti Perlis. Sedangkan Selangor sangat di kenali sebagai negeri maju dan mempunyai banyak kemudahan dan kelebihan berbanding negeri-negeri lain yang berada di Malaysia, terutama dalam aspek kemudahan teknologi maklumat dan komunikasi.

Oleh itu, satu inisiatif perlu diambil untuk membantu Jabatan Mufti Negeri Selangor dalam membangunkan aplikasi mudah alih dalam menyampaikan fatwa-fatwa yang dikeluarkan oleh pejabat mufti kepada masyarakat. Inisiatif ini perlu dilaksanakan supaya usaha menyampaikan dakwah dan maklumat yang tepat ini akan membantu dalam menangkis dakyah-dakyah serta menjadikan panduan dan pedoman untuk umat Islam.

METODOLOGI KAJIAN

Terdapat berbagai metodologi yang telah dikemukakan oleh penyelidik untuk menilai kebolehgunaan perisian komputer (Preece et. al. 2002). Walau bagaimanapun menurut Zhang (1999) dan Freeman (2006) metodologi penilaian kebolehgunaan ini boleh dikategorikan kepada dua iaitu sama ada dinilai oleh pengguna sebenar atau dinilai oleh pakar. Penilaian penggunaan oleh pakar dikenali sebagai pemeriksaan kebolehgunaan (*Usability Enspection*) (Nielsen 1995; Zhang, Basili, & Shneiderman 1999; Freeman 2006). Dalam pendekatan ini, masalah-masalah kebolehgunaan ditemui melalui kepakaran pakar dan pemeriksaan yang mereka lakukan. Penilaian kebolehgunaan oleh pengguna sebenar pula dikenali sebagai pengujian kebolehgunaan (Zhang, Basili, & Shneiderman 1999; Freeman 2006). Dalam pendekatan ini, masalah kebolehgunaan ditemui melalui pemerhatian atau interaksi dengan pengguna sebenar semasa mereka mengguna atau memberikan komen mengenai perisian yang dinilai.

Untuk menilai tahap kebolehgunaan pula terdapat beberapapenyelidik yang menggunakan kaedah penilaian di dalam kajian mereka. Antaranya ialah pemeriksaan kebolehgunaan melalui penilaian heuristik, *Cognitif Walkthrough*, *Formal Usability Inspection, Pluralistic walkthroughs, Feature inspection, Consistency inspection dan Standards inspection* (Zhang, Basili, & Shneiderman 1999; Nielsen 1995). Kajian-kajian kebolehgunaan yang melibat pengguna sebenar telah menggunakan tenik-teknik seperti ujian prestasi (Sim, MacFarlane, & Read 2006; Baauw & Markopoulous 2004), pemerhatian (Vermeeren et al. 2002; Donker & Reitsma 2004; Sim, MacFarlane, & Read 2006; Barendregt 2006), temubual (Vermeeren et al. 2007; Baauw & Markopoulous 2004; Donker & Markopoulos 2002), soal selidik (MacFarlane, & Read 2006; Barendregt et. al. 2006) dan think aloud (Baauw & Markopoulous 2004; Edwards & Benedyk 2007).

KEBOLEHGUNAAN

Kajian Pembangunan aplikasi e-fatwa ini sangat penting untuk membantu masyarakat umum menggunakan capaian internet melalui telefon pintar bagi mendapatkan maklumat yang jelas tentang fatwa dan hukum semasa yang diwartakan atau tidak diwartakan oleh Jabatan Mufti Negeri Selangor.

Aplikasi ini mudah digunakan dan boleh dicapai tanpa mengira waktu dan tempat dengan menggunakan telefon pintar yang mempunyai sistem operasi Android dan IOS. Tambahan pula, sistem operasi ini juga boleh digunakan secara meluas oleh semua lapisan masyarakat untuk mendapatkan fatwa-fatwa yang diperlukan.

Bagi melaksanakan kajian terhadap kebolehgunaan aplikasi mobil fatwa, amat perlu untuk kita mendapatkan kefahaman yang jelas tentang kebolehgunaan terlebih dahulu. Konsep kebolehgunaan ini telah diperbincangkan oleh penyelidik-penyelidik dan badan piawaian dalam bidang interaksi manusia-komputer (HCI) sejak sekian lama (Carroll 2004). Di antara penyelidik-penyelidik yang membincangkan perkara tersebut adalah seperti *International Organization for Standardization* (1998), Al-Wakeel (2015), White (2014) dan Pin (2014).

Kebolehgunaan telah didefinisikan oleh piawaian antarabangsa ISO 9241-11:1998(E) (International Organization for Standardization, 1998) sebagai keberkesanan, kecekapan dan kepuasan, yang mana pengguna boleh mencapai matlamat khusus dalam persekitaran tertentu. Keberkesanan merujuk kepada sejauh mana matlamat tercapai, manakala kecekapan pula merujuk jumlah usaha yang digunakan untuk mencapai matlamat dan kepuasan pula merujuk kepada tahap keselesaan pengguna apabila menggunakan suatu perisian dan penerimaannya terhadap perisian tersebut sebagai kaedah untuk mencapai matlamatnya.

Konstruk kebolehgunaan ini juga telah ditambah baik oleh penyelidik-penyelidik lain seperti Al-Wakeel. Menurut Al Wakeel (2015) menghuraikan kebolehgunaan dengan cara mengenal pasti masalah terlebih dahulu. Dengan mengenalpasti tahap kebolehgunaan dapat mengelakkan inisiatif yang dibuat untuk membangunkan aplikasi daripada membuat kesilapan yang sama. Pemerhatian melalui manual dan automatik juga termasuk dalam aspek kebolehgunaan.

White (2014) menyatakan kajian terhadap kebolehgunaan dapat membantu pengasas untuk menyelesaikan masalah yang dialami oleh pengguna. Walau bagaimanapun penilaian melalui kebolehgunaan juga akan menjadi sukar apabila dapatan kajian yang diinginkan tidak memberikan hasil yang kosisten.

Menurut kajian yang dibuat oleh Pin (2015) pula, huraian tentang penyelidikan yang dibuat melalui kaedah mengenalpasti kebolehgunaan dapat menilai tahap kesesuaian sesuatu yang diuji untuk digunakan dan diterima oleh penggunanya. Pin membuat kaedah kaji selidik tahap kebolehgunaan untuk menilai aplikasi pendidikan kanak-kanak Malaysia. Ianya digunakan untuk menilai sejauh mana tahap kebolehgunanan aplikasi tersebut melalui kaedah soal selidik yang dibuat di dalam kajian ini.

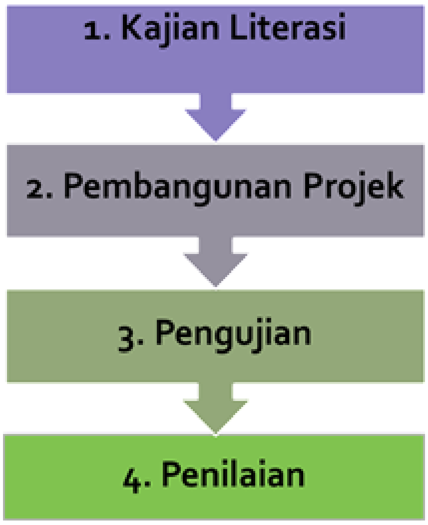
Kajian yang digunakan dalam penyelidikan ini adalah dengan menggunakan soal selidik. Soal selidik merupakan kaedah yang berkesan untuk mengumpul data kuantitatif daripada sesuatu kaji selidik yang lebih umum. Ringkasan data secara kuantitatif boleh dilihat sebagai pendapat umum, juga sebagai kesan daripada sistem yang digunakan. Nilai sesuatu maklumat yang diperoleh daripada proses soal selidik bergantung kepada kesempurnaan kualiti reka bentuk soal selidik. Soalan-soalan yang dikemukan seharusnya tepat dan tidak pula mengarah kepada pemberian jawapan yang pelbagai sehingga sukar untuk dianalisis.

Terdapat beberapa penyelidik seperti Read dan MacFarlane (2006) telah mencadangkan penggunaan kaedah soal selidik bagi menilai kebolehgunaan aplikasi mobile.

Ini kerana kaedah ini memberikan fokus kepada kajian lapangan yang lebih meluas. Huraian lebih lanjut tentang kaedah penyelidikan ini dihuraikan di dalam bab seterusnya.

KAEDAH YANG DIGUNAKAN DALAM PENYELIDIKAN INI.

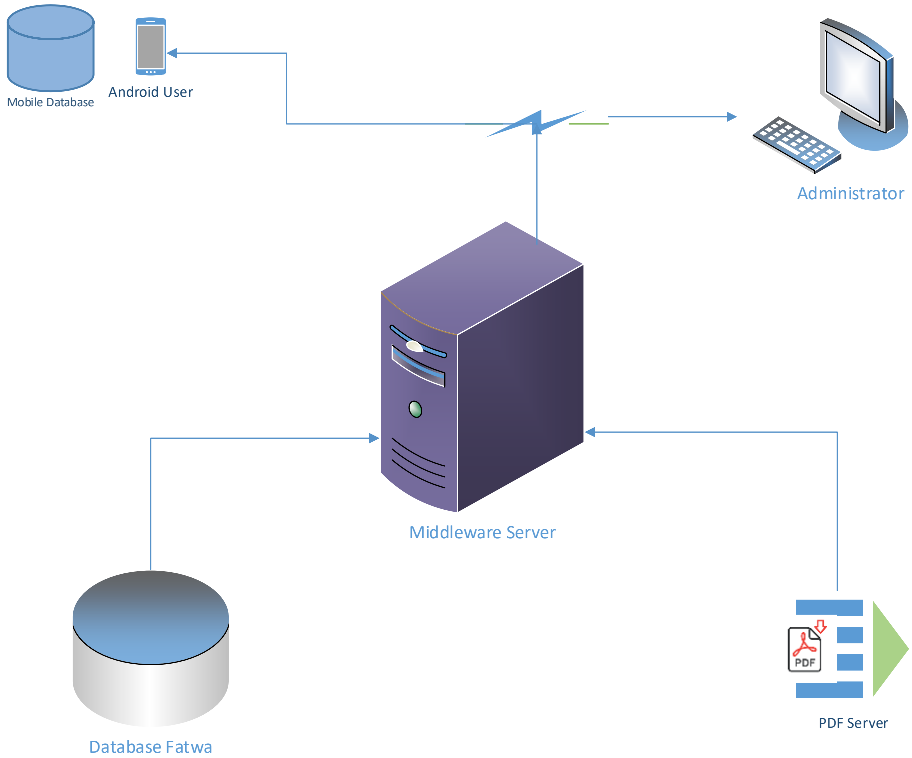
Rekabentuk kajian yang digunakan bergantung kepada tujuan sesuatu kajian. Kajian ini menggunakan pendekatan kuantitatif yang dijalankan menggunakan kaedah kajian lapangan. Kaedah kajian lapangan didapati sesuai dalam pengurusan kajian ini kerana ianya dikaji dengan mensasarkan pelajar-pelajar di peringkat pengajian tinggi, ahli-ahli akademik dan pengguna awam di sekitar negeri Selangor. Kajian memfokuskan kepada kebolehgunaan sistem pengujian atas talian dan berdasarkan soalan-soalan yang dikemukakan. Selain itu, ia juga melibatkan kerja-kerja pengumpulan data dan maklumat daripada responden yang terlibat secara langsung. Huraian lanjut berkenaan kaedah penyelidikan ini adalah berdasarkan kepada asas-asas di dalam Rajah 1.



Rajah 1: Metodologi Kajian

Pada peringkat awal dikumpulkan kajian-kajian lepas yang berkaitan dengan penyelidikan yang dibuat. Ianya sebagai usaha untuk mendapatkan input berkaitan penerimaan pengguna terhadap M-fatwa yang akan dibangunkan nanti. Fokus kandungan rujukan adalah berdasarkan aspek-aspek penting. Antaranya adalah berkaitan perkembangan, penyebaran dan penyimpanan fatwa secara konvensional, kesesuaian aplikasi M-Fatwa dalam bentuk aplikasi mobil. Selain itu juga dikenalpasti kajian-kajian yang dibuat berkaitan penggunaan internet di Malaysia untuk mengetahui kesediaan masyarakat Malaysia untuk menggunakan aplikasi pintar seperti ini.

Kemudian pula aplikasi M-Fatwa dibangunkan. Aplikasi berasaskan Android ini dibangunkan bertujuan untuk memenuhi objektif pertama projek ini dijalankan. Objektif pertama pembangunan projek ini ialah untuk membangunkan satu aplikasi fatwa sebagai rujukan masyarakat umum. Aplikasi M-Fatwa ini boleh membantu masyarakat awam untuk mendapatkan maklumat tentang fatwa dengan tepat dan jelas dari sumber premier. Aplikasi ini dibangunkan berasaskan Android untuk pengguna biasa. Struktur pembangunan M-Fatwa boleh dilihat pada Rajah 2. Aplikasi ini dihubungkan dengan dua pelayan melalui pelayan perantara (middleware). Dua pelayan itu ialah pelayan pengkalan data dan pelayan PDF.



Rajah 2: Struktur Pembangunan M-Fatwa

Pelayan pengkalan data digunakan untuk membuat capaian maklumat tentang teks fatwa yang dikumpulkan dalam bentuk perkataan yang disimpan di dalam pengkalan data. Manakala, pelayan PDF pula membantu pengguna untuk membuat capaian pada salinan asal dokumen fatwa tersebut yang disimpan di dalam format fail PDF. Dokumen ini merupakan dokumen rasmi yang mengandungi fail dan maklumat asal sebagai dokumen rasmi semua fatwa. Ianya sangat penting untuk membuktikan keabsahan dan keaslian fatwa tersebut.

Satu lagi pengkalan data diletakkan di dalam aplikasi secara terus untuk membolehkan pengguna menyimpan maklumat berkenaan fatwa pilihan mereka di dalam peranti mereka sendiri. Pengkalan data ini menyimpan fatwa yang ditandakan sebagai fatwa pilihan.

Fatwa pilihan adalah fatwa yang ditandakan oleh pengguna untuk dirujuk kembali pada waktu lain di dalam telefon pintar mereka. Pengguna hanya perlu memilih fatwa pilihan mereka pada senarai fatwa yang ada untuk disimpan sebagai fatwa pilihan. Struktur lengkap aplikasi ini boleh dilihat pada Rajah 2.

Dari aspek pengujian, kaedah yang diguna dalam penyelidikan ialah melalui soal selidik. Kaedah ini dipilih kerana projek ini dibangunkan untuk kegunaan masyarakat awam khususnya umat Islam di negeri Selangor. Dapatan kajian melalui data kuantitatif adalah amat sesuai untuk mengetahui kebolehgunaan aplikasi M-Fatwa dan penerimaannya di kalangan masyarakat. Rekabentuk pengujian yang dipilih untuk menguji penyelidikan ini ialah rekabentuk perbandngan kumpulan static (*Static group Comparison).* Rekabentuk ini dipilih kerana ianya dimulakan dengan memberikan respondan untuk menggunakan aplikasi M-Fatwa sebagai langkah pertama. Selepas itu pengguna akan diberikan borang kajian untuk diisi bagi mendapatkan maklumbalas terhadap kebolehgunaan aplikasi ini. Dapatan kajian ini amat perlu untuk memahami permasalahan dan kajian-kajian yang telah dibuat dalam aspek kebolehgunaan aplikasi M-Fatwa yang dibangunkan menggunakan kemudahan internet dan telefon pintar. Huraian lebih lanjut tentang pengujian akan dihuraikan dalam bahagian keempat berikut.

DAPATAN KAJIAN

Kaedah yang terakhir digunakan dalam penyelidikan ini ialah kaedah penilaian. Penilaian dibuat setelah semua data-data yang diperolehi hasil dari pengujian telah dibuat.......

PENUTUP

Salah satu faktor keberkesanan penggunaan sistem maklumat bergantung kepada sejauh tahap keselamatan sistem itu dipercayai oleh penggunanya. Keselamatan merupakan faktor yang sangat penting di samping faktor-faktor lain untuk menarik minat pengguna atau pelajar menggunakan sesuatu sistem komputer yang telah dibangunkan.

Kajian yang dilakukan ini adalah untuk mengenalpasti sejauh sistem ini sesuai digunakan dalam aktiviti pengajian dan pembelajaran di peringkat pengajian tinggi dari aspek keselamatan secara khusus. Kumpulan sasaran penyelidikan ini adalah meliputi institut pengajian tinggi di Malaysia sahaja. Untuk mengkaji keberkesanan penggunaan sistem pengujian atas talian, kajian lanjut perlu dilaksanakan bagi melihat kesan penggunaannya ke atas pencapaian akademik pelajar atau kajian terhadap kebekesanan atau tahap kepercayaan dari perspektif pensyarah atau pendidik.

Cadangan ini boleh diperluaskan lagi memfokuskan kajian kepada penggunaan telefon bimbit dalam penggunaan sistem ujian secara atas talian. Ini kerana penggunaan teknologi telefon pintar sama ada dengan menggunakan perisian sistem Android atau IOS berkembang sangat pesat pada hari ini. Fokus kajian boleh dipelbagaikan sama ada dengan memberikan tumpuan pada aspek keselamatan, mesra pengguna atau keselesaan pengguna dengan sistem peperiksaan menggunakan telefon bimbit.

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PERKEMBANGAN PENSIJILAN HALAL DI MALAYSIA: SUATU ANALISIS

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Abstrak: *Pensijilan halal Malaysia diperakui antara yang terbaik di arena antarabangsa dalam perkembangan pesat industri halal Malaysia. Kejayaan Malaysia ini membuktikan bahawa usaha yang jitu dapat merealisasikan harapan kerajaan Malaysia sebagai Hab Halal Global. Perkembangan pesat industri halal Malaysia telah berjaya menembusi pasaran global terutamanya sektor makanan halal telah melonjakkan nama Malaysia antara negara yang dihormati dan dipandang tinggi. Perkembangan ini menunjukkan bahawa industri halal di Malaysia mendapat sokongan yang baik di dalam negara mahupun diperingkat global. Permintaan terhadap produk halal mendapat permintaan yang tinggi selari dengan peningkatan penduduk Muslim di seluruh dunia. Di Malaysia, pensijilan halal bagi sesuatu produk adalah sangat penting dan pengeluar harus memiliki pensijilan halal bagi meyakinkan kepada masyarakat umum bahawa produk mereka boleh dipercayai. Usahawan PKS juga tidak terlepas daripada fenomena ini. Oleh yang demikian, kertas kerja ini bertujuan untuk melihat sejauhmana kefahaman PKS terhadap konsep halal, konsep pensijilan halal berdasarkan kepada tinjauan literatur yan telah dijalankan.*

Kata Kunci: *Halal, Pensijilan Halal, PKS*

Pengenalan

Pasaran produk halal di peringkat global mencatatkan perningkatan yang amat memberangsangkan selari dengan pertambahan populasi umat Islam dunia kini. Dengan meningkatnya jumlah umat islam ini akan menyebabkan permintaan terhadap produk makanan, perubatan, bahan gunaan, kosmetik yang halal. Faktor kesedaran terhadap konsep halal menyumbang kepada peningkatan permintaan produk halal yang merupakan penanda aras keselamatan pada produk makanan dan produk gunaan. Berasaskan kepada ekonomi yang memberi keuntungan kepada negara, kerajaan Malaysia telah mengorak langkah untuk menjadikan Malaysia sebagai hab halal dunia. Malaysia boleh bertindak sedemikian kerana Malaysia adalah sebuah negara Islam yang dihirmati didunia sama ada di negara-negara ASEAN dan diperingkat OIC. Dalam hal ini, pensijilan halal merupakan satu langkah untuk memperkembangkan pasaran produk halal untuk membantu pengguna mendapatkan barangan yang selamat, halal dan berkualiti. Sijil halal yang dikeluarkan oleh Jabatan kemajuan Islam Malaysia (JAKIM) merupakan satu logo yang sangat dipercayai diperingkat antarabangsa (Ahmad Hidayat & Zulzaidi, 2012).

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Permintaan terhadap makanan halal berlaku apabila peningkatan penduduk Islam di seluruh dunia kira-kira 2 bilion dan perkembangan penduduk Islam sebanyak 60 peratus (Market watch, 2012). Secara keseluruhannya, industri makanan halal dianggarkan berjumlah US $547 bilion setahun (Market watch, 2012). Kepentingan dan kesedaran dalam produk halal juga telah berkembang dengan ketara dalam kalangan orang bukan Islam. Manakala, populasi masyarakat Muslim dunia pada tahun 2015 mewakili 23.2 peratus daripada populasi global. Perbelanjaan pengguna Islam dalam sektor makanan dan gaya hidup di peringkat global meningkat 9.5 peratus daripada anggaran tahun sebelumnya kepada AS$2 trilion (RM8.3 trilion) (New Straits Times, 2013).

Sorotan Susastera

Industri Makanan Halal Malaysia

Melihat kepada perkembangan industri makanan halal, Malaysia sebagai negara yang komited dengan pengeluaran produk dan perkhidmatan halal dan juga menyasarkan untuk menjadi hub halal global bagi pengeluaran dan perdagangan produk serta perkhidmatan halal. Di Malaysia, industri makanan halal banyak menyediakan peluang kepada usahawan-usahawan tempatan. Perancangan kerajaan Malaysia dalam pembangunan ekonomi adalah dengan mewujudkan agensi-agensi untuk mempromosikan negara ini sebagai pusat makanan halal bagi memenuhi keperluan pemakanan Islam dan meluluskan cara penyembelihan haiwan mengikut hukum syarak (Alfi et al., 2011).

Strategi dan langkah-langkah yang diambil oleh kerajaan untuk menyokong pembangunan indistri halal seperti yang dinyatakan dalam Pelan Induk Perindustrian Kedua, 1996-2005; Dasar Pertanian Negara, 1998-2010; Rancangan Malaysia Kesembilan (RMK-9), 2006-2010; dan Pelan Induk Perindustrian Ketiga, 2006-2020 (Abdul Manaf, Hin dan Nurwahida (2013). Tinjauan positif mendapati terdapat kelebihan daya saing di Malaysia dalam industri makanan halal adalah langkah yang diambil oleh kerajaan. Antaranya adalah konsep Pelan Induk Halal menangani isu-isu pensijilan, pelaksanaan, integriti halal, sektor pembangunan, jangka masa dan tanggungjawab. Manakala, Pelan Induk Perindustrian Ketiga (Rajah 2.1) menganggarkan nilai tahunan pasaran global bagi kedua-dua makanan dan produk halal adalah USD2.1 trilion (Saifol, 2011).

Rajah 1: *Fasa Pelan Induk Ketiga.*

FASA 1: 2008-2010	**FASA 2: 2011-2015**	**FASA 3: 2016-2020**
Membangunkan Malaysia sebagai pusat global untuk integriti halal dan menyediakan industri untuk pembangunan	Menjadikan Malaysia sebagai salah satu lokasi pilihan untuk perniagaan halal	Meluaskan kawasan syarikat-syarikat tempatan

Sumber: Saifol (2011)

Malaysia juga sedang giat mengeksport produk dan mempromosi dan makanan halal ke peringkat global. Industri halal di Malaysia telah menyediakan peluang yang besar kepada pengeluar tempatan. Ini kerana pasaran industri halal dianggarkan bernilai antara USD600 bilion dan USD2.1 trilion (*A World of Food Business*, 2013). Bilangan syarikat yang mempunyai sijil halal mula berkembang iaitu pada tahun 2010 iaitu seramai 1,679 dan 1,399 pada tahun 2009. Daripada jumlah tersebut, sebanyak 65 peratus industri halal terdiri daripada industri makanan (*Malaysian Halal-certified*, 2011).

Pencapaian industri halal di Malaysia mengalami peningkatan yang memberangsangkan. Oleh itu, suatu standard halal diperlukan bagi memastikan setiap produk disahkan halal. Maka pensijilan halal diperlukan oleh pengusaha tempatan bagi merealisasikan Malaysia sebagai hub halal global. JAKIM dipertanggungjawab sebagai agensi yang mengeluarkan pensijilan halal kepada usahawan-usahawan tempatan.

Produk makanan yang mempunyai sijil halal telah menambah nilai pasaran. Oleh itu, kebanyakan peruncit, pengendali perkhidmatan makanan dan pengeluar makanan diminta untuk memiliki sijil halal. Dengan penekanan yang diberikan oleh kerajaan untuk mempromosikan Malaysia sebagai hab halal antarabangsa, Malaysia bekerjasama dengan negara-negara Pertubuhan Persidangan Islam untuk menjadikan Standard Halal Malaysia sebagai suatu penanda aras bagi standard antarabangsa untuk produk-produk halal. Hal demikian dijangka akan terus menyumbang kepada penerimaan produk makanan halal Malaysia di peringkat global ("Market watch," 2012).

Pensijilan Halal di Malaysia

Pensijilan halal merujuk kepada pemeriksaan bagi pengeluaran daripada peringkat penyediaan, kaedah penyembelihan, bahan-bahan yang digunakan, pembersihan, pengendalian, pemprosesan, pengangkutan dan pengedaran (Jusmaliani dan Nasution, 2010). Bagi pemeriksaan yang lebih mudah, masyarakat Islam menubuhkan institusi yang bertanggungjawab terhadap pensijilan halal bertujuan untuk memerhatikan keseluruhan proses pengeluaran makanan dan syarikat yang menyediakannya (Jusmaliani dan Nasution, 2010). Pensijilan halal ini adalah untuk meyakinkan pengguna Islam terhadap produk-produk yang dipasarkan adalah halal.

Beberapa penambahbaikan telah dilakukan dari semasa ke semasa bagi memastikan sijil halal JAKIM berkualiti dan mampu bersaing serta diiktiraf di peringkat global. Antara usaha yang telah dijalankan ialah penyelarasan prosedur pengesahan halal di seluruh negara. Aktiviti ini melibatkan semua prosedur berkaitan dengan pengesahan halal meliputi aspek pemeriksaan, bentuk logo halal, borang permohonan sijil halal dan kadar yuran yang dikenakan (Zawanah, Munir, & Abdul Muhaimin, 2008).

Sehubungan dengan itu, bagi meningkatkan kualiti pensijilan halal di peringkat nasional, JAKIM telah bekerjasama dengan SIRIM melalui Jabatan Standard Malaysia. Kerjasama ini bagi merangka dan menggubal standard yang diguna pakai di Malaysia iaitu MS1500:2004. MS1500:2004 merupakan standard kualiti yang menjadi garis panduan serta rujukan oleh industri-industri di Malaysia. Standard halal MS1500:2004 yang merangkumi pengeluaran makanan halal, penyediaan, pengendalian dan garis panduan penyimpanan umum adalah bagi semakan pertama pada 2004. Keperluan yang terdapat di dalam standard ini wajib dipatuhi sebelum JAKIM membuat pengesahan halal terhadap sesuatu permohonan pensijilan halal di samping memenuhi keperluan yang digariskan dalam Manual Prosedur Pensijilan Halal Malaysia. Kedua-dua dokumen ini merupakan dokumen rujukan rasmi yang digunakan sebagai penanda aras dalam proses mendapatkan pensijilan halal JAKIM. Standard ini telah berjaya meletakkan Malaysia sebagai hub pengeluar produk halal dunia dan menjadikan Malaysia sebagai sebuah negara Islam yang unggul dalam menerajui isu halal dunia (Zawanah et al., 2008).

Pensijilan halal adalah penting kepada pengguna Islam dalam mengenal pasti produk makanan halal yang berada dalam pasaran adalah halal dan mematuhi piawaian halal yang ditetapkan dalam Islam. Permintaan dan peningkatan produk makanan yang mempunyai pensijilan halal semakin berkembang pesat di peringkat tempatan dan global. Malah kerajaan telah memberikan peluang yang banyak kepada usahawan PKS tempatan terutama kepada usahawan PKS bumiputera dalam meluaskan empayar perniagaan mereka. Kerajaan menggesa usahawan tempatan untuk memohon pensijilan halal Malaysia bagi merebut peluang yang ditawarkan dalam industri halal. Namun begitu, majoriti usahawan PKS bumiputera masih gagal berbuat demikian.

Isu dan Permasalahan Pensijilan Halal PKS

Gelagat PKS bumiputera terhadap pensijilan halal berada pada tahap yang amat rendah. Menurut statistik daripada Unit Perancang Ekonomi dan JAKIM, tidak sampai satu peratus (1%) PKS bumiputera mempunyai sijil halal. Jumlah PKS bumiputera yang mempunyai sijil halal juga amat sedikit berbanding PKS bukan bumiputera. Persoalannya kenapa fenomena ini berlaku? Apakah faktor yang mempengaruhi gelagat kepatuhan usahawan PKS bumiputera terhadap piawaian halal JAKIM?

Isu mengenai gelagat sering dikaji oleh penyelidik-penyelidik terdahulu dalam pelbagai bidang termasuklah bidang halal (Ilyia Nur et al., 2011, Maisarah et al., 2013; Syed Shah & Nazura, 2011; Bonne et al., 2007). Namun demikian, permasalahan mengenai pensijilan halal dan gelagat kepatuhan amalan halal yang melibatkan usahawan PKS bumiputera masih kurang diketengahkan dengan lebih terperinci dan tiada kajian khusus dijalankan. Contohnya kajian oleh Ilyia Nur et al. (2011) dan Suhaiza et al. (2011) menumpukan mengenai gelagat ketidakpatuhan piawaian halal dalam kalangan pengusaha restoran dan pemilik hotel sahaja. PKS adalah penting bagi ekonomi negara kerana ia menyumbang sebanyak 32% kepada Keluaran Dalam Negara Kasar (KDNK) negara (Pelan Induk PKS 2012-2020). Justeru, penyelidikan ini menumpukan kepada gelagat kepatuhan pensijilan halal Malaysia dalam kalangan usahawan PKS bumiputera. Walaupun penyelidikan terdahulu menjelaskan mengenai faktor-faktor gelagat kepatuhan, namun masih banyak lagi faktor-faktor lain yang khusus berkaitan dengan usahawan PKS bumiputera masih belum diteroka.

Kesimpulan

Perkembangan industri halal di Malaysia amat memberangsangkan dengan bantuan daripada kerajaan dan pihak-pihak yang bertanggungjawab dalam menjadikan Malaysia sebagai hab halal global yang dikenali di seluruh dunia. Peranan yang dimainkan oleh badan pensijilan halal seperti JAKIM, MAIN dan badan-badan swasta yang lain yang turut terlibat dalam industri halal. Oleh yang demikian, pensijilan halal merupakan antara elemen yang penting dalam memastikan kualiti, keselamatan dan kebersihan dalam menghasilkan produk di sektor PKS. Kegagalan dalam menangani isu pensijilan halal boleh membawa kesan yang negatif terhadap perkembangan ekonomi negara dan pasaran industri PKS. Oleh yang demikian, pihak yang terlibat sama ada dari kalangan pihak yang berautoriti seperti JAKIM haruslah memainkan peranan yang lebih proakif dan cekap serta kompiten dalam menangani permasalahan pensijilan halal. Begitu juga dengan usahawan PKS, mereka perlu memberi perhatian terhadap kepentingan pensijilan halal dalam mengawal selia perusahaan mereka selari dengan kehendak pasaran dan pelanggan.

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HUBUNGAN KECERDASAN EMOSI DENGAN KEPUASAN KERJA DAN KEINGINAN BERHENTI KERJA DALAM KALANGAN ANGGOTA TENTERA DARAT MALAYSIA

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Abstrak: *Tujuan utama kajian ini adalah untuk mengukur hubungan kecerdasan emosi dengan kepuasan kerja dan keinginan berhenti kerja dalam kalangan anggota Tentera Darat Malaysia (TDM). Pemboleh ubah tidak bersandar dalam kajian ini adalah kecerdasan emosi yang terdiri daripada empat dimensi iaitu mengenali emosi, pengurusan emosi diri, kesedaran sosial dan kemahiran sosial. Manakala pemboleh ubah bersandar pula adalah kepuasan kerja dan keinginan berhenti kerja dalam kalangan anggota TDM.*
Kajian ini dilakukan secara kuantitatif dan sejumlah 479 responden telah memberikan maklum balas sepenuhnya. Data-data telah dianalisa oleh pengkaji dengan menggunakan dua (2) kaedah analisis data iaitu dengan menggunakan Statistical Packages f or Social Science (SPSS) versi 21.0 dan seterusnya menggunakan Smart Partial Least Square (SmartPLS) versi 3.0 bagi menganalisis penerokaan faktor dan pengujian hipotesis kajian. Hasil dapatan kajian menunjukkan bahawa kecerdasan emosi mempunyai hubungan yang signifikan dengan kepuasan kerja dan begitu kecerdasan emosi mempunyai hubungan yang signifikan dengan keinginan berhenti kerja.

Kata Kunci*: Kecerdasan Emosi, Mengenali Emosi, Pengurusan Emosi Diri, Kesedaran Sosial, Kemahiran Sosial, Kepuasan Kerja dan Keinginan Berhenti Kerja.*

PENDAHULUAN

Kajian berhubung dengan kecerdasan emosi dewasa ini telah mula mendapat perhatian daripada pengkaji-pengkaji apabila beberapa buah buku hasil penulisan Goleman (1999) yang membincangkan peranan kecerdasan emosi dalam menentukan kejayaan seseorang merupakan sesuatu yang terbukti berkesan dan tidak hanya bergantung kepada tahap *intelligence quotient* (IQ) yang tinggi seseorang. Oleh hal yang demikian, kajian terhadap kecerdasan emosi ini wajar dijalankan kerana profesion sebagai anggota tentera tidak terlepas daripada cabaran dan memikul tanggungjawab yang besar dalam melaksanakan aspirasi ketenteraan negara. Kerjaya ini amat memerlukan kekuatan emosi kerana anggota tentera berhadapan dengan pelbagai situasi samada masa perang dan masa aman (Muhammad Jamil, 2010).

Kajian mengenai kecerdasan emosi merupakan kajian yang melihat keupayaan seseorang anggota tentera dalam mengenali perasaan diri sendiri dan perasaan orang lain,

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dapat memotivasikan diri sendiri dan dapat juga mengelola emosi sendiri dengan baik dalam berinteraksi dengan orang lain di persekitarannya. Seseorang anggota tentera perlu mengenali emosi diri sendiri kerana seseorang yang dapat mengenali emosinya dengan baik akan dapat bertindak dan melakukan sesuatu dengan rasional dan tepat. Hal ini bertepatan dengan tugas dan peranan anggota tentera yang sentiasa berada dalam situasi yang sukar semasa bertempur dengan musuh dan menjalani latihan yang keras iaitu keupayaan mengenali emosi seperti ketakutan, kesedihan, kegembiraan dan lain-lain dapat membantu dalam membuat keputusan yang bijak.

Apabila seseorang anggota tentera dapat mengenali emosinya, maka ia dapat membantu mereka dalam menguruskan diri mereka sendiri dengan baik dan berkesan. Dengan kawalan emosi yang baik, seseorang akan dapat mengawal perasaan marah, sedih, gembira, kecewa dan sebagainya. Di samping itu, pengurusan diri yang baik juga akan melahirkan seseorang yang mempunyai pemikiran yang positif serta dapat bertindak mengikut kesesuaian, amanah, berhemah dan dedikasi.

Seseorang anggota tentera yang mempunyai kecerdasan emosi yang tinggi dan menjalinkan hubungan sosial dengan baik akan memperolehi perhubungan sosial yang penuh dengan keseronokan, kepuasan dan kegembiraan. Kesedaran sosial seseorang anggota tentera mampu untuk lebih berempati terhadap rakan-rakan sekeliling, peka dan sensitif terhadap isu-isu rakan seperjuangan, mempunyai semangat setiakawan yang jitu dan dapat melaksanakan kerja berkumpulan dengan lebih berkesan.

Kemahiran bersosial bagi warga tentera sememangnya dapat membantu kerjasama lebih erat dalam kalangan warga tentera serta hubungan anggota tentera dengan masyarakat seperti melaksanakan ‘program jiwa murni’, ‘program strategi lautan biru’ bersama-sama dengan agensi-agensi kerajaan dan swasta. Kemahiran sosial ini dapat diterapkan dalam berkomunikasi, keupayaan mempengaruhi, dapat mengurus dan menyelesaikan konflik serta bekerjasama dalam kerja berkumpulan.

Mohd Juraimy (2008) kepuasan kerja adalah merujuk kepada konstruk-konstruk kepuasan kerja itu sendiri iaitu pekerjaan yang menarik, persekitaran tempat kerja, gaji yang memuaskan, peluang kenaikan pangkat, tanggungjawab terhadap pekerjaan, kejayaan dalam pekerjaan, dasar dan polisi organisasi. Oleh itu, dipercayai bahawa jurulatih tentera yang tidak mendapat kepuasan kerja, tidak akan sudi memberikan komitmennya kepada organisasi, sebaliknya seseorang jurulatih tentera akan merasai puas dengan kerjanya apabila ganjaran kerja yang dipersepsikan dapat memenuhi kehendak dan jangkaannya.

Kenali Basiron (1990), melalui laporan penyelidikan Jabatan Arah Infantri, Tentera Darat memberi gambaran bagaimana kepuasan kerja berhubung dengan pemberhentian anggota. Kajian Jabatan Arah Infantri bertujuan mengetahui sebab-sebab anggota memohon menamatkan perkhidmatan di peringkat 10 tahun. Seramai 156 anggota Pegawai Tidak Bertauliah Rendah (PTTR, Koperal dan Lans Koperal) ditemuduga bagi mendapatkan maklumat sebab-sebab mereka membuat keputusan menamatkan perkhidmatan lebih awal. Dapatan kajian merumuskan bahawa keputusan menamatkan perkhidmatan lebih awal bukan kerana perasaan tidak puas hati terhadap suasana kerja tetapi majoriti 76% sampel menyatakan mereka berpuas hati memberi sumbangan dalam perkhidmatan ketenteraan. Namun begitu, antara punca berhenti adalah mereka merasakan disiplin yang ketat dan gerakan misi ketenteraan yang dijalankan tanpa musuh sebenar sekarang ini adalah tidak mencabar dan membosankan (tiada kepuasan kerja).

Objektif Kajian

Kajian ini mempunyai dua (2) objektif utama iaitu: Pertama, untuk menilai hubungan antara kecerdasan emosi dengan kepuasan kerja. Kedua, untuk menilai hubungan antara kecerdasan emosi dengan keinginan berhenti kerja dalam kalangan anggota Tentera Darat Malaysia.

SOROTAN LITERATUR

Hubungan antara Kecerdasan Emosi dengan Kepuasan Kerja

Kajian oleh Bar-On (1997) yang mengkaji hubungan kecerdasan emosi dengan kepuasan kerja. Beliau menjalankan kajian ke atas 314 orang responden. Hasil kajiannya mendapati terdapatnya kombinasi dimensi-dimensi dalam kecerdasan emosi iaitu hubungan intrapersonal, hubungan interpersonal, kebolehsuaian kendiri, pengurusan tekanan dan perasaan keseluruhan mempunyai hubungan dengan kepuasan kerja.

Syed Sofian (2010) kajiannya terhadap 1200 orang guru sekolah menengah dan rendah yang mengajar di tiga buah sekolah iaitu di Melaka, Perak dan Pulau Pinang. Dalam kajian ini, pengkaji melihat kesan kecerdasan emosi ke atas tekanan kerja, kepuasan, penglibatan bekerja serta niat berhenti kerja. Hasil kajian ini mendapati bahawa kecerdasan emosi mempunyai hubungan dengan beberapa pemboleh ubah penengah atau terikat iaitu kepuasan kerja, penglibatan kerja dan niat berhenti kerja dari kerjaya perguruan. Namun dengan pemboleh ubah tekanan kerja menunjukkan hubungan yang sebaliknya iaitu hubungan negatif dan signifikan. Manakala hubungan kecerdasan emosi dengan kepuasan kerja dalam kalangan guru turut bersetuju bahawa semakin tinggi tahap kecerdasan emosi maka semakin tinggi kepuasan kerja seseorang terhadap kerjaya yang mereka ceburi.

Bagi kajian Mohd Azhar (2004), beliau telah melakukan kajian mengenai sejauh mana pengaruh kecerdasan emosi terhadap kepuasan kerja yang dilaksanakan di dua (2) buah organisasi awam dan swasta. Seramai 416 responden telah diuji yang menggunakan beberapa alat ukuran soal selidik seperti *Emotional Competence Inventory (ECI)* (1999), alat mengukur komitmen organisasi oleh Cook dan Wall (1980). Hasil kajian mendapati terdapat hubungan antara kecerdasan emosi dengan kepuasan kerja. Hasil keputusan ini memberikan gambaran bahawa semakin tinggi tahap kecerdasan emosi semakin tinggi juga tahap kepuasan kerja mereka.

Goleman (1999) telah menjalankan kajian terhadap lebih 500 syarikat korporat, agensi-agensi kerajaan dan organisasi-organisasi tidak mengutamakan keuntungan di seluruh dunia dan mendapati dalam kalangan semua syarikat tersebut peranan kecerdasan emosi amat tinggi dalam sesuatu bidang kerjaya. Oleh itu, dapatlah disimpulkan bahawa kecerdasan emosi merupakan faktor yang amat penting dalam menentukan kejayaan dan kecemerlangan individu dalam semua jenis pekerjaan, kemudian barulah diikuti dengan peranan kecerdasan intelektual.

Noorhafeza Herliani dan Ferlis (2010) dalam kajiannya ke atas hubungan antara kecerdasan emosi, kepuasan kerja dan komitmen terhadap organisasi. Seramai 67 orang pekerja Jabatan Perkhidmatan Awam Negeri Sabah (JPANS) telah dipilih sebagai subjek kajian. Hasil kajian menunjukan kecerdasan emosi berhubung secara positif dan signifikan dengan komitmen organisasi. Kajian turut mendapati bahawa kepuasan kerja berhubung secara positif dan signifikan dengan komitmen organisasi.

Hubungan antara Kecerdasan Emosi Dengan Keinginan Berhenti Kerja

Kajian seterusnya dilakukan oleh Syed Sofian (2010) terhadap 1200 orang guru sekolah menengah dan rendah yang mengajar di tiga buah sekolah iaitu di Melaka, Perak dan Pulau Pinang. Dalam kajian ini, pengkaji melihat kesan kecerdasan emosi ke atas tekanan kerja, kepuasan, penglibatan bekerja serta niat berhenti kerja. Hasil kajian ini mendapati bahawa

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kecerdasan emosi mempunyai hubungan dengan beberapa pemboleh ubah penengah atau terikat iaitu kepuasan kerja, penglibatan kerja dan niat berhenti kerja dari kerjaya perguruan. Namun begitu dengan pemboleh ubah tekanan kerja menunjukkan hubungan yang sebaliknya iaitu hubungan negatif dan signifikan.

Pihak Polis Diraja Malaysia (PDRM) turut mengalami masalah pemberhentian anggotanya yang memilih untuk bersara awal dari perkhidmatan PDRM. Menurut Prof. Datuk Dr. Hassan Yusof, kajian perlu dilakukan memandangkan PDRM kehilangan 2,000 anggota setahun berbanding Cuma 500 hingga 800 anggota sahaja dalam tempoh setahun. Antara punca kepada pemberhentian itu termasuklah bebanan tugas yang dihadapi oleh anggota polis iaitu bekerja lebih daripada lapan (8) atau 11 jam sehari (Utusan Malaysia, Sabtu 12 Disember 2015, m.s. 34).

Menurut Muhammad Zahril (2010), kepuasan kerja dalam kalangan anggota TDM secara umumnya agak subjektif untuk dinilai tahapnya kerana setiap individu dalam TDM telah ditetapkan tugas dan tanggungjawab yang nampak sama tetapi berbeza dalam pelaksanaan tugas terutamanya setiap kor yang terdapat dalam TDM mempunyai perbezaan dari segi fungsi dan peranan dalam mempertahankan kedaulatan negara. Bagi pasukan tempur seperti Rejimen Askar Melayu Diraja (RAMD) dan pasukan Rejimen Renjer Diraja (RRD) kebanyakan daripada mereka bertugas diperbatasan dan menggempur musuh yang cuba untuk menganggu gugat kedudukan negara. Manakala pasukan seperti Kor Polis Tentera Diraja (KPTD), Rejimen Semboyan Diraja (RSD), Kor Perkhidmatan Diraja (KPD) berperanan sebagai pasukan bantuan tempur yang berfungsi untuk membantu pasukan yang berada dibarisan hadapan.

Bagi anggota peringkat bawah pihak pengurusan TDM telah menyediakan perancangan dan laluan kerjaya dan memberi peluang kepada anggotanya menamatkan perkhidmatan secara pilihan sama ada menamatkan perkhidmatan awal pada 13 tahun perkhidmatan, 15 tahun, 18 tahun dan 21 tahun. Sistem yang wujud ini dapat dikaitkan dengan kepuasan kerja bagi anggota yang berminat dan mempunyai semangat yang tinggi dalam organisasi akan meneruskan perkhidmatan mereka, manakala bagi anggota yang tidak berminat akan diberi peluang menamatkan perkhidmatan lebih awal.

Anggota TDM yang berada di penghujung tempoh perkhidmatan selalunya berada di persimpangan samada untuk meneruskan perkhidmatan sehingga keumur persaraan atau berhenti pada tempoh-tempoh perkhidmatan tertentu. Kelazimannya mereka akan cuba mengaitkan kepuasan kerja sepanjang perkhidmatan yang lalu sebagai penanda aras sebelum membuat keputusan untuk berhenti.

Kerangka Konseptual dan Hipotesis Kajian

Hasil dari literatur diatas telah dijadikan asas dalam membentuk kerangka konseptual bagi kajian ini seperti yang ditunjukkan didalam Rajah 1.

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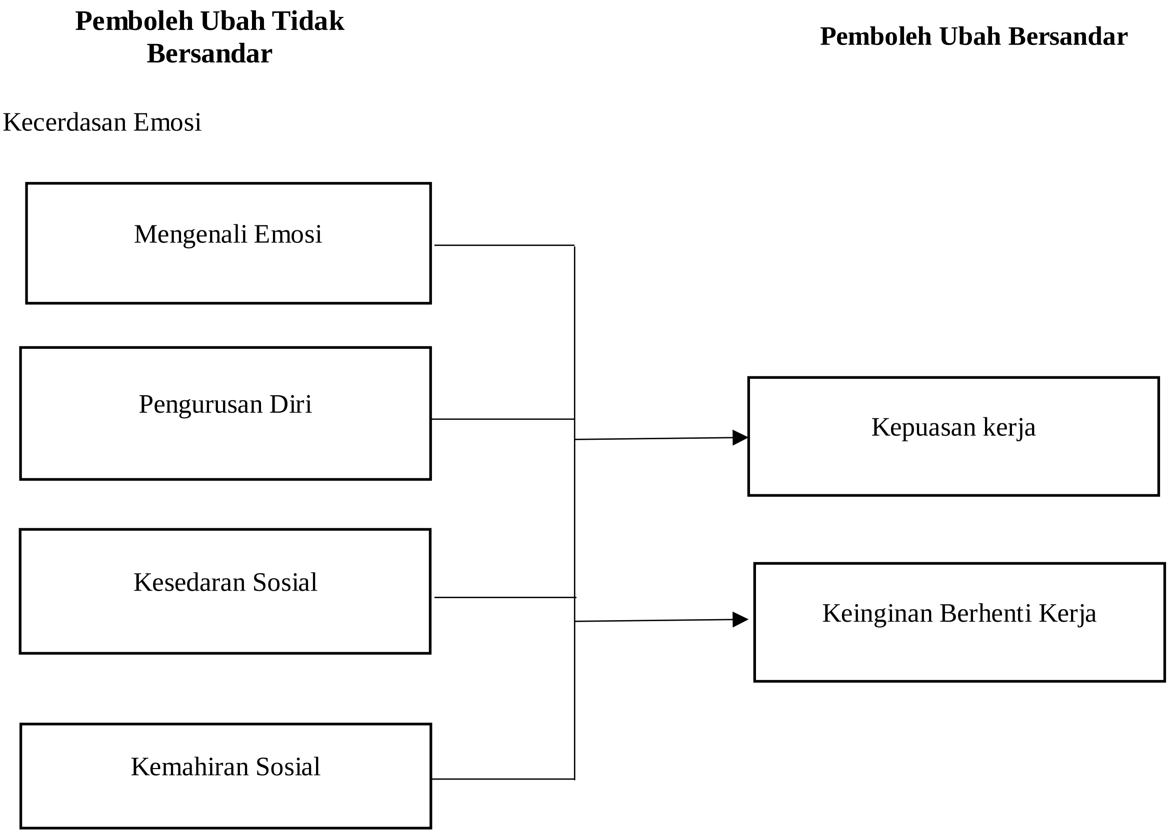

Rajah 1: Hubungan antara Dimensi Mengenali Emosi, Pengurusan Diri, Kesedaran Sosial dan Kemahiran Sosial dengan Kepuasan Kerja dan Keinginan Berhenti Kerja

Berasaskan kepada kerangka konseptual, hipotesis kajian adalah seperti berikut:
H1: Terdapat hubungan antara mengenali emosi dengan kepuasan kerja.
H2: Terdapat hubungan antara pengurusan diri dengan kepuasan kerja.
H3: Terdapat hubungan antara kesedaran sosial dengan kepuasan kerja.
H4: Terdapat hubungan antara kemahiran sosial dengan kepuasan kerja.
H5: Terdapat hubungan antara mengenali emosi dengan keinginan berhenti kerja.
H6: Terdapat hubungan antara pengurusan diri dengan keinginan berhenti kerja.
H7: Terdapat hubungan antara kesedaran sosial dengan keinginan berhenti kerja.
H8: Terdapat hubungan antara kemahiran sosial dengan keinginan berhenti kerja.

METODOLOGI

Reka Bentuk Kajian

Kajian yang dijalankan ini adalah dengan menggunakan kaedah reka bentuk tinjauan yang mana penyelidik mengambil data dalam satu masa tertentu sahaja. Penyelidik menggunakan soal selidik dalam memperoleh data dalam kalangan anggota TDM yang sedang bertugas di kem-kem tentera yang terpilih di seluruh Malaysia. Menurut Kerlinger (1973), kaedah tinjauan menggunakan soal selidik kerap digunakan kerana ia dapat menghuraikan hubungan antara pemboleh-pemboleh ubah. Kaedah tinjauan yang dijalankan biasanya menggunakan soal selidik untuk mendapatkan data kuantitatif. Kaedah kuantitatif menggunakan data numerik bagi menentukan ketepatan berdasarkan soalan-soalan berstruktur, mendapatkan maklumat yang berguna bagi menjawab sesuatu permasalahan kajian atau untuk membuat

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kesimpulan tentang sesuatu faktor dengan mendapatkan data daripada sekelompok manusia (Davis, 1996; Chua, 2006; Sekaran & Bougie, 2010; Creswell, 2012).

Di samping itu, kaedah tinjauan juga mampu mengumpulkan banyak maklumat daripada populasi saiz besar bagi tujuan melihat hubungan antara pemboleh ubah dengan pemboleh ubah yang dikaji. Disamping itu melalui kaedah yang digunakan ini, penyelidik akan memperolehi data yang tepat, boleh dipercayai bagi mengukur persepsi responden terhadap pemboleh ubah kajian (Sekaran & Bougie, 2010; Creswell, 2012). Menurut Salovey et al. (2000), kajian mengenai kecerdasan emosi merupakan kajian yang lebih berteraskan kebolehan, penilaian diri dan kecekapan dan kajian sebegini lebih sesuai dijalankan dengan menggunakan kaedah tinjauan serta membolehkan lebih ramai bilangan responden terlibat dalam kajian ini.

Pengukuran

Instrumen kajian yang digunakan dalam kajian ini adalah menggunakan soal selidik sebagai alat untuk mengumpulkan data. Soal selidik yang digunakan dalam kajian ini mengandungi empat bahagian bagi mengumpul data-data berkenaan kecerdasan emosi, kepuasan kerja, keinginan berhenti kerja dan ciri-ciri demografi dalam kalangan anggota TDM dengan menggunakan skala Likert. Bahagian pertama, soal selidik mengukur kecerdasan emosi mempunyai 37 item yang telah diubahsuai daripada *Emotional Competence Inventory* (ECI) dibina oleh Boyatzis et al. (1999).

Kedua, soal selidik mengukur kepuasan kerja mempunyai 13 item yang telah diubahsuai dari soal selidik pandangan pekerja (Wos – Worker Opinion Survey) dihasilkan oleh Cross (1973). Ketiga soal selidik keinginan berhenti kerja dihasilkan oleh Rizzo (1970) iaitu *Propensity to Leave Index* (PLI). Soal selidik ini mengandungi sembilan item sahaja yang kesemua item bersifat positif. Bahagian keempat, demografi responden. Item-item dari soal selidik bagi kajian ini diukur dengan menggunakan lima (5) jawapan pilihan iaitu dari “Amat Tidak Setuju” (1) hingga “Amat Setuju” (5).

Unit Analisa dan Sampel

Pengkaji telah melakukan sendiri urusan mentadbir kajian ini di pasukan TDM mengikut jadual yang telah dipersetujui dan seterusnya apabila tiba di tempat kajian, pengkaji mengumpulkan responden di dalam dewan, memberi arahan dan penerangan kepada responden cara pengisian borang soal selidik dan seterusnya mengumpul dan menyemak soal selidik setelah diisi oleh responden. Pengkaji merancang setiap Divisyen TDM yang terlibat dalam kajian ini, jumlah responden tidak kurang dari 125 orang. Bagi tujuan penyelidikan ini, sebanyak empat (4) buah pasukan bagi setiap Divisyen TDM diperlukan bagi mengumpulkan responden seramai 500 anggota tentera. Dari jumlah sebanyak 500 borang soal selidik yang diedarkan hanya 479 borang soal selidik yang diisi dengan lengkap dimana ianya mewakili 95.8 peratus.

Mentadbir soal selidik ini dilakukan oleh pengkaji sendiri bagi membolehkan pemantauan dapat dilakukan dari awal agar tidak akan berlaku kekeliruan dan ketidakjujuran responden dalam menjawab memandangkan jumlah pernyataan yang perlu dijawab oleh responden agak banyak dan tindak balas segera dapat dilakukan seandainya responden perlu penjelasan tambahan. Melalui cara ini pengkaji akan dapat balik kertas soal selidik pada ketika itu juga dan dapat menjimatkan masa disamping untuk mengelak dari borang soal selidik hilang, lewat dimajukan dan tidak lengkap apabila diterima oleh pengkaji.

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Analisa Data

Semua data yang diperolehi diproses oleh komputer dengan menggunakan perisian komputer *Statistical Packages for Social Science* (SPSS) versi 21.0. Disamping itu, model kajian ini turut dianalisis dengan menggunakan model persamaan struktural (structural equation modeling). Pakej perisian *Smart Partial Least Square* (SmartPLS) versi 3.0 digunakan untuk menganalisa penerokaan faktor (confirmatory factor analysis) dan juga digunakan bagi membuat pengujian hipotesis kajian (Hair, 2014).

Prosedur analisa data yang dibuat: pertama, menguji kesahan merangkumi keesahan konvergen dan kesahan diskriminan. Kedua, menganalisa kebolehpercayaan komposit dan kebolehpercayaan Alpha Cronbach. Ketiga, struktur model kajian analisa mengikut laluan koefisien menggunakan tahap betas (β) dan statistik t. Disamping itu R^2 yang diambil sebagai indikator kepada kekuatan keseluruhan jangkaan model kajian. Nilai bagi R^2 yang diambil kira iaitu: 0.19 (lemah), 0.33 (sederhana) dan 0.67 (kuat) (Chin, 1998; Henseler et al., 2009).

Keputusan Kajian

Sampel Profil

Ciri-ciri responden kebanyakannya jantina lelaki (94.6%) dan wanita (5.4%). Dari aspek umur pula, 40.1% berumur di antara 26-30 tahun, manakala dari segi pangkat/jawatan pula anggota LLP seramai (95.2%), pencapaian akademik (SRP/PMR, SPM) seramai (92.1). Status perkahwinan (sudah berkahwin) seramai 60.5%, pendapatan bulanan kurang dari RM1500 (42.6%), tempoh perkhidmatan kurang dari 10 tahun (53.2%), pasukan 2 Divisyen TDM (28.8%) dan pasukan mengikut kor, RAMD (33.6%). Ciri-ciri responden ditunjukkan dalam Jadual 1.

Jadual 1: Ciri-ciri Responden dan Profil Sampel Kajian Sebenar (N=479)

Profil Responden	Sub-Profil	Kekerapan	Peratusan
Jantina	Lelaki	453	94.6
	Perempuan	26	5.4
Umur	Bawah 25 tahun	127	26.5
	26-30 tahun	192	40.1
	31-35 tahun	90	18.8
	36-40 tahun	54	11.4
	41tahun ke atas	16	3.2
Jawatan/Pangkat	Pegawai	23	4.8
	Anggota LLP	456	95.2
Pencapaian Akademik	SRP/PMR/SPM	441	92.1
	STPM/Diploma	30	6.3
	Ijazah Sarjana Muda	7	1.5
	Ijazah Sarjana	1	0.2
	Ijazah Doktor Falsafah	-	-
Status Perkahwinan	Bujang	180	37.6
	Berkahwin	290	60.5
	Duda/Janda	9	1.9
Tempoh Perkhidmatan	Kurang daripada 10 tahun	255	53.2
	11 – 15 tahun	123	25.6
	16 – 20 tahun	45	9.3
	21 – 25 tahun	54	11.2
	Lebih 26 tahun	2	0.4
Pendapatan Bulanan	Kurang dari RM1500	204	42.6
	RM1501 – RM2500	164	34.2

	RM2501 – RM3500	69	14.4
	RM3501 – RM4500	33	6.9
	RM4501 - RM5500	7	1.5
	Lebih dari RM5501	2	0.4
Pasukan Divisyen	1 Divisyen TD	115	24
	2 Divisyen TD	138	28.8
	3 Divisyen TD	94	19.6
	4 Divisyen TD	132	27.6
Pasukan Kor	RAMD	161	33.6
	RRD	153	31.9
	RSD	86	18
	KPTD	79	16.5

Analisa Pengesahan Faktor (*Confirmatory Factor Analysis*)

Jadual 2 menunjukkan keputusan analisa bagi ujian keesahan konvergen dan keesahan diskriminan. Semua konstruk yang mempunyai nilai AVE melebihi 0.5 menunjukkan ia mencapai tahap penerimaan bagi keesahan konvergen (Barclay et al., 1995; Fornell; Fornell & Larcker, 1981; Henseler et al., 2009). Selain dari itu, konstruk-konstruk yang mempunyai nilai konstruk pada punca ganda dua √ AVE sesuatu konstruk mestilah mempunyai nilai yang lebih besar daripada nilai korelasi antara konstruk-konstruk yang lain, menunjukkan bahawa semua konstruk tersebut mencapai tahap penerimaan bagi keesahan diskriminan (Henseler et al., 2009).

Jadual 2: Pengujian Kriteria Fornell-Larcker

	Kemahiran Sosial	Kepuasan Kerja	Kesedaran Sosial	Mengenali Emosi	Pengurusan Diri	Keinginan Berhenti Kerja
Kemahiran Sosial	0.726					
Kepuasan Kerja	0.289	0.745				
Kesedaran Sosial	0.712	0.292	0.713			
Mengenali Emosi Diri	0.570	0.228	0.512	0.714		
Pengurusan Emosi Diri	0.615	0.262	0.621	0.582	0.716	
Keinginan Berhenti Kerja	-0.071	-0.349	-0.042	-0.107	-0.084	0.722

Nota: √ AVE yang ditunjukkan secara *diagonal*

Jadual 3 menunjukkan keputusan analisa kebolehpercayaan instrumen kajian. Kebolehpercayaan komposit dan Alpha Cronbach mempunyai nilai melebihi dari 0.7 menunjukkan bahawa skala pengukuran yang digunakan dalam kajian ini mempunyai konsisten dalaman yang tinggi (Chua, 2006; Henseler et al., 2009; Nunally & Benstein, 1994; Sekaran & Bougie, 2010).

Jadual 3: Kebolehpercayaan Komposit dan Cronbach Alpha

Konstruk	Kebolehpercayaan Komposit	Nilai Alpha Cronbachs
Mengenali Emosi	0.828	0.771
Pengurusan Emosi	0.838	0.760

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Kesedaran Sosial	0.869	0.821
Kemahiran Sosial	0.870	0.819
Kepuasan Kerja	0.857	0.800
Keinginan Berhenti Kerja	0.844	0.771

Keputusan Ujian Model Kesan Langsung

Jadual 4 menunjukkan dapatan dari model kesan langsung yang merangkumi hipotesis H1, H2, H3, H4, H5, H6, H7 dan H8. Pertama, mengenali emosi mempunyai hubungan yang signifikan dengan kepuasan kerja (β= 0.225; t=5.096). Oleh itu, H1 diterima. Dari aspek kekuatan model ini, mengenali emosi menerangkan perubahan sebanyak 6.1 peratus ($R^{2=}$0.061) ke atas kepuasan kerja. Kedua, pengurusan diri mempunyai hubungan yang signifikan dengan kepuasan kerja (β= 0.261; t=5.004). Oleh itu, H2 diterima. Dari aspek kekuatan model ini, pengurusan diri menerangkan perubahan ke atas kepuasan kerja sebanyak 6.8 peratus ($R^{2=}$0.061). Ketiga, kesedaran sosial mempunyai hubungan yang signifikan dengan kepuasan kerja (β=0.247; t=5.267). Ia menunjukkan bahawa H3 diterima. Dari segi kekuatan model, kesedaran sosial menerangkan perubahan ke atas kepuasan kerja sebanyak 6.3 peratus ($R^{2=}$0.063). Keempat kemahiran sosial mempunyai hubungan yang signifikan dengan kepuasan kerja (β= 0.267; t=5.707). Perkara ini menunjukkan bahawa H4 diterima. Dari segi kekuatan model, kemahiran sosial menerangkan perubahan ke atas kepuasan kerja sebanyak 7.6 peratus ($R^{2=}$0.076).

Kelima, mengenali emosi mempunyai hubungan yang signifikan dengan keinginan berhenti kerja (β= 0.277; t=6.979). Oleh itu, H5 diterima. Dari aspek kekuatan model ini, mengenali emosi menerangkan perubahan sebanyak 7.7 peratus ($R^{2=}$0.077) ke atas keinginan berhenti kerja. Keenam, pengurusan diri mempunyai hubungan yang signifikan dengan keinginan berhenti kerja (β= 0.235; t=5.560). Oleh itu, H6 diterima. Dari aspek kekuatan model ini, pengurusan diri menerangkan perubahan ke atas keinginan berhenti kerja sebanyak 5.5 peratus ($R^{2=}$0.055). Ketujuh, kesedaran sosial mempunyai hubungan yang tidak signifikan dengan keinginan berhenti kerja (β=0.249; t=5.400). Hal ini menunjukkan bahawa H7 diterima. Dari segi kekuatan model, kesedaran sosial menerangkan perubahan ke atas keinginan berhenti kerja sebanyak 6.2 peratus ($R^{2=}$0.062). Kelapan kemahiran sosial mempunyai hubungan yang signifikan dengan keinginan berhenti kerja (β= 0.280; t=5.277). Ia menunjukkan bahawa H8 diterima. Dari segi kekuatan model, kemahiran sosial menerangkan perubahan ke atas kepuasan kerja sebanyak 7.8 peratus ($R^{2=}$0.078).

Jadual 4: Ringkasan Keputusan Pengujian Hipotesis Model Kesan Langsung

Hipotesis	*β*	*t*	R^2	Keputusan
H1: Mengenali Emosi → Kepuasan Kerja	**0.225**	**5.096**	**0.061**	**Signifikan**
H2: Pengurusan Diri → Kepuasan Kerja	**0.261**	**5.096**	**0.068**	**Signifikan**
H3: Kesedaran Sosial → Kepuasan Kerja	**0.247**	**5.267**	**0.063**	**Signifikan**
H4: Kemahiran Sosial → Kepuasan Kerja	**0.267**	**5.707**	**0.076**	**Signifikan**
H5: Mengenali Emosi → Keinginan Berhenti Kerja	**0.277**	**6.979**	**0.077**	**Signifikan**
H6: Pengurusan Diri → Keinginan Berhenti Kerja	**0.235**	**5.560**	**0.055**	**Signifikan**
H7: Kesedaran Sosia → Keinginan Berhenti Kerja	**0.249**	**5.400**	**0.062**	**Signifikan**
H8: Kemahiran Sosia → Keinginan Berhenti Kerja	**0.280**	**5.277**	**0.078**	**Signifikan**

Nota:Signifikan pada *t>1.96; **t>2.58; ***t>3.29

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PERBINCANGAN DAN KESIMPULAN

Jadual 4 menunjukkan ringkasan keputusan hipotesis bagi model kesan langsung di antara kecerdasan emosi yang terdiri dari konstruk-konstruk mengenali emosi diri, pengurusan emosi diri, kesedaran sosial, kemahiran sosial dengan kepuasan kerja dan keinginan berhenti kerja. Terdapat 8 hipotesis yang diuji bagi model kesan langsung. Melalui pengujian tersebut didapati bahawa kecerdasan emosi mempunyai hubungan dengan kepuasan kerja. Perkara ini mempunyai kaitan dengan keputusan awal kajian terhadap tahap kepuasan kerja dalam kalangan anggota TDM, mendapati bahawa majoriti subjek mempunyai tahap kepuasan kerja di tahap rendah iaitu 87.7 peratus (420 orang), manakala pada tahap kepuasan kerja yang sederhana iaitu 12.3 peratus (59 orang). Tidak ada seorang pun responden mempunyai tahap kepuasan kerja yang tinggi. Keputusan ini menunjukkan bahawa ramai anggota TDM tidak berpuashati dengan pekerjaan mereka termasuk masalah gaji, kenaikkan pangkat, hubungan dengan pegawai atasan dan kepuasan ke atas pasukan secara keseluruhannya.

Hubungan ini menunjukkan bahawa elemen-elemen dalam kecerdasan emosi iaitu mengenali emosi diri, pengurusan emosi diri, kesedaran sosial dan kemahiran sosial merupakan peramal penting terhadap kepuasan kerja dalam kalangan anggota Tentera Darat Malaysia. Hasil kajian ini disokong oleh kajian yang dilakukan oleh Bahyah Abdul Halim (2013) yang melihat hubungan budaya organisasi dan kecerdasan emosi dengan komitmen organisasi dan kepuasan kerja. Seramai 272 staf pentadbiran dari lima buah universiti awam dan swasta terlibat dalam kajian ini. Hasil kajian bagi aspek kecerdasan emosi sebanyak 64% staf pentadbiran memiliki tahap kecerdasan emosi yang tinggi. Juga terdapat hubungan yang positif dan signifikan antara kecerdasan emosi dengan komitmen kerja dan kepuasan kerja.

Hasil kajian ini turut disokong oleh kajian yang dilakukan oleh Syed Sofian (2010), kajian peranan kecerdasan emosi dan faktor ciri-ciri pekerjaan ke atas kepuasan kerja dalam profesion perguruan. Sampel kajian terdiri daripada 1200 orang guru dari 60 buah sekolah di negeri Melaka, Perak dan Pulau Pinang. Dua jenis alat ukuran digunakan iaitu *Emotional Competence Inventory* (ECI) untuk mengukur kecerdasan emosi dan *Job Diagnostic Survey* (JDS) bagi mengukur kepuasan kerja. Dapatan kajian melalui analisis korelasi Pearson menunjukkan kecerdasan emosi mempunyai hubungan yang positif dan signifikan dengan pemboleh ubah kepuasan kerja.

Hasil kajian ini boleh digunakan oleh pihak pengurusan sumber manusia TDM dalam membuat perancangan awal mengenai pemilihan anggota tentera untuk memasukki TDM, bukan sahaja dinilai melalui keupayaan fizikal dan mental sahaja, tetapi juga mengambil kira kecerdasan emosi setiap anggota yang akan dipilih untuk menganggotai dalam pasukan TDM. Perkara ini amat penting memandangkan bahawa peranan TDM terhadap keselamatan negara menjadi keutamaan dan sandaran untuk mempertahankan kedaulatan Negara adalah dibahu anggota-anggota yang mempunyai kecerdasan emosi ditahap terbaik. Justeru, dalam aspek pemilihan anggota dan seterusnya pemantauan berterusan mengenai kecerdasan emosi mereka perlulah dilakukan sekerap yang mungkin agar mereka tidak menghadapi tekanan semasa bekerja sehingga membawa kepada pemberhentian awal dari perkhidmatan tentera sebelum masa tempoh mereka untuk bersara wajib.

Disamping itu, polisi pemilihan untuk kenaikan pangkat samada pegawai dan anggota lain-lain pangkat (LLP), bukan sahaja berdasarkan kepada kriteria dan prosedur perkhidmatan sepertimana yang diguna pakai pada ketika ini dan perlu membuat penambahan dengan mengadakan ujian kecerdasan emosi bagi melihat tahap kecerdasan emosi yang sesuai untuk menjadi pemimpin pertengahan dan pemimpin atasan. Menurut, Goleman (1995) bahawa 80 peratus kejayaan seseorang ditentukan oleh kecerdasan emosi dimana seseorang itu yang mempunyai tahap kecerdasan emosi yang tinggi dapat mengawal diri dan anggota di bawahnya dalam apa sahaja situasi samada dalam peperangan atau latihan ketenteraan berbanding dengan kecerdasan intelektual yang menyumbangkan hanya 20 peratus sahaja. Bahagian Perkhidmatan Anggota, Cawangan Sumber Manusia Tentera Darat (BPA-CSMTD) boleh menggunakan alat ujian kecerdasan emosi, *Emotional Competence Inventory* (ECI) - *Research Version* yang dihasilkan oleh Boyatzis, Goleman dan HayMcBer. Alat ujian ini mengandungi 110 pernyataan yang menjurus kepada penilaian kecerdasan emosi diri seseorang manusia. Ia mudah dikendalikan dan ditadbir berbanding dengan alat ujian yang lain.

Seterusnya, setiap Pegawai Memerintah disarankan untuk melantik kaunselor atau psikologi yang berada di Sel Psikologi Kaunseling Tentera Darat untuk membantu dalam membuat pemantauan setiap anggota mereka agar berada dalam tahap kecerdasan emosi yang tinggi dengan menggunakan alat ujian kecerdasan emosi. Anggota TDM yang dikenalpasti mencapai keputusan tahap kecerdasan emosi yang rendah dan sederhana, perlu dibantu dengan mengadakan sesi kaunseling kelompok dan juga sesi kaunseling individu agar pencegahan awal dapat dikesan mengenai masalah yang dihadapi oleh mereka sebelum mereka mengambil tindakan berhenti awal dengan cara tidak bijak yang lazim dilakukan oleh anggota tentera seperti Tidak Hadir Tanpa Cuti (THTC) dan mengambil dadah bagi tujuan untuk berhenti dari perkhidmatan.

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